

## Lenin's Use of Agitprop; Argumentum ad Nauseam: a Tactic to Sell the "Big Lie"; Solomon Uses Agitprop to Propagandize the Shulammitite; SOS 4:11

5. Agitation is the attempt to arouse public feeling or stir up public discussion. Propaganda is the spread of ideas, facts, or allegations to further one's cause or to damage an opposing cause. In 1935 the Soviet Union combined the two concepts and called it agitprop: political propaganda promulgated chiefly in literature, drama, music, and art.
6. How Lenin used agitprop to deify himself following the Bolshevik revolution is described by Nina Tumarkin in her book, *Lenin Lives! The Lenin Cult in Soviet Russia* (Cambridge: Harvard University Press, 1983; new enlarged edition, 1997) and quoted by:

**Ebon, Martin. *The Soviet Propaganda Machine*. (St. Louis: McGraw Hill Book Co., 1987), 20-21:**

Nina Tumarkin, in *Lenin Lives!*, recalls that "political imperatives" demanded "dramatic images and symbols to legitimize the Bolshevik regime." She added: "Published agitation about Lenin began to spread his idealized image across Russia. That image was varied during the years he ruled Russia and provided the basis for the myth his later cult was to celebrate. It was within this fantastic creation that the myth of Lenin gradually emerged. The party built on that myth and contributed to it in the effort to strengthen the acknowledged authority of the new political order."

Postrevolutionary propaganda drew sharp lines between good and evil. Tumarkin noted that "agitation was adapted to the new conditions" and wrote:

"The Spoken word was supplemented by the entire range of available spectacles and modes of communication. Festivals, street theater, film, radio, posters, paintings, poems, songs, bric-a-brac, hastily erected busts and statues, emblems, badges, flags, banners, monuments, and printed flyers carried simple messages comprehensible even to the illiterate. Capitalists, imperialists, Nicholas II, landlords, priests, illiteracy, the Entente \

To be credible and effective, a deception should accord as far as possible with the hopes and expectations of those it is intended to deceive.

12. Solomon in his efforts to woo the Shulammitte is using agitprop tactics. Agitprop uses political propaganda promulgated chiefly in literature, drama, music, and art. Entertainment media are used to convey ideologies, worldviews, and social theories by means of repetition.
13. It is interesting to ponder how political correctness has been used in print, electronic, film, and stage media in the presentation of news, entertainment, and drama. These standards, developed by Frankfurt graduates in the nation's universities, have been presented through *argumentum ad nauseam* long enough to where they are accepted as unvarnished truth.
14. It is through repetition that Solomon hopes in a similar manner to propagandize the Shulammitte into not only joining his harem but to join him in marriage.
15. By consistently referring to her as "my wife," Solomon is trying to use his position of power, his personality, his aggressiveness, his physical attractiveness, and his powers of persuasion to sell himself as her right man.
16. After having introduced Pick-Up Line #18 with the assertion that the Shulammitte is his wife, Solomon then begins to verbally describe what he imagines it would be like to kiss her.
17. First he asserts that her lips drip honey. The word used for honey is נֹפֶת *nopheth*, the honey that drips from a honeycomb.
18. Solomon implies that her lips provide an abundant source of kisses that would taste as sweet as honey dripping from a honeycomb.
19. He then expands on the idea by telling her that "honey and milk are under your tongue." This is an idiom in the Hebrew for abundance of things good and plentiful.
20. Canaan is described in the Old Testament as a land flowing with milk and honey. How this idiom refers to a geographic area's fertility is described by:

**Unger, Merrill F. *Unger's Bible Dictionary*. 3d ed. (Chicago: Mood Press, 1966), 497:**

**Honey.** Canaan is often described in the Old Testament as a land "flowing with milk and honey." This graphic figure portrays the fertile land supplying rich pasturage for cattle, which give such abundant milk the land is said to flow with it, and producing many kinds of flowers, giving food to honey-producing bees.

21. The prosperity of an agrarian economy is measured in this idiom by the amount of produce that results from cultivation. If crops are plush then cattle eat well and produce high volumes of milk while bees have a variety of flowers from which they produce honeycombs dripping with honey.
22. So when Solomon compliments the Shulammitte as having lips that drip with honey he is really using the idiom as a double entendre. The lips are the source of language. The Hebrew word here is שָׂפָה *saphah* and refers to them as the gateway to speech.
23. Also there are the physical aspects of the Shulammitte's lips which he has already compared to the color of scarlet thread in Song 4:3 where her mouth is described as "lovely."
24. The emphasis there was on her ability to communicate, to carry on a conversation, and to speak eloquently. Here he uses the same approach but it has a double meaning.

25. Honey dripping from hives speaks of prosperity, abundance, plenty—a cornucopia of provisions. Solomon has gotten personal by observing her breasts in verse five. He begins calling her his wife in verse 8 and repeats this assertion in verses 9 and 10. In verse 8 he plans a mountain honeymoon. In verse 11 he tells her that sex with her would be more intoxicating than would overindulgence in wine.
26. So here we find him complimenting her lips, this time with an idiom that also refers to her conversational skills. But in context he has a second meaning: he envisions kissing her would amplify their sexual pleasure.
27. He mentions two specific things about her mouth—her lips and her tongue and therefore he imagines the two of them engaged in repeated French kisses. This is when the tongue of each person is inserted into the mouth of the other. This is not a like peck on the lips but the kind of kissing that is intimate and really designed for a right man-right woman relationship.
28. Another thing that contributes to Solomon’s increasing passions and desires is stated in Pick-Up Line #19. The aroma of her perfumes is described in such a way as to promote his idea of a honeymoon in Lebanon.

**SOS 4:11 -** **[KS: Pick-Up Line #18]** “Your lips, my wife, drip with the sweetness of honey; under your tongue is an abundant reservoir of deep, passionate kisses, **[Pick-Up Line #19]** and the fragrance of your garments is like the fragrance of Lebanon.”