tolary style. In adopting *charis* as part of his salutation, Paul seems to have been substituting a word rich in theological significance for the customary Hellenistic greeting, *chairein* ("greetings").

The twenty-six instances of this usage are statistically significant enough to be discussed merely as a stylistic feature, but there would appear to be more to it than style. A clue to the significance of this feature may be found in comparing the use of *charis* in the introductions and in the conclusions: While all the letters yoke "grace" and "peace"* (e.g., Rom 1:7; 1 Cor 1:3) in their introductions (although 1 Tim 1:2 and 2 Tim 1:2 insert "mercy" between "grace" and "peace"), only "grace" recurs in the conclusions. This may be simply a feature of Pauline style, but it may also represent a broad *inclusio* structure. The consistent use of the definite article, "*the* grace," in the conclusions (Gk *hē charis*) may also point toward this intention on Paul's part. At the very least, in keeping with a keynote of Pauline theology (see above), the Pauline letters all begin and end by sounding a note of grace. It is not unlikely that the apostle intended all of his writings to be viewed within the all-encompassing framework of divine grace, from beginning to end.

Moreover, within the evangelistic context of Colossians 4:6, Paul cautions that the word of the gospel must always be presented sensitively and graciously (Gk *en chariti*). In Ephesians 4:29 we read that verbal communication between Christians is to focus on edification (Gk *oikodomē*) and needs, especially by purposefully aiming to "give grace" (i.e., spiritual benefit)

to those who hear the words. In both cases, such loving concern may be understood as a reflection of divine grace.

See also BENEDICTION, BLESSING, DOXOLOGY, THANKSGIVING; COLLECTION FOR THE SAINTS; FINANCIAL SUPPORT; FORGIVENESS; GIFTS OF THE SPIRIT; HOLY SPIRIT; MERCY.

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GRECO-ROMAN RELIGIONS. *See* RELIGIONS, GRECO-ROMAN.

GREEK RELIGION. *See* RELIGIONS, GRECO-ROMAN; HELLENISM.

GUILT. *See* SIN, GUILT.

H

HALAKAH. *See* JEW, PAUL THE; OLD TESTAMENT IN PAUL.

HARDENING. *See* ELECTION AND PREDESTINATION; ISRAEL; OLD TESTAMENT IN PAUL; RESTORATION OF ISRAEL.

HARDSHIPS. *See* AFFLICTIONS, TRIALS, HARDSHIPS; SUFFERING.

HATRED. *See* ENEMY, ENMITY, HATRED.

HEAD

Paul used the term *kephalē* ("head") in ways that demonstrate a variety of meanings, sometimes blending both literal and figurative values in a single passage. In some texts he suggests more than one meaning for the word. "Head" is for him in the first place a literal member of the body (1 Cor 12:21), but the meaning of the term when applied to man in relation to woman, or to Christ,* has been extensively debated (*see* Man and Woman). Paul's use of *kephalē* must be understood against the background of its use in ancient Greek.

1. Paul's Understanding of *Kephalē*
2. The Classical View of Head as Source
3. Headship in the Household
4. Headship in the Trinity

1. Paul's Understanding of *Kephalē*.
Homer and successive generations of writers used the term *head* as a metonymy for the entire person, especially where matters of military census or taxation were concerned. The head was also a synecdoche for the individual upon whom judgment, curses or misfortunes could devolve, a sense we find in Romans 12:20. On occasion, *kephalē* was a synonym for life itself. From Homeric times onward, "head" was employed to refer to a person who had special significance to the speaker, usually one for whom the speaker had deep affection and commitment. Whatever other sense Paul may have attached to the word, this value must always be considered to be present when he refers to Christ

as head (*see* Head, Christ as).

The ancients recognized the head as the most prominent and conspicuous bodily member, by virtue of its uppermost position. This, R. Cervin maintains, is the basic Pauline sense. Paul speaks of the preeminence of Christ as head (Col 1:18) and declares Christ was given to be head over all things to the church,* his body (Eph 1:22; *see* Body of Christ). Philo, the apostle's Jewish contemporary, noted, however, that the head was interdependent with all of the other body parts (Philo *Fug.* 110; 112; *Aet. Mund.* 29; *Spec. Leg.* III.184; *Sacr.* 115), a notion also reflected in 1 Corinthians 12:21.

Kephalē became a word used both for an objective or goal to be reached and for its fulfillment, culmination or full fruition. Philo declared, "The head [*kephalē*] of all actions is their goal [*telos*]" (Philo *Sacr.* 115). Paul adopts this sense when he writes of growing up in all things into Christ, who is the head (Eph 4:15), and of believers as being made complete in him who is their head (Col 2:11). *Kephalē* could also indicate the sum total of anything, so that Paul uses the verb *anakephalaiō* to imply the summation of the Law* (Rom 13:9) and of "all things" (Eph 1:10).

2. The Classical View of Head as Source.
Plato and Aristotle, among others, maintained that sperm was formed in the brain. The Pythagoreans in particular considered the head to be the source of human generation. They refrained from eating any part of an animal or fish head lest the creature be a reincarnated ancestor and the head the very organ from which they themselves had derived. By the time of Plato, adherents of Orphic religion were using *kephalē* with *archē* ("source" or "beginning"; Kern *Orph. Fr.* 2.nos. 21 a.2., 168; Plato *Leg.* IV.715E and sch; Proclus *In Tim.* II 95.48. (V.322); Pseudo-Aristides *World* 7; Eusebius *Praep. Ev.* 3.9; Deveni Papyrus col. 13, line 12; Stobaeus *Ecl.* 1.23; Plutarch *Def. Orac.* 436D; Achilles Tatius, fr. 81.29), as did the translators of the LXX version of Isaiah 9:14-15.

W. Grudem views *archē* as conveying the sense of

"rule or dominion" when used synonymously with *kephalē*, but this concept did not find wide acceptance among the ancients. Irenaeus equates head with "source" when he writes of the "head and source of his own being" (*kephalēn men kai archēn tēs idias ousias*; PG 7.496. See also Tertullian *Marc.* 5.8). Hippolytus emphasized the productivity of this bodily member when he designated the head as the characteristic substance from which all people were made (PG 16.iii.3138). Philo declared, "As though the head of a living creature, Esau is the progenitor of all these members" (Philo *Congr.* 61). *Kephalē* was considered by Photius to be a synonym for *procreator* or *progenitor* (Photius *Comm. 1 Cor 11:3.* ed. Staab 567.1). The concept of head (*kephalē*) as "source," "beginning" or "point of departure" is readily apparent in the Pauline corpus. *Kephalē* is used in apposition to *archē* in Colossians 1:18. (As an aside, one should recall that the head is the part of the body which is usually born first, a feature that may shed light on Christ as the firstborn* of the dead, and the firstborn of all creation* [Col 1:15, 18].)

While there was debate as to whether the head, breast or stomach was the dwelling place of mind and soul, philosophers viewed the head as the organ from which there issued forth that which was important or distinctive of humans—most notably speech. The head resembled a spring, from which power flowed forth to other bodily organs (Philo *Fug.* 182; Aristotle *Prob.* 10 867a). It was placed nearest to the heavens, drawing from thence its power and distributing the life force to every member of the body (Philo *Det. Pot. Ins.* 85; *Praem. Poen.* 125). This concept of the head as source of supply to the whole body is well attested among medical writers and is twice echoed by Paul (Eph 4:15-16; Col 2:19). In Colossians 2:10 Christ is presented as the head ("source") of the originative power and ability needed for the believer's fulfillment as he himself embodies the fullness* of the Godhead (*see* Head, Christ as).

3. Headship in the Household.

In 1 Corinthians 11:3 *kephalē* appears to have the sense of "ground of being" or antecedent source. The Son* proceeds forth from the Father and is himself the primal cause of all creation, including every human being. Woman found her origin in man, in an interdependency which now brought forth man from woman. The notion of man as the source of woman is twice repeated in the following verses (1 Cor 11:8, 12). The covered head of the woman not only indicated commitment to her husband but also respected the Jewish obligation for a man to divorce a woman who

appeared in the street with head uncovered (*m. Ketub.* 7:6). Observance of this custom was particularly important in a house church which met next door to the synagogue (Acts 18:7), where "messengers" (*angeloi*) might carry back a report of unsuitable behavior or attire (1 Cor 11:10). In 1 Corinthians 11:16, however, Paul indicates that the church has no such universal custom, and a woman has the right of choice (1 Cor 11:10, *exousia;* cf. 1 Cor 7:37; 8:9; 9:4, 5, 12); but it is mandatory for her to respect the sensibilities of others.

The punishment of the "head" of the household* for the misdemeanors of his family, in the early-Christian *Shepherd of Hermas* (*Similitudes* 7.3) is representative of the prevailing legal structure. According to Roman *patria potestas*, the oldest living male (*paterfamilias*)—whether father, grandfather or great-grandfather—controlled all the other members of the family, regardless of age or political importance. Only the *paterfamilias* was recognized as a full person in the eyes of Roman law and society. As such, he held the power of life and death over other family members and assumed accountability for their behavior. They in turn could not even possess property in their own right, nor were they free to make their own choices in matters of religion. By certain legal procedures it was possible for a younger male to disengage himself from this system, but it was frequently a painful step because of religious and social pressures.

In legal terminology, to have "head" (*caput*) was to be an integral part of one's legitimate family. If a person was adopted into another family, that individual lost "head." In Christ, believers were offered a new head along with their new family, with Christ as head. Paul calls upon his churches to free themselves from familial bondage and to assume moral responsibility for their own behavior, and to establish new households with Christ as head (1 Cor 11:3; Eph 5:31).

Marriages* within the Empire were ordinarily arranged so that the wife remained legally and religiously part of her father's family. Her relatives might with impunity remove her from the marriage and contract another more favorable alliance, even against her will. This system wrought marital instability that Paul countered with a call for men and women to be bound together as one flesh,* head and body, and both as members of Christ's body (Eph 5:30-31; 1 Cor 11:11-12). If a Roman woman was formally attached to her husband's family rather than her own, her legal position became that of a daughter with respect to her own husband. In the transfer to his family, she was said to have forfeited "head" (*capitis deminutio*; Cicero *Topica* III 18. Gaius *Institutes* I.162). In an era when a

woman was legally required to have a "head," Paul called upon the woman to join herself in an attitude of both accountability and commitment (*hypotassō*, "to submit to," "identify with" or "assimilate to") to a husband, freed of repressive family hierarchy and responsive to Christ as head.

After stressing the mutuality of submission (Eph 5:21), Paul, in Ephesians 5:23, calls the husband head of the wife "as Christ is head of the church, himself Savior* of the body." The extended passage stresses the concern of Christ, the bridegroom, for the full development of his bride, the church; and husbands are called to a similar concern. As Christ the head brought growth and empowerment to the body of believers (Eph 4:15; Col 2:10), so the husband should be the enabler of the wife for personal growth and empowerment in a society that afforded her few opportunities.

4. Headship in the Trinity.

By the Byzantine era *kephalē* had acquired the sense of "chief" or "master." Although the English *head* and Hebrew *rō'š* can have such a meaning, this was rarely true of the Greek *kephalē* in NT times. B. Mickelsen and A. Mickelsen have demonstrated that, with rare exceptions, translators of the Septuagint chose words other than *kephalē* to render the Hebrew *rō'š* when the term implied authority or power. The contemporary desire to find in 1 Corinthians 11:3 a basis for the subordination of the Son to the Father has ancient roots. In response to such subordinationism, church fathers argued vehemently that for Paul *head* had meant "source." Athanasius (*Syn. Armin.* 26.3.35; *Anathema* 26. Migne PG 26, 740B), Cyril of Alexandria (*De Recte Fide ad Pulch.* 2.3, 268; *De Recte Fide ad Arcadiam* 1.1.5.5(2). 63.), Basil (PG 30.80.23.), Theodore of Mopsuestia (*Eccl. Theol.* 1.11.2-3;2.7.1) and even Eusebius (*Eccl. Theol.* 1.11.2-3; 2.7.1.) were quick to recognize the danger of an interpretation of 1 Corinthians 11:3 which could place Christ in a subordinate position relative to the Father. In view of Scripture ascribing coequality of Christ with the Father (Jn 1:1-3; 10:30; 14:9, 11; 16:15; 17:11, 21), John Chrysostom declared that only a heretic would understand Paul's use of "head" to mean "chief" or "authority over." Rather one should understand the term as implying "absolute oneness and cause and primal source" (PG 61.214, 216; *see* Christology).

See also Christology; Firstborn; Head, Christ as; Man and Woman.

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HEAD, CHRIST AS

A particularly significant use of "head" (*kephalē*) in the Pauline letters is in Colossians* and Ephesians* where Christ is designated as "head"* (*kephalē*) in relationship to the church* as "body."*

1. Head and Body
2. Head as Christological Metaphor

1. Head and Body.

In 1 Corinthians 12:12-31 Paul employs an extensive body metaphor and identifies the Corinthian congregation(s) as the "body of Christ" (1 Cor 12:27). Various anatomical parts, "members," are listed (foot, hand, ear, eye, head, feet), with some of these "mouthing" divisive statements. The head utters one such declaration to the feet: "I do not need you" (1 Cor 12:21). The passage represents Paul's bid to demonstrate the absurdity of attitudes of either inferiority or supremacy on the part of church "members" who have been endowed with a variety of gifts. In the setting of 1 Corinthians 12 the "head" is one body part among others and is not assigned a place of preeminence.

When "head" is taken up again in relationship to the body metaphor in Colossians and Ephesians, it is employed differently. In these two letters Christ is identified as "head" in relationship to the body (Col 1:18; 2:19; Eph 1:22; 4:15; 5:23).

Colossians 1:18 states of Christ, "He himself is the head of the body, the church." This phrase, part of a longer hymn (Col 1:15-20), may represent a revision by Paul of an earlier hymn* which identified Christ as "head" of the cosmic body (see commentaries). Colossians 2:19 once again employs "head" in relation to the body metaphor in describing erring teachers (either actual or rhetorical) as "not holding to the head, from whom [the antecedent of the pronoun is 'Christ'] the whole body, nourished and joined by its ligaments and sinews, grows with a God-given growth."

In Ephesians it is said that God has made Christ