

bad fruit	good fruit
	<p data-bbox="980 306 1539 365"><u>Psalm 109:30</u> - "I will greatly praise the Lord with my mouth."</p> <p data-bbox="980 401 1495 495"><u>Psalm 119:43</u> - "...take not the word of truth utterly out of my mouth..."</p> <p data-bbox="980 531 1511 688"><u>Psalm 141:3</u> - "Set a watch, O Lord, before my <u>mouth</u>; keep the door of my <u>lips</u>." vs. 4 - "Incline not my <u>heart</u> to any evil thing..."</p> <p data-bbox="980 724 1523 852"><u>Psalm 145:21</u> - "My mouth shall speak the praises of the Lord; and let all flesh bless his holy name forever and ever."</p>

Heart and mouth are coupled again in Prov. 4:23, 24:

Watch over your heart with all diligence for from it flow the springs of life. Put away from you a deceitful mouth, and put devious lips far from you."

Here again, the cause of bad communication is the condition of one's heart. For the sake of clarification, the term "heart" should be defined. In the New Testament, the term "stands for man's ego." It is simply the person ("the hidden person of the heart"; 1 Pet. 3:4).⁴ There is not much distance between the terms heart (*καρδιά*) and mind (*νοῦς*) in the New Testament. Theodor Sörg comments on this point:

A striking feature of the New Testament is the essential closeness of *kardia* to the concept *nous*, mind. *Nous* can also have the meaning of person, a man's ego. Heart and mind (*noemata* lit. thoughts) can be used in parallel (2 Cor. 3:14f.) or

⁴Colin Brown, ed., The New International Dictionary of New Testament Theology, vol. 2, (Exeter, Paternoster Press: 1976), p. 182.