

WITH ALL MY (PARTICULAR) SOUL, I (AND YOU) SHOULD LOVE GOD

Rom 12:6-8; I Cor 12:1-31

I. NOTING A PARTICULARITY—unique me: fingerprints; DNA, Form; ancestry (both familial & ethnic); environment (physical & cultural)

II. GRANTED SOME PHILOSOPHICAL, PSYCHOLOGICAL INSIGHTS

(aspects of “natural revelation”) re “Who Am I?”; NB: psychology=soul study; yet, says Jung, today we have, for 150 years, had a “psychology without the psyche” quite different from earlier centuries

A. William Sheldon’s *Varieties of Human Physique: Atlas of Man*—basic physiques:

1. *Mesomorphs*—broad-shouldered, triangular shaped *Doers* (fighter pilots)
2. *Endomorphs*—plump, plumb-shaped, *Talkers* (comedians—e.g. Jay Leno)
3. *Ectomorphs*—thin, pencil-shaped *Thinkers* (distance runners)

B. Hippocrates: Four temperaments:

1. *Sanguine* (Air) people are carefree, gregarious, light-hearted
2. *Choleric* (Fire) people are intense, aggressive, somewhat egocentric
3. *Melancholic* (Earth) people are dour, pessimistic, reclusive
4. *Phlegmatic* (Water) people are steady, thoughtful analysts rather than actors

C. Carl Jung’s insights re difference between psychological types—extroverts and introverts

D. Article in *Psychology Today* re NFL player personalities—need synch psyche & position

III. GIVEN SOME BIBLICAL PERSPECTIVES re unique personalities & self-awareness re God’s will for them

A. Scriptural Revelations

1. Calls—“the LORD said to Abram” (Gn 12:1); “the word of the LORD came to me” (Jer 1:4)
2. Dreams—“Joseph had a dream” (Gn 37:5); “Nebuchadnezzar had dreams” (Dn 2:1); “Daniel had a dream” (Dn 7:1)
3. Visions—“the heavens were opened and I saw visions of God” (Ez 1:1); “in a trance I saw a vision” (Acts 11:5); “I was in the Spirit on the Lord’s day” (Rev 1:10)
4. Theophanies—“suddenly a light shone around him from heaven” (Acts 9:3)
5. Angels—“The Angel of the LORD appeared to him: (Ex 3:2); “an angel of the Lord appeared to him” (Mt 1:20); “the angel said to her” (Lk 1:28)

B. Spiritual Gifts (inwardly discerned or corporate conviction—at times Paul consulted no one but at other times was ordained & sent by church in Antioch); listed gifts probably suggestive rather than exhaustive

1. Rom 12:6-8—prophecy; faith; service; teaching; exhortation; liberality; aid; mercy
2. I Cor 12:1-31—wisdom; knowledge; faith; healing; miracles; prophecy; discernment; tongues; interpretation of tongues; apostles; prophets, teachers, helpers, administrators, speaking tongues
3. Eph 4:11—apostles, prophets, evangelists, pastors, teachers
4. Discerning gifts leads me (GR) to focus primarily on:
 - a. Knowledge
 - b. Teaching

IV. THEN, FOR ME (GR) and YOU: loving God with all my soul means doing so in accord with peculiar temperament, personality; accepting gifts, refusing to envy or infringe on others’ callings— e.g. inclinations & opportunities

“A PSYCHOLOGY WITHOUT THE PSYCHE”

--Carl Jung, *Modern Man in Search of a Soul*

➤ “It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance [i.e. that which has independent existence]. Indeed mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a ‘psychology without the soul.’ Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics” (p. 173).

➤ “There is nothing to prevent the speculative intellect from treating the psyche, on the one hand, as a complicated biochemical phenomenon, and at bottom a mere play of electrons, or, on the other, from regarding the unpredictable behavior of electrons as a sign of mental life even in them” (p. 174).

➤ “Just as formerly the assumption was unquestionable that everything that exists takes its rise from the creative will of a God who is spirit, so the nineteenth century discovered the equally unquestionable truth that everything arises from material causes. Today the psyche does not build itself a body, but on the contrary, matter, by chemical action, produces the psyche” (p. 175).

➤ “. . . this approach reduces psychic happenings to a kind of activity of the glands; thoughts are regarded as secretions of the brain, and so we achieve a psychology without the psyche” (p. 178).

➤ “. . . we can perhaps summon up the courage to consider the possibility of a ‘psychology with the psyche’—that is, of a field of study based on the assumption of an autonomous psyche. . . . Since we have literally no idea of the way in which what is psychic can arise from physical elements, and yet cannot deny the reality of psychic events, we are free to frame our assumptions the other way about for once, and to hold that the psyche arises from a spiritual principle which is as inaccessible to our understanding as matter. . . . For better or worse, therefore, we must turn back to the teachings of our forefathers, for they it was who made such assumptions. The ancient view held that spirit was essentially the life of the body, the life-breath, or a kind of life-force which assumed spatial and corporeal form at birth or after conception, and left the dying body again after the final breath. The spirit in itself was considered as a being without extension . . . ‘timeless and hence immortal’ (pp. 180-181).

➤ “Psychic contents in general are non-spatial . . . What bulk can we ascribe to thoughts?” (p. 184).

➤ “The psyche may be regarded as a mathematical point [N.B. Euclid: “a point is that which has no part”] and at the same time as a universe of fixed stars. . . . If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear?” (p. 184).