

THE UNION SEMINARY REVIEW

VOL. XXVIII.

OCTOBER, 1916.

No. 1.

THE JUDGMENT AS DISCLOSED IN 2 CORINTHIANS 5:10.

BY THE REV. THOMAS CARY JOHNSON, D. D., LL. D.,
*Professor of Systematic Theology, Union Theological Seminary,
Richmond, Virginia.*

I. *Is There to Be a Great Public Judgment?*

This question is not, "Is there to be a private judgment of each one at death?" That there is to be such a private judgment is the teaching of the natural reason and of the word of God. The pagan myths concerning future judges, the terrors of man's guilty conscience and the necessity of some means to adjust the irregularities between men's histories in this life and their merits are so many grounds from which the natural reason argues with large probability to the fact of a private judgment ahead for each individual. The Scriptures make such a private judgment certain, in teaching that the human soul, when it leaves the body, meets God directly. Thus Eccles. 12:7: "The dust shall return to the earth as it was; and the spirit shall return unto God who gave it." This implies self-consciousness and self-knowledge and private individual judgment. In like manner, we read in Heb. 9:27, "It is appointed unto men once to die, but after this, judgment." In this passage, *krisis*, the word translated judgment, is without the article. The writer does not teach that *the* judgment immediately succeeds the death of the body, but that a judgment does. Our Lord's promise to the repentant thief on the cross

THE HEART IN THE BIBLE.

BY THE REV. EDWARD MACK, D. D.,

Professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary, Richmond, Va.

"He that is of a merry heart, hath a continual feast."

The heart holds a unique place in the Bible. It is mentioned oftener than any of the vital or psychical organs of the body. It is referred to as frequently as any of the other moral and intelligent organs of man, such as spirit, soul or mind. The Old Testament makes no use of the word "mind" in the sense in which we understand it; indeed, the mind as the center or the organ of the intellectual activities is never referred to in the Hebrew Scriptures. What we speak of as the "mind" of man, meaning the organ of intelligence, is uniformly regarded in the Old Testament as the "heart" of man. This peculiar fact is not an accident of speech nor an isolated phenomenon, but a characteristic feature of the Hebrew mental and moral philosophy, a normal expression of the Hebrew view of our spiritual nature.

A curiously erroneous use of the word "mind" is found in the Authorized and Revised Versions of Isaiah 26: 3: "Thou wilt keep him in perfect peace, whose *mind* is stayed on Thee"; which would be better rendered with the margin, "whose *imagination* is stayed on Thee," as the original *yetser* is often translated into the English. If this be the true rendering, think of the rich significance of this verse! In the most romantic, the highest reaching, the farthest sweeping, the most elaborate, the most glorifying of all our faculties, in our imagination to be resting on God! Or the Hebrew word, with its adjective, may be rendered "fixed purpose." "Thou wilt keep in perfect peace him whose fixed purpose is to trust in Thee." In either case the reference of the prophet is not to mentality,

as we regard it. It does come to pass, when the imagination feels out after and fixes itself on God, that Art has a new birth, oratorios are created, and Poetry sings her lyric psalms and chants her great epics.

Elsewhere in the Old Testament the word "mind" should properly be replaced by "heart," occasionally by "soul" or "spirit." In the New Testament the usage is somewhat different; for before the days of the Apostles the mental philosophy of the Greeks had invaded, to some extent, the simpler and more devotional attitude of the Hebrews. But even after the entrance of this alien element the heart is still supreme, occurring four or five times for every occurrence of the word "mind," whether *nous* or *dianoia*. For example, in the Great Law the heart outranks all the other functions of our moral nature: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

The Wide Range of the Usage of the Word.

It is interesting and instructive to observe the varied and comprehensive uses of the word "heart" in the Bible. (1) Rarely it refers to the physical organ, possibly in such passages as Isaiah 1: 6; 6: 10; Acts 14: 17, although the metaphorical or spiritual meaning is more suitable even in these passages. Sometimes it is used of the central part of the body or of the center of some place or thing, as in Psalm 46: "Though the mountains be shaken into the heart of the seas." In all such cases the more frequently used word is *kerebh*, which properly would be translated "midst."

(2) Frequently in the Bible the heart represents the purely intellectual in man. When Solomon sought wisdom, God heard his prayer and gave him a wise and understanding *heart*. The mindless young man, who follows after a harlot, is a man void of *heart* (Prov. 6: 32; 7: 7). The meditations of the Preacher in the book of Ecclesiastes are expressed by the words: "I said in my heart," or "I considered in my heart." According to Elihu, God "regardeth not any that are wise of heart."

(3) The moral meaning of the word will be found in the well-known passage of Psalm 51: "Create in me a clean heart, O God." Jeremiah said: "The heart is deceitful above all things, and desperately wicked." "Cast away from you," said Ezekiel, "all your transgressions, wherein ye have transgressed, and make you a new heart." The words of Jesus are most expressive: "Blessed are the pure in heart: for they shall see God."

(4) Sometimes the will is meant when the word "heart" is used. This is the sense in which Pharaoh "hardened his heart": he set his will against the commands of Jehovah, the God of Israel. Daniel "purposed in his heart" that he would not defile himself with the king's dainties. Barnabas exhorted the Antiochan Christians that "with purpose of heart they would cleave unto the Lord."

(5) Memory is another faculty for which the heart stands in the Bible. The Wise Man admonished the Young Man to write kindness and truth and the law of the Lord upon the tablet of his heart (Prov. 3: 3; 7: 3). David laid up the words of the men of Gath "in his heart." Luke brings to an end his chapter on the remarkable incidents of the childhood of Jesus with these words: "His mother kept all these sayings in her heart." There is an interesting passage in 1 Cor. 2: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The "heart" here seems to include recollection, reflection and imagination; all the things which God holds in store for His loved ones are not contained in, nor possible to, any and all of our faculties. Memory seeks out in the twinkling of an eye the happiest scenes of our past; gathers at one grasp the gracious smiles and cheering words of receding years to wreath them into fragrant garlands. Reflection arranges the experiences and emotions of life into attractive designs beyond the skill of artists, into harmonies that rival Nature herself. Imagination makes possible the most exquisite and extravagant ideas; it sees visions of a perfect world, beholds a flawless art, and hears a harmony without the fear of discord.

All of these marvelous faculties are functions of the heart according to the Scriptures.

(6) Then, comprehensively speaking, the heart in the Scriptures stands for our higher spiritual nature in distinction from the lower and material. It is the center of the total of our mental, moral and spiritual self, our real and nobler self. "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4: 23); more than all else that a man guards, he should guard his heart; for from it, as an inner fountain, are the outgoings of life. As the physical heart is the pulsing fountain of the life-blood, so the moral heart is the determining source of all character and conduct. Washing of hands and cups and dishes is of some importance; but vastly more important is the cleansing of the heart, that life-center from which proceed all emotions and all utterance (Matt. 15). When God calls for the surrender of our whole being to Him, He says: "Son, give Me thy heart." The first law is this: "Thou shalt love the Lord thy God with all thy heart," a love which is supreme. "With my whole heart have I sought Thee," sang the Psalmist, when he would express the longing of his whole being for God. "If thou shalt believe in thy heart," "for with the heart man believeth unto righteousness." These phrases from Rom. 10 express fully the subjective history of salvation. It is interesting to find that this biblical use of the heart is very much like our own modern conception and expression. We are accustomed to speak of a good or bad heart, of a change of heart, of the wise-hearted. We give our hearts to causes and to those we love, although these may be acts of our intellectual nature.

The Supremacy of the Heart in Religion.

I. There are some necessary conclusions from this evident prominence of the heart in the Scriptures. First of these conclusions, we must recognize the supremacy of the heart in true religion. With no thought of robbing the intellect of its due honor in the apprehension, statement and defense of revealed religion, it is still true that in the Bible view of life the

mind, or pure intellect, is of secondary importance to, or is included in, the heart. The head is not considered to be the seat of religious experience; indeed, it is not even the center of intellectual activities. It is little more than an animated periscope, through which the heart looks out upon the world that lies around it. The functions, which we ordinarily ascribe to it, become in the view of the Bible the right and power of the heart, as the center of our life, the fountain of our being, the place of God's fellowship with us. An altogether different conception was entertained by the Greeks, who considered the head to be the Acropolis of our intellectual, moral and spiritual being, while by them the heart was degraded to service as organ for the weaker and lower emotionalism. But in the Bible the heart is above the head, holding the highest place by right of being the center of spiritual consciousness. Professor Dorner was accustomed to state the relationship of the two thus: "In intellectual matters light descends from the head to the heart, but in spiritual matters light ascends from the heart to the head; if a man would know God, he must live God." While religion requires the loyal service of intellectualism, it must not allow itself to become the pliant tool of a cold and selfish intellectualism. We are constantly finding that heart is just as necessary to life as mind, possibly even more necessary. We do not trust sufficiently to our intuitions, which are often the higher and nobler mandates of our being, which has been redeemed by grace, or is the heir through many generations of covenanted redemption. Often we catch our intellects in the act of erring; our philosophies change with every generation; our better impulses are often frustrated by the sophistries of a selfish and utilitarian reasoning, and we are blown from our course and swayed by every passing wind of doctrine, "by the sleight of men, in craftiness, after the wiles of error"; and we live like the pagans, "in the vanity of their mind, being darkened in their understanding, alienated from the life of God, through the ignorance which is in them, because of the dullness of their heart." Intellectual genius may be the torch of God to guide men safely

through the world, or it may be only a blaze to reveal their own baseness. In our personal religious life today we are needing more of the heart, more of close walking with God in the deep and quiet places of our being.

There is more need of the heart in the life and work of our churches. The clear coldness of intellectuality and artistic ceremonialism cannot satisfy the souls of men, just as pictured food cannot satisfy the hunger of their bodies. Where men leave the churches, it is ordinarily not for lack of appeal to the head, but because of hunger in their hearts. New sects do not always rise out of new doctrines; but sometimes the yearning of unsatisfied souls has found expression in a new sect, which usually gathers to itself a false and threadbare philosophy. Such is the tabloid history of Christian Science, which is the outcry of souls for happiness and freedom from the ills of life, without any apparent worry about the exceedingly shallow soil in which their principles are rooted. More regard for the heart in our own churches will render unnecessary such fatuous and temporary expedients as Christian Science. A Christian congregation is not a chance assembly of individuals, nor the formal expression of the religious convictions of a community, nor primarily the propaganda of a particular creed; above all of these things, it is a chosen band of brothers in Christ, whose lives are pledged to each other, and whose hearts cherish a holy kinship.

Our every-day, practical social and business life will be much the happier for more of the heart. The religion of the Good Samaritan had full sway in his heart. Recently a man of business affairs in one of our cities, being overtaxed and nerve-racked, found himself in failing health. His good physician prescribed for him as follows: Two baskets full of the good things of this life, one for each hand, each capped with a bank-note, to be taken by the patient himself to the destitute home of widow and orphans, where starvation was imminent. The cure was effective, nervous and morbid individualism quickly yielding to the healing of unselfish service. A great deal of the form and class and chill drawn off from our busi-

ness and social affairs, and a little more of the heart poured in, will make a purer Christianity and a happier world. Why may not all Christian business men stand shoulder to shoulder and heart near to heart in the struggle of life? Why are all these icy social forms and all this horrible fear of friendliness among comrades of the same glorious cause? Hear the unanswerable echo, "Why!" It has come to pass that a Christian man is ashamed to catch himself speaking to his un-introduced brother, while passing him in the crowdless quiet of some residence street. We might well give our hearts the chance to make a happier church and a better world.

A Shining Heart.

II. Among the most beautiful and potent of the graces is that grace of heart which we call "purity." The Scriptures enjoin the culture of this grace. "Blessed are the pure in heart: for they shall see God." "Having boldness to enter into the holy place by the blood of Jesus, let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience." A word sometimes used for purity or cleanness in the Old Testament is *bar*, which means literally the shining of the sun; the clear, undimmed rays of the glorious orb of the day, which enlighten all the earth. This is a striking metaphor for purity of heart—a beautiful life is in truth the radiance of a pure heart. "The commandment of Jehovah is *shining*, enlightening the eyes"; "who shall ascend into the hill of Jehovah, and who shall stand in His holy place? He that hath clean hands and a *shining heart*." So a pure heart is a shining heart, which illuminates and gladdens others hearts.

Ours is a day which calls for the heroism of purity in art, literature and society; when men and women will have the holy daring to be spotless in heart. For, the taint of suggestion, and the taste for raciness in book, theatre and dress, which have become almost unchallenged commonplaces, are more destructive plagues than typhoid or phthisis. Sin can never be less than sin. Its beginnings are of the same kind

as its end. Those who permit evil and those who suggest evil are partners with those who do evil; and all perish together. Before we enthrone the Venuses of Medici or Milo near to, or in the place of, our family altars, we should consider that the models for these naked statues probably were the naked forms of infamous harlots; while Athena Minerva, who represented the pure mother-heart of Athens, never put aside the graceful robes of her lovely purity. Even the carnal heart of Greece bowed reverently before the majesty of purity. There is holy heroism in the soul of the woman, who is too great of heart to bow down to an immodest fashion. Hail to the modern man, who dares to keep his heart as clean as the snow that bends the mountain balsam, as the sunbeam that gleams in the dewdrop and glows on the velvet petal of the opening rose! Our day gives out its challenge for braver knights than ever sat at King Arthur's table, for a nobler army than those which fight in France or tent in Texas: a host of pure-hearted women to adorn home and society with the art of holy living; an army of pure-hearted men to rid our cities and our land of their most dangerous pestilence. No nation nor civilization falls and perishes from without, but from within; our threatening foes are those of our own household. The time has fully come for our country to reckon with this fact of experience, that a nation cannot survive, if it lives with an impure heart. An individual life without the joy and power of purity, is a life with the bitterness of conscious failure. Our world is calling for a heroic band of men with hearts that shine.

A Singing Heart.

III. One of the heart's chief functions is happiness; it should always be the home of gladness; and the Bible gives emphasis to this phase of the heart. "He that is of a merry heart has a continual feast," said the Wise Man. Paul, the great Christian, was a man with a singing heart. "Be filled with the Spirit," he said, "speaking one to another in psalms

and hymns and spiritual songs, singing and making melody with your heart to the Lord." The religious festivals of ancient Israel where, with a single exception, seasons of national and individual gladness, so that Isaiah could picture Jehovah's gracious deliverance of Judah from Assyrian oppression as a festal occasion: "Ye shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of Jehovah." It was Jehovah's will that Israel should serve Him with "joyfulness, and with gladness of heart." One of the luxuries, which the Christian Church and the individual Christian can well afford, is gladness of heart. The supply is unlimited and without cost to him who seeks it. Costly cathedrals and expensive ceremonial are beyond the reach of the great majority; and while these may be good in their way, that which is far better: joy and gladness in the Lord, is free to all, who will have it. As one of the lesser poets has said:

"In vain shall waves of incense drift
The vaulted nave around,
In vain the minster turret lift
Its brazen weights of sound.
The heart must ring Thy Christmas bells,
Thy inward altars raise;
Its faith and hope Thy canticles,
And its obedience praise."

It is suggestive to think of the transformation, which would come to the Church and to all the world, if all Christians were to begin, altogether and without delay, to serve the Lord with joyfulness and gladness of heart. The world could ask for no more logical and eloquent evidence of Christianity than such a glorious company of men and women with singing hearts. Then, "let the redeemed of the Lord say so, whom He hath redeemed from the hand of the adversary."

Christ in the Heart.

IV. Much more might be written about the interesting and quite remarkable place which the heart holds in the Bible.

In these hurried pages little more than the edge of the theme has been entered. We cannot turn from it, however, without mentioning another phase of its appearance in the Bible. Since the heart is of such large proportions in our spiritual anatomy, we should expect frequent mention of its relation to Christ, its Redeemer and Lord. And this expectation is justified by the many passages, in which such mention is made. Of especially blessed meaning to us are those passages which speak of Christ's dwelling in our hearts: in our hearts as the very center of our being, from which his gracious presence may be manifested through all of our life. In his intercession for the Ephesian Christians Paul prayed that Christ might dwell in their hearts through faith. To the Colossians he wrote: "Christ in you, the hope of glory." Christ himself, ascended and glorified, asks admission to our hearts: "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him." The exceeding intimacy of this indwelling of the Lord is put most beautifully in the words which follow: "And will sup with him, and he with me." Isaiah, who knew him so well and had so clear a vision of him, could say for him: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." Jesus promised the disciples, in the upper room at the first Lord's Supper, that he would manifest himself to them, and the manifestation would be in this way: "If any man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." There come to all men days of loneliness, a loneliness so oppressive, that like Egypt's darkness it may be felt; he then says to our hearts: "I am with you always." In hours of perilous weakness he can be heard: "Fear thou not; I will strengthen thee." In the long journey of life we often must leave the best of friends; in the bitterness of those partings there is One who is able to say: "I'll go with you all the way."