

John Owen:

The cause wherein the disciples of Christ are engaged in and against the world is the truth of the gospel, the power and kingdom of their Lord and Master.

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.

Jeremiah 31:3

(ESV)

3

*the Lord appeared to him from far
away.*

***I have loved you with an everlasting
love;***

*therefore I have continued my
faithfulness to you.*

Matthew 26:64

(ESV)

*64 Jesus said to him, "You have said
so. But I tell you, from now on you will
see the Son of Man seated at the right*

***hand of Power and coming on the
clouds of heaven."***

Mark 16:19

(ESV)

***19 So then the Lord Jesus, after he
had spoken to them, was taken up into
heaven and sat down at the right hand
of God.***

Acts 2:33

(ESV)

***33 Being therefore exalted at the right
hand of God, and having received
from the Father the promise of the
Holy Spirit, he has poured out this***

that you yourselves are seeing and hearing.

Ephesians 1:19-23

(ESV)

19 and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might 20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. 22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

John Owen:

... w h e r e a s t h i s
intercession consisteth in
t h e v i r t u a l
representation of his
oblation, or of himself as a
lamb slain in sacrifice, it
could not be done without
his continual appearing in
the presence of God...

Cupiditas: craving that which is temporal

cu·pid·i·ty

/kyoo'pidədə/

noun

greed for money or possessions.

Caritas: craving that which is eternal.

Caritas is a Latin word meaning love and compassion or charity.

This gives us another way of expressing the idea of love:

CHARITY, *noun* (Webster 1828)

In a general sense, love, benevolence, good will; that disposition of heart which inclines men to think favorably of their fellow man, and to do them good. **In a theological sense, it includes supreme love to God, and universal good will to men (a la Matthew 22).**

1 Corinthians 8:1

(ESV)

Food Offered to Idols

8 Now concerning food offered to idols: we know that "all of us possess knowledge." This "knowledge" puffs up, but **love** builds up.

1 Corinthians 8:1

(KJV)

8 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but **charity** edifieth.

Colossians 3:14

(ESV)

14 And above all these put on **love**, which binds everything together in perfect harmony.

Colossians 3:14

(KJV)

14 And above all these things put on **charity**, which is the bond of perfectness.

1 Timothy 1:5

(ESV)

5 The aim of our charge is **love** that issues from a pure heart and a good conscience and a sincere faith.

1 Timothy 1:5

(KJV)

5 Now the end of the commandment is **charity** out of a pure heart, and of a good conscience, and of faith unfeigned:

Augustine:

“...just as temporal life is cherished by its lovers, thus we should cherish eternal life, which the Christian professes to love.” (Sermon 302, 2)

“Desire or craving (love) makes a connection between the subject and the object (between the one loving and that being loved).”

Augustine: “...in cupiditas or in caritas, we decide about our abode,

whether we wish to belong to this world or to the world to come, but the faculty that decides is always the same”

Augustine:

“Since **man is not self-sufficient and therefore always desires something outside himself**, the question of who he is can only be resolved by the object of his desire...”

Genesis 2:15-18

(ESV)

15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” [This portion of the passage may reflect the fact that man is not self-sufficient and requires external regulation.]

18 Then the Lord God said, “**It is not good that the man should be alone; I will make him a helper fit for him.**”

Augustine: “Such is each as is his love”

Genesis 3:6

(ESV)

6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree

was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Psalm 10

(ESV)

Why Do You Hide Yourself?

1

Why, O Lord, do you stand far away?

Why do you hide yourself in times of trouble?

2

In arrogance the wicked hotly pursue the poor;

let them be caught in the schemes that they have devised.

3

For the wicked boasts of the desires of his soul,

and the one greedy for gain curses and renounces the Lord.

4

In the pride of his face the wicked does not seek him;

all his thoughts are, "There is no God."

5

His ways prosper at all times;

your judgments are on high, out of his sight;

as for all his foes, he puffs at them.

6

He says in his heart, "I shall not be moved;

throughout all generations I shall not meet adversity."

7

His mouth is filled with cursing and deceit and oppression;

under his tongue are mischief and iniquity.

8

He sits in ambush in the villages;

in hiding places he murders the innocent.

His eyes stealthily watch for the helpless;

9

he lurks in ambush like a lion in his thicket;

he lurks that he may seize the poor;

he seizes the poor when he draws him into his net.

10

The helpless are crushed, sink down, and fall by his might.

11

He says in his heart, "God has forgotten,

he has hidden his face, he will never see it."

12

Arise, O Lord; O God, lift up your hand;

forget not the afflicted.

13

Why does the wicked renounce God and say in his heart, "You will not call to account"?

14

But you do see, for you note mischief and vexation,

that you may take it into your hands; to you the helpless commits himself;

you have been the helper of the fatherless.

15

Break the arm of the wicked and evildoer;

*call his wickedness to account till
you find none.*

16
*The Lord is king forever and ever;
the nations perish from his land.*

17
*O Lord, you hear the desire of the
afflicted;
you will strengthen their heart; you
will incline your ear*

18
*to do justice to the fatherless and the
oppressed,
so that man who is of the earth may
strike terror no more.*

1 John 2:16-17

(ESV)
**16 For all that is in the world—the
desires of the flesh and the desires of
the eyes and pride of life—is not from
the Father but is from the world.**

17 *And the world is passing away
along with its desires, but whoever
does the will of God abides forever.*

Jeremiah 17:12-13

(ESV)
12
*A glorious throne set on high from the
beginning
is the place of our sanctuary.*

13
*O Lord, the hope of Israel,
all who forsake you shall be put to
shame;
those who turn away from you shall
be written in the earth,
for they have forsaken the Lord, the
fountain of living water.*

Revelation 3:5

(ESV)
**5 The one who conquers will be
clothed thus in white garments, and I
will never blot his name out of the
book of life. I will confess his name
before my Father and before his
angels.**

Revelation 13:7-8

(ESV)
**7 Also it was allowed to make war on
the saints and to conquer them. And
authority was given it over every tribe
and people and language and nation,
8 and all who dwell on earth will
worship it, everyone whose name has
not been written before the foundation
of the world in the book of life of the
Lamb who was slain.**

Luke 10:20

(ESV)
**20 Nevertheless, do not rejoice in this,
that the spirits are subject to you, but
rejoice that your names are written in
heaven.”**

Genesis 2:15-25

(ESV)
**15 The Lord God took the man and
put him in the garden of Eden to work
it and keep it. 16 And the Lord God
commanded the man, saying, “You
may surely eat of every tree of the
garden, 17 but of the tree of the
knowledge of good and evil you shall
not eat, for in the day that you eat of it
you shall surely die.”**

Augustine: “The Only-Begotten has not beginning, because he was never nothing...”

ADOPTION, *noun* [Latin adoptio.] Webster (1828):

1. The act of adopting, or the state of being adopted; the taking and treating of a **stranger** as one's own child.
2. **The receiving as one's own, what is new or not natural.**
3. **God's taking the sinful children of men into his favor and protection.**

1 Corinthians 15:1-2
(ESV)

The Resurrection of Christ

15 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are **being saved**, if you **hold fast to the word I preached to you—unless you believed in vain.**

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.”

Genesis 21:22-34
(ESV)

A Treaty with Abimelech

22 At that time Abimelech and Phicol the commander of his army said to Abraham, “God is with you in all that

you do. 23 Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.” 24 And Abraham said, “I will swear.”

25 When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized, 26 Abimelech said, “I do not know who has done this thing; you did not tell me, and I have not heard of it until today.” 27 So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant. 28 Abraham set seven ewe lambs of the flock apart. 29 And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?” 30 He said, “These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well.” 31 Therefore that place was called Beersheba, because there both of them swore an oath. 32 So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. 33 Abraham planted a tamarisk tree in Beersheba and called there on the name of the Lord, the Everlasting God. 34 And Abraham sojourned many days in the land of the Philistines.