l'm not a robot



Song of Solomon 8:6 (KJV) states, "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." The Song of Solomon, also known as the Song of Solomos, is a book in the Old Testament that is attributed to King Solomon. It is a poetic and allegorical love story that describes the intense and passionate love between a bride and groom. The verse 8:6 is a part of the bride's declaration of love and devotion to her groom. The verse begins with the plea, "Set me as a seal upon thine heart, as a seal upon thine heart." ownership and protection. In ancient times, a seal was used to mark and protect something valuable. By asking to be set as a seal upon the groom's heart and arm, the bride is expressing her desire to be cherished and protected by him. She wants to be the one who holds his affections and to be constantly on his mind and in his actions. The verse goes on to compare love to death, stating that "love is as strong as death." This comparison highlights the enduring and unyielding nature of love. Just as death is inevitable and unbreakable. This comparison highlights the enduring and unyielding nature of love. jealousy, stating that "jealousy is as cruel as the grave." This comparison highlights the destructive nature of jealousy. Just as the grave consumes and destroys, jealousy can consume and destroys, jealousy. It can be a powerful force that brings pain and suffering. The verse concludes with a vivid imagery of love as a burning flame. It describes the coals of love as "coals of fire" with a "most vehement flame." This imagery depicts love as passionate and consuming, much like a fire that cannot be easily extinguished. It captures the fervent and intense nature of the bride's love for her groom. In the broader context of the Song of Solomon, this verse reflects the passionate and intimate love that exists between the bride and the groom. It portrays love as a powerful and unvielding force that can conquer all obstacles. It also serves as a reminder of the destructive nature of jealousy. Symbolically, the verse can also be interpreted in a broader context. The call for the bride to be set as a seal upon the groom's heart and arm can symbolize the desire for a deep and lasting commitment in a relationship. The comparisons of love and the destructive nature of negative emotions. The imagery of the burning flame can symbolize the passion and intensity of love. Overall, Song of Solomon 8:6 is a powerful and evocative verse that captures the depth and intensity of love. It serves as a timeless reminder of the enduring nature of love, emphasizing that true love is powerful and unbreakable, capable of withstanding adversity and transcending all obstacles.6 Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is fierce as the grave. Its flashes of fire, the very flame of the Lord.7 Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, he would be utterly despised. In a secluded garden, lush with vibrant blooms and fragrant herbs, a young couple finds solace in each others embrace. The sun hangs low in the sky, casting a warm golden hue over the landscape, illuminating the delicate petals of roses and the soft green of the leaves. The air is thick with the sweet scent of jasmine, mingling with the earthy aroma of freshly turned soil. This intimate setting, a hidden paradise away from the bustling world, serves as the backdrop for a profound exchange of love and devotion between the beloved and her lover. serene atmosphere that invites vulnerability and deep connection. The young woman, radiant and full of life, gazes into the eyes of her beloved, her heart swelling with emotion. She recalls the journey that brought to keep them apart. Their bond, forged in the fires of longing and desire, has grown stronger with each passing day. As they stand together, she feels the weight of his love, a force that binds them in a way that transcends the physical realm. In this sacred space, they exchange promises that echo through the ages, speaking of love that is fierce and unyielding. The young woman expresses her desire for their love to be as powerful as death, a force that cannot be extinguished, while the young man reassures her that their love is like a mighty flame, unquenchable and eternal. The imagery of fire and water serves as a testament to the intensity of their feelings, illustrating a love that is both passionate and profound. As the sun dips below the horizon, casting a soft twilight glow, they stand together, hearts intertwined, ready to face whatever challenges may come, knowing that their love is a sanctuary that will endure through time. Isnt it fascinating how a few simple words can convey such profound truth? The notion that love is unquenchable suggests that it is an enduring force, one that is not easily extinguished, even in the face of adversity or challenges. This idea evokes a sense of resiliencethink about the ways love can endure the toughest of trials. How many times have we witnessed relationships that weather storms, survive losses, or bridge distances? Love transcends the limitations of time and space, creating connections that remain vibrant even when physically apart. When we consider the phrase stronger than death, it invites us to reflect on the depth and permanence of love. Death, often perceived as the ultimate end, is met with the assertion that love can surpass it. This leads us to ponder: what does it mean for love to outlive physical existence? It speaks to a legacy, a continuation of feelings, memories, and influence that can remain long after a person has left the world. Personal connections, traditions, and impacts can resonate through generations, suggesting that love has the ability to transcend even the finality of death. How might this understanding shape the way we view our relationships and the legacies we wish to leave behind? Love beckons us not only to cherish the present but also to cultivate an evenlasting influence that outlives us. The verses from Song of Solomon 8:6-7 present a profound exploration of loves depth and resilience. This poetic passage captures the essence of romantic love, often interpreted as a metaphor for the divine relationship between God and His people. It invites us to reflect on the nature of love, urging us to consider its permanence and strength in our lives. The phrase Set me as a seal upon your heart conveys a desire for deep commitment. A seal symbolizes ownership and protection, suggesting that love should be cherished and safeguarded. This imagery prompts us to ask ourselves: How do we protect and honor the love is not just a fleeting emotion but a steadfast commitment. When the text states, For love is strong as death in our relationships? This comparison raises an important question: What does it mean for love is unyielding and enduring. This comparison raises an important question ships? It suggests that love requires a level of dedication that transcends challenges and hardships, reminding us that true love is not easily swayed by external circumstances. The metaphor Many waters cannot quench love further illustrates loves resilience. It emphasizes that no external forces can extinguish true love, regardless of the trials we face. This idea resonates with the teachings found in 1 Corinthians 13:4-7, which describes love as patient, kind, and enduring. It also echoes Romans 8:38-39, reassuring us that nothing can separate us from the love of God. These connections encourage us to reflect on the strength of our own love and the commitment we are willing to uphold. In todays fastpaced world, where relationships can often feel superficial, these verses serve as a powerful reminder of the profound nature of true love. They challenge us to seek deeper connections and to understand that prioritize convenience. This passage encourages us to recognize that love is worth fighting for and nurturing, even in the face of adversity. Consider the story of a couple married for decades, who have weathered numerous challenges together. Their love has remained steadfast through financial struggles, health issues, and family crises. They often reflect on how their commitment has been a source of strength, much like the imagery in these verses. Their experience illustrates that love, when nurtured and protected, can withstand the tests of time and adversity. In conclusion, the verses from Song of Solomon invite us to reflect on our own relationships. They challenge us to embrace love as a powerful force deserving of our dedication and care. As we navigate our journeys of love, may we remember the strength and resilience that true love embodies. Let us strive to cultivate such love in my life embodies an unwavering strength and an enduring commitment that transcends challenges. It is a powerful bond marked by deep emotional connection and intimacy, representing not only the joy of being together but also the resilience to face adversity. This type of love encompasses an insatiable yearning and a fierce dedication, highlighting the importance of being able to cherish and protect love against any external forces. The idea of being unshakeable and steadfast stands paramount in the realm of true love. It is about creating a safe haven where vulnerability can thrive, and where both partners feel free to express their innermost thoughts and feelings. This mutual understanding fosters a sense of belonging, allowing love to deepen over time, forming roots that provide stability and warmth. True love ultimately illuminates the essence of connection, merging passion with unwavering loyalty. It affirms that love knows no bounds, growing stronger through trials and overcoming obstacles together. guiding principle, reminding me of the value of devotion and the beauty of a partnership built on trust and fire. Love is like a blazing fire; it needs care, fuel, and willingness to thrive. In your busy life, whether at work or with your family, ask yourself: What sacrifices can you make to show your love? It might be a small act of kindness, a moment of your time, or an encouraging word. Your love can light up your surroundings, even when things seem tough. Are you ready to let your love become the guiding light in someones life today? Reverend Ogunlade is a seasoned Church Minister with over three decades of experience in guiding and nurturing congregations. With profound wisdom and a serene approach, Reverend Ogunlade has carried out various pastoral duties, including delivering uplifting sermons, conducting religious ceremonies, and offering sage counsel to individuals seeking spiritual guidance. Their commitment to fostering harmony and righteousness within their community is exemplified through their compassionate nature, making them a beloved and trusted figure among the congregation. God's Blessing Prayers and Blessings for the SoulKing James BibleSet me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. New King James VersionSet me as a seal upon your heart, As a seal upon thy heart, As a seal upon the arm: For love is as strong as death, Jealousy as cruel as the reof are flashes of fire, A very flame of Jehovah. Berean Study BibleSet me as a seal upon thy heart, as a seal upon thy arm, for love is as strong as death, jealousy as unrelenting as Sheol. Its sparks are fiery flames, the fiercest blaze of all. Douay-Rheims BiblePut me as a seal upon thy heart, as a seal upon thy arm, for love is as strong as death, jealousy as unrelenting as Sheol. Its sparks are fiery flames, the fiercest blaze of all. Douay-Rheims BiblePut me as a seal upon thy heart, as a seal upon thy arm, for love is as strong as death, jealousy as unrelenting as Sheol. Its sparks are fiery flames, the fiercest blaze of all. Douay-Rheims BiblePut me as a seal upon thy heart, as a seal upon thy arm. hard as hell, the lamps thereof are fire and flames. English Revised VersionSet me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave: the flashes of fire, a very flame of the LORD. World English BibleSet me as a seal on your heart, as a seal on your arm; for love is strong as death. Jealousy is as cruel as Sheol. Its flashes are flashes of fire, a very flame of Yahweh. Young's Literal Translation Set me as a seal on thy heart, as a seal on thin e arm, For strong as death is love, Sharp as Sheol is jealousy, Its burnings are burnings of fire, a flame of Jah! Song of Solomon 8:6 Additional Translations ...LinksSong NIVSong of Solomon 8:6 NLTSong of Solomon 8:6 ESVSong of Solomon 8:6 KJV Page 2King James BibleWho is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth that bare thee.New King James VersionWho is this coming up from the wilderness, Leaning upon her beloved? I awakened you under the apple tree. There your mother brought you forth. American Standard VersionWho is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee: There thy mother was in travail with thee, There was she in travail that brought thee forth. Berean Study BibleWho is this coming up from the wilderness, leaning on her beloved? I roused you under the apple tree; there your mother conceived you; there she travailed and brought you forth. Douay-Rheims BibleWho is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was in travail with thee, there was she in travail that brought thee forth. World English BibleWho is this who comes up from the wilderness, leaning on her beloved? Under the apple tree I aroused you. There she was in labor and bore you. Young's Literal Translation Who is this coming from the wilderness, Hasting herself for her the citron-tree I have waked thee, There did thy mother pledge thee, There she gave a pledge that bare thee.Song of Solomon 8:5 Additional Translations ...LinksSong of Solomon 8:5 NIVSong of Solomon 8:5 NIVS BibleI charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please. New King James VersionI adjure you, O daughters of Jerusalem, That ye stir not up, nor awake my love, Until he please. Berean Study BibleO daughters of Jerusalem, I adjure you: Do not arouse or awaken love until the time is right. Douay-Rheims BibleI adjure you, O daughters of Jerusalem, that ye stir not up, nor awaken love, until it please. World English BibleI adjure you, daughters of Jerusalem, that you not stir up, nor awaken love, until it so desires. FriendsYoung's Literal Translation I have adjured you, daughters of Jerusalem, How ye stir up, And how ye wake the love till she please!Song of Solomon 8:4 NIVSong of Solomon 8:4 NLTSong of Solomon 8:4 N 8:4 ESVSong of Solomon 8:4 NASBSong of Solomon 8:4 NASBSong of Solomon 8:4 KJV Page 4Page 5King James BibleI would lead thee, and bring thee into my mother's house, who would lead you and bring you Into the house of my mother, She who used to instruct me. I would cause you to drink of spiced wine, Of the juice of my pomegranate. American Standard VersionI would lead you and bring you to the house of my mother who taught me. I would give you spiced wine to drink, the nectar of my pomegranates. Douay-Rheims BibleI will take hold of thee, and bring thee a cup of spiced wine and new wine of my pomegranates. English Revised VersionI would lead thee, and bring thee into my mother's house, who would instruct me; I would cause thee to drink of spiced wine, of the juice of my pomegranate. Young's Literal Translation I lead thee, I bring thee in unto my mother's house, She doth teach me, I cause thee to drink of the perfumed wine, Of the juice of my pomegranate, Song of Solomon 8:2 NIVSong of Solomon 8: BibleO that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised. American Standard VersionOh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me. Berean Study BibleO that you were to me like a brother who nursed at my mothers breasts! If I found you outdoors, I would kiss you, and no one would despise me. Douay-Rheims BibleWho shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and none would despise me. World English BibleOh that you were like my brother, who nursed from the breasts of my mother! If I found you outside, I would kiss you; yes, and no one would despise me. Young's Literal Translation Who doth make thee as a brother to me, Sucking the breasts of my mother? I find thee without, I kiss thee, Yea, they do not despise me. Song of Solomon 8:1 Additional Translations ...LinksSong of Solomon 8:1 NIVSong of Solomon 8:1 NIVSong of Solomon 8:1 NITSong of Solomon 8:1 NASBSong of Solomon 8:1 NITSong of Solomon 8:1 NASBSong of Solomon 8:1 NITSong S King James VersionThe mandrakes give off a fragrance, And at our gates are pleasant fruits, All manner, new and old, Which I have laid up for thee, O my beloved. Berean Study BibleThe mandrakes send forth a fragrance, and at our door is every delicacy, new as well as old, that I have treasured up for you, my beloved. I have kept for thee. English Revised VersionThe mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have treasured up for you, my beloved. are all manner of precious fruits, new and old, which I have laid up for thee, O my beloved. World English Bible The mandrakes give forth fragrance. At our doors are all kinds of precious fruits, new and old, which I have stored up for you, my beloved. 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American Standard VersionLet us get up early to the vineyards; Let us see whether the vine hath budded, And its blossom is open, And the pomegranates are in flower: There will I give thee my love. Berean Study BibleLet us go early to the vineyards to see if the vine has budded, if the blossom has opened, if the pomegranates are in bloomthere I will give you my love. Berean Study BibleLet us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts. English Revised VersionLet us get up early to the vineyards; let us see whether the vineyards; let us see if the vineyards; let us see if the vineyards; let us see if the vineyards; let us see whether the vineyards; let us see if the vineyards; let us see if the vineyards; let us see if the vineyards; let us see whether the vineyar give thee my love.World English BibleLet's go early up to the vineyards. Let's see whether the vine has budded, its blossom is open, and the pomegranates are in flower. There I will give you my love.Young's Literal Translation We lodge in the vineyards, we go early up to the vineyards. Let's see whether the vine has budded, its blossom is open, and the pomegranates are in flower. opened. The pomegranates have blossomed, There do I give to thee my loves; Song of Solomon 7:12 NIVSong of Solomon 7:12 NIVSon into the field; let us lodge in the villages. New King James VersionCome, my beloved, let us go forth to the field; Let us lodge in the villages. Berean Study BibleCome, my beloved, let us go to the countryside; let us spend the night among the wildflowers.Douay-Rheims BibleCome, my beloved, let us go forth into the field; let us abide in the villages. Young's Literal Translation Come, my beloved, let us go forth into the field; let us lodge in the villages. World English BibleCome, my beloved, let us go forth into the field; let us abide in the villages. 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You go forth to the field, Song of Solomon 7:11 Additional Translations ...LinksSong of Solomon 7:11 NIVSong of Solomon 7:11 NIVSolomon 7:11 NIVSong of So sweetly, causing the lips of those that are asleep to speak.New King James VersionAnd the roof of your mouth like the best wine. The wine goes down smoothly for my beloved, Gliding through the lips of those that are asleep.Berean Study Bibleand your mouth like the finest wine. May it flow smoothly to my beloved, gliding gently over lips and his teeth to ruminate. English Revised VersionAnd thy mouth like the best wine, that goeth down smoothly for my beloved, gliding through the lips of those who are asleep. Young's Literal Translation And thy palate as the good wine -- 'Flowing to my beloved in uprightness, Strengthening the lips of the aged! Song of Solomon 7:9 Additional Translations ...LinksSong of Solomon 7:9 NIVSong of Solomon 7:9 NIVSong of Solomon 7:9 ESVSong of Solomon 7:9 NASBSong of Solomon 7:9 ESVSong of Solomon 7:9 NASBSong of Solomon 7:9 NIVSong of Solomon 7:9 ESVSong of Solomon 7:9 NIVSong of Solomon 7:9 ESVSong of Solomon 8 and the smell of thy nose like apples; New King James VersionI said, I will go up to the palm tree, I will take hold of its branches. Let thy breasts be as clusters of the vine, And the smell of thy breath like apples, Berean Study BibleI said, I will climb the palm tree; I will take hold of its fruit. May your breasts be like clusters of the vine, the fragrance of your breasts shall be as the clusters of the vine: and the odour of thy mouth like apples. English Revised VersionI said, I will climb up into the palm tree, I will take hold of its fruit." Let your breasts be like clusters of the vine, the smell of your breath like apples, BelovedYoung's Literal Translations ...LinksSong of Solomon 7:8 NIVSong NIVSONG NIVSONG NIVS Solomon 7:8 NLTSong of Solomon 7:8 ESVSong of Solomon 7:8 KJV Page 13Page 14King James BibleHow fair and how pleasant art thou, O love, for delights!New King James VersionHow fair and how pleasant art thou, O love, with your delights!New King James BibleHow fair and how pleasant art thou, O love, for delights!New King James BibleHow fair and how pleasant art thou, O love, with your delights!New King James BibleHow fair and how pleasant art thou, O love, for delights!New King James BibleHow fair and how pleasant art thou, O love, for delights!New King James BibleHow fair and how pleasant art thou, O love, for delights!New King James BibleHow fair and how pleasant art thou fair are the fair art thou fair are the fai pleasant art thou, O love, for delights!Berean Study BibleHow fair and pleasant you are, O love, with your delights!Douay-Rheims BibleHow beautiful art thou, O love, for delights!World English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! English Revised VersionHow fair and how pleasant you are, love, for delights! 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English delights!Young's Literal Translation How fair and how pleasant hast thou been, O love, in delights.Song of Solomon 7:6 NIVSong of Solomon as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon Which looketh toward Damascus. New King James VersionYour neck is like the tower of Lebanon Which looks toward toward Damascus. New King James VersionYour neck is like the tower of Lebanon Which looks toward toward Damascus. New King James VersionYour neck is like the tower of Lebanon Which looks toward be as the tower of Lebanon Which looks toward Damascus.American Standard VersionThy neck is like the tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Your nose is like the tower of Lebanon Which looketh toward Damascus.Berean Study BibleYour neck is like the tower of Lebanon Which looketh toward Damascus.Berean Study BibleYour neck is like the tower of Lebanon Which looketh toward Damascus.Berean Study BibleYour neck is like the tower of the study like the tower of Lebanon, facing toward Damascus. Douay-Rheims BibleThy neck as a tower of ivory; thine eyes as the pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose is as the pools in Hesebon, which are in the gate of the daughter of the multitude. Heshbon, by the gate of Bath-rabbim; thy nose is like the tower of Lebanon which looketh toward Damascus. World English BibleYour neck is like the tower of Lebanon which looks toward Damascus. Young's Literal Translation Thy neck as a tower of the ivory, Thine eyes pools in Heshbon, near the gate of Bath-Rabbim, Thy face as a tower of Lebanon looking to Damascus, Song of Solomon 7:4 NIVSong of Solomon James BibleThy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. New King James VersionYour navel is a rounded goblet; It lacks no blended beverage. Your waist is a heap of wheat set about with lilies. American Standard VersionThy body is like a round goblet, Wherein no mingled wine is wanting: Thy waist is like a heap of wheat Set about with lilies. Berean Study BibleYour navel is a rounded goblet; it never lacks blended wine. Your waist is a mound of wheat, set about with lilies. Berean Study BibleYour navel is like a rounded goblet; it never lacks blended wine. navel is like a round goblet, wherein no mingled wine is wanting: thy belly is like an heap of wheat set about with lilies. Your waist is a basin of roundness, It lacketh not the mixture, Thy body set about with lilies. World English Bible Your body is like a neap of wheat, set about with lilies. World English Bible Your body is like a neap of wheat set about with lilies. Your waist is a basin of roundness, It lacketh not the mixture, Thy body belly is like a neap of wheat set about with lilies. World English Bible Your body is like a neap of wheat set about with lilies. World English Bible Your body is like a neap of wheat set about with lilies. World English Bible Your body is like a neap of wheat set about with lilies. World English Bible Your body is like a neap of wheat set about with lilies. World English Bible Your body is like a neap of wheat set about with lilies. 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Your waist is like a neap of wheat set about wh a heap of wheat, fenced with lilies, Song of Solomon 7:2 NIVSong of are like jewels, the work of the hands of a cunning workman.New King James VersionHow beautiful are thy feet in sandals, O prince's daughter! The curves of your thighs are like jewels, The work of the hands of a skillful workman.American Standard VersionHow beautiful are thy feet in sandals, O prince's daughter! The curves of your thighs are like jewels, The work of the hands of a skillful workman.American Standard VersionHow beautiful are thy feet in sandals, O prince's daughter! The curves of your feet in sandals, O prince's daughter! jewels, The work of the hands of a skilful workman. Berean Study BibleHow beautiful are your sandaled feet, O daughter of the prince! The curves of your thighs are like jewels, the handiwork of a master. Douay-Rheims BibleWhat shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman. English Revised VersionHow beautiful are thy feet in sandals, O prince's daughter! Your rounded thighs are like jewels, the work of the hands of a skillful workman. Young's Literal Translations ... LinksSong of Solomon 7:1 NIVSong of the hands of an artificer. Song of Solomon 7:1 NIVSong of Solomon 7: Solomon 7:1 NLTSong of Solomon 7:1 NASBSong oF SOLOMONG OF SOLOMON Return, return, that we may look upon you! What would you see in the Shulamite As it were, the dance of the two camps? American Standard VersionReturn, return, O Shulammite; Return, return, O Shulammite; Return, return, O Shulammite; Return, return, or the dance of the two camps? American Standard VersionReturn, return, O Shulammite; Return, return, that we may look upon the Shulammite; Return, return, O Shulammite; Return, return, return, O Shulammite; Return, return, O Shulammite Shulammite! Come back, come back, that we may gaze upon you. Why do you look at the Shulammite, as on the dance of Mahanaim?Douay-Rheims BibleReturn, return, O Shulammite; return, return Shulammite, as upon the dance of Mahanaim?World English BibleReturn, return, return Song of Solomon 6:13 Additional Translations ...LinksSong of Solomon 6:13 NIVSong of Solomon 6:13 NIVSong of Solomon 6:13 NLTSong S flourished, and the pomegranates budded.New King James VersionI went down to the garden of nuts. To see the verdure of the valley, To see the verdure of the valley, To see the green plants of the valley, To see whether the vine budded, And the pomegranates were in flower. 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The daughters saw her And called her blessed, The queens and the concubines, And they praised her. American Standard VersionMy dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bare her. Berean Study Biblebut my dove, my perfect one, is unique, the favorite of the mother who bore her. The maidens see her and call her blessed; the queens and concubines sing her praises. Douay-Rheims BibleOne is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The maidens see her and call her blessed; the queens and concubines sing her praises. Douay-Rheims BibleOne is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her mother who bore her. most blessed: the queens and concubines, and they praised her. English Revised VersionMy dove, my undefiled, is but one; she is the only one of her that bare her. The daughters saw her, and called her blessed; yea, the queens and the concubines, and they praised her. World English BibleMy dove, my perfect one, is unique. She is her mother's only daughter. She is the favorite one of her who bore her. The daughters saw her, and called her blessed; the queens and the concubines, and they praised her. Young's Literal Translation One is my dove, my perfect one, One she is of her mother, The choice one she is of her that bare her, Daughters saw, and pronounce her happy, Queens and concubines, and they praise her.Song of Solomon 6:9 NIVSong of Solomo virgins without number.New King James VersionThere are sixty queens And eighty concubines, And virgins without number.American Standard VersionThere are sixty queens, and fourscore concubines, And virgins without number.American Standard VersionThere are threescore queens, and fourscore concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Standard VersionThere are sixty queens and eighty concubines, And virgins without number.American Stand BibleThere are threescore queens, and fourscore concubines, and virgins without number. English Revised VersionThere are sixty queens, eighty concubines, and virgins without number. Young's Literal Translation Sixty are queens, and eighty concubines, And virgins without number.Song of Solomon 6:8 Additional Translations ...LinksSong of Solomon 6:8 NIVSong of Sol Song of Solomon 8:6, I was astounded at the impact of those words in light of what was being voiced to me concerning them. Here God is literally instructing us to use Him as a S(h)EAL(d) for questions concerning them. Here God is literally instructing us to use Him as a S(h)EAL(d) for questions concerning them. Here God is literally instructing us to use Him as a S(h)EAL(d) for questions concerning them. Here God is literally instructing us to use Him as a S(h)EAL(d) for questions concerning them. Himself is a seal. This is an easy thing to grasp in light of the fact that God "dwells in us", 2 Corinthians 6:16. For man's own peace of mind in a world where men have little understanding, God is telling men to use Him as an answer for those who fault them and criticize them. Take the analogy of a "sealed letter". A seal on a letter covers, encloses, and hides the contents from the eyes of the curious and all who might chance to see it. Man's mind has been described as an "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. 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But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our discussion is the "epistle" or letter of Christ if he follows Jesus, 2 Corinthians 3:3. But our di instructions from him". In other words God writes verbally on a man's mind, so that even that person who is now a walking sealed arm". An arm is the means by which man is able to do things. They have hands on them, and hence, "the works of a man's hands" is a phrase describing man's activities. A "sealed arm" is indicative of hidden works God has sealed from a man. "Without God a man can do nothing", John 15:5. "So it is not of him that runneth", Romans 9:16. "For it is God which worketh in you both to will and to do his good pleasure", Philippians 2:13. Paul wrote the full implication of "God as a seal upon the arm". It is of God also to use us for evil!! And this one point is the subject preachers to the man do not preach about, for God "sealed" this knowledge from most of them. Yet the scriptural proof is in the record! Two types of vessels are made by our Potter...."vessels of pleasure" for good works and "vessels unclean" for bad works. Observe Romans 9:15-26 and learn the other side of the truth. Pharaoh and Moses are two examples of both kinds of vessels molded by Potter-God. It is the Potter who determines the use of each type of vessels do not become what they want to be ... contrary to what preachers teach. No man can make out of his life what he will or what the preachers will. Back to our point, Pharaoh was to be a scoundrel in this life, a role exclusively tailored for him by the Playwright-God. And God used him so He could show his power and glory and be recognized by men in later generations. Moses on the other hand was to be a vessel of pleasure by which the laws of good behavior would be delivered to men. No man can change his God-given role as God's authority shows, Isaiah 43:19. God illustrated this to Jeremiah using a potter and his work. So each human being is "sealed" in his earthly role whether it is good or evil. That statement may be hard for some "baby" preachers to swallow who have been taught to accuse, judge, and blame men making them responsible for choosing their own way. However these lawyers and their objections are overruled by Judge-Potter. He declares, "I, even I, am He, and there is no god with me: I kill I make alive; I wound, and I heal: neither is there any that can deliver out of my hand", Deuteronomy 32:29. In Isaiah 45:6,7 He says, "I am the Lord and none else. I form light and create darkness: I make peace and create evil: I THE LORD DO ALL THESE THINGS". "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done [it]? 7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets, Amos 3:6-7. CLEARLY THE JUDGE-POTTER IS THE "SEAL" ON A MAN'S ARM AND HEART (or mind). And man's way is "hidden" (sealed) from himself. "Man's goings are of the Lord; how then can a man understand his own way"? Proverbs 20:24. It is true that some vessels are "marred" in the hand of the Potter as the preachers continue to point out, Jeremiah 18:1-6. But..."Is anything too hard for God to do"? Numbers 11:23. "God is not a man that he should lie; neither the son of man that He spoken, and shall He not make it good"? Numbers 23:19. No clay vessel can sprout arms and remold itself or another vessel into a new type. That is the Potter's job! And He has a set time to do just that! Obviously He allows most human vessels to remain "marred" for a whole lifetime on earth (Romans 8:18-22) ... only to smash them to shivers with Jesus' "iron rod" on their last day. God has promised to make all things new. And those "buried vessels" which were broken are remolded in the Highest Place, Hebrews 12:22-24. Every knee shall bow and every tongue shall confess. And ALL SHALL BE MADE RIGHTEOUS IN MIND AND DEED, Romans 5:18. We need to give the Potter credit and BELIEVE HIM,... not the "doubting-Thomas" preacher-lawyers!! We need to give the Potter credit and BELIEVE HIM,... not the "doubting-Thomas" preacher-lawyers!! We need to keep in mind that God is a "seal" OVER each man's heart and the activities of man's arms and hands. Then we will be able to take every event in this life as "coming from the Lord", our Judge-Potter and "Sealer". We could then learn not to condemn each other for the evil works God has allowed "Pharaoh" to accomplish in us in our God-given negative roles! "In all our ways we should acknowledge Him" as the doer of our works in us (whether it is good or evil) and as the "seal" on our hearts and arms. Here is a scourge of three small cords for all you preacher-lawyers who have cluttered up his temples with your own gospels of death and condemnation of men which was done away by Jesus, Ecclesiastes 4:12; John 2:15; 2 Corinthians 3:5-12. Here are the cords: (a) Amos 3:6-7, (b) Deuteronomy 32:39 (c) Isaiah 45:6-7. That is an awfully hard pill for preachers who teach condemnation to swallow. But it is rochelle oil, a purgative for the tongues of those with the guts to BELIEVE GOD and to tell the WHOLE TRUTH AND NOTHING BUT THE TRUTH! Now if you are a "doubting-Thomas", go on and say this is "unbelievable". In due time a rod shall crack your head, and then your head will be open to see the light. Every nut must be cracked! Part of man's inhumanity to man is because some leading "preacher-lawyers" do not tell the WHOLE TRUTH. "Woe to you lawyers for the publicans and harlots (prodigal children) enter the kingdom before you do! Matthew 21:31. To all you so-called "sinners" out there: "Hear the Word of the Lord, ye that tremble at His Word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed", Isaiah 66:5. Why don't you preacher-lawyers consider your portrait in Luke 15:25-32?!! [Return] [Bible Source] Great Texts of the BibleIn Praise of LoveSet me as a seal upon thine heart, as a seal upon thine arm: For love is strong as death; Jealousy is cruel as the grave: The flashes thereof are flashes thereof are flashes thereof are flashes of fire, A very flame of the Lord. Many waters cannot quench love, Neither can the floods drown it: If a man would give all the substance of his house for love, He would utterly be contemned. Song of Solomon 8:6-7 Literature furnishes no eulogy of love more splendid than this. Some of the clauses have passed into proverbs, and are often upon the lips. love of God consumes all earthly emotion and desire. Here is love not simply, and not mainly, as it shows itself in our imperfect affections for each other, but as an universal and Divine principle of universal being; of the love which is from God, the love which is God and in which He dwells; the love in which if we dwell, God dwells in us and we in Him. And, taken in this high sense, the hymn is surely no unworthy precursor, no mean rival even, of St. Pauls noble and famous song in praise of love. That poetry is usually soft and tender; sometimes it is feeble and sugary. And yet it must be remembered that even the classical Aphrodite could be terribly angry. There is nothing morbid or sentimental in the Shulammites ideas. She has discovered and proved by experience that love is a mighty force, capable of heroic endurance, and able, when wronged, to avenge itself with serious effect.1 [Note: W. F. Adeney.] IThe Demand of LoveSet me as a seal upon thine heart, as a seal upon thine arm. The seal is the signet-ring which was sometimes worn on the hand. Specially prized possessions in the way of jewels or ornaments used to be worn by the natives of Palestine, and perhaps are still, firmly sealed upon the person to prevent their being lost, stolen, or snatched away. Anything sealed in this way, whether an object of intrinsic value or not, was always precious in the eyes of the owner above all the other articles constituting the store of his worldly goods. It might be so regarded for old associations sake as a token of special favour conferred or of honour gained, just as we to-day might wear an armlet, a ring, a locket round the neck, or some order or decoration on the breast denoting is, of course, that there is a close individual connexion between the life of the wearer and that which is indicated by the object worn.1. The seal is to be set upon the heart. Begin at the heart if you would begin wisely; begin metaphysically, begin a long way from the visible, the concrete, and what is called the practicalpoorest, meanest of the little heaps of dust that gather around the feet of our pilgrimage! We must have Christ in the heart, a great secret, a solemn yet joyful silence. Christ and the heart must have tender communion; they have festive times that are not marked on the calendar; they ask questions of one another, then come more intimately near; in the soul there is a mystic wedding, without which any other wedding is an oath broken at the altar. An ancient writer said, Christ seals us in the heart, that we may profess. Over this love time and death have no power. It burns brighter when the lamp of life burns low; it breaks forth in perfect lustre when, beyond this murky atmosphere of earth, it reaches the clear air of heaven.2. Then set this seal upon the arm. There is a ministry of symbolism; there is a ministry of symbol symbol symbol. dress, the whole tone and the speech of the life. What is it? We often call it the profession of the seal as if making an dress, the whole tone and the speech of the life. What is it? We often call it the profession of the seal as if making an area of the seal from everybody; but there is a way to be equally detested, and that is an opening and showing of the seal as if making an investment and testimonial and credential of it. There is another way, the way of true modesty, gentle but invincible love that is not ashamed of Jesus or ashamed of Jesus or ashamed of the Christian seal. The high priest of old had the names of all the tribes of Israel upon his breastplate, he also carried them upon his shoulders. He was a type or representative of our great High Priest, who bears our names upon His breast, the seat of His affections; the shoulders indicating His mighty power to save to the uttermost all that come unto God by Him.My name is graven on His hands, My name is written on His heart. I know that while in Heaven He standsNo tongue can bid me thence depart. 1 [Note: C. W. Lepper, The Bridegroom and His Bride, 237.] IIThe Strength of LoveFor love is strong as death; jealousy is cruel as the grave.1. The meaning of this clause is obscured by the translation. The word rendered cruel indicates the tenacity of this ardent affection, not its cruelty; it implies, not that it will torture its object, but that it will never let it go. And the word rendered grave is Sheol, the Hebrew name for that invisible underworld which so distinctly refuses to yield back the spirits which have once descended into it. So that, as we have no such synonym for the word love as the Hebrew use it here, we had better, to avoid repeating the same word, omit it from the second line altogether, and translate the whole distich thus: For love is strong as death, tenacious as Hades itself. And, obviously, what the poet intends is to set forth this master-passion of the soul as an elemental principle of being, the sole power in us which is capable of coping with death and Hades, and of overcoming them. This is a wonderful statement, when we remember that at the time it was spoken people looked upon death as practically the end of everything. The Hebrew Sheol was a dismal place, the place of all departed souls, bad and good, and without much that was hopeful or interesting in the kind of existence it allowed. In the later and higher developments of Jewish thought about the state of the so-called dead, some attempt was made to differentiate between the lot of the righteous and that of the wicked in this gloomy underworld. But it was so even at the time this text. was written. It was believed that at death the Divine principlethe breath of God, as it werewas withdrawn from the human personality which, thus bereft, though it went on living in Sheol, did so without experiencing any of the former zest and joy of life; it was but a poor, shadowy, attenuated sort of existence that was left to the soul deprived of the body and of the animating spirit of God. Hence, the thought of death was always a sad one to these people, and was to them synonymous with the end of everything worth calling life so far as the individual was concerned. [Note: R. J. Campbell, in The Christian Commonwealth, Nov. 13, 1912.] 2. But the poet says truly that love is strong as death. tenacious as the grave. That which we love in any one is the eternal, and love once manifest can never die or even diminish, whatever may be its fate on earth through the mutability and inconstancy of our fleshly nature; the rapport once established is indestructible; the affinity must fulfil itself as surely as the rosy light of the dawn must culminate in the splendour of the suns meridian. Did any one ever yet dare to say that they would love friend, wife, husband, sweetheart, child, for just a certain length of time, and that then that love should altogether cease to be? By the exigencies of its very nature it takes for granted that it is eternal. Whenever it is true and nobleand, indeed, in proportion to its very nature it takes for granted that it is eternal. nobility and truthit deepens and strengthens as the days go on. It implies, all the more the truer and nobler it is, the interlinking and interdependence of thought and heart and character. This is apart from all mere external circumstances; it is a phenomenon of our beingsoul linked with soul; it is a spiritual fact, not a temporal one. And what has it to do with the chance of passing accidents of space and time? The stars may shine in brightness or be wrapped in gloom. Two living beings may be together with joy or separated with sadness by a vast expanse of rolling sea; the sun may be shining above them, or the storms may be out; variations of joy or sorrow may pass over them according to the blessings or trials of lifethe blessings of nearness, or the trials of separation; but one thing remains untouched by circumstance, unsubdued by change; soul is bound to soulthey love. Here is a fact perfectly human, yet really Divine; here is a phenomenon above all changeful accident; here is a fact perfectly human, yet really Divine; here is a phenomenon above all changeful accident; here is a fact perfectly human, yet really Divine; here is a massertion, if ever there can be one, of eternity; here is a power which smiles, even if it be through tears, at the accident of death. Love, the strongest as well as the most lovely thing known to human experience, is as strong as deathnay, stronger; and it asserts the life beyond the grave. Death is an accident in immortality, a terrible accident, a heartbreaking accident if you like, but still an accident; and do you think that immortal thing which has descended sun-flushed from the heart of the Creator, and illuminated and glorified and possessed the life of an immortal, can trouble to stand bandying words with a mere accident in immortality? Love is as strong as death. Why, the wise man has spoken with a cautious restraint. We may surely say that love is stronger than death and mightier than the grave.1 [Note: Canon Knox Little, The Outlook of the Soul, 333.] Dante says, in one of the finest passages of the Purgatorio, that it is love that evokes individuality and compels it to its highest and best, and in so doing draws it home to God. The whole of the Divine Comedy is, in fact, the allegorical story of the poets own salvation through the upward reaching power of a great personal love. He shows this love as greater and stronger than both the lust of the flesh and the gates of hell, triumphing over every force that would tend to degrade or destroy it. He makes Beatrice speaks thus from heaven. When from the flesh to spirit I ascended, And beauty and virtue were in me increased, I was to him less dear and less delightful; And into ways untrue he turned his steps, Pursuing the false images of good, That never any promises fulfil; Nor prayer for inspiration me availed, By means of which in dreams and otherwise I called him back, so little did he heed them. So low he fell, that all appliances For his salvation were already short, Save showing him the people of perdition. For this I visited the gates of death, And unto him, who so far up has led him, My intercessions were with weeping borne. The thought here is, as you see, that a mighty and unquenchable human love becomes Gods instrument on both sides of the grave for disgusting the soul with the filthiness of the flesh, refining its dross, and enabling it to fulfil itself in the eternal bliss.1 [Note: R. J. Campbell, in The Christian Commonwealth, Nov. 13, 1912.] In Rossettis sweet poem, The Blessed Damozel, the poet pictures a maiden in paradise, with whom the ten years which have passed since she left her earthly home had scarcely seemed a single day, for time is not there what it is here. But she does not give herself up much to the enjoyment of her surroundings; her heart is filled with the memory of one she has left behind mourning her loss; and amid all the delights of the higher work she is thinking, thinking, thinking of him and planning what they will do together when he rejoins her: She gazed and listened and then said, Less sad of speech than mild, All this is when he comes. She ceased. The light thrilled towards her, filldWith angels in strong level flight. Her eyes prayed, and she smild. (I saw her smile.) But soon their pathWas vague in distant spheres: And then she cast her arms along The golden barriers, And laid her face between her hands, And wept. (I heard her tears.) Yes, there was room for tears, in spite of all the gladness, for she wanted him there before heaven could quite be heaven.1 [Note: R. J. Campbell.] III The Origin of Love The flashes thereof are flashes of fire, a very flame of the Lord. This is the only place in which the name of God appears throughout the whole poem. The flame of the Lord may be compared with the voice of the Lord, which is described in Hebrew poetry as connected with the fury of the storm. The flame, therefore, would be lightning and the voice thunder.1. It is startling to find such lofty teaching in an age when polygamy was still tolerated, and in a land where, after centuries of religion, woman was commonly regarded as mans servant and plaything, and even as a creature incapable of knowing Gods law. The light shed by the Song on the heavenly origin and significance of true love amply justifies its inclusion in the record of Divine revelation, and gives it a place of pre-eminence in the poetry of the ancient and the modern world. Other elements in human passion have been most neglected. What other thing in love can be so ennobling as the consciousness that, in that experience, God Himself is present, to bring us into actual relation with the unseen and eternal. In the poems of Sappho and Anacreon, of Catullus and Virgil, Horace and Ovid, you see at once the gulf that separates their representations, beautiful, happy-making, ecstatic, or tormenting, maddening, tragic, a prism that breaks up the light of human feeling into manifold colours bright and dark; with the author of the Canticle, love is the immediate presence of the living God in a human life raised by an inspired affection to a loftier plane of moral being. No doubt in the noble dramatic literature of Greece, for example in the Antigone and in Alcestis, the higher moral and religious aspects of human

affection are recognized; but, for the most part, classic literature associates love with the gods or goddesses only in an ornamental and mythological fashion, and shows no trace of the faith and ethic so characteristic of the Song. The classic writers say, not with the Shulamite, but with the Chorus: Among all the delights how fairAnd how passing pleasant is love. Even Shakespeares miraculous fabric of Sonnets and Plays, resplendent with a thousand lights on human thought and feeling, gives no indication of the Arbeitan era have seldom expressed appreciation of the immediate presence of God in all true love between man and woman, and of the lofty ethic to which this faith gives birth.1 [Note: H. Falconer, The Maid of Shulam, 107.] 2. If the heart be opened to that mightiest of mighty motives, the love of God, then there is a new force in human life, powerful enough to withstand many an onslaught of the fiercest temptation. Love, after all, is a personal matter. We never really love things; persons alone we love. We can work and suffer, and even die, if the stimulus for endurance comes from a great love; and in the mystic arena of the spiritual life, where battles the severest and most deadly are fought out to severe conclusions, if strength be a duty, if we are to do with our might that which indeed we find to do, then, let us remember, no effort is foolish or futile which is made to throw open our understanding, our heart, or our will, to that mighty energy, the love of God. Since penalties so fearful Thou didst to sin award, How can our heart be cheerful, How can we love Thee, Lord?Because Thou still art gracious, Lord, even in Thine ire, Round blissful Heaven spaciousIt is protective fire. Fear makes our souls the fitterTo prize Thy love and Thee; For if the curse be bitterSweet must the blessing be; Oh, sweet to hear Thee saying, Peace, heart, be ever still; Oh! sweet the full obeying Of Thine eternal will. To Thee our heart is cryingAmid deceiving sin, And worldly fears defyingThe faith that rules within. We from estranging errorOur love to Thee would guard; To us the chiefest terrorIs lest we lose Thee, Lord. IVThe Unquenchableness of LoveMany waters cannot quench love, neither can the floods drown it. This represents the Divine principle of love as triumphing by its inherent might over all the forces that oppose or may oppose it. Fire is the symbol of love, and therefore its antagonistic element, water, is used to set forth the powers that are hostile to love, but which must in the end be overcome by it. You can extinguish flame with water, if only you can pour on a sufficient quantity; but this flame of love no amount of coldness or opposition will cool in the least degree. Let Satan and his legions do their very utmost to lessen the intensity of this heavenly flame, their labour is vain. They only prepare for themselves a bitter disappointment. Or let the Hoods of human vice and human antagonism rise as they may, they can never rise as high as this heavenly flame. The finite can never overmaster the Infinite. The love of God to men is a sacred principle, an integral part of the Divine nature. There is nothing outside God to be compared in potency with what is within Him. As the creature can never be a match for the Creator, so no kind of opposition can ever injure or diminish the eternal love of God. Just as nothing on earth or in hell can diminish Gods power or tarnish His righteousness, so also nothing can lessen or dim the fervent flame of His eternal pity. Many waters cannot quench love; yea, love turns all human hatred into fresh coals to feed the flame. Do we not read in the Pilgrims Progress how the enemy was seeking to extinguish the fire by pouring on pails of water; it became a matter of astonishment how the fire continued to burn, even with greater vehemence. But the Interpreter explained the secret, seeing that from behind the scene there was another hand pouring oil upon the flame. So it is with the Bride of Christ. There is much to discourage her. There is much to cool her ardour. There are many who would drown her love if they could, but, thanks be unto God, it lives on. She survives all.VThe Unpurchasable Sanctity of LoveIf a man would give all the substance of his house for love, he would utterly be contemned.1. The thought of this final distich is the sacredness of love. It is not a commodity to be bought or sold in the market; no money can purchase an affection so priceless, because so holy and Divine. One reading of this passage is, If a man would be utterly contemned. The Lord does not want our gold. The gold and the silver are His. He wants ourselves; and if He gets us, our two mites or our two millions will soon go into His treasury. There appears to be a great lack of means for missionaries and others at the present time. The question is often asked, Why is it so? Various answers are given, but the true answer is the lack of that consuming love which will place our all at the feet of Him who sold all that He had that He might win us to Himself. If we give our substance, vainly thinking the Lord will accept of us because of our offering, it is a gross mistake. He wants not ours, but us. What God requires is that we first take His gift, and then lay ourselves without reserve at the feet that once bled for us. If we do, all else will follow. First they gave their own selves to the Lord. This is the primary offering, but if truly laid upon the altar it includes all the rest. Love is by nature outgoing, enlarging, quickening. The sign of its genuine arrival is seen in ones longing to share with others an outreaching in sympathy and joy. Those who fail to move outward and forward into completer life are inevitably drawn in the opposite direction. But the one who responds, moving outward with the new wave of life, finds the possibilities of existence developing without limit. This quickening power of love, delighting us by its noble surprises, is the greatest wonder of the heart.1 [Note: H. W. Dresser, Human Efficiency.] 2. If love is to be purchased, it is love and not money that must be paid for it; the substance of a mans house is no equivalent for the priceless treasure. Gratitude and service may be bought, but love is beyond the value of jewels and of gold. We are taken into another region than that of market value and of merchandise. John Woolmans gift was love, a charity of which it does not enter into the natural heart of man to conceive, and of which the more ordinary experiences, even of renewed nature, give but a faint shadow. Every now and then, in the worlds history, we meet with such men, the kings and priests of Humanity, on whose heads this precious ointment has been so poured forth that it has run down to the skirts of their clothing, and extended over the whole of the visible creation; men who have entered, like Francis of Assisi, into the secret of that deep amity with God and with His creatures which makes man to be in league with the stones of the field, and the beasts of the field to be at peace with him. In this pure, universal charity there is nothing fitful or intermittent, nothing that comes and goes in showers and gleams and sunbursts. Its springs are deep and constant, its rising is like that of a mighty river, its very overflow calm and steady, leaving life and fertility behind it.2 [Note: Dora Greenwell.] There may be many things that pertain to a Christian man, and yet all those things are contained in this one thing, that is love; he lappeth up all things in love. Our whole duty is contained in these words, Love together. Therefore, St. Paul saith, He that love that all things are contained in this word love. This love is a precious thing: our Saviour saith, By this all men know that ye are my disciples, if ye shall have love one to another. So that He maketh love His cognizance, His badge, His livery. Like as every lord, most commonly, giveth a certain livery to his servants, whereby they may be known that they pertain unto him; and so we say, Yonder is this lords servants to be known by their liveries and badge, which badge is love. Whosoever now is endued with love and charity is His servant; him we may call Christ; so that charity may be called the very livery of Christ; he that hath charity is Servant. [Note: Bishop Hugh Latimer, Sermons.]

Seal your lips. Seal on your heart bible verse. Place me like a seal over your heart meaning. Seal upon my heart. Seal in my heart a place.