

## Scriptures and Doctrine :: What is the "HEART"?

**What is the "HEART"? - posted by roadsign (), on: 2006/4/9 6:24**

I'm inviting discussion about a word that seems to have developed a very nebulous and fuzzy definition simply by the way it is used.

THE HEART" What's this?

I believe that we do not use the word the way it is used in Scripture. And that makes doctrinal practices such as "asking Jesus into your heart" confusing and fuzzy.

Any thoughts?

Diane

**Re: What is the "HEART"?, on: 2006/4/9 16:49**

G2588

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kardia

Thayer Definition:

1) the heart

1a) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life

1b) denotes the centre of all physical and spiritual life

2a) the vigour and sense of physical life

2b) the centre and seat of spiritual life

2b1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours

2b2) of the understanding, the faculty and seat of the intelligence

2b3) of the will and character

2b4) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions

1c) of the middle or central or inmost part of anything, even though inanimate

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: prolonged from a primary kar (Latin, cor, "heart")

Citing in TDNT: 3:605, 415

G2588

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kardia

kar-dee'-ah

Prolonged from a primary &#954;&#945;&#769;&#961; kar (Latin cor, "heart"); the heart, that is, (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: - (+ broken-) heart (-ed).

I thought this was a nice commentary on just one verse.

**Mat 5:8 - Blessed are the pure in heart: for they shall see God--**Here, too, we are on Old Testament ground. There the difference between outward and inward purity, and the acceptableness of the latter only in the sight of God, are everywhere taught. Nor is the "vision of God" strange to the Old Testament; and though it was an understood thing that this was not possible in the present life (Exo\_33:20; and compare Job\_19:26-27; Isa\_6:5), yet spiritually it was known and felt to be the privilege of the saints even here (Gen\_5:24; Gen\_6:9; Gen\_17:1; Gen\_48:15; Psa\_27:4; Psa\_36:9; Psa\_63:2; Isa\_38:3, Isa\_38:11, &c.). But oh, with what grand simplicity, brevity, and power

It is this great fundamental truth here expressed! And in what striking contrast would such teaching appear to that which was then current, in which exclusive attention was paid to ceremonial purification and external morality! This heart purity begins in a "heart sprinkled from an evil conscience," or a "conscience purged from dead works" (Heb\_10:22; Heb\_9:14; and see Act\_15:9); and this also is taught in the Old Testament (Psa\_32:1-2; compare Rom\_4:5-8; Isa\_6:5-8). The conscience thus purged--the heart thus sprinkled--there is light within wherewith to see God. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with the other"--He with us and we with Him--"and the blood of Jesus Christ His Son cleanseth us"--us who have this fellowship, and who, without such continual cleansing, would soon lose it again--"from all sin" (1Jo\_1:6-7). "Whosoever sinneth hath not seen Him, neither known Him" (1Jo\_3:6); "He that doeth evil hath not seen God" (3Jo\_1:11). The inward vision thus clarified, and the whole inner man in sympathy with God, each looks upon the other with complacency and joy, and we are "changed into the same image from glory to glory." But the full and beatific vision of God is reserved for that time to which the Psalmist stretches his views--"As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa\_17:15). Then shall His servants serve Him: and they shall see His face; and His name shall be in their foreheads (Rev\_22:3-4). They shall see Him as He is (1Jo\_3:2). But, says the apostle, expressing the converse of this beatitude--"Follow holiness, without which no man shall see the Lord" (Heb\_12:14).

G2588

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kardia

Total KJV Occurrences: 161

heart, 102

Mat\_5:8, Mat\_5:28, Mat\_6:21, Mat\_11:29, Mat\_12:34-35 (2), Mat\_12:40, Mat\_13:15 (2), Mat\_13:19, Mat\_15:8, Mat\_15:18-19 (2), Mat\_22:37, Mat\_24:48, Mar\_6:52, Mar\_7:6, Mar\_7:19, Mar\_7:21, Mar\_8:17, Mar\_11:23, Mar\_12:30, Mar\_12:33, Luk\_2:19, Luk\_2:51, Luk\_6:45 (3), Luk\_8:15, Luk\_9:47, Luk\_10:27, Luk\_12:34, Luk\_12:45, Luk\_24:25, Luk\_24:32, Joh\_12:40 (2), Joh\_13:2, Joh\_14:1, Joh\_14:27, Joh\_16:6, Joh\_16:22, Act\_2:26, Act\_2:37, Act\_2:46, Act\_4:32, Act\_5:3-4 (2), Act\_5:33, Act\_7:23, Act\_7:51, Act\_7:54, Act\_8:21-22 (2), Act\_8:37, Act\_11:23, Act\_13:22, Act\_16:14, Act\_21:13, Act\_28:27 (2), Rom\_1:21, Rom\_2:5, Rom\_2:29, Rom\_6:17, Rom\_9:2, Rom\_10:6, Rom\_10:8-10 (3), 1Co\_2:9, 1Co\_7:37 (2), 1Co\_14:25, 2Co\_2:4, 2Co\_3:3, 2Co\_3:15, 2Co\_5:12, 2Co\_6:11, 2Co\_8:16, 2Co\_9:7, Eph\_5:18-19 (2), Eph\_6:5, Phi\_1:7, Col\_3:22, 1Th\_2:17, 1Ti\_1:5, 2Ti\_2:22, Heb\_3:10, Heb\_4:12 (2), Heb\_10:22, Heb\_13:9, Jam\_1:26, 1Pe\_1:22, 1Pe\_3:4, 2Pe\_2:14, 1Jo\_3:20-21 (3), Rev\_18:7

hearts, 57

Mat\_9:4, Mat\_18:35, Mar\_2:6, Mar\_2:8, Mar\_3:5, Mar\_4:15, Luk\_1:17, Luk\_1:51, Luk\_1:66, Luk\_2:35, Luk\_3:15, Luk\_5:22, Luk\_8:12, Luk\_16:15, Luk\_21:14, Luk\_21:34, Act\_7:38-39 (2), Act\_14:17, Act\_15:9, Rom\_1:24, Rom\_2:15, Rom\_5:5, Rom\_8:27, Rom\_16:18, 1Co\_4:5, 2Co\_1:22, 2Co\_3:2, 2Co\_4:6, 2Co\_7:3, Gal\_4:6, Eph\_3:17, Eph\_6:22, Phi\_4:7, Col\_2:2, Col\_3:15-16 (2), Col\_4:8, 1Th\_2:4, 1Th\_3:13, 2Th\_2:17, 2Th\_3:5, Heb\_3:8, Heb\_3:15, Heb\_4:7, Heb\_8:10, Heb\_10:16, Heb\_10:22, Jam\_3:14, Jam\_4:8, Jam\_5:5, Jam\_5:8, 1Pe\_3:15, 2Pe\_1:19, 1Jo\_3:19, Rev\_2:23, Rev\_17:17

brokenhearted, 1

Luk\_4:17-18 (2)

heart's, 1

Rom\_10:1

**Re: - posted by todd, on: 2006/4/9 16:59**

I have given much thought to this question. I think in Hebrew the word literally means "midst." Lately I have come to think that the heart is our entire inner self, including the soul and spirit. But I haven't had much time to see how well this works out comparing different Scriptures.

**Re: What does it mean - posted by roadsign (), on: 2006/4/9 19:53**

Quote:

-----I think in Hebrew the word literally means "midst."

-----

"of the middle or central or inmost part of anything, even though inanimate"

I think we often assume the word means emotion when it means "will" or 'desire"

ex: Love the Lord with all your heart.

The word, "bowel" was formerly used the way we typically use the word "heart" - ie feeling/emotional center.

In some spots the Greek word for "bowels" was rendered "heart": Col 3:12, Phil.7, 12, 20

Diane

**Re: What is the "HEART"?, on: 2006/4/10 0:13**

Quote:

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roadsign wrote:

IÂ'm inviting discussion about a word that seems to have developed a very nebulous and fuzzy definition simply by the way it is used.

THE HEARTÂ" WhatÂ's this?

I believe that we do not use the word the way it is used in Scripture. And that makes doctrinal practices such as Â"asking Jesus into your heartÂ" confusing and fuzzy.

Any thoughts?

Diane

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Stever's response:

I have always considered the heart to be the "inner man" within each of us, the part of us that houses our very soul. Is it specifically located in our own hearts, the heart that pushes our blood throughout our entire body and seemingly keeps us alive by it's every beat? I am not sure where it is located, but it is with the heart that we choose who we will serve- Jesus Christ or Satan.

Eastons 1897 Bible Dictionary has this to say about heart:

Topics: Heart

Text: According to the Bible, the heart is the centre not only of spiritual activity, but of all the operations of human life. "Heart" and "soul" are often used interchangeably (Deut. 6:5; 26:16; comp. Matt. 22:37; Mark 12:30, 33), but this is not generally the case. The heart is the "home of the personal life," and hence a man is designated, according to his heart, wise (1 Kings 3:12, etc.), pure (Ps. 24:4; Matt. 5:8, etc.), upright and righteous (Gen. 20:5, 6; Ps. 11:2; 78:72), pious and good (Luke 8:15), etc. In these and such passages the word "soul" could not be substituted for "heart."

The heart is also the seat of the conscience (Rom. 2:15). It is naturally wicked (Gen. 8:21), and hence it contaminates the whole life and character (Matt. 12:34; 15: 18; comp. Eccl. 8:11; Ps. 73:7). Hence the heart must be changed, regenerated (Ezek. 36:26; 11:19; Ps. 51:10-14), before a man can willingly obey God. The process of salvation begins in the heart.

t by the believing reception of the testimony of God, while the rejection of that testimony hardens the heart (Ps. 95:8; Prov. 28:14; 2 Chr. 36:13).

"Hardness of heart evidences itself by light views of sin; partial acknowledgment and confession of it; pride and conceit; ingratitude; unconcern about the word and ordinances of God; inattention to divine providences; stifling convictions of conscience; shunning reproof; presumption, and general ignorance of divine things."

God bless,

Stever

P.S. "Reins" is a similar word, found in the Old Testament that means:

"the kidneys, the supposed seat of the desires and affections; used metaphorically for "heart." The "reins" and the "heart" are often mentioned together, as denoting the whole moral constitution of man (Ps. 7:9; 16:7; 26:2; 139:13; Jer. 17:10, etc.)"

**Re: - posted by Christinyou (), on: 2006/4/10 1:38**

The Heart is the soul intelligence of man. As has been said already. The Heart is where man learns who Christ is. The Heart is where the Holy Spirit deals with us in our learning Christ. The Heart is where Christ becomes our life. WE must be able to divide the spirit from the soul in our relationship to God our Father. He has divided our soul from our spirit so He could birth His Son in our spirit and show us this in our hearts. Hbr 4:12 For the word of God quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart. It is this Christ and being born again of His Spirit that make us who we are. Our hearts must come to know this, and by knowing this we have life, new life in Christ Jesus. Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. It is the Faith of the Son of God that comes from His Spirit born again of His Spirit in us that makes our soul receivable to this truth, Christ in you the Hope of Glory. Paul knew this and it was revealed to him direct by Jesus Christ and it became his hearts soul of truth of Christ in you. Colossians 1:27-29 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

The Spirit of Christ is by the power of His Spirit being made our soul by the renewing of our minds to the mind of Christ. The Holy Spirit is the One in Charge of this transformation, our Teacher and Comforter. Phl 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 1Cr 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. Rom 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

We are this One Mind and One Mouth, because it is Christ Himself in us. This is the only way we will ever be of One Mind, knowing we have the Mind of Christ as Paul knew. Our soul mind is being renewed to this end. Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect, will of God.

Heart, the center of man, Spirit the Center of God. Put them together we are son's of God in Christ Jesus. New Creatures.

In Christ: Phillip

**Re: What is the "HEART"?, on: 2006/4/10 2:30**

The Spirit of The LORD dwells in our spirits.

We consist of body, soul and spirit only.

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The heart is command-center of {within}the soul.

The mind and it's affections is the heart/soul of the person. The soul is eternal and the heart decides where it will spend eternity. The LORD "transforms" our hearts, if we don't "harden" our hearts against His Spirit that resides within our own spirit.

2588. kardiva kard@a; gen. kard@as, fem. noun. Heart. The seat and center of human life. In the NT, used only figuratively.

(I) As the seat of the desires, feelings, affections, passions, impulses, i.e., the heart or mind.

(A) Generally (Matt. 5:8), "the pure in heart" meaning those whose center of life has been made pure by Jesus Christ. See Matt. 5:28; 6:21; Mark 4:15; Luke 1:17; John 14:1; Acts 11:23; Rom. 2:5; 1 Cor. 4:5 for the counsels or dispositions of the heart or inner man. See also 2 Tim. 2:22; Heb. 3:8, 12; 10:22; Sept.: Ps. 51:12; Prov. 31:11.

(B) In phrases as ek (1537), out of, or apo (575), from, kard@as, out of or from the heart, meaning willingly (Matt. 18:35; Rom. 6:17). Ex ho Ele@us te@us kard@as and en hole@ kard@a meaning with the whole heart (Matt. 22:37; Mark 12:30; Sept.: Deut. 6:5; Ps. 119:34). He@ kard@a ka@ he@ psuche@ (5590), soul, meaning one's heart and soul, and referring to entire unanimity (Acts 4:32). With enthumeomai (1760), to ponder, remember (Matt. 9:4); with dialog@zomai (1260), to think deliberately, when preceding en ta@s kard@ais, meaning as they deliberately considered in their hearts (Luke 3:15); with sumballo@ (4820), to consider or ponder in mind (Luke 2:19), with anaba@no@ (305), to arise, to come up in or into one's heart (Luke 24:38; Acts 7:23; Sept.: Is. 65:17; Jer. 3:16); with ballo@ (906), to place or put into one's heart, to suggest (John 13:2); with d@do@m (1325), to give or place, and ep@ (1909), upon, meaning to put upon or into the hearts (Heb. 10:16). To have in the heart, meaning to love, cherish (Phil. 1:7). To be in one's heart meaning to be the object of his love (2 Cor. 7:3). A man after one's own heart, meaning like-minded and therefore approved and beloved (Acts 13:22). The inner man (1 Pet. 3:4).

(C) Used for the person himself in cases where values, affections or passions are attributed to the heart or mind in John 16:22, "your heart shall rejoice"; Acts 2:26 "my heart rejoiced {euphra@no@m {2165}" (a.t.). See Acts 14:17; Col. 2:2; 2 Thess. 2:17; James 1:26; 5:5. To say in one's heart means to think (Matt. 24:48; Rom. 10:6; Rev. 18:7).

(II) As the seat of the intellect meaning the mind, understanding (Matt. 13:15; Mark 6:52; Luke 24:25; John 12:40; Rom. 1:21; 2 Pet. 1:19). In Eph. 4:18 (TR) diano@a (1271), with the understanding; Sept.: Job 12:3; 34:10; Is. 6:10. To place (t@the@m) and to keep (diate@reo@m) in the heart means to lay up or keep in one's mind (Luke 1:66; 2:51). In the sense of conscience (Rom. 2:15; 1 John 3:20, 21).

(III) In the NT the heart represents especially the sphere of God's influence in the human life. It is in the heart that the natural knowledge of God has its seat (Rom. 1:21), and there also in the light of His knowledge, the glory of God shines in the face of Jesus Christ (2 Cor. 4:6). In the heart faith springs up, dwells, and works (Acts 15:9; Rom. 10:9), and unbelief in the heart draws men away from belief in God (Heb. 3:12). It may become the haunt of unclean lusts that make men blind to the truth of God (Rom. 1:24), but it is into the heart that God sends the Spirit of His Son (Gal. 4:6) and in the heart that Christ Himself takes up His abode (Eph. 3:17). This life of the heart is a hidden life (1 Cor. 4:5; 1 Pet. 3:4), but it lies clearly open to the eyes of God who searches in private (Rom. 8:27; 1 Thess. 2:4). The most important thing in anybody's life is the necessity of having a heart that is "right in the sight of God" (Acts 8:21). Such a heart can be obtained only through faith (Acts 15:9; Rom. 10:10; Eph. 3:17) and as a gift from God Himself (cf. Ezek. 36:26, "A new heart also will I give you"). This is achievable by virtue of a new creation in Jesus Christ (2 Cor. 5:17), whereby a heart that is hard and impenitent (Rom. 2:5) is transformed into one in which the love of God has been shed through the Holy Spirit (Rom. 5:5).

(IV) Figuratively the heart of something, the middle or central part, i.e., the heart of the earth (Matt. 12:40; Sept.: Ezek. 27:4; Jon. 2:4).

Deriv.: kardiogno@ste@ (2589), heart-knower, heart-searcher; skle@prokard@a (4641), hardening of the heart, stubbornness.

Syn.: psuche@ (5590), soul, the very center; nous (3563), mind; sunesis (4907), understanding, prudence; phrone@sis (5428), prudence.

Zodhiates, Spiros, The Complete Word Study Dictionary, New Testament, (Chattanooga, TN: AMG Publishers) 2000, c1992, c1993.

**Re:, on: 2006/4/10 2:46**

Diane, I thought you may appreciate this chpt from TAS's book - "What is Man".

<http://www.austin-sparks.net/english/books/001339.html>

Edit: Everyone's giving good answers btw. :-D

Are we anywhere near where you're headed with this ?

That "bowels" part though ... :-? ... that's where I have problems with some versions - ha.

1Jo 3:17 Whoever has the means of life of the world, and sees his brother having need, and shuts up his "heart" of compassion from him, how does the love of God abide in him? LITV - sounds better. :-D

4698. splavgcnon splagchnon; gen. splagchnou, neut. noun. An intestine, bowel. In the NT only pl. ta splagchna, the bowels, viscera. In Class. Gr. writers, it is chiefly spoken of the upper viscera of animals, as the heart, lungs, and liver which were eaten during or after the sacrifice. In the NT, of persons generally, the intestines, bowels:

(I) Used particularly (Acts 1:18).

(II) Figuratively, the inward parts indicating the breast or heart as the seat of emotions and passions. In the NT, of the gentler emotions as compassion, tender affection indicating the mind, soul, the inner man:

(A) Generally (2 Cor. 6:12, parallel with kardÃ©a (2588), the heart, in 6:11). See Phile. 1:7, 20; 1 John 3:17; Sept.: Prov. 12:10 (cf. Gen. 43:30; 1 Kgs. 3:26).

(B) Metonymically, inward affection, compassion, pity, love (2 Cor. 7:15; Phil. 1:8, meaning in my ardent love to Christ; 2:1). Intens. (Luke 1:78; Col. 3:12). In the Sept. it stands for eÃ¢leôs (1656), mercy (Deut. 13:18; Is. 47:6).

(C) As the object of affection (Phile. 1:12, "mine own bowels," equal to "my heart", spoken of a person and implying strong affection.

Deriv.: eusplagchnos (2155), tenderÃ¢hearted; splagchnÃ©zomai (2697), to have compassion; polusplagchnos (4184), very compassionate.

Syn.: pathos (3806), affection of the mind; oiktirmos (3628), the feeling of pity and the external exhibition of it; eleos (1656), the outward manifestation of pity and participation in the sufferings of others; sumpatheÃ¢mus (4835), one having compassion.

Ant.: skleÃ¢prokardÃ©a (4641), hardness of heart; skleÃ¢proteÃ¢mus (4643), hardness; poÃ¢proÃ¢pusis (4457), callousness, hardness.

Zodhiates, Spiros, The Complete Word Study Dictionary, New Testament, (Chattanooga, TN: AMG Publishers) 2000, c1992, c1993.

**Re: clarifying the definition - posted by roadsign (), on: 2006/4/10 8:59**

This is all great indepth information!! Thanks ye all.

Now, pretend you don't know any of this and you hear the word "heart" used in conversation. What likely comes to your mind? Surely not all this that has been shared so far.

You see, our language can be unclear in our conversations, and that affects the way God's word is understood.

So when we tell others (or ourselves), Love God with all your heart - we may very possibly have a fuzzy understanding of our "heart"

We may also have a very fuzzy understanding of the word, "Love". (Another topic)

I'm just presenting some thoughts to take into consideration when we toss out spiritual concepts to others in our attempt to evangelize or share.

If we don't have a good grip on the meaning of words ourselves, how can we help others understand clearly?

Diane



**Re: - posted by Christinyou (), on: 2006/4/11 1:57**

These scripture hold the knowledge of what the heart of a man is and the spirit of a man is. The heart of man: 1 Corinthians 2:9 But as it is written, 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. Heart: 2588. kardia

Search for G2588 in KJVSL

kardia kardia kar-dee'-ah

prolonged from a primary kar (Latin cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle:--(+ broken-)heart(-ed).

The spirit of a man can only be by the spirit of Satan or the Spirit of Christ. 1 Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, save the Spirit of man, which is the Spirit of Christ. Spirit: 4151. pneuma

Search for G4151 in KJVSL

pneuma pneuma pnyoo'-mah

from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), mind. Compare 5590.

The heart cannot know the things of God without the Spirit of God, which is Christ in you the Hope of Glory. Then The Holy Spirit reveals the Spirit of Christ that is in us.

The things that God has prepared for us are spiritually discerned and can only be revealed to the heart by That Spirit that is of God. Who is the One that is the revealing Spirit in us? It is the Spirit of Christ revealed by The Holy Spirit from the Mind of Christ that the believer after the birthing, has in him. 1 Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Whose Spirit is in man? Christ's Spirit. Revealed to our mind by the Mind of Christ that is in us, taught by the Holy Spirit and brought to our conscious mind. 1 Corinthians 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

This is why God has birthed His Son in us, that we might know the Great things God has prepared for us. 1 Corinthians 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. The Holy Spirit instructs us by the Mind of Christ that is in us.

1 Corinthians 2:6-16 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The Spirit of God teaches the heart of man.

In Christ: Phillip

**Re: What is the "HEART"? - posted by Graftedbranc, on: 2006/4/17 14:47**

If you take all the scriptures pertaining to the heart and coalate them, you gain a certian understanding of it's meaning as used in scripture.

I boils down to the heart, being composed of the mind, the will, the emotions and the conscience.

That is the heart is made up of the soul together with the concience which is a function of the spirit.

We have a heart (mind, will, and emotions) clensed from an evil conscience.

This may be somewhat forinsic, but if all the scriptures are taken together, this is the accurate picture we get.

Some other pictures we get are that the heart is our ambassador, it represents our person. It is what embodies who we are and expresses what we are.

A pure heart set on God is one which is single, one which is pure and single in motive, One which has only one intent. It is our whole being which our heart represents.

Graftedbranch

**Re: - posted by roadsign (), on: 2006/4/17 21:23**

Quote:

-----It boils down to the heart, being composed of the mind, the will, the emotions and the conscience.

Now, here we have something that we can grab on to - something that is precise, clear, and understandable. However, I view the emotions as a bi-product of beliefs in the mind. I suppose, even our will is a bi-product of our conscience. We want to do what, to us, feels/seems right.

Quote:

-----We have a heart (mind, will, and emotions) clensed from an evil conscience.

Might I say, "cleansed from a GUILTY conscience." That, to me, explains the role of Christ as Savior/Redeemer: he set us free from guilt through forgiveness. He absolves our guilt. That produces FREEDOM in our hearts (will, mind, conscience).

I suspect that most sin is the product of guilt hidden behind "fig leaves". Humans try to clear their own conscience, because guilt is so unbearable; but in doing so, they merely seer it (have hardened hearts), and then make wrong choices (will).

Only when Christ sets us free from the law of sin ruling our consciences are we free to surrender our wills (hearts) to him.

Am I making any sense?

Diane