

is beyond the possibility of a doubt,—first, that the phrase “all his heart” has no reference to the essence or substance of the heart or mind of Samson; second, that it has no reference whatever to his feeling; third, that it does not even refer to all his thoughts; but, fourth, that it simply refers to that secret which he had hitherto kept from Delilah, but which, alas! he now made known, telling her that his strength lay in those flowing locks of hair, which had neither been shorn nor shaven since first they grew upon his infant head. He simply told her *all his thoughts* upon that one particular theme. Let us now look to the other passage. In the Acts of the Apostles we find it written that “when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.” But Peter said unto him, “Thy money perish with thee, because thou hast *thought* that the gift of God may be purchased with money; thou hast neither part nor lot in this matter, for thy *heart* is not right in the sight of God.” Mark, my reader: because the *thought* of Simon’s *heart* was wrong, Peter says to him, “thy *heart* is not right in the sight of God.” And he goes on to say to Simon:—“Repent therefore of this thy wickedness, and pray God, if perhaps the *thought* of thine *heart* may be forgiven thee.” (Acts 8, 18–22.)

And now we are prepared to consider the phrase “make you a new heart.” The context, as we have already said, can alone determine the true meaning of the word “heart” in any particular passage. And the context of the phrase “make you a new heart” gives forth no uncertain sound. What is the charge made of the house of Israel against God? They said: “The way of the Lord is not equal.” That is, “God’s ways or dealings with them were not according to equality or justice.” These were the words of the house of Israel. But what are words? Are they not the medium through which the inner thoughts of the mind are made known? Apparently there is no direct reference to feeling whatever in the context. It was because the house of Israel *thought*, and consequently said, “The way of the Lord is not equal,” that the solemn remonstrance, contained in the eighteenth chapter of Ezekiel, was uttered by the Most High. The pure and stainless character of Jehovah, resplendent with the interblending attributes of holiness, justice, goodness, and truth, had become sullied and marred in the hearts of the Israel-