

How the Head (kephale/rosh) of a Woman Affects Her Teruah (voice)

A look at 1 Cor 11:3
Yom Teruah 2021

Prayer

Our Father, Yahuah, You are the Creator of all things, including man and woman. Your truths are a light to this fallen world. Father, I ask that you work in the hearts of each of us watching this presentation. Unstiffen our necks. Soften our hearts that the soil of our hearts be good soil, that we hear Your Word and understand it. That we bear fruit that yields a hundred fold for your Glory and the Glory of Your kingdom. Give us strength to persevere til the end.

Examination of 1 Corinthians 11:3

And I wish you to know that the head of every man is the Messiah, and the head of woman is the man, and the head of Messiah is Elohim. (The Scriptures 2009)

◀ 1 Corinthians 11:3 ▶

1 Corinthians 11 - Click for Chapter

| | | | | | | | | | | | | |
|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| 2309 [e] | 1161 [e] | 4771 [e] | 1492 [e] | 3754 [e] | 3956 [e] | 435 [e] | 3588 [e] | 2776 [e] | 3588 [e] | 5547 [e] | 1510 [e] | |
| Thelō | de | hymas | eidenai | hoti | pantos | andros | hē | kephalē | ho | Christos | estin | |
| 3 | Θέλω | δὲ | ὑμᾶς | εἰδέναι | ὅτι | παντὸς | ἀνδρὸς | ἡ | κεφαλὴ | ὁ | Χριστός | ἐστίν , |
| | I want | however | you | to know | that | of every | man | the | head | - | Christ | is |
| | V-PIA-1S | Conj | PPro-A2P | V-RNA | Conj | Adj-GMS | N-GMS | Art-NFS | N-NFS | Art-NMS | N-NMS | V-PIA-3S |

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|------------|----------|---------------------|----------|---------|------------|----------|----------|-----------|----------|----------|
| 2776 [e] | 1161 [e] | 1135 [e] | 3588 [e] | 435 [e] | 2776 [e] | 1161 [e] | 3588 [e] | 5547 [e] | 3588 [e] | 2316 [e] |
| kephalē | de | gynaikos | ho | anēr | kephalē | de | tou | Christou | ho | Theos |
| κεφαλὴ | δὲ | γυναικὸς | ὁ | ἀνὴρ , | κεφαλὴ | δὲ | τοῦ | Χριστοῦ | ὁ | Θεός . |
| [the] head | now | of [the] woman [is] | the | man | [the] head | now | - | of Christ | - | God |
| N-NFS | Conj | N-GFS | Art-NMS | N-NMS | N-NFS | Conj | Art-GMS | N-GMS | Art-NMS | N-NMS |

1 Corinthians 11:3 (from Interlinear, direct Greek translation)

I want however you to know that every man the head of Christ is [the] head now of [the] woman [is] the man [the] head now of Christ God.

The red words in brackets were added to the Greek when translated to English. What does it read without the additions?

I want however you to know that every man the head of Christ is head now of woman the man head now of Christ God.

How differently this verse reads now.

◀ 1 Corinthians 11:3 ▶

1 Corinthians 11 - Click for Chapter

| | | | | | | | | | | | |
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| I want | however | you | to know | that | of every | man | the | head | - | Christ | is |
| V-PIA-1S | Conj | PPro-A2P | V-RNA | Conj | Adj-GMS | N-GMS | Art-NFS | N-NFS | Art-NMS | N-NMS | V-PIA-3S |

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| κεφαλὴ | δὲ | γυναικὸς | | ὁ | ἀνὴρ , | κεφαλὴ | δὲ | τοῦ | Χριστοῦ | ὁ | Θεός . |
| [the] head | now | of [the] woman [is] | | the | man | [the] head | now | - | of Christ | - | God |
| N-NFS | Conj | N-GFS | | Art-NMS | N-NMS | N-NFS | Conj | Art-GMS | N-GMS | Art-NMS | N-NMS |

Definitions of kephale G2776

- Strong's: the head; (a) the head, (b) **met**: a corner stone, uniting two walls; head, ruler, lord.
- NAS exhaustive concordance: the head
- Thayer's Greek Lexicon: **the Sept. for (rosh) ראש**; **the head**, both of men;...**metaphorically**, anything **supreme, chief, prominent**; of persons, **master, lord**: τίνος, of a husband in relation to his wife, of Christ, the lord of the husband,
- Strong's exhaustive concordance: From the primary kapto (in the sense of seizing); the head (as the part most readily taken hold of), literally or figuratively -- head.

Definitions of kephale G2776

Two things highlighted in the definitions:

1. The Greek word kephale was translated into Greek from the Hebrew word rosh.
2. After the physical head (above our shoulders), the definitions are metaphorical, or figurative, meaning a figure of speech, not literal; a thing is regarded as symbolic of something else, especially something abstract.

Defintions for ראש Rosh H7218

- Strong's concordance: head
- NAS Exhaustive concordance: bands (1), beginning (11), beheaded* (1), best (1), best things (1), bodyguard* (1), captains (3), census (7), chief (35), chief men (6), chiefs (3), companies (7), company (5), corner (1), count (1), distant (1), divisions (1), ends (2), every (1), faced* (1), favor* (1), finest (2), first (12), full (2), hair (3), head (256), heads (129), laughingstock* (1), leader (4), leaders (8), leading man (1), leading men (2), masters (1), released* (1), ridge (2), rivers (1), sum (2), summit (7), themselves (1), top (51), topmost (2), topmost* (1), tops (15)

Notice the number of times each of these meanings for “rosh” is used. “Leader” and different types of leaders are used, less frequently than other uses. I do not see “authority” as a use, which is how it is taught in religion. However, I understand “authority” and “leader” to mean different things anyway.

Rabbit trail: Definitions of authority and leader

Authority (Noah Webster's Dictionary 1828)

1. Legal power, or a right to command or to act; as the *authority* of a prince over subjects, and of parents over children. Power; rule; sway.
2. The power derived from opinion, respect or esteem; influence of character or office; credit; as the *authority* of age or example, which is submitted to or respected, in some measure, as a law, or rule of action. That which is claimed in justification or support of opinions and measures.
3. Testimony; witness; or the person who testifies; as, the Gospels or the evangelists are our authorities for the miracles of Christ.
4. Weight of testimony; credibility; as a historian of no *authority*
5. Weight of character; respectability; dignity; as a magistrate of great *authority* in the city.
6. Warrant; order; permission. By what *authority* dost thou these things. [Matthew 21:23](#). [Acts 9:14](#).
7. Precedents, decisions of a court, official declarations, respectable opinions and says, also the books that contain them, are call authorities, as they influence the opinions of others; and in law, the decisions of supreme courts have a binding force upon inferior courts, and are called authorities.
8. Government; the persons or the body exercising power or command; as the local authorities of the states.

Leader (Noah Webster Dictionary 1828)

1. One that leads or conducts; a guide; a conductor.
2. A chief; a commander; a captain.
3. One who goes first.
4. The chief of a party or faction; as the *leader* of the whigs or of the tories; a *leader* of the Jacobins.
5. a performer who leads a band or choir in music.

These definitions of leader seem to line up better to the ways rosh is used, than the definitions of authority seen in the previous slide. Lets continue to look at how others sources define “rosh.”

Leaving rabbit on its trail to get back to rosh...

Rosh H7218 (con.) Brown-Driver's-Briggs

- head; head, of human being, man, woman, under figure of armed man, of idol, of gates, personified;
- head of animals, especially of animals of sacrifice;
- top of a mountain, of rocks, tower, stronghold, ladder, bough, lampstand, of stone, tabernacle or wall, pillar, high priest's robe;
- height of stars;
- head=chief (man); =chief (city), =chief nation; place/position;
- =head of family, first in series;
- =front, a leader's place; Of time, of night; Of things, riverheads; chief, choicest best of spices; Division of army

Rosh H7218 (con.): Strong's Exhaustive Concordance

band, captain, company,

From an unused root apparently meaning to shake; the head (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc.) -- band, beginning, captain, chapter, chief(-est place, man, things), company, end, X every (man), excellent, first, forefront, ((be-))head, height, (on) high(-est part, (priest)), X lead, X poor, principal, ruler, sum, top.

Soooo many possible meanings, so what does kephale/rosh mean in 1 Cor 11:3?

*Don't just take a verse, but take a chapter; better yet, take a book;
and better yet, take the whole book.*

Context of 1 Corinthians 11:3

This section of his letter to the Corinth church, Paul is addressing:

- Gender issues in public ministry (11:2-16)
- Instructions about communion (11:17-34)
- Diversity of YHVH's gifts within the body (12:1-11)
- Unity within the body of Messiah (12:12-31)
- Love as the motive in ministering to others (12:31-13:13)
- Giftings of tongues and prophecy (14:1-25)
- Instruction for corporate worship (14:26-40)

Context of 1 Corinthians 11:3

What Paul *does not* address:

- Marriage
- Submission
- Authority, except when it comes to “the authority a woman has over her own head” (in appearance)
- Leadership

“In Greek, the word is *kephale*. Like its English equivalent, it is used to refer to the part of the body that sits above our shoulders and is also used in several metaphorical meanings. When it comes to these various meanings, we enter a real battleground between Greek experts. Some of these word warriors believe it could mean “authority over,” as it does in English when we say “the *head* of a department.” Others think this Greek word was primarily used to convey the idea of “source” or “origin,” as it does in English when we speak of the *headwaters* of a river. On the one hand, Liddell and Scott list 48 English meanings for *kephale* in their dictionary, and not one of them means “leader,” “authority,” “first,” or “supreme.” On the other hand, Bauer’s lexicon give “superior rank” as one of its meanings. How could experts disagree over the meaning of a word?” --Cunningham/Hamilton, *Why Not Women?*, pg 162

“The word for “head” in Hebrew is *ro’sh*. As in English, *ro’sh* can mean part of the body, or it can mean “leader” or “ruler.” When *ro’sh* meant a physical head in a passage of the OT, the Septuagint translators chose *kephale* (the word Paul used in 1 Cor 11:3) to translate it 226 out of the 239 times, or about 95 percent of the time. However, when *ro’sh* clearly meant “ruler” or “leader,” the Septuagint translators used some other word 171 times out of 180. They used *kephale* for “ruler” or “leader” only 5 percent of the time.

To put it simply, it is possible that Paul used *kephale* in 1 Cor 11:3 to mean that man should be the “leader” or “ruler” over woman, but that would be a rare usage of the word, as seen by the evidence of the Septuagint.”

--Cunningham/Hamilton, pg 163

“On the other hand, we find many, many times in ancient literature where **head/kephale** meant “source” or “origin.” This came from the ancient’s idea that semen, the *source* of life, was produced in the male brain, which is, of course, located in the *head*....Likewise, *kephale* was the word used for the source of a river. This is why the Greeks and Romans often set up the bearded head of a man or a bull at a fountain or at the source of a river. This meaning was carried over into Latin and later into English, so that we still refer to the source of a river as its *headwaters*.”

--Cunningham/Hamilton, pg.163

Look how the beliefs of the origin of life of the Greek pagans differ from what the Bible says.

Greek Pagan Belief of Origin of Women

“According to [Greek poet/philosopher] Hesiod, a time existed on earth when men lived blissfully without any women. This paradise was lost when Prometheus stole fire from the Olympian gods and shared it with other men. In a vindictive rage, Zeus conceived the most horrifying punishment possible. Woman was created as man’s eternal curse. Zeus ‘made an evil thing,’ a woman name Pandora, ‘a beautiful evil...not to be withstood by men.’ He said, ‘From her is the race of women...the deadly race...who live amongst mortal men to their great trouble....

Semonides [another Greek philosopher, influenced by Hesiod], said, ‘From the beginning the god made the mind of woman a thing apart.’ There is no common ground between her and man, no shared origin.”

-Cunningham/Hamilton, pg 74

Greek Pagan Belief of the origin of woman

“Every woman Zeus created came from one of ten sources: a long-haired sow, the evil fox, a dog, the dust of the earth, the sea, the stumbling and obstinate donkey, the weasel, the delicate and long-maned mare, the monkey, or the bee.”

--Cunningham/Hamilton, pg 74

Greek Pagan Belief of the origin of woman

In *Timaeus* Plato wrote, “‘All those creatures generated as men who proved themselves cowardly and spent their lives in wrongdoing were transformed, at their second incarnation, into women...In this fashion, then, women and the whole female sex have come into existence.’ Hell didn’t exist in Plato’s teaching. The fear of being reincarnated as a woman was enough to keep any man from sinning.”

“Aristotle wrote that the female is a ‘monstrosity,’ a ‘deformed male,’ and ‘a deformity...which occurs in the ordinary course of nature.’ He said, ‘The male is by nature superior and the female inferior, the male ruler and the female subject.’”

--Cunningham/Hamilton, pg 77

Do you recognize any of these ideas or attitudes about women?

Have you heard any of them in church?

Let's take a look at what the Bible says how woman was created.

Biblical source of life for woman

And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping *creatures* that creep on the ground.” And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them. And Elohim blessed them, and Elohim said to them, “Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping *creatures* on the earth.” Genesis 1:26–28

Biblical source of life for woman

And יהוה Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of lives. And the man became a living being. Genesis 2:7

And יהוה Elohim said, “It is not good for the man to be alone, I am going to make a helper for him, as his counterpart.” Genesis 2:18

Biblical source of life for woman

So יְהוָה Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place. And the rib which יְהוָה Elohim had taken from the man He made into a woman, and He brought her to the man. And the man said, “This is now bone of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.”

Genesis 2:21-23

Origin of woman: Pagan vs. Bible

Pagan:

- Woman was created by gods out of rage
- Woman is an eternal curse to man
- Woman is an evil thing; a deadly race
- Woman is made as separate from man, no shared origin
- Woman is the reincarnate of cowardly men
- Woman is inferior to man

YHVH's Word:

- Woman was created by the loving Living Elohim
- Woman was created as a helper to man, a counterpart
- Woman was the mother of all the living
- Woman was made from the rib of a living man, in the likeness of YHVH
- Woman was a new creation from a man who ruled over the fishes of the sea, birds of heaven, and creeping things on land
- Woman is equal to man, not inferior

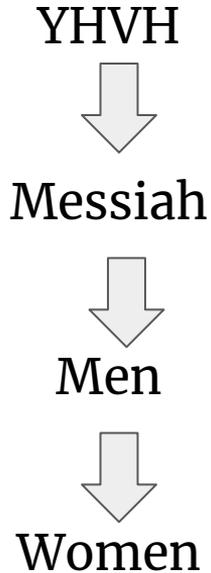
How is Paul using kephale?

Is Paul using “kephale” in 1 Cor 11:3 to mean “ruler” or “life source”?

Let's look at two diagrams to help us to think about it.

Is Paul talking about a hierarchy (authoritarian model)

This is the model religion teaches us, it is hierarchial:



Hierarchy

It was/is the practice of paganism to exclude women, and the religions found in mosques, synagogues, and cathedrals/churches also relegate women to be silent observers of men worshipping and teaching.

Are these practices the intention of YHVH?

Or, is Paul using kephale as an origin or source?

Paul is actually distinguishing that woman has the same origin as man, as we read in the verses of Genesis:

“And I wish you to know that the head (kephale/rosh) of **every man** is the **Messiah**, and the head (kephale/rosh) of **woman** is the **man**, and the head (kephale/rosh) of **Messiah** is **Elohim**.”

We can diagram this in the following way:

| | | |
|---------|---|-----------|
| Messiah |  | Every Man |
| The Man |  | A Woman |
| YHVH |  | Messiah |

To show it another way....



Top illustration: Hierarchical model

The pole represents YHVH. The yellow yarn is wrapped directly around the pole represents man. The orange yarn wrapped over the yellow represents woman. This illustrates a man inbetween a woman and YHVH.

Bottom illustration: Origin model

The pole represents YHVH. The blue yarn represents man; the orange woman. This illustrates how man and woman are wrapped together around the pole, both of them in direct contact with YHVH.

A couple of notes:

The top illustration, the hierarchical model, also demonstrates how a hierarchy sets people up for idolatry.

In religion, the priest/rabbi/pastor is between the believer and YHVH, setting the believer up to idolize a priest/rabbi/pastor.

In marriage, the husband is between the wife and YHVH, setting the wife up to idolize her husband.

So, these authoritarians are leading people into a direct violation of YHVH's commands. A millstone comes to mind. For women, it is very difficult to stay freed from these man-made authoritarian beliefs and attitudes. Once we get that chain off of us, someone is forcing it back onto us making it difficult to walk our faith as YHVH/Yahushua leads us under His authority.

The Romans believed similarly to Greeks

“Never having a sacred fire which belonged to her, she had nothing of what gave authority in the house. She never commanded; she was never even free, or mistress of herself. She was always near the hearth of another, repeating the prayer of another; for all the acts of religious life she needed a superior, and for all the acts of civil life a guardian....Since a woman wasn't a real worshiper in her own right, she didn't have other rights. Like Greek women, [Roman women] never came of age, but rather passed from the guardianship of her father to that of her husband or, if widowed, to another male relative. This was because women were considered mentally inferior.”

--Cunningham/Hamilton, pg 89



Questions to think about:

Does YHVH desire for His daughters to have a second hand relationship with Him as the hierarchical model illustrates?

OR

Does YHVH desire for His daughters to have an intimate, one on one relationship with Him alongside her husband, as the origin model illustrates?

Although one might be overpowered, two withstand him. And a threefold cord is not readily broken. — Ecclesiastes 4:12

YHVH Wants One-on-One with Women

YHVH/Yahushua interacted directly with women individually in many cases, here are a few:

- Eve (individual and with husband)
- Sarai/Sarah (individual and with husband)
- Miriam (individual and with brothers)
- Esther
- Mary (Yahushua's mother)
- Mary of Magdelene
- Mary and Martha
- The woman caught in adultery
- The woman with bleeding
- The woman at the well

“Believers were simply to be the first to live [the equality of men and women] out. Freedom from centuries of oppression was to begin with the house of [YHVH], then permeate society. [Yahushua] inaugurated and Paul promoted a whole new order of equality in the world not known since Genesis 3. The aim was to restore [YHVH’s] original plan--the partnership for which He created men and women...

Men and women have been created by the same wise and loving [YHVH] to minister together. We shouldn’t be sniping at one another, despising one another, feeling superior, or excluding one another. There is no place for this in the family of [YHVH], according to Paul. In [YHVH], the sex war is over.” --Cunningham/Hamilton, pg.174-175

Why is it important to understand the rosh/kehale of a woman?

The ideas and beliefs of the Greek poets/philosophers “were repeated for many generations by Greeks, Romans, Jews, Arabs, and Europeans, shaping politicians [and laws], artists, educators, architects, generals, and entrepreneurs, but their influence has been huge....The ideas of these men have insidiously clouded the clear understanding of the Bible for many, setting us up to view women as an inferior, subordinate ‘other.’”

--Cunningham/Hamilton, pg 78

Do you recognize any beliefs or attitudes about women that have seaped into the body of Messiah and your beliefs and attitudes that are similar to the pagans?

Is the Father's Word parallel to these Greek and Roman pagan ideas about women?

1 Cor 11:3

Paul is trying to help the Corinthians to let go of their pagan beliefs and practices in order to live by the Torah which describes woman being created by a loving Elohim pulled out of a living man for a purpose for YHVH's kingdom and glory.

“Translating *head/kephale* as “origin/source” also answers the question, who is “the man” in 1 Cor 11:3? Paul started by saying that [Messiah] was the origin/source of every man, then went on to say “the man” was the origin/source of woman. Who else could that man be but Adam? Adam was the origin/source for Eve. **Once again, Paul was denying the teaching of the Greek philosophers, who claimed that women had a separate and inferior origin [to men].** No, Paul said, woman came from man, making her fully human and fully equal to man.” --Cunningham/Hamilton, pg. 166

Why understanding origin is important: Context

This section of his letter to the Corinth church, Paul is addressing:

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If women are under the authority of men who have pagan beliefs and ideas of women, are women able to be under the authority of Yahushua to do their part in worship and walk out His commands (e.g., go and make disciples of the nations)?

Why is it important to understand origin?

Not only do the doctrines for authority over women affect our contribution in the body, but it also affects our relationship with YHVH. As I said earlier, it is very difficult to stay freed from these authoritarian beliefs and attitudes. Once YHVH removes that chain from a woman, these ideas/attitudes are forced back onto her making it difficult to walk out our faith as YHVH/Yahushua leads us under His authority.

It affects women individually, our marriages, our parenting, the body of Messiah, and in society as a whole. It is very different from other stumbling blocks we are all familiar with overcoming.