

Dusty Corners of the Westminster Standards  
Love - Lesson 8  
Handout

**Augustine:**

Love is a kind of **craving** of something or someone **“for its own sake.”**

**John Owen on the Consolations Contrived by Men:**

...what they [i.e., Humanists] contended for was but this, that the consideration of the common lot of mankind, the unavoidable-ness of grieving accidents, the shortness of human life, the true exercise of reason upon more noble objects, with others of the like nature, should satisfy men that the things which they endured were not evil or grievous.

**Cupiditas:** craving that which is **temporal**

**Caritas:** craving that which is **eternal**.

**Luke 12:33 (ESV)**

*33 Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.*

**Matthew 6:19-20 (ESV)**

*Lay Up Treasures in Heaven*

*19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.*

**Numbers 8:14 (ESV)**

*14 “Thus you shall separate the Levites from among the people of Israel, and the Levites shall be mine.*

**Numbers 3:45**

*45 “Take the Levites instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of their cattle. The Levites shall be mine: I am the Lord.*

**Augustine in *On Christian Doctrine*:**

“to **enjoy** a thing is to rest with satisfaction in it **for its own sake**. To **use**, on the other hand, is to employ whatever means are at one's disposal to obtain what one desires, if it is a proper object of desire; for an unlawful use ought rather to be called an abuse”

**John Owen speaks of the work of the love of God the Holy Spirit in this regard:**

This, therefore, is to be fixed as an important principle in this part of the mystery of God, that **the principal foundation of the susception of this office of a comforter by the Holy Spirit is his own peculiar and ineffable love**; for **both the efficacy of our consolation and the life of our obedience do depend hereon**; for when we know that every acting of the Spirit of God towards us, every gracious impression from him on our understandings, wills, or affections, are all of them **in pursuit of that infinite peculiar love whence it was that he took upon him the office of a comforter, they cannot but all of them influence our hearts with spiritual refreshment**. And when faith is defective in this matter, so that it doth not exercise itself in the consideration of this love of the Holy Ghost, we shall never arrive unto solid, abiding, strong consolation...**He will walk both safely and fruitfully whose soul is kept under a sense of the love of the Holy Spirit herein.**

*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

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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.

**1 John 4:8**

(ESV)

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

**1 John 3:10**

(ESV)

10 By this it is evident who are the children of  
God, and who are the children of the devil:  
whoever does not practice righteousness is not of  
God, nor is the one who does not love his brother.

**1 John 4:16**

(ESV)

16 So we have come to know and to believe the  
love that God has for us. God is love, and  
whoever abides in love abides in God, and God  
abides in him.

**1 John 5:2**

(ESV)

2 By this we know that we love the children of  
God, when we love God and obey his  
commandments.

**Augustine:**

**There is no rest when one loves that  
which is perishable (cupiditas).**

**Isaiah 48:22**

(ESV)

22

"There is no peace," says the Lord, "for the  
wicked."

**Isaiah 37:33-35**

(ESV)

33 "Therefore thus says the Lord concerning the  
king of Assyria: He shall not come into this city or  
shoot an arrow there or come before it with a  
shield or cast up a siege mound against it. 34 By  
the way that he came, by the same he shall return,  
and he shall not come into this city, declares the

Lord. 35 For I will defend this city to save it, **for  
my own sake** and for the sake of my servant  
David."

**Isaiah 43:22-44:8**

(ESV)

22

"Yet you did not call upon me, O Jacob;  
but you have been weary of me, O Israel!"

23

You have not brought me your sheep for burnt  
offerings,

or honored me with your sacrifices.

I have not burdened you with offerings,

or wearied you with frankincense.

24

You have not bought me sweet cane with money,  
or satisfied me with the fat of your sacrifices.

But you have burdened me with your sins;

you have wearied me with your iniquities.

25

**"I, I am he**

**who blots out your transgressions for my own  
sake.**

and I will not remember your sins.

26

Put me in remembrance; let us argue together;  
set forth your case, that you may be proved

right.

27

**Your first father sinned,**

and your mediators transgressed against me.

28

Therefore I will profane the princes of the  
sanctuary,

and deliver Jacob to utter destruction

and Israel to reviling.

44

"But now hear, O Jacob my servant,  
Israel whom I have chosen!"

2

**Thus says the Lord who made you,**

**who formed you from the womb and will help  
you:**

Fear not, O Jacob my servant,

Jeshurun whom I have chosen.

3

For I will pour water on the thirsty land,  
and streams on the dry ground;

I will pour my Spirit upon your offspring,

and my blessing on your descendants.

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4

*They shall spring up among the grass  
like willows by flowing streams.*

5

*This one will say, 'I am the Lord's,'  
another will call on the name of Jacob,  
and another will write on his hand, 'The Lord's,'  
and name himself by the name of Israel."*

6

*Thus says the Lord, the King of Israel  
and his Redeemer, the Lord of hosts:*

***"I am the first and I am the last;  
besides me there is no god.***

7

*Who is like me? Let him proclaim it.  
Let him declare and set it before me,  
since I appointed an ancient people.  
Let them declare what is to come, and what will  
happen.*

8

*Fear not, nor be afraid;  
have I not told you from of old and declared it?  
And you are my witnesses!  
Is there a God besides me?  
There is no Rock; I know not any."*

#### **Isaiah 48:9-11**

9

***"For my name's sake I defer my anger;  
for the sake of my praise I restrain it for you,  
that I may not cut you off.***

10

*Behold, I have refined you, but not as silver;  
I have tried you in the furnace of affliction.*

11

***For my own sake, for my own sake, I do it,  
for how should my name be profaned?  
My glory I will not give to another***

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love that God has for us. God is love, and  
whoever abides in love abides in God, and God  
abides in him.*

#### **1 John 4:19**

*(ESV)*

*19 We love because he first loved us.*

*Bright star! would I were steadfast as thou art  
By John Keats*

Bright star! would I were steadfast as thou art —  
Not in lone splendour hung aloft the night,  
And watching, with eternal lids apart,  
Like Nature's patient, sleepless Eremite,  
The moving waters at their priestlike task  
Of pure ablution round earth's human shores,  
Or gazing on the new soft fallen mask  
Of snow upon the mountains and the moors —  
No — yet still steadfast, still unchangeable,  
Pillow'd upon my fair love's ripening breast,  
To feel for ever its soft fall and swell,  
Awake for ever in a sweet unrest,  
Still, still to hear her tender-taken breath,  
And so live ever — or else swoon to death.