

Fuller's "Virtuous Lady" Describes the Shulammitte; PUL #16: Solomon Continues To Lure through Propaganda; "My Sister" Is an Appeal for Endogamy, SOS 4:9

Webster, Noah. *American Dictionary of the English Language.* (New York: S. Converse, 1828) Reprint. Foundation for American Christian Education, 1995), 1:101:

Holy. Properly, whole, entire, or perfect, in a moral sense. Hence, pure in heart, temper or dispositions. We call a man *holy*, when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly.

Webster, American Dictionary of the English Language, 2:43:

Profane. Irreverent to any thing sacred. To violate any thing sacred, or treat it with abuse, obloquy or contempt. To pollute; to defile; to debase.

Fuller, Thomas. "The Virtuous Lady." In *The Holy and Profane States.* (Boston: Little, Brown and Co., 1864. Reprinted by: Ann Arbor: Scholarly Publishing Office, University of Michigan Library, 2005), 153-60:

To describe a holy state without a virtuous lady therein, were to paint out a year without a spring: we come therefore to her character.

She sets not her face so often by her glass [mirror] as she composes her soul by God's word,—which has all the excellent qualities of a glass [mirror] indeed.

1. It [the mirror of the Word] is clear; in all points necessary to salvation, except to such whose eyes are blinded.
2. It is true; not like those false glasses some ladies dress themselves by. And how common is flattery, when even glasses have learned to be parasites!
3. It is large; presenting all spots *cap-a-pie* \cap-a-pē\ [old French: from head to foot; all over] behind and before, within and without.
4. It is durable; though in one sense it is broken too often (when God's laws are neglected), yet it will last to break them that break it, and one tittle thereof shall not fall to the ground.
5. This glass has power to smooth the wrinkles, cleanse the spots, and mend the faults it discovers.

She walks humbly before God in all religious duties. Humbly; for she well knows that the strongest Christian is like the city of Rome, which was never besieged but it was taken; and the best saint without God's assistance would be as often foiled as tempted. She is most constant and diligent at her hours of private prayer.

She is careful and most tender of her credit and reputation. There is a tree in Mexicana which is so exceedingly tender that a man cannot touch any of his branches but it withers presently. A lady's credit is of equal niceness: a small touch may wound and kill it; which makes her very cautious what company she keeps. [See 1 Corinthians 15:33 – "Stop being led astray! Evil associates corrupt good norms and standards."]

Yet is she not more careful of her own credit than of God's glory; and stands up valiantly in the defence thereof. If our lady hears any speaking disgracefully of God or religion, she counts herself bound by her tenure to assert and vindicate the honor of the King of Heaven, whose champion she professes to be. One may be a lamb in private wrongs, but in hearing general affronts to goodness, they are asses which are not lions.

She is pitiful and bountiful to people in distress.

She is a good scholar, and well learned in useful authors.

Though her language be not gaudy, yet the plainness thereof pleases,—it is so proper, and handsomely put.

She affects not the vanity of foolish fashions; but is decently appareled according to her state and condition.

She is contented with that beauty which God has given her. If very handsome, no whit the more proud, but far the more thankful: if unhandsome, she labors to better it in the virtues of mind; that what is but plain cloth without may be rich plush within.

Though pleasantly affected, she is not transported [emotionally enchanted] with court-delights; as in their stately masques [Dramatic entertainment popular among the aristocracy of the 16th and 17th centuries, usually based on a mythical or allegorical theme, and with the dialogue subordinated to lavish costumes, scenery, music, dancing, etc., originally it contained no dialogue (Webster's New Twentieth Century Dictionary, 2d ed. 1961).] and pageants [Elaborate displays or exhibitions devised for the entertainment of some important person or of the public (Ibid.).]. By degrees she is brought from delighting in such masques, only to be contented to see them, and at last, perchance, could desire to be excused from that also.

When she remembers how suddenly the scene in the masque was altered, she considers how quickly mutable all things are in this world, God ringing the changes on all accidents, and making them tunable to his glory. To give court-masques their due, of all the bubbles in this world they have the greatest variety of fine colors. But all is quickly ended: this is the spite of the world. But oh, thinks our lady, how glorious a place is heaven, where there are joys for evermore.

She reads constant lectures to herself of her own mortality. To smell to a turf of fresh earth is wholesome for the body; no less are thoughts of mortality cordial to the soul. "Earth thou art, to earth thou shalt return." The sight of death when it comes will neither be so terrible to her, nor so strange, who has formally often beheld it in her serious meditations.

86. The Shulammite not only possessed these virtues, she also garnished her soul with biblical truths that enabled her to withstand Solomon's temptations and the people, system, and thought testing that accompanied his efforts to woo her.
87. Her stamina under pressure is exemplified by her continued steadfastness through the next flurry of pick-up lines fired by the lustful king of Israel.
88. Solomon now begins to expose his egotism by consistently using possessive pronouns to stake claim to the Shulammite as his wife.

SOS 4:9 - [KS: Pick-Up Line #16] "You have made my heart beat faster, my sister, my bride; you have made my heart beat faster with a single glance of your eyes, with a single strand of your necklace.

1. The clause "You have made my heart beat faster" is only one word in the Hebrew, the Piel perfect of **לָבַב** *lavav* which is intensive, and thus better translated, "You have robbed my heart," an idiom that emphasizes the *kardia* with stress on its norms and standards by which Solomon defines the perfect woman.
2. Most men have a conception of what they desire in a woman. It not only includes their physical attributes but also their thinking, mannerisms, character, and presentation.
3. The Shulammite fulfills all that Solomon has conceived in his mind as the perfect woman. What he does not conceive is that she is not his right woman because she is betrothed to another.
4. As a result he applies a personal pronoun to define her. "My sister" indicates that he recognizes her as one who would continue the Jewish lineage. Although he has indulged in marrying hundreds of Gentile women, the Shulammite fulfills the Mosaic Law's urging to only marry a Jewish woman.
5. To reiterate a point made earlier in our study, the divine preference for Jewish men to marry within the race is not racist against various Gentile bloodlines.

6. Endogamy, marriage *within* a specific group as required by custom or law, is imposed by God in order to protect the Messianic bloodline. Exogamy, marriage *outside* a specific group, would dilute the bloodline and cause the line of Christ to be threatened.
7. It must be kept in mind that commandments contained in the Mosaic Law, or the Torah: the first five books of the Bible, are applicable only to the Jews. They do not apply to the Church Age believer unless they are restated in the New Testament. Endogamy is not; consequently it is not a Church Age doctrine.