



Men Are Aggressors, Women Are Responders; the Sweet Savor of the Shulammité's Ointments Illustrate Her Character & Spiritual Maturity

16. The Shulammité's soul has been properly matured. She and her right man have a proper romantic relationship that includes physical desire and passion for each other but these are controlled and regulated by a proper amount of doctrinal oxygen in the soul.
 17. This physical desire and passion is reflected in the development of the wine as it is influenced by the oxygen. Oxidation determines the wine's color, fragrance or bouquet, taste, and character, i.e., can it stand on its own as a choice vintage.
 18. Likewise, the human soul is influenced by the information that it receives. Good information results in a mature soul to go along with a mature body—a choice vintage. Poor information results in an immature soul placed in charge of a mature body—a poor vintage.
 19. Red wines require more oxygen than white ones. Therefore the man is illustrated by reds while women are typified by whites.
 20. The man is the aggressor who must also be the one who controls not only his own passions and desires but also those of his right woman.
 21. The woman is the responder therefore her compassions and desires are more easily influenced by her attraction to her right man.
 22. Consequently, the man must have more information regarding the balance between the soulful and physical aspects of a relationship than does the woman.
 23. The Shulammité has a mature soul but she also has passions and desires for her Shepherd Lover that will become evident in the opera. But her Shepherd Lover protects her not only from the advances of others such as Solomon but also from himself.
 24. Because of her mature soul, the Shulammité is submissive to her right man and because of her doctrinal orientation to the principles of proper romance she is "better than wine."
4. The Daughters continue their efforts to excite approbation lust in the soul of the Shulammité in:

SOS 1:3a - [DJ] "Because of the savor of your good ointments your name is as ointment poured forth ..."

1. This comment by the Daughters makes reference to the aroma emitted by the Shulammité's cosmetic oils that she has rubbed on her body.
2. The word "savor" is the Hebrew noun **רֵיחַ** *reyach* which in Scripture refers not only to the aroma of ointments but also to the "sweet savor" of the sacrifices the Jews make to the Lord in their Levitical offerings found primarily in Leviticus 1 and 2 and Numbers 15, 28, and 29.
3. The ultimate "sweet savor" offering is the reciprocal love that mature members of the universal church direct toward the Lord. This is the expression of "our rational spiritual worship" implored of us by Paul in:



Romans 12:1 - I urge you therefore fellow believers by the mercies of God to present your bodies under orders as a living holy sacrifice [**our reciprocal love offering**], this is well-pleasing to God [**sweet savor**]—our rational spiritual worship [**the divine viewpoint associated with one's reciprocal love for God**].

4. What causes the “sweet savor” of the Shulammitte are the oils or ointments that she uses on her body. The Hebrew word is שֶׁמֶן *shemen* and refers to olive oil that has been processed into a perfume. To the oil were commonly added the perfumes of almonds, anise, cedar, cinnamon, ginger, peppermint, rose, and sandalwood.
5. Possession of such fine ointments was a sign of prosperity since its use was a daily practice to anoint oneself with oils following a bath. Failure to use such ointments would be equivalent to someone in our society failing to bathe and then not even taking the time to use deodorant.
6. It should also be noted that only the ceremonially clean could approach the Lord since bodily impurities were symbols of sinful imperfection. For example the Jews would immerse their bodies before entering into the synagogue or Temple.
7. Perfumed ointments were necessary in the warm climate of the Middle East to mask perspiration odors. Cleanliness positively reflected upon the character of the person.
8. The Daughters by commenting on the fragrance of the Shulammitte’s perfumes compare it with her name which “is as ointment poured forth.”
9. The word for “name” is the Hebrew noun שֵׁם *shem* and in this context refers positively to the Shulammitte’s good character and reputation.
10. The Shulammitte is separated from her right man but she is prepared to receive him should he suddenly arrive. Her love for him is strong and thus motivates her to be ever ready to welcome him and respond to him.
11. Her character and reputation mean that her love for the Shepherd Lover is motivated by soul rapport and supported by doctrinal orientation to the Shepherd as her right man.
12. The concept of her name being like ointments poured forth refers to the principles of integrity that exceed the elegance of her bodily preparations. She is not distracted by Solomon’s advances but is focused on the Shepherd.
13. Free of mental-attitude sins, the Shulammitte is able to reject the allurements presented by the Daughters of Jerusalem.
14. The inventory of ideas that the Shulammitte utilizes to maintain her integrity consists of advanced knowledge of the Word that has come to her as a result of her positive volition to God’s plan.
15. That plan includes the provision of a right man who will complement her soul and fulfill her physical passions and desires. She has been able to identify the Shepherd as her soul mate and is therefore able to reject the advances of a man that from the human viewpoint would be the The Catch of the ages.
16. The confidence that the Shulammitte exhibits toward the Shepherd Lover as her right man is made possible by her spiritual growth which has advanced to the level of spiritual maturity.
17. By the power of positive volition and utilization of the faith-rest technique the Shulammitte has been able to develop in her dispensation what the positive believer is able to accomplish in the Church Age.



18. Biblical principles have constructed a building in her soul that serves as an arsenal by which she is able to make confident decisions and then defend them from cosmic assault.
19. Were she a Church Age believer we could assert that she had developed an edification complex within her soul. Since this is exactly what young unmarrieds so desperately need in our dispensation then it is helpful to note this doctrine.