

# 7 LOVE DYNAMICS

"THE LOVE OF GOD"

Poem, Hymn, History

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## **7 Love Dynamics**

**This is about the personal Love Dynamic:**

## **LOVE OF GOD**

**“IT’S ALL ABOUT LOVE”**

# **7 LOVE DYNAMICS**

*The two personal love dynamics are:*

**Love of Self  
&  
Love of GOD**

*Dedicated to Enhancing Your Love and Sex Life,*

Sherrie Rose, The Love Linguist®

**Thank You For Joining Us To Learn More About Love Dynamics!**

## 7 LOVE DYNAMICS

### “The Love of God”

The love of God is greater far  
Than tongue or pen can ever tell;  
It goes beyond the highest star,  
And reaches to the lowest hell;  
The guilty pair, bowed down with care,  
God gave His Son to win;  
His erring child He reconciled,  
And pardoned from his sin.

*Refrain*

*O love of God, how rich and pure!  
How measureless and strong!  
It shall forevermore endure  
The saints' and angels' song.*

When years of time shall pass away,  
And earthly thrones and kingdoms fall,  
When men, who here refuse to pray,  
On rocks and hills and mountains call,  
God's love so sure, shall still endure,  
All measureless and strong;  
Redeeming grace to Adam's race—  
The saints' and angels' song.

*Refrain*

Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade,  
To write the love of God above,  
Would drain the ocean dry.  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.

*Refrain*

Frederick M. Lehman, "History of the Song, The Love of God," 1948

The lyrics are based on the Jewish poem *Haddamut* (Aḳdamut)\*, written in Aramaic in 1050 by Meir Ben Isaac Nehorai, a cantor in Worms, Germany; they have been translated into at least 18 languages.

### The Love Of God...†††

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Words: **Frederick M. Lehman**; he wrote this song, *The Love of God*, in 1917 in Pasadena, California, and it was published in Songs That



Music: Frederick Lehman; "The Love of God," arranged by his daughter, Claudia L. Mays

Are Different, Volume 2, 1919.

([MIDI](#), [score](#)).

*“One day, during short intervals of inattention to our work, we picked up a scrap of paper and, seated upon an empty lemon box pushed against the wall, with a stub pencil, added the (first) two stanzas and chorus of the song...Since the lines (3rd stanza from the Jewish poem) had been found penciled on the wall of a patient’s room in an insane asylum after he had been carried to his grave, the general opinion was that this inmate had written the epic in moments of sanity.”*

### **Frederick Martin Lehman**

Born: August 7, 1868, Mecklenburg, Schwerin, Germany.

Died: February 20, 1953, Pasadena, California.

Buried: Forest Lawn Cemetery, Glendale, California.

Lehman immigrated to America with his family at age four, settling in Iowa, where he lived most of childhood. He came to Christ at age 11, as he relates:

*One glad morning about eleven o’clock while walking up the country lane, skirted by a wild crab-apple grove on the right and an osage fence, with an old white-elm gate in a gap at the left, suddenly Heaven let a cornucopia of glory descend on the eleven-year old lad. The wild crab-apple grove assumed a heavenly glow and the osage fence an unearthly lustre. That old white-elm gate with its sun-warped boards gleamed and glowed like silver bars to shut out the world and shut him in with the ‘form of the fourth,’ just come into his heart. The weight of conviction was gone and*

### **Claudia Faustina Lehman Mays**

Born: July 15, 1892, Griswold, Iowa.

Died: February 19, 1973, Medford, Oregon.

Buried: Siskiyou Memorial Park, Medford, Oregon

One of nine children, Claudia harmonized many of the songs by written by her father. She was an active member of two Covenant churches pastored by her son in Monrovia, California, and Somerset West, Portland, Oregon.

### **Music**

1. Love of God, The
2. There’s No Disappointment in Heaven



*the paeans of joy and praise fell from his lips.*

Lehman studied for the ministry at Northwestern College in Naperville, Illinois, and pastored at Audubon, Iowa; New London, Indiana; and Kansas City, Missouri. The majority of his life was devoted to writing sacred songs; his first was written while a pastor in Kingsley, Iowa, in 1898. He wrote and published hundreds of songs, and compiled five song books. In 1911, he moved to Kansas City, where he helped found the Nazarene Publishing House.



#### Hymns

1. Love of God, The
2. Royal Telephone, The
3. There's No Disappointment in Heaven

Source: <http://www.cyberhymnal.org/htm/l/o/loveofgo.htm>

*\*On the subject of the third stanza of the song, "The Love of God"*

One final quotation from Johanan ben Zakkai is of interest. His teacher was reportedly the great Rabbi Hillel. Of Hillel, Johanan ben Zakkai is recorded as having said, **"If all the heavens were parchments, and all the trees quills, and all the seas were ink, it would still be impossible to write down even a part of what I learned from my teacher."**

(The Encyclopedia Of Talmudic Sages, P. 156).

When I first read these words, I was struck by how closely the words parallel words in the third verse of the Gospel song, "The Love of God"--

**"Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above,  
Would drain the ocean dry.  
Nor could the scroll contain the whole,  
Though stretched from sky to sky"**

\*I have heard conflicting accounts of the origin of this third verse. One account is that it was found written on the wall of a prison, composed by an unknown and unnamed but forgiven convict. It was then supposedly added to the original two verses. The other account is that it was attributed to "Meir Ben Isaac Nehorai" (see Hymns Of Faith, Wheaton: Tabernacle Pub. Co., 1980; #286). I have been unable to locate any reference to such a man, though the elements of the name sound typically Mishnaic/Talmudic. There is a famous Rabbi Meir and a lesser known Rabbi Nehorai quoted in the Mishnah (completed A.D. 200) and Talmud (A.D. 500), but I could not find anything like this quotation mentioned in connection with either of them (I did not check every reference to Rabbi Meir in the Mishnah, nor to either in the Talmud). If a Talmudic Rabbi is the source of the words of the third verse of the song, then they were borrowed from a non-Christian source, and pre-date any convict's wall graffiti by many centuries.

Source: [http://www.kjv-only.com/doug/aisi1\\_8.html](http://www.kjv-only.com/doug/aisi1_8.html)

## The Love of God

Thursday, October 4, 2007

by SARA ~ Meditations and musings on how the Lord has helped me, from a Midwestern girl, amazingly saved by grace. <http://stonesofremembrance.blogspot.com/2007/10/love-of-god.html>

*For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8:38-39*

....I think it's examples like those that inspired the 3rd verse of this hymn. That verse is from a Jewish poem, Haddamut, written in 1050 by Meir Ben Isaac Nehorai. *This is the part I find extremely amazing:* the man who wrote the 3rd verse doesn't believe that Jesus is the Messiah. He doesn't believe that God sent Jesus to die in our place and redeem us, reconciling us to God and promising us an eternal future. And yet, look what he says about God's love: it would drain the ocean dry if all the scribes were to write about it. The scroll couldn't contain the whole of God's love, if it was stretched from sky to sky.

**God's love is THAT big, even to someone who doesn't believe in Jesus...**

***"The Love of God" hymn reference for Haddamut poem also written as Akdamut***

## AKDAMUT (also written as Haddamut)

By : Francis L. Cohen

A mystical poem, written in Aramaic by Meir ben Isaac Nehorai, which is in the Ashkenazic usage interpolated after the opening verse of the lesson from the Law on the first day of the Feast of Weeks. It is traditionally associated with two melodies of different dates. The older (A) is a chant, used also for "calling up" the *ḥatan Torah* (bridegroom of the Law) on the Feast of the Rejoicing of the Law. It is an interesting example of the eighth (hypomixolydian) mode in the



medieval, or plain-song, system, which is the tonality of much of the older recitative music of the Synagogue. The other traditional melody (B) for this hymn is of much later origin. There is no reason to suppose it other than the composition of a ḥazan of Middle Germany in the eighteenth century. It has been elevated to the dignity of a representative theme for the festival (compare Addir Hu), and as such is quoted extensively in the rendering of the Hallel (Ps. cxvi. 16-19, cxvii.). Probably its finest musical treatment has been that by J. L. Mombach, written about 1870 for the Great Synagogue of London—a composition of great interest.

Bibliography: Zunz, *Gottesdienstliche Vorträge*, p. 396.F. L.

Source: <http://www.jewishencyclopedia.com/view.jsp?artid=1025&letter=A>

## Akdamut

From Wikipedia, the free encyclopedia

*Akdamut*, or *Akdamut Milin*, or *Akdamus Milin* (**Hebrew**: תּוֹמְדָקָא, "In Introduction to the Words," i.e. to the *Aseret ha-dibrot*, the [Ten Commandments](#)) is a prominent [Aramaic liturgical poem](#) recited annually on the [Jewish holiday](#) of [Shavuot](#) by [Ashkenazi Jews](#). It was penned by Rabbi Meir bar Yitzchak of [Worms, Germany](#), who lived in the 11th century. *Akdamut* consists of praise for God, His [Torah](#), and His people.

*Akdamut* is read on the first day of Shavuot during the [Torah](#) service. The original practice was for it to be recited after the reading of the first verse of the lection (Exodus 19:1), but in the past few centuries, the practice has developed in many congregations (mainly Eastern European ones) that the poem is read after the [kohen](#) has been called to the [Torah reading](#), but before he has made the blessing. In most synagogues it is read responsively: the *ba'al korei* singing two verses, and the congregation responding with the next two verses. There are some synagogues where it is not recited.

The 45 two-line verses of *Akdamut* are arranged as a double alphabetic [acrostic](#) followed by the initial letters spelling out the words, "Meir, son of Rabbi Isaac, may he grow in Torah and in good deeds. Amen. Be strong and have courage."

The language of *Akdamut* is terse and complicated, and is replete with references to [Torah](#) and [Talmud](#). Each line concludes with the syllable "ta" (תּא), which is spelled with the last letter ([tav](#)) and first letter ([aleph](#)) of the [Hebrew alphabet](#). The encoded message from the author is that a Jew never stops learning Torah — when one finishes, one must start anew again. This message was appropriately chosen for Shavuot, since this holiday commemorates the Jews accepting the Torah on [Mount Sinai](#).

**References:** Rabbi Avrohom Yaakov Salamon



Akdamut Milin = Akdamus Millin:  
With a New Translation and Commentary Anthologized from the  
Traditional Rabbin

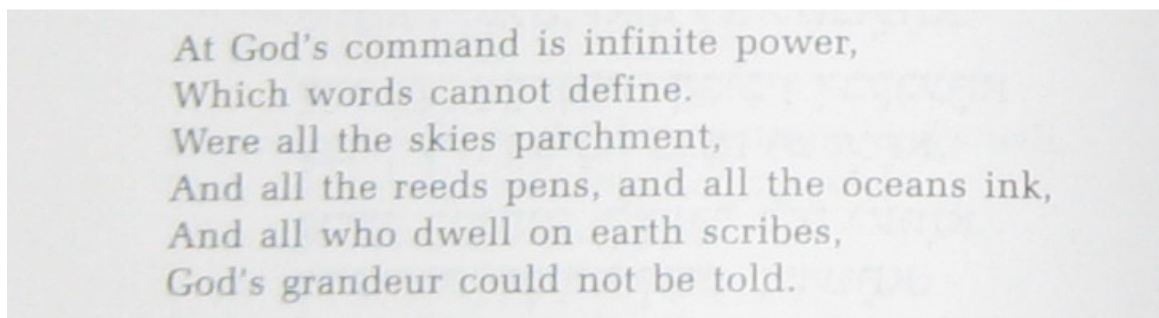
Author of Akdamus: **Avrohom Yaakov Salamon**

Source <http://en.wikipedia.org/wiki/Akdamut>

**\*Special songs from the Jewish Prayer Service**

1) Akdamut Milin - Composed by Rabbi Meir ben Yitzchak in the 11th century, in Worms, Germany, it has 90 verses in terse, difficult Aramaic which lead us through the great heights and depths of mystical understanding.

Audio - 10 minutes <http://www.archive.org/details/Piyyut-SongsFromTheLiturgy>



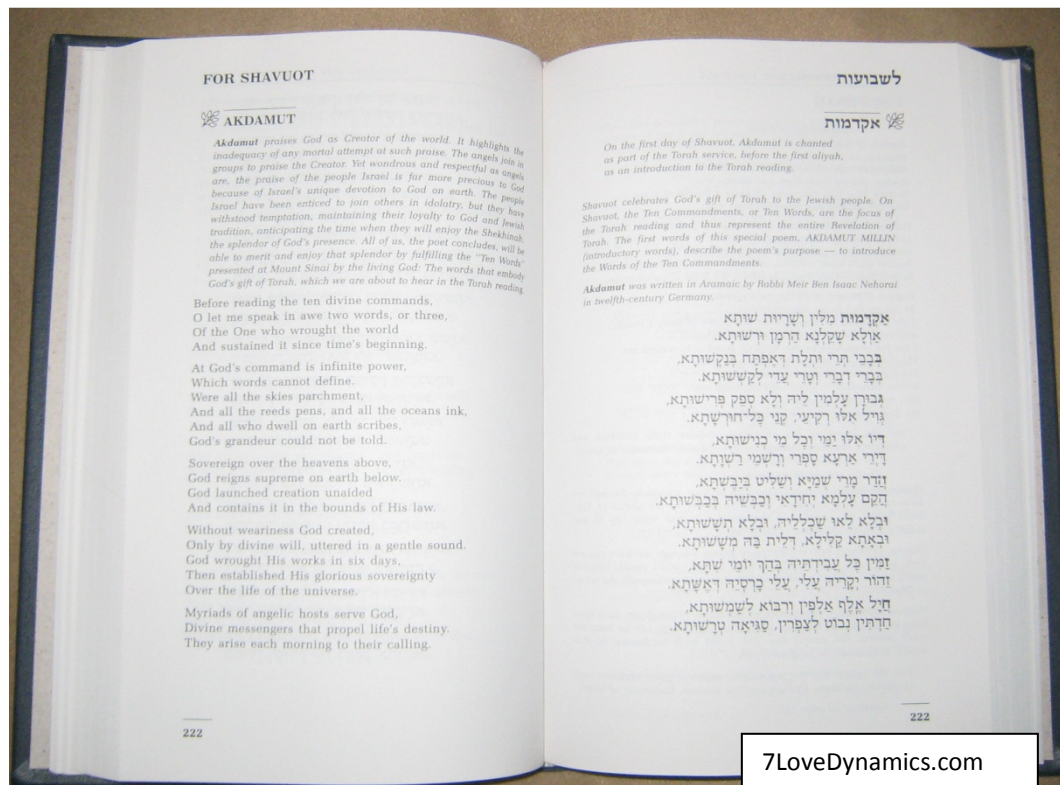
Very similar words in ***The Love of God*** hymn

Second stanza of ***Akdamut***

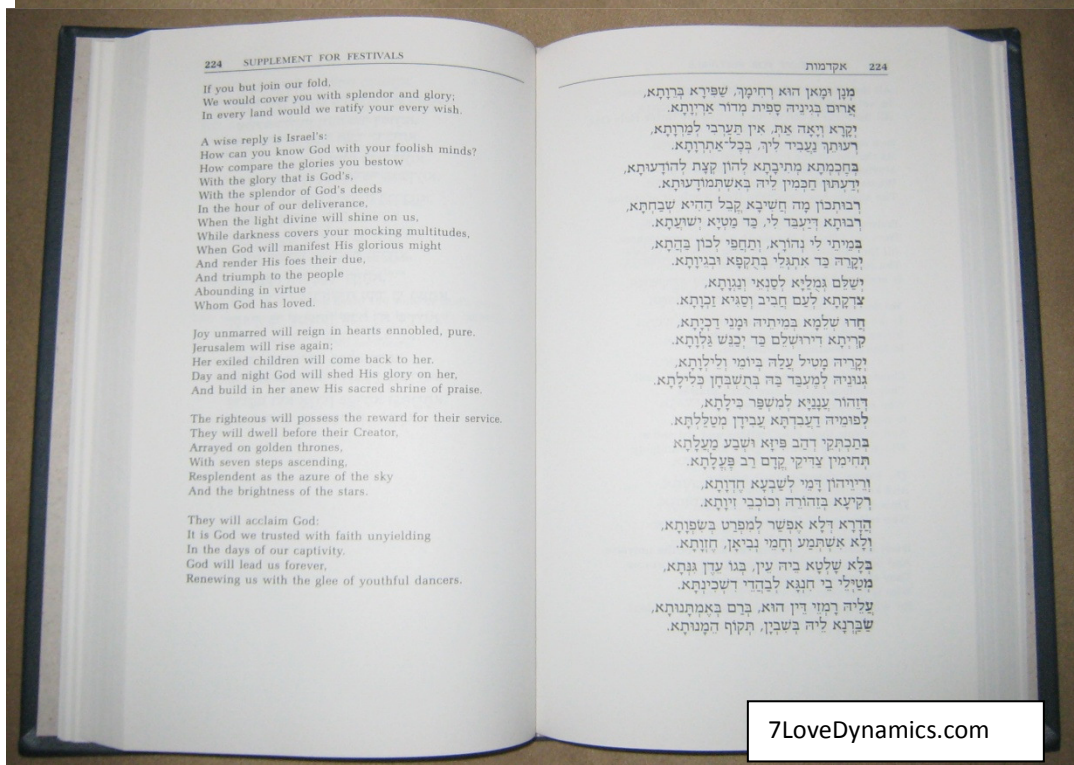
Could we with **ink the ocean** fill,  
And **were the skies of parchment** made,  
Were every **stalk on earth a quill**,  
And **every man a scribe** by trade,  
To write the love of God above,  
Would drain the ocean dry.  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.

**Were all the skies parchment,  
And all the reeds pens, and all the oceans ink,  
And all who dwell on earth scribes,  
God's grandeur could not be told.**

lines 4 to 6, Page 222 prayer book  
Akdamut often written as "*Haddamut*"

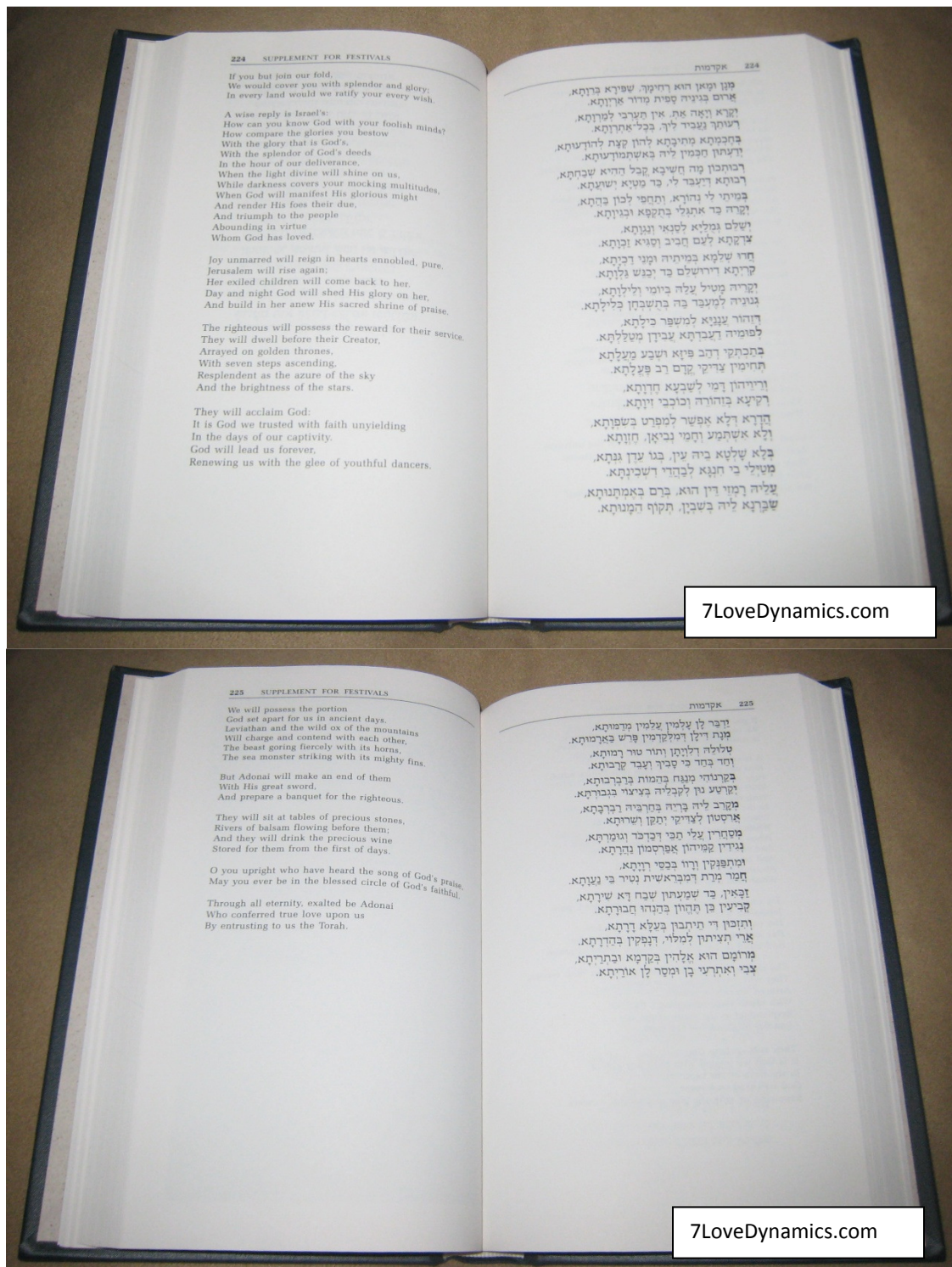


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**Siddur Sim Shalom** — Jewish prayer book released by the Rabbinical Assembly of the United Synagogue of Conservative Judaism. Prayer read on Shavout before reading the Ten Commandments.

Akdmut (often written as “Haddamut”) Prayer read on Shavout (Festival of Weeks) before reading the Ten Commandments. Akdamut Millin is translated as *Introductory Words*. The first line of Akdamut /Haddamut is: “Before reading the ten divine commands”

## Ten Commandments

(Exodus Chapter 20, 20:1-14)

<sup>1</sup> God spoke all these words, saying:

<sup>2</sup> I the Lord am your God who brought you out of the land of Egypt, the house of bondage:

<sup>3</sup> **You shall have no other gods besides Me.**

<sup>4</sup> **You shall not make for yourself a sculptured image**, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. <sup>5</sup> You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, <sup>6</sup> but showing kindness to the thousandth generation of those who love Me and keep My commandments.

<sup>7</sup> **You shall not swear falsely by the name of the Lord your God**; for the Lord will not clear one who swears falsely by His name.

<sup>8</sup> **Remember the sabbath day and keep it holy.** <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is a sabbath of the Lord your God: you shall not do any work — you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. <sup>11</sup> For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the sabbath day and hallowed it.

<sup>12</sup> **Honor your father and your mother**, that you may long endure on the land that the Lord your God is assigning to you.

<sup>13</sup> **You shall not murder.**

**You shall not commit adultery.**

**You shall not steal.**

**You shall not bear false witness against your neighbor.**

<sup>14</sup> **You shall not covet** your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his ass, or anything that is your neighbor's.

~ ~ ~ ~ ~

*“Nothing could convince a person in love that there isn't something more at work--and the fact is, none of us would want to be convinced.”*

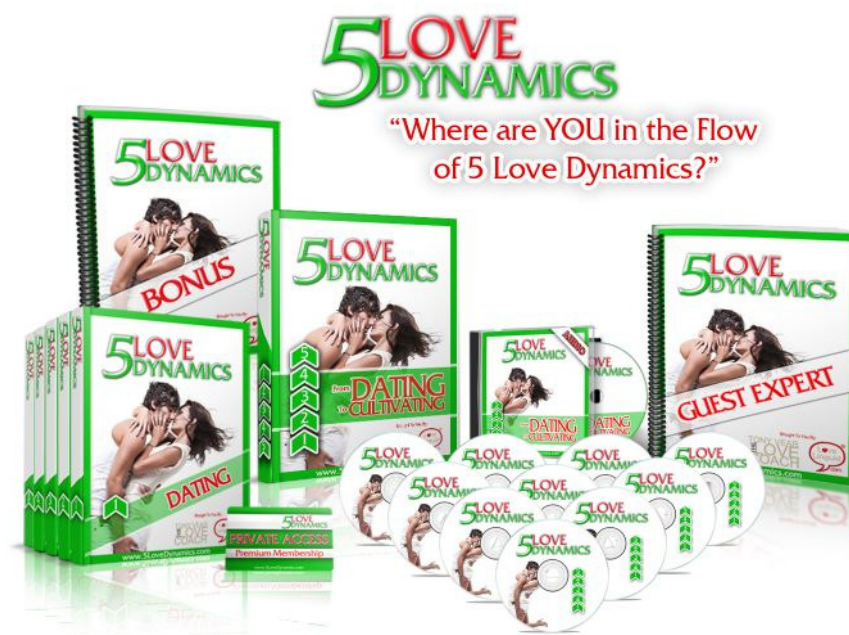
~ Jeffrey Kluger

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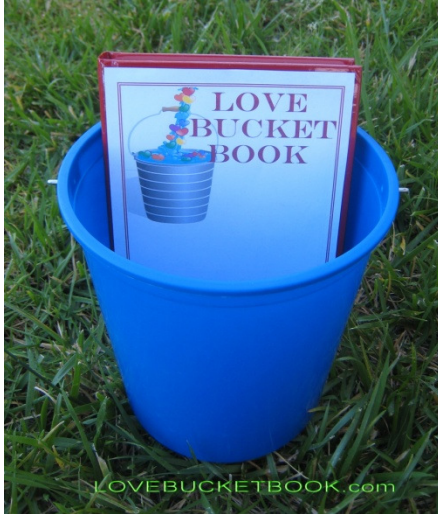
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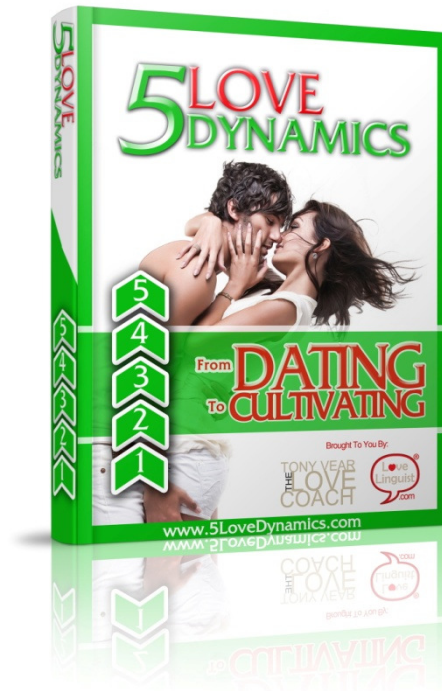
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