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FAITH.

(Continued.)

The term *καρδία*, heart, and the uses for which Scripture employs this term, might seem sufficiently important to merit a separate discussion. For the present, suffice it to say that *καρδία* is, indeed, "more than the center of the living organism of matter." ¹⁾ Scripture predicates of the heart every known activity of the inner life of man. The heart thinks, projects ideas, formulates judgments, weighs and ponders the pro and con of a question; the heart wishes, desires, cherishes a wish, frames resolves, impels to action. Reason, desire, and will, all act through and by means of the heart. We meet with such phrases as *νοεῖν τῇ καρδίᾳ*, to understand with the heart, John 12, 20; *ἐνθυμήσεις καὶ ἐννοοῖ καρδίας*, the thoughts and intents of the heart, Hebr. 4, 12; *διάνοια κ.*, the imagination of the heart, Luke 1, 51; *ἐπίνοια κ.*, the thought of the heart, Acts 8, 22; *συνιέναι τῇ καρδίᾳ*, to understand with the heart, Matt. 13, 15; *λογίζεσθαι, διαλογίζεσθαι ἐν τ. κ.*, to reason in the heart, Mark 2, 6. 8; *εἰπεῖν ἐν κ.*, to say in one's heart, Rom. 10, 6. Envy and strife, James 3, 14; adulterous desire, Matt. 5, 28; double-mindedness, James 4, 8; sadness and gladness, John 14, 1; Acts 14, 17, have their seat in the heart. The heart conceives a purpose and decides in favor of an action, hence, exercises the will-power, Acts 5, 4; 7, 23; 11, 23. We would summarize the exhaustive research of Cremer in a few

1) Cremer, *Bibl. Woerterb.*, p. 494.

In our last issue we printed the English oration which was delivered at the dedication of our new college building at Fort Wayne. The oration had been sent us for publication, and viewing it, in the main, as a restatement of the doctrine and practice of our Synod we did not hesitate to publish it. In this oration the following remark occurs (p. 41): "I dare say, a ministry not conversant with the original languages of the Bible is at best but a makeshift, to be supplanted as speedily as time and the properly directed zeal of the Christians will permit." The wrong meaning conveyed by these words had escaped us. We wish to herewith withdraw the statement. Luther's view of the matter in question is also our own. "It is one thing," he says, "to be a plain preacher of the faith, and quite another, to be an expounder of Scripture or, as Paul terms it, a prophet. True, a plain preacher, from interpretations (of the Scripture), is in possession of a sufficient number of clear texts and passages, so as to enable him to teach Christ, to lead a holy life, and to preach to others. However, he is not sufficient for interpreting and exactly expounding Scripture and for defending it against those who allege Scripture erroneously: this cannot be done without the languages." D.