

DIVINE ORDER TEACHINGS

#16

WHO IS THE HEAD

By Sam Fife



The Highest Purpose for Man

To be content with food and raiment,
the necessities of life

To be in a place free from the influence of
Babylon and free to exercise and grow in God

To find your place in the Kingdom of God
which is coming on the Earth

1Co 11:1 Be ye followers of me, even as I also *am* of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. 4 Every man praying or prophesying, having *his* head covered, dishonoreth his head. 5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. 7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on *her* head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

In this study, we are dealing with the question that is one of the most important issues before God's people that are in the move of the Spirit of God today. That is the question of who is the head.

In First Corinthians 11 in the Bible, the Spirit has led the Apostle Paul to deal with this question thoroughly, with his clear statement in verse 3, of God's divine order for creation, when he says, the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God.

Then in the next few verses, he deals with the necessity for the woman to have her head covered, when she is praying or prophesying, and the man to have his head uncovered, when he is praying or prophesying. Those who see by the Spirit of God, the deep mystery that is here can almost hear Paul exclaim again, as he did in Ephesians 5, when he discussed God's divine order relationship with a man and a woman, this

is a great mystery, but I speak concerning Christ and His church.

For truly here, Paul, as he was in Ephesians 5, is not talking about a natural man and a natural woman. Neither is he talking to a natural man and a natural woman, but once again, he is only using the natural man and woman, and their relationship, as a figure and type, to reveal the true divine order of God, of the relationship between Christ and His church. And, not only the relationship between Christ and His church, but between Christ in the husband ministry and the bride congregation. In fact, the context of the scripture makes it clear that Paul brings forth the whole discussion, to show the woman church that he is writing to what her relationship should be to him as her husband ministry.

This is made clear by the fact that in verse one of the chapter, he begins by saying to the church, be ye followers of me, even as I also am of Christ. Then in verse 2 he praises them that they remembered him in certain ministrations of love to him, and also that they faithfully keep the carnal ordinances that he delivered to them.

But then in verse 3, he begins to reveal to them, that he is more interested in them coming to understand the spiritual mystery of their relationship to him as their husband ministry, and therefore the woman church's head, or her covering, and why they should be followers of him, even as he also followed Christ. Therefore, in verse 3, he reveals to them God's divine order for His creation, saying, but I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. This is God's divine order for the creation, but what one needs to understand is, it is not just God's divine order for the creation, but it is God's divine order through which He is creating the highest form of life that is possible to bring forth in the creation, That is the incorruptible, immortal life of the manchild that shall be brought forth in His own nature.

Therefore God has not established this order only that He might have such an order that would last forever, but He has established it as His divine order for creating life. So that each lower form of life, in submitting itself to its head might be absorbed up into the life of its head, the higher form of life, so that in the end the lower forms of life, the woman, the man, and even Christ, each will be absorbed up into its head so that in the end there will only be the life of God as First Corinthians says, God shall be all in all.

In order to clearly understand this mystery, one needs to understand what the Bible means in the book of Romans when it says the first Adam, who was the head of the first creation, was a type of the second Adam, Jesus, who was the head of the second creation. When God brought forth the first Adam, He was not just bringing forth one Adam, but He was bringing forth a whole first creation. In order to bring that first creation forth God did not create Adam and his wife, the man and woman, as two separate acts of creation at the same time. But the Bible in Genesis says, He brought forth the man first, who had both male and female in his blood, then He put the man in a deep sleep and brought forth his wife out of his side.

But the process of bringing forth the first creation was not then complete, for God did not have a creation, he only had a man and a woman. Had He not gone a further step, that man and woman would have forever remained just one man and one woman, and no creation could have ever been brought forth with many members. He had to go on to the third step of bringing the woman to the man, who was her head, that she came out of. And in the woman submitting herself to her head, in the manchild that was born of their union, she lost her womanly characteristics, she lost her woman nature, and as her life was propagated into the next generation, she took on in that manchild that was born of their union, the nature, the name, and the life of her head, her husband.

In all this, the first Adam, who was the head of the first creation, was a type of the second Adam, Jesus, who was the

head of the second creation, the new creation. For in bringing forth the new creation, God followed the exact same procedure. He did not bring forth a man and a woman at the same time to birth this new creation. He first brought forth the man, Jesus, who had both characteristics of male and female in himself, for in him was all the strength, and faith, and power of the man, and yet all of the tender love, compassion, and the meekness of the woman.

Just as God did with the first Adam, after first bringing forth the man, Jesus, He then put the man in a deep sleep, and took his bride out of his side. So when Jesus hung on the cross, God put the man in as deep a sleep as possible for one to enter into. When the Roman spear pierced Jesus' side and blood and water poured out, it wasn't just because a Roman got mad at Jesus, but God was once again taking a man's wife out of his side. For water is a type of Jesus spirit, and the Bible says the life is in the blood. When blood and water poured out of His side upon the earth, it signified that through the whole work of the cross, God was pouring out Jesus' life and His spirit into a bride, from the Gentile world that was yet uncalled out, and through a marriage union with that bride, through his husband ministry, he might plant in her spiritual womb, the seed of life, the Word of God, which shall in these last days bring forth a manchild.

Now in these last days through a restored five-fold spirit bridegroom ministry, God is in the process of bringing the woman, the church, to the man, her husband, Christ, in the bridegroom ministry. That in receiving from that bridegroom ministry the seed of life, the Word of God, in submission to her head, she might lose her woman nature, and her womanly characteristics, and in a manchild, an incorruptible manchild, that shall be born of that union in these last days, every member of the woman might lose her womanly identity and take on the name, the nature, and the life of her husband, and come forth as a son of God.

So we see, that on every level of God's divine order, His order for creating higher life, is for the woman to submit

herself to her head, but not that he might just be her head forever, that she might forever remain in the lower order, but that in submitting to his ministration to her as her head she might lose her lower order, womanly characteristics, and identity and in a manchild born of their union be absorbed up in the name, the nature and the life of her husband, her head.

It is for lack of knowing this mystery that many of our fundamentalist brethren in the church who move in the lower carnal realm of life in God, incapable of understanding the spiritual mysteries of the word of God, thought that in this chapter Paul was referring to some kind of physical covering, a hat or a cloth of some kind, when he said the woman should not pray and prophesy with her head uncovered. So they have thought that it is a sin for a woman to go to church without a hat on or without some kind of little cloth on her head, and they have put many women under bondage to the idea that it was a sin to come into the presence of God without some kind of physical covering on their head. Not knowing that God could care less whether they have a hat or cloth on their physical head when they come into His presence,

but that Paul was speaking that the woman, the church should not pray or prophesy without being covered with the anointing of her true head Jesus.

Other good brethren who have come into the move of the Spirit have seen a little deeper into these scriptures, having seen what Paul really meant here, when he said the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God. They have seen that when Paul said the woman should not pray or prophesy with her head uncovered he meant that the woman should not pray or prophesy without being covered by the anointing that is in her husband, so that his anointing might cover her to be sure that she does not pray or prophesy in a false spirit.

These good brethren have therefore gone forth and taught that every woman who is in Christ, her husband in the natural is her head, and he is her covering and she must

submit herself to him, and she cannot move or minister in any way in Christ except under his headship. But these good brethren also are ministering death to their wives, and binding up the Spirit of Christ in them, for lack of seeing that time the lower order submits itself to its head the lower order is dissolved and done away with.

Thus it is true that in the natural on the lowest level of this divine order, as a figure of the relationship between Christ and His church, the man is the head of the woman. Thus when that man and his wife have both been born of the Spirit of God into the new creation, they are no longer in that old creation, neither are they any longer in that old creation order, both their old man and their old woman have been crucified with Christ, on the cross of Calvary, and they have now been both baptized by one spirit into one body, and the body of Christ, and they both now have one head, Christ, the lower order has been dissolved.

Ephesians five says they are both now members of the body of Christ, of His flesh, and of His bones. Neither is the man the head of the woman in their marriage any longer, neither is the woman the head of the man, but that inner man of the Spirit, Christ, that is in each of them is their head, The man just because he is the woman's husband in the natural marriage, is not her covering, but they both have one covering, the anointing of their true head, Jesus. That anointing can rest upon the woman just as it can upon the man. Since the life they are seeking to grow in is not the natural life anymore, but the life of their true head Christ, in any given situation in their life from there on out, whichever one of them is moving in the anointing and has the word of the Lord on the situation, whether it be the man or the woman, that one for that hour is the husband. Whichever one is moving in the flesh, since the woman is a type of flesh, that one is the woman, the wife.

That man who would say he is his wife's covering when he and his wife are both in Christ, let him be sure, that he never moves out of the anointing and in his own flesh in his

relationship with his wife. For only when he is moving in the anointing of the true head Christ, is he her covering. If he cannot move perfectly in the anointing at all times, and no man yet can, then let him not say that he is already his wife's covering, but let him know that when she is moving in the anointing, and he is not, then she is the one that is moving in the husband, and let him submit.

The truth is, when the natural man and his wife first get saved, since the life that they are seeking to move into is the supernatural spiritual life of Christ, before they receive the baptism of the Spirit, and before God brings them into the husband ministry, both of them are still walking in the fleshy realm of Christianity, that makes up the woman, the church, or the bride of Christ. Therefore neither one of them is qualified to be the head of the other in spiritual things, but the husband ministry who is the spiritual man, that is the head of the woman, the church, is the covering for both of them, to watch over them to be sure they do not move in or pray or prophesy in another spirit.

This then brings us to the meat of what Paul was really saying in our scripture of First Corinthians II. For in our whole discussion, Paul was making no reference to the natural man and woman at all, for he knew that God had only made them in figure of the relationship between Christ and His church in the first place. He was writing to a church of believers, and therefore he knew that every member of that church had already left the old creation behind, and that every one of them had been born of the Spirit into the new creation and that the natural creation order had been dissolved in all their lives.

So, completely ignoring the natural creation as nonexistent for them, he was speaking of only God's divine order for the new creation, and knowing the great mystery that the woman is always a type of flesh, and the man is always a type of the Spirit, when he said the head of the woman is the man, he wasn't talking about the natural woman at all, but he was talking about the woman, church, he was writing to.

When he said the head of the woman is the man, he was referring to himself, God's apostle, her husband ministry, as her head, for he had already spoken to her in verse 1, and said, be ye followers of me, as I also am of Christ. He meant that she should follow him as her head, the husband ministry, and in her submission to him, her husband ministry, as her head, the Spirit of God can then bring her various many members into the ministry, and they can leave their womanly characteristics and come forth in the man, and turn and also minister to the woman the church, as her head.

When he said, the head of the man is Christ, it meant that the husband ministry, the man, in submitting to its head, Christ, in weakness, has a bride relationship to its head Christ, but a man bridegroom relationship to the woman the church.

When he said the head of Christ is God, he revealed that Christ, when he was here had a bride relationship to the Father, and in submitting Himself in weakness to the Father, out of their union He was able to bring forth life in us, and birth the church, His bride. So God's divine order in all creation is that all flesh which starts off as the woman, both natural men and women, whether they are married or not, in submitting themselves to Christ, the lower order of the natural creation is dissolved and they get born again, and they become the bride of Christ through a bridegroom ministry.

Then the woman, the church, is submitting herself to the her head, the ministry, the life of her head, Christ the ministry, will come forth in her, and her various members will be brought into the ministry too, and then have a bride relationship with Christ their head, and in submitting themselves to their head, Christ, that the very life of Christ will come forth in them. The lower life will be dissolved and they will go forth in a great manifested son ministry as Jesus did, submitting themselves to the Spirit of the Father, the head of Christ. In doing so out of that union, that lower order will be dissolved, and they will be absorbed up into the life of the Father, in a many-membered incorruptible

immortal manchild that will come forth to rule and reign in the earth during the thousand year millennial reign.

So we see that this divine order of God, the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God, is not God's divine order just so He might have an order, but it is His divine order for creating life and lifting up all lower forms of life into higher life, until ultimately all lower forms of life, and all lower orders are dissolved, and through this divine order all who are in Christ come forth in the full incorruptible nature of God, that God shall be all in all.

In the Kingdom of God today there are many precious saints and ministries who are growing up into the fullness of God, at different levels of revelation and experience in Christ. Therefore, the fundamentalist folk who think Paul is referring to a physical hat or covering, in this passage of scripture, think the ministry brethren who are teaching that the woman's covering spoken of here is her natural husband, are false prophets. Then the ministry brethren who think that Paul is talking about a natural wife here, and the covering he is speaking of is a natural husband feel that we who no longer want to rule over our wives, or be their covering, but want to walk in the Spirit with them, and have one head, Jesus, that the one head might make us more perfectly one in our marriage, and in Him, they think that we also are false prophets.

Nevertheless, since all God's precious children, one day all are going to see that the Word of God has dimensions, and that the highest dimension of this word here, is to see the great truth that in this great and glorious order of God for creation, it is impossible for the lower order to submit to its head, without losing its lower order identity, and being absorbed up into the higher order, until that day when we all come forth in the fullness of the nature of Father God, that God might be all in all.

So instructing the woman church to whom he was the husband ministry head, Paul said, be ye followers of me,

your head, as I am of Christ, my head. When he said the women should not pray or prophesy with her head uncovered, it meant the woman the church should not pray or prophesy, neither any member in her, except that she is willing to submit her manifestation of the Spirit to her husband ministry, for his judgment. So that she might be ever under the covering of his anointing lest she be deceived by false spirits into false manifestations.

Then he said the man should not pray or prophesy with his head covered, it mean that when the husband ministry prays and prophesies it should be his head Christ, fully uncovered, that is speaking the word of prophecy and praying the prayer of faith. When he said, for this cause ought the woman to have power on her head, because of the angels, it was just because he knew that angels, the Bible says, are ministering spirits sent forth to minister to those who are the heir's of salvation. Only when the woman, the church, is under the anointing with power on her head, and under the true covering of Christ, her husband, does she receive the ministration of ministering angels.

He also knew that there were fallen angels who would often try to minister to the woman through the spirit, therefore she needed the covering of her husband ministry's anointing, power on her head, to keep her from being deceived with a false ministration of false angels.

So we can close this article by leaving you a pure revelation of God's divine order of creation, and by it all lower life shall be absorbed up into the life of God. That order is, the head of the woman, the church, is her husband ministry the man. The head of the man ministry is Christ, and the head of Christ is God. The woman, the church, in submitting to the ministration of her head, the husband ministry, shall be brought forth out of her woman's identity and be brought forth into the husband ministry herself. The husband ministry in submitting to his Head, Christ, shall be absorbed up into the very life of Christ Himself, and come forth in a great manifested son ministry, and in submitting to his head,

the Father, will be absorbed up into the incorruptible, immortal life of Father God, Himself, that God might be all in all in a many-membered manchild that shall reign during the thousand years of the millennium.

During that thousand years, the Lord's house will have been established on top of the mountain, the nations will come up to be taught of the God of Jacob, and that many-membered manchild will be brought into a marriage union with the whole creation. The creation itself in submitting to her head, her husband, will be brought forth into the life of God that truly, God might be all in all.

In Jesus name, AMEN.