

## On the Use of לֵב and καρδία in the Old and New Testaments.

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The word לֵב, with its cognates, לֵבָב, &c., designates *the heart*, in the first place, of course, as the physical organ, the centre of *life*; and one is tempted to suspect some genetical relation to the German *Leben* and our English word "life." Then, it stands for the central part in general, the inside, and so for *the interior man* as manifesting himself in all his various activities, in his desires, affections, emotions, passions, purposes, his thoughts, perceptions, imaginations, his wisdom, knowledge, skill, his beliefs and his reasonings, his memory and his consciousness. It is not especially confined to the feelings and moral acts in distinction from the intellectual, except as there is more frequent occasion for its use in the former application than in the latter. It designates the central basis for the functions of the whole inner man.

These words, לֵב, לֵבָב, &c., are more frequently translated "mind" in our received version of the Old Testament than any other word, including such cases as "dead man out of mind," "bring to mind," "remember or come to mind," "this I recall to mind," &c. For this purpose, נֶפֶשׁ and רוּחַ come next in frequency.

1. Under לֵב are included such expressions as "imagination of the thoughts of his heart," "imagination of man's heart," Gen. vi. 5; viii. 21; also in Zechariah and in Jeremiah many times; "said in his heart," Gen. xvii. 17; "speaking in my heart," xxiv. 45; "wise-hearted," *i. e.* skilful, Exod. xxxi. 6; "wisdom of heart," xxxv. 35; "in whose heart the Lord hath put wisdom," *i. e.* skill, xxxvi. 2;

“an heart to perceive,” Deut. xxix. 4 ; “in the imagination of mine heart,” xxix. 19 ; “told all his heart,” *i. e.* all he knew, Jud. xvi. 17 ; “an understanding heart,” לֵב שֹׁמֵעַ, 1 Kings iii. 9 ; “I have given thee a wise heart,” iii. 12 ; “feignest them out of thine own heart,” Neh. vi. 8 ; “meditation of my heart,” Ps. xix. 14 ; xlix. 3 ; “thoughts of his heart,” xxxiii. 11 ; “heart inditing a good matter,” xlv. 1 ; “write on the table of thine heart,” Prov. iii. 3 ; “thine heart retain my words,” iv. 4 ; “heart seeketh knowledge,” xv. 14 ; “a man’s heart deviseth his way,” xvi. 9 ; “my heart had great experience of wisdom,” Eccles. i. 16 ; “a wise man’s heart discerneth both time,” &c., viii. 5 ; “consider in his heart,” Isa. xlv. 19.

לֵב is used in such cases as “consider in thine heart,” Deut. iv. 39 ; “thought in thy heart,” xv. 9 ; “ye know in all your hearts,” Josh. xxiii. 14 ; “understand with their heart,” Isa. vi. 10 ; “heart of the rash shall understand,” xxxii. 4 ; “thoughts of thy heart,” Dan. ii. 30 ; “beast’s heart given,” iv. 16 ; v. 21 ; and vii. 4 ; “shut their hearts (fem. pl.) that they cannot understand,” Isa. xlv. 18.

נֶפֶשׁ is used for the affections quite as familiarly as לֵב, and, in that sense, is translated sometimes “heart,” but generally “soul.”

If it be said, as to the connection of לֵב with wisdom, that, in the Proverbs and elsewhere, wisdom is a moral quality, and so לֵב in the sense of the affections is appropriately used with it ; let it be observed that בִּינָה, בִּינָה, and הַבִּינָה are also used in connection with this wisdom, and that in the most striking cases, as (בִּינָה) “O ye simple, understand wisdom,” Prov. viii. 5 ; (בִּינָה) “Get understanding,” “with all thy getting, get understanding,” iv. 5 and iv. 7 ; “counsel is mine, I am understanding,” viii. 14 ; “the knowledge of the holy is understanding,” ix. 10 ; (הַבִּינָה) “bow thine ear to my understanding,” v. 1 ; “and understanding put forth her voice,” viii. 1 ; “a man of understanding hath wisdom,” (note that it is not the converse), x. 23 ; “a man of understanding walketh uprightly,” xv. 21 ; “is of an excellent spirit,” xvii. 27. So Isa. xi. 2, “the spirit of wisdom and understanding” (בִּינָה) ; and “ye fools, be of an understanding heart,” (בִּינָה), Prov. viii. 5.

*Καρδία.*

The use of *Καρδία* in the New Testament corresponds almost perfectly to that of לֵב in the Old Testament. It stands for the *mind*, the inner man, Lat. *animus*:—thus, “Think evil in your hearts,” Matt. ix. 4; “should understand with their heart,” xiii. 15; “out of the heart proceed evil thoughts,” xv. 19; “reasoning in their hearts,” Mark ii. 6; “not doubt in his heart,” xi. 23; “imagination of their hearts,” Luke i. 51; “pondered them in her heart,” ii. 19; “mused in their hearts,” iii. 15; “slow of heart to believe,” xxiv. 25; “they considered not for their heart was hardened,” Mark vi. 52; “have ye your hearts hardened? . . . do ye not yet understand?” Mark viii. 17, because they did not apprehend about the leaven of the Pharisees; so in Acts xix. 9, “divers were hardened and believed not;” “therefore,” says St. John, “they could not believe because that Esaias said again, he hath blinded their eyes and hardened their heart, lest they should . . . understand with their heart”; and so for other cases of hardening the heart;—to “blind the mind” and “harden the heart,” seem to be parallel expressions for the same thing;—again, “why hast thou conceived this thing in thine heart?” Acts v. 4; “show the work of the law in their hearts, . . . their thoughts accusing or excusing,” Rom. ii. 15; “shalt believe in thine heart,” x. 9; “neither have entered into the heart of man the things,” 1 Cor. ii. 9; “written in our hearts,” iii. 2; “I will put my laws into their hearts, and in their minds will I write them,” Heb. x. 16; “till the day-star arise in your hearts,” 2 Pet. ii. 19.

With *καρδία* are connected *διαλογίσμοι*, “out of the heart proceed thoughts,” Matt. xv. 19; Mark vii. 21; “thoughts of many hearts,” Luke ii. 35; “Jesus perceived the thoughts of their hearts,” ix. 47; “why do thoughts arise in your hearts,” xxiv. 38;—also *ἐνθυμήσεις*, “discerner of the thoughts and intents of the heart,” Heb. iv. 12; *ἐνθυμήματα*, “wherefore think ye evil in your hearts?” Matt. ix. 4;—also *ἐπίνοια*, “if perhaps the thought of thine heart,” Acts viii. 22, and “hast thought,” *νομιζῶ*, viii. 20;—also *διάνοια*, “imagination of their hearts,” Luke i. 51. *Διάνοια* is also used in the moral sense like *Καρδία*, “desires of the flesh and the mind,” Eph. ii. 3; “enemies in your mind by wicked works,” Col. i. 21; “I will put my laws into their mind,” Heb. viii. 10; “I will put my laws into their hearts, and in their minds will I write them,” Heb. x. 16; “gird up the loins of your mind, be sober,” 1 Pet. i. 13; “Stir up your pure

minds," 2 Pet. iii. 1;—also *ἔννοια*, "arm yourselves likewise with the same mind," 1 Pet. iv. 1;—also *νόημα*, "their minds were blinded . . . for the veil is upon their heart," 2 Cor. iii. 14; "hath blinded the mind of them that believe not," 2 Cor. iv. 4; "so your minds should be corrupted," xi. 3; "shall keep your hearts and minds," Phil. iv. 7;—also *νοῦς*, "God gave them over to a reprobate mind," Rom. i. 28; "warring against the law of my mind," vii. 23; "with the mind I myself serve the law of God," vii. 25; "transformed by the renewing of your mind," xii. 2; "renewed in the spirit of your mind," Eph. iv. 23; "disputings of men of corrupt minds," 1 Tim. vi. 5; 2 Tim. iii. 8;—also *φρόνημα* and *φρονέω*, as *φρόνημα σαρκός*, Rom. viii. 7; and *φρόνημα πνεύματος*, viii. 27; *φρονέω τούτο*, Phil. ii. 5; "savourest not the things that be of God," Matt. xvi. 23 and Mark viii. 33; "do mind the things of the flesh," Rom. viii. 5;—also *ψυγή*, "minds evil-affected," Acts xiv. 2;—also, finally, and most striking of all, *μετανοέω*, and *μετάνοια* are the words used precisely for what we should call "a change of heart,"—not *μετακαρδία* but *μετάνοια*.

Thus *כֶּלֶס* and *καρδία* are the subject or seat, not only of the affections, but of thought, imagination, meditation, memory, perception, reflection, knowledge, skill, belief, judgment, reasoning, consciousness; and, on the other hand, other words which are admitted properly to refer to intellectual operations are familiarly used also for the affections and all the moral activities.

The word *φρήν*, pl. *φρένες*, standing for the reins or kidneys, or the diaphragm or caul, came to denote, after its physical sense, what we express by heart, as properly as did *καρδία*; but, like *καρδία*, it came also to stand for the whole mind. It is used but twice in the New Testament, and then in the same verse (1 Cor. xiv. 20), and is there translated "understanding." It is very curious that, while the ancients treated several of the internal physical organs as the seat of the mind, *e. g.*, not only the heart and kidneys or liver, but the breast, and even the stomach and bowels, they never hit upon the *brains* for that purpose;—except, perhaps, in Dan. iv. 13, "visions of my *head*";—although *φρένες* comes so provokingly near the English word in sound that we are almost tempted to seek for some mysterious etymological connection.

The Latin "cor" of the same root as the Greek *καρδία*, was sometimes, though unfrequently, used for the cogitative or cognitive faculty. Through the French it has passed out into the special sense of *courage*. The English *heart*, of the same root as the Greek and

Latin words, is used almost exclusively for the seat of the affections and in direct contradistinction from the understanding. Hence, with its distinct signification and contrasted associations, it fails to correspond as an exact equivalent to the looser Hebrew and Greek words; though we have one phrase left in which it has the sense of mind or memory, viz., "to learn by heart." May we not well beware, therefore, lest, by basing our expositions and doctrinal teaching upon the special force of the English term, we really pervert the word of God, instead of inculcating high spiritual truth?

The ancients did not make the nice mental and linguistic analyses of modern thought. They used  $\hebrew{לב}$ , *καρδία*,  $\hebrew{לֵבָב}$ , *νοῦς*, &c., for the whole inner man, now with special reference to one special faculty, or state, and now to another. But *καρδία*, for example, is *never* in the New Testament contradistinguished from or contrasted with *νοῦς*, or *διάνοια*, &c.; and, when put side by side with them, it is by parallelism rather than distinction. Thus, when it is said thou shalt love the Lord thy God with all thy heart (*καρδία*) and with all thy soul (*ψυχή*) and with all thy mind (*διάνοια*), it is not meant that heart, soul, mind, are distinct parts of man; each is the whole inner man, and they are all put together to make the expression of totality the stronger; and sometimes, to strengthen it still further, understanding (*σύνεσις*) and strength (*ισχύς*) are added.

Standing as it does for the inner man, *καρδία* is never contrasted with anything else within, but with what is without. Thus our Saviour: Nothing from without entering into a man can defile him, but from within, out of the heart, proceed evil thoughts, &c.—and these defile a man. We have no right to connect with *καρδία* the sharp distinctions with which we use the modern word *heart*. Shall we say, for example, that believing with the heart is a different thing from believing with the mind? The apostle says: "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now here heart is not opposed to mind but to mouth, the inward to the outward; and "in the heart" adds no more to the believing than "with the mouth" adds to the confessing. It is merely said that one is an internal act, and the other an external act. It is no extraordinary kind of believing any more than it is an extraordinary kind of confession. It is believing a logical proposition—"that God hath raised him from the dead." No doubt the apostle means a true, honest, lively faith, and a true, honest confession; and this he would

equally mean, if "in the heart" and "with the mouth" were not there. Man believeth to righteousness, and confession is made unto salvation; he believeth with the inner man, and confesseth with the outer man.