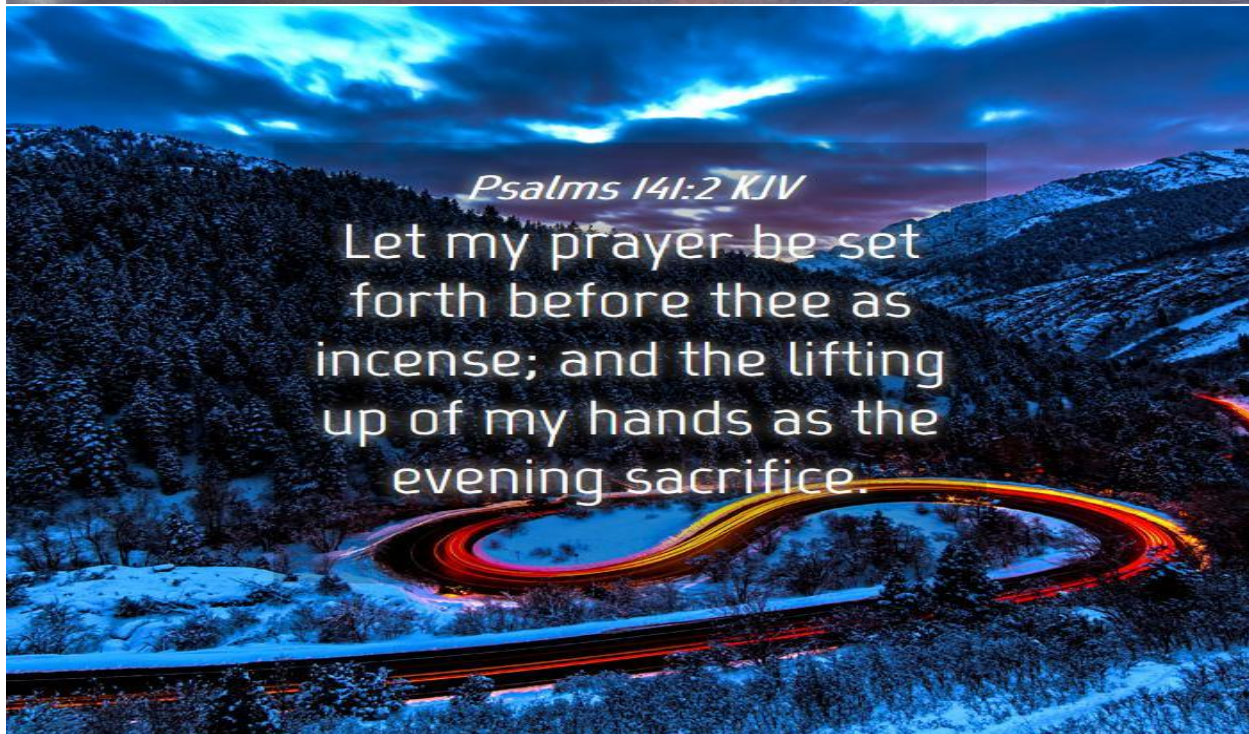


The Divine Sense of Smell

By David Lee Burris



compelling **truth**



How does the Holy Bible use anthropomorphism to talk about God?

The word anthropomorphism comes from the Greek word *Anthropos* (man) combined with the Greek word *morphe* (form). In theology, the term anthropomorphism includes the idea of referring to God by human characteristics. Though God is Spirit, Scripture sometimes speaks of Him in human terms to describe some of His actions in ways humans can understand.

For example, God is said to have a "face." He sets His face against evil (**Leviticus 20:6**). **Numbers 6:25** refers to God making His face shine upon us.

God is also referred to as having "hands" on many occasions. In **Exodus 7:5** God says, "I stretch out my hand against Egypt." In **Isaiah 23:11**, "He has stretched out his hand over the sea."

The psalmist referred to God having arms: "you scattered your enemies with your mighty arm" (**Psalms 89:10b**). **Deuteronomy 4:34** and **5:15**, as well as other passages, mention God's "outstretched arm."

Scripture also refers to God's "eyes." We read that, "The eyes of the Lord" are on the righteous (**Psalm 34:15**). And God keeps his eyes on the land (**Deuteronomy 11:12**).

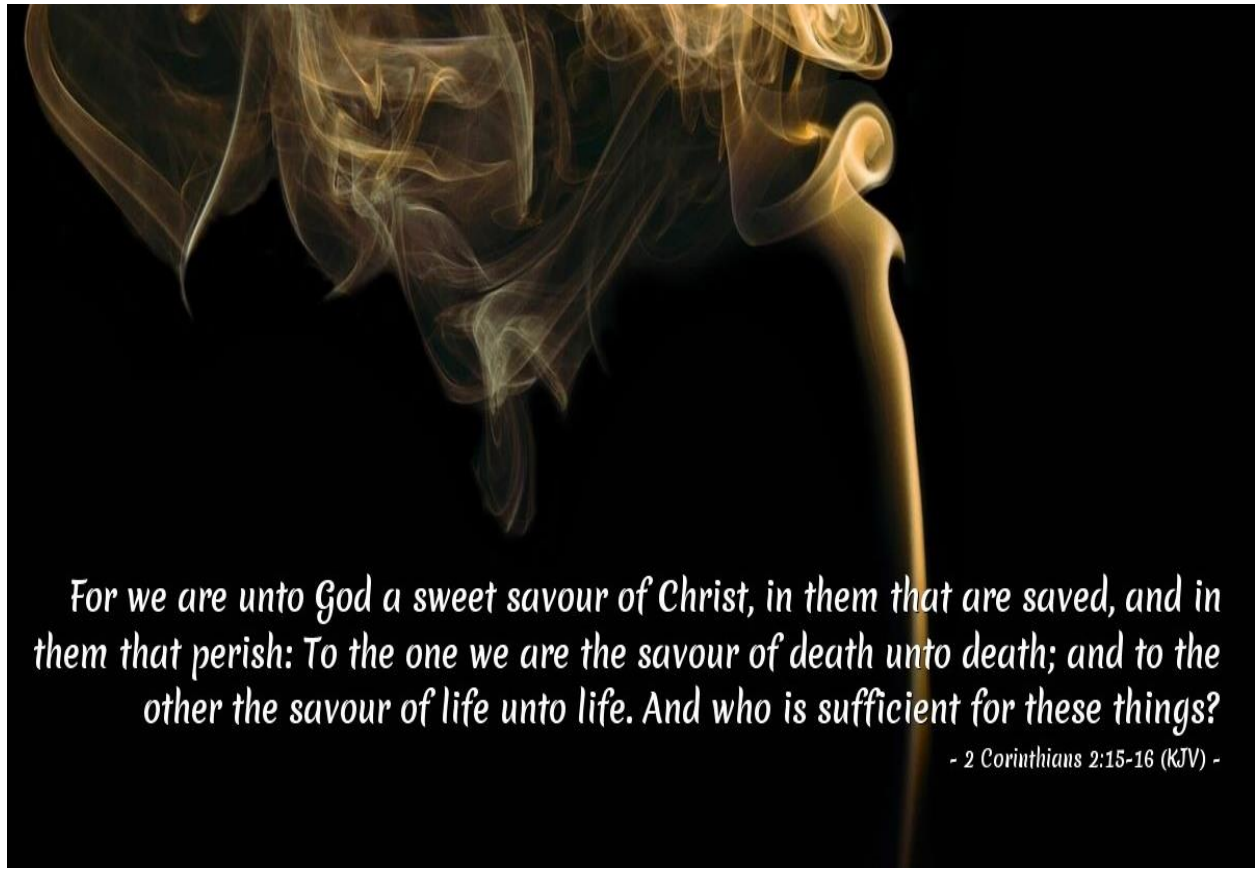
In prayer, those in Scripture sometimes refer to God's ears. For example, **2 Kings 19:16** says, "Incline your ear, O Lord, and hear." **Nehemiah 1:6** includes, "let your ear be attentive."

Some passages even refer to God's feet. For example, **Isaiah 66:1** says, "Thus says the LORD: 'Heaven is my throne, and the earth is my footstool ...'"

Many of these references are used to help readers understand a concept God was attempting to convey. However, it is clear God does not have a physical body like a human. Instead, Jesus Christ came to earth as God in human form (**John 1:1**) in order to both identify with humanity and to die as a sacrifice for the sins of people on their behalf.

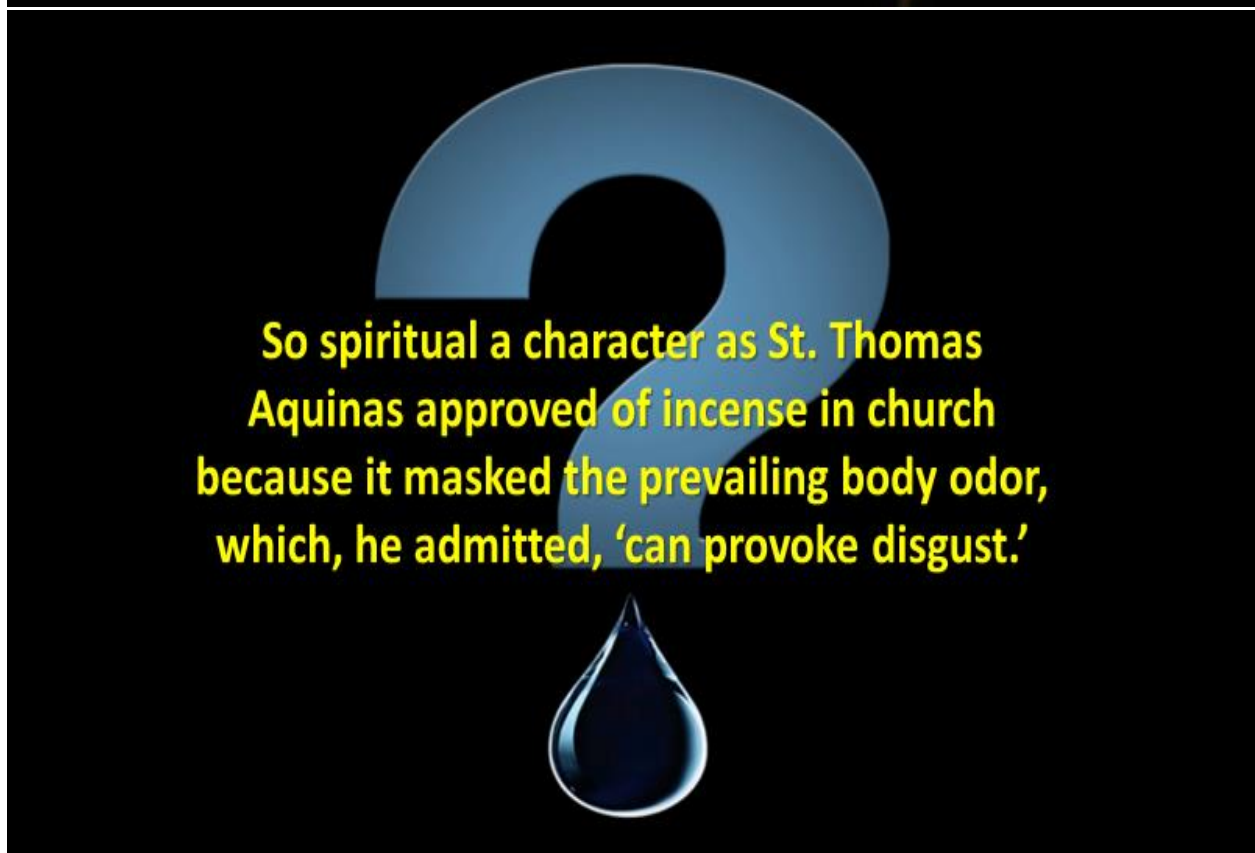
While anthropomorphism can serve in helpful ways to better understand God's attributes, it is important not to interpret these human characteristics to mean God the Father exists in human form. As **Isaiah 55:8-9** notes, "'For my thoughts are not your thoughts, neither are your ways my ways,' declares the LORD. 'For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.'"

GOD'S OLFACTORY SENSATIONS:



For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

- 2 Corinthians 2:15-16 (KJV) -



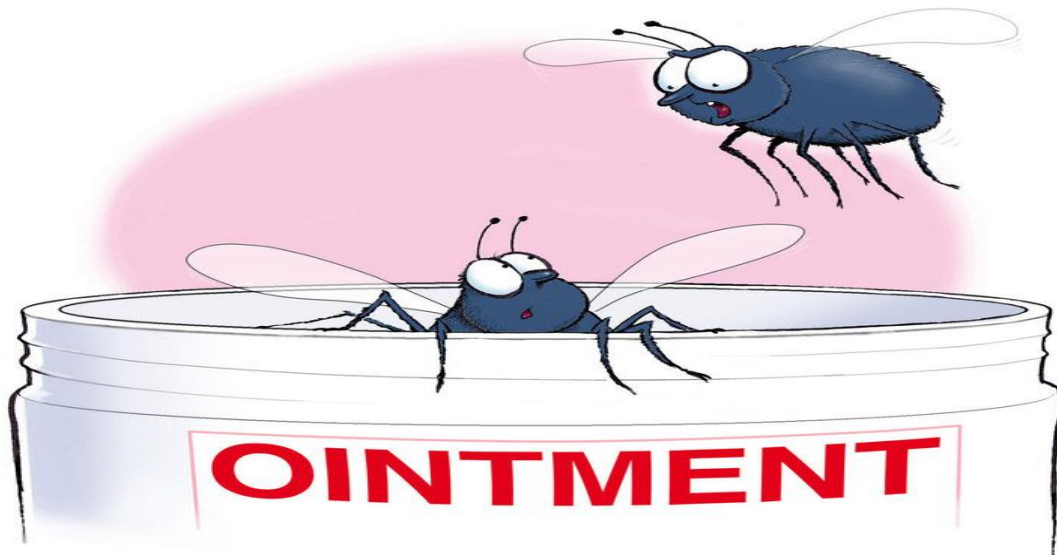
So spiritual a character as St. Thomas Aquinas approved of incense in church because it masked the prevailing body odor, which, he admitted, 'can provoke disgust.'

The Problem Of Contamination

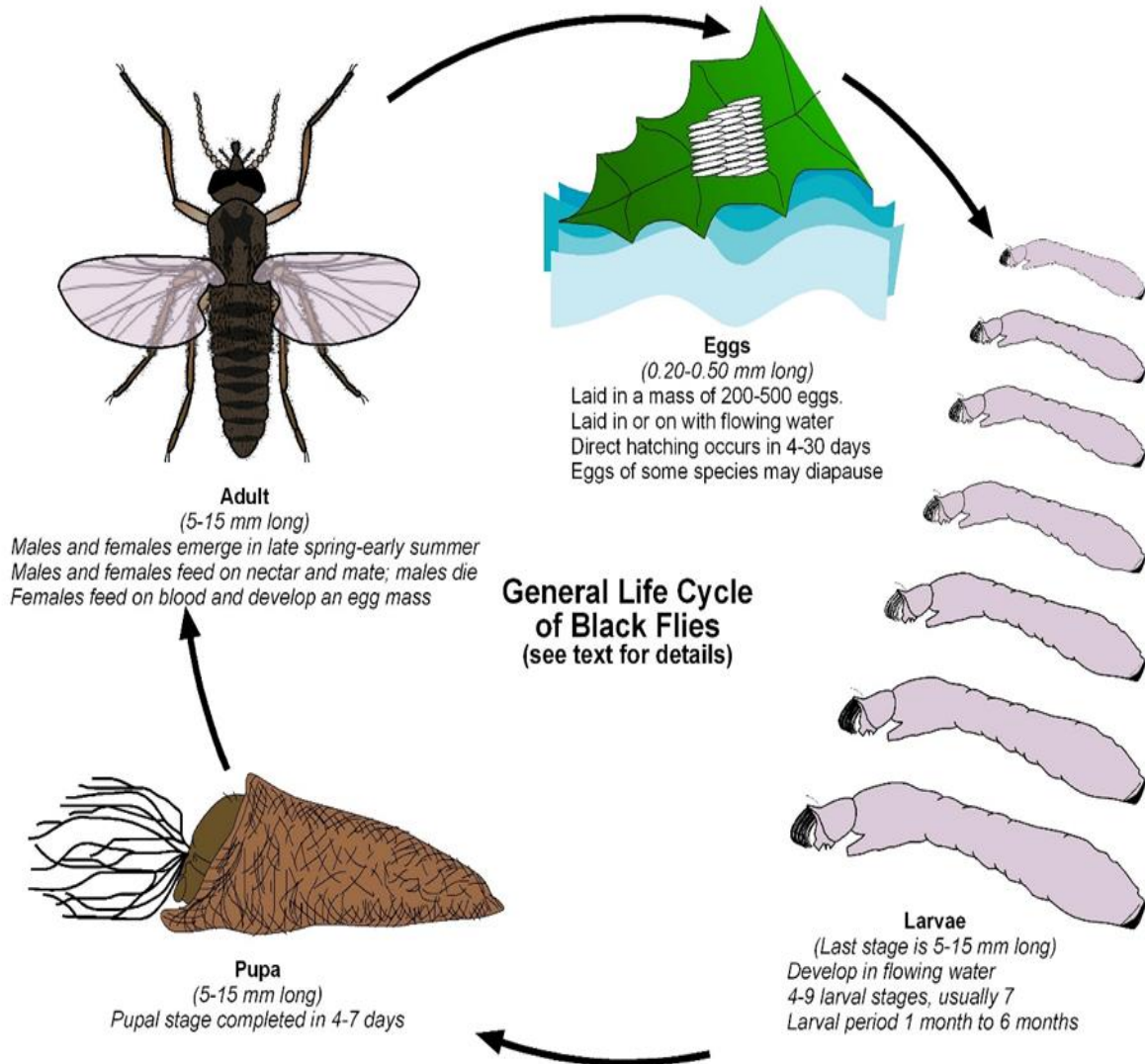
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As **DEAD FLIES** give **PERFUME** a bad smell, so a little folly outweighs wisdom & honor **Ecc 10:1**



“How many times have I got to tell you?..
Stay out of that stuff!”

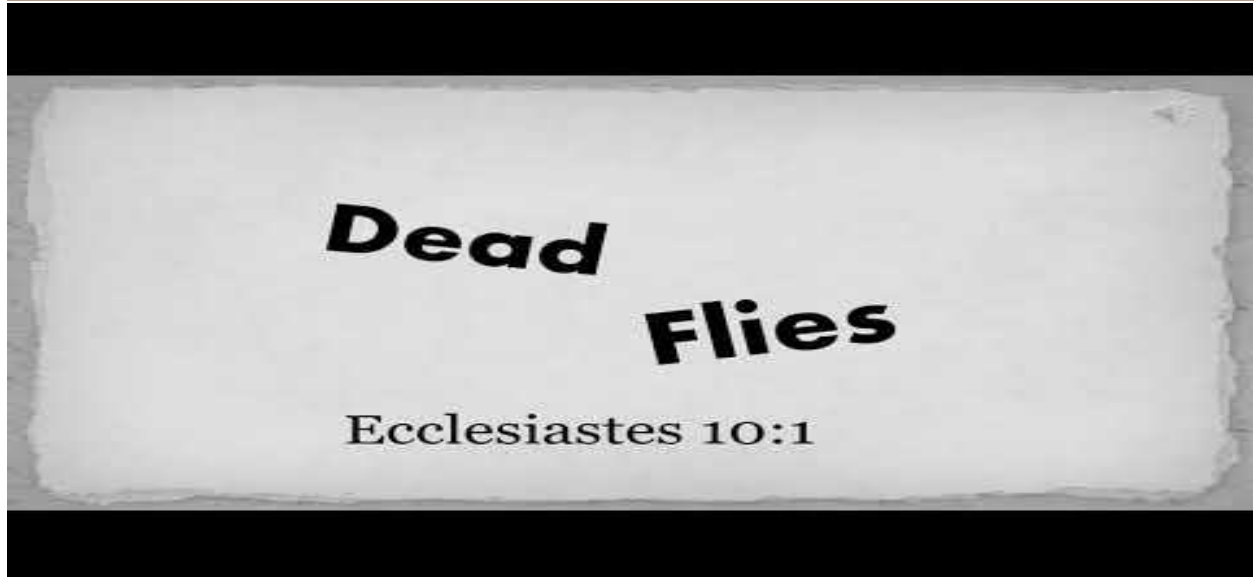


Phrase: a fly in the ointment

A flaw or imperfection that detracts from something positive.
Farlex Dictionary of Idioms. © 2022 Farlex, Inc, all rights reserved.

If someone or something is **a fly in the ointment**, they prevent a situation from being as successful or happy as it would be without them.

Collins COBUILD Idioms Dictionary, 3rd ed. © HarperCollins 2012



CHAP. 10:1–20.—1. Dead flies—lit., *flies of death*. the ointment—a costly and precious ointment. The more excellent is the ointment, the sadder it is that so little a thing as dead flies should be allowed to spoil it. Sin begins with *little* things. Little inconsistencies, if not checked at the beginning, undermine the whole character. Following up ch. 9:18. him that is in reputation—*e.g.*, David (2 Sam. 12:14); Solomon (1 Ki. 11); Jehoshaphat (2 Chr. 18; 19:2); Josiah (2 Chr. 35:22). The more delicate the perfume, the more easily spoiled is the ointment. Common oil is not so liable to injury. So the higher a man’s religious character is, the more hurt is caused by a sinful folly in him. Bad savour is endurable in oil, but not in what professes to be, and is compounded by the perfumer (“apothecary”) for fragrance. “Flies,” being small in appearance, answer to “a little folly” (sin) (1 Cor. 5:6; Gal. 5:9): also “Beelzebub,” the parent of sin, means *prince of flies*. “Ointment” answers to “reputation” (ch. 7:1; Gen. 34:30). to send forth a stinking savour—*lit.*, ‘cause to stink (and) to putrefy;’ *i. e.*, cause to stink *through putrefaction*. The verbs are *singular*, the noun *plural*, implying that *each* of the flies causes the stinking savour.¹

¹ Fausset, A. R. (n.d.). [*A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Job–Isaiah*](#) (Vol. III, p. 537). London; Glasgow: William Collins, Sons, & Company, Limited.

DEAD FLIES in the Anointing

MAIN TEXT: ECCLESIASTES 10:1 (KJV) **DEAD FLIES** CAUSE THE OINTMENT **OF THE APOTHECARY** TO SEND FORTH A **STINKING** SAVOUR: SO DOTH A LITTLE FOLLY HIM THAT IS IN REPUTATION FOR WISDOM AND HONOUR.

ECCLESIASTES 10:1 (AMP) “**DEAD FLIES** CAUSE THE OINTMENT OF THE PERFUMER TO **PUTREFY** [AND] SEND FORTH A **VILE ODOR**; SO DOES A LITTLE FOLLY [IN HIM WHO IS VALUED FOR WISDOM] OUTWEIGH WISDOM AND HONOR.”

ECCLESIASTES 10:1 (CLV) “AS DEAD GADFLIES CAUSE A COMPOUND OF OIL TO STINK, TO BUBBLE FORTH, SO A LITTLE FRIVOLITY OUTWEIGHS WISDOM AND GLORY. “

ECCLESIASTES 10:1 (HEBREW INTERLINEAR) “GADFLIES OF DEATH HE CAUSES TO STINK AND HE CAUSES TO EMIT OIL OF ONE COMPOUNDING PRECIOUS FROM WISDOM FROM GLORY SILLINESS LITTLE”

EXODUS 30:25 (KJV) “25 AND THOU SHALT MAKE IT AN OIL OF HOLY OINTMENT, AN OINTMENT COMPOUND AFTER THE ART OF THE APOTHECARY: IT SHALL BE AN HOLY ANOINTING OIL. “

This is the same kind of oil of the apothecary that they would use to anoint the high priest and holy things that were to be dedicated to the Lord God. **It was a holy anointing oil that is being described.**

The anointing oil was used to cover the stink of the flesh so that the priest could enter into the glory or presence or heaviness of the presence of God. The anointing would have to be heavy before he could enter into the holy of holies, or the glory would destroy the flesh.

The more delicate the perfumed oil, the easier it is for it to be spoiled for common perfumes are not so sensitive.

Flies are dirty and filthy by nature. They thrive in filth and contaminate what they get into. You can have something totally clean, and one fly can bring the filth that it has carried from somewhere else and ruin that clean thing.

They were “DEAD” flies. The anointing brings life, but dead flies have the nature of death or “SIN” in it. Sin, when it is finished brings forth death.

What Is the Biblical and Cultural Symbol of Ointment?

In biblical times and various ancient cultures, ointment was not only a practical substance but also carried symbolic meanings in religious, social, and ceremonial contexts. In the Bible, ointment was often used for anointing in the process of consecration and setting apart individuals for specific roles or tasks.

Priests, kings, and prophets were anointed with oil as a sign of God's chosen ones. This anointing represented divine empowerment, authority, and consecration for their respective roles.

Ointment was also used as an offering to God, representing devotion, gratitude, and adoration. Pouring ointment or anointing sacred objects demonstrated reverence and acknowledgment of God's presence.

Since dead bodies tend to stink, anointing the body with fragrant oils served as a form of final honor and preparation for the journey into the afterlife. It symbolized farewell and a gesture of care for the departed.

Beyond the religious symbols, ointment salves are used for healing and soothing purposes. In biblical narratives, ointment is associated with medicinal properties and health restoration. The use of ointment to anoint wounds or ailments signifies the desire for physical and spiritual healing.

In ancient cultures, scented ointments were considered luxurious and were used to enhance personal grooming. Due to the process and cost, ointment was also associated with prosperity and affluence. The possession of fine ointments demonstrated wealth, status, and ability to enjoy life's comforts.

Ointment was also used as a sign of hospitality and honor. Guests were often welcomed with anointing oil, symbolizing the host's respect and care for their well-being. This act of anointing guests' heads or feet represented acceptance, honor, and blessing.

With all of these implications, the “fly in the ointment” takes on a complex meaning. – *Excerpt of Internet Article*

Keil and Delitzsch Biblical Commentary on the Old Testament

or *dead flies* (*Symm., Syr., Jerome*) is meant. We decide in favor of the former; for (1) זבובי מות for זבובים מתים ([Ecclesiastes 9:4](#); [Isaiah 37:36](#)), "death-flies" for "dead flies," would be an affected poetic expression without analogy; while, on the contrary, "death-flies" for "deadly flies" is a genit. connection, such as מות כלי instruments of death, i.e., deadly instruments and the like; Bttcher understands dung-flies; but the expression can scarcely extend to **the designation of flies which are found on dead bodies**. Meanwhile, it is very possible that by the expression זבובים, such flies are thought of as carry death from dead bodies to those that are living; the Assyr. syllabare show how closely the Semites distinguished manifold kinds of זבובים (Assyr. zumbi equals zubbi). (2) In favor of "dead flies," it has been remarked that that influence on the contents of a pot of ointment is effected not merely by poison-flies, but, generally, by flies that have fallen in it.

But since the oil mixed with perfumes may also be of the kind which, **instead of being changed by a dead body, much rather embalms it**; so it does not surprise us that the exciter of **fermentation** is thus drastically described by μῦα θανατοῦσαι (lxx); it happens, besides, also on this account, because "a little folly" corresponds as a contrasted figure to the little destructive carcass, - wisdom בעתה ("giveth life," [Ecclesiastes 7:2](#)), a little folly is thus like little deadly flies. The sequence of ideas יב יב (maketh the ointment stink) is natural. The **corrupting body communicates its foul savor to the ointment**, makes it boil up, i.e., puts it into a state of fermentation, in consequence of which it foams and raises up small blisters, אבעבועות (Rashi).

and he reminds us that a single foolish act can at once change into their contrary the wisdom and the honor of a man, destroying both, making it as if they had never been, cf. [1 Corinthians 5:6](#). The sentence is true both in an intellectual and in a moral reference. **Wisdom and honor are swept away by a little quantum of folly; it places both in the shade, it outweighs them in the scale; it stamps the man, notwithstanding the wisdom and dignity which otherwise belong to him, as a fool.** The expressive רקח שמן is purposely used here; the dealer in ointments (pigmentarius) can now do nothing with the corrupted perfume, - thus the wisdom which a man possesses, the honor which he has hitherto enjoyed, avail him no longer; **the proportionally small portion of folly which has become an ingredient in his personality gives him the character of a fool, and operates to his dishonor.**

Pulpit Commentary

Verses 1-3, - Section 11. **A little folly mars the effect of wisdom**, and is sure to make itself conspicuous. Verse 1. - **Dead flies cause the ointment of the apothecary to send forth a stinking savor**. This is a metaphorical confirmation of the truth enunciated at the end of the last chapter, "One sinner destroyeth much good." It is like the apostle's warning to his converts, **"A little leaven leaveneth the whole lump"** ([1 Corinthians 5:6](#)). The Hebrew expression is literally, "flies of death," which may mean either "dead flies," as in our version and the Vulgate (**muses morientes**), or "deadly, poisonous flies," as in the Septuagint (μυῖαι θανατοῦσαι). The latter rendering seems the preferable, if we regard the use of similar compound phrases, **e.g.**, "instruments of death" ([Psalm 7:14](#): [13]); "snares of death" ([Psalm 18:5](#)); and in New Testament Greek, ἡ πληγὴ τοῦ θανάτου, "the death-stroke" ([Revelation 13:3, 12](#)). The flies meant are such as are poisonous in their bite, or carry infection with them. Such insects corrupt anything which they touch - food, ointment, whether they perish where they alight or not. They, as the Hebrew says, **make to stink, make to ferment**, the oil of the perfumer. The singular verb is here used with the plural subject to express the unity of the individuals, "flies" forming one complete idea. The Septuagint rendering omits one of the verbs: Σαμπιοῦσι σκευασίαν ἐλαίου ἡδύσματος, "Corrupt preparation of sweet ointment." The point is the comparative insignificance of the cause which spoils a costly substance compounded with care and skill. **Thus, little faults mar great characters and reputations.** "A good name is better than precious ointment" ([Ecclesiastes 7:1](#)), but a good name is ruined by follies, and then it stinks in men's nostrils. The term, "ointment of the apothecary," is used by Moses ([Exodus 30:25](#), etc.) in describing the holy chrism which was reserved for special occasions. So doth a little folly him that is in reputation for wisdom and honor.



A little leaven leaveneth the whole lump.

Galatians 5:9 KJV



Galatians 5:9 KJV

A little leaven leaveneth the whole lump.

Cambridge Bible for Schools and Colleges

1. *Dead flies cause the ointment of the apothecary.* The division of the chapters obscures the connection. The maxim before us is but the figurative expression of the fact stated, without a parable, in the last verse of ch. 9. The “dead flies” are, in the Hebrew, “flies of death,” probably, *i.e.* poisonous, or stinging flies of the dung-fly, or carrion-fly type. Such insects, finding their way into a vase of precious ointment, would turn its fragrance into a foetid odor. The work of an “apothecary” or manufacturer of unguents was one held in honor in Jerusalem, and the guilds to which they belonged had a special bazaar. Few similitudes could describe more vividly the tainting influence of folly, either moral or intellectual. **It is to the full as expressive as “a little leaven leaveneth the whole lump” of [1 Corinthians 5:6](#).**

The experience of every day shews us, how little sins mar the nobleness of great character; procrastination, talkativeness, indecision, over-sensitiveness to praise or blame, undue levity or undue despondency, want of self-control over one’s appetites or passions, these turn the fragrance of a good name (ch. [Ecclesiastes 7:1](#)) into the “ill savor” which stinks in the nostrils.

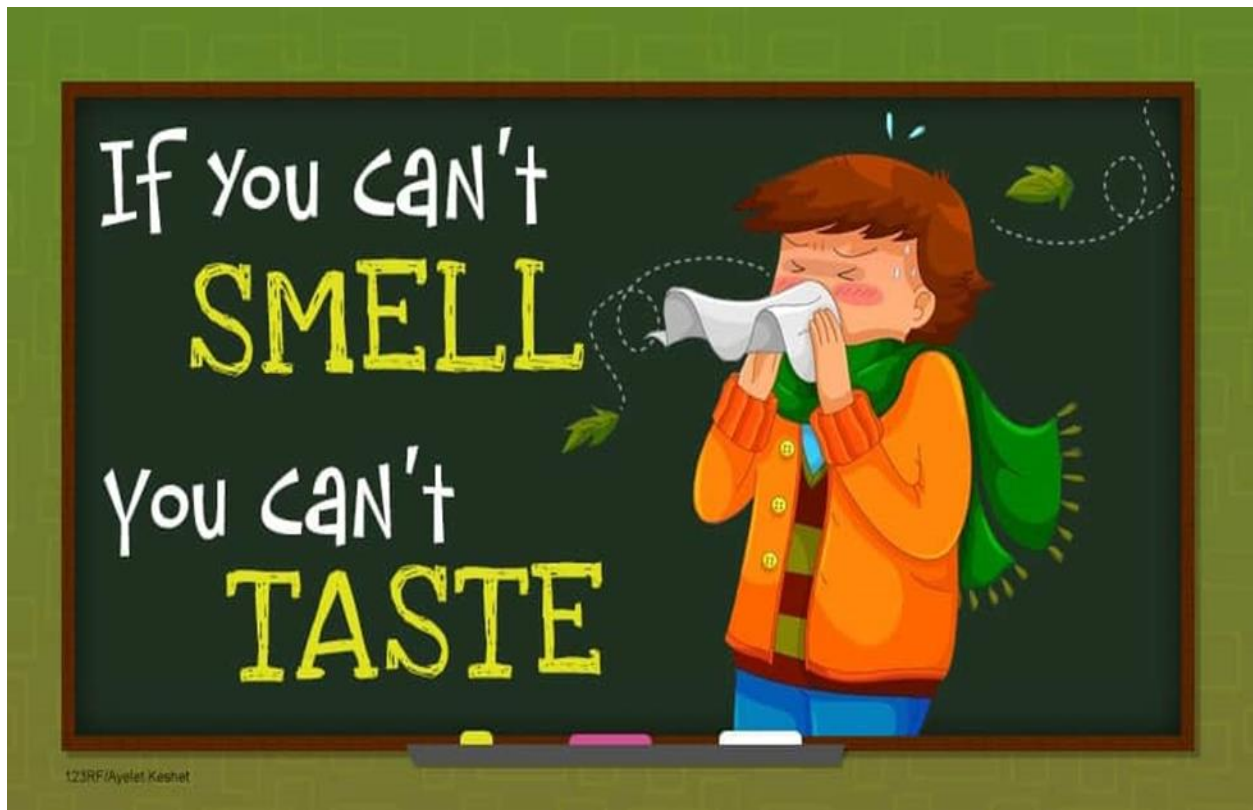
so doth a little folly. The completeness of the proverb in the English is obtained by the insertion of the words “so doth.” This is, however, a somewhat over-bold manipulation of the text, and it remains to see whether we can get an adequate meaning without it. The true rendering seems as follows, **More prevailing** (this takes the place of “him that is in reputation,” the primary meaning of the root being *weight*) **than wisdom and honor is a little folly.** This gives substantially the same meaning as the present English text, though in a different manner.

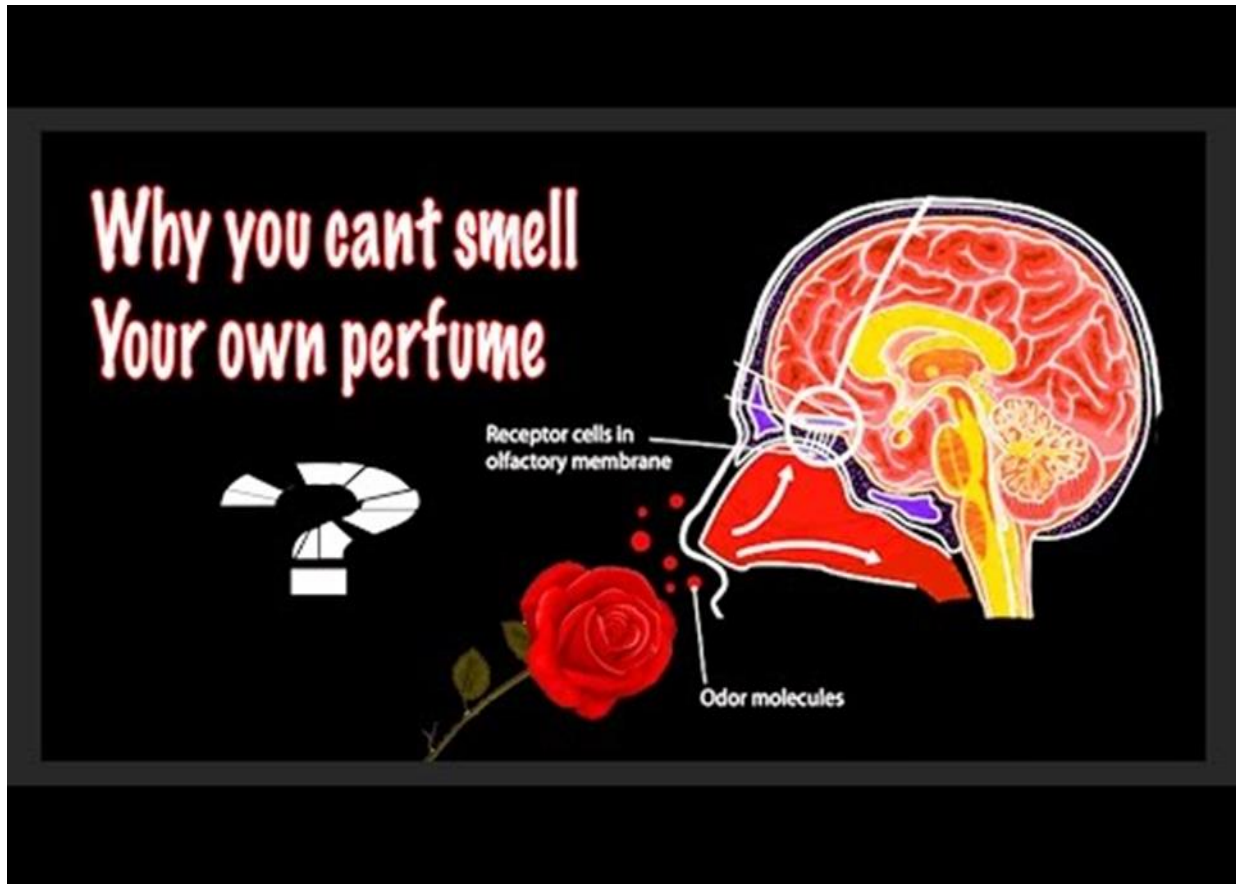
The “little folly” outweighs the wisdom, and diminishes both its actual value and the estimate men form of it. Looking to the language of ch. [Ecclesiastes 7:1](#), the effect of a little folly on the reputation of the wise would seem to be the prominent thought. By some commentators the English meaning of the word is retained even with this construction “*More highly prized (i. e. in the opinion of the unthinking) is a little folly than wisdom and honor,*” but this destroys the parallelism with the first clause. The writer does not here speak of undue honor paid to folly, but of its destructive power even when matched against wisdom. One element of folly in the character prevails over many excellencies.

**STINK,
STANK,
STUNK!**



Spiritual Covid: The Loss of Taste & Smell





CAN'T SMELL?

A SIGN OF

COGNITIVE IMPAIRMENT



Summary: How to make your testimony stink.

FLIES IN THE OINTMENT. "Dead flies make the ointment of the apothecary to send forth a stinking savor." Ecclesiastes 10:1

The ointment was made by an apothecary chemist. He usually created the lotion by skillfully mixing precious spices and scents into an **olive oil base**.

The luscious odor from an open container of the ointment's spices and olive oil naturally attracted pesky flies. The unwitting flies became entrapped in the miry substance. They corrupted the ointment by their presence--causing the ointment to spoil and stink.

NOW LET US STUDY THE FLY... THE FLY IN THE BIBLE SPEAKS OF PESTS, VERMIN, ANGER, FRUSTRATION.

FLY: a very grievous pest that often carries diseases. The flies in Biblical times were known to inflict very painful bites with their jaws. The germs and bacteria they carried would often lead to terrible infections. Their bites could possibly lead to death if not treated.

There was in the Middle East and Africa a fly that had a poisons bite. Isaiah refers to a hiss fly that had a painful bite. Today we know of the TSE TSE FLY that is known as the SLEEPING SICKNESS CARRIER.

Isaiah 7:18 And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

Summary: Dead flies in the ointment can be more than an annoyance, they can sting and spread infections. Small things matter in negative ways.

We probably fail to realize ancient Egyptians would worship and involve flies to curse other people. In Egypt the fly was referred to as the “DOG FLY.” What ancient pagans did not understand they would often worship.

GOSHEN (GOD’S PEOPLE) SHALL BE EXEMPT.
The flies will not bother or bite them.

Exodus 8:21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

THE GREAT I AM, the God of Abraham, Isaac... the Creator of ALL, showed PHAROAH WHO WAS IN CONTROL. The flies were more than annoying. They caused pain and infection. Pharaoh begged Moses and God to remove the flies.

There are many practical lessons for us in this passage in Ecclesiastes. The apothecary is the Lord. The olive oil is the Spirit. The spice is the Christian’s life. And, the sweet-smelling savor (aroma) is the testimony produced by the Holy Word in and through the Christian’s life (Philippians 4:18). Finally, the flies are the sins in the believer’s life that spoil his testimony for the Lord.

Notice the flies listed in chapter ten that are to be avoided:

1. Uncontrolled emotions. Verse two states, "A wise man's heart is at his right hand, but a fool's heart is at his left."

The heart speaks of the center of emotion. The right hand speaks of power or control. Obviously, the lesson is that a person who cannot control his or her emotions (love, hate, anger, fear, joy, sadness, etc...) has a poor testimony.

2. Hypocrisy. Verse three says, "Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to everyone that he is a fool."

People who are inconsistent in their testimony are hypocrites. The way they act is affected by the company they keep. In church they act like a Christian. On the job they act like the world. People, who are hypocritical in their Christian life, have a fly in the ointment. It causes their testimony to stink.

3. Contempt for authority. Verse four warns, "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."

The word "yielding" literally means "to heal". One can heal a situation by submitting or yielding to authority. Christians, who do not properly respect Divinely appointed authorities: government officials and law officers, spiritual leaders, or parents, are bad testimonies for the Lord. We are to conscientiously obey the higher powers. (Romans 13:1-5) We are to obey spiritual leaders. (Hebrews 13:17) Finally, we are to obey and honor our parents. (Col. 3:20, Ex. 20:12) Above all, we are to obey God.

4. A bitter spirit. Verse eight teaches, "He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him."

There's nothing wrong with digging a pit or removing brush; except, when your purpose is to harm someone else. That is implicit in this verse and the one that follows. (Galatians 6:7)

Verse nine talks about removing boundary stones and timber from another's property. Again, you will reap what you sow. Although only the actions are spoken of in these verses, the motive behind such diabolical activity is clear- it is a bitter and jealous spirit. Consider the example of King Ahab and Naboth. (I Kings 21)

**DEAD FLIES OR SMALL THINGS CAN AFFECT SOMETHING'S VALUE.
LITTLE WORDS? LITTLE ATTITUDES? LITTLE DEEDS?**

- Internet Article Excerpt



Significant & Salient On Subject:

-  **The Human Soul has a Fragrance**
-  **The Spiritual Scentless Non-Existent**
-  **Our Scent Either Perfume or Poultice**
-  **Sensory Overload Serves As Repellent**
-  **God Smelt Old Testament Sacrifices**
-  **God Smells Christian Living Sacrifice**
-  **We Need An Allergic Reaction To Sin**
-  **Flies Metaphoric Representation of Sin**
-  **Flies Can Both Sting & Spread Disease**
-  **Flies Are Temptations To Be Avoided**
-  **Stay Away From Decomp & Garbage!**
-  **Pesticide @Saturating With Scripture!**



THE LOSS OF OUR CHARM:

10:11 - “And now on to the snake charmer! Snake charmers were common as entertainers in that day. This is how it works. Snakes have no external ears; they pick up sound waves primarily through bone structure of the head. It is not so much music played by the charmer, it is the man's disciplined actions (swaying and 'staring') that hold the snake's attention and keep the serpent under control. It is indeed an art. Solomon described a performer who was bitten by the snake before the man had even opportunity to 'charm' it. He risked his life before he could even collect the money from the spectators. He was a fool because he had rushed in too quickly.”

David Robertson

I'd rather see a sermon than hear one--any day.
I'd rather one should walk with me, than merely show the way.

The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example is always clear.
The best of all the preachers are the men who live their creeds,

For, to see the good in action is what everybody needs.
I can say, I'll learn how to do it if you'll let me see it done;
I can watch you hand in action through your tongue too fast may run.

Although the lectures you deliver may be very wise and true,
I'd rather learn my lesson by observing what you do;
For I may misunderstand you and the fine advice you give,
But it's no misunderstanding how you act and how you live.



