



**Solomon's Frantic Search, Eccl 7:25-29; Principles from Doctrine of ECS: the Shulammitte's Spiritual Integrity; *Porneia* Destroys Both Soul & Body**

- (98) The Shulammitte possessed true happiness while Solomon's frantic search for it left him disgruntled over the infighting of 1,000 women vying to become his favorite.

**Ecclesiastes 7:25 -** I directed my mind to know, to investigate, and to seek wisdom and an explanation, and to know the evil of folly [כֶּסֶל *kesel*: **false confidence of cosmic living**] and the foolishness of madness [הוֹלָלוּת *holelut*: **the irrational thought process behind cosmic living**].

**Ecclesiastes 7:26 -** And I discovered more bitter than death the kind of woman whose heart is snares and nets, whose hands are chains [the **possessiveness of women seeking to become the favorite queen**]. One who is pleasing to God will escape from her, but the sinner will be captured by her.

v. 27 - "Behold, I have discovered this," says the Preacher, "adding one thing to another to find an explanation,

v. 28 - what I continually sought I have not found [ **human viewpoint can never discover truth** ]. I have found only one upright [ **righteous** ] man among a thousand, but I have not found a righteous woman among all of these.

v. 29 - "Behold, I have discovered only this, that God made mankind righteous, but they have sought out many devices [ **evil schemes that mankind discovered that are unrighteous** ]."

- (99) It is the juxtaposition of the Shulammitte's righteousness in contrast with Solomon's folly and madness that establishes the plot of Solomon's *Song of Songs*.

- (100) Operating from a command post that has been built into an edification complex in her soul, the Shulammitte's "name," or reputation is described by the Daughters of Jerusalem as "ointments poured forth."

21. The translation of Song of Solomon, chapter 1 for as far as we have gone reads as follows:

**SOS 1:1 -** *Shir ha-shirim 'esher Shelomoh*: The Song of Songs which is Solomon's.

**SOS 1:2 - [SW]** "May he kiss me with the kisses of his mouth!"

**[DJ]** "For your love is better than wine."

**SOS 1:3a - [DJ]** "Because of the savor of your good ointments [טוֹב שֶׁמֶן *tov shemen*] your name [שֵׁם *shem*: **reputation**] is as ointment poured forth" [the **finest of perfumes**] ...

22. Although this is offered prima facie by the virgins as a compliment it is really intended to incite approbation lust from the Shulammitte. The possession of a good reputation is from human viewpoint considered a source of happiness. Solomon makes this very point in:

**Ecclesiastes 7:1 -** A good name [שֵׁם *shem*: **reputation**] is better than a good ointment [טוֹב שֶׁמֶן *tov shemen*] ...

23. The Daughters assert that a "good reputation" is as "ointments poured forth." Solomon states in Ecclesiastes that a "good reputation" is "*better* than a good ointment."



24. However, in Ecclesiastes the application was from human viewpoint. His frantic search for happiness convinced him that it could be found by developing a good reputation with people.
25. Since he was one of the world's wealthiest men he was able to give large sums of money away. Question: Did the giving of large sums of money to those Solomon determined were worthy causes make his reputation any grander than the person who had no money to give but desired to?
26. It is the mental attitude behind the giving that determines a person's reputation in the eyes of God. The widow's mite given with true benevolence from a truly happy soul was an act of divine good with subsequent blessing and reward.
27. Solomon's giving was motivated by a self-aggrandizing effort to build a good reputation but with no grace orientation and, as a result, no happiness was acquired in his soul.
28. Because a person gives away a lot of money does not make him a spiritual giant or a happy person. Grace giving is based on the guidance of the Holy Spirit as one is so motivated by grace to give:
- 2 Corinthians 9:7 - Let each one, according as he has determined in his stream of consciousness, so do, not from the source of mental stress [ guilt or desire for approbation ] or compulsion of emotion [ coercion ], for God keeps on loving a giver who is happy [ ἡλάρως, hilaros ].**
29. Principles from the doctrine of the edification complex of the soul regarding the Shulammitte and Solomon:
- (1) The Daughters of Jerusalem comment on the character of the Shulammitte by comparing her integrity to fine ointments poured forth.
  - (2) The Daughters do complement her obvious integrity but use it as a ruse to lure her into Solomon's harem.
  - (3) Integrity is defined as "firm adherence to a code of moral values" and "implies trustworthiness and incorruptibility to a degree that one is incapable of being false to a trust, responsibility, or pledge" [*Merriam-Webster's Collegiate Dictionary*, 11th ed.].
  - (4) The Shulammitte is devoted to the Shepherd Lover. She has committed her soul to him and intends to submit to him as her spiritual leader in marriage.
  - (5) Because she has built an edification complex in her soul she has great spiritual stability which can withstand the pressures of momentum testing.
  - (6) Because she is free of mental attitude sins, the Shulammitte has the capacity to separate mentally from Solomon while remaining loyal to the Shepherd.
  - (7) Because of doctrine she is not tempted by Solomon's ploy but recognizes it immediately for what it is and responds with doctrinal defenses.
  - (8) It is her devotion and respect for the Shepherd that enables her to remain focused on her future destiny with him and not be distracted by the dubious opportunity to cohabit with the king of Israel.
  - (9) Today's Progressive propaganda promotes the idea that boys and girls should become sexually active so they will be "experienced lovers" in marriage.
  - (10) This is a recipe for disaster! Where there is not soul rapport built on the premise of right man-right woman then such "experience" will destroy the soul.



**Proverbs 6:32** - Whoever commits adultery with a woman lacks wisdom [ therefore no integrity ], he that does it destroys his own soul [ נַפְשׁוֹ ] **nephesh: soul; the inner being of man** ].

- (11) In 1 Corinthians, Paul points out that premarital sex will also destroy the body. Here he addresses the Greeks of Corinth who have been introduced to “sacral prostitution” as is brought out in:

**1 Corinthians 6:13** - Food is for the stomach, and the stomach is for food; but God will do away with both of them. The body is not for fornication [ πορνεία, **porneia** ], but for the Lord; and the Lord is for the body.

- (12) The word *porneia* is translated in many ways but all are synonyms for premarital sex or adultery, dependent upon the context, and is translated “harlot, prostitute, whoremonger, and fornication.” Demosthenes even used it for homosexuality.