

Protect your Heart!

Nurture a Pure Heart!

Assembled by C White
V. 1.4



Forward

I was going to assemble my study on a pure heart and upgrade it substantially. However, a search on the internet revealed that lot of excellent articles or information on the subject already exists. As such, I find no need to compose an article on this essential subject at this stage.

Here are several key scriptures for you to review prior to reading the articles below. You will find them fascinating and motivating.

“But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD **looketh on the heart**. “ (ISam 16:7)

“**Keep thy heart with all diligence**; for out of it *are* the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee.” (Prov 4:23-24. Cp Jer 17:5-10)

“Give therefore thy servant **an understanding heart** to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?” (IKings 3:9)

“Know therefore this day, and **consider *it* in thine heart**, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.” (Deut 4:39)

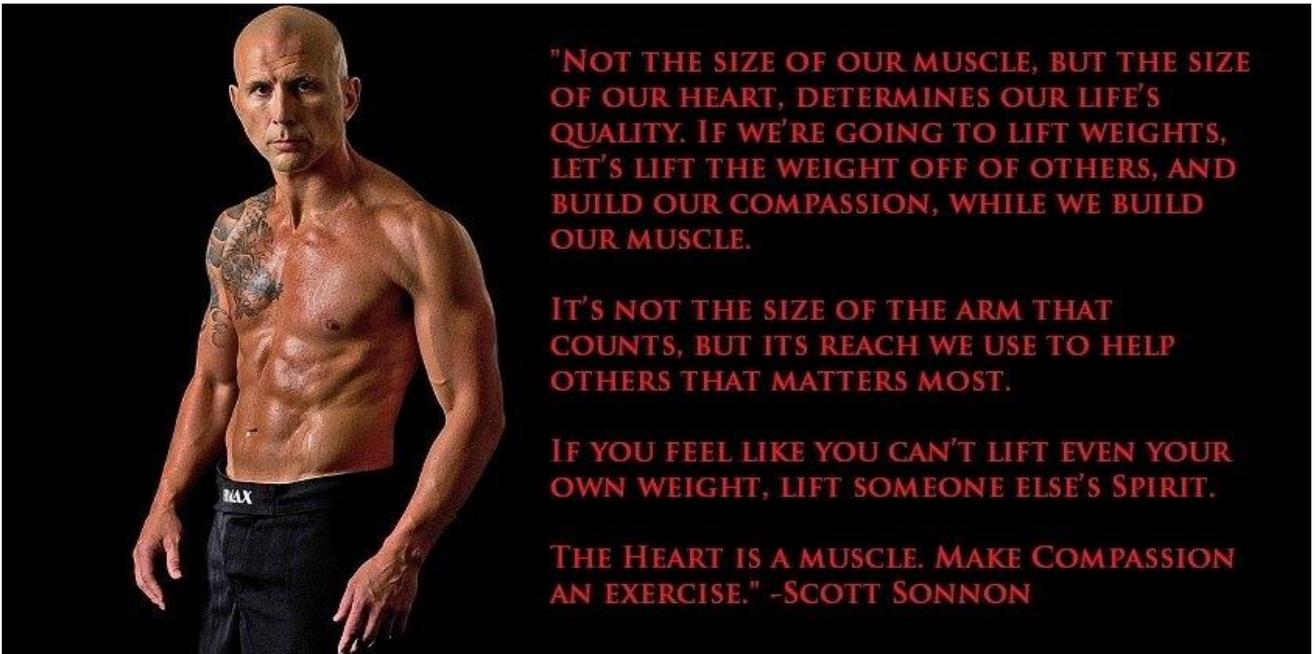
“O generation of vipers, how can ye, being evil, speak good things? for **out of the abundance of the heart the mouth speaketh**.

A good man out of **the good treasure of the heart** bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.” (Matt 12:34-35)

“The LORD *is* nigh unto them that are of a **broken heart**; and saveth such as be of a contrite spirit. Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.: (Ps 34:18-19)

“For if our heart condemn us, **God is greater than our heart**, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God.” (IJohn 3:20-21)

... and so many more beautiful scriptures on this important subject. Keep on reading!



"NOT THE SIZE OF OUR MUSCLE, BUT THE SIZE OF OUR HEART, DETERMINES OUR LIFE'S QUALITY. IF WE'RE GOING TO LIFT WEIGHTS, LET'S LIFT THE WEIGHT OFF OF OTHERS, AND BUILD OUR COMPASSION, WHILE WE BUILD OUR MUSCLE.

IT'S NOT THE SIZE OF THE ARM THAT COUNTS, BUT ITS REACH WE USE TO HELP OTHERS THAT MATTERS MOST.

IF YOU FEEL LIKE YOU CAN'T LIFT EVEN YOUR OWN WEIGHT, LIFT SOMEONE ELSE'S SPIRIT.

THE HEART IS A MUSCLE. MAKE COMPASSION AN EXERCISE." -SCOTT SONNON

Smith's Bible Commentary online

Charles Ward Smith

<https://www.studydrive.org/commentaries/eng/csc/2-chronicles-6.html>

"Then said Solomon, The LORD hath said that he would dwell in the thick darkness (2 Chronicles 6:1).

Now Solomon, at this point, preached the sermon to the people. All of Israel, you remember, all the chief people had gathered and out in the courtyard he had built this little brass platform seven and a half feet square, and it was about four and a half feet high. And so he stood up on this little platform so that he could address all of the congregation of Israel. And his sermon to them is a sermon on the faithfulness of God. And the very fact that, here is the temple, it is completed, it is built, it testifies to the faithfulness of God's promise.

For it was in the heart of David my father to build a house for the name of the LORD God of Israel. And Jehovah said unto David my father, Forasmuch as it was in your heart to build a house for my name, you did well in that it was in your heart: notwithstanding you shall not build it (2 Chronicles 6:7-9);

Now this to me is very interesting. God said, "David, inasmuch as it was in your heart to do it, you did well. That's fine. That's good." God reckons the things of man's heart. Now it is interesting, a lot of people have a real heart to give to God, but they have nothing to give. Inasmuch as it is in their heart to give, God counts that. Some people have a lot to give to God, but they don't give with their hearts. God doesn't count that. God is interested in your heart. What is in your heart to do for God? Now, you may not always be able to accomplish that which is in your heart to do. But God takes consideration of the fact that it's in your heart to do it for the Lord.

Now, within a lot of you, it is within your heart to serve God in some capacity. It's in your heart to be in the ministry. And inasmuch as it is in your heart to serve the Lord, God acknowledges it. That's good. It may be that you will never be actively engaged in a pulpit kind of a ministry. I cannot believe that you'll never be engaged in a ministry. I believe that all of us have a ministry and some of us have the misfortune of having a pulpit ministry. And I really feel that the rewards for the ministries that are done, more or less, in a secret or a quiet way are greater than those public kind of ministries where you get so much feedback and all from the actual ministry itself.

It is interesting how so many pray that God will give them sort of a pulpit ministry or public ministry, and I prayed for years that God would give me some quiet ministry. For years I prayed that God would help me and call me just to be a Christian businessman. I wanted to prove that you could be gung-ho for Jesus Christ and be involved in business. I've heard people say, "Oh, it's so hard to be a businessman and be a Christian." I don't believe that. And I've always wanted God to call me to be a businessman so I could prove that you can be a sold-out, gung-ho Christian working in the business world.

What is in your heart to do for God? God sees your heart. God knows your heart, and not only that, God accounts what's in your heart to do. And when God finally measures the things that are done,

we must all stand before the judgment seat of Christ to receive the reward for the things that we have done in our body, whether it be good or evil, and all of our works are going to be judged by fire, "what manner or sort they are" (1 Corinthians 3:13). And if your works for the Lord endure this fiery judgment, you'll receive a reward. But many of the works are as wood, hay, and stubble, and will be consumed in that day of judgment. And you've come and offer all your works before God and is tested by God's fire, and poof! There went all your works.

"But Lord, where is my reward?" You had it! You were doing your works in such an ostensible way that everybody recognized and knew what you were doing. When you pray, don't sound a trumpet before you and all, or don't go out in the street corners and don't make a big fanfare. Go into your closet, shut the door. Your Father which sees in secret will reward you. When you give, don't make a big to-do over the amount you're giving in a big parade over the thing, but just don't even let your right hand know what your left hand does. "Give to the Father in secret and your Father which seest in secret will reward you" (Matthew 6:4).

When you fast, don't make a big deal over your fasting and go around with a long face and a hungry look so that everybody knows you're fasting. But wash and anoint your face. Look happy and fast and your Father which sees in secret will reward you.

Your works will be tested. What was the motivation? Was I desiring to appear righteous before people? Was I desiring feedback from people? Or was I taking the position that I had to feed my own egoistic needs? If so, those works will all go up in the smoke of the fire by which my works are to be judged. And I will lose the reward for any work that I may have done for vain, glory sake. God is going to judge the things of the heart. What was the motivation? And that is why it is so important that we be motivated by the constraining love of Jesus Christ. As Paul said, "For the love of Christ constrains me. For I thus judge, if one died for all, then are all dead" (2 Corinthians 5:14). And it's important that I get out the message of life to those who are dead. And God, pressure on me. Woe is me if I preach not the gospel of Jesus Christ that burns within. Do the work of God with that great compassion. "I could wish myself accursed from Christ for my brethren's sake according to the flesh" (Romans 9:3). The Jews.

So it was in my father's heart, David, to build a house unto the Lord. And the Lord said, Inasmuch as it was in your heart, that's good. But you can't do it. It's good it's in your heart to do it. I'll account that. But David, you can't do it.

But your son which shall come forth out of your loins, he shall build the house for my name (2 Chronicles 6:9).

And so God's promise to David is, "You can't build a house, but your son that will come out of your loins, he will build a house." And so Solomon is now preaching his sermon, the faithfulness of God's work. And he said,

The LORD therefore hath performed his word that he has spoken: for I am risen up in the place of David my father, and I am set upon the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD God of Israel. And in it I have put the ark, wherein is the covenant of the LORD, that he made with the children of Israel (2 Chronicles 6:10-11)."
[emphasis mine]

Holman Bible Dictionary

HEART

The center of the physical, mental, and spiritual life of humans. This contrasts to the normal use of *kardia* ("heart") in Greek literature outside the Scriptures. The New Testament follows the Old Testament usage when referring to the human heart in that it gives *kardia* a wider range of meaning than it was generally accustomed to have.

First, the word heart refers to the physical organ and is considered to be the center of the physical life. Eating and drinking are spoken of as strengthening the heart ([Genesis 18:5](#); [Judges 19:5](#); [Acts 14:17](#)). As the center of physical life, the heart came to stand for the person as a whole.

The heart became the focus for all the vital functions of the body; including both intellectual and spiritual life. The heart and the intellect are closely connected, the heart being the seat of intelligence: "For this people's heart is waxed gross... lest at any time they should... understand with their heart, and should be converted" ([Matthew 13:15](#)). The heart is connected with thinking: As a person "thinketh in his heart, so is he" ([Proverbs 23:7](#)). To ponder something in one's heart means to consider it carefully ([Luke 1:66](#); [Luke 2:19](#)). "To set one's heart on" is the literal Hebrew that means to give attention to something, to worry about it ([1 Samuel 9:20](#)). To call to heart (mind) something means to remember something ([Isaiah 46:8](#)). All of these are functions of the mind, but are connected with the heart in biblical language.

Closely related to the mind are acts of the will, acts resulting from a conscious or even a deliberate decision. Thus, [2 Corinthians 9:7](#): "Every man according as he purposeth in his heart, so let him give." Ananias contrived his deed of lying to the Holy Spirit in his heart ([Acts 5:4](#)). The conscious decision is made in the heart ([Romans 6:17](#)). Connected to the will are human wishes and desires. [Romans 1:24](#) describes how God gave them up "through the lusts of their own hearts, to dishonor their own bodies." David was a man after God's "own heart" because he would "fulfill all" of God's will ([Acts 13:22](#)).

Not only is the heart associated with the activities of the mind and the will, but it is also closely connected to the feelings and affections of a person. Emotions such as joy originate in the heart ([Psalms 4:7](#); [Isaiah 65:14](#)). Other emotions are ascribed to the heart, especially in the Old Testament. Nabal's fear is described by the phrase: "his heart died within him" ([1 Samuel 25:37](#); compare [Psalms 143:4](#)). Discouragement or despair is described by the phrase "heaviness in the heart" which makes it stoop ([Proverbs 12:25](#)). Again, [Ecclesiastes 2:20](#) says, "Therefore I went about to cause my heart to despair of all the labor which I took under the sun." Another emotion connected with the heart is sorrow. [John 16:6](#) says, "because I have said these things unto you, sorrow hath filled your heart." [Proverbs 25:20](#), describes sorrow as having "an heavy heart." The heart is also the seat of the affection of love and its opposite, hate. In the Old Testament, for example, Israel is commanded: "You shall not hate your brother in your heart, but you shall reason with your neighbor, lest you bear sin because of him" ([Leviticus 19:17](#) RSV). A similar attitude, bitter jealousy, is described in [James 3:14](#) as coming from the heart. On the other hand, love is based in the heart. The believer is commanded to love God "with all your heart" ([Mark 12:30](#); compare [Deuteronomy 6:5](#)). Paul taught that the purpose of God's command is love which comes from a "pure heart" ([1 Timothy 1:5](#)).

Finally, the heart is spoken of in Scripture as the center of the moral and spiritual life. The conscience, for instance, is associated with the heart. In fact, the Hebrew language had no word for conscience, so the word heart was often used to express this concept: "my heart shall not reproach me so long as I live" ([Job 27:6](#)). The Revised Standard Version translates the word for

“heart” as “conscience” in 1 Samuel 25:31 (RSV). In the New Testament the heart is spoken of also as that which condemns us (1 John 3:19-21). All moral conditions from the highest to the lowest are said to center in the heart. Sometimes the heart is used to represent a person's true nature or character. Samson told Delilah “all his heart” (Judges 16:17). This true nature is contrasted with the outward appearance: “man looks on the outward appearance, but the Lord looks on the heart” (1 Samuel 16:7 RSV).

On the negative side, depravity is said to issue from the heart: “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9). Jesus said that out of the heart comes evil thoughts, murder, adultery, fornication, theft, false witness, slander (Matthew 15:19). In other words, defilement comes from within rather than from without.

Because the heart is at the root of the problem, this is the place where God does His work in the individual. For instance, the work of the law is “written in their hearts,” and conscience is the proof of this (Romans 2:15). The heart is the field where seed (the Word of God) is sown (Matthew 13:19; Luke 8:15). In addition to being the place where the natural laws of God are written, the heart is the place of renewal. Before Saul became king, God gave him a new heart (1 Samuel 10:9). God promised Israel that He would give them a new spirit within, take away their “stony heart” and give them a “heart of flesh” (Ezekiel 11:19). Paul said that a person must believe in the heart to be saved, “for with the heart man believeth unto righteousness” (Romans 10:10). (See also Mark 11:23; Hebrews 3:12.)

Finally, the heart is the dwelling place of God. Two persons of the Trinity are said to reside in the heart of the believer. God has given us the “earnest of the Spirit in our hearts” (2 Corinthians 1:22). Ephesians 3:17 expresses the desire that “Christ may dwell in your hearts by faith.” The love of God “is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5).

Baker's Evangelical Dictionary of Biblical Theology Heart

"Heart" (Hebrew *lebab/leb* [b'bel], Gk. *kardia* [kardiva]) occurs over one thousand times in the Bible, making it the most common anthropological term in the Scripture. It denotes a person's center for both physical and emotional-intellectual-moral activities; sometimes it is used figuratively for any inaccessible thing.

The Heart as Center of Physical Activity. "Heart" denotes to both ancient and modern peoples the beating chest organ protected by the rib cage. Ancient people, however, understood the heart's physical function differently than moderns. From their viewpoint the heart was the central organ that moved the rest of the body. Ancients ate to strengthen the heart and so revive the body. Abraham offers his weary guests food so that they might "sustain their hearts" and then go on their way ([Gen 18:5](#)). Since moderns understand the anatomy differently than the ancients, the English versions gloss the Hebrew to accommodate it to a more scientific viewpoint.

A Figure of Inaccessibility. The hiddenness and inaccessibility of the physical heart give rise to its figurative sense for anything that is remote and inaccessible. The "heart of the seas" ([Jonah 2:3](#)) refers to the sea's fathomless, unapproachable depths and the "heart of the heavens" is its most unreachable height.

The Heart as Center of Hidden Emotional-Intellectual-Moral Activity. "Man looks at the outward appearance, " says Samuel, "but the lord looks at the heart" ([1 Sam 16:7](#)). The king's heart is unsearchable to humankind ([Prov 25:3](#)), but the Lord searches all hearts to reward all according to their conduct ([Jer 17:10](#)). In the time of judgment God will expose the hidden counsels of the heart ([1 Cor 4:5](#)).

Jesus says that the heart's secrets are betrayed by the mouth, even as a tree's fruit discloses its nature ([Matt 12:33-34](#)). "A wise man's heart guides his mouth, " says Solomon ([Prov 16:23](#)).

Most important, the mouth confesses what the heart trusts ([Rom 10:9](#) ; cf. [Deut 30:14](#)).

Moderns connect some of the heart's emotional-intellectual-moral functions with the brain and glands, but its functions are not precisely equivalent for three reasons.

First, moderns do not normally associate the brain/mind with both rational and nonrational activities, yet the ancients did not divorce them ([Psalm 20:4](#)).

Second, the heart's reasoning, as well as its feeling, depends on its moral condition. Jesus said that "from within, out of men's hearts, come evil thoughts" ([Mark 7:21](#)). Because the human heart is deceitful above all things ([Jer 17:9](#)) and folly is found up in the heart of a child ([Prov 22:15](#)), the Spirit of God must give humans a new heart ([Jer 31:33](#) ; [Ezek 36:26](#)) through faith that purifies it ([Acts 15:9](#) ; cf. [Eph 3:17](#)).

Third, moderns distinguish between the brain's thoughts and a person's actions, but the distinction between thought and action is inappropriate for heart. "The word is very near you, " says Moses to a regenerated Israel, "in your mouth and in your heart" ([Deut 30:14](#)).

The Heart's Emotional Functions. The Lord, who knows our hearts ([Luke 16:15](#)), experiences its full range of emotions: for example, its joy ([Deut 28:47](#) ; [1 Sam 2:1](#) ; [Prov 15:15](#)) and its sorrow ([1 Sam 1:8](#)); its raging ([2 Kings 6:11](#)) and its peace ([Col 3:15](#)); its feeling troubled ([John 14:1](#)) and its rejoicing ([1 Sam 2:1](#) ; [Psalm 104:15](#)); its love ([Rom 5:5](#) ; [1 Peter 1:22](#)) and its selfish ambition ([James 3:14](#)); its modes of doubts ([Mark 11:23](#)) and of fear ([Gen 42:28](#)) and its mode of trusting ([Prov 3:5](#)); when it rises up in repulsive pride ([Deut 8:14](#)) or, as in the case of Jesus, is lowly and humble ([Matt 11:29](#)); and when one loses heart ([Heb 12:3](#)) or takes heart ([John 16:33](#)).

The emotional state of the heart affects the rest of a person: "A happy heart makes the face cheerful, but heartache crushes the spirit" ([Prov 15:13](#)); "a cheerful heart is good medicine, but a crushed spirit dries up the bones" ([17:22](#)).

The heart also wishes, desires. The father warns his son against coveting the adulteress's beauty ([Prov 6:25](#)) and against envying sinners in his heart ([Prov 23:17](#)). Above all else the heart of a saint seeks God ([Psalms 119:2](#) [Psalms 119:10](#)). Believers set it on things above ([Col 3:1](#)). This is effected, says Jesus, by putting your treasures in heaven, for "where your treasure is, there your heart will be also" ([Matt 6:21](#)). If we look for God with all our heart, Moses promises we will find him ([Deut 4:28-29](#)).

The Heart's Intellectual-Spiritual Functions. The heart thinks ([Matt 9:4](#) ; [Mark 2:8](#)), remembers, reflects, and meditates ([Psalm 77:5-6](#) ; [Luke 2:19](#)). Solomon's comprehensive knowledge of flora and fauna is described as his breadth of heart ([1 Kings 4:29](#)).

More specifically, as the eyes were meant to see and the ears to hear, the heart is meant to understand, to discern, to give insight. The Alexandrian Jewish scribes translated into Greek about 200 b.c. the Hebrew text of Proverbs 2:10, "wisdom will enter your heart" by "wisdom will come into your understanding (*dianoian* [*diavnoia*])" because to them it meant the same thing. When a person lacks insight the Hebrew speaks of a "lack of heart."

Understanding cannot be separated from morals. Isaiah was commissioned: "Make the heart of this people calloused; otherwise they might understand with their hearts" ([Isa 6:10](#)). Pharaoh hardened his heart lest he hear Moses and gain insight about the Lord ([Exod 8:15](#)), and the Lord hardened it irrevocably ([7:13](#) ; [9:12](#)). Paul says of the perverse, their foolish hearts were darkened ([Rom 1:21](#)); they could not see the light of moral truth. The hearts of saints, however, are enlightened ([2 Col 4:6](#) ; [Eph 1:18](#)).

Moderns speak of learning by heart, by which they mean rote memory. In the Bible, however, learning by heart is not like memorizing the multiplication tables; it must be mixed with spiritual affections. The Lord complains of apostate Israel that their worship "is made up only of rules taught by men" but "their hearts are far from me" ([Isa 29:13](#)).

As the mouth reveals what is the heart, the ear determines what goes into it. The father tells his son to "store up my commands within you"; he then adds: by "turning your ear to wisdom, and you will incline your heart to understanding" ([Prov 2:2](#)). When Moses says, "these commandments are to be upon your hearts" ([Deut 6:6](#)), he commands his hearers to remain conscious of them. This idea is expressed by the metaphor of writing on the tablet of the heart ([Prov 3:3](#) ; [Jer 17:1](#)). In short, the heart needs to be educated by filling it with God's word ([Prov 22:17-18](#)). In that way a person will grow in favor and good name ([3:3-4](#)) and be safeguarded against sin ([Psalm 119:11](#)).

The heart functions as the conscience. After David showed insubordination against the anointed king by cutting off the corner of his robe, his heart smote him ([1 Sam 24:5](#)), and after Peter's sermon the audience was "cut to the heart" ([Acts 2:37](#)). The heart may condemn us, but God is greater than our hearts ([1 John 3:20](#)). David prays that God would create for him a pure heart to replace his defiled conscience ([Psalm 51:10](#)).

Finally, the heart plans, makes commitments, and decides. It is the inner forum where decisions are made after deliberation; here a person engages in self-talk. "In his heart a man plans his course, but the Lord determines his steps" ([Prov 16:9](#)). Because of this critical function, the father instructs the son: "Above all else, guard your heart, for it is the wellspring of life" ([4:23](#)). The Lord detests "a heart that devises wicked schemes" ([6:18](#)).

The greatest commandment according to Jesus is "Love the Lord your God with all your heart" ([Matt 22:37](#)). Love here is more than emotion; it is a conscious commitment to the Lord.

One speaks to the heart of another to move that person to a decision ([Isa 40:2](#) ; [Hosea 2:14](#)). The father asks the son for his heart ([Prov 23:26](#)), by which he means that the son make a conscious decision to follow his instructions. The impenitent, however, have hearts that are insensitive, obstinate ([Mark 3:5](#) ; [6:52](#)), and hard ([Matt 19:8](#)); they cannot be moved in a new direction.

Bruce K. Waltke

See also [Hardening, Hardness of Heart](#)

Bibliography. F. Baumgä tel et al., *TDNT*, 3:605-14; R. Bultnamn, *Theology of the New Testament*, 1:220-22; R. Jewett, *Paul's Anthropological Terms*; T. Song, *NIDNITT*, 2:80-84; H. W. Wolff, *Anthropology of the Old Testament*, pp. 40-58.

[Baker's Evangelical Dictionary of Biblical Theology](#). Edited by Walter A. Elwell

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Elwell, Walter A. "Entry for 'Heart'". "Evangelical Dictionary of Theology". . 1997.

Easton's Bible Dictionary

Heart

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 (Deuteronomy 6:5 ; 26:16 ; Compare Matthew 22:37 ; Mark 12:30 Mark 12:33), 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 (Psalms 24:4 ; Matthew 5:8 , etc.), upright and righteous (Genesis 20:5 Genesis 20:6 ; Psalms 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 (Romans 2:15). It is naturally wicked (Genesis 8:21), and hence it contaminates the whole life and character (Matthew 12:34 ; 15:18 ; Compare Ecc18:11 ; Psalms 73:7). Hence the heart must be changed, regenerated (Ezek. 36:26 ; 11:19 ; Psalms 51:10-14), before a man can willingly obey God.

The process of salvation begins in the heart by the believing reception of the testimony of God, while the rejection of that testimony hardens the heart (Psalms 95:8 ; Proverbs 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."

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Easton, Matthew George. "Entry for Heart". "Easton's Bible Dictionary". .

International Standard Bible Encyclopedia

Heart

hart (lebh, lebhabh; kardia):

The different senses in which the word occurs in the Old Testament and the New Testament may be grouped under the following heads:

1. Various Meanings:

It represents in the first place the bodily organ, and by easy transition those experiences which affect or are affected by the body. Fear, love, courage, anger, Joy, sorrow, hatred are always ascribed to the heart--especially in the Old Testament; thus courage for which usually ruach is used (Psalms 27:14); joy (Psalms 4:7); anger (Deuteronomy 19:6, "while his heart is hot," lebhabh); fear (1 Samuel 25:37); sorrow (Psalms 13:2), etc.

Hence, naturally it came to stand for the man himself (Deuteronomy 7:17; "say in thine heart," Isaiah 14:13).

2. Heart and Personality:

As representing the man himself, it was considered to be the seat of the emotions and passions and appetites (Genesis 18:5; Leviticus 19:17; Psalms 104:15), and embraced likewise the intellectual and moral faculties--though these are necessarily ascribed to the "soul" as well. This distinction is not always observed.

3. Soul and Heart:

"Soul" in Hebrew can never be rendered by "heart"; nor can "heart" be considered as a synonym for "soul." Cremer has well observed:

"The Hebrew nephesh ("soul") is never translated kardia ("heart"). The range of the Hebrew nephesh, to which the Greek psuche alone corresponds, differs so widely from the ideas connected with psuche, that utter confusion would have ensued had psuche been employed in an unlimited degree for lebh ("heart"). The Biblical lebh never, like psuche, denotes the personal subject, nor could it do so. That which in classical Greek is ascribed to psuche (a good soul, a just soul, etc.) is in the Bible ascribed to the heart alone and cannot be otherwise" (Cremer, *Lexicon*, article "Kardia," 437, German edition).

4. Center of Vital Action:

In the heart vital action is centered (1 Kings 21:7). "Heart," except as a bodily organ, is never ascribed to animals, as is the case sometimes with nephesh and ruach (Leviticus 17:11, nephesh; Genesis 2:19; Numbers 16:22; Genesis 7:22, ruach). "Heart" is thus often used interchangeably with these two (Genesis 41:8; Psalms 86:4; 119:20); but "it never denotes the personal subject, always the personal organ."

5. Heart and Mind:

As the central organ in the body, forming a focus for its vital action, it has come to stand for the center of its moral, spiritual, intellectual life. "In particular the heart is the place in which the process of self-consciousness is carried out, in which the soul is at home with itself, and is conscious of all its doing and suffering as its own" (Oehler). Hence, it is that men of "courage" are called "men of the heart"; that the Lord is said to speak "in his heart" (Genesis 8:21); that men "know in their own heart" (Deuteronomy 8:5); that "no one considereth in his heart" (Isaiah 44:19 the King James Version). "Heart" in this connection is sometimes rendered "mind," as in Numbers 16:28 ("of mine own mind," Vulgate (Jerome's Latin Bible, 390-405 A.D.) *ex proprio corde*, Septuagint *ap' emautou*); the foolish "is void of understanding," i.e. "heart" (Proverbs 6:32, where the Septuagint renders *phrenon*, Vulgate (Jerome's Latin Bible, 390-405 A.D.) *cordis*, Luther "der

ist ein Narr"). God is represented as "searching the heart" and "trying the reins" (Jeremiah 17:10 the King James Version). Thus, "heart" comes to stand for "conscience," for which there is no word in Hebrew, as in Job 27:6, "My heart shall not reproach me," or in 1 Samuel 24:5, "David's heart smote him"; compare 1 Samuel 25:31. From this it appears, in the words of Owen:

"The heart in Scripture is variously used, sometimes for the mind and understanding, sometimes for the will, sometimes for the affections, sometimes for the conscience, sometimes for the whole soul. Generally, it denotes the whole soul of man and all the faculties of it, not absolutely, but as they are all one principle of moral operations, as they all concur in our doing of good and evil."

6. Figurative Senses:

The radical corruption of human nature is clearly taught in Scripture and brought into connection with the heart. It is "uncircumcised" (Jeremiah 9:26; Ezekiel 44:7; compare Acts 7:51); and "hardened" (Exodus 4:21); "wicked" (Proverbs 26:23); "perverse" (Proverbs 11:20); "godless" (Job 36:13); "deceitful and desperately wicked" (Jeremiah 17:9 the King James Version). It defiles the whole man (Matthew 15:19,20); resists, as in the case of Pharaoh, the repeated call of God (Exodus 7:13). There, however, the law of God is written (Romans 2:15); there the work of grace is wrought (Acts 15:9), for the "heart" may be "renewed" by grace (Ezekiel 36:26), because the "heart" is the seat of sin (Genesis 6:5; 8:21).

7. Process of Heart Renewal:

This process of heart-renewal is indicated in various ways. It is the removal of a "stony heart" (Ezekiel 11:19). The heart becomes "clean" (Psalms 51:10); "fixed" (Psalms 112:7) through "the fear" of the Lord (verse 1); "With the heart man believeth" (Romans 10:10); on the "heart" the power of God is exercised for renewal (Jeremiah 31:33). To God the bereaved apostles pray as a knower of the heart (Acts 1:24--a word not known to classical writers, found only here in the New Testament and in Acts 15:8, kardiognostes). In the "heart" God's Spirit dwells with might (Ephesians 3:16, eis ton eso anthropon); in the "heart" God's love is poured forth (Romans 5:5). The Spirit of His son has been "sent forth into the heart" (Galatians 4:6); the "earnest of the Spirit" has been given "in the heart" (2 Corinthians 1:22). In the work of grace, therefore, the heart occupies a position almost unique.

8. The Heart First:

We might also refer here to the command, on which both the Old Testament and New Testament revelation of love is based:

"Thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5); where "heart" always takes the first place, and is the term which in the New Testament rendering remains unchanged (compare Matthew 22:37; Mark 12:30,33; Luke 10:27, where "heart" always takes precedence).

9. A Term for "Deepest":

A bare reference may be made to the employment of the term for that which is innermost, hidden, deepest in anything (Exodus 15:8; Jonah 2:3), the very center of things. This we find in all languages. Compare Ephesians 3:16,17, "in the inward man," as above.

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1 - *When the Head is Out of Harmony with the Heart*

2 - *Getting The Universe to Book Your Appearance on Oprah*

3 - *Hedonism Hiding In Sheep's Clothing: Twisting True*

Principles

4 - *Faith as Feeling-Filled Visualization of what You Want*

5- *As a Man Thinketh in his Heart, not his Head*

As a Man Thinketh in his Heart, instead of his Head

by Dr Matt Moody

The difference between Heart and Head has vital application to the much misunderstood meaning of a familiar proverb:

"For as he thinketh in his heart, so is he" (Proverb 23: 7).

Skipping the crucial connection between "thinking" and "heart," the common misapplication of *this scripture* goes straight to the popular yet erroneous assumption that *the Mind functions like a programmable computer*. The associated conclusion is thus:

"Whatever the mind of man can conceive and believe, it can achieve."

- W. Clement Stone

This statement by W. Clement Stone is actually half right and half wrong — which I will explain later. Truth is, when we endeavor to "conceive" and "believe" with mind-power only, the goals we can "achieve" are limited. Ask yourself why King Solomon's most prominent proverb cautions against heeding the wisdom of one's Head?

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths

(Proverb 3: 5, 6).

Solomon suggests that productive thinking flows from a trusting heart, and NOT a haughty head; and in the very next verse the perspicacious King adds:

Be not wise in thine own eyes (Proverb 3: 7).

In the next chapter of Proverbs, King Solomon records this key principle:

Keep thy heart with all diligence; for out of it are the issues of life (Proverb 4: 23).

Different from what King Solomon advised, the Secret asserts that Life's issues are solved by the power of a magnificent mind — a mind that knows and uses The Secret. Given the excitement that surrounds The Secret and its *Head-heavy emphasis on vivid visualizations and positive affirmations*, it appears the wise insights of Solomon have been forgotten.

The contrast between Heart versus Head comes clear as we let the Bible explain the meaning of the "heart" metaphor.

Heart: the Meaning of the Metaphor

Disciples of "The Secret" may say that "the heart" represents emotion; thus, it is only emotion-filled thinking that puts the Law of Attraction into action! While such seems a reasonable interpretation of *"as he thinketh in his heart,"* this conclusion can ONLY be arrived at by interpreting the meaning of the proverb out of context. As we pay attention to Bible teachings and Bible context, the Lord's intended meaning for Proverb 23: 7 is clarified.

What does the Bible teach about the Heart?

The scriptures make a vital distinction between *living life from the Heart* versus living life from the Head — the *former* is explicitly encouraged and the latter is firmly discouraged. Consider the contrast between thoughts that flow from a "contrite heart" (Psalm 51: 17) versus thinking that is guided by a "high-minded" head (2 Tim. 3: 4).

The Apostle Paul uses the word "heady" to describe a way of thinking and living that grinds against heartfelt ways that please the Lord. Further, the "heady" and "highminded" are condemned to this consequence: *"Ever learning, and never able to come to the knowledge of the truth."* (2 Tim. 3: 7) Being "heady" correlates to a condition called "hardhearted" (Ezekiel 3: 7). By paying attention to Biblical context, the *meaning* of words comes clear. For example, the word "hardhearted" points to a person's persistent failure to "hearken" to the word of God. Consider Pharaoh's hard heart as he repetitively pushed aside a prophet's persuasions (Exodus 9: 35).

Having a hard heart means stubbornly resisting the way of truth. Stubbornness of heart is also called: a "stony heart" (Ezekial 11: 19), "haughtiness of . . . heart" (Jeremiah 48: 29), "perverse heart" (Proverbs 12: 8), "proud in heart" (Proverbs 16: 5), and "double heart" (1 Chron. 12: 33).

The Bible also describes the "heart" condition that pleases the Lord with these words: "willing heart" (Exodus 35: 5), "wise hearted" (Exodus 35: 10), "uprightness of heart" (Psalm 119: 7), "whole heart" (Psalm 119: 145), "perfect heart" (1 Chron. 29: 9), "clean heart" (Psalm 73: 1), and "integrity of . . . heart" (Psalm 78: 72).

Interpreted within context, all these positive terms of "heart" point to a harmonious regard for the Law and the LawGiver. As you live with harmony of heart, particular promises unfold: God is your partner—David wrote "God is the strength of my heart" (Psalm 73: 26); God is your protector—Solomon records "Every word of God is pure: he is a shield unto them that put their trust in him" (Prov. 30: 5); and God is your provider—Moses taught "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do" (Deut. 29: 9).

The dividing difference between those of with a haughty heart versus a humble heart comes down to a very simple test:

And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no (Deut. 8: 2).

The Thoughts of the Head flow from the Heart

In his proverb "as he thinketh in his heart," King Solomon wisely connected "thinking" with one's condition of "heart"—a condition manifest by a willingness to honor and obey the way of the Lord. The collective implication of all Bible passages that speak of "heart," suggest that the metaphor means one's communion and close connection with God—or not! The meaning of "heart" also indicates a truth revealed to Jeremiah:

*But this shall be the covenant that I will make . . .
saith the LORD, I will put my law in their inward parts,
and write it in their hearts (Jeremiah 31: 33).*

Would an infinitely wise and loving God simply create, and then leave His creations clueless as to life's meaning and purpose? Of course, He wouldn't! Because God is wise and loving beyond mortal comprehension, He has written upon the hearts of all humanity the way to fulfillment, and the way to overcome every challenging issue of life—which is precisely why Solomon penned this proverb:

*Keep thy heart with all diligence; for out of it
are the issues of life (Proverbs 4: 23).*

Keeping one's heart with all diligence means hearing and heeding the subtle yet consistent impressions of the heart; a heart whereon the Lord has written His law—a law that leads to happiness and prosperity.

The Bible teaches that thinking continually occurs within two contrasting conditions of heart--humble versus hard. The condition of one's heart is of fundamental importance, for thinking flows from the Heart as water from a fountain.

Pay Attention: The previous statement flies in the face of the undergirding premise of The Secret and Cognitive Psychology, which is: The creative conjurings of Mind are the starting point from which human action and alternatives are initiated. This is simply NOT so! The truth is . . . each person's thinking and core identity is determined by, and is a reflection of, conditions of heart — this is a primary meaning of: "as he thinketh in his heart, so *is* he."

But the more common interpretation of the proverb is also valid: As a man thinketh in his heart, so *will* he become!

The Heart determines whether thoughts, words, and deeds will either flounder or flourish! It is the Heart that is foundational and primary, and not the Head. Failing to acknowledge the Heart and its rich Biblical meaning, a person might proceed to live like a boastful Toaster, who pridefully primps its magnificent toasting ability — while failing to acknowledge its own electrical cord and the electricity supplied by a nearby outlet. You see, with NO electricity, the Toaster can boast of nothing!

The Source from whence All Hearts are made Whole and Healed.

Isaiah expressed this same point through these analogies:

Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood! (Isaiah 10: 15).

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? (Isaiah 29: 16)

It is vital to remember that The Heart represents our connection to the Creator; this connection and communion is vastly more important and fundamental than the machinations of mind alone—a truth taught by Jesus:

I am the true vine, . . . abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing (John 15: 1, 4, 5).

While contemporary cognitive psychology, and The Secret, have made "the mind" supreme, the truth is "the heart" is the fountain from which thoughts, words, and deeds flow; again, Jesus taught:

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh (Luke 6: 45).

This passage of scripture firmly establishes the directional flow of idea initiation; and contrary to the pervasive rhetoric of The Secret and cognitive psychology, that directional flow is . . . Heart to Head—not vice versa. And if anyone stubbornly insists that it is Head to Heart, such an assumption parallels the logic of a Boastful Toaster, who fails to acknowledge the Source of electricity that makes toasting possible in the first place.

The importance of this truth has a stunning application: You cannot directly choose to be happy! Happiness is not something you can create within the cognitive realms of mental will. You can't simply awake one morning (as the popular rhetoric reasons) and say to your self . . . "Today, I'm going to be happy!" No, life doesn't work that way. You can no more choose to be happy of your own positive mental will, than a Boastful Toaster can make magnificent toast—without being plugged into electricity!

Instead, what you can do—just like the boastful Toaster should—is humbly acknowledge the electrical source that makes all toasting possible. And as you acknowledge the Source of all Life,

Love, and Light, it is then that happiness will spontaneously flow to you, and through you, without taking any thought to create this happiness via your Head.

With the God-given gift of free will, you can choose to attach yourself to the True Vine, and as you do, you will grow and flourish according to Divine Design; in contrast, as you fail to attach yourself to the True Vine, you can still toast toast—and even boast of your toasting—but you cannot do anything of eternal importance.

The Mighty Change of Heart: Trying to Change vs. Being Changed by Him

And just as you cannot directly conjure up happiness within your Head, neither can you directly change the condition of your heart through mental machinations alone! Why so?

Because of the following inspired truths declared by Ezekiel and the Apostle Paul:

A new heart also will I give you, and a new spirit will I put within you:

and I will take away the stony heart out of your flesh, . . .

And I will put my spirit within you, and cause

you to walk in my statutes, and ye shall

keep my judgments, and do them (Ezek. 36: 26).

Therefore if any man be in Christ, he is a new creature:

old things are passed away; behold, all things are become new (2 Cor. 5: 17).

And so we come full circle, back to the metaphor of the "heart," and what it means to experience a Change of Heart. Again, the Heart metaphor represents one's close communion with the Creator—or a lack of closeness symbolized by a "hard heart."

Contrary to the conclusions of Cognitive Psychology and The Secret, if you desire to change the core of your character, you cannot directly do so through feeling-filled visualizations, seeing yourself "as if" you are already a person of higher character, and reinforcing this mental image with the chanting of positive self-affirmations! This is a Boastful-Toaster mentality; it is the erroneous reasoning of "clay" saying to the potter, "thou made me not."

Using mind-power only, you cannot bring about a fundamental change to the core of your character. Jesus confirmed this truth by posing a probing question:

Which of you by taking thought can add one cubit unto his stature? (Matt. 6: 27).

You can only increase in the stature of your character through Christ—the True Vine. You experience a change of heart by honoring and obeying the way of the Creator ([John 1: 3, 10](#)) and then, He changes the core of your character; He makes you a new creature from the Heart. The prophet Ezekiel records:

"A new heart also will I give you, . . . and I will take away the stony heart out of your flesh."

Half Right & Half Wrong: "As a Man Thinketh, So is He."

Human beings are completely incapable of adding to the stature of their character through positive will power and emotion-filled, mental imaging. This truth helps clarify what I previously said about the "half right/half wrong" statement: "what the mind can conceive, it can achieve." Let me explain: Here's the half-right idea:

Even a Boastful Toaster that fails to acknowledge its own electrical cord and the outlet from which it receives electricity, can still produce some mighty fine toast, anyway. In like manner, by using emotion-filled visualizing techniques you can accomplish many things:

- * You can become a better bowler and a more dazzling dancer.
- * You can improve your golf swing and your basketball jump shot.
- * You can become more proficient in all outward physical skills.

* You can also increase the size of your car, the size of your house, and the size of your income!

And here's the half-wrong part of the mind-power paradigm:

By using The Secret alone: You absolutely cannot change the inner core of your character — even an inch! The implications of this true conclusion has earth-shaking applications:

Changing the inner core of your character is the key to overcoming every nagging habit, and every imprisoning addiction; through this "mighty change of heart" all abusive behaviors disappear, all crime comes to an end, and all wars cease.

But to "plug in" to the electricity that makes this miracle possible, you must first move beyond the mindset that "the universe" is a magic genie to satisfy your wants; you must also understand the real existence of *The Creator of the Universe* and tune your heart to be in harmony with His will and way.

The popular assumption that Mind Power can make all things possible is shattered into a million pieces! The illusion that Mind Power can create anything of eternal importance evaporates like a mirage in the desert! Most significant to remember is this: Through Mind Power alone:

* You cannot directly change your heart, and

* You cannot directly choose to be happy

Only the Creator can make you a *new creature* and give you a *new heart* and a *new spirit*. The Creator is the exclusive Source of all healing and happiness; only by obeying the Creator can you and I receive the promised blessings of happy living and fundamental change from our core.

While we can't directly choose to be happy, we CAN make choices that will result in happiness.

Happiness is the natural consequence that comes as we live in harmony with our own intuitions of truth. Hence, choosing to be true to the Truth results in happiness. The Creator designed mortal life in such a way that when we live true, we know that we are living true, because the reinforcing result called "happiness" is our possession.

Likewise when we are not happy, the Creator intentionally designed the consequences of anxiety and depression, that we might know that we are not living in harmony with His Truth. Thus, being unhappy causes us to take personally inventory: "*what am I doing that is leading to this undesirable condition?*"

And now to a paradigm that complements and reinforces true principles that come from the Creator. Here is an excerpt from my book, *Changing Your Stripes*. It speaks of two opposing approaches: The Head versus The Heart. This excerpt further clarifies the meaning of "the heart" metaphor.

Satisfying Solutions: Head vs. Heart. All human beings are in urgent need of a good "exit strategy" from the ditch in which they dwell. This is where beginning right, and asking the best questions will lead to superior solutions. Two basic beginning points are thus:

Solutions contrived by the Head,

Solutions that flow from the Heart.

When facing Life's most perplexing problems, seeking solutions via figuring and facts will just keep you stuck in Einstein's Mind Bind: where the defective head that created a problem is used to solve that same problem—an exercise in futility. Additionally, superior solutions will not focus upon changing others or altering circumstance, but upon changing you to meet the challenge of circumstance.

Change from your core only occurs thru the permission and power of Heaven; with no help from Heaven, people are left to the puny solutions of the Head. Of the many Head remedies available, the single most prominent approach is programming your head with positive self-affirmations.

Thinking that your thinking can change you sufficient to solve Life's largest dilemmas, is to begin wrong from the start. Intellectual gymnastics, no matter how impressive or appealing CANNOT bring about a genuine, lasting change.

With one simple question, Jesus established a profound principle: "Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:27). The truth is you really can't chant enough affirmations to change yourself into a person of higher character, nor can you think yourself into being happy.

Cognitive therapies of "mental programming" may alter outward appearances, but who you are from the heart remains unchanged. Like ripples that undulate from a pebble cast in a pond, leaving the pond unaltered at its depths, the superficial effects of mind power eventually dissipate and disappear. It is true that positive attitude and vivid visualizing may raise your bowling score, improve your golf swing, or make you a dazzling dancer—but the same cognitive conjurings cannot increase your character or bring peace to a troubled soul. By using Head remedies only, even the strongest mental determinations to be a better person will not work.

Fundamental change occurs as true principles are loved and lived, yet how can YOU possibly love and live principles of truth unless the disposition to do so . . . is in you? Thus, you need a new Heart that inherently feels to love and live the truth. You need a change of Heart, . . . there is no other way. Terry Warner writes:

* * * * *

*The only change that matters is a change of heart,
every other change alters us cosmetically but not fundamentally,
modifies how we appear, what we do or what we say,
but does not change who we are.*

. * * * * .

"Heart" is not really something in you, rather it is an activity you are in. Self-introspection of the body-self is not something you can actually do; this look "inside" yourself is just a way of talking (words playing tricks again). If you take a literal look "inside" you will only find a couple of kidneys and a lung or two; hence, personal guidance and fulfillment is not really found inside of you. In contrast, the look "inside" the *self as be-ing* can be accomplished, literally — it is an examination of your relations with others, and your relations with every aspect of the world, its geographic contours and its plants & animals.

Further, "Heart" is a metaphor that represents your relational harmony with spirit realities too — realities that exist outside of you. On the Light side of harmony is clear communion with the Creator; and on the dark side sings a sinister harmony, a duet with the devil. This dark duet is the reason and reality behind the words: "hard heart." So to start with the best questions . . . that will lead to the best solutions, it is best to focus upon the Vital, Life-Giving Communion you are In — this is the meaning of "Heart." (*Changing Your Stripes, page 265, 266*).

This article addresses the Head-heavy notion of "as a man thinketh" — which is a misconception and misapplication of the true Biblical teaching of "as he thinketh in his heart." The "heart" metaphor does NOT mean emotion-filled, positive visualizations. The Bible is crystal clear as to the meaning of the "heart" metaphor.

Where is Your Heart?

Some Body Part Metaphors and Euphemisms in Biblical Hebrew

By David Steinberg

1. Body Part Metaphors^[1] in Biblical Hebrew

There are a number of words for body parts in the Hebrew Bible which are used with metaphorical meanings quite different from the metaphorical meanings of the same body parts in English. Indeed, because of the nature, and subjects covered, of biblical literature the vast majority of the mentions of words for internal body parts, e.g. (**heart=לב**) do **not** refer to the physical organ but are metaphors. In fact, due once again to the subject matter of the Hebrew Bible, the only words for internal organs frequently used to mean, literally, those organs are the animal organs important in sacrifice e.g.

This can make translation tricky as it may lead to unidiomatic or misleading translations.

Three current metaphorical uses of the English word *heart* are:

The seat of emotions e.g. *heart vs. head*;

Being in the midst of something e.g. the heart of the sea, getting to the heart of the matter;

More rarely, as a metaphor for will e.g. he doesn't have the heart to go on, his heart isn't in it.

In Biblical Hebrew, **heart =לב** can have these meanings and is commonly, is used to mean:

The total personality of a person. Most particularly for the inner self - what it means to be human – personality/inclination

intellect, rational thought (metaphorically “the brain” in English)

memory,

emotions,

desire, will, determination,

courage

As can be seen from Table 1, the biblical Hebrew equivalent of the English idiom *heart and mind*, is **כליות ולב** i.e. kidneys (= English heart) and heart (= English mind).

As an example of a problem raised by the wide semantic range of **heart =לב** we could consider the familiar story about God saying “I will harden his (Pharaoh's) heart” Perhaps this might mean any of the following:

God will rigidify Pharaoh's ability to think logically, weigh up the situation, so he will not be able to deduce that he must let Israel go to avoid disaster;

God will strengthen Pharaoh's will and his (misplaced) courage

God will strengthen the vicious inclination of Pharaoh's personality with the same result

As a final note, the word , which has about the same range of meanings in Modern Hebrew as the word brain has in Modern English, in the Bible is only used once (Job 21:24) where it clearly means bone marrow as a metaphor for prosperity.

Table 1

Heart = לב לבב and its Range of Meanings

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version ^[2] 1952	Comments
Seat of emotion	Lam. 2:11	my bowels are troubled, my liver is poured upon the earth	my soul is in tumult	
	Ps 7:6 vs 5 in English	and lay mine honour in the dust.	and lay my soul in the dust.	
	Ps 16:9	my glory rejoiceth	my soul rejoices	
	Ps 30:13 Vs 12 in English	To the end that my glory may sing	that my soul may praise thee	
	Ps 57:9 Vs 8 in English	my glory ; awake	Awake, my soul !	
	Ps 108:2 Vs 8 in English	even with my glory	Awake, my soul !	
	Seat of vital force	Ps. 22:27 Vs 26 in English	your heart shall live for ever	May your hearts live for ever!
Is 1:5		the whole head is sick, and the whole heart faint.	The whole head is sick, and the whole heart faint	
Jr. 4:18		it reacheth unto thine heart.	it has reached your very heart	
seat of feelings	Gn. 6:6	And it repented the LORD that he had made man on the earth, and it grieved him at his heart.	And the LORD was sorry that he had made man on the earth, and it grieved him to his heart	<i>NJV</i> Heart was saddened
	Ex. 4:14	he will be glad in his heart	glad in his heart	<i>NJV</i> Will be happy to see you
	Dt. 28:65	but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:	the LORD will give you there a trembling heart, and failing eyes, and a languishing soul;	<i>NJV</i> Anguished heart
	Ju. 16:25	when their hearts were merry	And when their hearts were	

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version ^[2] 1952	Comments
			merry	
	Ju. 19:22	as they were making their hearts merry	As they were making their hearts merry	
	2 K 6:11	the heart of the king of Syria was sore troubled	And the mind of the king of Syria was greatly troubled	
	Ps. 45:2 Vs 8 in English	My heart is inditing a good matter:	My heart overflows with a goodly theme	
	Ps 119:70	Their heart is as fat as grease	their heart is gross like fat	
Inclination, disposition	Gn. 6:5	every imagination of the thoughts of his heart was only evil continually.	every imagination of the thoughts of his heart was only evil continually.	<i>NJV</i> Every plan devised by his mind
	Gn. 8:21	the LORD said in his heart, I will not again curse the ground	LORD said in his heart, "I will never again curse the ground	<i>NJV</i> Said to himself
	Ex. 4:21	I will harden his heart, so that he will not let the people go	I will harden his heart	<i>NJV</i> Stiffen his heart
	Ex. 35:21	every one whose heart stirred him up	every one whose heart stirred him	<i>NJV</i> every one whose spirit moved him
	La. 3:33 Heb. Lit. he does not afflict from his heart	he doth not afflict willingly	he does not willingly afflict	
	1 Sam. 10:26	whose hearts God had touched.	with him went men of valor whose hearts God had touched.	
	Neh. 3:38 English 4:6 Heb. Lit. the people had heart to do	for the people had a mind to work	For the people had a mind to work.	
	Jer 3:16	neither shall it come to mind	It shall not come to mind	
	2 K 23:3	to keep his	to keep his	

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version ^[2] 1952	Comments
		commandments and his testimonies and his statutes with all their heart	commandments and his testimonies and his statutes, with all his heart	
	1 K 8:23	thy servants that walk before thee with all their heart	thy servants who walk before thee with all their heart	
	1 K 9:3	I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually	I have consecrated this house which you have built, and put my name there for ever; my eyes and my heart will be there	
Determination, courage	Gn 42:28	their heart failed them, and they were afraid	At this their hearts failed them, and they turned trembling	<i>NJV</i> their hearts sank
	1 Sam 17:32	Let no man's heart fail because of him	Let no man's heart fail because of him	
	Ezk 21:12 English 21:7	every heart shall melt, and all hands shall be feeble	every heart will melt and all hands will be feeble	
	Jb 23:16	For God maketh my heart soft	God has made my heart faint	
	Qoh 8:11	Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil	Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil.	
Attention, consideration, reason	Gn. 31:20 Hebrew lit. Jacob stole Laban's heart	And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.	And Jacob outwitted Laban the Aramean, in that he did not tell him that he intended to flee.	
	Ex 9:14	For I will at this time	For this time I will	<i>NJV</i> upon your

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version ^[2] 1952	Comments
		send all my plagues upon thine heart, and upon thy servants	send all my plagues upon your heart, and upon your servants	person
	Ex 31:6 Lit. in the heart, of all those wise of heart, I have put wisdom	in the hearts of all that are wise hearted I have put wisdom	I have given to all able men ability	<i>NJV</i> I have granted skill to all who are skillful
	Pr. 10:8	The wise in heart will receive commandments	The wise of heart will heed commandments	
	Dt 29:3 English 29:4	the LORD hath not given you an heart to perceive	the LORD has not given you a mind to understand	<i>NJV</i> not given you a mind to understand
	1 S 4:20 lit. she did not put/set her heart	But she answered not, neither did she regard it.	But she did not answer or give heed.	
	Jb 7:17	that thou dost set thy mind upon him,	thou dost set thy mind upon him,	
	Jr 5:21 Hebrew lit. people without <i>heart</i>	without understanding	senseless people	
	Pr 6:32	whoso committeth adultery with a woman lacketh understanding	He who commits adultery has no sense	
	Pr 17:16	Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?	Why should a fool have a price in his hand to buy wisdom, when he has no mind ?	
	Pr 28:26	He that trusteth in his own heart is a fool	He who trusts in his own mind is a fool	
Mind in general	Gn 8:21 Hebrew lit.	the LORD said in his heart	the LORD said in his heart	<i>NJV</i> the LORD said to himself

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version ^[2] 1952	Comments
	God said to his heart			
	Ju 16:17	he told her all his heart	And he told her all his mind	
	Ps 14:1	The fool hath said in his heart	The fool says in his heart	
	Ps 12:3 Vs 2 in English בלב ולב	with a double heart do they speak	with flattering lips and a double heart they speak.	
Conscience	1 S 24:6 English 24:5	David's heart smote him, because he had cut off Saul's skirt	And afterward David's heart smote him, because he had cut off Saul's skirt.	
	2 S 24:10	And David's heart smote him after that he had numbered the people.	But David's heart smote him after he had numbered the people.	
	1 S 25:31 more literally - my lord you will not have any qualm of conscience or stumbling block of heart (i.e. grounds for remorse) regarding blood shed	That this shall be no grief unto thee, nor offence of heart unto my lord	no cause of grief, or pangs of conscience, for having shed blood	
	Is 59:13	speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.	speaking oppression and revolt, conceiving and uttering from the heart lying words.	
Inside, middle	Ex 15:8	The depths were congealed in the heart of the sea.	the deeps congealed in the heart of the sea	

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version ^[2] 1952	Comments
Organized strength of	Jr 30:21 Hebrew lit. "pledge his heart in bond"	who is this that engaged his heart to approach unto me	who would dare of himself to approach me	
Seat of conscience, joy, grief, etc.	Jr. 12:2 Hebrew lit. far from their kidneys	far from their reins.	far from their heart	
	Jr. 17:10 לב ... כליות	search the heart, I try the reins	search the mind and try the heart	
	Jr. 20:12 כליות ולב	seest the reins and the heart	who seest the heart and the mind	
	Ps 7:10 Vs 9 in English לבות וכליות	God trieth the hearts and reins.	thou who triest the minds and hearts	
	Ps 16:7	my reins also instruct me in the night seasons	in the night also my heart instructs me	
	Ps 26:2 כליותי ולבי	try my reins and my heart	test my heart and my mind.	
	Ps 73:21 לבבי וכליותי	Thus my heart was grieved, and I was pricked in my reins	When my soul was embittered, when I was pricked in heart ,	
Seat of emotions	Is 16:11	Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.	Therefore my soul moans like a lyre for Moab, and my heart for Kir-he'res.	
	Je 31:20	my bowels are troubled for him	Therefore my heart yearns for him	
	Is 63:15	the sounding of thy bowels	The yearning of thy heart	
	Je 4:19	My bowels	My anguish	
	La 1:20 Hebrew lit. my bowels are in a	mine heart is turned within me	my heart is wrung within me	

Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version^[2]1952	Comments
	ferment			

Table 2
A Few Other Body Part Metaphors in Biblical Hebrew

Word + Literal=Physical Meaning	Some Metaphorical Meanings in the Hebrew Bible	Some Examples	King James Version 1611	Revised Standard Version 1952
1liver = כבד כבוד variant homonym of word meaning honour	Seat of emotion	Lam. 2:11	my bowels are troubled, my liver is poured upon the earth	my soul is in tumult; my heart is poured out in grief
		Ps 7:6 vs 5 in English	and lay mine honour in the dust. Selah.	trample my life to the ground, and lay my soul in the dust.
		Ps 16:9	my glory rejoiceth	my soul rejoices
		Ps 30:13 Vs 12 in English	To the end that my glory may sing	that my soul may praise thee
		Ps 57:9 Vs 8 in English	my glory ; awake	Awake, my soul !
		2 kidneys = כליות	Seat of conscience, joy, grief, etc.	Jr. 12:2 Hebrew lit. far from their kidneys
Jr. 17:10 לב ... כליות	search the heart, I try the reins			search the mind and try the heart
Jr. 20:12 כליות ולב	seest the reins and the heart			who seest the heart and the mind
Ps 7:10 Vs 9 in English לבות וכליות	God trieth the hearts and reins.			thou who triest the minds and hearts
Ps 16:7	my reins also instruct me in the night seasons			in the night also my heart instructs me
Ps 26:2	try my reins and			test

		כליותי ולבי	my heart	my heart and my mind.
		Ps 73:21 לבבי וכליותי	Thus my heart was grieved, and I was pricked in my reins	When my soul was embittered, when I was pricked in heart ,
מעי 3bowels/intestines=ם	Seat of emotions	Is 16:11	Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.	Therefore my soul moans like a lyre for Moab, and my heart for Kir-he'res.
		Je 31:20	my bowels are troubled for him	Therefore my heart yearns for him
		Is 63:15	the sounding of thy bowels	The yearning of thy heart
		Je 4:19	My bowels	My anguish
		La 1:20 Hebrew lit. my bowels are in a ferment	mine heart is turned within me	my heart is wrung within me

[1] The Merriam-Webster dictionary defines *metaphor* as “a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them (as in drowning in money); broadly : figurative language”

[2] This is probably one of the best literal translations of the Hebrew Bible into English. There is now a new edition the New Revised Standard Version, 1989. I did not use this new edition, or the New Jewish Version, because neither was available electronically to me.