

Westminster Shorter Catechism

Question 42 What is the sum of the Ten Commandments?

Answer: The sum of the Ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Matthew 22:34-40

(ESV)

The Great Commandment

34 But when the Pharisees heard that he had silenced the Sadducees, they gathered

together. 35 And one of them, a lawyer, asked him a question to test him. 36 “Teacher, which is the great commandment in the Law?” 37 And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself. 40 On these two commandments depend all the Law and the Prophets.”

1 John 4:8

(ESV)

8 Anyone who does not love does not know God, because God is love.

Divine Meditation XV ***BY JOHN DONNE***

Wilt thou love God, as he thee? then digest,
My soul, this wholesome meditation,
How God the Spirit, by angels waited on
In heaven, doth make his temple in thy breast.
The Father having begot a Son most blessed,
And still begetting, (for he ne'er begun)
Hath deigned to choose thee by adoption,
Coheir to' his glory, 'and Sabbath's endless rest;
And as a robbed man, which by search doth find
His stol'n stuff sold, must lose or buy it again:
The Son of glory came down, and was slain,
Us whom he had made, and Satan stol'n, to unbind.
'Twas much, that man was made like God before,
But, that God should be made like man, much more.

Love and St. Augustine by Hannah Arendt.

Augustine:

“...to love is indeed nothing else than to **crave** something **for its own sake...**”

Genesis 8:21

I will not again curse the ground any more for man's sake

Psalms 6:4

Save me for thy mercies' sake

The Cambridge Dictionary on doing something for its own sake: “...not because we need to or have to...”

CRAVING, *noun* Vehement or urgent desire, or calling for; a longing for (Webster 1828)

Augustine: “Every craving (*appetitus*) is tied to a **definite object**”

Psalm 33:22

(ESV)

22

*Let your steadfast love, O Lord, be upon us,
even as we hope in you.*

Augustine: Love is “a kind of motion, and all motion is toward something.”

2 Timothy 4:7

(ESV)

7 I have fought the good fight, I have finished the race, I have kept the faith.

Philippians 3:8-14

(ESV)

*8 Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ
9 and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— 10 that I may know him and the power of his resurrection, and **may share his sufferings, becoming like him in***

his death, 11 that by any means possible I may attain the resurrection from the dead.

Straining Toward the Goal

12 Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. 13 Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

1 John 4:19

(ESV)

19 We love because he first loved us.

Matthew 5:21-26

(ESV)

Anger

21 “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ 22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. 23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. 26 Truly, I say to you, you will never get out until you have paid the last penny.

Augustine: “Our craving aims at a world we know; it does not discover anything new.”

Matthew 25:32

(ESV)

32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.

John 10:14-18

(ESV)

*14 I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep. 16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. 17 **For this reason the Father loves me, because I lay down my life that I may take it up again.** 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”*

1 John 3:2

(ESV)

2 Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

Ultimately, from Augustine:

“Craving, or love, is a human being’s possibility of gaining possession of the good that will make him happy, that is of **gaining possession of what is most his own.**”

From **John Owen** in *The Holy Spirit* regarding prayer and the idea of ownership:

Having truly affected the whole soul, enlightened the mind in the perception of the truth, beauty, and excellency of spiritual things, engaged the will in the choice of them and **prevalent love unto them**, excited the affections to delight in them and unto desires after them, there is in the actual discharge of this duty of prayer, wrought in the soul by the power and efficacy of his grace, such an inward **labouring** of heart and spirit, such a holy, supernatural desire and endeavour after a **union with the things prayed for in the enjoyment of them**, as no words can utter or expressly declare,—that is, fully and completely,—which is the sense of the place.

John 17:22-26

(ESV)

*22 The glory that you have given me I have given to them, that they may be one even as we are one, 23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. 24 **Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.** 25 O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. 26 I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”*

Derek Kidner (*Commentary on Psalms*):

Psalm 1:6

(ESV)

*for the Lord knows the way of the righteous,
but the way of the wicked will perish.*

“To **know** is more than to be informed...: it includes **to care about**, as in [Psalm] 31:7 (Hebrews 8) and **to own or identify oneself with** (cf. Proverbs 3:6)” (p. 66).

Hebrews 11:1

(ESV)

11 Now faith is the assurance of things hoped for, the conviction of things not seen.