

SEED & BREAD

FOR THE SOWER ISA. 55: 1 0 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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HEAD - A WORD STUDY

In the New Testament we are told: "**The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God**" (1 Cor. 11:3). From this statement the question naturally arises, "What is God telling us here? What does this mean?" Later we read: "**The husband is the head of the wife, even as Christ is the head of the ekklesia**" (Eph. 5:23). Then we are told that Jesus Christ is "**the head of all principality and power**" (Col. 2: 10); and finally we are warned against any course of action that would involve us in "not holding the head" (Col. 2: 19). What is meant by these statements? Is it not evident that the truth here depends upon the meaning of the word "head"?

It has long been my conviction that a vast amount of confusion and misinterpretation in regard to God's Word is caused by failure to enter into and realize the full meaning of many commonly used English words. Certain English words may well be an almost perfect translation of a Greek word, but if we fail to get inside of the English word and discover its basic meaning, it will be of little value to us. For example, the word *body* is as accurate a translation of the word *soma* as one could desire. However, this could create confusion if we do not know what *body* is, what the basic meaning of the word is, and what character of things can be properly designated by this term. An ocean is a body of water, but the rain as it falls could not be called by this name. However, each separate raindrop is a body. The word *throne* is a very good representation of the Greek word *thronos*, but if we think of a throne as being basically an ornate chair where a sovereign sits when conducting affairs of state, then we will be erroneously thinking that the derived or figurative meaning is the basic one. This is wrong, for the basic and fundamental meaning of *throne* is "a center or seat of government." How can we ever understand God's declaration: "Heaven is My throne, and earth is My footstool" (Acts 7:49), as long as we think of a throne as being an ornate chair?

Some words are very difficult to get into. We become so blinded by popular usage that we cannot see the stem because of the foliage. The English word *head* is one of these. Its basic meaning has been covered up by popular usage in reference to the upper part of the human body or the anterior portion of an animal body. Then, adding to this is the idea that "head" also means ruler, chief, principal person, or "the boss." However, when the top part of the body is called a "head," this is a figurative use of the word. This is not its basic or fundamental meaning.

In English the word *head* is a noun, an adjective, a transitive verb, and an intransitive verb. If *Webster's New International Dictionary* is consulted, it will be found that the noun has twenty-seven definitions, the adjective has four, the transitive verb ten, and the intransitive verb three. Thus, any time we come upon the word *head*, it could have any one of these forty-four meanings. However, if the context shows it to be a noun, then only one of twenty-seven definitions is possible. Nevertheless, everyone of these forty-four uses or meanings can be traced in some way and related to the original, basic meaning of the word "head." If not, then it does not belong to the "head" family of words. It will be another word altogether with the same spelling.

Take, as an example, the familiar and much-used word *money*. Its basic meaning is "a medium of exchange." Therefore we can truly say that the dollar, the pound, the franc, and the peso are monies. But we have in no way defined the word money by saying these things about the dollar, pound, and peso. In view of this if we should be asked, "What is money?" it would be of no value to say the dollar is money. The only correct answer would be that money is a medium of exchange.

In Hebrew we find the word *rosh*, which is familiar to many because of its use in Rosh Hoshana. In Greek we have the word *kephale*; and in English the word "head." These three words are identical, they agree in their basic meanings, and the Hebrew and Greek forms are used interchangeably by the Holy Spirit. (Compare Matt. 21 :42 with Psa. 118:22). However, the basic meaning of these three words is very poorly understood, and since all usages are founded on this intrinsic significance, it is important that it be fully comprehended.

This meaning will be clearly seen in the first occurrence of this word in the Bible. In Genesis 2:10 we read of a river which "went out of Eden to water the garden; and from thence it parted and became four heads (*rosh*)"; that is, it became four other streams which watered other areas. These streams are called "heads," and they could properly be called this since each one was *an outflowing source that supplied*. This is the intrinsic, basic meaning of the word "head."

I trust that no one will become sidetracked here as the numerous figurative uses of the word "head" begin to come to mind, such as the head of a nail. A portion of a nail can be called the head because it is on the top and because of its shape. However before anything can be called a "head" it must be an outflowing source of supply, or in simpler words, a feeder.

In the Bible the great majority of the occurrences of the word "head" will be found to speak of the top part of the human body. This is a proper usage, for the head is an outflowing source of supply to all the rest of the body. It is the seat of the intellect, and the place where movements, ideas, and thoughts originate. If the foot is injured even slightly, the message will be sent to the head which will analyze the pain and dispatch the healing forces to that spot and then direct the actions that are necessary for healing and repair. Truly the top part of the human body is a constantly out flowing source of supply and it deserves the name it has been given, the head.

In the epistles of Paul there are some very important occurrences of this word where it is evident at a glance that it has no connection with the top part of the human body. Many ill-equipped readers come upon these passages, and it being evident that they do not speak of the human head, have only one other idea to read into them. They think it must mean ruler, chief, master, lord, or "the boss." How much better it is to be able to see that Paul said in 1 Cor. 11 :3: **"But I would have you to know that the outflowing source of supply of every man is the Christ."** Many Scriptures gave witness to the truth of this. **"He giveth to all life, and breath, and all things."** **"For in Him we live, and move, and have our existence"** (Acts 17:25 and 28). **"He that giveth breath unto the people upon the earth, and spirit to them that walk therein"** (Isa. 42:5). Truly God in Christ is an out flowing source of supply to every man.

"But," some will be sure to say, "What about the next statement? Does this say that the out flowing source of supply of woman is the man?" Yes, that is exactly what it says, and in no way does it say that the ruler of woman is the man, as some would like it to say. It would be good if every man who names the name of Christ should seek to know his responsibility and duties as an out flowing source of supply to his woman, that is, his wife. This could well be the secret of a good marriage and a happy home.

That the out flowing source of supply of the Christ is God is an evident truth that needs no proof. But for the weak in faith I would suggest a careful reading of John 5:19-27.

Please note that I am not suggesting that the basic definition be used as a translation. The Greek word *kephali* should be translated "head" in every occurrence. I am simply setting forth the idea that should come into our minds when we come upon certain occurrences of the word "head."

In view of these facts the truth declared in Eph. 1 :22 should be understood as telling us that God has subordinated every sovereignty, authority, power, and lordship under the feet of Jesus Christ, and has constituted Him as the out flowing source of supply over all to the outpositioned ones, which are His substance. And in Eph. 4:15 we are exhorted to make all our growth to be upward in Him who is the outflowing source of supply, even Christ.

In Ephesians 5:23 we are told that the husband is the outflowing source of supply of the wife, even as Christ is the outflowing source of supply of the ekklesia, all who ever had or ever will have a position out of Him. Have I been this to my wife? This is the question that every believing husband should ask himself.

In Colossians 1:18 we find an occurrence of the word "head" that is transcendent in the truth it declares. Here *Jesus* Christ is said to be the out flowing source of supply of the essence (body) of those who have a position out of Him. He said He would build His ekklesia out of Himself. Truly, He loved the ekklesia and gave Himself for it (Eph. 5:25).

Colossians 2: 10 tells us that *Jesus* Christ is the out flowing source of principality and authority. The word *principality* has to do with rule. The Principality of Monaco is ruled by a Prince and this fact constitutes him a principality. However, this Principality, the Prince's position and authority, all flows out of the Republic of France. However, many kings, princes, and monarchs have made the bold claim that their position, their right to rule, and their authority flowed from God. We strongly disagree, but we can tolerate this in secular affairs. But when it comes to the realm of divine things we must ever be adamant in our opposition. No man today can claim any sovereignty or authority in the things of God. If they do, then let them trace it back to Christ. This they cannot do.

In Colossians 2: 19 we are exhorted to "**hold fast the Head.**" Never let go of or allow yourself to be cut off from the One Who is our source of supply. Remember that when "religion" has said its last word and made its last claim there is really nothing that we need save God flowing to us through *Jesus* Christ. May we be able to say with godly Asaph: "**Whom have I in heaven but thee? and there is none upon earth that I desire beside Thee**" (Psa. 73:25).

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