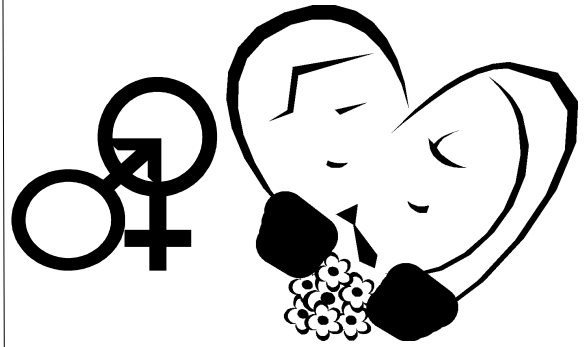


SONG OF SONGS

**Marriage, Sexual Pleasure
and Submission
in dialogue with 50 Shades
of Grey, Kama Sutra, and
Lady Chatterley's Lover.**

ROD ADAMSON

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**SONG OF
SONGS
Under the
Banner of Love**

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Rod Adamson is married to Colleen, they have one child. Rod ministers at George Presbyterian Church with B.Theol/HED specialisation in Bib Studs, Missions and Religions, English and Economics.

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1. INTRODUCTION

Song of Songs of the Bible, with other Old Testament passages like Psalm 45, Hosea 3.1-5, and New Testament passages like 1 Corinthians 7.3-5, and Ephesians 5.21-33, offers expectation of intimate physical lovemaking between a husband and wife. The attitude and motivation between them which each brings into lovemaking is best captured in “*Submit to one another out of reverence for Christ.*” (Eph 5:21)

This study of Song of Songs (Songs) explores Ephesians 5.21 attitude in the attractiveness of love and lovemaking, and its part in good health. It does so in dialogue with Fifty Shades of Grey (50 Shades), the Kama Sutra, and Lady Chatterley's Lover (Lady Chatterley's), with their presentations of love and lovemaking. The authorship of Song of Songs, with some critical issues, is discussed in [Appendix 1 - Authorships](#), with a brief authorship sketch of the other three books.

All four books assume that sexual fertility is managed either by positive acceptance of pregnancy (Songs, KS, LCL) or use of contraceptive (50Shades), so any such hesitancy in lovemaking is assumed out. They also assume a 'secular' attitude – love making is between a man and woman, no gods/demigods are physically involved as appears in mythological sexual writings, or spiritually in sexual ethic norms.

Basic Plot – Song of Songs

Song of Songs is a fiction love poem, a mutual dialogue between a 'Lover' and 'Beloved', with dialogue interaction with friends as they find a shared personal, social and sexual consummation of love – all presented in poetry.

Structure:

Songs is loosely structured into parts by the following:

- Lover/Beloved gender distinction in the Hebrew as either male or female sets up the identity of Lover or Beloved for the speaker, with context indicating whether the couple are addressing each other, or one of them is addressing the friends, plural indicating friends are speaking.

- Beloved's Bonding Charge use of a repeated verse with variants in Songs 2.7/3.5/5.8/8.4 -

Daughters of Jerusalem, I charge you by the gazelles and by the does of the field:

Do not arouse or awaken love until it so desires.

Basic Plot – Fifty Shades of Grey

The Fifty Shades of Grey Trilogy sold over 70 million copies (50% ebooks) as modern secular mainly English women explored marriage, sexual pleasure and submission (onderdanigheid) like never before – est. £550 million/R8,75 billion. Using Song of Songs terms, the attractive billionaire Lover likes his Beloved's hands tied in bondage with her face down, posterior up bitch-like, for unresisting open vagina (or anal) rear entry penetration, and/or spanking or riding cropping as pleasure stimulation, or if the beloved's non-submission requires punishment - all under a confidentiality contract rather than a marriage contract. Because this inflicting of pain is claimed to increase sexual pleasure, physical violence that is constitutionally criminal spousal or school learner or child abuse has become the most fashionable womens' read of all time. Wow!

[And it is said that the Bible's Eph 5.22 type of submission (onderdanigheid) is hypocrisy (skynheiligheid)?].

Song of Songs Continued:

Through the loosely structured Songs, the Lover both courts and consummates and continues to court and consummate with his beloved – a celebration of courting, sexual intercourse and love.

Purpose:

The Biblical purpose is aptly captured as follows:

“The religious significance of the song is two fold. First, its inclusion in the canon is a symbol of the church's blessing on marriage and sexual love, a continual reminder that simple human joys, the pleasures of love, and the delights of the natural world have their honored place among the people of God. In the second place it must be recognised that the tradition of allegorical interpretation was not entirely wrong, that there is a real analogy between such love as the song describes and the love of the spirit. It is only from a profound knowledge of human love, in all its manifestations, that men can rise to an understanding of the love that unites God with his children.” (Denton, RC. 1971,1982. The Song of Solomon in Interpreter's One Volume Commentary. p 325.)

DISCUSSION:

When you read Song of Songs, the Bible Love Poem, what is your opinion about why it was included in the Bible?

Which of the other sexuality/erotic books have you read, and what was your opinion of them – as literature and as trendsetting in sexuality?

Are sexuality books or manuals just 'reading', or should we understand how they are trend-setting and how Christians should respond?

Basic Plot – Kama Sutra

The Kama Sutra is non-fiction, but not the sex positions guide of gossip. It is an ancient Hindu seduction manual of male dominance/female submission for largely male satisfaction into a sociopathic sexuality culture akin to the Canaanites of ancient Hebrew times, or the Emmanuelle of modern Europe, rather than the maritally moderated Hebrew/Christian sex culture. Goan writer Dom Moraes introduced it like this: “The ideal citizen whom he (Vatsyayana) described and addressed seemed to me a gilded fly, in perpetual orbit around a honey-thighed courtesan. The courtesan deprived him, by various methods suggested to her by Vatsyayana, of his money: he meanwhile, also influenced by Vatsyayana, restlessly turned over reasons and ways of seducing virgins and married women. All this struck me as highly dubious behaviour for a sage to recommend.” (p xvi). He did note the different culture norms that Vatsyayana came from.

Please see [Appendix One – Authorships](#) for further critical comment.

Basic Plot – Lady Chatterley's Lover

23 year old Constance (23) married the 29 year old heir to the house Chatterley, late in the war. He'd shipped out and come home in a wheelchair, physically and sexually disabled, but title Sir. The marriage fades. In Song of Songs terms, isolated yet fertile, the Beloved finds explicit sex-described relationship with the Lover (Oliver Mellors), employed game keeper of her husband, himself isolated yet virile. Union of life and sex gives pregnancy then responsibility in divorce from both prior marriages to have true life union.

Please see [Appendix One – Authorships](#) for further critical comment.

2. Songs 1.1 – 2.7 CELEBRATION OF NEW MARRIAGE

SoS 1.1-4a – Beloved's Awareness:

Beloved is in the freshness of new intimacy – loving the kisses, smells and tastes, the precious person and name uniqueness of the man now attached to her and her to him, even his attractiveness to other single women – sign of her approval of his marital choice. Her sexual response to his choice and commitment is clear – we need each other in the Lover's (a 'king') chambers, his private intimate place.

1.4b Just as at a wedding everyone attends with best wishes for the couple, in Songs, 'Friends' give approval and celebration is given – “We're delighted for you”.

An Eph 5.21 mutually shared, mutually uplifting submission partnership is to be considered as the background attitude to sexuality and submission.

1.5-7 Beloved's Racial Self-Esteem:

Beloved introduces herself as '*dark*' compared to '*daughters of Jerusalem*' – quite likely for the Egyptian Princess who was King Solomon's bride of love. Tents in '*Kedar*', an Arabian desert territory, were black from the hair of the goats used to weave them. The Beloved's darkness isn't autobiographical of Pharaoh's daughter, but due to tending vineyards in the sun, a commoner occupation. The Beloved then appeals to her Lover for a shared

...Dialogue: Raunch Parenting Trend:

Over 70 million mainly women 'mommy porn' purchasers of the 50 Shades trilogy indicate an emergent parenting trend - When the vanilla sex of 'finding each other in sexual intimacy of new marriage (relationship) romance' is over, then read 50 Shades or Kama Sutra for submitting into adult sex. (Afrikaans – eg. AA tot OE van Seks)

Secular pervasiveness in sexuality now has social media approving submission into 'raunch' (porno-erotic) sex as adult, rather than mutual sharing of tender intimacy for relationship building. The adolescent peer braggart/breker 'doing drugs/shagging behind the school toilets, we're bigger than vanilla' attitude of 50 Shades, or the relativistic 'it's wrong to not take and enjoy what's on offer' attitude of Kama Sutra (Pt I, Ch 5), both under a 'self-esteem issues about being denigrated are for losers' – are the new submission trend of 'adult' sexuality. By contrast, the fictional character development of the 'literary merit' Lady Chatterley's, which few sex scenes and adult vocabulary doesn't compromise, is better quality reading when used in a mixture of sexuality introduction like LaHaye, T & B. 1993. The Act of Marriage.

The issue of 'vanilla vs raunch' sex is discussed at Pages 7 and 12.

Marriage, Relationships and Race:

Racism manifests mostly under some peer or social stratification system:

- body colour: usually a lowest common denominator factor, mainly lighter body colour marginalises darker ('whites-blacks/Aryan-Dravidian or brahmin-shudra/Euro-Indigenous, but not always. Bessie Head's novel “Maru” has darker Ubuntu marginalising the lighter but more backward 'Masarwa' San people.