



ECS: Floor 5: True Happiness Produces Motivational Virtues, Ps 100; Human Happiness Produces Emptiness; Solomon's Involvement in Both

- (79) True happiness in the soul results in maximum service to God through the motivational virtues of personal love, worship, and confidence. These things are the subjects of:

Psalm 100:1 - A Song of Thanksgiving Offering. All the earth [the millennial kingdom]: exclaim happiness [Hiphil imperative plural of רוע rua': to sing with stentorian voice motivated by happiness] to the Lord!

v. 2 - Worship [עבד 'avath: service to God is accomplished by the motivational virtue of worship and part of worship is singing] the Lord with [שמחה simchah] super-abundance of happiness! Come [Qal imperative of בוא bo'] into His presence with singing!

v. 3 - Acknowledge [Qal imperative of ידע yatha'] that the Lord, He is God; He has made us [עשה 'asah: to create matter or energy from a preexisting pattern], we have not; we are His people and the sheep of His pasture [millennial population]!

Psalm 100:4 - Enter [Qal imperative of בוא bo'] into His gates [millennial temple's 3 outer & 3 inner, Ezekiel 40] with thanksgiving [תודה tothah: a thanksgiving offering, Lev 7:11-14], and His courts [outer & inner, Ezekiel 40] with praise [תהלה hillah: a song that recognizes divine essence and expresses reciprocal love by conveying appreciation for divine care & provision]! Give thanks [Hiphil imperative of ידה yathah: the corporate worship of the millennial population] to Him and bless [Piel imperative of ברך barach: to salute by bending the knee] His name [שם shem: in recognition of His Person, character, & reputation]!

v. 5 - For the Lord is good [טוב tov: good of intrinsic value]; His lovingkindness [חסד cheseth: unfailing love] is everlasting, and His faithfulness [אמונה 'emunah: dependable character on which all may rely] endures to all generations.

- (78) Here now is an expanded translation/paraphrase of this Psalm:

Psalm 100:1 - A Song of Thanksgiving Offering. Citizens of the millennial kingdom: Express happiness [רוע rua'] to the Lord in song with stentorian voice!

v. 2 - Worship the Lord through the motivational virtue of singing with [שמחה simchah] superabundance of happiness! Come into His presence with singing!

v. 3 - Acknowledge that the Lord is God; He has made us from a preexisting pattern, we have not; we are His people and the sheep of His earthly pasture.

v. 4 - Enter into His temple's gates with a thanksgiving offering, and His outer and inner courts with songs that express reciprocal love and recognize His divine care and provision! All of you give thanks to Him and salute His Person on bended knee.

v. 5 - For the Lord is absolute good; His unfailing love [חסד cheseth: unfailing love] is everlasting; and His reliable faithfulness endures to all generations.



- (79) The motivational virtues of worship, confidence, and personal love for God ultimately result in the status quo of true happiness in the soul.
- (80) This is in direct opposition to the vanity that defines the happiness offered by the devil's world. Lucifer also has a system that seeks to counterfeit the true happiness available to the believer.
- (81) Satan can provide to his followers a form of human happiness that is defined in terms of material and physical accomplishments. It primarily involves either acquiring the means to or engagement in fun: amusement, enjoyment, laughter, excitement, entertainment, or approbation.
- (82) The means to these things are assumed to be money, power, and popularity which enable the person to engage in a frantic search for happiness that these assets do not intrinsically provide.
- (83) However once acquired the loss of money, power, and popularity only makes the search for happiness more intense and often more and more ridiculous as is brilliantly illustrated by Steve Martin as Navin R. Johnson in the movie *The Jerk* (Carl Reiner, director, MCA Universal, 1979):

Navin R. Johnson: "Well I'm gonna go then. And I don't need any of this. I don't need this stuff, and I don't need you. I don't need anything ... except this ashtray. And that's it and that's the only thing I need, is this. I don't need this or this. Just this ashtray. And this paddle game, the ashtray and the paddle game and that's all I need. And this remote control. The ashtray, the paddle game, and the remote control, and that's all I need. And these matches. The ashtray, and these matches, and the remote control and the paddle ball. And this lamp. The ashtray, this paddle game and the remote control and the lamp and that's all I need. And that's all I need too. I don't need one other thing, not one ... I need this. The paddle game, and the chair, and the remote control, and the matches, for sure. And this. And that's all I need. The ashtray, the remote control, the paddle game, this magazine and the chair."

The frustration inherent in the frantic search is summed up by Marie Kimble Johnson, played by Bernadette Peters, after her husband, Navin, has lost everything:

Marie Kimble Johnson: "I don't care about losing all the money. It's losing all the stuff."

- (84) Solomon gives us an extensive analysis of the complete failure of the frantic search in *Ecclesiastes*. Here he reviews his experiences in soul labefaction:

Hook, J. N. *The Grand Panjandrum: And 1,999 Other Rare, Useful, and Delightful Words and Expressions.* (New York: Macmillan Publishing Co., 1980), 233:

Labefaction \lab-ē-fak' shun\. Latin *labare* means to totter, and *facere* to make. Labefaction is, then, causing to totter, weakening, undermining, or overthrowing, and is used especially with reference to the deterioration of moral principles or the downfall of an established order. Thus the growth of social permissiveness necessarily involves the labefaction of older values and beliefs. The verb to *labefy* "to cause to totter" is labeled obsolete, but seems useful enough to be resuscitated.

- (85) Indeed! Thus we resuscitate it for it is perfect to describe the downfall of Solomon whose early years as king of Israel was an expression of divine viewpoint as an individual and as a leader:
 1. He was grace oriented:



2 Chronicles 2:6 - “Who is able to build a house for Him, for the heavens and the highest heavens cannot contain Him? So who am I, that I should build a house for Him, except to burn incense before Him?”

2. Solomon had mastery over the details of life:

2 Chronicles 1:10 - “Give me now wisdom and knowledge, that I may go out and come in before this people; for who can rule this great people of Yours?”

v. 11 - And God said to Solomon, “Because you had this in mind, and did not ask for riches, wealth, or honor, or the life of those who hate you, nor have you even asked for long life, but you have asked for yourself wisdom and knowledge, that you may rule My people, over whom I have made you king,

v. 12 a - wisdom and knowledge have been granted to you.”

3. With this he developed a relaxed mental attitude:

1 Kings 8:56 - “Blessed be the Lord, who has given rest to His people Israel, according to all that He promised; not one word has failed of all His good promise, which he promised through Moses His servant.”

4. Solomon had capacity to love others, beginning vertically with personal love for God and then projected horizontally in unconditional love for others and intimacy with the opposite sex:

2 Chronicles 2:4 - “Behold, I am about to build a house for the name of the Lord my God, dedicating it to Him, to burn fragrant incense before Him, and to set out the showbread continually, and to offer burnt offerings morning and evening, on Sabbaths and on new moons, and on the appointed feasts of the Lord our God, this being required forever in Israel.”

1 Kings 2:7 - “Show kindness to the sons of Barzillai \bär-zil' ā-i\ the Gileadite, and let them be among those who eat at your table ...”

Ecclesiastes 9:9 - Live with happiness with the woman whom you love all the days of your life of vanity which He has given you under the sun; for this is your portion in life, and in your labor which you have done under the sun.

5. Finally, the queen of Sheba discerned that Solomon shared the happiness of God:

2 Chronicles 9:7 - “How happy are your men, how happy are these your servants who stand before you continually and hear your wisdom.

v. 8 - “Blessed be the Lord your God who delighted in you ...”

(86) Even though Solomon got off to a great start as king of Israel his accumulation of exceeding wealth built on a booming economy and abundance of tribute from foreign monarchs became a distraction to his objectivity, grace orientation, and his genuine humility.

(87) Where Solomon entered into soul labefaction is not clear but it was a direct result of his obsession with material wealth which he came to believe would bring him a happiness that exceeded that which doctrine had already provided.



- (88) A synopsis of Solomon's riches is found in 2 Chronicles 9:13-28. It was during the accumulation of his vast estate that labefaction occurred. Loss of traditional values and beliefs entered Solomon into reversionism and a frantic search for happiness.
- (89) There were nine categories of human achievement that Solomon pursued but found them all to be as empty as the wind: (1) education [Ecclesiastes 1:13-14], (2) pleasure [2:1-3], (3) engineering [2:4-6], (4) possessions [2:7], (5) heritage: the development of a vast progeny by means of a large harem [2:18-19], (6) philosophy: [a] in an anaphora that introduces each line with the phrase, "A time to" in 3:1-8, and [b] 3:12-22, (7) money [5:10-14], (8) reputation [7:1 cp. 7:20], (9) sex [7:26-29].
- (90) Throughout Solomon's entire dissertation on soul labefaction he repeatedly uses the word "vanity" a total of 37 times:

הֶבֶל *hevel* -

emptiness, meaninglessness; denotes an empty, vain life.