

DEEPER TEACHINGS  
(MEAT OF THE WORD)

#40

THE WOMAN IS THE GLORY OF MAN

By Sam Fife



According to the grace of God which is  
Given unto me, as a wise masterbuilder,  
I have laid the foundation, and another  
buildeth thereon. But let every man take  
heed how he buildeth thereupon.

1Co 3:10

## THE WOMAN IS THE GLORY OF MAN by SAM

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1Co 11:7 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.

The title for our study is taken from the scripture that says the woman is the glory of the man. But the explanation of that statement is found in the scripture that says, for as the woman is of the man, even so is the man also by the woman, but all things of God.

One of the greatest issues in the Kingdom of God today is, what is God's divine order for the woman, in relation to her husband. Another aspect of that issue is what is the woman's place in the church.

It is this issue that we have been dealing with in other closely related studies. But we have not been dealing with it from the carnal letter of the Word, but we have been dealing with it from the great mystery of God, which is found only in the spirit of the Word. And which is understood only by those whom the Spirit of God gives revelation on the spirit of the Word.

It is precisely this issue that the Apostle Paul was dealing with in the 11th chapter of his epistle to the church at Corinth. In dealing with this issue the Apostle Paul used the natural man and woman, and the divine order that God established for their relationship when He brought forth the

first Adam creation as a type to try to reveal to the church at Corinth what her relationship should be to Christ in her husband ministry. But in doing so, he was not trying to set the husbands and wives, who were in the church at Corinth, back in the natural order that God had established when He brought forth the first Adam creation. For since they had all been born again into the new creation, that order had passed away and been dissolved in their lives.

He was simply using the natural order for what God intended it to be in the first place, as a type and a figure to try to show the church at Corinth what her relationship should be to him, the Apostle of God, her husband ministry, in whom Christ her heavenly bridegroom dwells.

By the same token, he or God had no intention of his discussion here being used to re-establish husbands and wives in the church today, back in the natural order that God established for the first Adam creation. For they too, had been born again into the new creation in Christ, the new creation man, and for them the natural order had been dissolved. But again God intended for Paul's revelation of the natural order to be used as a type and a figure, to reveal to the church today what her relationship should be to her husband ministry, the Apostles of God and all the other four ministries who came out of them in whom Christ, her heavenly bridegroom, is dwelling today.

In our last article in *The Word*, we pointed out that Paul began the 11<sup>th</sup> chapter of his epistle to the church at Corinth with the words; "Be ye followers of me, even as I also am of Christ". Then in order to explain to the church at Corinth why she should follow him, he went on in verse three to reveal to her God's divine order for the 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". We pointed out in our last article that here Paul revealed God's divine order for the creation. But when we say that he revealed God's divine order for the creation, we do not mean he revealed God's divine order for the

creation to remain static forever, with the head of the woman being the man, and the head of the man being Christ, and the head of Christ being God, forever, but we mean he revealed God's divine order through which God progressively creates higher forms of life.

So what we see here is God's divine order plan by which He progressively lifts lower forms of life until finally all is lifted up into himself, and to his life, so that as First Corinthians 15 says, that in the end, God shall be all in all. And so since the head of the woman is the man, and the head of the man is Christ,

and the head of Christ is God, as the woman submits herself to her head, her husband, to receive from him the seed of life, which when planted in her womb births a manchild. In that manchild that is born she loses her weaker lower form of womanly life, and is lifted up into the life of her head, her husband, and the life of the man. And as the man submits himself to his head, Christ, he loses his lower form of life and is lifted up into the life of his head, Christ.

As Christ long ago, as he stood before the cross, submitted himself to his head, the father, he was lifted up out of the Christ life, the nature that he had, that could suffer temptation, and even suffer death on the cross, into the eternal immortal nature of the Father, the higher life of Father God, which could never suffer temptation, and which could never suffer death. .

So we see what Paul was revealing here was God's divine order plan for the progressive, continual, lifting up of lower forms of life into higher forms of its head; which is, the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God . As each lower form of life submits itself to its head, it is that it might take on the life of its head, and therefore the lower form of life pass away, and be absorbed up into the life of its head, until finally all is absorbed up into the life of God.

However we must understand, as Paul unveiled this mystery to the Corinthians and he did not do it as we have said, to re-

establish all the husbands and wives in the church back in the natural order for the natural creation. For that creation had been done away with for all in that church, who were born again in Christ.

You see, it is true that when God brought forth that first Adam natural creation, that natural men and women who were born of only the first physical birth, he made the man the head of the woman. For when He brought forth Adam and Eve, He did not bring them forth at the same time, but He first brought forth Adam out of Himself. A man who had both male and female in himself. Then after that He brought forth Eve, the woman, out of Adam, the man's side. So we see that Adam came out of God, but Eve the woman, came out of Adam. So Adam's head was God but Eve's head was the man she came out of.

Now the reason for the fall was that Eve got out of God's divine order for the natural creation, and failed to remain under the covering of her head, Adam her husband. When Satan tempted her to eat of the tree of knowledge she acted on her own and ate of the fruit of the tree of knowledge without first consulting with her husband, and being covered by his greater wisdom, inasmuch as he came out of God, his head, and was in a deeper union with God than she. Not only that, she then put herself in the place of the head and told him to eat, that the fruit was good, without leaving her husband her head to decide whether the fruit was good or not.

Then Adam got out of God's divine order by allowing his wife to act in the position of the head, and going along with her, and eating of the fruit also, according to her word, instead of taking his place as the head. Standing in it and refusing to eat of the fruit and thereby showing his wife that it was not good, and he would have kept the whole first creation from failing under the power of Satan and death. This is the same mistake that many husband ministries make in the church today. Their wife the church, the people of the church both men and women, come to them with the fruits of

the tree of knowledge of this world, saying, it is good eat it. And instead of taking their stand as the head, the husband; they go along with their wife, thus bringing death to both of them, and all their children.

So when Adam and Eve got out of God's divine order, and the woman usurped the place of the head, all of their descendants who came after them have followed their example right up to today, and have never fulfilled the natural order, in that the man has never submitted himself to his head, God. The woman has never submitted herself to her head, the husband, and it is because they have never fulfilled the natural order, but made a complete mess of it that two thousand years ago God set the whole natural creation aside and crucified it in Jesus on the cross of Calvary, and brought forth a new creation, and a new creation man, whose head is Jesus, just as Adam was the head of the first creation.

Therefore, for husbands and wives who are in the new creation, God has not called the ministry to set them back in the natural order of the first Adam creation, for that whole creation and that whole natural order has been crucified in Christ on the cross of Calvary, and done away with. Husbands and wives who are in Christ today are members of a new creation, and a new creation man, whose head is Jesus. Therefore for them, they have both been baptized by one spirit into one body, the body of Christ, and they now have one head, Jesus. God's divine order for them in the new creation is that the woman leave her husband free to be led by his head, and the man leave his wife free to be led by her head, and the one head will make them one in Jesus and more one in their marriage than any people have ever been. For husbands and wives who are in Christ, the new creation man, God's order for them in every decision that must be made in their life together is, that whichever one of them is moving in the anointing, and has the word of wisdom on the situation from the Spirit of Jesus, their head, is obviously the one who is moving in the head, in the husband, and therefore is the husband, and the other should submit.

Whichever one, be it husband or wife, who does not have the word of wisdom from the head on the subject, obviously is in the flesh, the woman, and is not the husband whether they are wearing pants or whether they are wearing a dress. Many ministries today, because they do not deal with the plain Bible teaching, that the first creation is crucified with Jesus on the cross of Calvary, are trying to set husbands and wives in the church back in the natural order, and make the man the head of the woman. They are imagining that they are restoring God's divine order. But God has no desire to restore husbands and wives who are in Christ and in the new creation, to the natural order. Because the first creation man and woman never fulfilled it, and made a mess out of it, God has set it aside completely. God has brought forth a new creation in which husbands and wives have one head, Jesus, dwelling in them through the Spirit, and are called to become one in Him, submitting themselves to their one head for the decision of which way their marriage should go, whichever one of them the word of wisdom happens to come through. For this reason the Apostle Paul in First Corinthians 11 was not trying to restore husbands and wives in the church at Corinth into the natural order. But using the natural order as a type and a figure to show the church, the bride of Christ, what her true relationship should be to himself, the Apostle of God, her husband ministry. Because since the natural creation and natural order has been done away with, in the new creation the woman is the bride. The congregation is the church, and the man is the spiritual man, the husband ministry.

Therefore when Paul said to the church at Corinth. I would have you know the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God, he was unveiling for her God's divine order for the new creation. He was trying to get over to her the great truth that the head of the woman, the church, is the spiritual man, her husband ministry. The head of the spiritual man, the husband ministry is Christ, and the head of Christ is God,

and that this was God's divine order by which he purposed to progressively lift up the lower form of life into higher form, its head, until all life in the new creation was lifted up into Him, that God could be all in all.

So as the members of the woman, the church congregation submit themselves to their head, the spiritual man, the husband ministry, they will receive the life of their husband, and be lifted out of the weak church woman stage, and brought forth into the spiritual man, the husband ministry themselves, and from that point as the man, spiritual man, they submit themselves to Christ. Then they will be lifted up out of that lower form of life into this supernatural life of Christ himself and manifested as sons of God. Then they will enter that great manifested son ministry of the end-time, and submit themselves in their Christ stage unto God his head, go down to the death of the cross, take on the incorruptible nature and life of Father God Himself, that God may be all in all.

In explaining to the church at Corinth why this is God's divine order, Paul makes the two statements that we have in our scripture text for this issue of The Word. First, stating that the woman is the glory of the man. The other statement in verse 12, explains why the woman is the glory of the man. When Paul says, as the woman is of the man even so is the man also by the woman, but all things of God.

In order to understand this mystery we need to go back to Adam and Eve, when God brought forth the first creation in the natural order. And, as Paul did to the Corinthian church, use the natural order as a type and figure to show us how, that when God brought forth Adam and Eve, the woman was the glory of the man. So today, the woman, the church, is the glory of her husband ministry, the spiritual man.

We have already pointed out to you that when God brought forth the natural creation, in the natural order, He did not bring Adam and Eve forth at the same time, but He brought forth Adam the man first, out of Himself. But He did not bring forth Eve the woman, out of Himself, He brought her



out of the man, Adam. For the Bible clearly states that God first brought forth Adam, a man, that had both male and female in himself, and called their name Adam. Then He put Adam the man in a deep sleep, and took Eve, the woman out of his side. So we see that Adam, the man, came out of God, but Eve the woman, did not come out of God, she came out of Adam the man.

Thus Paul says in First Corinthians 11: 7 that therefore the man is the image and glory of God, but the woman is the glory of the man. Because Adam the man was brought forth out of God, he was the image and glory of God, but because Eve the woman, was not brought forth out of God, but was brought forth out of the man, she was the glory of the man, and she was brought forth to manifest her husband's glory, by being the instrument by which a manchild should be born of their union that would manifest the glory of her husband the man.

It is for this reason that Paul says in the 11th chapter of First Corinthians, for as the woman is of the man, even so is the man also by the woman, but all things of God.

So we see that Adam who came forth out of God was of God. But Eve the woman, who came forth out of the man, was of Adam, the man. She was brought forth to be the instrument by which the manchild born of their union should come forth, of which sprung all the first creation. So we see that the man is the source and fountain of life, but the woman the instrument by which life comes into being. Thus Paul says in First Corinthians 11:8, the man is not of the woman; but the woman of the man. For this reason under the natural order, since the woman was of the man, the man was her head. Thus under God's new creation order, since the woman is of the man, the spiritual, the man is her head. So we see that God's divine order is the woman is of the man, but the manchild that is born of their union is by the woman, the instrument through which life is propagated. But since the man himself had his source in God, all things are of God.

We see these two little words, of, and by, are important in the scripture to reveal what God's divine order was for natural man and woman, under the natural order. Since the natural order was a type of God's divine order for the spiritual man, Christ in his husband bridegroom ministry, and the spiritual woman the church, these words, of and by, are important to reveal God's divine order for the spiritual man, the husband ministry and the spiritual woman, the church.

Now let us point out that two thousand years ago, when God did away with the old creation, and brought forth the new creation through Jesus, once again He followed this order, and He did not bring forth the woman and the man at the same time. He brought forth the man first, Jesus, out of Himself, a man who had both male and female in Himself just as Adam did. And for thirty-three years Jesus walked the earth just as a man, without a wife. But then just as God put Adam in a deep sleep and took his wife out of his side, so when Jesus hung on the cross, God put the man in a deep sleep and took his bride, the church out of his side. For when the Roman spear pierced Jesus' side, as He hung on the cross, and blood and water poured out, God was taking the man's wife out of his side, for the Book of Leviticus tells us that the life is in the blood, therefore Jesus' new creation life was in His blood. Water was a type of His spirit. When the spear pierced His side and blood and water flowed out on the earth, it signified that through the work of Jesus on the cross, His spirit and His life was being poured out into the bride, the church, that would be called out of the Gentile world. So once again God was taking a man's wife out of his side.

Now, the purpose for which His bride, the church, has been taken out of Jesus' side is that through a husband bridegroom ministry in these last days, He might enter into a marriage union by which the seed of life, the Word of God, will be planted in the spiritual womb of His bride, the church, to birth a many-membered manchild, the manchild of Revelation chapter 12, in the Bible.

So just as Eve, the woman, was brought forth out of Adam's side to be the instrument through which all mankind should come forth in the first creation, thus all mankind that came forth was of the man Adam, but by the woman, Eve, the instrument. So God purposes to bring forth a many-membered manchild out of Jesus' union with His bride, the church, who will fill the earth with new creation life. New creation life that is of the man Jesus, but by the instrument, the woman, the church.

Now we want to point out to you in the Bible one more instance when a man's wife was taken out of his side, in order to bear children. Not too long before the Apostle wrote the Corinthian Epistle to the Corinthian church, Paul the Apostle of God walked into the city of Corinth. When Paul the Apostle of God walked into Corinth there was no church in that city. There was no bride in that city, either for Christ or for Paul. There was no spiritual woman in that city whatsoever. There were no Christians. But a man, the Apostle Paul, walked into that city, with life in him, the life of Christ. In fact, Christ the husband was in him and he had the seed, the Word of God, within him.

Through the preaching of that Word of God, the seed of life which was within him, he literally birthed the woman the church in Corinth, brought her into being. She came right out of his Apostolic side, to be the wife through which he, her husband ministry, might bring forth children unto the Lord Jesus.

Therefore that woman church was of the man, the Apostle Paul who God sent into the city of Corinth to birth her. She was to be the instrument by which children should come forth, but she was of the man, the Apostle of God. Like the members of most churches do when they are brought into being through an apostolic ministry, as her members grew up, they soon began to feel that they knew more and had a greater wisdom than Paul, the Apostolic husband whose side they came out of. So much so that he had to write them in another place and say, now you are reigning without me, and

I would to God that you did reign so that I might reign also. Like Eve, they began to make decisions without consulting the husband that had brought them forth. For this cause in it, his epistle to her, the Apostle Paul pleaded with her, be ye followers of me, your head, as I follow Christ, my head.

Paul, the Apostle of God, the man, the husband ministry, had come out of Christ Jesus, as Adam came out of God. But the woman, the church at Corinth, had not come out of Christ, she had come out of Paul. Just as Eve the woman, came out of Adam her husband. Therefore, he pleaded with her, be ye followers of me, your head, as I follow Christ my head. Then he explained to her that God's divine order is that the head of the woman is the man, and the head of the spiritual man, the husband ministry, is Christ, and the head of Christ is God.

We read in the Book of Acts of the death Paul went through in every city that God had sent him into, to birth the woman the church. At Derby where he was beaten and left on the garbage heap to die. At Corinth where he was brought before the judgment seat of the Roman governor by the Corinthians, and finally run out of town by the Corinthian people. So he wrote the church saying, everywhere the death of Christ is worked in me that the life of Christ might be manifest in you. In every place we see that God once again put a man in a deep sleep and took a wife out of his side. That they could be the instrument through which the life of her husband ministry, Paul, which is the life of Christ, might be made manifest.

We see that in the new creation also, the woman is of the man, and the life that comes forth out of the union is by the woman, therefore the man is the source and fountain of life. The woman is the instrument by which the life of the man comes into being, and all things are of God. We see that today, as God is taking us into His third day feast, the Feast of Tabernacles, across the world God is raising up Apostolic ministries and sending them into city after city as he did Paul, to birth into being, right out of their side, in the truth

and life that is in them, a woman clothed with the sun, with her crown of twelve stars, her husband ministry on her head, who is to birth a manchild who shall be caught up to the throne to rule all nations with a rod of iron.

At the point where God sends these Apostle ministries into the cities of this world, as is the case of Paul, when he went into Corinth, there is an old order woman, the moon, in that city, but there is not a woman in that city clothed with the sun. She is birthed out of the side of the Apostolic ministry that God sends in, and therefore of that spiritual man whose head is Christ, and the instrument by which this manchild life is to come into being.

Therefore, the head of that woman is her husband ministry, the Apostolic ministry out of whose side she came, and the other four ministries who came out of him also. This woman clothed with the sun does not come into being out of Christ directly, but she comes into being out of the man, her husband ministry, who came out of Christ. Therefore the true Apostolic ministry will plead with her, "follow me your head, as I follow Christ my head". Do not pray or prophesy without being under the covering of your head, your husband ministry, to watch over and discern what spirit you are praying and prophesying in, and keep your power on your head because of the angels, the fallen angels of light that would like to cover you and cause you to pray and prophesy in another spirit, and let the woman not begin to make decisions on her own, and then tell them to her husband ministry, as Eve did Adam. But let her consult with her husband ministry who has a deeper union with Christ even as Adam had a deeper union with God since he came out of God, than did Eve.

Let the husband ministry not be weak as was Adam and go along with his wife when she presents to him fruit of her own decisions, but let him take his stand with the head, and refuse to eat that which comes from the woman to the man, but insist on the woman eating only that which comes through the man, the husband ministry from God.

Thus the man will manifest the glory of Christ his head, and the woman will manifest the glory of her husband ministry, her head, and the woman in submitting herself to her head, will move up into the life of her husband. The man in submitting himself to his head, Christ, will move up into the life of Christ. And as Christ in submitting Himself to His head, the Father, will move up into the life of the Father, that God shall be all in all. In Jesus Name. AMEN