



ZWTF

Saturday, November 9, 2013 Zapping-you Whenever Thoughts Flow

The glory of *Woman*



Greetings, everyone. I attempted to produce a video for today, but technical hassles went haywire, leaving me insufficient time to write a Romans installment. Instead, here is an excerpt from an upcoming book, *Eve Raised*. This book addresses the passages in Paul's letters causing women to think Paul hates them, or that God considers woman an inferior creation. The following section, from the book, is titled: "Glory." —MZ

GLORY



The word "glory," in the Greek, is *doxa*. Its literal element is "SEEM." (See page 124 of Greek-English Keyword Concordance in the *Concordant Literal New Testament*.) The definition is "a highly favorable opinion and that which impresses it on the senses or the mind."

Here is the 1 Corinthians passage in context:

For a man, indeed, ought not to be covering his head, being inherently the image and glory of God.

Yet the woman is the glory of the man. For man is not out of woman, but woman out of man.

—1 Corinthians 11:7-8

God is invisible (1Tim. 1:17). To be known and appreciated by sensate creatures, He must be represented in the visible realm. His best representation in the universe is the human race, specifically, the only perfect specimen *of* this race—our Lord Jesus Christ. In the days of His earthly flesh, our Lord gave those with eyes and ears a highly favorable opinion of God. Thus, He was the glory of God. He was also a male, and still is. It is in this sense—the sense that a man is a member of the race that produced Christ—that any male besides Christ can be said to be God's glory.

Where does this leave females? Are they not the image and glory of God? I will let scripture answer that question:

So Elohim created humanity in His image; in the image of Elohim He created it: male and female He created them.

—Genesis 1:27

Concordant Version of the Old Testament

Women, too, are created in the image of God. Therefore they, as well as men, are God's glory. 1 Corinthians 11:7-8 is telling us something *else* that a woman is. Not only is a woman the image and glory of God, she is also the glory of the man. She has a dual glory.

Again, God required glory so that sensate creatures could think favorably of Him. We easily grasp God's reason for this: He's invisible. Why does a male require glory? Can't he already be seen? There must be something else the male lacks. What is the male missing that, without the female, would lend to any onlooker an unfavorable opinion of humanity? Only five things that I can think of off the top of my head: 1) ability, 2) beauty, 3) kindness, 4) wisdom, and 5) mercy.

I do not mean to say that males lack these qualities *in toto*,

but that females possess them in such excess that they shine forth like the sun's corona. A woman in union with a man gives the universe a better impression of that man than would be otherwise possible. The woman of Proverbs 31 demonstrates this. Her talents, to her gender, are innate.

I cite here the verbs credited to the Proverbs wife, and then contrast them with those native to the husband.

WIFE

seeks (vs. 13), works (13), brings (14), rises (15), provides (15), plans (16), girds (17), makes (17), inspects (18), puts forth (19), spreads (20), produces (24), watches (27).

HUSBAND

sits (23)

Many wives among my readers are thinking to themselves, *yes; that's about right*. In quick defense of the husband, he is not sitting on a La-Z-Boy recliner. "Her spouse is acknowledged in the gateways, when he sits with the elders of the land" (Proverbs 31:23). The husband occupies an esteemed place in the community. How did he get there? Her.

The last verse of this chapter, verse 31, reads: "Give honor to her for the fruit of her hands, and let them praise her in the gateways for her deeds."

In the very same place where her husband sits, the wife is honored for the fruit of her hands and is praised for her deeds. My conclusion: He is the fruit of her hands; he is one of her deeds. He is glorified in the gates because of her. Because of the many verbs she executes on his behalf, *he* is acknowledged. His glory is not his own; she authored it.

"Her spouse's heart puts trust in her, so that he lacks no proceeds" (vs. 11). The husband's proceeds are of her. In a sense, she *is* the proceeds. His glory results from what she has accomplished. *She* is his glory.

"She rises while it is still night and provides food for her household." Women possess an endurance men don't

have. The Proverbs 31 woman multitasks, even before the sun. Men cannot successfully do this. Men can do only one thing well at a time; they can do two or three things badly. Males lack glory. They cannot provide for themselves a favorable opinion. This glory, this favorable opinion, is provided for them by the female. The female is their glory.

A male without a female rarely realizes his potential. "She spreads out her palm to the humbled and puts forth

her hands to the needy" (vs. 20).

The most humble and needy among us are babies and children. Women not only further the race, they feed it, clothe it, and send it to school. Then they spread out their palms to other humbled and needy, such as the sick and elderly. More women are nurses than men. Why? Women simply care more about sick people. Women fix the people men hurt. Women, not men, send cards to the ailing. They send cards to the afflicted, and to those deserving praise. They send cards to sick people, to the wedded, to the graduated, to anniversary people, and to the families of the dead. Were it not for women, Hallmark would be out of business by the end of the month.

"She makes decorative covers for herself; her clothing is cambric and purple" (vs. 22).

The only other reference to "decorative covers" in scripture is Proverbs 7:16-17. The seductress says to her suitor, "I have decorated my divan with decorative covers, with bedspreads of Egyptian yarn. I have wafted my bed with myrrh, aloes and cinnamon." Whatever they touch, women beautify. If something is decorated, a female did it. Wherever pleasant odors waft, do not seek the responsible male; you will not find him; he does not exist.

Females, not males, beautify themselves. Within them lies the potential for Godlike comeliness. It is Esther, not Mordecai, and not King Ahasuerus, who indulges in "oil of myrrh," "aromatics" and "beauty-treatments of the women" (Esther 2:12). The phrase "beauty-treatments of the men," in Scripture, is not to be found. It is not that





men are already fair while women are not. Rather, men cannot be helped. Women possess a mysterious capability—an exclusive potential unknown to the opposing gender—to enhance their appearance. Already beautiful, they can be rendered sublime. From wells deep within them can be coaxed near-visions of God.

Woman is God's testimony, on earth, that *He* is beautiful.

Because of woman, our species takes away the collective breath of the universe. In form and in face—truly—females are our glory. When the New Jerusalem descends from heaven, it does not please the spirit to compare it to a male.

And I perceived the holy city, New Jerusalem, descending out of heaven from God, made ready as a bride adorned for her husband. —*Revelation 21:2*

Grace be upon all women.

As the sun antedates its effulgence, so does Adam antedate *his* glory. As the cut diamond emerges from the rough, so does Eve succeed the first human.

The woman is the glory of the man. For man is not out of woman, but woman out of man.

—*1 Corinthians 11:7-8*

Woman, coming second, is not least. Glory, by nature, emanates from that which it glorifies.

GLORY CHERISHED

The source of glory cherishes what glorifies it, and indeed, is beholden to do so. Thus, man cherishes woman; husbands cherish wives; parents cherish children; God cherishes Christ. But isn't the obverse also true? Does not glory cherish its source? Yes, but not to the same degree. How can it? It hasn't the contrast of absence. Eve never knew the pang of aloneness, and neither did Christ—until the cross. Parents cannot imagine life without their children; children began life with parents; they take them for granted—until they're gone.

In the case of Christ, God delivered to death that which He cherished most. Husbands are *not* to be imitators of God in this respect! Husbands, rather, are called upon to give themselves up for the sake of their wives.

Husbands, be loving your wives according as Christ also love the ecclesia, and gives Himself up for its sake...For no one at any time hates his own flesh, but is nurturing and cherishing it, according as Christ also the ecclesia.

—*Ephesians 5:25,29*

Scriptural precedent dictates that the first sacrifice for the subsequent. In a world of sin, this ideal is not always enacted (as with Jacob and Esau, and Joseph and his brothers), but it remains the ideal. Thus, Abram risks his own life to rescue Lot (Gen. 14:14-15); Moses faces the thunder and lightning of Sinai for Israel's sake, later interceding on the nation's behalf (Ex. 32:9-11); David laments the death of his son, crying out: "Oh, my son Absalom! Would I had died instead of you!" (2 Sam. 18:33); Paul, the first member of the body of Christ, writes, "I am suffering evil unto bonds as a malefactor... I am enduring all *because of those who are chosen*, that they also may be happening upon the salvation which is in Christ Jesus with glory eonian" (2 Tim. 2:9-10).

Adam, as a type of Christ, embodies this same spirit. Because the serpent deluded Eve and not him, he knowingly partook of the fruit to accompany his wife through the veil (and the vale) of sin and death. ■

Excerpted from *Eve Raised*,
by Martin Zender