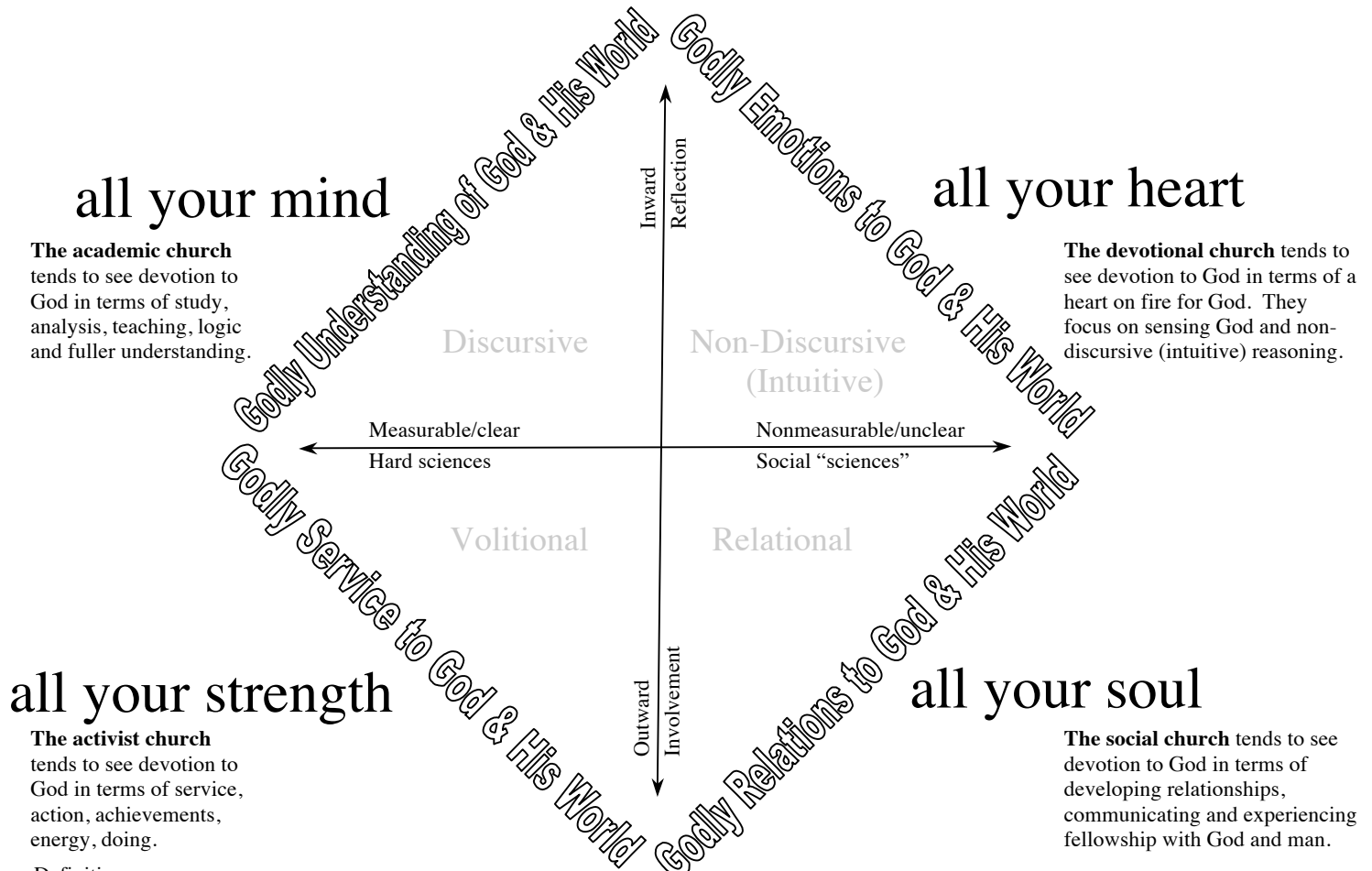


...you shall love the Lord your God with ...

Analysis of the meaning of Mark 12:30 (which in turn quotes Deuteronomy 6:5)



The academic church tends to see devotion to God in terms of study, analysis, teaching, logic and fuller understanding.

The devotional church tends to see devotion to God in terms of a heart on fire for God. They focus on sensing God and non-discursive (intuitive) reasoning.

The activist church tends to see devotion to God in terms of service, action, achievements, energy, doing.

The social church tends to see devotion to God in terms of developing relationships, communicating and experiencing fellowship with God and man.

Definitions:

- Heart: **Emotions.** Greek = *Καρδία (kardia)*. Hebrew = *לבב (lebab)*. "In the OT *leb* ("heart") may denote intellectual activity (204 times) emotional activity (166 times), volitional activities (195 times) and personality or character." (G. K. Beale) The same range of meaning can be found in the New Testament. **In contexts where the heart is contrasted with the mind, soul and will (as here), it is the emotions that are being highlighted.** This conclusion is strengthened when it is realized that the Hebrew word "heart" in Deuteronomy 6:5 is represented by two Greek words in Christ's translation: "mind" (as in LXX) and "heart." This indicates that Jesus is deliberately separating two meanings inherent in the Hebrew word "heart," and is using the Greek word for "heart" to mean something quite different from "mind." (See quote of Darrell Bock, below.)
- Soul: **Personality & social relations.** Greek = *ψυχή (psuché)*. Hebrew = *נפש (nephesh)*. The OT term has a wide range of meaning (including the literal "breath"), but when used in contrast to the other three words, refers to a conscious awareness, desire, longing, inclinations and the sense of otherness and relatedness. The Greek has a similar range of meaning, and can mean "man as influenced by others" (TDNT, p. 640), "the ego, person, or personality... with its conscious powers" (DNTT, p. 683). It was Adam's soul that enabled him to relate to others as a living being. **In context, soul refers to the social dimension of man.**
- Strength: **Body, will, abilities.** Greek = *ἰσχύς (ischus)*. Hebrew = *מוֹד (meod)*. The Hebrew has a wide range of meaning. As an adverb it can mean "very, diligently, especially, exceedingly." As a noun its meaning includes the ideas of vehemence, diligence (Strong's), "power, might... obedience, loyalty, and service" (NIDOTTE). The Greek means "to be able, to be capable, capacity, power, strength." (TDNT). **When distinguished from heart, soul and mind, the volitional side of man is dominant and the idea of obedience, service, diligence and use of one's abilities and powers is highlighted.**
- Mind: **Mind.** Greek = *(διανοία)*. There is no separate word for "mind" in the Hebrew of Deut. 6:5. Christ appears to have added "mind" to clarify something additional that is found in the Hebrew word "heart." The NT word for "mind" has the meanings of "faculty of thinking, comprehending and reasoning, understanding, intelligence;... mind focused on objective, purpose, plan... imagination" (BDAG). Liddell & Scott list those meanings but add, "especially discursive thought." **Thus, this word focuses on any use of the mind such as logical deduction, analysis, planning, memory, etc.**
- Summary: It is admitted by all that there is an overlap in the meaning of the terms, but by distinguishing them in this way, Christ is calling for our whole being (material and immaterial) to be devoted to God. Thus Darrell L. Bock says, "the elements of a person described by the four terms depict the emotion (*καρδία*), consciousness (*ψυχή*), drive (*ἰσχύς*), and intelligence or cognitive abilities (*διανοία*)." (Luke, p. 1025).