

THE NEW TESTAMENT DOCTRINE
OF THE HEART

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CHAPTER I

INTRODUCTION

I. THE IMPORTANCE OF THE STUDY OF THE HEART

The doctrine of the heart is one of the most important subjects dealing with the immaterial part of man. This part of man is mentioned in relation with every part of man's immaterial nature. Many times the heart is used for either man's immaterial nature or the total life concept. To understand the immaterial nature of man one must understand the heart of man. Chafer notes the importance of this word when he thus states:

The word heart occurs over 600 times in the Old Testament and at least 120 times in the New Testament . . . The extensive use of the word heart in all its varied implications places it in a position of supreme importance.¹

The heart is important because of its bearing upon the spiritual life of the child of God. It is hard for a man to fully comprehend God's way of spiritual life when one of the most important verses giving the requirements of the spiritual life contains the heart. The Lord in Mark 12:30 commands men to love God with all his heart.² Therefore, it is of utmost importance to the Christian life that the heart be understood.

Next, this study is important in light of contemporary study in the make-up of man. There is new study in the world today to understand the psychological make-up of man. Those who are students of the Word of God know that God has spoken on this subject. The Bible is not a psychology handbook, but when it speaks on this subject, it is authoritative. Therefore, what the Bible has to say on the heart is of utmost importance and will shed light on the natural man trying to understand the psychological make-up of man. The doctrine of the heart is left

untouched by most men when handling the field of theology and especially of anthropology.

Therefore, there is little material from which to draw resources on the doctrine of the heart. The field which is being plowed is virgin territory and those conclusions which will be given are of the author and not drawn from the thoughts of other men. The theological world needs a good work on the immaterial make-up of man, based on the Word of God. The world has offered its works in psychology but these are not adequate, so an exhaustive work based on Scriptural theology is needed. An understanding of the heart is of prime importance in comprehending the make-up and function of man.

II. THE METHOD OF HANDLING THE SUBJECT

Psychology as related to theology. The method of handling this study of the heart will be Biblical and theological. It will not be dealt with from the standpoint of psychological inquiry. Some who have constructed a system of Biblical psychology have their reconceived ideas from psychology. They would come to the Scriptures and find proof for their hypothesis. The Bible is not a psychological handbook, but a book of men, and the revelation of their God. As the Bible finds need to dip into the immaterial man and construct a psychology it does not hesitate to do so. Since the Bible is authoritative, what is written concerning the make-up of man is true and man must accept it as fact. Therefore, we do not need psychological inquiry in the field but theological formation.

Biblical psychology should be built upon sound theological doctrine. The core of a good systematic theology will be a thorough understanding of man as revealed from Scripture. The opinions of most Biblical psychologists cannot be accepted. This opinion is expressed in the writing of Fletcher:

The right psychological meaning must be firmly grounded before a sound doctrine and super-structure can be built upon it . . . it is true that Biblical psychology is a necessary preliminary to Biblical or to dogmatic theology.³

Theological formulation. The approach of this paper will be inductive, drawing from the term heart in Scripture its meaning and use. Then an attempt will be made to systemize the findings into a doctrinal outline. After the term is defined and the concept is formulated, the heart will be related to the other immaterial parts of man. This will be a comparing of Scripture with Scripture and deducting certain conclusions and observations. An attempt will then be made to apply the doctrine of the heart to the Christian life, noting the principles the Lord has put forth in His Word for the daily walk. Some would argue this to be devotional, but it is brought to the attention of the reader that devotional thoughts are not built upon fluctuating emotions but sound theological foundations.

III. THE BASIS OF APPROACH

It is necessary to understand terms as they proceed from the mind of the author. It is this author's belief that the immaterial make-up of man is dichotomous, that is, it is body and soul-spirit, or material and immaterial. It is not our object to argue this point, but to leave it with those who are attempting such proof.

As one studies this vital doctrine of the heart, it will be seen that the heart is by far the most important concept to grasp in the understanding of the immaterial make-up of man. When approaching man from the perspective of the heart rather than the soul or spirit, one is convinced of the dichotomist nature of man. Then all the other functions of the immaterial man will be seen to function through the heart.

CHAPTER II

THE CONCEPT OF THE HEART IN THE NEW TESTAMENT

I. THE SEAT OF THE ENTIRE INNER MAN

The physical organ in relationship to the term heart. The term heart καρδία is never used in the New Testament to denote the whole physical man as used in the Old Testament in such places as Exodus 28:29; 1 Samuel 25:37; 2 Samuel 18:14; 2 Kings 9:24. It is used figuratively in the New Testament to denote the entire inner man or a function of the inner man, but never of the physical organ.

The heart as used to denote the entire physical man grew out of the Hebrew use of the term as the center of physical life. Since the heart is the center of the circulatory system that distributes the blood to the body, it was a natural transition to bring the term over into the spiritual realm. Fletcher witnesses to this fact:

This way of regarding the heart as the focus and centre of man's conscious life arose from the very primitive and general belief that the life was in the blood. If the blood was shed, the life was lost with it. The Hebrews shared in this belief. "The life of the flesh is in the blood" (Leviticus 17:11). Hence arose the prohibitions in the O.T. against eating blood, and the association of sacrificial efficacy with the ritual of blood-shedding. The blood diffused through every part of the body was the vehicle of the life of the organism, whether of animal or of men. Now, although it was only in modern times that Harvey discovered the circulation of the blood, yet the ancients were quite familiar with the fact that the heart was the receptacle of the blood and even the centre of its distribution. Hence if the life was in the blood, the centre of that vitality was the heart.⁴

The heart in relationship to the entire inner man. The heart is the center of the real person when used figuratively in the New Testament. It is the center of spiritual life. Chambers recognizes this in his following statement:

The heart then, is the centre of living, the true centre of all vital activities of body and soul and spirit. When the Apostle Paul says

“whit the heart man believeth” he means more than we are apt to mean. The Bible always means more than we are apt to mean. The term ‘heart’ in the Bible means the centre of every thing. The human soul has the spirit in and above it and the body by and about it, but the vital centre of all is the heart. When we speak of the heart, figuratively or actually, we mean the midmost part of a person. The Bible teaching differs from that of science in that it makes the heart the soul centre and the spirit centre as well. ⁵

To explain and illustrate the above-mentioned fact, Chambers writes more of distinction.

According to the Bible the heart is the centre; The centre of physical life, the centre of mercy, the centre of damnation and of salvation, the centre of God’s working and the centre of the devil’s working, the centre from which every thing works which moulds the human mechanism. ⁶

When Paul speaks, “Doing the will of God from the heart” (Eph 6:6), or when he speaks, “I have you in my heart” (Phil 1:7), he is using the word heart as the center of man. Christ in the parable of the sower likened ground to the hearts of men (cf. Luke 8:12). Here is a reference to the heart as the center of the immaterial man. When Jesus speaks, “so shall the Son of Man be three days and three nights in the heart of the earth” (Matt. 12:40), He is transferring in his thinking the heart as the center of the individual to the heart as the center of the earth. This is the only place in the New Testament that heart is not used in reference to an individual.

The heart physically is the center from which life is dispersed to the body, so the heart figuratively is the center from which spiritual vitality is dispatched. Not Chamber’s link of the heart as center to the outward body:

The heart is not merely the seat of affections, it is the centre of everything. The heart is the central alter and the body is the outer court. What we offer on the alter of the heart will tell ultimately through the extremities of the body. ⁷

Then linking the heart figuratively to the immaterial parts of man, Chambers reports as follows:

We have used a purely mechanical term in order to picture what the heart is, viz., the centre that emits rays of light and heart is the physical frame in the soul, and in the spirit. The heart physically is the centre of the body; the heart spiritually is the centre of the spirit.⁸

When the New Testament uses the term heart, it can in almost every place be interpreted as the center or seat of the immaterial part of man. When used in this way emphasis is seen as to the central seat of emotions, moral consciousness, thought and reflection or volition. Whether viewed in one aspect or as a while it still is pictured as the fountainhead of life. Dickson observes these conclusions:

In the great majority of passages, it is absolutely necessary to give to the term the wider meaning, which obviously is implied in the cardinal counsel of Proverbs 4:23; “Keep thy heart with all diligence (literally: above all that is kept—prae omni re custodienda) for out of it are the issues of life.” It is not merely the receptacle of impressions and the seat of emotions, but the laboratory of thought and the fountainhead of purpose. Sometimes it appears as pre-eminently the organ of intelligence, as at Romans 1:21: “Their foolish (ἀσύνετος) heart was darkened”; II Corinthians 3:15; “a veil lieth upon their heart”; II Corinthians 4:6: “God . . . shined in our hearts”; Ephesians 1:18: “having the eyes of your heart enlightened” (τῆς καρδιάς instead of διαποίᾳς); . . .⁹

The definition of heart. Now that the heart has been established as the central seat of the immaterial man, a defining of this term is necessary. We do not agree with Fletcher when he states, “This term is the least disputed in its meaning. . . within the cycles of its use in Scripture.”¹⁰ The term heart has been misunderstood, disputed and in the circles of Christianity no consensus of thought has settled upon a definition. Chambers has a simplified definition: “The use of the Bible term “heart” is best understood by simply saying me.”¹¹ This could not be termed a definition but a description and therefore not usable. Dickson has offered the following definition: “The central seat and organ of the personal life of man regarded in and by himself.”¹² Johnson in his dissertation has set forth the following:

The definitions given can be further simplified; the activities of the heart mentioned concern the whole inner life of the man. This in simplification, the heart may be considered to be the inward, central seat and organ of man's conscious life.¹³

The definition of heart as set forth in this thesis is this: the heart is the central seat and organ of man's conscious life in its moral, intellectual, volitional and emotional aspects.

Fletcher has come close to this perspective in defining heart although he has omitted the capacity of moral conscience. "The heart was the one organ of all thinking, and of all willing as well as all feeling."¹⁴ Out of the definitions of this thesis shall come the outline of chapter two. In this section the heart has been dealt with as a whole, the center of man. In section II the heart shall be treated as the seat of thought and reflection. In section III the heart is pictured as the seat of emotion and feeling. Moral consciousness shall be related to the heart in section IV, and in the last section the will or volition shall be dealt with in relation to the heart.

In the above-given definition the theory that man is made of emotion, intellect and will has been included, and to it added the spiritual power of morality. All these are included in the make-up of a normal child when born into the world. These having their operation in the capacity of the heart, it can be concluded that the heart is the most important function of the immaterial man to understand, if one is to see properly the inner make-up of man. When the place of the heart is seen, the rest of the immaterial parts of man take their logical place.

II. THE SEAT OF THOUGHT AND REFLECTION

The heart in relationship to the brain. The word heart conveys the meaning that is implied to the brain in this modern era. The word brain is not found in the Bible. The seat of thoughts and reflection is in the heart. Chambers witnesses to this fact, "In the Bible the heart, and not the brain, is revealed to be the centre of thinking."¹⁵

The brain is in the place where expression is given for the functions of the heart, that is, from the head of man. Because of this men have placed the thinking and reflection capacities of the heart in the brain or mind of man. This is not true according to Scripture. Delitzsch in his Biblical Psychology came to this conclusion:

The result of our investigation is pretty much this: that Scripture, without excluding head and brain (as we may see on a glance at Daniel 2:25, etc.) from the psycho-spiritual activities and affections, attributes the central agency of these to the heart.¹⁶

By placing rational elements in the brain, spiritual capacities such as believing, rejecting, hardening and indwelling would have to be placed in the mind. Scripture bears out these to be in the heart. Therefore, logically rational elements must be assigned to the heart. Chambers comes to this conclusion as regarding relationships of spiritual and rational powers when he states thus:

Thinking takes place in the heart, not in the brain. The real spiritual powers of a man reside in the heart, which is the centre of the physical life, of the soul life, and of the spiritual life. The expression of thinking is referred to the brain and the lips because through these organs thinking becomes articulate. "For the Word of God . . . is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). (See also Genesis 8:21; 17:17; 24:45; Ecclesiastes 1:16; Matthew 24:48).¹⁷

Therefore we see that the heart is the term used in Scripture to convey the meaning that is implied to the brain in this modern era.

The heart as related to thinking. Hebrews 4:12 speaks of "the thoughts and intents of the heart" showing that the heart is the instrument of mental action. The heart and mind are synonymous in Hebrews 8:10 "I will put my laws into their mind, and on their hearts also will I write them." Mark 2:8 indicates reasoning is centered in the heart, and in Luke 2:51 the heart is the storehouse of memory. The secrets of men are kept in the heart (1 Cor. 14:25). Fletcher seeing this truth has stated:

The one term used throughout the whole of the N.T. for the mind of man is “heart” or rather the heart was regarded as the one organ of the mental life and all its manifold activities.¹⁸

Thinking is the process whereby we speak with ourself. The means of thinking is with words. When we speak within we think, “If that evil servant shall say in his heart” (Matt. 24:48). “Say not in thine heart” (Rom 10:6). Johnson comments on this verse in his dissertation: “This is a Hebraism which means to think secretly.”¹⁹ Thinking is a function that takes place in the heart.

The heart as related to perception. Perception is the obtaining of knowledge through the sense and assimilating the data. This takes place in the heart of man. When Christ speaks of inability to perceive spiritual things it is because of a darkened heart. “And seeing ye shall see, and shall in no wise perceive; for this people’s heart is waxed gross” (Matt 13:14). Oswald Chambers places the capacity of perception within the heart:

Perception means the power to discern what we hear and see and read; the power to discern the history of the nations to which we belong, the power to discern in our personal lives. This power is also in the heart.²⁰

Knowledge and stimuli of the outer world are perceived by the heart, and assimilated for mental use. The heart is the storehouse of knowledge or the place of memory in the immaterial make-up of man. Since the heart is the place where thinking takes place, it is to be expected that the material for thinking be stored in the heart. “And his mother (Mary) kept all these sayings in her heart” (Like 2:51). “And all that heard them laid them up in their heart” (Luke 1:66). “I will put my laws on their hearts and upon their mind also will I write them” (Heb 10:16). In this verse the heart and mind are used synonymously for the storehouse of knowledge, and especially for spiritual knowledge. Therefore the heart is the storehouse of knowledge as the seat of the memory.

III. THE SEAT OF EMOTIONS

Man is an emotional being with all types of feelings and desires. These are wrapped up in the heart. Scripture shows the emotions of man as resident in the heart. Chafer in his observations of the heart has noted the connection of emotions: “Similarly, the heart is the organ that reacts to human emotions and is thus as easily considered the center of sensibility.”²¹ We shall consider emotions under the five aspects as set forth by Gates.²²

Anger. This could be described as fury, vexation, irritation or revenge. This type of emotion comes out of selfish lust of the heart. “But if ye have bitter jealousy and faction in your heart” (James 3:14). “For out of the heart come forth evil thoughts, . . . railings” (Matt. 15:19). The problem of evil in relationship to the heart will be considered later, but here we have a preview in that the results of evil come from the heart.

Fear. This emotion could come to one in the form of dread, terror, anxiety, grief or worry. It is an emotion that grips or controls the heart. Jesus rightly associated the two when he said, “Let not your heart be troubled, neither let it be fearful” (John 14:27). “Because I have spoken these things unto you, sorrow hath filled your heart” (John 16:6). Fear is a type of emotion that comes in the heart.

Excitement. This could be characterized as an emotion of joy, or love, one of strong passion. This emotion of excitement very definitely comes from the heart. Jesus witnesses this, “I will see you gain and your heart shall rejoice” (John 16:22). “They took their food with gladness and singleness of heart” (Acts 2:46). Chambers agrees with this when we witness, “All degrees of joy reside in the heart.”²³

Sex. This emotion could be described as lust, desire, uneasiness, or embarrassment. Today one thinks of sex with entirely an evil flavor. These evil sides of sex would be in the heart as Jesus points out. “But I say unto you, that every one that looketh on a woman to lust

after he hath committed adultery with her already in his heart” (Matt. 5:28). “For out of the heart comes forth evil thoughts . . . adulteries, fornications” (Matt. 15:19). The evil side of these emotions comes from the heart.

There is a good side in the emotions of sex. This is associated with love and stems from the heart. Husbands are exhorted to love their wives (Eph 5:25). Love, we see from Matthew 22:37, comes from the heart, “love the Lord thy God, with all thy heart.” Fletched agrees with the placing of emotions in the heart when he writes:

More than any other Biblical writer Paul regards the ‘heart’ as the seat of feelings. We shall see later that the Apostle takes over from the Greek certain psychological terms to express the mental and moral aspects of man’s inner life, and so is free to develop in harmony with O.T. precedents, the emotional meaning of the heart.²⁴

Since man’s emotions lay in the heart along with his intellectual capacities and spiritual consciousness, it would be well to consider our emotions in light of our fellowship with God.

IV. THE SEAT OF MORAL CONSCIOUSNESS

The heart in relationship to moral consciousness. Deep within man there is an awakening to the person and reality of divine being, there is in enlightenment to a divine standard. Whether men allow themselves to believe or force themselves to reject the voice of moral consciousness it is still within man. Fletcher expands this truth:

The “heart” being considered in Biblical Psychology the organ of all possible states of consciousness, is pre-eminently the seat of moral consciousness or conscience. In it lies the fountainhead of the moral life of man. Hence in the N.T. “the heart” is the metaphorical term for the whole inner character and its ethical significance cannot be overrated.²⁵

Moral consciousness in relationship to the conscience. Here Fletcher assigns moral consciousness and the conscience as the same capacity. The Scriptures agree to this, for two

verses place the conscience in the heart of man. “They show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them” (Rom. 2:15). In this verse we find the conscience in the heart acting as a moral regulator. Note the relationship with thoughts, for the heart is the seat of thoughts, as well as the seat of the conscience. Johnson says of this verse: “It seems clear that the heart is here considered as the seat of the moral consciousness.”²⁶

The definition of conscience. The other verse placing the conscience in the heart is Hebrews 10:22, “Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience.” Since man has this moral consciousness or conscience in his heart, we cannot use the term without attempting to define it. What is conscience? It comes from συνείδησις a knowing with oneself. A modern definition from the pen of Emerson is as follows:

Conscience . . . is inherent in the human heart; the work of the law being written in their heart which furnishes them with the point of contact with the demands of God and which is the basis of their moral nature.²⁷

This is a good definition in that conscience is connected with the heart of man, the absolute standard and a knowledge of God. The functions of the heart are added in the definition of Delitzsch:

The conscience, therefore, is the natural consciousness to man, as such, of the law in his heart, the religious moral determination of his self-consciousness dwelling in the human spirit, and effectuating itself even against the will in all the forms of life of man; the ethical side of the general sense of truth, which remained in man even after his fall; the knowledge concerning what God will and will not have; manifesting itself progressively in the form of impulse and judgment and feeling.²⁸

The Scriptures definitely place the conscience in the heart. This is only to be expected, since the heart is the seat of thoughts, the storehouse of knowledge, the fountainhead of volition, all of which must operate in the function of the conscience.

The heart is the place where God works in the individual (Rom. 5:5; Eph.3:16; 2 Cor. 1:22; Col. 3:15); therefore, it is only natural to expect the heart to be the seat of moral consciousness. The heart is the immaterial organ in man which has the capacity to perceive an absolute standard and accept a knowledge of the person of God.

V. THE SEAT OF VOLITION

The heart in relationship to the will. The freedom of man is a much discussed issue, which has a direct bearing on the will of man. An attempt will not be made to discuss the elements of man's freedom, but an effort will be made to distinguish man's will and place its function in the immaterial man. The seat of volition can be expressed in the power to choose or the will of man. Experience tells us man has a will, the problem comes when we try to place it in the make-up of man.

The Bible places the power of man to will and choose in the heart. Romans 6:17 is the best expression of the will being in the heart, "But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart." To obey is to express one's freedom of choice; this took place in the heart. Johnson explains this verse as: "This obedience is described as εκ καρδία. It seems evident that in this passage the heart is considered to be the seat of the will."²⁹ Since man is a rational being with ability to think and rationalize, the heart which is the seat of thought is the only logical place for the seat of volition. Choice is connected with thinking and instruction from the conscience. Note, the seat of volition is not in the brain as modern thought teaches. Chambers explains this in connection with Romans 6:17: "These

passages (Rom. 6:17; Ex. 35:21) are typical of many which prove that the act of choice is in the heart, not in the brain.”³⁰

Another verse that instructs us to place the will in the heart is 2 Corinthians 9:7, “Let each man do according as he hath purposed in his heart.” Here we see the act of choice taking place within the heart.

Willfulness is called a hardening of the heart in Hebrews 3:8, “Harden not your hearts, as in the provocation.” Willfulness is expressed in hearts that never manifest it in outer life. “To whom our fathers would not be obedient, but thrust back him from them, and turned back in their hearts unto Egypt” (Acts 7:39). When the Scriptures speak of the heart in regard to “singleness,” it means freedom from duplicity. “Be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your hearts” (Eph. 6:5).

Determination and design of the will. In the abovementioned Scriptures two aspects of will were manifested from the heart. First, that of choice—the fixing of our will—was seen in Romans 6:17. Second was the planning by our will, as observed in 2 Corinthians 9:7. Chambers follows this division of will when he writes:

The Bible reveals that the power of choice springs from the heart, and there are two things to be looked at, Determination (to fix the form or our choice) and Design (planning in outline).³¹

In concluding this section on the heart, a guard must be taken against separating in our thinking the functions of the heart. The will or choice as placed in the heart cannot be separated from influence by emotions, conscience or one’s storehouse of knowledge. The heart must be thought of as a totality. The seat where thinking takes place as well as the home where emotions exist, is also the fountainhead of moral consciousness and volition. Within the heart these functions all interact. Therefore, the heart must be thought of as a unit.

CHAPTER III

THE RELATIONSHIP OF THE HEART TO THE IMMATERIAL PARTS OF MAN

The purpose of this chapter is to define and relate the functions and capacities of the heart to the other parts of the immaterial nature of man.

I. THE HEART AND THE SOUL AND/OR SPIRIT

The relationship of spirit and soul. The Scriptures attribute both soul and spirit to man. For many years the question has been raised whether man is dichotomist or trichotomist. At this time an argument of the two will not be attempted, but the purpose here is to define their relationship to the heart. The presumption at the beginning of this thesis is that man is dichotomist, that is, he is material and immaterial, or body and soul-spirit. Fletcher in noting the connection of these two has made the following remarks: “The soul is that in each man which lives, the spirit is the power or principle by which he lives.”³²

Both soul and spirit are immaterial, that is, the same in essence. Again is seen in Fletcher’s writing another distinction:

The soul is life embodied, the spirit is life as coming from God. They are not different in essence. The one is life-human, the other is life God-given. . . . God by the inbreathing of the spirit of life constitutes man a “living soul.” Two things are made clear in this narrative. The animating principle in creating man in the Spirit of God. The animated result is a living soul.³³

In general, the soul in Scripture is connected with earthly life, while the spirit is connected with heavenly. This is only a generality, as these two functions overlap many times. One distinction is made by The International Standard Bible Encyclopedia: “Man is not a spirit, but he has it: he is soul.”³⁴

A guard must be taken against using the terms spirit, soul and heart synonymously.

There are three capacities in the inner man. Johnson in his view of Biblical psychology writes to equate the terms when he says this:

It thus appears that the heart in this instance (John 14:17) is considered to be the seat and center of the individual man's personal life. If this be true, and there is real support for this view, then the term καρδία may include ψυχή and the πνεύμα, since their activity takes place in the καρδία. From this passage (Romans 5:5) it can be seen that the καρδία is the seat and center of the activity of the Holy Spirit, hence also of the human spirit.³⁵

The heart as motivation of the soul-spirit. Essentially the soul-spirit is amoral, that is, it is neither good or bad. The soul-spirit lacks morals. The heart is the motivation of the soul-spirit and is the driving force to evil or to belief. All the capacities and functions of the heart are brought to influence and motivate the soul-spirit. It is the heart that is morally good or bad.

Since the heart is the seat of volition, lust, and belief, it is not hard to see the heart as the motivation behind the soul-spirit. It is power that drives men to evil or righteousness. Fletcher notes this point as he writes, "It (the heart) is the starting point of all his activities."³⁶ The lust of a man's heart can motivate the soul-spirit (Matt. 15:18,19). The seat of volition which is centered in the soul, makes decisions which direct and guide the soul-spirit. The truth of 1 Peter 1:22 shows "the purifying of our souls" is the result of the motivation of the heart by obedience. Obedience comes from the heart (Rom. 7:17). Emotions arise in the heart and express themselves through the soul-spirit into the body. Scriptures which place the emotions in the heart infer the heart as the motivating power behind the soul-spirit.

The soul-spirit functions through the heart. Since the heart is the motivation, the morality and the force within man, the soul-spirit must be seen to function through the heart for it has no power of, and in its self. Chafer notes this in his observation of the heart: "It is to be seen that the term heart represents specific exercise of the realities of human life and may thus, to some

extent, be distinguished from the soul and the spirit.”³⁷ The heart is the center of man and as such all capacities flow from it. The soul-spirit must function through the heart. Cramer in his Biblico-Theological Lexicon puts for this thesis:

Altogether, indeed, the heart as the point in which the entire personal life is concentrated, is specially . . . the point of concentration (focus and spring) of the religious life. This is its function, because it is the seat or organ of that which is the distinctive feature of man’s personality, to wit the πνεύμα, which ultimately and mainly must be regarded as the principle of the divine life, and therefore the principle of the God-related life.³⁸

There is confusion in thinking concerning the heart and the soul-spirit. Some functions have been placed both in the heart and soul-spirit, making the definition and concept of heart as related to the soul-spirit obscure. The solution of this apparent controversy is that the soul functions through the heart which is the seat of emotions. The spirit as being the focus of emotions in Mark 8:12, is also answered in like manner. Volition is placed in the spirit by some Scriptures (Matt. 28:41; Mk. 14:38; Acts 19:21; 20:22), but the spirit functions through the heart which is the seat of volition. Fletcher notes on this point:

The soul functioned through the heart and came thereby to itself in thought and purpose. So that while moderns speak of the mind as the organ of consciousness, the Biblical writers invariably regard the heart as fulfilling that function.³⁹

The soul-spirit has been set forth as functioning through the heart, now a clarifying of the concept and function is in order. The heart is the organ in which one may receive a knowledge of God (Rom. 5:5). Yet if one studies 1 Corinthians 2:6-14 the conclusion will be reached that the knowledge of God is received by a revelation to the spirit of man. It is the spirit in man that receives the revelation of the knowledge of God and interacts with the heart. This is one of the functions of the soul-spirit in man. Fletcher speaks on this point:

The “heart” then, means the inmost and essential part of man whereby the human spirit functions in response to the presence of the Divine Spirit. “The Love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.” The “heart” is the meeting-place of the human spirit and the Holy Spirit. Hence while it is true that “the Spirit himself beareth witness with our spirit, that we are the children of God,” it is in the heart that the spirit of adoption bears its witness to the spirit of man, “Because ye are sons, God sent forth the Spirit of His son into our hearts, crying Abba, Father.”⁴⁰

The first function of the soul-spirit through the heart has been that of receiving spiritual things. The second function that the soul-spirit has through the heart is employing and manifesting spiritual reality. The heart of man believes, but the soul is saved. The heart expresses volition, but “the Spirit beareth witness with our spirit” (Rom. 8:16). The core of man is the heart, and as such contains the elements that make up personality. Yet most modern theological writers ascribe personality to soul. Fletcher could speak for them by saying, “The soul . . . is the bearer of the personality of the natural man.”⁴¹ The soul-spirit functions through the heart in that it receives and manifests spiritual principles and reality. Cramer supports this view by saying:

For as the personal life (of the soul) is conditioned by the spirit and mediated by the heart, the activity of the spirit must be specially sought in the heart . . . As the spirit is specially the divine principle of life, and is therefore particularly employed where manifestations, utterances, states of the religious, God-related life comes under consideration, we can understand why religious life and conduct pertain mainly to the heart.⁴²

Let it be understood that an exhaustion of the functions of soul and spirit were not attempted, but only as the related to the heart.

II. THE HEART AND THE MIND

The heart and mind are used very closely in the New Testament but are not synonymous because the two terms are named together in Mark 12:30, as heart and thoughts are used together

in Philippians 4:7. Yet the functions of mind are attributed to heart in other Scriptures (Heb. 4:12; Rom. 10:6; Acts 24:38). The mind functions through the heart and because of this, one sees the same function proceeding from heart and mind. The New Testament makes a more noticeable distinction between the two, as Laidlaw notes in his observation of the heart:

The OT is by no means signifying mainly or only the emotional or volitional elements in human nature, but pre-eminently the intellectual. It is only in the latter scriptures that the Greek habit of distinguishing the rational from the emotional finds places.⁴³

Hence the heart and mind are better defined in the New Testament. The term mind in Scripture is different than the term brain as used today. Mind functions through the heart. The brain is merely the machinery the heart used to express itself. Chambers notes in this connection, “The Bible puts in the heart all the active factors we have been apt to place in the brain.”⁴⁴

The mind and its ethical sense. The mind is sometimes used in connection with sinful flesh as in Colossians 2:18, “puffed up by his fleshly mind,” sometimes in direct contrast to it, as in Romans 7:25, “With my mind I serve the law of God; with the flesh the law of sin.” In Titus 1:15 it is brought into parallelism with conscience, “their mind and their conscience are defiled.” Conscience and mind function through the heart and have an interaction one upon the other. As man is corrupt to the center, which is the heart, the mind is expected to be corrupt because it functions through the heart. Phrases like, “a reprobate mind” (Rom. 1:18) and “corrupted in mind” (1 Tim. 6:5), show this connection.

The product of our mind is seen as affected when it operates through the unconverted heart, “a darkened understanding” (Eph. 4:15). Also note the parallelism with flesh, “The desires of the flesh and of the mind” (Eph. 2:3). The depravity of man is linked with the heart and mind in Luke 1:51.

The renewal or regeneration of man takes place in the mind as well as other parts of the immaterial man. There is the necessity of a complete transformation. Paul speaking in Romans 12:2 mentions this fact, “Be ye transformed by the renewing of your mind.” Also the product of our mind is seen in a transformed sense in 1 John 5:20, “. . . hath given us an understanding that we many know him that is true.”

The mind and its function. The function of the mind is to be conscious of the outer world, perceived its stimuli, reflect upon memory, take into consideration the desires and will, and form opinions on the basis of intelligence. This entire activity takes place in the mind and functions through the heart. The mind is conscious to the other world as noticed by Hastings, “Perhaps the first characteristic to notice by Hastings, “Perhaps the first characteristic to notice is the way in which the mind is always so thoroughly alive to everything around it.”⁴⁵ As the heart and mind are conscious to the world around, they are also conscious to the self. Chafer notes on this observation, “In this manner the Word of God relates the term heart to natural self-knowledge.”⁴⁶ The mind also has the characteristic of perceiving the stimuli from the outer world. One would think the storehouse of knowledge or memory were in the mind, but Scripture places it in the heart, “Mary kept all these sayings, pondering them in her heart” (Luke 2:19). Fletcher has seen this distinction when he notes: “It (the heart) was regarded as the storehouse into which all sensations were received and the workshop from which all acts proceeded.”⁴⁷

The heart then is seen as the center through which functions the mind and its activities. Fletcher notes on this point: “The heart was the one organ of all thinking and of all willing as well as all feeling. It was the meeting place of all man’s powers of mind.”⁴⁸

III. THE HEART AND THE CONSCIENCE

The conscience is an ability in the inner man to discern on the basis of knowledge. The conscience functions through the heart. As seen before, the heart is the seat of moral consciousness and as such contains the conscience. The conscience is part of the nature given man by God. It has survived the fall and is part of man's perpetual endowment. The conscience is not the communication of God directly to His creatures by His Spirit. Emerson notes this, "Conscience is definitely not, as some would have it, the voice of God's Holy Spirit speaking to us."⁴⁹ The conscience is a witness to man of an absolute standard and the existence of God. Delitzsch in his view of Biblical Psychology bears this out, "If we ask about the nature of the conscience, it is everywhere found that it is not God who gives witness to the conscience, but the conscience that gives witness to man."⁵⁰ The conscience bears witness to man of the universal law of God as set forth in Romans 2:15. This verse places conscience in the heart.

The conscience works in light of knowledge. The heart is the seat of intellect and reflection. This fact places a close interaction between the heart and conscience. The ability to discern is based on knowledge that comes in the mind of man. Paul in 2 Corinthians 4:2 infers the relationship of knowledge and conscience, "By the manifestation of the truth commending ourselves to every man's conscience." To this could be added the substantiation by Delitzsch, "Might not man's knowledge about his relationship to God from the beginning be called conscience?"⁵¹ In the heart of man functions thinking, the memory and perception. These must all come to action in the operation of the conscience. In a given situation, man must first perceive all stimuli and transfer it to the heart. Here man's memory produces facts to the thinking on this situation and the conscience discerns the moral worth of the issue.

The conscience enlightens the heart to motivation. After the conscience has functioned in its ability to discern, the heart motivates the issue at hand in the outer life. The conscience has

no power to motivate the life, it is only a moral regulator. The only ability the conscience possesses is to discern not to motivate as noted in Hebrews 9:14; 13:18; 1 Peter 2:19; Romans 9:1. The heart is the motivating power of life.

The conscience is developed by right doing. The conscience is not a static force in the life placed there at birth and never to change. But the conscience endowed to man can grow and develop, thus becoming a fair guide to the heart. Paul, by doing what is morally and religiously right could say, "I also exercise myself to have a conscience void of offense toward God and men" (Acts 24:16). The development of the conscience is inferred in 1 Corinthians 8:12, where it is called "weak." Here the weak brother is given opportunity to grow, so also the conscience. Also the challenge to have a "good conscience" is exhorted by Paul in 1 Timothy 1:19, hereby inferring that it can improve. One would generalize, when we grow in the Lord, it is our capacity that grows, so also our conscience grows. There is no growth of the heart mentioned in the Scriptures in relationship to the conscience.

The conscience is weakened by its suppression. The heart is the seat of volition, also of lust. When the conscience discerns moral issues, but the entire man acts evil, the heart has willed to ignore the conscience. In moral issues the will and motivation of the heart should interact with moral direction of the conscience. By continual subjection of the conscience, it loses its effectiveness to discern. "Branded [seared] in their own conscience as with a hot iron" (1 Tim. 4:2). These have fallen away from the faith (vs. 1) and have made their conscience useless to discern. In Titus 1:15 one finds a worse case when, "Their minds and their conscience are defiled." Here the conscience has degenerated; not only is it useless to discern, but by being defiled, what was wrong becomes right in its regulations.

Therefore, the relationship of the heart to the conscience is of utmost importance. The conscience is the discerner of the heart, which contains the seat of volition and motivates the man.

IV. THE HEART AND THE OLD MAN OR FLESH

The heart has been shown as the motivating power in man; also, the heart was seen as containing the seat of lust in the individual (Matt. 15:18,19). These facts relate the heart very definitely to the flesh and/or old man within the scope of the immaterial parts of man. To use the terms flesh and old man calls for a definition. Hastings in his dictionary gives the definition as needed by this study, “The flesh is the present abode of sin, which requires an obedient subject to execute its beliefs.”⁵² Although flesh is also used as make-up of the human body in the New Testament, it is used here in regard to sin in the individual. In defining old man, The International Standard Bible Encyclopedia identified it with flesh:

A term thrice used by Paul (Rom. 6:6; Eph. 4:22; Col. 3:9) to signify the unrenewed man, the natural man in the corruption of sin, i.e. sinful human nature before conversion and regeneration. It is theologically synonymous with “flesh” (Rom 8:3-9), which stands not for bodily organism, but for the whole nature of man.⁵³

The flesh and/or old man therefore are seen to exist in the same realms the abode of sin is in the individual. The flesh and/or old man appear both in the regenerate and unregenerate man. Paul’s design was to set forth not the origin of sin from the flesh, but the power of sin in the flesh. The origin of sin is from the heart.

The heart and lust. As before seen the heart is the motivating power of man. The power forcing man to evil is called lust in Scripture. Paul I Romans 1:24 places lust as proceeding from the heart, “God gave them up in the lusts of their hearts.” Ephesians 2:3 speaks of the “lusts of

our flesh.” This might seem contradictory, but when flesh is viewed as functioning through the heart, there is no difficulty. Johnson places lust in the heart:

The heart is spoken of as that which lusts or possesses lust. Of course, the word *ἐπιθυμία* is neutral in itself and it may refer to a good desire as well as an evil desire . . . it is used here (Rom. 1:24) to indicate evil lusts as the context and the following phrase proves. This in the passage under consideration the heart is seen to be the seat of lust.⁵⁴

With the old man and/or flesh having its capacity or function in the heart, it is easy to understand lust as proceeding from it. We cannot equate the two, that is, calling heart and flesh the same, or identifying old man and the heart as one. They are different capacities of the immaterial man and must be treated as such. Their interaction is complex, the flesh and/or old man having their abode or function through the heart.

The heart and total depravity. Lust is the function of sin and depravity the focus of sin in the individual. Depravity is man’s inability to satisfy God by doing good and gain merit toward righteousness because sin is a principle that has spread to the center of man, that is, the heart. Therefore, total depravity is placed in the heart of man. The principle of depravity has penetrated to every part of man’s existence. Laidlow has made a good summary of this:

In the heart lies the moral and religious condition of man. Only what enters the heart forms a possession of moral worth, and only what comes from the heart is a moral production. On the one hand, therefore, the Bible places human depravity in the heart, because sin is a principle which has penetrated to the centre, and thence corrupts the whole circuit of life.⁵⁵

The heart issues lust because it is the seat of the flesh and/or old man. Also the correlation of depravity is seen in this realm because the heart is the center of the immaterial man. Because the heart is depraved, the whole inner man is corrupt. One observation of the entire inner man affected by sin is seen in Romans 1:21, “Become vain in their reasonings and their senseless hearts were darkened.” Depravity as a principle in the center of man affects

intellect and reflection which has its seat in the heart of man. Liddon writing on this verse has noted: “The καρδία . . . is darkened, because the empty speculation had rendered it άσυνέτος, i.e. incapable of understanding what is true and right.”⁵⁶ The corruption of the heart affects all capacities of the immaterial make-up of man.

CHAPTER IV

THE RELATIONSHIP OF THE HEART TO THE CHRISTIAN LIFE

The purpose of this chapter will be that of applying to the walk of the believer, the heart, as it has been defined in its concept and its relationship to other parts of the immaterial aspect of man. From this, principles will be drawn on practical living in regard to the heart.

I. THE HEART AS RELATED TO THE PROBLEM OF EVIL

As before concluded, the heart is the motivating power behind the life of man; also noted was the heart as the seat of lust. Therefore the heart is a vital function of the life in regard to evil and lust, both before and after man’s salvation.

The heart motivated by sin. Man is essentially evil because his heart is evil. For out of man arises evil thoughts, desires and tendencies toward sin. The Scriptures place these in the heart.

But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man (Matt. 15:18-20).

The heart is the problem to both the Christian and non-Christian in their relationship to sin. Man is evil and cannot to good apart from a new nature, which is given him at the time of

his regeneration. Not only is sin the motivating principle of the man with no morals, but the individual which regards himself as moral. Fletcher comments on this:

It is possible for one, whose outward behaviour may be irreproachable, by giving way to unholy imagination and desire to “commit adultery in his heart” in the region of moral choice and purpose.⁵⁷

Sin is an act of volition, governed by the intellect and motivated by lust. The will of man, which has its seat in the heart, has a primary place in sin. Emerson notices this observation. “Will is the basic fact in both sin and righteousness.”⁵⁸

As the Christian realizes the starting point of sin in his life, he can better fight against that power in his life. To recognize and know the enemy is half the battle.

The heart deceived by sin. In the heart the seat of thought and reflection function. Sin as a principle motivating from the heart has so hindered the heart and its capacity to understand spiritual things that the heart is spoken of as having eyes that are blind to spiritual truth, “having the eyes of your heart enlightened” (Eph. 1:18). Sin has acted in the heart with the result that aspects of the inner man are incapable of receiving spiritual truth. In 2 Corinthians 4:4 we read, “The God of this world hath blinded the minds of the unbelieving.” Yet two verses later, “God ... who shined in our hearts” (2 Cor. 4:6). This deception has taken place in the heart. Notice this same truth in Roman 16:18 “beguile the hearts of the innocent.” Johnson refers to this act of beguiling as such:

The verb *ἀξαπατάω*, as well as *ἀπατάω* always refers to a deception which reaches the inner man. The former word is used in two places, 2 Timothy 2:14 and 2 Corinthians 11:3, of the deception of Eve by the Serpent. In fact in the passage in 2 Corinthians the implication is that the deception of Eve took place in the thoughts of her mind. Thus, in this verse the memory is the same as in the other occurrence of the word, namely, the central seat and organ of man’s conscious life in its moral and intellectual

aspects. The activities of the heart as the central seat and organ of man's conscious life is here seen to be in the sphere of thought and reflection.⁵⁹

Here we have seen both heart and mind being beguiled because the mind functions through the heart. Because of evil, man cannot perceive God in any way apart from a divine intervention. When the Holy Spirit convicts a man of sin, of righteousness and of judgment (John 16:8-11) the basic work is enabling a man to perceive, or enlightening him.

The heart of both the saved and unsaved is capable of being deceived by sin. Of the unsaved Chafer says the following, "Satan's veiling of the minds of the unsaved relative to the gospel by which they may be saved."⁶⁰ Regarding the saved person's blindness he goes on to say, "The carnal Christian's blindness and limitation when attempting to understand Scriptures are described in 1 Corinthians 3:1."⁶¹ The cure to blindness in the unsaved is by salvation which begins in the heart (Rom. 10:9, 10), while the cure for carnal blindness in the Christian is complete yielding to Christ. This also takes place in the heart since the heart is the seat of volition.

After the heart is no longer deceived and blinded, that is, the cure has been effected in the heart, the individual perceives moral knowledge of spiritual things. Fletcher notes the results of an enlightened heart:

Knowledge of divine truth argues the Apostle, brings a feeling of certainty to the mind, and the free exercise of God-given power gives a sense of mastery and serenity to the moral life. The result is peace. The intellectual processes of the "heart" finds satisfaction in reaching truth, the moral functions of "heart" are fulfilled in love.⁶²

The heart hardened by sin. The starting point of faith and the spiritual life is in the heart; also it is the heart of man that is the instrument of belief in man. If the heart is

inclined to faith, but sin and lust force the heart to unbelief continually, the heart is said to become hardened. This happens in both the saved and unsaved man. The Lord speaks to His disciples in Mark 16:14, “He upbraided them with their unbelief and hardness of heart, because they believed not.” Here the result of unbelief is seen to be the hardening of the heart. The unsaved man’s heart is also hardened as in Romans 2:5, “but after thy hardness and impenitent heart.”

In the original, hardness comes from *αμετανόητος* which literally means “without change of mind.” It comes from *μετανέω* to change one’s mind. The alpha privative is added to the adjective to give the negative meaning. Therefore, this gives the meaning of thought and reflection which takes place in the heart to the concept of hardening.

Fletcher says of this word, “It is the use of the heart devoted to feelings.”⁶³ The modern evangelist might be of sympathy with him, but the original does not support his.

To picture more precisely the work of God in the hardening of the heart, Romans 1:24 gives us this view, “wherefore God gave them up in the lusts of their hearts.” Man’s part would be the person’s choice of sin by lust, hence hardening his heart. God’s part would be giving them up because of their choice based on reflection and intellect. Johnson says of this verse, “*παρεδωκεν* does not signify that God impelled to evil, nor even that he permitted, but rather that he positively withdrew his restraining hand.”⁶⁴ Hence we see sin hardening the heart making it incapable of belief and faith. The relationship of the heart to evil is of prime importance. An understanding of the heart is necessary to comprehend the anthropological aspect of soteriology. The first practical aspect one could draw is to know the heart because from it flows all sin in the life. The second application to be deduced is to keep the heart, that is guard it by every spiritual means possible. The heart should not be allowed to motivate to sin. The third principle to

observe is to harden not your heart. The individual renders the heart incapable to function by refusal to believe, therefore by truth and faith we hardened not our hearts. These three applications would be place against the heart for “out of it are the issues of life” (Prov. 4:23).

II. THE HEART AS RELATED TO FAITH

Under this section, the relationship of the heart to a man’s salvation is to be treated. Since the heart is the seat of the entire inner man, the forces of volition, emotions, intellect and moral consciousness, it is only to be expected to have a vital plan in man’s salvation.

The agent of faith. Faith is a confidence in God built upon some knowledge of Him, put into action by a decision of the will, resulting in the expression of love and building of one’s moral capacity. As before seen, all the functions of the heart are put into operation when the heart expresses faith. Scripture shows the heart as the agent of faith, “And Phillip said, if thou believest with all thy heart” (Acts 8:37). When speaking of one who had not believed Peter said, “Thy heart is not right before God” (Acts 8:21). Romans 10:9, 10 is the central passage teaching belief takes place in the heart. “. . . and shalt believe in thy heart . . . for with the heart man believeth unto righteousness.” Johnson says of this, “In the following verse the heart is seen as the seat of faith. Thus, it becomes clear that, . . . the activity of the heart is seen in the sphere of thoughts and reflection.”⁵⁷ Therefore saving faith is believing with the heart, that is, putting all the functions of the heart into operation. Torrey says of this:

In order to be saved we must believe with the heart. In the Bible the heart stands for the thought, feelings and will. A heart-faith, then, is a faith that rules the thought, the feelings and the will. The manifestations of the heart-faith is action in the direction of that which is believed.⁵⁸

The gospel message, “The word of faith which we preach” says the apostle, ‘is nigh thee, in thy mouth and in thy heart’ (Rom. 10:8, 10). It not only finds lodgment in the heart, as the

intellect or reason, it meets also with a response from the heart, as the organ of spiritual consciousness. Our heart, in which has “the love of God shed abroad” (Rom. 5:5), and the enlightenment of the Holy Spirit, has responded by expression of faith.

But the heart as the instrument of faith and recipient of the Holy Spirit given in justification and adoption is only the first installment of a divine influence yet to be experienced in man. The believer is to experience a daily faith from obedience out of the heart (Rom. 6:17). In establishing the believer in fellowship with Christ and filling him with the Holy Spirit by his yielding from the heart, it is because, as the Apostle says, God marked us as His, that is, “sealed us and gave us the earnest [or first fruits] of the Spirit in our hearts” (2 Cor. 1:22).

In speaking of the daily faith coming from the heart, Fletcher gives the following:

The divine influence is conceived by Paul in the beginning of his ministry as moral energy intended to “establish your hearts unblameable in holiness before our God” (1 Thess. 3:13), “to comfort your hearts, and establish them in every good work and word” (2 Thess. 2:17) . . . but a growing experience of the word of God within all the processes of “the heart,” as intellect, will and feeling, shows him that the final result is knowledge, power and peace.⁵⁹

The sphere of doubt. At times the Christian finds himself in the state of doubting. This is the opposite condition of faith. Sin motivating the heart and trying to rule the Christian’s life, is in most cases the cause of doubt. Doubt comes from the heart as seen in Mark 11:23, “and shall not doubt in his heart.” This is because the spiritual center of man is the heart. Since faith comes from the heart it is only logical that its opposite comes from the heart. Christ places them so, “If ye have faith and doubt not” (Matt. 21:21). Also obedience was noted as stemming from the heart. Note the comparison of absence of doubt with obedience in Acts 10:20, “get thee down and go with them, nothing doubting.”

With motivation of sin and righteousness coming from the heart, doubt cannot be called an absolute quality. In Matthew 14:31, Christ speaking to Peter said, “O thou of little faith, wherefore didst thou doubt?” Faith and doubt, both coming from the heart, are mixed here. Faith is not completely absent nor is doubt. Gray notes here, “doubt does not indicate a lack of faith, but rather “a state of qualified faith’: its weakness, but not its absence.”⁶⁰

The seat of regeneration. When a person with his heart believes the gospel he comes a child of God. This process is called regeneration. In the Old Testament the heart and regeneration were closely linked together in such verses as, “A new heart also will I give you, and a new spirit will I put within you” (Ezek. 36:26), and “Create in me a clean heart, O God; and renew a right spirit within me” (Ps. 51:10).

In the New Testament the Holy Spirit’s sphere of capacity is the heart in the immaterial parts of man, and since the Holy Spirit cannot be separated from the concept of regeneration, it is inferred that the heart and regeneration are vitally linked. When Luke described Lydia in Acts 16:14 as, “whose heart the Lord opened,” he is speaking of her regeneration. As noted before the old man has its operation and function through the heart, so it is only logical to conceive that the new man, which is a product of regeneration, has its function through the heart.

Regeneration does not mean that a new personality is put within man, nor does it mean man loses his old heart. In the section the heart and salvation, Fletcher notes the following:

That the saving process begins with a new heart means that not another self or personality is substituted, that new principles of action are introduced.⁶¹

Man does not receive a new heart, that is, loss of motivation to sin, a new volition, intellect, emotions and consciousness of God. Man retains these after salvation, but he has a new creation within the heart, that is, a new man to function in place of the old man. The capacities and functions which once were used for sin are after regeneration to be used for righteousness.

These capacities to sin or righteousness take place in the heart. Note Chafer's observation of the new heart and regeneration:

Into the whole "natural man" a new divine nature is imparted when the individual is saved. Salvation is more than a change of heart. It is more than a transformation of the old. It is a regeneration or creation of something wholly new which is possessed in conjunction with the old nature, so long as the child of God is in the body. The presence of two opposing natures (not two personalities) in an individual results.⁶²

As seen in Chafer and before noted, the individual is not given a new heart, but the addition as a "new creation" (2 Cor. 5:17). What then can be said of the heart? The Scriptures speak of the cleansing of the heart. Then the aspects and functions of regeneration can operate in the sphere of the heart. "out of a pure heart" (1 Tim. 1:5), "having our hearts sprinkled from an evil conscience" (Heb. 10:22). Note the act of salvation by faith which comes from the heart, and the result in purifying the heart, "cleansing their heart by faith" (Acts 15:9).

III. THE HEART AS RELATED TO INDWELLING

Since the heart is the seat of moral consciousness and center of spiritual vitality, it is only to be expected that the indwelling of the saved man by God, should be within the sphere of the heart. The three persons of the Trinity, Father, Son and the Holy Spirit, are all spoken of as indwelling the Christian man.

By the Holy Spirit. God the Holy Spirit has the clearest attestation of the witnesses in the New Testament regarding dwelling in the saved man. "The love of God hath been shed abroad in our hearts through the Holy Spirit" (Rom. 5:5). "God sent forth the Spirit of his Son into our hearts" (Gal 4:6). "Who . . . gave us the earnest of the Spirit in our hearts" (2. Cor. 1:24).

Dickson notes this indwelling when he quotes:

The καρδιά in this sense is accordingly set forth with special frequency as the recipient of the divine πνεύμα as at Galatians 4:6; Romans 5:5; 2 Corinthians 1:22. It (the heart) is the sphere of the Spirit's various operations and influences, so as to be thereby comforted.⁶³

The Holy Spirit in functioning in the heart first enables it to perceive or understand spiritual things. As before seen, the heart is darkened by sin, so the Holy Spirit must indwell and cause the heart to understand, since the seat of thought and reflection are centered there. Also the Holy Spirit puts into operation the entire spiritual life in man, seen in the act of regeneration, "born of the Spirit" (John 3:6). Also by the act of indwelling the Holy Spirit insures a believer's final arrival in heaven (Eph. 1:13, 14; 2 Cor. 1:22). Then too, the Spirit abides in the heart to help the weaknesses of the saint as he struggles against sin. "The Spirit also helpeth our infirmity for we know not how to pray as we ought . . . and he that searcheth the hearts knoweth what is the mind of the Spirit" (Rom. 8:26, 27). Johnson comments on this verse as follows:

God is described as the one who searches τὰς καρδιάς. Two things may be noted here. In the first place, the human heart is again seen to be the place of the activity of the Holy Spirit, as it was in 5:5. By searching the hearts, the Father hears the groanings of the Spirit . . . Thus, the activity of the Holy Spirit is seen to be in the heart. In the second place, the verse is in agreement with the definition of the heart just given. The words τὰς καρδιάς are linked in thought with the subject of the verbs προσευξώμεθα and οἶδαμεν and it seems clear that καρδιά is used here as the central seat and organ of man's conscious life in its moral and intellectual aspects.⁶⁴

By the Son. The second person of the Godhead indwells the Christian. The picture of salvation as a receiving of the Son of God is given in John 1:12. Then for the Christian life, Christ is said to dwell in the heart. He is never pictured as indwelling other parts of the immaterial man. Paul prays of the Ephesians, "That Christ may dwell in your hearts through faith" (Eph. 3:17). Remember also faith centers in the heart. Peter exhorts, "but sanctify in your

hearts Christ as Lord (1 Pet. 3:15). Paul associates the act of substitution on the cross with the act of substitution in our lives as a result of indwelling. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2:20). Although the heart is not pointed out as the sphere of indwelling here, we can infer it, on the ground of the truth in the above-mentioned verses. Here in Galatians 2:20 we have the function of the indwelling of our hearts by Christ, that is, strength or ability to produce the Christian life. The heart is the center of lust and depravity. Also, it deceives; therefore we must have another power to motivate and give ability. This ability comes from the Son of God who indwells our hearts.

By the Father. The Scriptures speak of the Father in the individual believer, but do not mention specifically His indwelling in the heart. This must be concluded by inference. Christ speaks of both Father and Son in the Christian, "and my Father will love him and we will come unto him, and make our abode with him" (John 14:23). Paul speaks of this truth, "we are a temple of the living God; even as God said, I will dwell in them" (2 Cor. 6:16). John writes of the Father's indwelling by stating it negatively, "Whosoever denieth the Son, The Sam hath not the Father" (1 John 2:23), to which he adds the truth of indwelling that no mistake be made, "let that abide in you" (v.24).

Since the heart is the seat of moral consciousness and the sphere of divine working in the individual it is only natural to infer that the Father indwells the heart, although no specific statement as such occurs.

IV. THE HEART AS RELATED TO THE CHRISTIAN STANDARD

The passage that will furnish the basis of this study is in essence an answer Christ gave when tempted, "Which is the great commandment in the law?" (Matt. 22:36). Therefore, we recognize a dispensational problem.

And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself (Matt. 23:37-39).

The function of the heart. Christ first mentions here the heart as required to love God, This is because our emotions come from the heart. Also knowing the inner struggle of the heart to lust and/ or love, Christ mentions the heart must be toward God. “All of thy heart, “would leave no place for the motivation of the heart toward sin. The soul and mind are mentioned here. As before noted these have their functions through the heart, therefore the entire inner man must be given over to God in love. Of these three aspects of the inner person, Lenski adds interesting observation:

The heart is mentioned first, the soul properly next, and the mind last... In the Biblical conception the leb, καρδία, “heart” is the very center of our personality; here also dwells the ψυχή. “The life” or “soul”; and here functions the διάνοια “The mind” or power to think. The nephesh or ψυχή is the life that animates the body, The consciousness of which is in the “Heart”; and the διάνοια is the reason together with all its functions, namely its thoughts ideas, convictions, according to which the heart or personality acts.⁶⁵

Therefore, as with faith, so with love when expressed toward God, every function of the heart must be in operation to be in accord with the divine standard required by God. That is, it must be a love that functions from an intelligent perspective, governed by the free volition of man expressing his entire emotions of love.

The standard of the heart in law and grace. The purpose of this section is not to discuss the entire problem of law and grace, but to give the relationship of their standards to the heart. The Christian is not under law, that is the Decalogue or system of law, in order to merit salvation or walk the daily life. The believer is under grace in both situations yet the above-given commandment is in a legal situation.

“Thou shalt love the Lord thy God” (Matt. 22:39). Jesus is quoting from Deuteronomy 6:5. If God is loved supremely no one will violate anything He has commanded. This covers particularly the first table of the law, which set forth man’s duty to God.

“Thou shalt love thy neighbor as thyself” (Matt. 22:39). This is a quotation from Leviticus 19:18, and covers the second table, for “love worketh no ill to his neighbor” (Rom. 13:10). The one who loves men in this way will not violate any of the laws that have to do with the rights of others. Chafer notes the contrast between law and grace at this point:

This is my commandment, that ye love one another as I have love you (John 13:34). The new commandment is in contrast to an old commandment of Moses: “love thy neighbor as thyself.” These Scriptures may be taken as a fair illustration of the difference between the standards of the Law of Moses and the standard of grace. Under the Mosaic system love for others was to be in the degree in which one loved himself; under grace it is to be in the degree in which Christ has loved the believer and given His life for him (1 John 3:16).⁶⁶

The legal requirement of the law was done away with by Christ in his death, but in this statement is the seed plot upon which is built the exhortations of grace in the epistles. This standard includes every possible sin that we might commit, either a wrong done to God Himself or to our fellow men. Ironside when writing on this standard noted such:

When the heart is right with God, and He is loved supremely, man too will be love unselfishly, and so the whole life will be ordered in obedience to the divine Word. Love delights to serve the one loved, and thus preserves from all that would grieve God or injure one’s neighbor.⁶⁷

Thus we see the ideal situation: the heart, given over not to lust but to love, divine law, but no natural man has ever fulfilled the law. The lust and depravity motivating a man to evil renders this impossible.

When regeneration takes place in the heart and the new man comes into operation, the heart is indwelt by the Godhead, “The love of God is shed abroad in our hearts” (Rom. 5:5). Man has become alienated from God through the fall. Then born again by the Word and the Holy Spirit, he receives eternal life. It is the very nature of this new life to love, because it is divine (2 Pet. 1:4).

Therefore love becomes the controlling principle of the life of the man in Christ. Walking not after the flesh functioning through the heart, but after the Spirit, the righteousness of the Law [to love with all the heart] is then fulfilled in our hearts it is easy to love God and neighbor as before it was easy to live in the lust motivated by the heart.

CHAPTER V

CONCLUSION

Summary of the study. The body of this thesis has been completed, and it only remains to summarize and show the results of the study. The purpose has been to examine the most important concept in the immaterial make-up of man. The study has been inductive in nature.

The definition of the heart is that it is the central seat and organ of man’s conscious life in its moral, intellectual, volitional and emotional aspects. This connotation became attached to the heart because in the natural realm the heart formed the center of the distribution of the blood in the body. “As from the fleshly heart goes forth the blood in which is the animal life, so from the heart of the human soul goes forth the entire mental and moral activity.”⁶⁸ So the heart is the center of the immaterial man and all activities flow from it.

The heart was related to the other immaterial capacities of man, as such, they all functioned through the heart to fulfill prescribed functions. The soul and spirit were seen to be used synonymously in Scripture and the heart motivates them to action. The mind and conscience were seen to operate through the sphere of the heart, at times the heart expressing their action. The old man and the flesh were the motivating principle of sin the heart as such, causing lust to find its basis in the heart of man. This also causes total depravity to settle in the heart.

As the heart was related to the Christian life, it became evident that this sphere of moral consciousness was the most important concept to consider in understanding the life of the believer. Since the heart is the center of evil in the man, it is not difficult to see the heart as the agent of belief, because it contains all the agencies active in expressing faith. As a result of salvation, the heart becomes the place of divine indwelling. Then too, the heart is of utmost importance in understanding the criteria for the Christian life, in that man is to love God with all his heart. Every inner capacity must express aggressive love energy to God.

Resulting perspective. Now that the heart is more clearly understood, there are certain results that are dictated to our way of life. For one can not receive the heart and not be deepened in spiritual knowledge.

First, the approach to the theology of man must be made with a different perspective. Man must not be classified as chiefly composed of body, soul and spirit, with other subordinating capacities. Man must be seen in the light of the immaterial make-up, as a person with a heart, with all the other capacities functioning through that heart. This will change the whole theological approach to anthropology.

Second, the realization that the heart is the seat of lust and faith will drive the believer to a moral consciousness in every decision. This should be so, but much of the total area of life in the lives of Christians is absent of a consciousness of righteousness.

Third, the understanding of the heart will clear much of the obscure thinking about the different capacities in the immaterial man. The Bible has made these differentiations on the immaterial man such as; soul, spirit, mind, conscience, flesh, old man; therefore the Christian ought to be clear in his understanding of these terms and their functions. The hypothesis of this paper is that these capacities (above-mentioned) can be rightly understood with their functions, only as they are seen through a clear understanding of the heart.

In conclusion to this study, the author desires to acknowledge the help of the Holy Spirit, for Christ said that the Spirit would reveal the Word to us (John 14:26). If there is anything of value or profit accomplished, it is due to the gracious ministry of the unseen Paraclete. As the Spirit of God in turn takes His Word and reveals it to hearts, the instructions of Proverbs shall be fulfilled. “Keep thy heart with all diligence, for out of it are the issues of life” (Prov. 4:23).

ENDNOTES

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- ¹ Lewis Sperry Chafer, Systematic Theology, II, 187-88.
 - ² All references to Scripture in this paper will be from the American Standard Version of 1901.
 - ³ M. Scott Fletcher, The Psychology of the New Testament, 107.
 - ⁴ M. Scott Fletcher, The Psychology of the New Testament, 76-77.
 - ⁵ Oswald Chambers, Biblical Psychology, 99.
 - ⁶ Ibid., 100.
 - ⁷ Ibid., 99.
 - ⁸ Ibid., 107.
 - ⁹ William P. Dickson, St. Paul's Use of the Terms Flesh and Spirit, 201-2.
 - ¹⁰ Fletcher, op. cit., 74.
 - ¹¹ Chambers, op. cit., 99.
 - ¹² Dickson, op. cit., 199.
 - ¹³ S. Lewis Johnson, “A Survey of Biblical Psychology in the Epistle to the Romans” (unpublished Doctor's dissertation, Dallas Theological Seminary, Dallas, Texas, 1949), 103.
 - ¹⁴ Fletcher, op. cit., 76.
 - ¹⁵ Chambers, op. cit., 97.
 - ¹⁶ Franz Delitzsch, A System of Biblical Psychology, 302.
 - ¹⁷ Chambers, op. cit., 124-25
 - ¹⁸ Fletcher, op. cit., 74.

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- ¹⁹ Johnson, op. cit., 107.
- ²⁰ Chambers, op. cit., 110-11
- ²¹ Lewis Sperry Chafer, Systematic Theology, II.
- ²² A.I. Gates, Psychology for Students of Education, 165.
- ²³ Chambers, op. cit., 115.
- ²⁴ Fletcher, op. cit., 79.
- ²⁵ Ibid., 88.
- ²⁶ Johnson, op. cit., 98.
- ²⁷ Wallace Emerson, Outline of Psychology, 434.
- ²⁸ Delitzsch, op. cit., 163-64.
- ²⁹ Johnson, op. cit., 102.
- ³⁰ Chambers, op. cit., 107.
- ³¹ Chambers, op. cit., 107-8.
- ³² M. Scott Fletcher, The Psychology of the New Testament, 76-77.
- ³³ Ibid., 51.
- ³⁴ J.I. Marais, "Soul," The International Standard Bible Encyclopedia, V, 2838.
- ³⁵ S. Lewis Johnson, "A Survey of Biblical Psychology in the Epistle to the Romans" (unpublished Doctor's dissertation, Dallas Theological Seminary, Dallas, Texas, 1949), 101.
- ³⁶ Fletcher, op. cit., 76.
- ³⁷ Lewis Sperry Chafer, Systematic Theology, II, 187.
- ³⁸ Herman Cramer, Biblico-Theological Lexicon of New Testament Greek, 603.
- ³⁹ Fletcher, op. cit., 77.
- ⁴⁰ Ibid., 87.
- ⁴¹ Ibid., 45.
- ⁴² Cramer, op. cit., 347.
- ⁴³ J. Laidlaw, "Heart," A Dictionary of the Bible, II, 318.
- ⁴⁴ Oswald Chambers, Biblical Psychology, 97.
- ⁴⁵ James Hastings, A Dictionary of Christ and the Gospels, II, 161.
- ⁴⁶ Chafer, op. cit., II, 187.
- ⁴⁷ Fletcher, op. cit., 76.
- ⁴⁸ Ibid.
- ⁴⁹ Wallace Emerson, Outline of Psychology, 435.
- ⁵⁰ Franz Delitzsch, A System of Biblical Psychology, 160-61.
- ⁵¹ Ibid., 167.
- ⁵² James Hastings, op. cit., II, 600.
- ⁵³ Dwight M. Pratt, "Old Man," The International Standard Bible Encyclopedia, IV, 2183.
- ⁵⁴ Johnson, op. cit., 93.
- ⁵⁵ John Laidlaw, The Bible Doctrine of Man, 122.
- ⁵⁶ H. P. Liddon, Explanatory Analysis of St. Paul's Epistle to the Romans, 28.
- ⁵⁷ M. Scott Fletcher, The Psychology of the New Testament, 31.
- ⁵⁸ Wallace Emerson, Outline of Psychology, 444.
- ⁵⁹ S. Lewis Johnson, "A Survey of Biblical Psychology in the Epistle to the Romans" (unpublished Doctor's dissertation, Dallas Theological Seminary, Dallas, Texas, 1949), 109.
- ⁶⁰ Lewis Sperry Chafer, Systematic Theology, VII, 51.
- ⁶¹ Ibid., VII, 52
- ⁶² Fletcher, op. cit., 89.
- ⁶³ Ibid., 73.
- ⁶⁴ Johnson, op. cit., 93.
- ⁶⁵ Ibid., 108.
- ⁶⁶ R.A. Torrey, What The Bible Teaches, 365-66.
- ⁶⁷ Fletcher, op. cit., 90.
- ⁶⁸ James M. Gray, "Doubt," The International Standard Bible Encyclopedia, II, 871.
- ⁶⁹ Fletcher, op. cit., 83.
- ⁷⁰ Chafer, op. cit., II, 347.
- ⁷¹ William P. Dickson, St. Paul's Use of the Terms Flesh and Spirit, 201-2.

⁶⁴ Johnson, op. cit., 104.

⁶⁵ R.C.H. Lenski, The Interpretation of St. Matthew's Gospel, 880.

⁶⁶ Chafer, op. cit., IV, 187.

⁶⁷ H. A. Ironside, Expository Notes on the Gospel of Matthew, 297.

⁶⁸ Laidlaw, The Bible Doctrine of Man, 121.

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