

10. **Rational & Irrational Arrogance.** Rational arrogance is pseudo-intellectualism while irrational arrogance is characterized by emotion.

Rational arrogance is produced by those who fancy themselves as the anointed. This mental attitude can be possessed by anyone regardless of whether their opinions are correct or incorrect.

This attitude is often held by those of high intelligence who consider themselves superior to those they believe are benighted.

Rational arrogance is expressed by those who voice political opinions in today's culture. Progressives assume the high ground of intellectual superiority while traditionalists operate from the high ground of biblical superiority.

The former give precedence to human I.Q. over spiritual I.Q. by asserting that human viewpoint trumps divine viewpoint.

The latter give precedence to spiritual I.Q. over human I.Q. asserting that divine viewpoint trumps human viewpoint.

In the scrum of the angelic conflict, believers are required to speak truth without malice.

**Ephesians 4:14** - We are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

**v. 15** - but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ.

On the other hand, irrational and emotional arrogance is in great contrast to rational arrogance. Rational arrogance uses human viewpoint and intellectual arrogance as its points of reference rather than the Word of God.

Irrational arrogance relies on personal feelings and emotion instead of Bible doctrine. In the makeup of the human soul, emotions have a legitimate part; however they must be subordinate to rational thought.

The soul may be described as having male and female aspects. Intellect is the former while emotion is the latter.

Rational thought refers to the inventory of ideas in one's intellect which includes cultural standards, establishment viewpoint, and biblical doctrines.

When categories within this inventory are referenced, then legitimate emotion responds to them.

When the intellect is ignored or rejected, then the individual moves into emotional revolt of the soul.

Jeremiah addresses this phenomenon by quoting the Lord in:

**Jeremiah 17:9** - "The heart is more deceitful than all else and is desperately sick; who can understand [ יָדַעַ (yatha') ]; discern ] it?"

**v. 10** - "I, the Lord, search the heart, I test the mind, even to give to each man according to his ways [ דַּרְכָּי (dereh): W-T/R or W-T/W ], according to the results of his deeds." (NASB)

In verses 9 and 10, the word for "heart" is the noun **לֵב (lev)** in Hebrew and **καρδία (kardia)** in Greek. The "heart" is the operations center for a believer's inventory of ideas and consists of its (1) frame of reference, (2) memory center, (3) vocabulary storage, (4) categorical storage, (5) conscience, (6) momentum, and (7) wisdom.

The Lord informs us that "The heart is more deceitful than all else." "Deceitful" is the Hebrew adjective **עָקָב ('akov)**: treacherous; disloyal; likely to betray a trust.

This treachery is said to cause the heart to become “sick”: **אֲנָשׁ (’anash)**: “incurable.”

In its most potent theological usage, it describes the incurably wicked, desperately sick condition of the human heart that only God knows (Jeremiah 17:9).<sup>1</sup>

Because of the dichotomy that occurs in the mind-set of the believer, such a personality is difficult to discern. The word discern refers to knowledge, but the Lord says that the human mind cannot truly understand the thought process of the reversionist.

**Jeremiah 17:10** - “I, the Lord, search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds.

The Lord’s analysis of the reversionist’s thought process includes both his inventory of ideas as well as his emotions.

We have noted the heart and mentioned the emotions, the latter subservient to the former.

In the NASB the word for the emotions is “mind,” which is the Hebrew noun **כִּלְיָה (kilyah)**: “kidneys.”

So the Lord says He “searches” the “heart,” or thought process, and “tests” the “kidneys,” or emotions. Both “search” and “test” are participles in the Hebrew text, and denote continuous action.

The word for “search” is the Qal active participle of the verb **חָקַר (chaqar)**: “to explore, search.”

There is never a time when God isn’t constantly searching the heart in order to provide maximum blessing. The primary meaning of *chaqar* is “to explore.” This means that God is exploring the doctrinal content of your heart in three areas: First, the frame of reference. Second, God explores your conscience to determine whether your norms and standards are compatible with His absolute norms and standards. Third, your viewpoint is searched. Does your heart contain the necessary Bible doctrine that will give you a divine viewpoint about everything in life?<sup>2</sup>

<sup>1</sup> Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 599.

<sup>2</sup> R. B. Thieme, Jr., *Emotional Revolt of the Soul* (Houston: Berachah Tapes and Publications, 1972), 6.

The word for “test” is the Qal active participle of the verb **בָּחַן** (*bachan*): and it means to test for functionality.

The translators of the New American Standard and New International Versions, and the New English Translation chose the word “mind” to translate the word *kilyah* whereas those for King James Version used the word “reins.” Here’s why:

**Reins, noun plural [Latin *rēnēs*, the plural of *rēn*, kidney.] 1. The kidneys, region of the kidneys, or loins. 2. The seat of the affectations and passions, formally supposed to lie in the region of the kidneys, or loins. 3. The emotions or affectations.<sup>3</sup>**

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<sup>3</sup> *Webster’s New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed., (Cleveland: The World Publishing Co., 1962), s.v. “reins.”