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"Heart" (Kardia) in the Doctrine of Soteriology

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"HEART" (KARDIA) IN THE DOCTRINE OF SOTERIOLOGY

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Clyde James Zehr
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APPROVED BY

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CHAPTER I

INTRODUCTION

I. STATEMENT OF THE PROBLEM

The problem under consideration was an investigation of the doctrine of soteriology set forth by conservative evangelical theologians in the light of the New Testament usage of the term "heart" (kardia). The term "heart" (kardia) is a prominent word in the New Testament, especially in the areas referring specifically to sin and salvation from sin. Any doctrine of salvation from sin will, therefore, be greatly influenced and affected by the interpretation placed upon the New Testament writers' meaning of this word. Basically, the problem had three main areas of investigation: first, to determine the scriptural meaning of "heart" (kardia) in the New Testament passages which refer to man's deliverance from sin; second, to discover the way the scholars had handled that term in their views of soteriology; and third, to evaluate the scholars' meanings for "heart" (kardia) on the basis of the results of the New Testament analysis.

II. JUSTIFICATION OF THE PROBLEM

The word "heart" has a unique position in the terminology of the Christian faith. No other scriptural term is used more widely in the songs, sermons, prayers, and literature of the faith, while at the

same time is clothed with a manifest vagueness concerning its true meaning. One of the most popular definitions of "heart" is that it is merely the equivalent of man's emotional capacity. Again, the term "heart", frequently employed by both Old Testament and New Testament writers, has a much higher position in the devotional writings of the faith than it does in theological works. Such a development, of itself, is not necessarily bad or improper. A preliminary inventory of the scriptural usages of "heart", however, revealed to the writer that the term has very definite theological involvements. Indeed, the inventory revealed that "heart" is a very prominent term in New Testament passages concerning man's deliverance from sin. The writer then made a preliminary review of the available literature on the doctrine of soteriology as set forth by conservative evangelical scholars. This second inquiry disclosed both a diversity of meaning and a lack of emphasis regarding the term "heart". Since the New Testament writers made extensive use of this term in explanations of the salvation graciously provided to man by God, supplementary investigation and research appeared necessary. The writer was persuaded that vagueness concerning the scriptural meaning and usage of "heart" would invariably impair the full and accurate presentation of the salvation available to man.

III. LIMITATION OF THE PROBLEM

The term "heart" has been and is today a very popular term. The

fact that the investigation of this paper was a scriptural one was a major limitation. This being the area of study, the usage and significance of the word "heart" in the many cultures of human history, a vast and informative study, was not dealt with at all. In addition, the emphasis placed upon this word in the literature of religions other than Christianity was not investigated.

The investigation was limited to the New Testament; more specifically those passages in which "heart" was used in reference to man's deliverance from sin. The Old Testament was included only when analyzing the overall biblical meaning of "heart". Since the term kardia was the only Greek word used by the New Testament writers for "heart", the study was therefore limited to that one word in the original language.

Concerning the views of Christian scholars regarding "heart" in their doctrines of soteriology, still other limitations were recognized. Within the broad framework of Christianity, only the writings of conservative evangelical scholars were analyzed. Still further, not all conservative evangelical emphases were considered. In an effort to make the research as practical and meaningful as possible, only the Calvinistic and Wesleyan-Arminian viewpoints were investigated. These two were selected not only because of their prominent places in conservative evangelical circles but also because of the marked differences in their doctrines of soteriology.

IV. DEFINITION OF TERMS

Conservative Evangelical. This phrase was used to identify any person or group of persons who believes in the authority and supremacy of the Holy Scriptures in all matters of faith and morals, and who believes in justification by faith in Jesus Christ.

Calvinism. The term Calvinism was used to identify the doctrine and the men who have followed in the tradition of the great 16th century French reformer, John Calvin (1509-1564).

Wesleyan-Arminianism. The phrase Wesleyan-Arminianism was used to identify the doctrine and the men who have followed in the tradition of the great Dutch theologian, Jacob Arminius (1560-1609), as preserved and further developed by the great English churchman, John Wesley (1703-1791).

English Bible. The English Bible used in this investigation was the American Standard Version, published in New York in 1901.

V. METHOD OF PROCEDURE

The method of procedure in this investigation was both deductive and inductive. Every effort was made to retain an objective approach to the problem. The writer was convinced that, in an analysis of this type, any evidence of a bias or a predetermined conclusion on the part

of the investigator would greatly weaken the results of the research.

In Chapter II the foundation for the investigation of the following chapters was laid by making a general survey of the scriptural usage and meaning of the term "heart". Recognized lexicons were used to determine the meaning of the Hebrew and Greek terms for "heart". The concordances of James Strong and Robert Young were employed to discover the passages in which "heart" appears in the English Bible and to determine, in each instance, the word in the original language. The Greek Septuagint was much used in the investigation of the Old Testament. Every Old Testament usage of "heart" in the English Bible was analyzed to determine whether the original Hebrew term had been rendered kardia by the Septuagint writers. The meaning of "heart" in the Scriptures was determined by reviewing the available literature on the subject.

Chapter III contains the results of the inductive investigation of the New Testament passages in which both the term "heart" and an emphasis on man's salvation from sin were found. For that investigation, the writer used the New Testament of the English Bible. Although the analysis was inductive, Robert Young's Analytical Concordance to the Bible was also used to locate more quickly the applicable passages.

In Chapter IV the survey results of the way Calvinistic and Wesleyan-Arminian scholars used the term "heart" in their soteriological views were recorded. Works of the outstanding theologians of both groups were analyzed. The position of each theologian was evaluated

on the basis of the data discovered in the preceding chapters. In the introduction to Chapter IV, a brief comparison was made of the Calvinistic and Wesleyan-Arminian doctrines of soteriology.

Chapter V contains the summary of the entire investigation, the conclusions arrived at by the writer on the basis of the investigation, and certain resulting suggestions for further study.

CHAPTER II

GENERAL SURVEY OF "HEART" IN THE SCRIPTURES

I. INTRODUCTION

In this chapter the writer made a general survey of the biblical usage and meaning of the term "heart". Dictionaries and lexicons of the Hebrew and Greek languages were used to analyze the original scriptural terms for "heart". Bible concordances were then employed to tabulate the passages in which "heart" appears in the English Bible and to determine in each case which word in the original language the English term "heart" represented. The writer approached the study of the Old Testament with the knowledge that the Greek word, *καρδία* (kardia) was the New Testament equivalent for the English word, "heart". This fact, along with the desire to discover the existing continuity between the Testaments regarding the term "heart", prompted an additional investigation. Interwoven into the analysis of the Old Testament was the study to determine in how many passages the Hebrew term for "heart" was rendered *καρδία* (kardia) in the Greek Septuagint. The various scriptural meanings for "heart" were discovered by reviewing all available literature on that subject in encyclopedias, Bible dictionaries, and other works.

II. HEBREW AND GREEK TERMS FOR "HEART"

Hebrew Term For "Heart"

Definition. The Hebrew term for "heart" is the word לֵב (leb), לֵבָב (lebab). According to James Strong, this word came from the primary root לָבַב (labab), which means "to be enclosed".¹ Literally, לֵב (leb), לֵבָב (lebab) means the heart, as the most interior organ.² In addition, it has two closely related meanings. First, it is used to refer to the center or middle of something; and second, it is used very widely in a figurative way for the feelings, the intellect, and the will.³

Usage. The research into the Old Testament usage of the term "heart" revealed several distinct categories.⁴ The Hebrew word leb, lebab was used 796 times in the Old Testament.⁵ This figure does not include the 28 instances in which a combination of leb, lebab with another Hebrew term was translated as one word or phrase in the English

¹"Hebrew and Chaldee Dictionary", James Strong, The Exhaustive Concordance of the Bible (New York: Abingdon-Cokesbury Press, 1890), p. 58.

²Ibid.

³Ibid.

⁴See Appendix A

⁵"Index-Lexicon to the Old Testament", Robert Young, Analytical Concordance to the Bible (New York: Funk and Wagnalls Company 1924), p. 22.

Bible, such as "wisehearted" or "stout hearted".⁶ Of the 796 usages, leb, lebab was rendered "heart" in the English Bible 734 times.⁷ Further research revealed, however, that of the remaining 62 usages, this Hebrew term was translated kardia by the Septuagint writers 30 times, although some word other than "heart" appears in the English Bible.⁸ An analysis of the 734 passages in which leb, lebab was rendered "heart" in the English Bible disclosed that in 642 cases the Septuagint writers used the Greek word, kardia,⁹ and in 92 cases some Greek word other than kardia was employed.¹⁰

The writer found that leb, lebab is not the only Hebrew term that has been translated "heart" in the English Bible.¹¹ The exceptions, however, are almost negligible. The other Hebrew terms thus translated were נֶפֶשׁ (nephesh), לֵב (sekvi), מֵימ (meim), and קֶרֶב (qereb).¹² לֵב (Sekvi), meaning "the mind",¹³ appears only once in the Old Testament, and has been rendered "heart" in the English Bible.¹⁴ The word מֵימ (meim), which means "the abdomen" or "the bowels"¹⁵ appears 32 times in the Old Testament, and was once translated "heart"

⁶ Ibid. ⁷ Ibid. ⁸ See Appendix B.

⁹ See Appendix C. ¹⁰ See Appendix D. ¹¹ See Appendix E.

¹² Robert Young, Analytical Concordance to the Bible (New York: Funk and Wagnalls Company, 1924), p. 468.

¹³ "Hebrew and Chaldee Dictionary", op. cit., p. 115.

¹⁴ "Index-Lexicon to the Old Testament", op. cit., p. 43.

¹⁵ "Hebrew and Chaldee Dictionary", op. cit., p. 69.

in the English Bible.¹⁶ Similarly, קֶרֶב (qereb), meaning "the center" or "the nearest part",¹⁷ was used 101 times by the Hebrew writers and was once translated in the English as "heart".¹⁸ The last term, נֶפֶשׁ (nephesh) literally means "a breathing creature".¹⁹ This is the most common Hebrew term for "soul". It was used 688 times by the Old Testament writers and was translated "heart" in the English Bible 15 times.²⁰ In no passage where one of these Hebrew terms was rendered "heart" in English did the Septuagint writers employ the Greek word kardia.

Generally speaking, therefore, the Hebrew term used by the Old Testament writers for "heart" was the term leb, lebab, and this word was rendered kardia in the Greek Septuagint.

Greek Term For "Heart"

Definition. *Kardia* (Kardia) is the Greek term for "heart" and the proper Greek equivalent for the Hebrew term leb (leb), lebab (lebab).²¹ This Greek term comes from a root signifying "to quiver"

¹⁶"Index-Lexicon to the Old Testament", op. cit., p. 26.

¹⁷"Hebrew and Chaldee Dictionary", op. cit., 105.

¹⁸"Index-Lexicon to the Old Testament", op. cit., p. 37.

¹⁹"Hebrew and Chaldee Dictionary", op. cit., p. 80

²⁰"Index-Lexicon to the Old Testament", op. cit., p. 31

²¹Hermann Cremer, Biblical-Theological Lexicon of the New Testament (Edinburgh: T. and T. Clark, 1896), p. 344.

or "to palpitate",²² and has several distinct areas of meaning. *Καρδιά* (*Kardia*) properly means heart, that organ in the animal body which is the center of the circulation of the blood.²³ Because of a universally accepted concept concerning that particular physical organ, *καρδιά* (*kardia*) also has a larger meaning with reference to physical life.

J. A. MacCulloch briefly summarized the history of that concept when he said:

In primitive thought the liver was probably regarded as the primary seat of life, but the heart generally came to be looked upon in that way, as its physiological functions were better understood. The beating of the heart, as well as the cessation of that beating at death, may well have prompted man to associate life itself with it.²⁴

Καρδιά (*Kardia*), therefore, not only means a physical organ but also "the center and source of physical life".²⁵

A second meaning for *kardia* involves man's spiritual life. This Greek term denotes "the center and source of the whole inner life".²⁶ As such, it represents "the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes and endeavors".²⁷ One scholar noted that since *kardia* represents the seat of both man's physical

²² J. H. Thayer, A Greek-English Lexicon of the New Testament (Edinburgh: T. and T. Clark, 1896), p. 344.

²³ Ibid.

²⁴ J. A. MacCulloch, "Heart", Encyclopedia of Religion and Ethics (New York: Charles Scribner's Sons, 1928), VI, p. 556.

²⁵ W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament. (Chicago: The University of Chicago Press., 1952), p. 404.

²⁶ Ibid.

²⁷ Thayer, loc. cit.

and spiritual life, it can be defined as "the place where the entire personal life, in respect both to its states and its utterances, concentrates itself".²⁸

Thirdly, kardia means the middle, center, or inmost part of an object, whether animate or inanimate.²⁹

Usage. Kardia was used rarely in Greek literature until the Septuagint writers employed it extensively and gave it a new force.³⁰ The term was frequently used in the New Testament appearing 158 times.³¹ In every passage, kardia is rendered "heart" in the English Bible.³² There is only one exception to the rule that the word "heart" in the New Testament of the English Bible represents the word kardia in the original text. In Ephesians 6:6, $\psi\upsilon\chi\eta$ (psyche) in the Greek text has been translated "heart" in the English.³³

III. GENERAL SCRIPTURAL MEANINGS OF "HEART"

The Hebrew leb, lebab and the Greek kardia are never used in scripture to refer to animals except in two passages, Job 41:24 and

²⁸Cremer, op. cit., p. 348

²⁹Arndt and Gingrich, op. cit., p. 405

³⁰Cremer, op. cit., p. 345.

³¹Young, op. cit., pp. 468-469.

³²See Appendix F

³³Young, op. cit., p. 469.

Daniel 4:16.³⁴ In a few instances these two terms were employed to indicate the innermost, central, or hidden part of something inanimate.³⁵ For example, Exodus 15:8 states; ". . . the floods stood upright as a heap; the deeps were congealed in the heart of the sea". In all other passages where the terms occur, they refer to man. In a few cases, the usage emphasizes the physical heart of man, not only as a bodily organ but also as the actual center of physical life. Such a usage can be found in Judges 19:5 which states; ". . . strengthen thy heart with a morsel of bread, and afterward ye shall go your way".³⁶ The vast majority of references to "heart", however, have a deeper meaning than just the physical part of man's life. Although it includes the physical sphere of man's existence, "heart" in scripture refers primarily to man's inner life.³⁷ Not only does the term "heart" refer to this life, but it is used to mean the center or core of it. For example, Proverbs 4:23 reads: "Keep thy heart with all diligence; for out of it are the issues of life". In the New Testament, Luke 6:45 states: "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that

³⁴Hermann Cremer, "Heart" in The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls Company, 1909), V, p. 177.

³⁵Cf., Deut. 4:11; Matt. 12:40

³⁶Cf., Gen. 18:5; I Kings 21:7; Psalms 104:15; Acts 14:17.

³⁷Franz Delitzsch, A System of Biblical Psychology (Edinburgh: T. and T. Clark, 1890), p. 293.

which is evil: for out of the abundance of the heart the mouth speaketh".³⁸

Except for a few instances, "heart" in scripture represents "the seat of man's collective agencies, . . . the organ of conscience, of self-knowledge, and, indeed, all knowledge".³⁹

"All the rays of the life of the soul and body converge thither, and again develop themselves thence."⁴⁰ This meaning of "heart" holds unchanged and undisputed priority throughout the whole of Biblical writings.⁴¹

As the innermost life-center of humanity, "heart" in scripture represents the place where all moral conditions are concentrated.⁴²

Because the heart is the central point of the person's life, the work place for the personal appropriation and assimilation of everything spiritual, the moral and religious condition of man lies in the heart. Only what enters the heart possesses moral worth, and only what comes from the heart is a moral product. A man's whole life as an individual, as well as all his separate personal acts, derive their character and moral significance from the quality and contents of the heart, in virtue of the necessary connection which subsists between the center and the periphery.⁴³

Divine approval or disapproval is, therefore, not a matter of outward

³⁸ Cf., I Kings 8:39; Ps. 17:3.

³⁹ J. Laidlaw, "Heart", in James Hastings (ed.), A Dictionary of the Bible (New York: Charles Scribner's Sons, 1909), II, p. 317.

⁴⁰ Delitzsch, op. cit., p. 296. ⁴¹ Laidlaw, loc. cit.

⁴² "Heart", John McClintock and James Strong, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper and Brothers Publishers, 1894), V., p. 115. cf., Delitzsch, op. cit., p. 295; Laidlaw, loc. cit.

⁴³ G. F. Oehler, Theology of the Old Testament (New York: Funk and Wagnalls Pub., 1883), p. 153.

appearances but rather of the condition of the heart.⁴⁴ For example, in I Samuel 16:7 Jehovah said: "Look not on his countenance, nor on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart."⁴⁵ In addition, the scriptural view of the natural wickedness of man emphasizes that the heart, as the center of life, has been contaminated.⁴⁶ "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it"⁴⁷ This being the case, "heart" in scripture is regarded as, "the sphere of divine influence, the starting point of all moral renovation."⁴⁸ On the part of man, the process of salvation begins in the heart.⁴⁹ When man rejects this process and stifles or shuns God's reproof, the action is described as a hardening of the heart.

Further research revealed that although "heart" in the Old and New

⁴⁴"Heart", John M'Clintock, loc. cit.; cf., Delitzsch, loc. cit.,

⁴⁵Cf., I Kings 8:38; Ps. 17:3; Prov. 17:3; Luke 16:15; I Thess. 2:4; I Peter 3:3-4; et. al.

⁴⁶"Heart", John M'Clintock, op. cit., p. 116; cf., Delitzsch, loc. cit.

⁴⁷Cf., Gen. 8:21; Matt. 12:34-35; Matt. 15:17-19; et. al.

⁴⁸Laidlaw, loc. cit.; cf., "Heart", John M'Clintock, loc. cit.

⁴⁹E. g., Ps. 51:10; Ezek. 36:26; Acts 15:9; Rom. 2:15; et. al.

⁵⁰E. g., Exodus 8:32; II Chron. 36:13; Prov. 28:14; Isa. 63:17; Mark 3:5; Rom. 2:5; et. al.

Testaments represents the place where the entire personal life concentrates itself, it was frequently employed to refer to but one aspect of that life. Many times "heart" was used to identify and specify man's capacity for personal thought and meditation only. An Old Testament example of this usage is Deut. 8:5 which reads: "and thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee".⁵¹ In the New Testament, Mary was said to have "kept all these sayings, pondering them in her heart" (Luke 2:19).⁵² In addition, "heart" was frequently used to single out and designate man's volitional capacities. It was said of Daniel that he "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank" (Daniel 1:8). Barnabas exhorted the people of Antioch "that with purpose of heart they should cleave unto the lord" (Acts 11:23).⁵³ Again, the term "heart" was widely used to identify man's emotional capacities. In the book of Proverbs, Solomon mused: "as one that taketh off a garment in cold weather, and as vinegar upon soda, so is he that singeth songs to a heavy heart" (Proverbs 25:20). At the close of His earthly ministry, the Lord Jesus said: "because I have spoken these things unto you,

⁵¹Cf., Deut. 29:41; I Samuel 21:12; I Kings 2:44; Proverbs 8:5; Isa. 6:10, 32:4; et. al.

⁵²Cf., Luke 2:35; Acts 16:14; II Cor. 4:6; Eph. 1:18; et. al.

⁵³Cf., Exodus 35:29; I Kings 8:17; Ecc. 1:13, 8:11; Isa. 10:7; Rom. 6:17, 10:1; I Cor. 7:37; II Cor. 9:7; et. al.

sorrow hath filled your heart" (John 16:6).⁵⁴ The term "heart", therefore, was not only used in scripture to represent the conscious, perfect unity of man's capacity of thought, volition, and emotion, but was often used to specifically designate any one of those capacities.⁵⁵

Finally, the writer discovered that a complete understanding of the scriptural meaning for "heart" could not fully be obtained without defining the relationship of that term to the word, "soul". Two very distinct connections between these terms are evident in both the Old and New Testaments.⁵⁶ First, "heart" and "soul" often appear together in a single passage. The phrase, "with all thy heart and with all thy soul", or similar, was frequently employed by the inspired writers.⁵⁷ Secondly, man's emotional capacity was ascribed just as frequently to the "soul" as to the "heart". In Psalms 42:6 the cry was recorded: "O my God, my soul is cast down within me";⁵⁸ whereas Proverbs 12:25 states that "heaviness in the heart of a man maketh it stoop".⁵⁹

⁵⁴Cf., Deut. 19:6; Psalms 84:2, 109:22; Prov. 12:25; Ecc. 2:20; Isa. 65:14; Jer. 32:40; Acts 2:46, 7:54, 21:13; II Cor. 2:4; James 3:14; et. al.

⁵⁵Delitzsch, op. cit., p. 295.

⁵⁶"Heart", John M'Clintock, op. cit., pp. 114-115.

⁵⁷E.g.; Deut. 6:5; 10:12; 26:16; Joshua 23:14; I Kings 2:4; Jer. 32:41; Matt. 22:37; Acts 4:32; et. al.

⁵⁸Cf.; Ps. 6:3; 86:4; Prov. 3:22; Isa. 61:10; John 12:27; et. al.

⁵⁹Cf., footnote 54.

In scripture, the "soul", as the subject of life, has in "heart" its immediate organ.⁶⁰ To the heart is ascribed the task of concentrating and mediating all the states and activities of the soul. As the physical heart is the central organ for the circulation of the blood, in like manner "everything spiritual, whether belonging to the intellect, moral or pathological sphere, is appropriated and assimilated by man in the heart as a common meeting place, and is again set in circulation from the heart".⁶¹ The heart is therefore presented in the biblical writings as the core of the soul. "The heart is the place in which the process of self-consciousness goes on . . . in which the soul is at home with itself, and is conscious of all its doings."⁶² Therefore, when "heart" and "soul" are bound together in some action, as in the case of loving God with all the heart and with all the soul, rather than being a mere heaping together of synonyms for emphasis, such a reference is the expression of action involving the entire personality.⁶³ In such passages, "heart" is always stated first and "soul" second. "The design is distinctly to teach that the entire, undivided person must share in that which it has to perform with the heart."⁶⁴ When emotions are predicated

⁶⁰ Cremer, Biblical, op. cit., p. 346; cf., Oehler, op. cit., p. 153.

⁶¹ Oehler, op. cit., p. 153. ⁶² Ibid.

⁶³ Cremer, "Heart", op. cit., p. 177; cf., "Heart", John M^cClintock, op. cit., p. 115.

⁶⁴ Cremer, Biblical, op. cit., p. 347.

of the soul, they are understood as something which embraces man's whole personality, but when predicated of the heart, they are understood as a state ruling his inmost being.⁶⁵

IV. SUMMARY

The summary of the information discovered during the general survey of "heart" in the scriptures was as follows:

1. The Hebrew word for "heart" used by the Old Testament writers was the term לֵב (leb), לֵבָב (lebab).
2. The term leb, lebab was found to have three areas of meaning: the heart, as the most interior organ; the center or middle of something; and figuratively, the feelings, the intellect, and the will.
3. The term leb, lebab was used 796 times in the Old Testament and was rendered "heart" in the English Bible 734 times.
4. Generally speaking, the term leb, lebab was translated (kardia) by the Septuagint writers.
5. The Greek word for "heart" used by the New Testament writers was the term καρδία (kardia).
6. The term kardia was found to have four areas of meaning: the heart, as the organ for the circulation of the blood; the seat and center of physical life; the seat and center of spiritual life; and

⁶⁵Oehler, op. cit., p. 154.; cf., "Heart", John M'Clintock, op. cit., p. 115.

the center or inmost part of something.

7. The term kardia was used 158 times by the New Testament writers and was rendered "heart" in the English Bible every time.
8. The term "heart" in scripture was found to refer primarily to man's inner life. It was used to represent the seat of man's collective agencies.
9. The term "heart" in scripture was used to designate the place where all moral conditions of man are concentrated.
10. The term "heart" in scripture was used to represent the conscious, perfect unity of man's capacities of thought, volition, and emotion; and also to specifically designate any one of those capacities.
11. The term "heart" in scripture was used to represent the vital core of the soul, which concentrates and mediates all the states and activities of the soul.

CHAPTER III

NEW TESTAMENT MEANING OF "HEART" WITH REFERENCE TO MAN'S SALVATION FROM SIN

I. INTRODUCTION

Chapter III contains the results of the writer's inductive study of the New Testament passages that describe the salvation possible to man in which the term "heart" was used. In every case the word in the original language was *καρδία* (*kardia*). Young's Analytical Concordance to the Bible was employed to more quickly discover those passages. The grouping and analysis of the references, however, was done using no other source than the English Bible itself. The introduction to Chapter III was expanded to include a brief summary of the differences discovered between the way the Old Testament and New Testament writers used the term "heart".

The writer discovered differences as well as similarities in the way the Old Testament and New Testament writers used the term "heart". Although it was a prominent term, "heart" was less frequently used by the New Testament writers than by those of the Old Testament.¹ Research revealed two significant reasons for this. In the Old Testament, the

¹ Hermann Cremer, Biblical-Theological Lexicon of the New Testament (Edinburgh: T. and T. Clark, 1896), p. 345.

heart, not the head, brain, or mind, was designated as the organ of knowing.² The only exceptions to this rule are six verses in the book of Daniel.³ Attributing thought life to the heart, as Oehler pointed out, was the practice of the entire ancient world. Such a widespread practice undoubtedly was a contributing reason for knowledge being attributed to the "heart" in the Old Testament.⁴ The New Testament writers, however, employed the Greek habit of distinguishing the rational capacity of man from his other capabilities.⁵ In addition to those instances referred to in Chapter II in which "heart" was used to single out and designate man's capacity of thought, the Greek writers identified that capacity fifty-two times by Greek words other than kardia.⁶ The terms most frequently used were διάνοια (dianoia) and νοῦς (nous), which were translated "mind" in the English Bible.⁷ Although the word "mind" appears thirty-nine times in the English translation of the Old Testament,⁸ in thirty-one instances, the original term used was either לֵב (leb), לֵבָב (lebab), the Hebrew

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J. Laidlaw, "Heart", in James Hastings (ed.), A Dictionary of the Bible (New York: Charles Scribners Sons, 1909), II, p. 318.

³Daniel 2:28, 4:2, 4:7, 4:10, 7:1, and 7:15.

⁴G. F. Oehler, Theology of the Old Testament (New York: Funk and Wagnalls Publishing Company, 1883) p. 156.

⁵Laidlaw, loc. cit.

⁶Robert Young, Analytical Concordance to the Bible (New York: Funk and Wagnalls Publishing Company, 1924), p. 662.

⁷Ibid. ⁸Ibid., pp. 661-662.

word for "heart", or נֶפֶשׁ (nephesh), the Hebrew word for "soul".⁹

Another significant reason discovered for "heart" appearing less often in the New Testament than in the Old was that the Greek writers more frequently employed the reflexive personal pronouns.¹⁰ For example, in Matthew 9:3 the statement was made that "certain of the scribes said within themselves, this man blasphemeth", whereas in Esther 6:6, "Haman said in his heart, to whom would the king delight to do honor more than to myself".¹¹

II. MEANING OF "HEART" IN NEW TESTAMENT PASSAGES REGARDING MAN'S SALVATION

The inductive study of the described New Testament passages resulted in six factors which indicated the meaning and degree of importance of the term "heart" in describing the salvation made possible to man by God. First of all, the New Testament writers presented man's relationship to God as basically a heart relationship. Twenty-two passages were found which specifically indicated that man's relationship to God is solely dependent upon and a result of the condition of his heart.¹² This fact was clearly proclaimed by the Lord Jesus Christ Himself. In one conversation with certain Pharisees He

⁹Ibid. ¹⁰Cremer, loc. cit.

¹¹Cf.; Matt. 16:7-8; 21:25; 21:28; II Cor. 2:1; Exodus 4:14; Deut. 7:17; 8:17; Ps. 36:1; et. al.

¹²See Appendix G.

stated, ". . . ye are they which justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted in the sight of men is an abomination in the sight of God" (Luke 16:15). In the discourse commonly known as the Sermon on the Mount, Jesus declared, "But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Again in Luke 6:45 He said, "The good man out of the treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh". This emphasis was not limited to the four gospels, but was found throughout the New Testament. For example, an equally definite confirmation from a book other than the gospels was John's declaration, "Hereby shall we know that we are of the truth, and shall assure our heart before him: because if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved if our heart condemn us not, we have boldness toward God." (I John 3:19-20). The investigator noticed that in all twenty-two New Testament passages where this emphasis was made, "heart" was used to designate the conscious, perfect, unity of all man's capacities, and not to single out any one capacity. Reference was definitely being made to the seat of man's collective agencies, indeed, to man himself in the deepest sense. The fact that the New Testament writers presented man's relationship to God as being based upon the condition of the vital

core of his personal energies was very significant to the investigator. With "heart" thus being so crucial, the writer was no longer in doubt concerning the reason that word has been and is of such prominence in the terminology of the Christian faith. Regardless of the accuracy of the meaning intended, its frequent appearance in the songs, sermons, prayers, and literature of the faith was quite understandable to the investigator. In addition, he was somewhat disturbed by the lack of emphasis at this point on the part of the scholars investigated in Chapter II. Although they were quite detailed in their contributions, the majority of them failed to stress in a definite way the importance of "heart" in its most comprehensive meaning in the relationship of man to God. Secondly, man's failure or refusal to respond to God's gracious salvation was presented in the New Testament as a rejection from the heart. Although this fact was noted in Chapter II as a result of the general scriptural survey concerning the term "heart", nevertheless, the writer discovered it inductively in his more concentrated analysis of the New Testament. Sixteen passages were found, of which eight were references to Old Testament statements, that stressed the rejection of salvation as being an action of the heart.¹³ For example, in Acts 7:51, Stephen cried, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." Again, in Romans 2:5, the Apostle Paul declared, "But after

¹³See Appendix H.

thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God." The writer found that "heart" was used in these sixteen passages also to designate the center of personal life, rather than to specify any one area of that life. To the New Testament writers, the man who rejects God's saving grace does so from the vital point of concentration of his complex being. Any doctrine of soteriology based upon the New Testament must begin with man antagonistic to God from the very focus of his personal life.

Thirdly, the writer found that the initial operations in the salvation process are directed at the "heart". This, again, was a fact discovered in the research of Chapter II and also inductively by the investigator in his examination of the New Testament. Eleven definite statements were found which clearly expressed this truth.¹⁴ One very explicit passage states, "Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6). Similarly, II Peter 1:19 states that the "day-star" would arise in men's hearts. The Lord Jesus indicated that the "word of the kingdom" was sown first in the hearts of the unsaved.¹⁵ One convert in the Acts of the Apostles was referred to as "a certain woman . . . whose heart the lord opened to give heed

¹⁴See Appendix I.

¹⁵Matthew 13:19.

unto the things which were spoken by Paul" (Acts 16:14). Then, in Romans 6:17, Paul stated, "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered." This emphasis, which again used "heart" exclusively to mean the conscious, perfect, unity of all man's capacities, further verified to the writer the conclusion of scholars investigated in Chapter II that in the heart is the concentration of all moral conditions. The inspired writers presented the focal point of man's collective agencies as being the place of reception of that which improves the moral aspect of personal life. To the heart, understood in its deepest biblical meaning, was attributed the reception of the word of God and the initial operations of grace. It is the sphere of divine influence in the beginning stages of man's salvation.

Not only is the initial presentation of the gospel directed to the "heart", but, fourthly, it is the "heart" which accepts that gospel. The New Testament writers stated that the believing of the gospel of salvation is an act of man's heart.¹⁶ For example, the conversation between Philip and the eunuch of Ethiopia in Acts made such a designation: ". . . and the eunuch said, Behold, here is water: what doth hinder me to be baptized? and Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus

¹⁶ See Appendix J.

Christ is the Son of God" (Acts 8:36-37).¹⁷ Again, in Romans 10:8-10

the declaration was made:

. . . the word is nigh thee, in thy mouth, and in thy heart: that is the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

In the verses analyzed in this area, the authors of the New Testament again used "heart" to mean the focal point of personal life. Man appropriates and accepts the truth of salvation from the core of his being, where all his various capacities coincide. Had the New Testament writers wanted to designate the capacity of thought only, there were ample Greek words other than kardia at their disposal, such as dianoia and nous. These words they freely used elsewhere to specify man's mind. Man, therefore, not only rejects but also embraces the gospel from that starting point from which all the manifestations of personal life begin, the heart. This, to the writer, was of great significance. No doctrine of soteriology based upon the New Testament would be accurate if it overlooked this scriptural truth. The writer was, in addition, greatly disturbed by the failure on the part of the scholars investigated in Chapter II to accent this truth. He would list believing the gospel as one of the primary functions of the "heart". The investigator also noted that the inspired writers did not feel the need of distinguishing

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These verses, which appear in the King James version of the Holy Bible, are included in the margin only of the American Standard version.

between believing with the heart and believing with the mind. Apparently they did not anticipate any ambiguity at this point, and, indeed, they needed not. When "heart" is understood as the man himself in the deepest sense, then the act of believing with the heart includes the function of the mind, and obviously much more than that. The research of Chapter II revealed that both the Old Testament and New Testament writers were able to discuss separately and distinctly man's intellect, man's will, and man's emotions without being hindered by the fact all three are dependent upon the functioning of the brain. In a similar manner, the New Testament writers spoke of believing with the heart, the core of personal life, as being something more than believing with the mind, one of the capacities of personal life. On the basis of the more comprehensive biblical meaning of "heart", the faith which saves is therefore more than an intellectual ascent of the mind to truth, just as it is more than a volitional act or an emotional expression, yet it includes all of these.

Fifth, the investigator found that the authors of the New Testament considered the process of continuing in the Christian faith to be a matter of the "heart". Seventeen passages were discovered which emphasized that the activity and attitude of the heart of man were primary in normal Christian development.¹⁸ The New Testament writers indicated that, as those who received the grace of God in conversion

¹⁸See Appendix K.

continued in the faith, the peace, comfort, and direction of God would come to their hearts. For example, II Thessalonians 3:16-17 states, "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."¹⁹ In addition, Christians were instructed to sing, worship, serve, and love from the heart.²⁰ Other exhortations were given to challenge believers to strive for a pure and holy heart.²¹ Some Christians were referred to as possessing a pure heart.²² The inspired writers were specific in their declarations that Christian growth and development involves man's heart. In all such declarations, "heart" was used in its most comprehensive meaning. It was evident to the writer that the seat of man's collective agencies is also the seat of God's redemptive activities, both the initial operations of the salvation process and the continual guidance and development of the believer.

Finally, the inductive research of the New Testament revealed that a distinct feature of the salvation possible to man is the abiding presence of the Holy Spirit in the heart. The passages which stated this truth were not numerous, but they were clear and definite.²³

¹⁹Cf., Phil. 4:7; Col. 3:15; II Thes. 3:5; James 5:8.

²⁰E. g., Col. 3:16, 22; I Peter 1:22; 3:4-5, 15.

²¹E. g., I Thes. 3:13; II Timothy 1:5; James 4:8; Hebrews 10:22-23.

²²E. g., Acts 15:9; II Timothy 2:22. ²³See Appendix L.

In Romans 5:5 Paul said, ". . . the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." When writing to the church at Corinth, he declared, "Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts" (II Corinthians 1:21-22). Again, in Galatians 4:6 Paul stated, ". . . because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba, Father." In harmony with all the other New Testament passages investigated, heart in these verses designated the center of man's personal life, rather than any specific capacity of man. The place where the process of self-consciousness is carried out is also, for the Christian, the dwelling place of the Spirit of God. This somewhat unique reference concerning the heart was also overlooked by the majority of the scholars reviewed in the research of Chapter II. Nevertheless, the abiding of the Holy Spirit in the heart of man is a scriptural truth that requires consideration, both in the study of the term "heart" and in the presentation of the salvation process.

The necessity of analyzing the distinction between "heart" and "soul" in Chapter II prompted the writer to be alert during his inductive research in the New Testament for clarity and definiteness on the part of the inspired writers regarding those two terms. In no instance did the verses investigated contain the phrase, "with all the heart and with all the soul," or a similar phrase. In addition, in none of the six areas discovered did the New Testament authors use "heart" and

"soul" interchangeably, as both those of the Old and New Testaments did concerning man's emotional capacity. To the writer, in each passage analyzed the emphasis was upon the inmost center of man's personality rather than upon the personality as a whole. He was convinced that the New Testament authors intended to designate the core of the soul, the heart, rather than the soul in general.

III. SUMMARY

The results of the writer's inductive study of the New Testament regarding the meaning of the term "heart" in passages which describe the salvation possible to man were as follows:

1. The New Testament writers used the term "heart" in passages describing man's salvation in its most comprehensive meaning as the seat and center of personal life, the focal point of all personal capacities and of all moral conditions.
2. In no instance was the term "heart" used to single out and designate man's intellectual capacity, volitional capacity, or emotional capacity. "Heart" was consistently used to designate the conscious, perfect unity of all man's capacities.
3. The New Testament writers presented man's relationship to God as being a "heart" relationship. Man's acceptance to God was shown to be dependent upon and a result of the condition of his "heart".
4. The New Testament writers presented man's failure or refusal to

respond to God's gracious salvation as a rejection from the "heart".

5. The New Testament writers indicated that the initial operations in the salvation process are directed at man's "heart".
6. The New Testament writers presented the fact that man accepts the gospel with his "heart". Man embraces and believes the truth of salvation from the core of his being.
7. The New Testament writers presented the process of continuing in the Christian faith as being a matter of the "heart". The seat of man's collective agencies was shown to be the seat of God's activities in the continual guidance and development of the believer.
8. The New Testament writers presented the fact that one distinct feature of the salvation process was the abiding presence of the Holy Spirit in the "heart" of man.
9. In the passages investigated, the New Testament writers made definite reference by the term "heart" to the core of the "soul" rather than to the "soul".

CHAPTER IV

MEANING OF "HEART" IN CALVINISTIC AND WESLEYAN-ARMINIAN DOCTRINES OF SOTERIOLOGY

I. INTRODUCTION

On the basis of the information discovered in Chapters II and III, the investigator analyzed the Calvinistic and Wesleyan-Arminian doctrines of soteriology as set forth by the leading scholars of those two theological positions. Chapter IV contains the results of that analysis. The method of procedure employed was simply to examine the available writings of noted theologians in each group concerning the salvation possible to man. The introduction to Chapter IV was expanded to include a brief comparison of the soteriological views of the two persuasions.

Soteriology deals with the communication of the blessings of salvation to the sinner and his restoration to divine favor and to a life in intimate communion with God. It presupposes knowledge of God as the all-sufficient source of the life, the strength, and the happiness of mankind, and of man's utter dependence upon Him for the present and the future.¹

Although both the Calvinists and Wesleyan-Arminians are within the framework of conservative evangelical Christianity, the writer was aware of the rediscovered marked and distinct differences between

¹L. Berkhof, Systematic Theology (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949), p. 415.

their views concerning the communication of the blessing of salvation to sinners. Those differences can most readily be seen by comparing the ordo salutis, order of salvation, of the two positions. The standard order of salvation in the Calvinistic doctrine of soteriology was found to be: (1) vocation (2) regeneration (3) conversion (repentance and faith) (4) justification (5) adoption and (6) sanctification.² The Wesleyan-Arminian order of salvation, however, was found to be: (1) vocation (2) conversion (repentance and faith) (3) justification (4) regeneration (5) adoption and (6) sanctification.³ It was not the writer's purpose to set forth a presentation of all the reasons for the differences in the two views concerning the salvation possible to man. Such a task would have involved a detailed comparison of the basic concepts and presuppositions of Calvinistic and Wesleyan-Arminian theology, and not merely of the area of soteriology. One reason for the differences, however, was apparent. In the Calvinistic view of soteriology, man is totally passive and in no way cooperates in his salvation until after he is regenerated.⁴ By regeneration, he is

²William G. T. Shedd, Dogmatic Theology (Grand Rapids, Michigan: Zondervan Publishing House, [n.d.]), II, pp. 355-590. cf., Charles Hodge, Systematic Theology (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1946), II, p. 639-III, p. 252.

³William Burt Pope, A Compendium of Christian Theology (New York: Phillips and Hunt, [n.d.]), II, p. 32-III, p. 148. cf., H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1946), II, pp. 334-517.

⁴Shedd, op. cit., p. 491. cf., Berkhof, op. cit., p. 461.

enabled to exercise repentance and faith.⁵ Wesleyan-Arminian theologians, however, believe that throughout the process of salvation "the grace of God and the human will are co-operant, but not on equal terms. Grace has the pre-eminence".⁶ In the Wesleyan-Arminian view, repentance and faith on the part of man are the conditions for justification.⁷

II. MEANING OF "HEART" IN THE CALVINISTIC DOCTRINE OF SOTERIOLOGY

The writer's method of selecting the Calvinistic scholars to analyze was by no means arbitrary. Great care was exercised to insure a fair and comprehensive examination of Calvinistic thought on the subject of "heart" in the doctrine of soteriology. The writer was disturbed to find, however, that, in the writings available for analysis, many of the well-known scholars of Calvinism gave no consideration at all to that subject. One such noted scholar was William G. T. Shedd (1820-1894). Shedd, a Presbyterian, taught both at Auburn Theological Seminary and Andover Theological Seminary, but is best known for his work at Union Theological Seminary. He was professor

⁵Hodge, op. cit., III, p. 491. cf., Berkhof, op. cit., p. 483.

⁶Pope, op. cit., II, p. 364.

⁷John Miley, Systematic Theology (New York: Hunt & Eaton, 1894), II, p. 323. cf., Pope, op. cit., II, p. 371.

of biblical literature at Union from 1863 to 1874, and then professor of systematic theology from 1874 to 1890. His theological views were clearly expressed in his three-volume work entitled, Dogmatic Theology, published in 1887.⁸ In his discussion on soteriology, Shedd made no emphasis at all concerning the scriptural term "heart". Another outstanding Calvinistic scholar who did not emphasize the term "heart" was J. Gresham Machen (1881-1937). Mr. Machen taught New Testament literature and exegesis at Princeton Theological Seminary from 1916 to 1929. In 1929 he led in the founding of Westminster Theological Seminary, where again he taught New Testament Greek until his death in 1937.⁹ Although he did not produce a systematic presentation of his theology, his work, The Christian View of Man, was published in 1937. In that comprehensive analysis of man, no mention was made of the "heart", either in the presentation of man as a created and a lost and ruined being, or in the presentation of man's possible salvation through grace. Lewis Sperry Chafer (1871-1952) was another noted Calvinist who did not regard the term "heart" as a vital point of consideration in his doctrine of soteriology. Chafer was the founder and first president of Dallas Theological Seminary. Volume Three of his eight volume work, Systematic Theology, contains his

⁸"Shedd, William Greenough Thayer", in The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls Company, 1911), X, pp. 388-389.

⁹"Machen, John Gresham", in Twentieth Century Encyclopedia of Religious Knowledge (Grand Rapids, Michigan: Baker Book House, 1955), II, p. 691.

presentation of the salvation possible to man. No emphasis at all was made in that volume concerning the term "heart". In volume seven of that set, entitled Doctrinal Summarization, Chafer did make one brief remark about that term. He said:

Like soul and spirit, heart is a Biblical term which may represent the individual. The meaning of this term has never fully been defined. This can be done only by a complete induction of Scripture bearing upon the subject.¹⁰

The writer did not consider the fact that Chafer made that statement to be, in any way, justification for his not attempting to determine the meaning and significance of the scriptural term, "heart". In addition to this disregard of the term "heart" in soteriology by noted Calvinistic scholars, the writer was disturbed by a lack of emphasis placed upon it by the authors of the Westminster Confession of Faith, a monumental creed of historic Calvinism produced in 1647. The term "heart" appears only twice in the section regarding man's salvation, both instances being merely scriptural phraseology.¹¹

The Calvinistic theologians investigated who used the term "heart" in their doctrines of soteriology were Charles Hodge, Henry B. Smith, Louis Berkhof, and Henry Clarence Thiessen.

¹⁰ Lewis Sperey Chafer, Systematic Theology (Dallas, Texas: Dallas Seminary Press, 1948), VII, pp. 185-186.

¹¹ "The Westminster Confession of Faith", Philip Schaff, The Creeds of Christendom (New York: Harper and Brothers, 1919), III, pp. 624, 630.

Charles Hodge (1797-1878). Charles Hodge was one of the chief exponents of the theology of Princeton Seminary, founded in 1812. Princeton Theology, at the time of Hodge, was said to be "a scholarly, logical, luminous, and warmhearted reproduction of the Calvinism of the seventeenth century as laid down in the Westminster standards of 1647, and revised in America".¹² Hodge set forth his views of this Calvinism in his Systematic Theology, a three-volume work finished in 1874.

In his soteriological views, Charles Hodge made the most extensive use of the term "heart" during his explanation of regeneration. He stressed that regeneration did not consist in a change in any one faculty of the soul, but rather in the soul in its entirety, or the heart.¹³ He then elaborated on the term "heart" by adding:

In the multitude of cases, and in all cases where regeneration is spoken of, it means the whole soul; that is, it includes the intellect, will, and the conscience as well as the affections. . . . In scriptural language, therefore, a new "heart" does not simply mean a new state of feeling, but a radical change in the state of the whole soul.¹⁴

In a later discussion on regeneration Hodge again emphasized his belief that "the heart in scripture is that which thinks, feels, wills, and acts. It is the soul; the self. A new heart is, therefore, a new self, a new man".¹⁵ To Charles Hodge, in his views on soteriology,

¹²J. H. Neve, A History of Christian Thought (Philadelphia, Pennsylvania: The Muhlenberg Press. 1946), II, p. 291.

¹³Hodge, op. cit., III, p. 15.

¹⁴Ibid., III, p. 16. ¹⁵Ibid., III, p. 35.

"heart" and "soul" were synonyms. Of itself, such an interpretation is, of course, nonscriptural, because it forfeits a distinction which the biblical writers were careful to maintain. The degree of error, if any, that came into Hodge's soteriological views by that interpretation could only be determined by comparing the way he actually used "heart" with the data discovered in Chapters II and III. Unfortunately, Hodge rarely used the term "heart" in any discussion on salvation other than regeneration. Throughout his system of soteriology, he almost exclusively employed the term "soul" rather than "heart". For example, saving faith was, to him, the first conscious exercise of the renewed "soul".¹⁶ Again, the progressive work by the Holy Spirit in sanctification was viewed as an operation on the "soul".¹⁷ Therefore, the only way to thoroughly analyze the accuracy of Hodge's soteriology on the basis of his meaning of "heart" would be to survey his usages of "soul" in the light of New Testament data about both "heart" and "soul" in passages referring to man's salvation. If the scriptural meanings for both terms in such passages were complied with by Hodge's usage of the one term, "soul", then the distinction which the inspired writers carefully maintained was not forfeited. Such a study was outside the limits of the investigator's research.

The writer considered Hodge's approach to the term "heart" in the doctrine of soteriology quite unsatisfactory. To relegate into

¹⁶ Ibid., II, p. 68. ¹⁷ Ibid., III, p. 220.

retirement a term that was so frequently and prominently used by the New Testament writers regarding salvation was, to the investigator, an inadequate and unscholarly approach, even if no error were incurred.

Henry B. Smith (1815-1877). Henry B. Smith taught both history and systematic theology at Union Theological Seminary in New York. According to the historian, J. H. Neve, Smith was perhaps the most outstanding theologian of the Calvinistic viewpoint known to New School Theology. This theology was a mediating position between the Calvinism of Princeton Theology and of New England Congregationalism.¹⁸ Smith's System of Christian Theology was first edited in 1884.

As in the case of Charles Hodge, the prominent word in Smith's soteriology was "soul" rather than "heart". He frequently referred to the soul as the arena of activity in the redemptive process, and was careful in each instance to declare that its faculties were the intellect, the emotions, and the will.¹⁹ To Smith, the "heart" was a scriptural term for but one of those faculties, the emotions. In his soteriological views, he used the term "heart" as a synonym for man's feelings or emotional capacity. "Regeneration", he said, "does not have to do with the heart, to the exclusion of the will and the other powers of man. It is not merely the sensibilities".²⁰ Again,

¹⁸ J. H. Neve, op. cit., p. 293.

¹⁹ Henry B. Smith, System of Christian Theology (New York: A. C. Armstrong and Son, 1884), p. 516. cf., pp. 519, 541, 557, 562, et. al.

²⁰ Ibid., p. 561.

when discussing the subject of sanctification, Smith stated that the whole person was involved, "intellect, heart, will, and the body."²¹ Such an interpretation of "heart" in reference to man's salvation from sin is not scriptural. Although there are passages in the Bible where the term was used to specify and designate man's emotional capacity, that practice was never used by the New Testament writers in verses referring to salvation. The research of Chapter III revealed that in every such passage, the term was used to mean the conscious, perfect, unity of all man's capacities.

It was evident to the writer that Henry Smith had failed to grasp the significance and the true meaning of the term "heart" with reference to man's deliverance from sin. In his soteriological views, Smith seemed to bestow upon "soul" much of the importance that the inspired writers gave to "heart". The writer noticed, however, that Mr. Smith did not consistently employ "soul" as the center of activity of all the stages of the salvation process, as did the New Testament writers with "heart". Repentance, for example, was, to Smith, an intellectual, action, a changing of the mind;²² and sanctification affected the body as well as the soul.²³ The writer could only conclude that, so far as the usage of the term "heart" in his presentation of the salvation possible to man, Smith's soteriology was not according to the Scriptures.

²¹Ibid., p. 576.

²²Ibid., pp. 557, 572.

²³Ibid., p. 576.

Louis Berkhof (1873-1957). Louis Berkhof, a more recent Calvinistic scholar, was born in Emmens, Netherlands. He studied at Calvin College and Seminary, Princeton Theological Seminary, and the Divinity School of the University of Chicago. Berkhof taught exegetical theology at Calvin Theological Seminary from 1914 to 1926; dogmatic theology, from 1926 to 1944; and was president there from 1931 to 1944. His Systematic Theology was first printed in 1938.²⁴

Berkhof defined "heart" as "the central organ of the soul, out of which are the issues of life."²⁵ He employed the term in two areas of his views on soteriology. Regeneration, he said, ". . . affects the heart, understood in the scriptural sense of the word, that is, as the central and all controlling organ of the soul."²⁶ He later stated that regeneration consists in "a radical change of the governing disposition of the soul. . . . This change affects the whole man: the intellect, the will, and the feelings or emotions."²⁷ Concerning saving faith, Berkhof concluded that "it is quite evident that the seat of faith cannot be placed in the intellect, nor in the feelings, nor in the will exclusively, but in the heart, as the central organ of man's spiritual being."²⁸ Mr. Berkhof's view of "heart" in those two areas of soteriology was in harmony with the data discovered in Chapter III.

²⁴"Berkhof, Louis", in Twentieth Century, op. cit., I, p. 128.

²⁵L. Berkhof, Systematic Theology (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949), p. 133.

²⁶Ibid., p. 468. ²⁷Ibid. ²⁸Ibid., p. 505.

The writer noticed, however, that Berkhof referred to the "heart" as an organ, as did a few of the scholars investigated in Chapter II. "Heart" in its most comprehensive scriptural meaning is the seat and fountain of all personal life, or man himself in the deepest sense. Only in a very figurative way can this "heart" be said to be an organ.

Louis Berkhof did not use the word "heart" in his other areas of discussion concerning man's salvation. In those areas, the operations of God's grace were said to be directed to the mind or understanding, the soul, and the body. To what extent the conscious, perfect unity of all man's capacities was involved in those operations, the writer was unable to determine. Since the New Testament writers used "heart" as a vital term throughout the salvation process, the investigator was disturbed by Berkhof's failure to do likewise.

Henry Clarence Thiessen (1883-1947). Henry Clarence Thiessen was another recent Calvinistic theologian. He was chairman of the faculty of the Graduate School, Wheaton College, Wheaton, Illinois. Thiessen died while engaged in the task of writing his Introductory Lectures in Systematic Theology. The book was completed by John Caldwell Thiessen and published in 1949.

"The term heart in Scripture," Thiessen said, "means the soul, the self. It is that which thinks, feels, wills, and acts."²⁹ In

²⁹ Henry Clarence Thiessen, Introductory Lectures in Systematic Theology (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1952), p. 367.

his presentation of the Calvinistic doctrine of soteriology, he, like Charles Hodge, used "heart" and "soul" as synonyms. Like Louis Berkhof, however, Thiessen made use of the term "heart" only in his discussions concerning regeneration and faith. In those areas "heart" and "soul" were used interchangeably.³⁰ His other discussions regarding man's salvation did not contain the word "heart". The writer did notice, however, that, to Henry Thiessen, "repentance is essentially a change of mind, taking the word in a broad sense. It has . . . three aspects, and intellectual, an emotional, and a volitional aspect."³¹ There was a sense in which Thiessen used "heart", "soul", "self", and "mind" as synonyms in his soteriological views.

The writer's evaluation of Mr. Thiessen's views of "heart" in the doctrine of soteriology was similar to his conclusions regarding the views of Hodge and Berkhof. Although the term "mind" was outside the scope of the investigation, research had revealed that to use the term "soul" as a synonym for "heart" is to forfeit certain distinctions which the inspired writers were careful to maintain. The general survey of the term "heart" in Scripture revealed that it is the core of the soul and, only in a very limited way, were the two terms ever used synonymously. To emphasize "heart" in some areas of soteriology and not in others is contrary to the New Testament approach of making that term central in all the operations of salvation.

³⁰ Ibid., pp. 356, 367, et. al.

³¹ Ibid., p. 353.

III. MEANING OF "HEART" IN THE WESLEYAN-ARMINIAN DOCTRINE OF SOTERIOLOGY

In analyzing the soteriological views of Wesleyan-Arminians, the writer again was neither random nor arbitrary in his selection of the scholars to investigate. Care was purposely taken to insure a comprehensive view of that theological position regarding the meaning of "heart" with respect to man's salvation. The writer began by surveying the works of John Wesley, and then examined scholars dating from that period on up to the present. Only one theologian was investigated who made no emphasis upon "heart" in his soteriological views. John Miley (1810-1895), a noted Wesleyan-Arminian scholar who taught at Drew Theological Seminary, rarely used the term when explaining man's salvation in his two-volume work entitled, Systematic Theology.

The Wesleyan-Arminian theologians investigated who used the term "heart" in their soteriological views were John Wesley, Richard Watson, William Burt Pope, and H. Orton Wiley.

John Wesley (1703-1791). John Wesley, the great English theologian, itinerant preacher, and church organizer of the eighteenth century received his training at Christ Church College, Oxford, and Lincoln College, Oxford. The inheritance which this noted Christian left to later generations has been cited as two-fold.

Fundamentally, it was a body of doctrine concerning Christian experience and conduct, derived from close and continuous biblical study, and tested afresh in the laboratory of daily life. Secondly,

it was a new religious organization, founded and developed to broadcast this teaching.³²

Wesley, a prolific writer, did not record his theological views in any one systematic presentation. To discover Mr. Wesley's interpretation and usage of "heart", the writer perused a set of fourteen volumes recently printed by the Zondervan Publishing House entitled, The Works of John Wesley. This set includes all sermons, letters, and other writings of John Wesley.

Throughout his investigation, the writer discovered no one who used the term "heart" more frequently or more prominently than did John Wesley. Wesley used the term to mean the center or core of man's personal life. For example, while discussing the doctrine of original sin, he stated that men were so depraved that:

Not barely the works of their hands, or of the works of their tongue, but "every imagination of their hearts was evil." The contagion had spread itself through the inner man; had tainted the seat of their principles, and the source of their actions.³³

Again, when writing on the theme, the deceitfulness of the human heart, Wesley concluded, "In considering this, we have no need to refer to any particular sins; (these are no more than the leaves, or, at most, the fruits, which spring from evil trees;) but rather to the general root of all."³⁴

³² Henry Carter, The Methodist Heritage (New York: Abingdon-Cokesbury Press, 1951), pp. 130-131.

³³ The Works of John Wesley (Grand Rapids, Michigan: Zondervan Publishing House, [n.d.]), IX, pp. 196-197.

³⁴ Ibid., VII, p. 337.

"Heart" was one of the principal terms of Wesley's soteriological views. To him, man's relationship to God was based upon the condition of his "heart". Indeed, he referred to the Christian faith as "a religion of the heart."³⁵ In a personal testimony regarding his own salvation, Wesley related, "I saw, that giving even all my life to God (supposing it possible to do this, and go on further) would profit me nothing unless I gave my heart, yea, all my heart to him."³⁶ His views concerning the relationship to God of those who embraced his doctrinal position were in harmony with that personal testimony. A Methodist, he said:

Is one who loves the Lord his God with all his heart. . . . God is the joy of his heart. . . . Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the grounds of his heart to him who ordereth it for good.³⁷

Wesley's doctrinal beliefs concerning the actual process of man's salvation also stressed the importance of man's "heart". For example, the initial operations of salvation were, to him, wrought by the Holy Spirit in the "heart" of man.³⁸ Again, when a person responded to God's saving grace, the result was, according to Wesley, a breaking of the hardness of the "heart".³⁹ Still further, Christian growth and development was primarily a matter of the "heart". Wesley believed that God's plan was to "save his people from their sins, not only from outward sins, but from the sins of the heart."⁴⁰ After having outward sins

³⁵Ibid., XI, p. 366.

³⁶Ibid., XI, pp. 366-367.

³⁷Ibid., XI, p. 371.

³⁸Ibid., VII, p. 351.

³⁹Ibid.

⁴⁰Ibid., XI, p. 277.

forgiven, believers, according to Wesley, were to have their "hearts" purified from sin by faith in Christ.⁴¹ He felt that all Christians should "go on to perfection."⁴² By perfection, Mr. Wesley meant "holiness of life, arising from holiness of heart."⁴³

Although the writer's approach to the fourteen-volume set, The Works of John Wesley, was that of a survey rather than a detailed analysis, he was convinced that enough information was compiled to clearly identify Wesley's meaning of "heart" in the doctrine of soteriology. In no instance did the writer find a discrepancy between Wesley's views and the data discovered in Chapter III. Rather, the investigator was impressed by the obvious similarities in the definition of and emphasis upon the term "heart". As did the New Testament writers, John Wesley viewed the center of man's personality as the center of all God's redeeming activity.

Richard Watson (1781-1833). Richard Watson, an English Methodist, was a noted scholar of Wesleyan-Arminianism. He preached his first sermon in 1796, five years after John Wesley died, and was soon recognized as an outstanding pulpit speaker. His Theological Institutes were first edited in 1829.⁴⁴

The writer's analysis of Watson's Institutes revealed that he made frequent use of "heart" in his discussion of soteriology. Watson's

⁴¹Ibid. ⁴²Ibid., p. 414. ⁴³Ibid.

⁴⁴"Watson, Richard", The New Schaff, op. cit., XII, pp. 277-278.

interpretation of "heart", however, had to be obtained by analyzing his usage of that term, for no stated definition was discovered. In viewing the steps of man's salvation, Watson said that repentance springs from the "belief in the doctrine of the Gospel, touching our sinful and lost condition, which is wrought in the heart by the Spirit of God."⁴⁵ That he considered repentance to be a work in the "heart" was even more forcefully brought out when he declared that "that deep and serious conviction for sin, the power to desire deliverance from it, the power to pray, the struggle against the corruptions of an unregenerate heart, are all proofs of a work of God in the heart."⁴⁶ Concerning saving faith, he said, "That faith by which we are justified is not a mere assent to the doctrines of the Gospel, which leaves the heart unmoved and unaffected by a sense of the evil and danger of sin, and the desire of salvation."⁴⁷ Rather, he concluded, "It is a hearty concurrence with this plan of salvation, which implies a renunciation of every other refuge and an actual trust in the Saviour, and personal apprehension of his merits."⁴⁸ To Watson, repentance and faith lead to regeneration, and actual moral change in the "heart" of man which renews his nature and gives him dominion over sin.⁴⁹ Finally, by sanctification "can only be meant our complete deliverance from all

⁴⁵Richard Watson, Theological Institutes (New York: Phillips and Hunt, 1850), II, p. 245.

⁴⁶Ibid., p. 268. ⁴⁷Ibid., p. 245.

⁴⁸Ibid. ⁴⁹Ibid., p. 268.

spiritual pollution, all inward depravation of the heart, as well as that which, expressing itself outwardly by the indulgence of the senses, is called 'filthiness of the flesh'.⁵⁰ In an earlier discussion Watson had concluded that in the regeneration state "the former corruptions of the heart may remain and strive for mastery."⁵¹

From the way in which Mr. Watson used the term "heart" in his views regarding man's salvation, the writer was convinced that reference was being made to the seat of man's personal life rather than to any specific capacity. With this being an accurate analysis, the writer found nothing in Watson's handling of "heart" that contrasted with the findings of Chapter III. By using "heart" in its deepest meaning as a vital and essential term in every phase of his doctrine of soteriology, Watson was very much in harmony with the New Testament.

William Burt Pope (1822-1903). William Burt Pope, an English Methodist, was an outstanding Wesleyan-Arminian theologian. He studied theology at Richmond College in England. After serving as a Methodist pastor for over twenty years, in 1867 he became professor of theology at Didsbury College, Manchester.⁵² His three-volume work entitled, A Compendium of Christian Theology, was first published in 1875.

William Burt Pope made extensive use of the term "heart" in presenting his views on soteriology. He also made frequent references

⁵⁰ Ibid., p. 450.

⁵¹ Ibid., p. 269.

⁵² "Pope, William Burt", The New Schaff, op. cit., IX, p. 133.

to New Testament passages which included that term as well as an emphasis on man's salvation. Pope interpreted "heart" to mean the center of human personality in all its aspects.⁵³ He defined repentance as "a broken and a contrite heart; the heart being the inmost personality and not the sensibilities only, nor the judgment only, nor only the will."⁵⁴ Faith, to him, ". . . is not an assent of the understanding merely, nor a feeling merely of the sensibilities, nor an act of the will, but belongs to the centre [sic] of human personality, to the heart."⁵⁵ Again, concerning regeneration, Pope said, "The heart is the man, the self, and the promise is, 'a new heart also will I give you'."⁵⁶ Finally, Pope was very dependent upon the term "heart" in his discussion of sanctification. Total or entire sanctification, to him, results in the establishing of man's "heart" unblameable in holiness before God.⁵⁷ He described such sanctification as having two emphases. Negatively, it is to have the "heart" purified from all sin.⁵⁸ It is the total removing of "the sin that dwelleth in the Me of my soul."⁵⁹ Positively, Pope stated, entire sanctification is the filling of man's "heart" with the Holy Spirit.⁶⁰ That indwelling of the Holy Spirit results in the implanting of God's love in the "heart".⁶¹

⁵³Pope, op. cit., II., p. 381.

⁵⁴Ibid., II, p. 371.

⁵⁵Ibid., II, p. 381.

⁵⁶Ibid., III, p. 11.

⁵⁷Ibid., III, p. 48.

⁵⁸Ibid., III, p. 29.

⁵⁹Ibid., III, p. 47.

⁶⁰Ibid., III, p. 53.

⁶¹Ibid., III, p. 31.

As in the cases of Wesley and Watson, the writer was unable to detect any variation between Pope's meaning of and emphasis upon "heart" in the doctrine of salvation and the information compiled in the inductive study of the New Testament. To the writer, Pope's soteriological views were in strict agreement with the Scriptures, so far as the meaning of "heart" in that doctrine is concerned.

H. Orton Wiley (1877-1961). H. Orton Wiley was one of the most noted recent scholars of the Wesleyan-Arminian position. He was an ordained minister of the Church of the Nazarene and for many years president of Pasadena College, Pasadena, California. His three-volume work entitled, Christian Theology, was first printed in 1941.

As in the cases of Wesley, Watson, and Pope, the term "heart" was a major term in the soteriological views of H. Orton Wiley. He defined "heart" in Scripture as meaning "the center of personality, and . . . involving all of its powers."⁶² Wiley revealed his belief of the prominence of "heart" in the doctrine of soteriology in the opening paragraphs of his discussion on that subject. He saw soteriology as an operation of God's grace, but then added that "grace does not operate merely upon the intellect, the feelings, or the will, but upon the person or central being which is beneath and behind all affections and attributes. It thus preserves a belief in the unity of personality."⁶³

⁶² H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1958), II, p. 371.

⁶³ Ibid., p. 356.

Because of man's lost condition, he said that:

Grace is needed, not to restore to the will its power of volition, nor thought and feeling to the intellect and sensibility, for these were never lost; but to awaken the soul to the truth upon which religion rests, and to move upon the affections by enlisting the heart upon the side of truth.⁶⁴

Wiley said that repentance is a broken heart, "the heart being the inmost personality and not merely the affections, the intellect, or the will."⁶⁵ It is the result of God, by His Spirit, applying the truth to the sinner's heart.⁶⁶ Similarly, faith, Wiley concluded, is an act of the entire being under the influence of the Holy, Spirit. He said:

It is not merely the assent of the mind to truth; nor a feeling arising out of the sensibilities; nor is it alone the consent of the will to moral obligation. True faith is an act of the whole man. It is the highest act of his personal life--an act in which he gathers up his whole being, and in a peculiar sense goes out of himself and appropriates the merits of Christ. It is for this reason that the Scriptures declare that, "with the heart man believeth unto righteousness." Here the heart is understood as the center of personality, and as involving all of its powers.⁶⁷

Wiley stressed that one of the vital aspects of regeneration is that it "is a moral change wrought in the hearts of men by the Holy Spirit. This change is neither physical, nor intellectual, although both the body and the mind may be affected by it."⁶⁸ Finally, in his last area of discussion concerning man's salvation, Wiley stated that "sanctification, in its complete sense, cleanses the heart from original sin or inherited depravity."⁶⁹ He went on to say that "there is a

⁶⁴Ibid., p. 357.

⁶⁵Ibid., p. 361.

⁶⁶Ibid.

⁶⁷Ibid., p. 371.

⁶⁸Ibid., p. 419.

⁶⁹Ibid., p. 470.

partial sanctification which is concomitant with justification, and there is an entire sanctification which is subsequent to it. But both initial and entire sanctification are instantaneous acts, wrought in the hearts of men by the Holy Spirit."⁷⁰ In a later discussion on sanctification that is complete or entire, Wiley added:

We stand by faith, which is heart loyalty to God, an intense longing, trustful gazing into His face; but this would not be sufficient, only that God provides that, into such a heart, that the divine presence comes, filling it with Himself. He keeps it. He acts in and through it. It becomes His temple and His basis of operations.⁷¹

On the basis of the data discovered in Chapter III, the writer could neither add any thing to nor objectively criticize Wiley's usage and meaning of "heart" in the doctrine of soteriology. He was again impressed by the accuracy of the definition of and emphasis upon the term "heart".

IV. SUMMARY

The summary of the information discovered during the investigation of the meaning of "heart" in Calvinistic and Wesleyan-Arminian doctrines of soteriology was as follows:

1. The Calvinistic scholars, William G. T. Shedd, J. Gresham Machen, and Lewis Sperey Chafer, did not employ the term "heart" in their soteriological views.
2. The writers of the Calvinistic creed, The Westminster Confession

⁷⁰Ibid., p. 471.

⁷¹Ibid., p. 495.

of Faith, did not emphasize the term "heart" in the section regarding soteriology.

3. The Calvinistic scholar, Charles Hodge, considered "heart" and "soul" to be synonyms. He rarely used the term "heart" in his soteriological views.
4. The Calvinistic scholar, Henry B. Smith, used the term "heart" in his soteriological views to mean the feelings or emotional capacity of man.
5. The Calvinistic scholars, Louis Berkhof and Henry Clarence Thiessen, employed "heart" as a vital and prominent term in two areas of their soteriological views, those concerning regeneration and faith. In those areas Berkhof defined "heart" to mean the central organ of the soul, out of which are the issues of life; and Thiessen defined it as the soul, the self, that which thinks, feels, wills, and acts.
6. John Wesley used the word "heart" as one of the principal terms of his theology. To him, the Christian faith was a religion of the "heart". By "heart" he meant the seat or root of the inner man, the source of all man's actions. Concerning soteriology, Wesley used "heart" in a vital capacity, as the center of all God's redeeming activity.
7. The Wesleyan-Arminian scholar, John Miley, did not use the term "heart" in his soteriological views.
8. The Wesleyan-Arminian scholar, Richard Watson, used "heart" as a

primary term in every area of his soteriological views. Although the writer did not discover a definition for "heart" in Watson's writings, the term was used to designate the center of man's personal life, rather than any specific capacity of man.

9. The Wesleyan-Arminian scholars, William Burt Pope and H. Orton Wiley, used the term "heart" as a vital term in every area of their soteriological views. Both Pope and Wiley defined "heart" as the inmost center of human personality.

CHAPTER V

SUMMARY AND CONCLUSIONS

The summation of the major findings of the entire study, the conclusions arrived at on the basis of those findings, and the suggestions for further study were recorded in Chapter V.

I. SUMMARY

The general survey of the scriptural usage and meaning of the term "heart" resulted in several significant findings. The writer found that "heart" was a very prominent scriptural term. The Hebrew word for "heart", leb, lebab, was used 796 times in the Old Testament; and the Greek word for "heart", kardia, was used 158 times in the New Testament. Generally speaking, the Hebrew term for "heart" was rendered kardia by the Septuagint writer. "Heart" in Scripture was found to have a basic meaning which carried throughout both the Old and New Testaments. The word was used to refer to man's inner life. It designated the seat of man's collective agencies and capacities, the core and fountain of personal life. As such, "heart" was used to encompass the capacities of intellect, emotion, and will, although it was often used to single out and specify any one of those capacities. In addition, the term designated the point of concentration of man's moral condition. Finally, "heart" in Scripture was used as being distinct from "soul". The heart was viewed as that vital core of the soul, which concentrates and

mediates all the soul's states and activities.

The inductive study of the New Testament passages concerning man's salvation in which "heart" was used also resulted in numerous noteworthy factors. In those passages "heart" was used exclusively to mean the seat and center of personal life, the focal point of all personal capacities and of all moral conditions. In no instance was the term used to single out or designate any one capacity of man. In every case "heart" was used to designate the core of the "soul". The distinction between "heart" and "soul" that exists elsewhere in the Scriptures was maintained in the passages investigated inductively. Concerning salvation, the New Testament writers viewed man's relationship to God as being dependent upon and a result of the condition of his "heart". They also presented man's refusal to respond to God's grace as being a rejection from the "heart". Regarding the actual salvation process, the initial operations of grace were shown to be directed to the "heart". In addition, when man embraces the truth of salvation, he does so from the core of his being. The inspired writers presented the fact that man believes the gospel with his "heart". The process of continuing in the Christian faith was also shown to be a matter of the "heart". The seat of man's collective agencies was designated as the seat of God's activities in the continual guidance and development of the believer. Finally, the New Testament authors presented the fact that one distinct feature of the salvation process was the abiding presence of the Holy Spirit in the "heart" of man.

The survey of available writings of Calvinistic and Wesleyan-Arminian theologians revealed much information regarding the meaning and importance of "heart" in the soteriological views of those two theological positions. Three Calvinistic theologians investigated disregarded "heart" altogether. Similarly, the Westminster Confession of Faith, a monumental creed of historic Calvinism, did not emphasize the term in the section regarding man's salvation. One scholar defined "heart" as the "soul", and then used "soul", to the exclusion of "heart", throughout his doctrine on salvation. Another used "heart" as a synonym for man's emotional capacity. The last two Calvinists investigated used "heart" as a significant term in their discussions on regeneration and faith. They did not emphasize it in the other areas of their soteriological views. One of those scholars defined "heart" as the "soul", while the other used it to mean "the central organ of the soul." With one exception, all the Wesleyan-Arminians investigated used "heart" as a vital term in every area of their soteriology. Except for the one scholar who did not emphasize the term, the other four theologians surveyed used "heart" to designate the inmost center of personal life, the focal point of man's capacities and moral condition.

II. CONCLUSIONS

The writer most definitely arrived at certain conclusions as a result of the entire investigation. They were as follows:

1. "Heart" is a very significant term in the New Testament presentation

of the salvation possible to man. Its degree of prominence, its meaning, and the various emphases placed upon it with reference to man's salvation are discernable. No doctrine of soteriology based upon the New Testament can be considered accurate and valid which is not in harmony with that scriptural information.

2. "Heart", understood in its most comprehensive scriptural meaning as the focal point of all man's capacities and his moral condition, is the center of divine activity and influence in the salvation process.
3. Although the scholars investigated who wrote on the subject of "heart" in the Scriptures were detailed and thorough, their presentations were weak in several vital areas. Some scholars referred repeatedly to "heart" as an organ. Such a reference is, at best, highly figurative and often misleading. The biblical "heart" is not an organ but rather the seat and center of man's personal life, or man himself in the deepest sense. The majority of the scholars failed to clearly state the real significance of "heart" in the Christian faith. The conscious, perfect unity of man's capacities is so prominent in the redemptive process that Christianity can validly be called "a heart religion." Finally, they failed to stress, and often, even mention, that man believes the gospel of salvation with the "heart" and that the Holy Spirit abides in the "heart" of the believer. Such

functions concerning the core of personal life can hardly be disregarded.

4. There are distinct difference within the framework of conservative evangelical Christianity concerning the meaning and significance of "heart" in the doctrine of soteriology.
5. There was no consistency among the Calvinistic theologians investigated regarding either the definition of "heart" or the significance of that term in the Calvinistic doctrine of soteriology.
6. The Calvinistic theologians investigated were very weak in their soteriological views so far as accurately employing the word "heart" is concerned. To disregard the term altogether, in the light of the New Testament emphasis upon it, is inexcusable. To equate "heart" and "soul" or "heart" and "emotions" is non-scriptural. Both in areas concerning man's salvation and even in general usage, the inspired writers maintained a clear distinction between these terms. To use "heart" in the areas of regeneration and faith and then ignore it in all other areas of soteriology is hardly in agreement with the New Testament usage of the term. Such a usage, no matter how clearly "heart" may have been defined, reveals a lack of understanding into the real scriptural meaning of the term. Finally, to indicate that some processes of salvation are aimed specifically at the mind, emotions, will, soul, or body is not in close harmony with the

New Testament. Although all of these are naturally involved, since man is a unity, the principal sphere of activity in man's salvation is the "heart", the conscious, perfect unity of all his capacities.

7. There was an evident consistency among the Wesleyan-Arminian theologians investigated regarding both the meaning and significance of "heart" in the Wesleyan-Arminian doctrine of soteriology.
8. The Wesleyan-Arminian theologians investigated were scriptural in their soteriological views so far as rightly employing the term "heart" is concerned. As did the New Testament writers, they used "heart" as a vital term in every stage of the salvation process; and they used it to designate the center of personal life, the seat of all man's capacities and his moral condition. They emphasized the various soteriological distinctions concerning the term; such as the fact that man believes the gospel message with his "heart", that the "heart" can be purified, and that the "heart" is the dwelling place of the Holy Spirit.

III. SUGGESTIONS FOR FURTHER STUDY

The writer concluded his research with both a sense of satisfaction and a sense of need for further information. He was pleased to find that the Bible does contain clearer and more definite data concerning "heart" than is manifest by the general usage of the term. He was equally pleased to find that the inspired writers were clear and

definite regarding the meaning and significance of "heart" with respect to man's salvation. At the same time, however, he was aware that his research was not exhaustive. Several areas for further investigation were quite visible.

1. The writer suggests that a thorough inductive study of the scriptural usage and meaning of "heart" be conducted. Because of the limitations of his research, he was not able to even deductively analyze such topics as the hardening of the "heart" and the purifying of the "heart". In the light of the significance of the term, these and other similar topics regarding it should be inductively investigated.
2. The writer suggests that a study similar to the one he made be conducted for the terms which were discovered to be closely related to "heart", such as "soul" and "mind". The information concerning the meaning and significance of such terms in New Testament passages describing the salvation possible to man would certainly augment the findings with reference to "heart".

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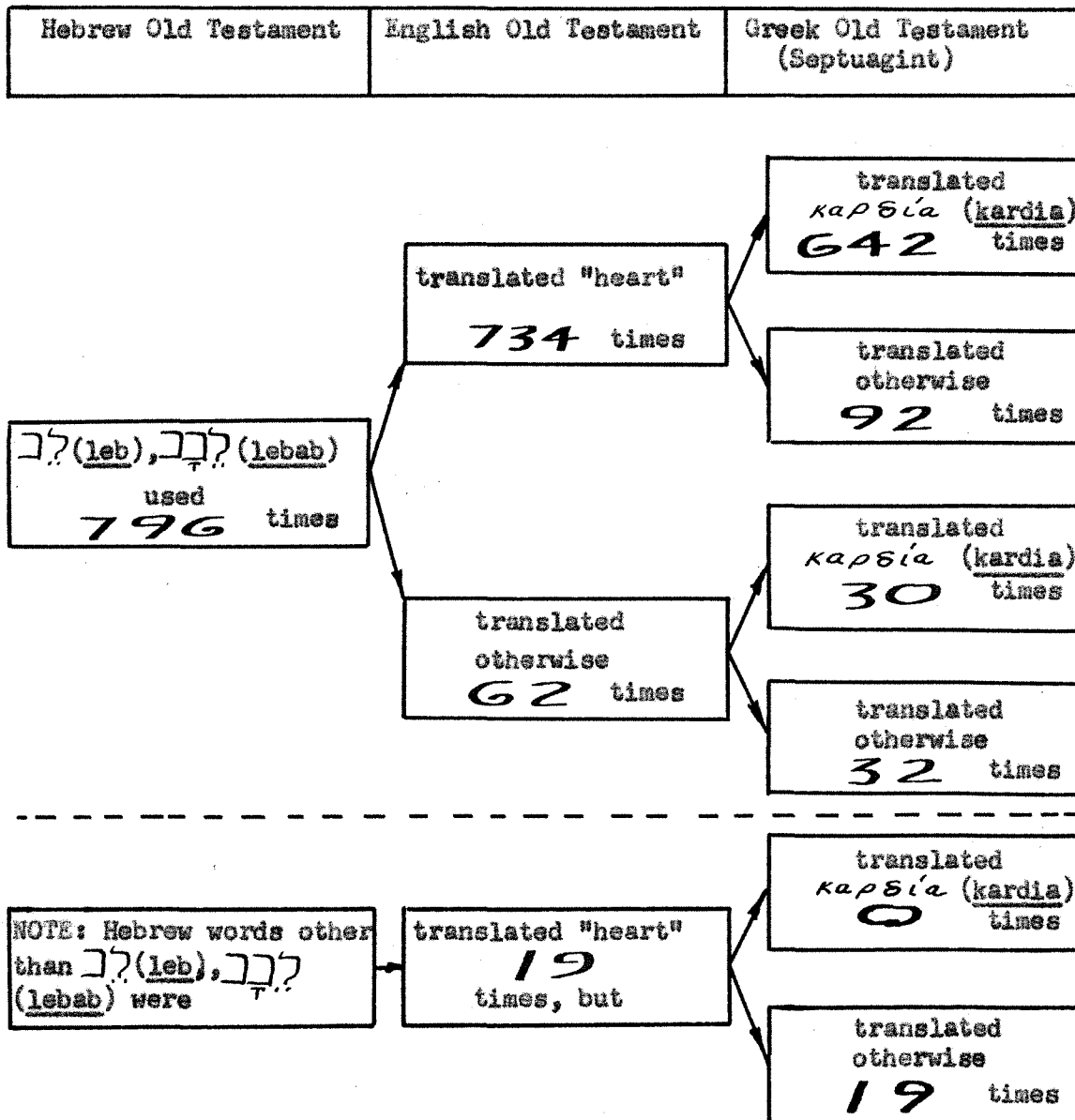
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APPENDIX

APPENDIX A

Results of the research into the Old Testament usage of the term
"heart"



APPENDIX B

Scriptural passages in which the Hebrew term לֵב (leb), לֵבָב (lebab) was translated *καρδία* (kardia) by the Septuagint writers and was translated by some word other than "heart" in the English Bible.

- | | |
|--------------|--------------------|
| 1. "Breast" | Lamentations |
| Nahum | 3:21 |
| 2:7 | Ezekiel |
| | 38:10 |
| 2. "Courage" | |
| Daniel | 5. "Understanding" |
| 11:25 | Job |
| | 12:3 |
| 3. "Midst" | 34:10 |
| II Samuel | 34:34 |
| 18:14 | Proverbs |
| Psalms | 10:13 |
| 46:2 | Jeremiah |
| Proverbs | 5:21 |
| 23:34 | |
| Ezekiel | 6. "Wisdom" |
| 27:4 | Job |
| 27:25 | 36:5 |
| 27:26 | Ecclesiastes |
| 27:27 | 10:3 |
| 28:2 | |
| 28:8 | |
| 4. "Mind" | |
| Deuteronomy | |
| 30:1 | |
| I Samuel | |
| 9:20 | |
| Psalms | |
| 31:12 | |
| Isaiah | |
| 46:8 | |
| 65:17 | |
| Jeremiah | |
| 3:16 | |
| 19:5 | |
| 32:35 | |
| 44:21 | |
| 51:50 | |

APPENDIX C

Scriptural passages in which the Hebrew term לב (leb), לִבָּב (lebab) was translated *καρδία* (*kardia*) by the Septuagint writers and was translated "heart" in the English Bible.

1. Genesis	5. Deuteronomy	6. Joshua
6:5	1:28	2:11
20:5	2:30	7:5
20:6	4:9	11:20
42:28	4:29	14:8
	5:29	23:14
2. Exodus	6:6	24:23
4:21	8:2	
7:3	8:5	7. Judges
7:13	8:14	5:9
7:14	8:17	5:15
7:22	9:4	5:16
8:15	9:5	9:3
8:19	10:12	16:15
8:32	10:16	16:17
9:7	11:13	16:18
9:12	11:16	16:18
9:14	11:18	16:25
9:34	13:3	18:20
9:35	15:7	19:5
10:1	15:9	19:6
10:20	15:10	19:8
10:27	17:17	19:9
11:10	17:20	19:22
14:4	18:21	
14:5	19:6	8. Ruth
14:8	20:3	3:7
14:17	20:8	
25:2	26:16	9. I Samuel
31:6	28:65	1:8
35:5	28:67	1:13
35:21	29:4	2:1
36:2	29:19	2:35
	29:19	4:13
3. Leviticus	30:2	6:6
26:36	30:6	6:6
26:41	30:6	7:3
	30:10	7:3
4. Numbers	30:14	9:19
32:9	30:17	10:9
	32:46	

I Samuel (continued) 10:26 12:20 12:24 13:14 14:7 14:7 16:7 17:28 17:32 21:12 24:5 25:36 25:37 27:1 28:5	I Kings (continued) 8:39 8:48 8:58 8:61 8:66 9:3 9:4 10:2 10:24 11:2 11:3 11:4 11:4 11:9 12:26 12:27 12:33 14:8 15:3 15:14 18:37	I Chronicles (continued) 29:17 29:17 29:18 29:18
11. II Samuel 6:16 7:3 7:21 7:27 13:28 13:33 14:1 15:6 15:13 17:10 18:14 19:14 19:19 24:10	13. II Kings 5:26 9:24 10:15 10:30 10:31 12:4 14:10 20:3 22:19 23:3 23:25	15. II Chronicles 1:11 6:7 6:8 6:8 6:14 6:30 6:30 6:38 7:10 7:16 9:23 11:16 12:14 15:12 15:17 16:9 17:6 19:3 19:9 20:33 22:9 25:2 25:19 26:16 29:10 29:31 30:12 30:19 32:25 32:26 32:31 34:27 34:31 36:13
12. I Kings 2:4 2:44 3:6 3:9 3:12 4:29 8:17 8:18 8:18 8:23 8:38 8:39	14. I Chronicles 12:17 16:10 17:2 17:19 22:19 28:2 28:9 28:9 29:9	16. Ezra 6:22 7:10 7:27

17. Nehemiah

2:2
2:12
6:8
7:5
9:8

18. Job

8:10
11:13
12:24
15:12
17:4
17:11
22:22
23:16
31:7
31:9
31:27
33:3
36:13
37:1
37:24
41:24

19. Psalms

4:4
4:7
7:10
9:1
10:6
10:11
10:13
10:17
11:2
12:2
13:2
13:5
14:1
15:2
16:9
17:3
19:8
19:14
20:4
21:2
22:14

Psalms

(continued)

22:26
24:4
25:17
26:2
27:3
27:8
27:14
28:3
28:7
31:24
32:11
33:11
33:15
33:21
34:18
35:25
36:10
37:4
37:15
37:31
38:8
38:10
39:3
40:10
40:12
41:6
44:18
44:21
45:1
45:5
49:3
51:10
51:17
53:1
55:4
55:21
57:7
58:2
61:2
62:8
62:10
64:6
64:10
66:18
73:1

Psalms

(continued)

73:7
73:13
73:21
73:26
73:26
74:8
77:6
78:8
78:18
78:37
78:72
81:12
84:2
84:5
86:11
86:12
90:12
94:15
95:8
95:10
97:11
101:2
101:4
101:5
102:4
104:15
104:15
105:3
105:25
107:12
108:1
109:16
109:22
111:1
112:7
112:8
119:2
119:7
119:10
119:11
119:32
119:34
119:36
119:58
119:69

Psalms
(continued)

119:70
119:80
119:111
119:112
119:145
119:161
131:1
138:1
139:23
140:2
141:4
143:4
147:3

20. Proverbs

2:2
3:1
3:3
3:5
4:4
4:21
4:23
5:12
6:14
6:18
7:3
7:10
7:25
8:5
10:8
10:20
12:8
12:20
12:23
12:25
13:12
14:10
14:14
14:30
14:33
15:7
15:13
15:14
15:28
15:30

Proverbs
(continued)

16:1
16:5
16:9
16:23
17:16
17:20
17:22
18:12
18:15
19:3
19:21
20:5
20:9
21:1
21:4
22:11
22:15
22:17
23:12
23:15
23:17
23:19
23:26
24:2
25:3
25:20
26:23
27:9
27:11
28:14
28:26
31:11

21. Ecclesiastes

1:13
1:16
1:16
1:17
2:1
2:3
2:3
2:10
2:10
2:15
2:15

Ecclesiastes
(continued)

2:20
2:22
2:23
3:11
3:17
3:18
5:2
5:20
7:2
7:3
7:4
7:4
7:7
7:22
7:25
7:26
8:5
8:9
8:11
8:16
9:1
9:3
9:3
9:7
10:2
11:9
11:9
11:10

22. Song of
Solomon
3:11
5:2
8:6

23. Isaiah
1:5
6:10
6:10
9:9
15:5
19:1
21:4
29:13
32:4

Isaiah
(continued)

32:6
38:3
44:20
47:7
47:8
47:10
49:21
51:7
57:1
57:11
57:15
59:13
60:5
63:17
65:14
65:14
66:14

24. Jeremiah

3:10
3:15
3:17
4:4
4:9
4:14
4:18
4:19
5:23
5:24
7:24
7:31
8:18
9:14
9:26
11:8
11:20
12:3
12:11
13:22
14:14
15:16
16:12
17:1
17:5
17:9

Jeremiah
(continued)

17:10
18:12
20:12
22:17
23:9
23:16
23:17
23:20
23:26
23:26
24:7
24:7
29:13
30:21
30:24
31:21
31:33
32:39
32:40
32:41
48:29
48:36
58:36
49:16
49:22
51:46

24. Lamentations

1:20
1:22
2:18
2:19
3:40
3:65
5:15
5:17

25. Ezekiel

3:10
6:9
11:19
11:19
11:21
13:2
13:17

Ezekiel
(continued)

13:22
14:3
14:4
14:5
14:7
18:31
20:16
21:7
21:15
22:14
28:2
28:2
28:5
28:6
28:6
28:17
32:9
33:31
36:26
36:26
36:26
40:4
44:7
44:9

26. Daniel

1:8
2:30
4:16
4:16
5:20
5:21
5:22
7:4
7:28
8:25
10:12
11:12
11:27
11:28

27. Hosea

4:11
7:2
7:6

Hosea
(continued)

7:11

7:14

10:2

11:8

13:6

13:8

28. Joel

2:12

2:13

29. Obadiah

1:3

1:3

30. Nahum

2:10

31. Zephaniah

1:12

2:15

3:14

32. Zechariah

7:10

7:12

8:17

10:7

12:5

33. Malachi

2:2

2:2

4:6

4:6

APPENDIX D

Scriptural passages in which the term לֵב (leb), לֵבָב (lebab) was translated "heart" in the English Bible but was not translated καρδία (kardia) by the Septuagint writers.

1. αὐτός

Isaiah 57:17, 63:4.

2. σιάνοια

Genesis 6:6, 8:21, 17:17, 24:45, 27:41, 45:26.

Exodus 35:26, 35:29, 35:34, 35:35.

Leviticus 19:17.

Numbers 15:39, 32:7.

Deuteronomy 4:39, 6:5, 7:17, 28:28, 28:47, 29:18.

Joshua 5:1, 22:5.

Job 1:5, 9:4.

Proverbs 2:10, 27:19.

Isaiah 14:13, 35:4.

3. ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ

Exodus 4:14.

I Kings 21:7.

Esther 6:6.

Job 10:13.

Psalms 36:1.

Ezekiel 36:5.

4. μέσος

Exodus 15:8.

5. νοῦς

Exodus 7:23.

Joshua 14:7.

Job 7:17.

Isaiah 10:7, 10:12.

6. σάρξ

Psalms 28:7.

7. στήθος

Exodus 28:29, 28:30, 28:30.

8. στόμα

Job 29:13.

Proverbs 23:33.

9. *σύνοιδα*
Job 27:6.
10. *ψυχῆ*
II Kings 6:11.
I Chronicles 12:38, 12:38, 15:29.
II Chronicles 7:11, 9:1, 15:15, 31:21.
Psalms 69:20.
Proverbs 6:21, 26:25.
Isaiah 7:2, 10:7, 13:7, 33:18, 44:19, 44:25.
11. (Substantive)
Genesis 18:5.
Exodus 36:2.
I Chronicles 12:33.
II Chronicles 29:34.
Esther 5:9, 7:5.
Job 34:14.
Psalms 69:32.
Proverbs 11:20, 11:29, 14:13, 15:13, 16:21, 24:17.
Isaiah 30:29.
Ezekiel 31:10.
Jeremiah 20:9.
12. Passages with a variant reading between the Hebrew text and the Septuagint translation.
Proverbs 18:2, 23:7.
Jeremiah 13:10.
Ezekiel 16:30.

APPENDIX E

Scriptural passages in which Hebrew terms other than לֵב (leb), לֵבָב (lebab) were translated "heart" in the English Bible, although not translated καρδία (kardia) by the Septuagint writers.

1. מֵיַם (meim) Psalm 40:8
2. נֶפֶשׁ (nephesh) Exodus 23:9
 Leviticus 26:16
 Deuteronomy 24:15
 I Samuel 2:33
 II Samuel 3:21
 Psalm 10:3
 Proverbs 23:7, 28:25, 31:6
 Jeremiah 42:20
 Lamentations 3:51
 Ezekiel 25:6, 25:15, 27:31
 Hosea 4:8
3. קֶרֶב (qereb) Jeremiah 9:8
4. סֶכֶל (sekvi) Job 38:36

APPENDIX F

Scriptural passages in which the Greek term *καρδία* (*kardia*) was translated "heart" in the New Testament of the English Bible.

1. Matthew	Luke	Acts
5:8	(continued)	(continued)
5:28	1:66	2:46
6:21	2:19	4:32
9:4	2:35	5:3
11:29	2:51	5:4
12:34	3:15	7:23
12:35	5:22	7:39
12:40	6:45	7:51
13:15	6:45	7:54
13:15	6:45	8:21
13:19	8:12	8:22
15:8	8:15	8:37
15:18	9:47	11:23
15:19	10:27	13:22
18:35	12:34	14:17
22:37	12:45	15:9
24:48	16:15	16:14
	21:14	21:13
2. Mark	21:34	28:27
2:6	24:25	28:27
2:8	24:32	
3:5	24:38	6. Romans
4:15		1:21
6:52	4. John	1:24
7:6	12:40	2:5
7:19	12:40	2:15
7:21	13:2	2:29
8:17	14:1	5:5
11:23	14:27	6:17
12:30	16:6	8:27
12:33	16:22	9:2
		10:1
3. Luke	5. Acts	10:6
1:17	2:26	10:8
1:51	2:37	10:9

Romans (continued) 10:10 16:18	13. I Thessalonians 2:4 2:17 3:13	I John (continued) 3:21
7. I Corinthians 2:9 4:5 7:37 7:37 11:25	14. II Thessalonians 2:17 3:5	22. Revelation 2:23 17:17 18:7
8. II Corinthians 1:22 2:4 3:2 3:3 3:15 4:6 5:12 6:11 7:3 8:16 9:7	15. I Timothy 1:5	
	16. II Timothy 2:22	
9. Galatians 4:6	17. Hebrews 3:8 3:10 3:12 4:7 4:12 8:10 10:16 10:22 10:22 13:9	
10. Ephesians 3:17 4:18 5:19 6:5 6:22	18. James 1:26 3:14 4:8 5:5 5:8	
11. Philippians 1:7 4:7	19. I Peter 1:22 3:4 3:15	
12. Colossians 2:2 3:15 3:16 3:22 4:8	20. II Peter 1:19 2:14	
	21. I John 3:19 3:20 3:20	

APPENDIX G

The New Testament passages which specifically indicate that man's relationship to God is dependent upon and a result of the condition of his "heart" (kardia).

1. Matthew 5:8, 28; 12:34-35; 15:17-20.
2. Mark 7:18-23.
3. Luke 6:45; 16:15.
4. Acts 8:21-22.
5. Romans 2:29; 8:27.
6. I Corinthians 4:5.
7. II Corinthians 3:3; 5:12.
8. I Thessalonians 2:4.
9. Hebrews 4:12; 8:10; 10:16; 13:9.
10. James 1:26; 3:14-15.
11. I John 3:19-21.
12. Revelation 2:23.

APPENDIX H

The New Testament passages which attribute man's refusal of God's gracious salvation as a rejection from the "heart" (kardia).

1. Matthew 13:15; 15:8
2. Mark 7:6
3. Acts 7:51; 28:27
4. Romans 1:21, 24; 2:5
5. II Corinthians 3:15
6. Ephesians 4:18
7. Hebrews 3:7, 8, 15; 4:7
8. (See also, Mark 3:5; 6:52)

APPENDIX I

The New Testament passages which indicate that the initial operations in the salvation process are directed at the "heart" (kardia).

1. Matthew 13:19.
2. Mark 4:15.
3. Luke 8:12, 15.
4. John 12:40
5. Acts 16:14
6. Romans 2:14, 15; 6:17.
7. I Corinthians 14:24-25.
8. II Corinthians 4:6.
9. II Peter 1:19.

APPENDIX J

The New Testament passages which designate that the "heart" (kardia) believes or disbelieves the gospel of salvation.

1. Luke 24:25.
2. Acts 8:36-37.
3. Romans 10:8-10.
4. Hebrews 3:12.
5. (See also Mark 11:23; Luke 24:32).

APPENDIX K

The New Testament passages which indicate that the process of continuing in the Christian Faith is a matter involving the "heart". (kardia).

1. Acts 11:23; 15:9.
2. Philippians 4:7.
3. Colossians 3:15, 16, 22.
4. I Thessalonians 3:13.
5. II Thessalonians 2:16-17; 3:5.
6. II Timothy 1:5; 2:22.
7. Hebrews 10:22-23.
8. James 4:8; 5:8.
9. I Peter 1:22; 3:3-4, 15.

APPENDIX L

The four New Testament passages which designate the "heart" (kardia) as the dwelling place of the Spirit of God.

1. Romans 5:5.
2. II Corinthians 1:22.
3. Galations 4:6.
4. Ephesians 3:17.