

KARDIOLOGY 101

HOW TO GUARD YOUR HEART

KEEP YOUR HEART WITH ALL DILIGENCE, FOR OUT OF IT SPRING THE ISSUES OF

LIFE.

PROVERBS 4:23



JULIE GOSSACK

KARDIOLOGY 101: How to Guard Your Heart

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Greek and Hebrew word studies taken from Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers; Zodhiates, Spiros (1992). *The Complete Word Study New Testament*. Chattanooga, Tennessee: AMG Publishers; and Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

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I am grateful . . .

- for my family: Ray, Landon & Ashley, Anthony, and Elias

You guys know me well. Over the years, you have witnessed my sinful roots of anger rather than love, selfishness instead of kindness, and ugly pride that took the place of humility and thankfulness. And you have loved me anyway. Although you have known the worst of me, I hope you have also seen how the Lord has conformed me more into His image by His powerful Word and Spirit as I have sought to guard my heart.

Peering over my shoulder for many months, you asked if this project would *ever* be completed. My fervency to study and write has puzzled you, especially in light of my grim cancer diagnosis. You wondered why I would spend (what have appeared to be) my last days hunkered behind a computer, with books and papers scattered around me.

In these pages I leave you my life, not simply my story of learning to glorify God by guarding my heart, but also the Truth upon which I stake every breath. These pages are a baton to be passed down to our future generations so that there will be a “reminder of these things even after my departure” (II Peter 1:15). Through KARDIOLOGY 101 my life can live on, regardless of when He takes me home. Thank you for patiently enduring the process. I love each of you very much!

- to the Lord Jesus

You are my hope . . . my joy and delight . . . the God in whom I trust . . . *my everything!* I rejoice that You have granted me a new heart, taking my heart of stone and turning it into a heart of flesh. Thank You for allowing my “bucket list” writing project to come to fruition. Completing this study is what I asked for in response to the question: “What do you want Me to do for you?” (Luke 18:41). Thank You for answering “yes.” May Your Word run swiftly and be glorified (II Thessalonians 3:1).

- for my sweet sister in Christ, Constance

You first showed me how to guard my heart, and you have never let me forget that it is all about a relationship with our King. KARDIOLOGY 101 really began with you. You taught me the essential doctrines, put the tools in my hands, and told me to run hard after Him. This work could not have been accomplished without your fervent prayers, godly advice, and faithful encouragement. In these righteous acts you will be clothed (Revelation 19:7-9).

- to the many people at Grace Bible Church in Bozeman, Montana

Thank you for your encouragement and wholehearted support of this project. You have been patient “guinea pigs,” critiquing, testing, and proofing this material. As you tolerated various drafts of this study, your honest feedback, advice, and criticism was invaluable. Anything that is user friendly and practical in this course is because of you. I am blessed to do life with you all! A special thanks to my pastor, Bryan Hughes, who patiently answered my *many* theology questions and also took the time to review this course material.



WELCOME!

Welcome to KARDIOLOGY 101: HOW TO GUARD YOUR HEART! You are beginning an 11-week course to learn about the spiritual heart and how to diligently guard it. This biblically based material is designed to equip you to live out the command found in Proverbs 4:23—

Keep your heart with all diligence, for out of it spring the issues of life.

The word “kardiology” from the title isn’t a formal theological term; it is simply a combination of two other words. The first is *kardia*, which is the Greek transliteration of the word “heart” in the New Testament. The second is the suffix *ology*, which means “study of.” Thus, KARDIOLOGY 101 is the study of the heart. The number “101” is patterned after a typical college course that is taught at an introductory level. This means you will learn basic, foundational doctrine.

But KARDIOLOGY 101 is more than academics. You will also discover *how* to guard your heart. The theological foundations are important, but the practical “how to’s” are just as essential. And so, contained within are easy-to-use “tools” to assist you in the everyday task of heart-guarding.

The doctrinal portion of this course is divided into seven individual units of study called modules. The modules build upon each other in a stair-step manner, systematically unfolding the theology of the heart. Each module contains five days of instruction, with each day designed to be completed within a 30- to 60-minute time frame (dependent upon individual study preferences). There are optional sixth and seventh day activities at the end of each module for those who prefer further reflection and review. Before beginning MODULE 1, you will need to complete the PREREQUISITE INSTRUCTION. This segment of study is necessary because it lays the groundwork for the rest of the course.

The “how to’s” of heart-keeping are explained in three kardio labs, which are interspersed between the modules. These kardio labs are designed to complement the module instruction with hands-on exercises and practical activities using the heart-keeping tools.

KARDIOLOGY 101: HOW TO GUARD YOUR HEART can be studied individually, one-on-one, with couples, or with large or small groups.¹ This course is beneficial for anyone since it is not age or gender specific. Please refer to the COURSE SYLLABUS for a suggested timeline of study.

I pray that the Lord will use this material to grow you into a kardiologist—someone who glorifies God by diligently guarding his or her heart.

Enjoy your studies,

Julie ☺

¹ A reproducible DISCUSSION GROUP GUIDE is available at <http://gbcmt.org/kardiology101>.



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COURSE SYLLABUS

This COURSE SYLLABUS is included as a suggested timeline of study. Feel free to adapt it to best suit your individual or group needs.

WEEK	DATE	HOMEWORK
1		PREREQUISITE INSTRUCTION The Scripture Meditation System (SMS) Biblical Meditation
2		MODULE 1: A KARDIOLOGIST SEEKS WISDOM Day 1: The background of Proverbs Day 2: Browsing through Proverbs Day 3: A look at Proverbs 4 Day 4: Some key word studies Day 5: Putting it all together Day 6: A kardiology story (optional) Day 7: Module 1 review (optional)
3		MODULE 2: A KARDIOLOGIST UNDERSTANDS SIN'S DEVASTATION Day 1: God's creation Day 2: Mankind's sin Day 3: Sin's devastation Day 4: Hamartiology—"missing the mark" Day 5: Romans 1 Day 6: A kardiology story (optional) Day 7: Module 2 review (optional)
4		KARDIO LAB A Exercise A-1: Using the sinful roots cards and righteous roots cards Exercise A-2: Using the sinful roots scriptures and righteous roots scriptures Exercise A-3: Acknowledging how specific sins offend God Exercise A-4: Diagnosing Eve's sin
5		MODULE 3: A KARDIOLOGIST ACCEPTS GOD'S GIFT OF SALVATION Day 1: The heart of man Day 2: The birth of Jesus Christ Day 3: The death & resurrection of Jesus Christ Day 4: Jesus is God's salvation Day 5: The last Adam

		Day 6: A kardiology story (optional) Day 7: Module 3 review (optional)
6		MODULE 4: A KARDIOLOGIST IS GIVEN A NEW HEART Day 1: The new heart—God’s glory Day 2 & Day 3: Romans 6 Day 4: Before & after justification Day 5: The Spirit’s work at justification Day 6: A kardiology story (optional) Day 7: Module 4 review (optional)
7		KARDIO LAB B Exercise B-1: Your story of salvation
8		MODULE 5: A KARDIOLOGIST IS PROGRESSIVELY SANCTIFIED Day 1: Sanctification by obedient faith Day 2: Sanctification by the Holy Spirit Day 3: Sanctification by the Word Day 4: Sanctification by heart examination Day 5: Sanctification by the body of Christ Day 6: A kardiology story (optional) Day 7: Module 5 review (optional)
9		KARDIO LAB C Exercise C-1: Roles in progressive sanctification Exercise C-2: Using the heart-keeping tools for heart examination Exercise C-3: Case studies Exercise C-4: Practicing heart examination Exercise C-5: Questions & answers (optional)
10		MODULE 6: A KARDIOLOGIST USES GOD’S SPIRITUAL WEAPONS Day 1: God’s provision in temptation Day 2: Spiritual hosts of wickedness Day 3: The world’s system Day 4: The sinful flesh Day 5: Trials of various kinds Day 6: A kardiology story (optional) Day 7: Module 6 review (optional)
11		MODULE 7: A KARDIOLOGIST EAGERLY AWAITS GLORIFICATION Day 1: A stair-step review Day 2: Our glorified bodies Day 3 & Day 4: Our rewards, crowns, & inheritance Day 5: Our eternal home Day 6: A kardiology story (optional) Day 7: Module 7 review (optional)



PREREQUISITE INSTRUCTION

This PREREQUISITE INSTRUCTION will teach you how to make and use THE SCRIPTURE MEDITATION SYSTEM (SMS) as well as help you understand what it means to meditate, biblically speaking. The SMS and biblical meditation are *vital* components of this course; therefore, completing this section of study is necessary before beginning MODULE 1.

THE SCRIPTURE MEDITATION SYSTEM (SMS)

The SMS is designed for daily, focused meditation on the person of God, the works of God, and the Word of God in order to assist your diligent heart-keeping. This system is an easy-to-use and practical heart-keeping tool. The idea for the SMS is not original to me. I learned about it years ago and have modified it to fit the purpose of this course.

Materials Needed

First, you will need to gather these supplies. You can find them at your local office store or through online resources.

- 3 x 5 index card box
- 41 index tab dividers (3 x 5)
- Colored cardstock paper (your color preference)
- 1 package of ruled 3 x 5 index cards
- Scissors or paper cutter

Next, look for the following documents in the REPRODUCIBLE PAGES, which begin on page 375, toward the back of the course material.¹ Make cardstock copies of each card set and cut out the individual cards. I recommend using a different color for each set.

- THE CHARACTER AND ATTRIBUTES OF THE GODHEAD
- THE PERSON AND WORK OF JESUS CHRIST
- THE MINISTRY OF THE HOLY SPIRIT
- SINFUL ROOTS CARDS
- RIGHTEOUS ROOTS CARDS
- ATTRIBUTES REFERENCE CARDS

¹ You can find *all* of the REPRODUCIBLE PAGES online at this direct (unsearchable) link: <http://gbcmt.org/kardiology101>. The online versions of the SINFUL ROOTS CARDS and the RIGHTEOUS ROOTS CARDS are color-enhanced in red and green, respectively.

Assembling the SMS

To set up the SMS, label the index tab dividers as directed below. Then place them in the index card box in the order that you labeled them, from front to back. Make sure to stagger the placement of the tabs (left, middle, and right) so that each tab is visible and not hiding behind another.²

1. Label one index tab divider *Daily*. You will meditate on the index cards behind this tab every day.
2. Label one index tab divider *Sinful Roots*. Place the set of SINFUL ROOTS CARDS behind this tab. You will use these cards regularly to diagnose sinful roots in your heart.
3. Label one index tab divider *Righteous Roots*. Place the set of RIGHTEOUS ROOTS CARDS behind this tab. You will use these cards regularly to determine the righteous roots that need to be cultivated in your heart.
4. Label seven index tab dividers with each day of the week *Sunday* through *Saturday*. You will meditate on the cards behind these tabs according to the day of the week.
5. Label the remaining thirty-one index tab dividers with the numerals *1* through *31*. You will meditate on the index cards behind these tabs according to the date of the month.
6. Now place the three sets of attribute cards behind the 1-31 dividers:
 - THE CHARACTER AND ATTRIBUTES OF THE GODHEAD
 - THE PERSON AND WORK OF JESUS CHRIST
 - THE MINISTRY OF THE HOLY SPIRIT

Cards with the number 1 will be placed behind the *1* tab. Cards with the number 2 will be placed behind the *2* tab, and so forth. When you have finished placing all three attribute sets in the SMS, you should have three cards behind each of the tabs that are labeled *1* through *31*.

7. Place the ruled index cards in the back of your SMS. You will use these cards to write key concepts and Bible verses throughout the KARDIOLOGY 101 course so that you can consistently meditate on them.
8. Finally, take the three ATTRIBUTES REFERENCE CARDS and fold them so they fit into your box. (If you crease the lists after attribute number 20, the cards will be approximately 3 x 5 size.) Then, tuck these three cards into the very back of your box.

Now that you have assembled your SMS, let's learn what the Bible teaches about meditation. After that, I will give you some specific instructions for using your SMS as well as a few more details about this course.

² See photograph at <http://gbcmt.org/kardiology101>.

BIBLICAL MEDITATION

Suppose someone asked you, “What is biblical meditation?” How would you answer that question? I might answer that question by saying, “Biblical meditation means to fully immerse myself in God.” Perhaps a more technical definition is that **biblical meditation** is purposefully thinking about and contemplating of the person of God, the works of God, and the Word of God. The primary purpose for meditating upon God is to worship Him, praising and glorifying Him for who He is and what He does, because He is worthy. When we meditate upon God, we grow to trust in Him, delight in Him, and reflect Him more and more with our lives.

Biblical meditation is purposefully thinking about and contemplating of the person of God, the works of God, and the Word of God.

The concept of meditation is woven throughout the pages of Scripture. It really is (or should be) the way of life for those who are saved. But sadly, biblical meditation does not regularly happen for many of us. Unfortunately, our hearts are often preoccupied with things other than musings about our great God. And to further complicate the matter, the word “meditation” has become associated with unbiblical practices of mystical religions. This creates confusion about what it means to meditate and may cause us to shy away from it even more.

When we meditate upon God, we grow to trust in Him, delight in Him, and reflect Him more and more with our lives.

Biblical meditation, unlike other popular ideas about meditation, is not emptying our minds, quoting mantras, or attempting to align the mind with the body. It is simply filling our hearts with thoughts of God, engaging our *whole* selves to consider His being and His ways. The SMS, along with the three sets of attributes cards, is a tool to help you do that.

In order to better understand the concept of biblical meditation, we need to study what Scripture teaches about it. You will begin your studies with Hebrew Scripture—the Old Testament. After that, you will review some New Testament teaching about meditation. Your exploration of this topic will give you more purpose and direction while using your SMS so that you can maximize the effectiveness of this heart-guarding tool.

To enrich your studies, I have included the Strong’s number as well as the Hebrew definitions for the words that mean “to meditate” in each verse. You will see these in the text boxes next to the verses. In case you don’t know, Strong’s numbers are an indexed reference to the original Hebrew and Greek words used in Scripture. In 1890, theologian James Strong (1822-1894) published these numbers in a work called *Strong’s Concordance*. We can reference these numbers to find definitions of the original words in order to understand what the Holy Spirit intended to communicate in various passages. Using a regular English dictionary is not sufficient for it does not always provide the same definition as was meant by the original Hebrew or Greek language.

When using original language definitions, it is important to keep in mind that the best indicator of a word’s meaning is its immediate context and usage, rather than just a raw definition. We always need to consider other factors when trying to interpret a word’s meaning—including historical background, the author’s original intent and purpose, grammar, etc..

Before you begin, you should know that I have used the New King James Version of the Bible throughout this course. You may, however, study in any Bible version that you prefer. If you do use another version, you will probably notice different words other than “meditate” in these verses. Hopefully this won’t cause too much confusion, and really, no matter which English term is used, the Hebrew word from which it is derived is still the same.^a

1. Use your Bible to look up the following passages. Then note in the space provided *what* is being meditated upon, and also (if it is mentioned) *when* it is being meditated upon.

a. Joshua 1:8 (Hebrew 1897, “meditate”)

Hebrew 1897
Hāghāh “haw-gaw”
To murmur; to mutter; to sigh; to moan; to meditate; to muse; to speak; to whisper. The term refers to righteous ponderings or meditation. It is possible that the Scriptures were read audibly during the process of meditation.

b. Psalm 1:1-2 (Hebrew 1897, “meditates”)

c. Psalm 63:6 (Hebrew 2142, “remember”; Hebrew 1897, “meditate”)

Hebrew 2142
Zākhar “zaw-kar”
To remember, to recollect, to bring to mind.

d. Psalm 77:11-12 (Hebrew 2142, “remember”; Hebrew 1897, “meditate”)

e. Psalm 119:15 (Hebrew 7878, “meditate”; Hebrew 5027 “contemplate”)

Hebrew 7878
Sīach “see’-akh”
To ponder, muse; to declare, speak, talk, converse (aloud, or even with oneself), utter with the mouth; to meditate, especially upon divine things; to consider, think upon something. It conveys the idea of going over a matter in one’s mind (i.e., rehearsing it, whether inwardly or outwardly).

f. Psalm 119:97 (Hebrew 7881, “meditation”)

Hebrew 5027
Nabat “naw-bat”
To look intently, to regard, to pay attention to, to consider, to regard with pleasure.

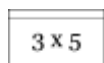
h. Psalm 119:148 (Hebrew 7878, “meditate”)

Hebrew 7881
Sīchāh “sē-khā”
Reflection, devotion, or prayer.

i. Psalm 143:5 (Hebrew 2142, “remember”; Hebrew 1897, “meditate”; Hebrew 7878, “muse”)

2. Now, briefly look over your notes about biblical meditation. See if you can find the *three* main things to meditate upon. Then, list them here. (Don't panic if you are unsure about these; I have listed them for you on the next page.)

In order to continually review what you have learned about biblical meditation, you are going to write a summary of your studies on one of the blank 3 x 5 cards from your SMS. This is the first of many times you will be asked to add cards to your SMS. Meditating on these cards is essential to reinforce the doctrine and principles of heart-keeping which you have gleaned from your studies.



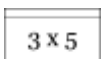
When it is time to write on a card, you will see a card symbol (see example to left) next to the directions. I will also suggest where to place these cards in your SMS, but you are welcome to place them behind any tab you prefer.

As an aside, feel free to add cards to your SMS *at any time*, whether you are directed to or not. In fact, I heartily encourage you to do so because the continual review will remind you of the importance of heart-keeping long after you have completed this course.

I want to suggest a simple way to label cards that you add to your SMS. I recommend you use this labeling method for each card you add *throughout* this course. Trust me, labeling your cards this way will help organize your thoughts and allow you to better review and meditate upon the main concepts and truths you have studied. You will understand the importance of this labeling technique more as you progress through the course, but for now just follow the directions.

To label your cards:

- a. Write the course title in the top right-hand corner: KARDIOLOGY 101. (Feel free to abbreviate, for example: K-101)
- b. Use the top line of the card to write the key idea of the card's content. Once you begin the modules, you will write the module number and its key principle on the first line.



3. Take a blank 3 x 5 card from your SMS and write on it what is shown on the sample card on the next page, front and back. These are the three things to meditate on, along with some verses I have selected from pages 14 and 15. (You are welcome to select different verses than the ones I have chosen.) When you are finished, place this card behind the tab for today's day of the week in your SMS. For example, if today is Wednesday, you will place the card behind the *Wednesday* tab.

(front)

KARDIOLOGY 101
Three things to meditate on:
1. PERSON OF GOD- Psalm 63:6
When I remember You on my bed, I meditate on
You in the night watches.
2. WORD OF GOD- Psalm 119:97 Oh, how I love
Your law! It is my meditation all the day.

(back)

<p>3. WORKS OF GOD- Psalm 77:11-12</p> <p>I will remember the works of the LORD;</p> <p>Surely I will remember Your wonders of old.</p> <p>I will also meditate on all Your works, and</p> <p>talk of Your deeds.</p>

4. Next, let's look at several New Testament passages about the concept of meditation. Read the following verses and note what instruction is given as it pertains to meditation. Again, I have included a few definitions from the original language (Greek, this time) to enhance your studies.^b

a. Philippians 4:8 (Greek 3049, "meditate")

Greek 3049
Logízomai "log-id'-zom-ahee"
To put together with one's
mind, to count, to occupy
oneself with reckonings or
calculations.

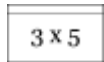
b. Colossians 3:2 (Greek 5426, "set your mind")

Greek 5426
Phronéō "fron-eh'-o"
To think, be mindful,
devoted to. This activity
involves the will, affections,
and conscience.

c. Colossians 3:16 (Greek 1774, "dwell")

Greek 1774
Enoikéō "en-oy-keh'-o"
To inhabit. Synonyms
include to abide, to
remain, to pitch a tent.

5. Now, suppose someone asked you, “What is biblical meditation?” How would you answer that question? As you think about the answer, look over your studies from the previous pages, and then jot some notes below.



6. Take a blank 3 x 5 card from your SMS and write out your answer to the above question: “What is biblical meditation?” Don’t be concerned that your definition has to be perfect—write only what is helpful for you. As you formulate a concise response, I would encourage you to add verse references as part of your answer. Label the card as shown on the sample card below. When you are finished, place the card behind the *Daily* tab of your SMS as a continual reminder of your studies about biblical meditation in this PREREQUISITE INSTRUCTION.

KARDIOLOGY 101
What is biblical meditation?

Now that you have assembled your SMS and better understand biblical meditation, here are some details for how to use the SMS on a daily basis.

Using the SMS

Remember, the SMS is designed for daily, focused meditation on the person of God, the works of God, and the Word of God in order to assist your diligent heart-keeping. The SMS and biblical meditation are *vital* components of this course.

To use the SMS, simply read and prayerfully meditate on the cards behind each tab according to the day of the week and the date of the month. For example, if today is Thursday the 5th, you will meditate on the index cards behind the tabs labeled *Daily*, *Thursday*, and *5*. For another example, if today is Monday the 18th, you will meditate on the index cards behind the tabs labeled *Daily*, *Monday*, and *18*. I find it helpful to locate the cards for the day and then tip all of them sideways (vertically) in my box. When I finish meditating on a card, I just return it to its horizontal position.

Each module of this course includes daily instructions to meditate on the cards in your SMS. When you start MODULE 1, you will not have cards behind every tab, but just begin using the system with the cards you have in the tabs now; you will add more along the way. Although there are only five days of study for each module (days 6 and 7 are optional), you should use the SMS each day. I have provided a checkbox symbol (☐) next to these directions as a reminder.

As you begin to use the SMS, you should know that there is really no “right” way to use it. What I mean is that the SMS is just a tool to facilitate heart-keeping; *use it in any way that maximizes that purpose*. Please don’t think of it as a rigid and restrictive system; feel free to adapt it as needed. With that mentioned, you will find some additional ideas for using the SMS on page 21.

One more thing about the SMS. If you look in the REPRODUCIBLE RESOURCES section of this course material (which begins on page 375), you will find a page called THE SMS QUICK-START GUIDE. I have included this guide at the request of those who want to give the SCRIPTURE MEDITATION SYSTEM as a gift to friends or family members. This little guide contains basic information to assemble and use the SMS. After photocopying and folding the guide, you can just tuck it into the front of the recipient’s box, along with the other supplies to set up the system.

Just a Few More details

Before you begin MODULE 1 there are a few more details you should know. First—and you may have already noticed this—I have chosen to write this course material in a casual style. That is, I have tried to write more like how people talk. Thus, you will notice grammar usages that would make any English teacher cringe (such as beginning sentences with “but” and “and”). Although this is not my preferred style of writing, I have elected to write this way to bring a “life-on-life” feel to the study—just as if you and I were visiting across the table from one other.

Second, you will need three different-colored pens (and, if you prefer, three additional highlighters) for your course studies. If you gather these now and keep them with your course materials, they will be handy for use beginning in MODULE 3.

IDEAS FOR USING THE SMS


- Consider reading the cards in the morning to begin your devotional time with the Lord.
- You might keep the SMS at the kitchen table to read with family at mealtimes.
- Read the cards before bed.
- You could keep an extra SMS in the car to use for traveling.
- Cards may be read more than once a day if desired.
- Cards may be moved among any of the tabs as needed.
- Read the cards slowly and prayerfully, talking to the Lord and allowing each word and phrase to fill your thinking.
- Read the cards aloud so you can both see and hear the words.
- Commit to meditating on the cards in your SMS for a certain amount of time. Start with shorter time goals and increase your time as desired.
- Paraphrase the verse(s) in your own words. How would you explain the truth to someone else?
- As you read the verses, ponder how the words and concepts relate to one another, both complementing and contrasting each other.
- When considering an attribute of God, ask yourself how you can trust in, delight in, and reflect this particular attribute.
- Use the ATTRIBUTES REFERENCE CARDS to memorize each set of 31 attributes.
- As you contemplate the verses, ask questions. Ask “so what?”—How does this truth of Scripture impact my life?
- As you think about the verses, ask the Lord to show you specific ways to live out the passage in your own life. Ask Him to help you believe and obey.
- Pause while reading to give thanks and to praise God.
- Personalize the verses by inserting your name, as is appropriate. For example, “Being confident of this very thing, that He who has begun a good work in (name) will complete it until the day of Jesus Christ” –Philippians 1:6.
- Although Scripture *meditation* is the main emphasis of the SMS, you may be surprised how many verses you actually memorize just by simply meditating on them.
- You may purposely decide to commit some of the verses to memory, recalling them throughout the day and at night. Place the cards you want to memorize behind the *Daily* tab for more frequent review.
- When memorizing verses, read the reference before and after to help you remember it.
- It may help you to memorize the verses by repeating them aloud. Emphasize a different word of the verse each time you repeat it. For example:

The LORD is my shepherd.
 The *LORD* is my shepherd.
 The LORD is my shepherd.
 The LORD is *my* shepherd.
 The LORD is my *shepherd*.

Third, I have provided plenty of room for you to write your answers in each day of study. Don't let the big white spaces scare you into thinking you have to fill them up. If you have small handwriting, you won't use all the white space, but people (like me) with larger handwriting should have adequate room to complete the lessons.

Fourth, I have included *footnotes* at the bottom of the page as well as *endnotes* at the conclusion of each segment of study. The footnotes are numerically noted (for example: ^{1 2 3}) and are an important part of your instruction. *Please read them.* The endnotes, on the other hand, are simply where I have cited my research sources. These are noted with lowercase alphabet letters (for example: ^{a b c}), and you are welcome to ignore them.

Finally, as you begin meditating on the attribute cards, it is important that you see the connection between guarding your heart and knowing God's character and attributes. To help you do this, when reading the three attributes cards behind the 1-31 tabs of your SMS, ask yourself these questions: "How can I *trust in*, *delight in*, and *reflect* the attributes of God?" and "Do I wrongly *strive after* this attribute since it belongs to God alone?" We will talk more about how God's character connects with heart-keeping as the course progresses. In the meantime, write these questions on a 3 x 5 card as directed below.

 7. Take a blank 3 x 5 card from your SMS. Write on this card what you see below. Place this card in the *Daily* section of your SMS as a reminder to ask yourself these questions when meditating on the attribute cards. (Remember to label your card as previously directed.)

How can I trust in, delight in, and reflect the attributes of God?

TRUST: How do I trust in this attribute of God? Do I daily believe, have confidence in, know, understand, and walk by faith in this particular attribute of God?

DELIGHT: Am I delighting in this attribute of God? Do I daily praise, give thanks for, and rejoice in this aspect of His character?

REFLECT: Do I reflect this attribute of God in my life? How can I daily imitate, be conformed to, display, and magnify this attribute of God?

Do I wrongly strive after this attribute, since it belongs to God alone?
Am I trying to *be* God?

8. As you finish this PREREQUISITE INSTRUCTION, take some time to practice using your SMS. Begin with today's date and day of the week and try to implement what you have learned about biblical meditation. Don't worry about jumping into the middle of your box. You will get to the other days as time goes on. After you have done this, you are ready to begin MODULE 1.

^aDefinitions taken from blueletterbible.org; and Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^bZodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

A KARDIOLOGIST SEEKS WISDOM

The goal of this course is for you to become a kardiologist—someone who glorifies God by diligently guarding his or her heart. In your MODULE 1 studies, you will begin to learn what it means to be a kardiologist by examining the primary verse for this course: Proverbs 4:23.

Before you begin, I want to tell you how this course originated. The idea came to me during a time period when I was very ill.¹ It happened one particularly hellish night as I lay awake in pain. I was praying. I was endeavoring to tend my heart—to guard and protect it from discouragement and despair because of my circumstances. I desperately wanted to fix my eyes upon the Lord and not my situation. And it was a battle!

A kardiologist is someone who glorifies God by diligently guarding his or her heart.

As I lay there talking to Jesus, I was reminded of some of the heart-keeping tools that I had created in previous years and used in my everyday life. These tools were helpful to me that very night. I also knew that others used these tools on a regular basis. In fact, in the days prior to this night, a handful of people had asked me for copies of these tools. While lying there on my bed, the idea occurred to me that someday, if I got better, I could organize all of the tools into a “toolkit” to pass on to others.

Thankfully, I began to recover from that illness. Right away, I started to organize the tools and write out instructions for their use. I assembled them into a notebook and began to share them with others. As people used the material, they took steps to guard their own hearts, which was so encouraging. Yet, it was also evident that the tools and instructions *alone* were insufficient. I found that more content was necessary. In addition, people needed an understanding of the foundational theology which undergirds the tools. Even though I did not envision an entire course on heart-guarding during that painful night (the very thought would have overwhelmed me!), I later realized that people would get the most benefit from the tools if I included the systematic doctrine of the heart as well.

Through writing KARDIOLOGY 101: HOW TO GUARD YOUR HEART, I have recognized *even more* the importance of both the tools and the theology of heart-keeping. Therefore, I am pleased to pass along what has been *invaluable* in my own life. And I pray, by God’s grace, that this material will motivate you to become a God-glorifying kardiologist.

Key principle:
A Kardiologist
Seeks Wisdom

Now to begin, you should know that each module of this course has a key principle. The key principle for MODULE 1 is: A Kardiologist Seeks Wisdom. To learn this principle, you will examine the broad context of Proverbs 4:23, seeing its significance within the whole body of Truth. Then, you will narrow your focus to dissect the key words of this verse in order to enhance the meaning and implications of its powerful command. In all, your studies will provide a rich breadth from which to appreciate this biblical text.

¹ To hear an audio recording in which I speak about this time of illness, go to <http://gbcmt.org/sermons>, date, 2012. Scroll to November 10, 2012 and click “audio.”

DAY 1: THE BACKGROUND OF PROVERBS

1. To begin your studies, open your Bible to Proverbs 4:23. Read this verse slowly, and then skim the verses before and after to get an idea of its context. As you contemplate the key verse for this course, what is your prayer to the Lord? Write it out below.

Next, you are going to survey the book of Proverbs. This simply means you will gather some basic information about this biblical book in order to understand its background and purpose within the whole of Scripture. (Each book of the Bible has a unique function, designed by God for our instruction.) In addition to the book itself, you may research information about Proverbs using whatever resources you have available, including commentaries, front-notes in your Bible, online Bible study tools, etc. The greater understanding you have of the book of Proverbs, the more you will realize the significance of its command to guard our hearts.

2. Answer the following questions as you conduct your research on the book of Proverbs. Note specific verses when applicable. If you are unsure where to begin, try reading Proverbs 1:1-7. There you will learn who wrote this book and why.

a. Who wrote the book of Proverbs? What do you know about the author(s)?

b. Why was Proverbs written?

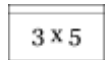
c. What is a proverb?

d. What is/are the key verse(s) of Proverbs?

e. What is the theme of Proverbs?

f. What *type* of biblical literature (also called genre) is the book of Proverbs? Why might this be important to know?

g. Did you learn any other information about the book of Proverbs? If so, write it here.



3. Now, take a blank 3 x 5 card from your SCRIPTURE MEDITATION SYSTEM (SMS). Write Proverbs 4:23 on this card in the Bible version of your choice. Remember to include the course title and the module number with the key principle as you learned to do in the PREREQUISITE INSTRUCTION. (I have provided an example below.) When you are finished writing, place this card in the *Daily* section of your SMS. You will add more to it on DAY 4.

KARDIOLOGY 101
MODULE 1: A Cardiologist Seeks Wisdom
Proverbs 4:23 Keep your heart with all diligence,
for out of it spring the issues of life.

To finish up today's lesson, it is time to meditate on the cards from your SMS. As I mentioned before, I will instruct you to do this at the end of each day's study throughout the entire course. If time does not allow, or if you prefer, you may use your SMS at a *different time* than at the end of each day's lesson. Either way, I have provided a checkbox (☐) as a reminder. When using your SMS, keep in mind the principles you learned about biblical meditation from the PREREQUISITE INSTRUCTION.

4. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 2: BROWSING THROUGH PROVERBS

The primary verse for this course, Proverbs 4:23, is embedded in a collection of other prudent sayings that were written to impart wisdom. **Wisdom**, biblically speaking, is a proper fear and knowledge of God that results in living according to His ways.² The proverbs are part of the wisdom literature (genre) of the Bible and were meant to convey truth in a powerful and concise manner so that the hearers would know, fear, and obey God (Proverbs 1:2-4, 7, 9:10).

King Solomon, the author of most of the proverbs in the Bible, was passionate in his purpose to convey God-fearing wisdom. He was the wisest man to live and he spoke over 3,000 proverbs, only some of which are recorded in the Bible (I Kings 4:32).

Wisdom is a proper fear and knowledge of God that results in living according to His ways.

THE BOOK OF PROVERBS

AUTHORS – King Solomon (1:1, 10:1, 25:1)
– Agur the son of Jakeh (30:1)
– King Lemuel (31:1)

GENRE – Wisdom Literature

THEME – Wisdom

PURPOSE – Proverbs 1:2-4

“To know wisdom and instruction, to perceive the words of understanding, to receive the instruction of wisdom, justice, judgment, and equity; to give prudence to the simple, to the young man knowledge and discretion.”

KEY VERSE(S) – Proverbs 1:7 (also 9:10)

“The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction.”

PROVERB – A proverb is a saying that conveys a specific truth in a profound and concise manner.

Solomon received wisdom from God when God told him that he could ask from Him anything (I Kings 3:5-15; II Chronicles 1:7-12). His humble request was not for riches or self-honor, but for wisdom and understanding to rule the people of Israel after his father, King David, died. God granted Solomon’s request.

The Bible tells us that God gave Solomon “wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore” (I Kings 4:29). The people of Israel heard and saw that the “wisdom of God was in [Solomon] to administer justice” (I Kings 3:28). In fact, kings, queens, and “all the earth” came to hear Solomon’s wisdom which “God had put into his heart.” His wisdom was unsurpassed by anyone (I Kings 4:34, 10:1-10, 23-24). Since Solomon was specially endowed with the wisdom of God, it is certainly wise for us to heed his instruction to keep our hearts with all diligence (Proverbs 4:23).³

In the box to the left, I have included a bit of information about the book of Proverbs from my own studies. You can compare this

information to your own research from DAY 1. When you are finished, you will continue your overview of Proverbs by browsing the book. As you study today, keep in mind the key principle for this module: A Kardilogist Seeks Wisdom.

² To understand more of what it means to fear God, please refer to the card labeled FEAR OF GOD in your RIGHTEOUS ROOTS CARDS.

³ Sadly, Solomon did not always seek the wisdom of the LORD and was aptly disciplined by Him (I Kings 10:26-11:43). Nevertheless, all wisdom (including Proverbs) originates from God and should be heeded.

3 x 5

1. Take a blank 3 x 5 card from your SMS. Write out the key verses for the book of Proverbs on this card: Proverbs 1:7 and Proverbs 9:10. If you like, you can include other information about the book that might be helpful to review, but don't feel pressured to do so. Remember to label your card with the module number and key principle. When you are finished, place the card behind today's day of the week tab in your SMS.

Let's continue to focus our attention on the book of Proverbs. For your studies today, you are going to browse the whole book. I know that may sound a bit overwhelming, but don't panic! Your goal is to get a feel for the content of the book now that you have studied its purpose within the whole of Scripture. Think of your studies in this module as gradually zooming in on Proverbs 4:23—focusing first on its background, theme, key verses, etc. (DAY 1), and then inspecting the contents of the book (today). After that, on DAY 3, you will examine just chapter 4, and finally, on DAY 4, you will narrow your focus to scrutinize only verse 23. This graduated approach will ensure that you know both the immediate and greater contexts of this verse. This will help you to understand its significance.

Now, you will not be *reading* the whole book of Proverbs today; you will only be *browsing* it. You will move quickly, letting your focus rest briefly on certain passages while passing over others. Think of browsing like the way an animal grazes in a field. A horse or a cow may walk the whole pasture in a day, but it doesn't eat every blade of grass. It nibbles here and there, selecting choice greens as it moves freely. That is how you will move through this book—merely glancing at some parts while taking the time to read other sections. You will turn some pages quickly, but others may be open longer. You will clearly not read everything in this book; you are just browsing.

Your goal is to get a feel for the content of the book now that you have studied its purpose within the whole of Scripture.

I have a few suggestions before you begin. First, enjoy your time in this treasure book; don't lose the pleasure of its message amidst the task at hand. Second, I suggest that you spend more time nibbling on the first four chapters because they lay the groundwork for the rest of the book and they also contain the immediate context of our primary verse. If you don't make it to the later chapters, that's just fine. And finally, if you are crunched for time, don't stress about it. Simply determine the amount of time you have to graze on this book and then call that good.

2. Browse the book of Proverbs. You may use the space on this page and the next to jot a few notes if you like.

3. Think, for a moment, about wisdom. What is wisdom and how, *practically*, does a cardiologist seek it? Write your thoughts below.

4. Write out a prayer to the Lord based on your browse through Proverbs.

5. □ Prayerfully meditate on today's cards from your SMS.

DAY 3: A LOOK AT PROVERBS 4

Now that you have examined the wide-range context of Proverbs 4:23 through your DAY 1 and DAY 2 studies, it is time to narrow the focus to the immediate context of chapter 4. By studying this chapter more in depth and connecting our primary verse to its direct setting, you will gain a greater understanding of the command to guard your heart with all diligence.

Before you begin, you should know that wisdom is called a “she” and a “her” in this chapter. I know that sounds strange, but don’t let it throw you off. It is common for the book of Proverbs to personify or portray wisdom as a woman (see Proverbs 1:20-33, 3:13-18, 4:5-9, 8:1-36, 9:1-12, etc.). Clearly, wisdom is not an actual person, but Solomon speaks of wisdom as a “she” for a couple of reasons.

First, the term is grammatically feminine in the Hebrew language. Thus, it is natural for Solomon to speak of wisdom as a “she.” Second, portraying wisdom as a woman is an effective literary tool that underscores the theme of Proverbs. Presenting “wisdom” as a welcoming, satisfying, and life-giving woman stands in stark contrast to the woman “folly,” who represents the foolishness of sin that never satisfies, but only leads to death (see Proverbs 6:24-7:27; 9:13-18). Using the feminine pronouns, Solomon drives home the importance of seeking wisdom rather than following after foolishness.

Presenting “wisdom” as a welcoming, satisfying, and life-giving woman stands in stark contrast to the woman “folly,” who represents the foolishness of sin that never satisfies, but only leads to death.

And so, when you come across the verses in which wisdom is called a “she,” keep these thoughts in mind as well as what you have already studied—that the beginning of wisdom is the fear and knowledge of the LORD.

1. Read Proverbs 4:1-27 and then answer the following questions.

a. What *two* people give instruction in this chapter? (This isn’t a trick question. If you look carefully, you will see them both.) Note the verses where you find this answer.

b. To whom are these words spoken and at what point in time are they spoken? Note the verses where you find these answers.

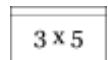
2. Now, reread Proverbs 4:1-27 as you complete the simple chart on this page and the next. You are going to note two things: 1) what instructions are given to the hearers, and 2) why the instructions are given. You should know that not all verses will have an answer in each column and some answers are implied. Make sure to note verse references as you go along. I have charted the first couple of verses to get you started.

What instructions are given to the hearer(s)?	Why are these instructions given?
vs. 1 hear the instruction of a father give attention to know understanding vs. 2 Do not forsake my law	vs. 2 for I give you good doctrine

What instructions are given to the hearer(s)?	Why are these instructions given?

3. Take a moment to glance at your completed chart. In two or three sentences, summarize Proverbs 4 and explain how verse 23 fits into this chapter.

4. One final question as you wind down today's study. It is a question to make you think. Based on your studies, how does the command to keep your heart with all diligence (Proverbs 4:23) fit in with the theme, key verse(s), and purpose of the book of Proverbs? Write your thoughts below.



5. Take a blank 3 x 5 card from your SMS. Write out Proverbs 4:23 on this card, along with the verses that occur *before* and *after* this verse. This will help you keep in mind the context of this command. I will leave it up to you to decide which verses are most helpful to include. Remember to label the card as previously directed. When you are finished, place this card behind today's day of the week tab of your SMS.

6. Write out a prayer to the Lord in reflection on today's study.

7. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 4: SOME KEY WORD STUDIES

I hope you have enjoyed your explorations of the book of Proverbs so far. It truly is a treasure book with valuable gems to mine! In a few short days you have moved from a broad-scope view of the whole book to a narrower focus of only chapter 4. Today, you will concentrate on just verse 23. But before you do this, I want to help you make some connections so you will better understand this module's key principle: A Kardialogist Seeks Wisdom.

When they exhort their hearers to pursue wisdom, they are saying to pursue the *knowledge of God*.

You have discovered that Solomon frequently (and fervently) begs his readers to attend to his words and receive his teaching (see Proverbs 1:8, 3:1, 4:1, 5:1-2, 6:20-23, 7:1-2, etc.). His instruction is varied as it encompasses many life topics, but his most prominent instruction is to “seek wisdom.” Over and over he urges his readers to pursue wisdom. In fact, in Proverbs 4:7a, which you studied on DAY 3, Solomon quotes his father, King David (see 4:3-4), who emphatically instructs: “Wisdom is the principle thing; therefore get wisdom.”

Now, King Solomon doesn't want his readers to seek wisdom just for the sake of wisdom itself. He isn't trying to create smarter sinners and neither is David. Rather, when they exhort their hearers to pursue wisdom, they are saying to pursue the *knowledge of God*. Indeed, seeking the knowledge of God and His ways is seeking wisdom, because God Himself *is wisdom* and *the source* of all wisdom.⁴

The key verses of Proverbs underscore this fact:

The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction (Proverbs 1:7, emphasis added).

The fear of the LORD is the beginning of wisdom, and the *knowledge of the Holy One is understanding* (Proverbs 9:10, emphasis added).

These verses make it clear that wisdom begins with the knowledge of God. The two go hand in hand. There is no wisdom outside the knowledge of God because “He alone is wise” (Romans 16:27). Other Scriptures tell us the same. Daniel 2:20 says that “wisdom and might” belong to God. Colossians 2:3 states that “in Jesus are hidden all the treasures of wisdom and knowledge.” And so, the exhortation to seek wisdom is an exhortation to seek the Lord and the knowledge of Him.

The very foundation of heart-keeping is the knowledge and fear of God.

You can see that the command to guard our hearts fits right in with this kind of wise living. Indeed, the very foundation of heart-keeping is the knowledge and fear of God. In order to tend our hearts, we must have an intimate knowledge of Him. We must understand His person, His character, His attributes, and His ways.

That's why the SMS and the three sets of attribute cards are indispensable tools for a kardialogist; they provide a practical means for seeking wisdom. As you regularly meditate on the person of God, the works of God, and the Word of God, you will grow in your knowledge and

⁴ See THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #21.

fear of Him. In turn, your growing relationship with God is what enables you to live out the command to guard your heart. We will talk more about knowing God on DAY 5, but for now, let's zoom in to focus on our primary verse for this course.

Today, you will examine Proverbs 4:23 by conducting some key word studies based on original language definitions. You got a little taste of key word studies during the PREREQUISITE INSTRUCTION, but now it is time to examine an entire verse using this method of study.

If you don't have your own original language resources, perhaps you can borrow some. You may also use online sources. For print resources I prefer to use *The Complete Word Study Old Testament*; *The Complete Word Study New Testament*; and *The Complete Word Study Dictionary: New Testament*. These books are printed by AMG Publishers and can be obtained in bookstores or online. For an online resource, I have found the website blueletterbible.org to be accurate and user-friendly, and it offers both Hebrew and Greek helps. You may know of other online resources that are equally beneficial.

To assist your studies, I wrote the Strong's reference number in parentheses next to each key word. I have also extracted definitions from the sources noted above and compiled them on page 48. Feel free to use this page, but if you can, try to challenge yourself by looking up the definitions on your own. We always learn more when we do our own digging!

Keep your heart with all diligence,
for out of it spring the issues of life.
Proverbs 4:23

1. Look up the Hebrew definitions for the following key words from Proverbs 4:23. Use the space provided to jot a few notes on your findings.

a. "keep" (Hebrew 5341)

b. "heart" (Hebrew 3820)

c. "all" (Hebrew 3605)

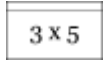
d. “diligence” (Hebrew 4929)

e. “out” (Hebrew 4480)

f. “issues” (Hebrew 8444)

g. “life” (Hebrew 2416)

2. Write your own paraphrase of Proverbs 4:23, incorporating what you have learned through your key word studies. Don’t be concerned that you are “rewriting” Scripture. This little exercise is simply meant to help you clarify and process your word studies.



3. Look behind the *Daily* tab of your SMS to locate the card with Proverbs 4:23 written on it. You placed this card there on DAY 1 of this module. Once you have found this card, add some notes from today's study. Feel free to add key word definitions or your own paraphrase of this verse. Include what is most helpful to increase your understanding of Proverbs 4:23 as you continue to meditate on it. Return the card to the *Daily* tab when you are finished.

4. Finally, how have you come to understand Proverbs 4:23 more through your MODULE 1 studies to this point? Write your answer as a prayer to the Lord.

5. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 5: PUTTING IT ALL TOGETHER

As we begin this last day of study for MODULE 1, let's discuss your Hebrew key word studies from DAY 4. First, you learned that the Hebrew word for “keep” is *nātsar* (pronounced “naw-tsar”) and it means to guard, protect, watch, or inspect.^a Used in this verse, *nātsar* is a direct and ongoing command.

You also learned that people who perform this function are called watchmen. In biblical times watchmen (or guards) were appointed to protect vineyards, fields, and groves from any man or beast that would attempt to steal and destroy. The watchmen ensured these venues were safeguarded so that the owners could partake of their life-giving fruit.

Watchmen also provided the necessary protection and safety so that life inside the city walls was preserved. Guards were posted outside the walls and even on top of the thick city walls in order to spot thieves, warriors, wild animals, or any other threat that could harm the inhabitants. Their attentiveness and skill to fight these enemies was a life-and-death matter to those who depended upon them!

We are appointed as wardens to defend the territory of our inner man, being alert to detect and fight against anything that would cause harm and destroy.

Just as a watchman guards a city, a grove, or a vineyard, we are commanded to “keep” (*nātsar*) our hearts. We are appointed as wardens to defend the territory of our inner man—being alert to detect and fight against anything that would cause harm and destroy. Guarding, or keeping, our hearts is a critical task that ensures our very life, vitality, and protection.

Similar to the Hebrew word for “keep” is the Hebrew word for “diligence.” The word transliterated “diligence” (*mishmâr*, pronounced “mish-mahr”) is usually used in the Old Testament to describe a prison or a guard post—that which is guarded.^b Just like *nātsar*, this word can also mean the act of guarding or watching. In fact, in this context, *mishmâr* is almost a synonym of the word for “keep.” Used together, *nātsar* and *mishmâr* emphasize the importance of heart-keeping. In a sense, Solomon emphatically exclaims, “Guard your heart with all guarding!”

The Hebrew word for “heart” in Proverbs 4:23 is *lev*, which is pronounced “labe.” Of course, you discovered that (in this verse) *lev* is not describing the blood-pumping organ inside our physical bodies. Rather, *lev* refers to our immaterial nature. It includes our thoughts, our desires, and our emotions—it is what makes up our inner man. So, the command to guard our hearts is a command to guard the inner man.

Everything we say, everything we do, our body language, and our countenance spring forth from the inner workings of our heart.

Finally, you examined the Hebrew words that make up the last part of verse 23: “for out of it spring the issues of life.” The teaching of this phrase demonstrates the biblical truth that we live from our hearts. The heart is the very source of our lives. Everything we say, everything we do, our body language, and our countenance spring forth from the inner workings of our heart.

The verses right after the command to guard our hearts also reinforce this truth (see Proverbs 4:24-27). The implication is that a guarded heart leads to a guarded life. That is, proper heart-keeping leads to mouths (vs. 24), eyes (vs. 25), and feet (vs. 26) that follow the ways of God.

You have seen that Proverbs 4:23 is a brief, yet weighty command. We are to give *intense effort* to safeguard the territory of our hearts because all of life emerges from there. This command is founded in the wisdom and the ways of God. Undoubtedly, it is instruction that we should “hear,” “attend to,” and “take firm hold of.”

1. Now, think over what you have discovered about the command to guard your heart. As a way to review and reinforce what you have learned, draw a simple picture that depicts Proverbs 4:23. Don’t panic if you are not an artist; there is no need to be elaborate. Just capture the main ideas from your studies.

I remember when I was first learning the principles of heart-keeping. I had been saved from my sin for about 12 years. Yet, I didn’t have a clue what it meant to guard my heart. I had a mistaken notion that being saved was about attending church, trying to be a “good example,” and “doing the right thing.” I did not realize that it was all about having an intimate relationship with God. I also did not realize that I had a responsibility to nurture this relationship by guarding my heart.

The first inkling I had about my responsibility to keep my heart happened one day when I read Psalm 51:6. I vividly remember reading: “Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom.” I pondered that verse while evaluating my life. I knew that what I was trying to portray on the *outside* really didn’t match what was on the *inside*—in my heart. While I was living my life trying to do the “right thing,” my heart attitude was often not right. At that time, I acknowledged to God that I did not have His truth and wisdom in my inner parts.

I knew that what I was trying to portray on the *outside* really didn’t match what was on the *inside*—in my heart.

A couple of years later I was in a Bible study where the doctrine of the heart and the wisdom of heart-keeping were taught. I recall being struck with the teaching that we live from our hearts. Everything we say and everything we do comes from our hearts. I took detailed notes and asked the instructor to clarify and even repeat some words and phrases. I remember the stick-figure illustrations on the white board that helped me process these simple (but *profound*) truths from God's Word. Through this study I recognized that I was *not* a kardiologist. I was not glorifying God by diligently guarding my heart. I am not sure how I missed hearing these important truths before that time, but I heard them then—loud and clear! And it was time for me to start obeying the command to guard my heart.

At that time, I was shown a couple of simple tools to assist my heart-keeping efforts. Later, I created more of my own. One of the first tools I used was a version of the SCRIPTURE MEDITATION SYSTEM. Using this tool to meditate on God's Word started the much needed process of renewing my heart with God's wisdom. Additionally, I began using a tool called THE HEART BOX, which proved to be essential as I learned to recognize what was going on in my heart.⁵

One tool I created myself is the card set called THE CHARACTER AND ATTRIBUTES OF THE GODHEAD. I have to say that I wrote these cards out of desperation. I was experiencing some trials and conflicts, and I was not handling them very well. Honestly, most of these situations were brought on by my own doing because I had not been guarding my heart along the way. I remember becoming discouraged in the midst of my struggles, wondering where God was in all of it.

But then I began to study His character. I was so encouraged to learn about His person and His attributes. It was at that time that I recognized the connection between knowing God and heart-keeping. I found that my knowledge of and trust in His attributes (ahem . . . or my lack thereof)

I found that my knowledge of and trust in God's attributes directly influenced my ability to guard my heart.

directly influenced my ability to guard my heart (or not). When I didn't trust in or delight in God's character, my heart was wayward and rebellious and so were my words, actions, body language, and countenance. As a result, I was not reflecting the character of God in my life and neither was I glorifying Him.

As an example, when I failed to believe that God is sovereign,⁶ I viewed my life circumstances as out of control. That led to both anxiety and anger. So, I looked for ways to protect myself from what I saw as undesirable circumstances that (I thought) had nothing to do with God's "good plan" for my life. My manipulative efforts of self-protection often led to conflicts with others. I now recognize that my trials and conflicts, at that time of life, were a reflection of this lack of trust and delight in God's person.

⁵ The SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS are a modified version of this tool. The original HEART BOX idea is explained in the KARDIOLOGY 101 FOR CHILDREN section (beginning on page 311) and its components are included in the REPRODUCIBLE PAGES, which begin on page 375.

⁶ See THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #1.

Seeing the connection between knowing God and guarding my heart, I designed THE CHARACTER AND ATTRIBUTES OF THE GODHEAD cards so that I could constantly meditate on the person of God. These cards became increasingly useful and encouraging to me. Around this time, I made a children's version for our three young sons.⁷ Since then, my husband, Ray, and I have shared these cards with others, using them in Sunday school, Bible studies, and parenting classes. We also use them with students at the Christian school where we teach.

Because these cards were so beneficial, Ray asked me to write more. I dabbled with that project over several years but didn't make much progress until after that time period of severe illness that I mentioned earlier. Once I regained a bit of strength, I began to study and write THE PERSON AND WORK OF JESUS CHRIST cards. These cards brought great comfort to my soul and strengthened my faith following that time of suffering.

After writing the first two card sets, I saw the need for a third set about the Holy Spirit because I didn't want to neglect the importance of His ministry. So, a couple of years later, coming off seven months of intense cancer treatment, I completed THE MINISTRY OF THE HOLY SPIRIT cards. (I do find it intriguing that *each* of the attribute sets was written in connection with times of great trial.)

There are two more things I want to mention about the attribute cards. First, when you meditate on the cards, you will likely notice that the role and character of both Jesus and the Holy Spirit are included in THE CHARACTER AND ATTRIBUTES OF THE GODHEAD set. That's because this set was written to encompass the attributes of the *entire* Godhead.

Second, these three card sets do not contain all there is to know about the Godhead. Some attributes and characteristics of His person are not included. The breadth of His person is far greater and much more complex than what can be communicated in a 3 x 5 inch space. Really, these cards contain only a small glimpse of who He is. I encourage your daily faithfulness to meditate on these attribute cards. As you do, you will begin, as I did, to see the connection between guarding your heart and knowing God's character.

Now, as we near the end of this module, let's examine a few more verses from the book of Proverbs (chapter 8 in particular) to further understand why a cardiologist should seek wisdom.

2. Read the selected passages from Proverbs 8 that are listed on the chart on the next two pages. Then jot some words and phrases in each column. In the left-hand column write words and phrases that tell what wisdom does and what she is like. In the middle column, note the benefits of seeking wisdom. In the right-hand column, record the consequences for rejecting wisdom. The verses will not necessarily have answers in all three columns. (In fact, almost all of your answers will be in the left-hand and middle columns.) As you study, keep in mind that wisdom is personified as a woman, shown by the pronouns "she" and "her." Again, this is a literary device to contrast wisdom (the fear and knowledge of God) with the foolishness of sin.

⁷ You will find THE CHARACTER OF GOD FOR CHILDREN cards in the REPRODUCIBLE PAGES of this course material and also at this direct (unsearchable) link: <http://gbcmt.org/kardiology101>.

What does wisdom do? What is she like?	Why is seeking wisdom beneficial?	What are the consequences for rejecting wisdom?
Proverbs 8:1-5		
Proverbs 8:10-14		

44	What does wisdom do? What is she like?	Why is seeking wisdom beneficial?	What are the consequences for rejecting wisdom?
	Proverbs 8:17, 19		
	Proverbs 8:32-36		

3. In 3 or 4 sentences, summarize your examination of wisdom from Proverbs 8. Give a brief description of wisdom and explain why seeking her is necessary for a kardiologist.

4. Reflecting on your studies in Proverbs and considering what you have learned about seeking wisdom, where are you in regard to heart-keeping? Maybe, as I was, you have been oblivious to the wisdom of guarding your heart. Or perhaps you are a practicing kardiologist who just wants to learn more. You might be somewhere in between. Wherever you are right now, consider the truths you have studied in MODULE 1. Consider that “wisdom” is calling out to you. She is urging you to walk in the fear and knowledge of God. And she is pleading for you to keep your heart with all diligence (Proverbs 4:23). Write out your thoughts and prayers to the Lord.

5. ☐ Prayerfully meditate on today’s cards from your SMS.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

If you have extra time, you may complete the optional activities for DAY 6 and DAY 7, which appear at the end of each module. These activities are designed for additional reflection and review and are not a necessary component of this course. Whether or not you choose to complete these exercises, you should remember to meditate on the cards from your SMS each day.

1. Read the following story from a fellow kardiologist.

I accepted God's gift of salvation when I was young. I was raised in a Christian home and faithfully attended a Bible-believing church. But if I could have described my sanctification process in one word, it would have been the word STUCK. I felt stuck in certain behaviors that I knew weren't pleasing to Christ. I wanted to please Him; I really did. It was just that I lived on this rollercoaster where I was ruled by sinful emotions. If I felt angry with my husband, then I also felt helpless to act differently. If I was anxious about a situation, I would quickly become paralyzed with fear and have no clue how to battle against it.

It was about this time that I found myself sitting in a new state, in a new church, and at a new Bible study. I was newly married and had many opportunities to see the sin that was reigning in my heart; yet, I still felt utterly helpless to fight it. I can remember that in this study, for the first time, I was introduced to the concept of guarding my heart (Proverbs 4:23). I had always thought of my sin in terms of behavior—what happens on the surface. The leader showed the class how to use the DIAGNOSTIC HEART CHART (DHC) to diagnose the desires, thoughts, and feelings behind our sinful responses. I learned how my beliefs about God were subtly driving everything I did.

It was truly the first time I had really stopped to think about how my heart (my desires, my thoughts, and my feelings) drove everything I did and said. Words fail to adequately describe the hope I felt. I no longer felt stuck, but eager to sort through the rubble of sin in my heart, so that I could begin to see victory in areas in which I longed to be pleasing to Christ. Since that time, the DHC has walked me through many scenarios to help me really see what was bubbling below the surface of my volcanic behavior.

Using THE CHARACTER AND ATTRIBUTES OF THE GODHEAD cards was how I really began to make the connection between what I believed about God and my behavior. Sure, I would have intellectually said I believed God is good and sovereign, but if you looked at my life, you would have seen that when trouble approached, my "beliefs" became like quicksand under my feet, and I would doubt and question whether God really was good or truly in control. I had formulated so many of my beliefs about God based on my experiences, which is not only dangerous but also unwise (Proverbs 9:10).

As I began to daily meditate on the character of God, my faith started to grow. I was soon basing my beliefs about God on the Word of God instead of my own experiences. The amazing thing has been to watch the ripple effect of meditating on the truths of who God is . . . it affects all my thoughts, desires, and feelings, and it ultimately carries over into my everyday life.

-Annie, age 34

2. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 7: MODULE 1 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 1: A KARDIOLOGIST SEEKS WISDOM. Write your thoughts and prayers below.

2. ☐ Prayerfully meditate on today's cards from your SMS.

Hebrew Definitions (for optional use on DAY 4)

keep (Strong's 5341) *nātsar* ("nä·tsar")

to guard, watch, watch over, or keep^c

to guard, protect, maintain, watch, inspect, keep, preserve. Those who performed this function were "watchmen."^d

heart (Strong's 3820) *lev* ("lāb")

inner man, mind, will, heart, understanding^e

the totality of man's inner or immaterial nature^f

all (Strong's 3605) *kol* ("kōle")

the whole, all^g

totality, everything^h

diligence (Strong's 4929) *mishmar* ("mish·mär")

guard, guard post, the act of guarding, that which is guarded, watch, observance,ⁱ place of confinement, jail, prison, watch, guard^j

a guard (the man, the post, or the prison), diligence, guard, office, prison, ward, watch^k

out (Strong's 4480) *min*

from, out of, on account of, because of, source or origin^l

issues (Strong's 8444) *towtsa'ah* ("tō·tsä·ä")

source (of life), the place from which (any person or thing) goes forth^m

going forth (out), issues, outgoingsⁿ

life (Strong's 2416) *chay* ("khah'·ē")

living, alive. The Old Testament places high value on life and views it as being good; life was associated with vigor and vitality; death was the opposite.^o

^a Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^b Blue Letter Bible. "Dictionary and Word Search for *mishmar* (Strong's 4929)". Blue Letter Bible. 1996-2013. 24 Mar 2013. < <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H4929&t=KJV> >

^c < <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strong's=H5341> > Accessed 21 Aug 2014.

^d Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^e < <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3820&t=KJV> > Accessed 21 Aug 2014.

^f Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^g < <http://biblehub.com/hebrew/3605.htm> > Accessed 21 Aug 2014.

^h < <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3605&t=KJV> > Accessed 21 Aug 2014.

ⁱ < <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H4929&t=KJV> > Accessed 21 Aug 2014.

^j < <http://biblehub.com/hebrew/4929.htm> > Accessed 21 Aug 2014.

^k Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^l < <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H4480&t=KJV> > Accessed 21 Aug 2014.

^m < <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H8444&t=KJV> > Accessed 21 Aug 2014.

ⁿ Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^o Ibid.

A KARDIOLOGIST UNDERSTANDS

SIN'S DEVASTATION

You are off to a good start as this course systematically unpacks the theology of the heart and how to guard it. As you pursue becoming a kardiologist—someone who glorifies God by diligently guarding his or her heart—you will need to remember the foundational concepts from each module of study. Let's briefly review what you have discovered so far. Then, we will continue to build upon these truths.

In MODULE 1 you considered the key principle: A Kardiologist Seeks Wisdom. Since wisdom is a proper fear and knowledge of God that results in living according to His ways, a kardiologist can practically seek wisdom by striving to know and understand God (Proverbs 1:7; 9:10).

You also examined the primary verse for this course, Proverbs 4:23, and recognized, maybe for the first time, the importance of the command to guard your heart. God has appointed us as watchmen to defend the territory of our hearts because all of life's issues flow from it. Everything we say, everything we do, our body language, and our countenance spring forth from the inner workings of our hearts. Therefore, heart-guarding is a *necessary* task.

While examining the command to guard your heart, perhaps you wondered from what enemy you are guarding it. Well, just as there are dangers for the physical heart, there is a specific danger for the spiritual heart. The physical heart needs to be protected from conditions such as high blood pressure, heart disease, and heart failure. We know that diet, exercise, and specific medicines can provide a defense against these ailments. In the same way, the spiritual heart must be protected and defended against its greatest threat, which is SIN.

The spiritual heart must be protected and defended against its greatest threat, which is SIN.

The spiritual heart cannot thrive and grow in the presence of sin. Its very vitality is sapped and crushed by this ugly foe, causing misery and destruction. Tragically, the Bible tells us that sin has already devastated the human heart to the ultimate extreme. The damage is so great that God says, "The heart is deceitful above all things, and desperately wicked . . ." (Jeremiah 17:9). And, sadly, this incurable heart sickness has brought about both the physical and spiritual death of mankind.

Key principle:
A Kardiologist
Understands Sin's
Devastation

The key principle for MODULE 2 is: A Kardiologist Understands Sin's Devastation. In this module, you will learn the basic doctrine of sin (called hamartiology) and its rippling effects upon mankind. Sin is not a pleasant topic to study, but it is necessary that we understand it because sin is the enemy of every kardiologist. Awareness of this enemy, including its origins and consequences, will enable you to more effectively guard your heart against it.

Sin is the enemy
of every
kardiologist.

The heart is deceitful above all things, and desperately wicked . . . Jeremiah 17:9

DAY 1: GOD'S CREATION

We will launch our studies in the book of Genesis. The word “genesis” means origin, or beginning. This book of the Bible chronicles the origin of the universe and the beginning of everything. Starting with the first few chapters of Genesis will give you a proper perspective of the spiritual heart and help you to understand why God describes it as “desperately wicked.”

Perhaps you have read these chapters before. If so, it might be difficult to bring a fresh perspective to these texts. Nevertheless, I encourage you to stir up your mind and try to envision these incredible events. Don't just skim read if you are familiar with these passages. Instead, take time to enjoy this wonderful account of God's creation!

1. Carefully read Genesis 1 and 2. When you are finished, complete the sections below.

a. In three or four sentences, tell about the events in these chapters.

b. Think for a moment about words or phrases that describe the relationship between God and man in Genesis 1 and 2. Then, make a list of 8 to 10 words/phrases below. If you are like me, you will easily come up with 4 or 5 but will have trouble thinking of others. Don't stress. Just ponder these chapters some more—imagining what it would have been like for Adam and Eve to know God at the beginning of time—and then jot your answers below.

2. Genesis 1 and 2 tell us that God created everything, but these chapters don't say *why* He created everything. We have to look elsewhere in Scripture to find this important information. Read the verses listed below and note *why* God created everything.

a. Psalm 19:1

b. Isaiah 43:7

c. Romans 1:18-20

3. Based on the verses above, why did God create everything?

4. Finish up today's lesson by writing out a prayer to the Lord, praising Him as Creator God.

5. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 2: MANKIND'S SIN

On DAY 1 you read the first two chapters of Genesis. This section of Scripture describes God's creation of the heavens and the earth, the animals, and also mankind. How marvelous to have this record of beginnings! Today you will continue to study Genesis, this time chapter 3, reading about mankind's first sin against God. But, before you do that, let's review and also expand upon what you have learned so far.

Scripture tells us that God's purpose for creating everything is to glorify Himself. Indeed, the Godhead brought everything into existence by "His will" (Revelation 4:11) in order to glorify His own greatness. He *alone* is worthy of glory because He alone is God.

Do you wonder what it means to glorify God? Let me tell you, just in case you are unsure. After all, if you are studying to be a cardiologist—someone who *glorifies* God by diligently guarding his or her heart—then you should know what it means to glorify God!

God's purpose for creating everything is to glorify Himself.

The word that is most often used for "glory" in Hebrew Scripture is *kāvōdh* ("kaw-bode"), which is from a root word that means to be heavy or weighty. *Kāvōdh* has as its meanings: weight, honor, esteem, and majesty.^a

In Greek the word most often translated "glory" is *dóxa* ("dox'-ah").^b *Dóxa* basically means the recognition belonging to a person. The opposite of *dóxa* is *atimía* ("at-ee-mee'-ah"), which means dishonor or shame. When we consider both the Hebrew and Greek definitions, we understand that to glorify God simply means to recognize and esteem Him for who He is. It means to give Him honor and recognition.

We read in Psalm 19:1, "The heavens declare the glory of God." The Psalmist describes creation as though it is actually speaking—uttering the glory and knowledge of God in a dialect which is understood by all (Psalm 19:2-3). Romans 1:20 affirms this, saying that God's "invisible attributes are clearly seen" in creation—His personhood can be "understood by the things that are made." That means that His character and attributes are revealed by what He has crafted.

To "glorify" God means to recognize and esteem Him for who He is.

Certainly, creation does not reveal *all* of God's character and attributes. The book of Job tells us that God's creative handiwork reflects only the "mere edges of His ways" (Job 26:14). But, creation does display a *significant* aspect of His invisible character and attributes so that mankind would acknowledge and praise Him. For example, God's attributes of wisdom, power, and understanding are revealed in His created works (Proverbs 8:22-31; Jeremiah 10:12). And His eternity is manifested because He existed before all things (Psalm 90:2).

Not only that, His worthiness is evident because the heavens and earth praise Him and obey Him (Psalm 148; Proverbs 8:29; Mark 4:41). God's awesomeness is shown by the fact that He spoke everything into existence (Psalms 33:8-9). His characteristics of love, kindness, and provision are beautifully displayed through His tender care for both man and animals (Matthew 6:26-30). Truly, "the whole earth is full of His glory," shouting praises unto God (Isaiah 6:3)!

As part of creation, human beings were also crafted to glorify God by displaying His character and attributes. In Isaiah 43:7 God says, "Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him." Though all things were created

to esteem, honor, and recognize God, mankind *in particular* was created with a unique ability to reflect God's glory. This is due to the fact that mankind was created in the image and likeness of the Godhead.

You will remember from reading Genesis 1:26 that God says, "Let Us make man in Our image, according to Our likeness. . . ." The use of the plural here ("Us" and "Our") denotes that the entire Godhead is speaking: God the Father, God the Son, and God the Spirit. Collectively, the Godhead created everything, and collectively the Godhead willed to make man according to His own image: "So God created man in His own image; in the image of God He created him; male and female He created them" (Genesis 1:27).

Mankind, *in particular*, was created with a unique ability to reflect God's glory.

The Hebrew word translated "image" in these verses is *tselem* ("tseh'-lem") and it means likeness, resemblance, or a representative figure. *Tselem* is not an exact duplicate but only a shadow of a thing, representing the original.^c The Hebrew word translated "likeness" (1:26) is *demūth* ("dem-ooth") and it has a similar definition. *Demūth* means resemblance, like manner,

or similitude.^d By being created as a representative figure of God, with His resemblance, mankind has a specific purpose to display His character and attributes.

Communicable attributes are those attributes which God allows us to share with Him.

For example:

- Love
- Goodness
- Mercy
- Righteousness
- Wisdom
- Patience

It amazes me that man is the *only* portion of creation made in the image and likeness of God! God could have chosen the magnificent stars and planets or the endless galaxies to reflect His glorious image. He might even have made beautiful angels—the heavenly host—to mirror His likeness. But His creative design ordained mankind *alone* to bear His image and demonstrate specific attributes of His magnificent being. Mankind, unlike any other aspect of creation, was fashioned to reflect and represent the glory of the Godhead. How incredible!

In regard to mankind's manifesting God's attributes, in theological

terms, God has what are called communicable attributes and incommunicable attributes. I won't get too technical, but generally speaking, **communicable attributes** are those attributes which God allows us to share with Him. That is, there are attributes of God that people, who are made in His image, can display. Some examples of communicable attributes are God's love, goodness, mercy, righteousness, wisdom, and patience. These are all attributes of God that we are able to exhibit to some degree—and it brings Him glory when we do.

Incommunicable attributes are those attributes of God that we do *not* share.

For example:

- Omnipotence
- Omnipresence
- Omniscience
- Sovereignty
- Eternality
- Immutability

In contrast, **incommunicable attributes** are those attributes of God that we do *not* share. What that means is that we are *not* God and even though we are created in His image and likeness, we are not *exactly* like Him. There are aspects of His being that we will never attain to or be able to imitate. Some examples of God's incommunicable attributes are His omnipotence, omnipresence, omniscience, sovereignty, eternality, and immutability.

I think it is important to note that even though we do not share God's incommunicable attributes, like sovereignty or omnipotence, there is a means for us humans to put these attributes on display. The way we do that is by *trusting* in and *delighting* in these aspects of His personhood. Allow me to explain.

You will remember that during the PREREQUISITE INSTRUCTION you put a 3 x 5 card behind the *Daily* tab of your SMS. On this card you wrote: "How can I trust in, delight in, and reflect the attributes of God?" Then you recorded more detailed questions about trusting in, delighting in, and reflecting God's attributes, as well as a question about wrongly striving after those attributes that belong to God alone. (Take a moment to find this card, if you like.) Embedded in these questions is the theology of God's communicable and incommunicable attributes.

When we take great joy in His infinite power, knowledge, and sovereign doings in our life, we affirm that He is glorious and beautiful, worthy of that delight.

As image bearers we were created to live out His communicable attributes, but at the same time we were meant to trust in and delight in that part of His being that is so different from ourselves.

And to the degree that we delight in His character (His communicable *and* incommunicable attributes) is the degree to which we glorify Him.

When we take great joy in His infinite power, knowledge, and sovereign doings in our life, we affirm that He is glorious and beautiful, and worthy of that delight. We declare, in essence, that He is God. On the other hand, when we strive against those attributes (by becoming angry or grumbling about His sovereign plans, for example) we do not glorify those aspects of His being. Rather, we defame and misrepresent His true character.

Instead of striving against these attributes, we should trust in and delight in them. And to the degree that we delight in His character (both His communicable *and* incommunicable attributes) is the degree to which we glorify Him. I like the way John Piper says it: "God is most glorified in me when I am most satisfied in Him."^e When we enjoy Him, we more accurately reflect the glory of His person. And remember, God's glory is the purpose for which we were created.

Now, it's time to resume your studies in Genesis. As you learn, keep in mind mankind's created purpose. That will help you to better understand the damage caused by Adam and Eve's first sin against God.

1. By way of reminder, go back and read Genesis 2:16-17. Then answer the following questions.
 - a. What command was given to man?

b. What did God say would be the result of breaking His command?

2. Read Genesis 3:1-7. Then, briefly describe the events of this passage.

3. Next, read Genesis 3:8-24 and then complete the following sections.

a. Think for a moment about words or phrases that describe the relationship between God and man in Genesis 3. Then, make a list of 8 to 10 words/phrases below. Again, 4 to 5 will likely come to mind quickly. Simply reflect on the scene of this chapter and record a few more words/phrases.

b. Look back to your answer on DAY 1, question 1b (page 50). How does the relationship between God and man from Genesis 1 and 2 compare to the relationship between God and man in Genesis 3? Write your thoughts below.

c. Now, look back at Genesis 3:8-24 and list the results of Adam and Eve's sin (that is, the consequences given by God to each guilty party). You may not understand every aspect of these consequences, but just record them anyway.

the serpent-

the woman-

the man-

the man and woman (together)-

4. Write out a prayer to the Lord, talking to Him about what you have learned today.

5. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 3: SIN'S DEVASTATION

On DAY 2 you read the disastrous account of when Adam and Eve sinned against God. That single event devastated the entire human race. Let's discuss what happened.

As created beings, mankind is naturally under the authority of his Creator. Therefore, God gave instructions to the first man and woman for how to live within His creation. He put them in the Garden of Eden and told them to care for it, to be fruitful, to multiply, and to rule over all other living things (1:28).

He told Adam and Eve that He had provided herbs, seeds, and fruit from which they could freely eat, with one exception (2:8, 15-16). God commanded them *not* to eat fruit from one tree that was in the garden (2:17). That tree was the tree of the knowledge of good and evil.

The relationship between God and mankind, at that point in time, was beautiful and unhindered (see box to the right). God's love and care was displayed by His abundant provision for all of man's physical and spiritual needs. God provided guidance and instruction for how to live in His new creation. He cared for man by initiating a relationship with him. In turn, God gave man freedom to make decisions (2:19, 23). Adam recognized and respected God's authority, and he *flawlessly* reflected the image and glory of the Godhead—for which purpose he was created. Indeed, everything was *very good* (1:31).

Sadly, however, we read in Genesis 3 of the instance when Adam and Eve did not heed God's instruction. Instead of listening to God, Eve listened to the guidance of another created being—a serpent.¹ The serpent questioned God's directive and openly doubted God's character. At the serpent's suggestion, Eve reconsidered God's wise and loving command, thinking she could find wisdom apart from the fear and knowledge of God.

Believing that the tree of the knowledge of good and evil was "pleasant," "good for food," and able to "make [her] wise," Eve took of its fruit and ate (3:6). Adam, too, rejected the wisdom of his Creator. Instead of obeying God's command, Adam heeded his wife's voice and also ate fruit from the tree. Man, for the first time, had sinned against his Creator.

In an instant, upon disobeying God, Adam and Eve's eyes were opened. They recognized their nakedness and were ashamed in front of each other (3:7). When God visited them in the garden that evening, Adam and Eve were afraid. They tried to hide from Him (3:8). But God is the omniscient Creator of the human heart. He knew what they had done as well as the consequences they were already experiencing.

The ramifications of Adam and Eve's sin were *immediate* and *far reaching*. Mankind's relationship with God was forever changed (see box on the next page). Additionally, God

MANKIND'S RELATIONSHIP WITH GOD: Genesis 1 & 2

- Creator/created
- Life-giver/alive
- Giver of blessing/blessed
- Provider/dependent
- Godhead/image bearer
- Authority/obedient
- Protector/protected
- Intimate & personal
- Unhindered
- Unashamed
- Unafraid
- Beautiful
- Very good

¹ Biblical scholars recognize the serpent to be an appearance of Satan, a created angel who had previously sinned against God. See Isaiah 14:12-14; Ezekiel 28:11-17; and Revelation 12:4, 9.

pronounced specific consequences for both Adam and Eve (and the serpent) as recorded in Genesis 3:14-24. From that time forward, these consequences have affected the entire human race and the whole earth (as well as snakes of all kinds!). Adam and Eve's disobedience brought both their spiritual and physical deaths; God said this would be the result of disobeying Him (Genesis 2:17; cf. Genesis 3:19 and 5:5).

Death was not limited only to Adam and Eve, because sinners give birth to sinners. Their offspring, who would eventually populate the earth (that includes you and me)

Mankind's relationship with God was forever changed.

MANKIND'S RELATIONSHIP WITH GOD: Genesis 3

- Creator/created
- Life-giver/dead
- Giver of curses/cursed
- Provider/dependent
- Godhead/broken image bearer
- Authority/disobedient
- Protector/protected
- Hindered
- Shame & hiding
- Fear & guilt
- Separated & broken
- NOT very good

were also subject to both spiritual and physical death. Additionally, the whole earth was cursed and under the weight of sin (Genesis 3:17), being subject to futility because of Adam's sin (Romans 8:20-22). What a disaster!

Today, you are going to study some verses that expound upon the devastation caused by Adam and Eve's sin. This will help you to grasp the significance of their decision to eat the forbidden fruit. Although studying sin and its resulting wreckage is not very enjoyable, your studies will be profitable in the long run. Knowing the origin and consequences of sin will enable you to more effectively guard your heart against it.

You will begin with a rich section of Scripture: Romans 5:12-21. This text records the devastating consequences of

Adam's sin that spread to all mankind. Although you will read this whole passage, you won't spend time analyzing it today. You will get a chance to do that in MODULE 3. For now, just focus on a few verses.

1. Read Romans 5:12-21 and then note the consequences of Adam's sin from the verses listed below.

a. Romans 5:12

b. Romans 5:15-16

c. Romans 5:18

2. Now, look over the notations you made from the Romans 5 verses. Unless you have already done so, try to narrow your notations to just single words that describe the consequences of Adam's sin. List these words below.

After Adam and Eve's first sin against God, mankind plummeted headlong into much sin. People did not fear God. They did not seek to know Him or walk in His wisdom. It didn't take long before the earth was completely corrupt and filled with violence (Genesis 6:11). It was so bad that Genesis 6:5-6 says:

Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

God regretted that He had even created man, so much so that God said, "I will destroy man whom I have created from the face of the earth . . . for I am sorry that I have made them" (Genesis 6:7).

God regretted that He had even created man.

Certainly, God could have destroyed the entire human race. He had the power, authority, and the reason to do so, but He didn't because He is merciful. There was also one man who still feared Him: Noah. Although Noah was a descendant of Adam and born into sin, he lived righteously and feared God (Hebrews 11:7; II Peter 2:5). Therefore, Noah "found grace in the eyes of the LORD" (Genesis 6:8).

"The heart is deceitful above all things, and desperately wicked. . . ."

God forewarned Noah that He planned to destroy the earth and its inhabitants through a worldwide flood. Because Noah feared and obeyed God, his life and lineage would be preserved while the rest of the earth and its inhabitants would be destroyed.²

After the flood, the earth was populated again—this time by Noah's descendants. But since sinners beget sinners, mankind once again walked according to sinful and evil ways. Even to this day, mankind is wretched and corrupt. The effects of that first sin have rippled out to all humanity.

For that reason God can say, as He does in Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked" The heart of man is totally ruined by sin, and because man lives from the heart, all of his words, actions, countenance, and body language are sinful as well.

² You can find this account in Genesis 6-10.

Even when sinful man tries to do “good things,” these acts are tainted by the effects of sin and are unacceptable to God. Isaiah 64:6-7 says:

But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away. And there is no one who calls on Your name, who stirs himself up to take hold of You; for you have hidden Your face from us, and have consumed us because of our iniquities.

The human race is a total washout—broken, shattered, and overcome by the consequences of sin! How sad!

3. Read Romans 3:10-18.³ Then, in the space below, make some notations about how sinful man is described.

³ This New Testament passage quotes several lines from Psalm 14. If you have time today, feel free to read this passage also.

4. Do you see any connections between mankind's sin in Romans 3:10-18 and what you learned about seeking wisdom (the fear and knowledge of God) in your MODULE 1 studies? Write your thoughts below.

5. Finally, what is your response to what you have studied today? Write this out as a prayer to the Lord.

6. □ Prayerfully meditate on today's cards from your SMS.

DAY 4: HAMARTIOLOGY—“MISSING THE MARK”

When I was young, I didn’t know much about the Bible. I wasn’t raised in a home that taught the truth of Scripture. Sure, I acknowledged that there was a God, but I was completely unaware that I was created to glorify Him. I didn’t know about the sin of Adam and Eve and how it rocked all of humanity. Of course, I had no idea that the consequences of sin were death, judgment, and condemnation (Romans 5:12, 15-16, 18). I was totally ignorant of basic doctrine, but I did know one thing. I knew I was a sinner.

I was about 7 or 8 years old when I remember lying awake in bed at night thinking—replaying my acts of sin (lying to my parents, disobeying them, stealing candy from the cupboard, and becoming angry when I didn’t get my way, just to name a few). I felt guilty and ashamed, and I couldn’t shake the persistent thoughts that accused me.

So, I tried hard to think of something else—anything that would distract me from the guilt within. Sometimes I was successful, able to fall asleep in peace. Other times it didn’t work, but I would finally succumb to sleep, still absorbed with guilty thoughts. The next night was the same battle. Night after night . . . guilt . . . shame . . . and new acts of sin to replay. Although I didn’t understand the theology of sin and its consequences, my conscience most definitely accused me (Romans 2:15). There was no denying it: I was a sinner.

Many years later, I would learn that theologians call the study of sin hamartiology (“ha-mar-ti-ol-o-gee”). The term hamartiology comes from the Greek word *Hamartía* (“ham-ar-tee’-ah”), which means to sin.^f *Hamartía* is the main word for sin in the New Testament, and it indicates missing a mark. Even as a young person, I knew that I had missed the mark . . . *of something*.

Sin is an offense against God that misses the mark of the excellence of His person.

In Hebrew Scripture, the most common word for sin is *chāta* (“khaw-taw”). *Chāta* also means to miss a mark or to come up short. This word was used when an archer’s shot was off target. I’m sure you can see the imagery here. But, you might ask, if sin is missing the mark (being “off target”), what is the target? Well, that “target” is the person of God.

Although mankind was created for God’s glory, we have fallen terribly short of this target.

Sin is an offense against God that misses the mark of the excellence of His person. God is righteous, good, kind, merciful, loving, wise, faithful, patient, and more. These attributes are not what characterize mankind because sin has wreaked havoc in our hearts. The perfect image of God in which we were created has been tarnished and distorted by sin. As a result, we do not flawlessly display His character and attributes and bring Him glory.

Although mankind was created for God’s glory, we all have fallen terribly short of this target, reflecting, instead, the image of ourselves—broken and fallen mankind. For this reason, the Bible says that “all have sinned and fall short of the glory of God” (Romans 3:23). To “fall short” means to lack, to fail, to not reach, to come up short, or to miss.^g Sinful mankind has come up short of our created purpose.

For your lesson today, I have condensed the doctrine of sin into two basic principles: 1) All have sinned, and 2) Sin has consequences. You will notice that I have personalized these principles.

That is, I have used the personal pronoun “I” instead of using the term “man” or “mankind.” This is to remind us that we, too, are part of the human race that has fallen terribly short of God’s glory. Although we may have not committed every ugly sin, our own image-bearing capacity has been devastated by sin’s permeating effects. We are descendants of Adam, and therefore we were born sinners. Plus, we are sinners because we offend Him *every single day* with attitudes and actions that spit in the face of His perfect character and attributes.

We are sinners because we offend Him *every single day* with attitudes and actions that spit in the face of His perfect character and attributes.

Now, just a “heads up” before you examine these two principles of hamartiology. At the end of this section, you will find instructions to put these principles onto two 3 x 5 cards for your continued review. If you would like to write these cards *while* you study, then go ahead and do so (see the directions on page 65). Otherwise, you can wait to put the information on the cards until *after* you are finished. Either way is fine; just do whatever is most beneficial and works with the time you have available.

1. Read the two principles of hamartiology and look up the Scripture references that explain these principles. Jot a few notes beside each reference as you read.

I. Hamartiology Principle 1: All Have Sinned

A. Every sin is against God’s person and is in opposition to His character and attributes.

➤ Psalm 51:4

➤ Luke 15:18

➤ Acts 5:3-4

B. I am a sinner by:

1. Birth—Psalm 51:5

2. Practice—Romans 3:12

3. Nature—Ephesians 2:3

C. I have sinned against God:

1. By my words—Romans 3:13-14

2. In my heart/mind—Ephesians 4:17-18

3. By my actions—Titus 3:3

4. By my inaction (sins of omission)—James 4:17

II. Hamartiology Principle 2: Sin Has Consequences

A. Sin causes physical and spiritual death.

➤ Romans 5:12

➤ Romans 6:23a


B. Sin brings judgment and condemnation.

➤ Romans 5:16, 18

- Hebrews 9:27

C. Sinners deserve eternal punishment away from God's presence.

- II Thessalonians 1:8-9

 2. Take two blank 3 x 5 cards from your SMS. Use one card to write the first principle of hamartiology along with the information about the principle. Use the second card to write the second principle along with its information. Make sure to include the verse references, but you don't have to write out each verse unless you have space on your card and would like to do so. Remember to put the key principle for MODULE 2 on the top line of these cards: A Cardiologist Understands Sin's Devastation. When you are finished, place the cards into today's day of the week tab of your SMS.

3. Write out a prayer to the Lord in reflection on today's studies.

4. □ Prayerfully meditate on today's cards from your SMS.

DAY 5: ROMANS 1

I realize that the subject matter of this module has been a little unpleasant to ponder. Yet, I hope you have found the instruction about sin to be valuable. These studies have allowed you to gain greater insight into the enemy of every cardiologist. You have also come to comprehend the big mess people are in because of sin. This accurate perspective will cultivate your understanding of and appreciation for God's solution to man's problem. You will find out more about His solution in MODULE 3: A KARDIOLOGIST ACCEPTS GOD'S GIFT OF SALVATION, which you will work on after completing your very first kardio lab.

Remember, the kardio labs are designed to augment your module studies. The lab exercises will deepen your understanding of the theological concepts that you have examined. They will also introduce you to the heart-keeping tools and give you some hands-on experience using them. KARDIO LAB A will get you started using the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS along with the SINFUL ROOTS SCRIPTURES and the RIGHTEOUS ROOTS SCRIPTURES. You will also explore how specific sins offend God and use the tools to diagnose Eve's sin. I trust these exercises will be of benefit as you learn to guard your heart.

Now, let's wrap up this module. Today you will spend some time reading Romans 1 and making notations from this passage. I am sorry to say that this is yet another discouraging text about the sinful state of mankind. As you read these terrible descriptions, keep in mind that they are a *universal* portrayal of the depravity of the human race. That means that even though you and I have not necessarily committed each specific sin that is listed, our hearts have been *equally devastated* by the effects of sin.

1. Read Romans 1:18-32 slowly and thoughtfully. As you work through this passage verse-by-verse, write some descriptions of the sinful state of mankind. I have left space on this page and the next for your notations.

2. Do you see any connections between mankind's sin in Romans 1:18-32 and what you learned about seeking wisdom (the fear and knowledge of God) from your MODULE 1 studies? Write your thoughts below.

3. Now, as you finish up, draw a simple picture of man's heart from what you have learned about sin's devastation. You don't have to be extravagant in your drawing; just capture the main concepts.

4. Take some time to talk to the Lord about what you have learned in this module. Write out your prayer below.

5. □ Prayerfully meditate on today's cards from your SMS.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

1. Read the following story from a fellow kardiologist.

I have been saved from my sin for 37 years, but I went through a time (for many years) where I was not growing in my relationship with the Lord. I was still attending church and trying to maintain right behavior. I wasn't ignoring the Word, but it was definitely a "desert" time all those years. When I got into the study of KARDIOLOGY 101, I must have let down some unknown guard that I had up.

When I got into the SINFUL ROOTS CARDS and the RIGHTEOUS ROOTS CARDS, that did it! I realized how many sins had been hiding in my heart all these years, with only hints here and there that they were hiding. The realization of having these sins in my heart was so real and overwhelming. I felt ashamed (and even embarrassed) after seeing these sins. I cried, being moved to tears off and on for weeks after reading them and seeing my multiple sins. I had evaded the truth (all these years) that they were in my heart. Pride especially had crept up (unknowingly) through the years. It was an unseen area of sin that grew—one issue of many revealed. Oh, how I must have grieved my Lord all these shallow years of my Christian journey!

Even now, I still cry (nightly) when I pray through these roots cards. My righteous roots are so wimpy! It is going to take some time to stop my sinful habits, but God is constantly showing me His mercy, grace, and forgiveness at every turn. He is confirming the ways that my heart needs correction. I am thankful for KARDIOLOGY 101, which made me aware of my sin and brought me back to a sincere relationship with the Lord after all this time.

-Susan, age 65

2. □ Prayerfully meditate on today's cards from your SMS.

DAY 7: MODULE 2 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 2: A KARDIOLOGIST UNDERSTANDS SIN'S DEVASTATION. Write your thoughts and prayers below.

2. ☐ Prayerfully meditate on today's cards from your SMS.

^a Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^b Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^c Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^d Ibid.

^e John Piper, as quoted in *The Joy of Fearing God* by Jerry Bridges. (Colorado Springs, Colorado: Waterbrook Press. p. 254).

^f Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^g Ibid.



Welcome to KARDIO LAB A. This is the first of three kardio labs that are designed to supplement your module studies with practical, hands-on activities. Unlike the modules, kardio labs are not divided into five days of study. Instead, there are various exercises to complete at your own pace. I have outlined the exercises kind of like a college lab manual—with Objectives, Materials Needed, Background, Procedures, and such—just for fun. The exercises are self-explanatory and are meant to be completed in the order they appear.

You should continue your meditations using the SCRIPTURE MEDITATION SYSTEM throughout the days you work on the kardio labs. In fact, you might even be able to spend more time with your SMS during these times. If it is helpful, you can use the boxed-in reminder below, which has checkboxes and a place to record the date/day of the week.

☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____

EXERCISE A-1: Using the Sinful Roots Cards and Righteous Roots Cards

1.1 Objectives

- To understand the use of and gain familiarity with the heart-keeping tools: SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS

1.2 Materials Needed

- SCRIPTURE MEDITATION SYSTEM
- SINFUL ROOTS CARDS
- RIGHTEOUS ROOTS CARDS

1.3 Background

The SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS are easy to use, biblically based tools which are invaluable for heart-keeping. These tools are used for heart examination to diagnose sinful roots in our hearts as well as identify which righteous roots we need to cultivate.

On the SINFUL ROOTS CARDS are specific sins along with their biblical definitions. These definitions are derived from Hebrew and Greek word studies, which enable us to know how God defines sin. There are also speech bubbles on the cards, which give some examples of what a particular sin might sound like in our hearts (thoughts, desires, and feelings) as well as in our words.

The SINFUL ROOTS CARDS are especially helpful when we have a vague feeling of guilt or uneasiness, but we aren't sure why. Sin is deceitful and blinding, so we need assistance to detect it. Using these cards, we can specifically diagnose what we are thinking, feeling, and wanting (in our hearts) by biblically labeling our sin against God. As we become more proficient in recognizing the enemy of sin, we will become aware of repeated sins that continually trip us up. Although this could be discouraging at first, this accurate diagnosis can help us to recognize ways we do not trust in, delight in, and reflect the character of God, as well as enable us to discover those attributes that we wrongly strive after. Recognizing these patterns of sin is a crucial first step in guarding our hearts. Written on the RIGHTEOUS ROOTS CARDS are Spirit-produced fruit¹ along with definitions based on the original languages. Again, the speech bubbles help us to see examples of what these righteous roots might sound like in our hearts and in our words.

These two card sets do not include every sinful root and righteous root, but they do contain the most prevalent ones. If you would like to add other sinful roots and righteous roots, I would encourage you to research their definitions directly from Scripture, using Greek and Hebrew language helps. Then, you can write the definitions and fill in the speech bubbles on the preformatted cards which are included with each set.

As I have already mentioned, the original format for the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS is THE HEART BOX. Instead of cards, THE HEART BOX contains shapes: red STOP SIGN SHAPES, which represent the sinful roots in our hearts; green HEART SHAPES, which represent the righteous roots to be cultivated in our hearts; and a green POWER BURST SHAPE which represents the Holy Spirit, Who indwells the hearts of those who are saved.

THE HEART BOX is a visual, hands-on representation of heart-keeping that was super helpful for someone like me—who was entirely clueless about the doctrine of the heart and how to guard it. I have relegated THE HEART BOX to the children's section of this course material because it is simpler and more efficient for adults to incorporate the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS into the SMS rather than having a separate box for diagnostic purposes. With that said, adults are welcome to use THE HEART BOX if they prefer.²

¹ The terms “root” and “fruit” are used metaphorically in Scripture to show *both* the heart attitude *and* the behavior that comes from that heart attitude (see Matthew 12:33; Luke 6:43-45; Galatians 5:22-23; James 3:10-12, 18). Hopefully, the use of these interchangeable terms won't cause too much confusion. For KARDIOLOGY 101 purposes, “roots” occur in the heart (thoughts, desires, and emotions), and “fruit” is the behavior that comes out of the heart (words, actions, and countenance.)

² Please refer to the KARDIOLOGY 101 FOR CHILDREN section for more information about THE HEART BOX.

Using the SINFUL ROOTS CARDS and the RIGHTEOUS ROOTS CARDS for heart examination is not difficult. Simply begin with the SINFUL ROOTS CARDS, reading each one prayerfully and asking God to reveal your sin so that you can specifically identify it (Psalm 139:23-24). This is what it means to *acknowledge* your sin. After you acknowledge your sin, you should *confess* your sin to God, which means to declare it to Him and agree that it is an offense to His person. (You will learn more about *acknowledging* and *confessing* your sin in MODULE 5.)

Next, read each RIGHTEOUS ROOTS CARD, noting which specific ones need to be cultivated in your heart as they correlate with the sin you acknowledged and confessed to God. As an example, say that one of the sinful roots you diagnosed is ENVY (“I would be happy if I had what someone else has.”). A corresponding righteous root, in this situation, might be THANKFULNESS (“I will not grumble and complain.”). For another example, say that you selected the sinful root of ANGER (“I am not getting what I want.”). An appropriate righteous root to replace the sin of ANGER could be JOY (“I am content with God’s sovereign gifts.”) or PATIENCE (“I will not repay evil for evil.”).

It is important to note that there is not necessarily a direct “match” for each of the sinful roots and righteous roots. That is, the corresponding righteous root for ENVY may not always be THANKFULNESS. Perhaps LOVE or JOY may be more appropriate for a particular situation, or maybe all three of these apply. Don’t panic, thinking, “I don’t know which righteous root goes with which sinful root!” Using these cards is not an activity of matching opposites, and you don’t have to wonder if you are doing it “right.” Heart examination is all about cultivating our relationship with God. So, just use these cards as a tool for that purpose.

1.4 Procedures

- Remove the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS from your SMS. Read each of these cards slowly and carefully to become familiar with their contents. When you are finished, return the cards to their respective tabs.

1.5 Lab Report

- Write out a prayer to the Lord in reflection on what you have learned in EXERCISE A-1.

EXERCISE A-2: Using the Sinful Roots Scriptures and Righteous Roots Scriptures

2.1 Objectives

- To understand the use of and gain familiarity with the heart-keeping tools: SINFUL ROOTS SCRIPTURES and RIGHTEOUS ROOTS SCRIPTURES
- To understand the biblical perspective of sin and righteousness

2.2 Materials Needed

- SINFUL ROOTS SCRIPTURES (beginning on page 317)
- RIGHTEOUS ROOTS SCRIPTURES (beginning on page 345)

2.3 Background

The SINFUL ROOTS SCRIPTURES and RIGHTEOUS ROOTS SCRIPTURES are designed to work in tandem with the other heart-keeping tools for KARDIOLOGY 101. These “Scripture build-ups” are a starting place for you to understand God’s perspective of sin and righteousness. You will recognize the definitions and speech bubbles for each root, because they are the same as those on the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS.

As you use the SINFUL ROOTS CARDS to diagnose sin in your heart, it is helpful to know what Scripture says about that root. Therefore, the SINFUL ROOTS SCRIPTURES provide a quick reference to some of the Scriptures about that sinful root. Likewise, once you have identified the righteous roots that need to be cultivated in your heart, the RIGHTEOUS ROOTS SCRIPTURES allow you to easily access God’s Word about that root. You can then select specific verses to add to your SMS for regular review and meditation.

The idea is that as you diagnose sin and cultivate righteousness, you are relying upon God’s Word, which is a cardiologist’s powerful weapon for heart-guarding. You will learn more about how to use the SINFUL ROOTS SCRIPTURES and RIGHTEOUS ROOTS SCRIPTURES as the course progresses. As an aside, since these sections do not contain all that Scripture has to say about these roots, you are welcome to add your own verses to these pages at any point in time.

2.4 Procedures

- Locate the SINFUL ROOTS SCRIPTURES and RIGHTEOUS ROOTS SCRIPTURES in your course materials. Browse through these sections so that you become familiar with their contents and format. Remember, browsing means that you will read some parts while skimming over other parts. The goal is to become acquainted with the format of these tools as well as to gain a biblical understanding of sin and righteousness.

2.5 Lab Report

- Write out a prayer to the Lord in reflection on what you have learned in EXERCISE A-2.

EXERCISE A-3: Recognizing How Specific Sins Offend God

3.1 Objectives

- To recognize how specific sins offend the character and attributes of God
- To use the SINFUL ROOTS CARDS and THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card set to determine how specific sins offend the character and attributes of God

3.2 Materials Needed

- SCRIPTURE MEDITATION SYSTEM
- SINFUL ROOTS CARDS
- THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card set
- ATTRIBUTES REFERENCE CARD for THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card set (optional)

3.3 Background

In MODULE 2 you learned that sin is an offense against God, which misses the mark of the excellence of His person. Mankind was created in the image and likeness of God to reflect His glory, but because of Adam and Eve's sin in the Garden, we are now sinners who reflect the likeness of fallen man (I Corinthians 15:49a). All of us have missed the mark of His perfection.

In this exercise you will explore how specific sins offend God. Your task is to connect each sinful root with a specific attribute of God that is offended by that sin. (Remember, every sin we commit is against God and is in opposition to His perfect character and attributes.) As you work on this exercise, keep in mind that when we sin, we offend the *entirety* of God's perfect being because all of His attributes are fused into one Supreme Being. However, pinpointing one or two attributes enables us to better understand how our sin offends Him.

This exercise will be challenging if you have not previously recognized sin as an insult to God's person, but give it your best try. You will grow to better understand this important truth as the course moves along.

3.4 Procedures

Use your SINFUL ROOTS CARDS and THE CHARACTER AND ATTRIBUTES OF THE GODHEAD cards to complete the chart on the next pages. On the chart, beginning on the next page, write down one (or two) attributes and briefly explain why that particular sinful root insults and offends that specific attribute of God. Think through how that root hinders you from trusting in, delighting in, or reflecting the attributes of God. Also, ponder how having that sinful root causes us to wrongly strive after specific attributes of God, even though we are not God.

For example, the sinful root of ANGER says things like: "I am not getting what I want," and "I am bummed" ANGER occurs when one's desire (whether an unrighteous desire or a righteous desire) has not been met. So, if you think it through, you will recognize that the sinful root of ANGER does not trust in or delight in the fact that God is good (THE CHARACTER AND ATTRIBUTES OF THE GODHEAD #16). ANGER basically says that God has not given me what I think I deserve. He has withheld what (I believe) is best for me and has not bestowed goodness upon me in the way (I think) He should. Therefore, the sinful root of ANGER indicates unbelief in the fact that God is good.

To further help you, I have listed one attribute for each sinful root as an example to get you started. Then, I have left room for you to write one (or two) more. You may use the same attribute more than once on the chart. If it is helpful, feel free to use the ATTRIBUTES REFERENCE CARDS to view the list of all 31 of THE CHARACTER AND ATTRIBUTES OF THE GODHEAD. (Remember, this is one of the lists that you placed toward the back of your SMS while completing the PREREQUISITE INSTRUCTION.)

Sinful Root	<p>Which specific attributes of the Godhead does this sin keep me from trusting in, delighting in, and reflecting?</p> <p>Or, what attributes am I wrongly striving after, since I am not God?</p>
ANGER	<p><u>#16 Good</u> - my sinful anger does not trust that God is giving me what is for my highest good. I think I deserve better than what I am getting.</p>
ANXIETY	<p><u>#6 Omnipotent</u> - anxiety says I don't believe God is powerful enough to take care of what is going on in my life.</p>
BITTERNESS	<p><u>#13 Merciful</u> - when I am bitter, I am not reflecting God's mercy by granting mercy to others.</p>
DESPAIR	<p><u>#18 Omnipresent</u> - despair does not delight in God's comforting presence.</p>

ENVY	<u>#12 Loving</u> - envy does not believe in God's tender care and kindness because I think I deserve better. I am not reflecting His character by loving others.
FEAR	<u>#1 Sovereign</u> - fear does not have faith in God's supreme control over everything.
FEAR OF MAN	<u>#31 El Elyon (God Most High)</u> - when I fear man, I do not exalt God as Most High; rather, I want to exalt myself.
GREED	<u>#29 Yahweh Jireh (Provider)</u> - my greediness does not rejoice in and is not thankful that God has provided everything I need. It says He hasn't provided for all my needs.
GUILE	<u>#22 Truth</u> - when I deceive others, I am not being a truth-teller like God; He speaks only truth.

LAZINESS	#11 Faithfulness - when I am lazy, I fail to reflect God's steadfastness of character.
PRIDE	#21 Wise - when I am prideful, I am being wise in my own eyes and not trusting in God's perfect wisdom.
SELFISHNESS	#14 Gracious- when I serve myself, I fail to reflect God's mercy that bestows favor and blessing on others.

3.5 Lab Report

- Write out a prayer to the Lord in reflection on what you have learned in EXERCISE A-3.

EXERCISE A-4: Diagnosing Eve's Sin**4.1 Objectives**

- To identify Eve's sinful roots using THE SINFUL ROOTS CARDS
- To use THE CHARACTER AND ATTRIBUTES OF GOD cards to identify which specific attributes of God's character Eve did not trust in, delight in, or reflect, or which attributes Eve was wrongly striving after
- To gain a basic understanding of THE DIAGNOSTIC HEART CHART

4.2 Materials Needed

- A Bible
- SCRIPTURE MEDITATION SYSTEM
- SINFUL ROOTS CARDS
- THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card set
- ATTRIBUTES REFERENCE CARD for THE CHARACTER AND ATTRIBUTES OF THE GODHEAD (optional)

4.3 Background

For this exercise you will use the heart-keeping tools to diagnose the sinful roots in Eve's heart from Genesis 3:1-13. You will also try to connect Eve's sin with the attributes of God she did not trust in, delight in, and reflect, or ways she was striving to be God. We are not picking on Eve; Adam sinned too, but the narrative of Scripture gives more information about Eve's part than it does Adam's. This exercise is meant just to give you some practice using the tools. And, obviously, we don't know for sure all that was going on in Eve's heart. Therefore, you will need to use your own intuition to extrapolate some data.

This exercise will introduce you to another heart-keeping tool called THE DIAGNOSTIC HEART CHART (DHC). I developed the DHC during my early years as a kardiologist, and I believe it reveals the most about our hearts. The DHC incorporates the use of the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS, and it also dovetails with the three sets of attribute cards.

I created the DHC one afternoon when, of all things, I was playing a board game with one of my young sons. Since playing Candy Land® is not particularly taxing, I had time somewhere between the Peppermint Forest and the Molasses Swamp to ponder. I was thinking about how my sin connected with God's attributes. In the previous weeks I had come across a book that listed forty commonly believed lies.^a The first lie intrigued me; I couldn't stop thinking about it. The lie was: God is not really good.

As I pondered this lie, I saw how it manifested itself in so many ways in my own life. It also dawned on me that all sin really comes from disbelief in some aspect about God, whether it is His goodness or another attribute. I was starting to see the downward progression: believing a lie about God brings about sinful thoughts, sinful desires, and sinful feelings in our hearts. These sinful roots then lead to sinful words, actions, countenance, and body language—for out of the heart we live (Proverbs 4:23). Being a visual thinker prompted immediate images of a chart. I grabbed some blank paper and quickly sketched a rough chart that illustrated the truth I was just beginning to realize. From that initial sketch I developed THE DIAGNOSTIC HEART CHART, which has become a valuable and essential heart-keeping tool.

As the course progresses, you will understand more how to use the DHC as well as the doctrine it is meant to convey. (KARDIO LAB C will give you detailed instructions in its use.) For now, you will only review the copy that is mentioned in the 4.6 Data Analysis section of this exercise.

4.4 Procedures

- Read Genesis 3:1-13 and record your data in 4.5 Data Collection.
- When you are finished with this exercise, you will move the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS from behind their respective tabbed dividers, dispersing them behind the days of the week tabs (i.e., Sunday through Saturday), in any order of your preference. This is a temporary relocation that will allow you to regularly meditate on these cards in order to become more familiar with their contents. In KARDIO LAB C, you will return them to their respective tabs.

4.5 Data Collection

- From Genesis 3:1-13, what were Eve's sinful words or actions? List them here.

- [illegible]

4.6 Data Analysis

- Read THE DIAGNOSTIC HEART CHART (front and back) on pages 85-86. This copy of the DHC records the data that I collected (and inferred) from Genesis 3:1-13 about Eve's sin. Compare this chart to the data you compiled in 4.5 Data Collection of this exercise. Although your data may not be exactly the same as mine, check to see if you captured the main idea of this exercise. (The right side of the chart is intentionally left blank.)

4.7 Questions

- According to your 4.5 Data Collection and 4.6 Data Analysis, what have you learned about Eve's sin against God?

- Explain how KARDIO LAB A has helped you to:

- 1) recognize how your sin offends specific attributes of God

- 2) understand how to use the heart-keeping tools

4.8 Lab Report

- Write out a prayer to the Lord in reflection on what you have learned in KARDIO LAB A. (When you finish, remember to disperse the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS among the days of the week tabs of your SMS, as previously directed in 4.4 Procedures.)

^a DeMoss, Nancy Leigh, (2001). *Lies Women Believe: And the Truth That Sets Them Free*. Chicago, Illinois: Moody Press, p. 48.

THE DIAGNOSTIC HEART CHART (DHC)

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24		➡	CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9	➡	WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25	
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)		Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)		RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back)	RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance?
Eve misquoted God's command (vs. 3) Eve took the fruit and ate it (vs. 6) She gave the fruit to her husband (vs. 6) Eve hid from God (vs. 8) She blamed the serpent for her sin (vs. 13)	GREED- Eve wanted more than what God had given her SELFISHNESS- she wanted the fruit because it looked good and it would make her wise like God. She didn't care about what was best for Adam. PRIDE- she thought she had a right to have the fruit and to know good and evil, just like God. GUILE- it wasn't her fault - she tried to hide her sin and blame the serpent for deceiving her. FEAR- she was afraid of God and hid from Him.		#22 Truth- Eve didn't trust that God told her the truth that she would die if she ate the fruit. She didn't reflect His truth by being a truth-teller. (vs. 3-5) #21 Wise- she was striving after the same wisdom that God has - the knowledge of good and evil (vs. 5) #16 Good- She didn't trust that God was doing her good by not allowing her to eat the fruit (vs. 6) #24 Creator- she didn't reflect the fact that God created her for His glory; she didn't reflect His image and likeness #12 Loving- she didn't reflect God's love to Adam, but led him into sin #29 Yahweh Jireh/#11 Faithful- She didn't delight that God had faithfully provided for all her needs (vs.6) #8 Omnipresent- She believed she could hide from God (vs. 8) #7 Omniscient- She believed she could lie to God (vs. 13)			

85

KARDIO LAB A

<p>SINFUL ROOTS (mark all that apply)</p> <p>What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)</p>	<p>RIGHTEOUS ROOTS (mark all that apply)</p> <p>How can trusting & delighting in God's person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)</p>
<p><input type="checkbox"/> ANGER: "I am bummed, grumpy, irritated, disappointed, or frustrated." "I'm not getting what I want." "I have a bad attitude."</p> <p><input type="checkbox"/> ANXIETY: "I can't stop thinking about it." "God is not taking care of this the right way." "I'm stressed out!"</p> <p><input type="checkbox"/> BITTERNESS: "I can't get over this. . . ." "I want others to suffer for their wrongs against me." "I hate them."</p> <p><input type="checkbox"/> DESPAIR: "God cannot help me." "I cannot go on." "My situation is helpless." "God is doing wrong to me."</p> <p><input type="checkbox"/> ENVY: "I hate that others have good things and are happy." "I would be happy if I had what someone else has." "I just hate them!"</p> <p>✦ FEAR: "I have to escape this situation." "God let things get out of control." "I can't obey God because I have to protect myself."</p> <p><input type="checkbox"/> FEAR OF MAN: "I am more concerned with what others think of me than doing what God says is right." "I want recognition and attention from others." "I want to please people so they will like me."</p> <p>✦ GREED: "I want more." "I am not content with what I have." "Having more will satisfy."</p> <p>✦ GUILE: "I don't want to tell the whole truth." "I will manipulate others to get what I want." "I scheme and deceive to hide my true desires."</p> <p><input type="checkbox"/> LAZINESS: "I don't want to do what I know I am supposed to do." "I don't want to be diligent." "I will just do whatever I want."</p> <p>✦ PRIDE: "My way is always right; others are wrong." "I want attention and recognition." "I am better than others." "I have a right to . . ."</p> <p>✦ SELFISHNESS: "I have to look out for what I want and need." "I want what I want—when and how I want it." "What I want is more important than the needs of others."</p>	<p><input type="checkbox"/> FAITHFULNESS: "I believe and trust in God even if I don't understand my situation." "I want to be diligent in all things." "I want to obey God even if it is difficult."</p> <p><input type="checkbox"/> FEAR OF GOD: "I want to obey God's Word even if others do not." "I love Him and want to worship Him with my life." "I want to trust in and put my hope in God."</p> <p><input type="checkbox"/> GOODNESS: "I seek to do good works." "I want to help human need." "I want to serve others."</p> <p><input type="checkbox"/> HUMILITY: "I acknowledge my sin before God and others." "I submit my will to God's Word and obey through His enabling strength." "I am unworthy to receive God's grace."</p> <p><input type="checkbox"/> JOY: "I will remember all God's goodness on my behalf." "I am content with God's sovereign gifts." "I will rejoice when others receive good."</p> <p><input type="checkbox"/> KINDNESS: "I want to care for others." "I do not want to be harsh, rough, or rude." "I want to be useful to benefit others."</p> <p><input type="checkbox"/> LOVE: "I want to love God by obeying His Word." "I will sacrifice for another's benefit." "I want to consider others' interests."</p> <p><input type="checkbox"/> MEEKNESS: "I will not dispute or resist God's plans for my life." "I will trust God's sovereignty in all things." "God always does good to me."</p> <p><input type="checkbox"/> PATIENCE: "I will show kindness to others." "I will not repay evil for evil." "I will forgive."</p> <p><input type="checkbox"/> PEACE: "I will fix my eyes upon Jesus and not circumstances." "I am at rest because of God's promises." "I trust His provision for me."</p> <p><input type="checkbox"/> SELF-CONTROL: "I will refrain from using my body to sin." "I will give thought before I act." "I will deny myself."</p> <p><input type="checkbox"/> THANKFULNESS: "I will give thanks in all things." "I am joyful and content." "I will not grumble or complain."</p>

A KARDIOLOGIST ACCEPTS

GOD'S GIFT OF SALVATION

Thus far in KARDIOLOGY 101 you have heard the earnest plea to walk in wisdom (the fear and the knowledge of God) by diligently guarding your heart. Since the heart is the well-spring from which all life flows, it is wise to watch over and protect it. In addition to recognizing the necessity to defend the territory of your heart, you have also learned what foe you are fighting against: SIN. Yes, sin is the enemy of every kardiologist.

Tragically, from the time that Adam and Eve disobeyed God in the Garden of Eden, our hearts have been overtaken by sin. They are overgrown and infiltrated with evil, poisoned by its deadly venom. The human heart is utterly depraved, darkened, and desperately wicked. As a result, the overflow of our hearts—our words, actions, body language, and countenance—is also corrupt.

Although mankind was created in the image and likeness of the Godhead to display His glory, all have fallen short, missing the mark of that glory. As you learned in MODULE 2, sin is an offense to the person of God. Sin's consequences are death, judgment, condemnation, everlasting punishment, and eternal banishment from God's presence. You also discovered, through your exercises in KARDIO LAB A, how our specific sin offends God's character and attributes. Indeed, every sin we commit is against God's person and is in opposition to Him.

God intends
for us to have
a new and
clean heart.

The consequences of sin have brought mass destruction and devastation to mankind. The damage is so severe that it is beyond our ability to fully comprehend. Not only is the damage beyond our ability to comprehend, it is also far outside our capacity to repair. There is absolutely

Key principle:
A Kardiologist
Accepts God's Gift of
Salvation

no way people can fix or change their own wicked heart and escape sin's penalty. In truth, mankind's problem is one that *only* God can solve. And He has.

Incredibly, God offers hope and help to overcome both sin and its consequences. His answer isn't a quick fix and it isn't a duct tape repair job. He doesn't just whitewash our black hearts. Instead, God has made a way for us to have a *new* and *clean* heart. It might sound unbelievable that we could have a new and clean heart, yet it is true. God's amazing solution grants *total* forgiveness of our sins, a *complete* release from sin's eternal consequences, and a *thorough* transformation of our hearts.

In this module, you will find out more about God's incredible answer for mankind's sin problem. Your lesson will combine the basic theological studies of salvation (soteriology) along with the study of Jesus Christ (Christology). You will see how these doctrines relate to what you have already discovered about sin (hamartiology) and mankind (the study of which is called anthropology).

The most important aspect of this module is emphasized by the key principle: A Kardiologist Accepts God's Gift of Salvation. As you will learn, God's gift of salvation is available to everyone, but only those who *accept* His gift will receive a new and clean heart.

For with the heart one believes to righteousness . . . Romans 10:10a

DAY 1: THE HEART OF MAN

DAY 1 is designed to tie together some loose ends from your studies about the heart. It will include some review from MODULE 1 and MODULE 2, along with other new information. I want to make sure we are on the same page about the spiritual state of man's heart before introducing God's plan of salvation. You may wish to highlight or underline central ideas as you read. You might even want to grab a few blank 3 x 5 cards from your SMS to record these key concepts for your continued review. (Remember to write the module number and key principle on your cards.) Either way, you should know that the truths included in today's lesson are foundational for your understanding of the spiritual heart.

In MODULE 1 you examined the Hebrew word for heart. If you don't recall the details, let me remind you. In the Old Testament, the Hebrew transliteration of the word "heart" is *lev* ("labe"), and it specifies the totality of man's inner or immaterial nature. It is almost a synonym for the mind. The heart is the seat of the will and place of deepest and inmost feelings.^a *Lev* refers to the *inner* person and not the blood-pumping organ inside our physical bodies. It includes thinking, beliefs, perceptions, desires, volition, intentions, feelings, emotions, and affections.^b

In the New Testament, the Greek transliteration of the word "heart" communicates the same meaning as *lev* from the Hebrew. The Greek word for "heart" is *kardia* ("kar-dee'-ah"), and it refers to thoughts, reasoning, understanding, will, and judgment.^c It is the "affective center of our being"^d and is the seat of desires, feelings, affections, and passions.^e (It is also the term from which this course is titled.)

As with *lev*, *kardia* does not denote or include the physical body. Scripture refers to the physical body as the *outer man* (II Corinthians 4:16). The heart is part of the *inner man*.¹

Based on these biblical definitions of the heart, we can summarize and say that the heart contains three components: **thoughts**, **desires**, and **emotions**. Now, thoughts, desires, and emotions are not one and the same, but are actually *distinct components* of the heart. Their distinctions are listed for you on the next page.

The heart contains three components:
thoughts,
desires, and
emotions.

¹ The inner man is also comprised of the mind, the soul, the spirit, and the conscience. Each of these "parts" of the inner man is distinct and interconnected. That is, the heart and the mind are not one and the same; neither are the soul and the spirit. Yet, all of these parts are completely fused to make up the inner man. With that said, it is very appropriate to use the word "heart" as a catch-all term to communicate the *entirety* of the inner person.

I will also mention that, even though KARDIOLOGY 101 does not specifically talk about guarding the mind, it is clear from Scripture that the mind, as part of the inner man, *must* be defended against sin. (See Romans 12:2; Ephesians 4:23; Philippians 4:7-8; and I Peter 1:13). I believe that it is consistent with biblical teaching to say that when we keep our hearts from sin (that is, our thoughts, desires, and emotions) we are, *at the same time*, guarding our minds from sin.

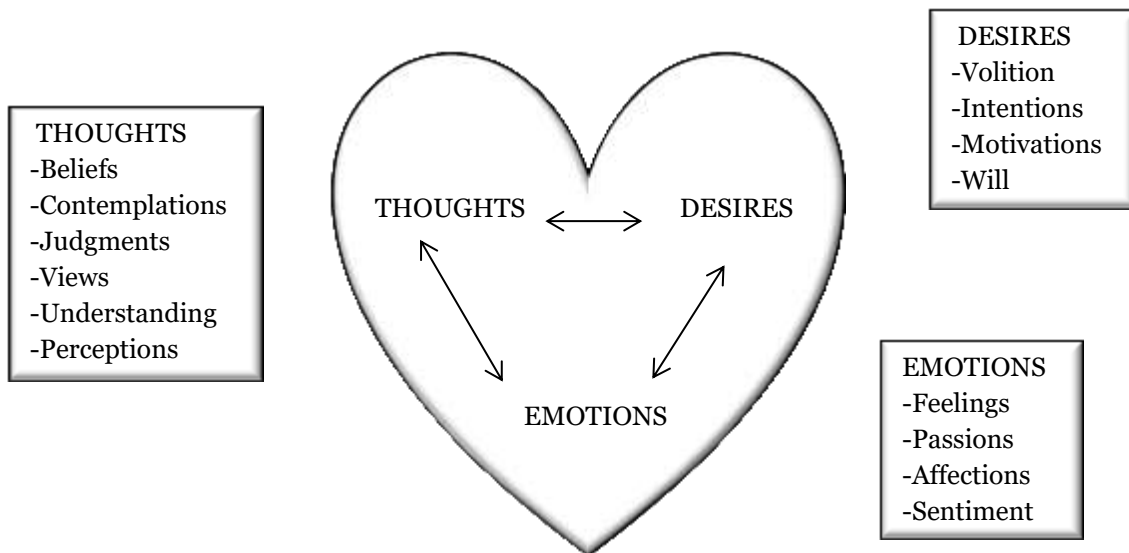
Thoughts are the intellectual reasoning part of the heart where we contemplate, perceive, and make judgments. Thoughts are also called beliefs, views, understanding, or perceptions.

Desires are the volitional component of the heart that ignite choice. Desires are also called intentions, motivations, or “the will.”

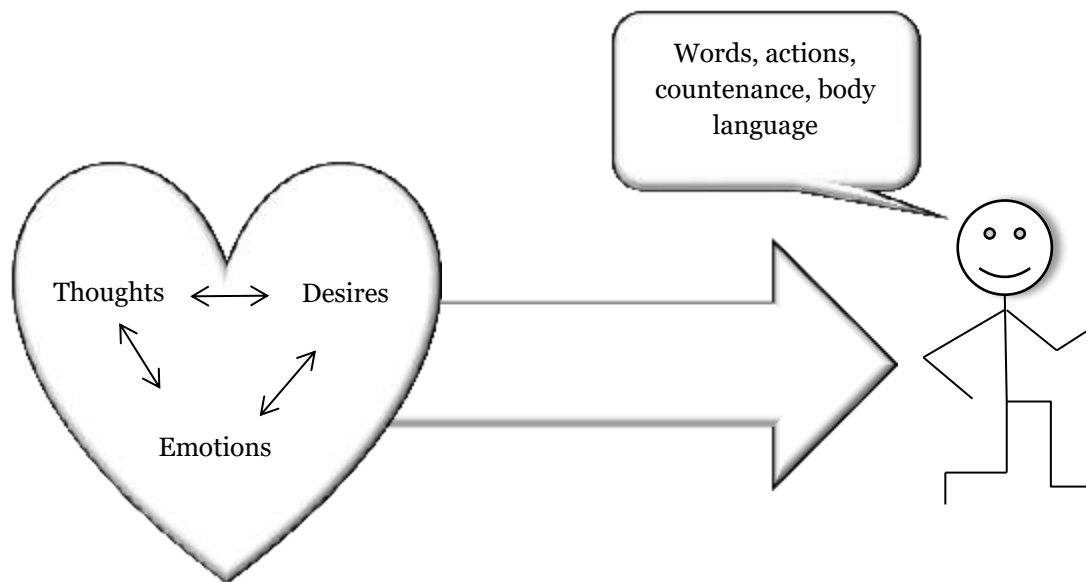
Emotions are that part of the heart where passion, feeling, and sentiment stir and inspire. Emotions are also called feelings or affections.

Each component of the heart is different, yet, interestingly enough, they act and respond *interdependently* with one another. What that means is that our thoughts instruct our desires and emotions. Our desires direct both our thoughts and emotions. And, our emotions enlighten our thoughts and desires.

The interaction among our thoughts, desires, and emotions takes place rapidly in our hearts throughout every moment of our lives. Because of their interconnectedness, it cannot be said that one component always acts first or is predominant over the others. It is not accurate to over-emphasize the thoughts to the neglect of the desires and emotions. Neither is it correct to say that volition is more important than emotions or thoughts. Each of these components is just as important as the others. The thoughts, desires, and emotions each *equally* comprise the human heart, and always work in tandem with one another. The illustration (below) shows both the interactions among thoughts, desires, and emotions as well as synonyms for each of these terms.



Now, returning to our discussion about the heart from MODULE 1, you learned that we live from the inner workings of our heart. Our thoughts, desires, and emotions lead to our words, actions, countenance, and body language. Everything we do, everything we say, every action, reaction, and facial expression comes from the heart. The diagram (below) illustrates this principle.



Proverbs 4:23 is not the only biblical text that teaches that we live from our hearts. In fact, Solomon made the same point a couple of other times in the book of Proverbs. He said, “As in water face reveals face, so a man’s heart reveals the man” (Proverbs 27:19), and “For as [a man] thinks in his heart, so is he” (Proverbs 23:7a).

Jesus also taught that we live from our hearts. On one such occasion, some religious leaders complained to Jesus that His disciples did not follow tradition by washing their hands before they ate. Jesus’ response was a rebuke from Hebrew Scripture about honoring God with the lips but not the heart, which was followed by the simple and profound statement: “Hear and understand: Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man” (Matthew 15:10b-11).² This statement both offended the religious leaders and confused Jesus’ disciples. When the disciples asked for further explanation, here was Jesus’ answer:

“Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? But those things which proceed out of the mouth *come from the heart*, and they defile a man. *For out of the heart proceed* evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashed hands does not defile a man” (Matthew 15:17-20, emphasis added).

² See also Matthew 12:33-35; Mark 7:1-23; and Luke 6:43-45.

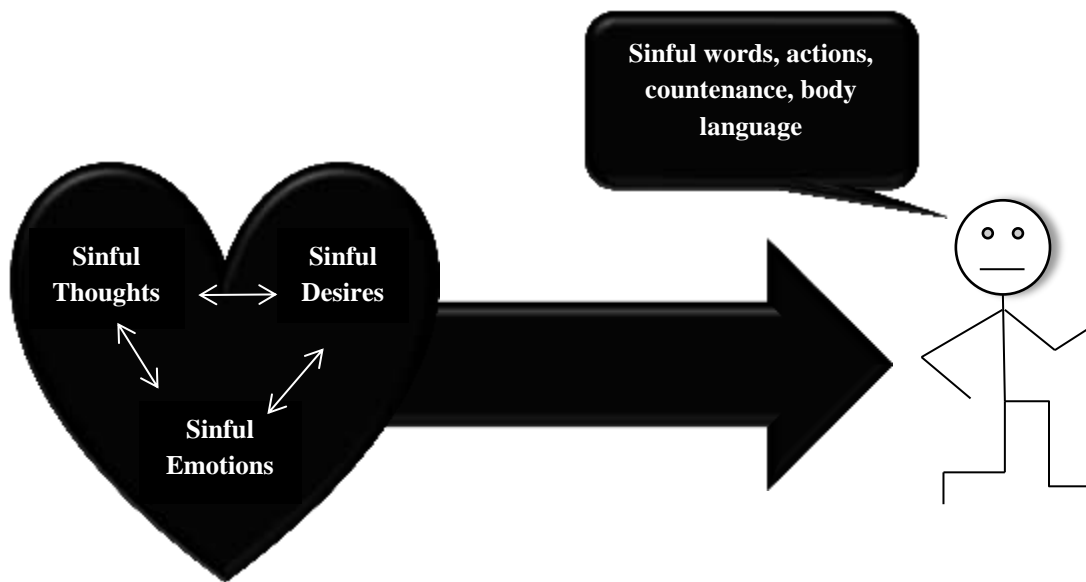
In Mark's record of this same incident Jesus actually emphasized *three times* that what comes from within a man is what defiles the man (Mark 7:15-23). Undoubtedly, Scripture teaches that we live from our hearts.

The Bible also teaches that the human heart is desperately wicked (Jeremiah 17:9) because of original sin.³ Every component of the heart is permeated with evil—the thoughts, the desires, and the emotions. You can see this from the sampling of verses below:

- . . . they . . . became futile in their *thoughts* and their foolish *hearts* were darkened (Romans 1:21, emphasis added).
- . . . [they] walk in the futility of their *mind*,⁴ having their *understanding* darkened, being alienated from the life of God . . . because of the hardening of their *heart*. . . being past *feeling* . . . (Ephesians 4:17-19, emphasis added).

There is no doubt that the entirety of man's heart is wretched and depraved. As a result, man's words, actions, countenance, and body language are also morally corrupt. This is shown in the illustration below.

Now, certainly, wicked man can do good things. Yet, these good things are defective. They are like rubbish to God (Isaiah 64:6) because these good things do not come from a righteous and pure heart. Nothing we can do, no matter how “good” it is, will change the fact that our hearts are corrupt and condemned.



³ See MODULE 2: A KARDIOLOGISTS UNDERSTANDS SIN'S DEVASTATION.

⁴ The word here that is translated “mind” (Strong’s 3563 *Noús* (“nooce”) is almost equivalent to heart. *Noús* refers to mental perception, the seat of emotions and affections, the mode of thinking and feeling, disposition, and moral inclination.

To this point we have considered the bad news of sin and its effects on mankind. Thankfully, there is *good news* in the midst of this bad news. In fact, you have already read about this good news in MODULE 2. Do you remember? It was in Genesis 3:15. You may have passed over this verse, not recognizing its significance. Many people do, as it can be difficult to understand.

Theologians mark Genesis 3:15 as a prophetic statement about God’s plan to save mankind from sin. In this verse, God says to the serpent:

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

What God means here is that Eve’s offspring (“her Seed”) would defeat the serpent’s offspring (“your seed”). The serpent’s “offspring” represents sin and death. Eve’s “offspring” is none other than God the Son, Jesus Christ. And so, although the serpent (Satan) would “bruise the heel” of Jesus through his contribution to Jesus’ suffering unto death, Jesus would ultimately defeat sin and death (the serpent’s seed) by His obedient life, brutal death, and miraculous resurrection.

Does it amaze you that even while God was doling out consequences for Adam and Eve’s sin, He still lovingly provided for all their needs? Not only did He care for their *immediate needs*,⁵ but He also announced His loving provision for the far-reaching *consequences* of their disobedience. I don’t know about you, but I think that’s pretty incredible!

You will find out more about God’s marvelous plan to save His image bearers from sin on DAY 2 and DAY 3, but for now, let’s wrap up today’s lesson. I am excited to direct your attention to the passage where God promised the new heart. You should know that the promise of the new heart in Ezekiel 36:26-27 (also found in Jeremiah 31:31-33) was initially made to the Jewish nation of Israel. However, this promise is reiterated in the New Testament (Hebrews 8:7-9:28) as part of what is called “The New Covenant.”⁶ The New Covenant was instituted through Jesus’ death, and it is accessible to Jew and Gentile alike. What this means is that a new heart is available to *anyone*!

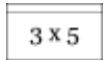
1. Read Ezekiel 36:26-27 and jot down some of the key points of this passage. Then, answer the questions on the next page.

⁵ God continued to provide for Adam and Eve’s *immediate* needs by making garments for them (3:21) and protecting them from eating fruit from the tree of life (3:22, 24).

⁶ See THE PERSON AND WORK OF JESUS CHRIST card #16.

a. What are the differences between the old heart and the new heart?

b. For what reasons do you think God promised the new heart?



2. Take a blank 3 x 5 card from your SMS. Write Ezekiel 36:26-27 on this card. Remember to write the module number and key principle at the top. When you are finished, place this card behind today's day of the week tab of your SMS for continued review.

3. Write out a prayer to the Lord based on what you have learned today.

4. □ Prayerfully meditate on today's cards from your SMS.

DAY 2: THE BIRTH OF JESUS CHRIST

It is time to read about God's plan to fulfill His promise of the new heart to save mankind from the consequences of sin. For your DAY 2 and DAY 3 studies, you are going to read from the New Testament about the birth and death of Jesus Christ. Then on DAY 4 you will immerse yourself in an Old Testament prophecy about Jesus that is both *horrible* and *wonderful*. There is no way you and I can completely comprehend all of God's sovereign design to rescue man. Neither can we fully grasp the significance of Jesus' life and death. His plan is absolutely astounding!

There will be a lot of reading, but *please don't* skim just to get through the lesson. Rather, take the time to *delight* in the unveiling of God's marvelous plan. We will discuss the implications of your studies on DAY 4.

1. Begin by writing out a prayer to the Lord, asking Him to cause your heart to rejoice and awe at His plan to save mankind from sin.

2. Read the following passages carefully and prayerfully. As a way for you to fully engage in these texts, take some time to jot a few notes as you read. I have left a little space on this page and the next for you to do this. When you are finished reading, there are a few questions to answer. If it is helpful, you can glance at these questions before you read the passages.

- Matthew 1:18-25
- Luke 1:26-38
- Luke 2:1-40

3. Answer the following questions based on today's readings.
 - a. For what reason was the Baby to be called Jesus? (Matthew 1:21)
 - b. What announcement did the angels make about the Baby? (Luke 2:11)
 - c. What had Simeon seen? (Luke 2:30)

4. From these passages, summarize why Jesus was born. How does this fit in with God's promise of the new heart?

5. Write a prayer to the Lord in reflection on today's reading.

6. □ Prayerfully meditate on today's cards from your SMS.

DAY 3: THE DEATH & RESURRECTION OF JESUS CHRIST

On DAY 2 you read about the birth of God the Son—Jesus Christ. Today you will read about His brutal death and miraculous resurrection. These events were planned by God long ago and are the culmination of His intent to save mankind from sin and fulfill the promise of the new heart.

There is a lot of text to cover. Once again, I encourage you to not skim read, but take the time to *enjoy* and *marvel* at the happenings in these passages. These events, indeed, are the very cornerstone and foundation of our work as cardiologists.

1. Begin, as you did on DAY 2, by writing out your prayer. Ask the Lord to cause your heart to rejoice and awe at His plan to save mankind.

2. Read the listed chapters carefully and prayerfully. If you are short on time, feel free to pare down your reading to just the verses listed in the parentheses. Again, I have left a little space on this page and the next to encourage your active reading through note taking. When you are finished, there are a few questions to answer. If it is helpful, you can glance at these questions before you read the passages.

- Matthew 26 (20-29, 36-63)
- Matthew 27 (1-2, 11-66)
- John 20 (1-10, 26-31)

3. Answer the following questions based on today's readings.
 - a. What verses tell about God's *preplanning* to save mankind through the birth, death, and resurrection of Jesus Christ?

b. Jesus said the cup represented what? (Matthew 26:27-28)

c. John wrote his book for what reason? (John 20:30-31)

4. Write out a prayer to God. Talk to Him about the birth, death, and resurrection of Jesus Christ and God's plan to give people a new heart by saving them from their sin.

5. □ Prayerfully meditate on today's cards from your SMS.

DAY 4: JESUS IS GOD'S SALVATION

Now that you have read about the birth, death, and resurrection of Jesus Christ, let's talk about the implications of these events. It is important to see how Jesus fulfilled the promise of the new heart (The New Covenant) as God's gift of salvation to mankind.

The angel said Joseph should call the Baby Jesus, which means *God is help—the LORD is salvation*. His very name told why He had been born: "He will save His people from their sins" (Matthew 1:21). The shepherds were told likewise: "For there is born to you this day . . . a *Savior* . . ." (Luke 2:11). And, when Simeon laid eyes upon the Baby, he praised God, exclaiming, "For my eyes have seen Your salvation" (Luke 2:30). The help promised by God in Genesis 3:15 had finally come!

A savior is someone who preserves and delivers others from ruin, bringing them into a state of prosperity and happiness.

The term savior is from the Greek word *sōtēr* ("so-tare"), which comes from a similar Greek word, meaning to deliver, make whole, and preserve from danger and destruction. A savior is someone who preserves and delivers others from ruin, bringing them into a state of prosperity and happiness.^f The theological term "soteriology," which is the study of salvation, is derived from these Greek words.

Jesus was born as *the* Savior of humankind. He is God's gift of salvation, and He came to rescue us from the damning consequences of sin and bring us into God's blessing of eternal life.⁷ Incredibly, God's plan to save mankind was for Jesus the Son to become a human—born as an infant—100% God and 100% man.

- But when the fullness of the time had come, God sent forth His Son, born of a woman . . . (Galatians 4:4).
- Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same . . . (Hebrews 2:14a).
- And being found in appearance as a man, He humbled Himself . . . (Philippians 2:8a).
- Therefore, in all things He had to be made like His brethren . . . (Hebrews 2:17a).

Jesus grew from a nursing Baby into a Man. In His humanness, Jesus did not sin. He never, ever disobeyed, disbelieved, or doubted God the Father. Instead, He trusted in God. He delighted in God. And He reflected and glorified God by displaying His character and attributes.

- And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him (Luke 2:40).
- And Jesus increased in wisdom and stature, and in favor with God and men (Luke 2:52).

⁷ These next pages summarize Jesus' work on man's behalf. For a more complete description of His personhood and ministry, please refer to THE PERSON AND WORK OF JESUS CHRIST cards.

- [He] was in all points tempted as we are, yet without sin (Hebrews 4:15b).
- Who committed no sin, nor was guile found in His mouth (I Peter 2:22).

Although Jesus did not sin, God's design necessitated that He be put to death. (As you recall, God said that Jesus' "heel" would be bruised, Genesis 3:15.) The night before His death Jesus proclaimed that His blood was the fulfillment of The New Covenant, which is the promise of the new heart through salvation (Ezekiel 36:26-27). He said His blood would be "shed for many for the remission [forgiveness] of sins" (Matthew 26:28). The next day, He was put on a cross where He was punished by God for *all* the sins of mankind.

- . . . who Himself bore our sins in His own body on the tree . . . (I Peter 2:24a).
- For He made Him who knew no sin to be sin for us . . . (II Corinthians 5:21a).
- . . . and without shedding of blood there is no remission [of sins] (Hebrews 9:22b).

Three days after dying on the cross, Jesus came back to life. His death and resurrection fulfilled God's foreordained plan of salvation. As the offspring of woman ("her Seed"), Jesus defeated the serpent's offspring (sin and death) by His sinless life, excruciating suffering, and glorious resurrection.

- . . . that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage (Hebrews 2:14b-15).
- . . . Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures (I Corinthians 15:3b-4).
- . . . Christ was raised from the dead by the glory of the Father. . . (Romans 6:4b).

The "last Adam,"
God Himself, fully
paid the penalty of
the first Adam's
iniquity.

Just as Adam's sin brought death to all mankind, Jesus' death and resurrection brought salvation to mankind. The "last Adam," God Himself, fully paid the penalty of the first Adam's iniquity.

- But now Christ is risen from the dead, and has become the firstfruits of those who have [died]. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive (I Corinthians 15:20-22).
- And so it is written, "The first man Adam became a living being." The last Adam [Jesus] became a life-giving spirit. The first man was of the earth, made of dust; the second Man is the Lord from heaven (I Corinthians 15:45, 47).

God's plan of salvation is astounding! It is incredible and dumbfounding! And it is not enough to just know *about* God's plan to save mankind from sin and death. You see, each person, individually, must *accept* God's gift of salvation. Each person must *believe* that God's plan is the *only* way to be saved from sin.

- . . . these are written that you may believe that Jesus is the Christ, the Son of God, and that *believing* you may have life in His name (John 20:31, emphasis added).
- For God so loved the world that He gave His only begotten Son, that whoever *believes* in Him should not perish but have everlasting life (John 3:16, emphasis added).
- that if you confess with your mouth the Lord Jesus and *believe* in your heart that God has raised Him from the dead, you will be saved. For with the heart one *believes* to righteousness, and with the mouth confession is made to salvation. For whoever “calls upon the name of the LORD shall be saved” (Romans 10:9-10, 13, emphasis added).

If you want to be a kardiologist who glorifies God, then you must repent⁸ of your sinfulness and accept God’s forgiveness through Jesus Christ. Only then will you be saved from your sin and receive a new and clean heart.

3 x 5 1. Take a blank 3 x 5 card from your SMS. Write Romans 10:9-10, 13 (above) on this card to meditate on the fact that God’s gift salvation is accepted by believing in Jesus Christ in our hearts. Remember to include the module number and the key principle. Then place this card behind today’s day of the week tab of your SMS.

I vividly remember when I accepted God’s gift of salvation. As I already mentioned, I was not raised in a home where I was taught the fear and knowledge of God. Yet, I was acutely aware of my sinfulness and I didn’t know how to rid myself of the guilt and shame. In high school, I began attending church with some friends and heard teaching from the Bible. It was then that I recognized my life was not acceptable before God, but I was unsure how to talk with Him and make things right.

Around this time, I attended a Bible camp where a teacher conveyed God’s plan of salvation. The teacher invited the campers to accept God’s free gift of forgiveness through Jesus Christ. When he was finished speaking, I stayed inside the chapel and Ray Gossack (who is now my husband) explained more fully how I could accept Christ’s forgiveness of my sin. Ray assisted me as I spoke a simple prayer to God, confessing my sin and asking forgiveness through Jesus’ shed blood on the cross.

Even though I really didn’t know all of the spiritual ramifications of my decision to accept God’s gift of salvation, I knew I was forgiven of my sin. And I knew a significant change had taken place in my heart.

That night was a stark contrast to other nights when I was overcome by guilt and shame. Instead, I was overwhelmed by God’s joy and peace. Even though I really didn’t know all of the spiritual ramifications of my decision to accept God’s gift of salvation, I knew I was forgiven of my sin. And I knew a significant change had taken place in my heart.

⁸ The word “repent” means to change one’s mind about sin. It involves a loathing of sin by turning from it and humbly turning oneself to God.

I now understand that this was the time when I received a *new* and *clean* heart. I was freed from the power of sin and its penalty of death, judgment, and condemnation. My sins were forgiven—all of them! And eternal life was now my undeserved reward. Thanks be to God!

Eternal life was now
my undeserved
reward.
Thanks be to God!

Now, as you ponder God's free gift of salvation, there is a simple assignment for you today. You are going to spend some time *reading* and *meditating* in the Old Testament book of Isaiah. The selected passage, which I have included below, describes Christ's suffering for our sins—yours and mine. Bible scholars call this section of Scripture a Messianic prophecy since it foretells events about Jesus that occur hundreds of years after it was written. It is both a *terrible* and *beautiful* portion of Hebrew Scripture.

As you read and meditate upon this text, you will want to implement what you learned about biblical meditation from the PREREQUISITE INSTRUCTION, just as you regularly do when using your SMS. Spend as much time reading and meditating as you are able. Try to read slowly. Don't rush, but savor each word. Think about the individual phrases to let these truths impact your heart. You are welcome to underline, circle, or highlight words and phrases as you meditate, if that is helpful.

Don't be concerned if you don't understand everything about this text. Just enjoy what you do understand. As you ruminate and reflect, keep in mind sin's devastation to mankind because this is where those consequences were meted out—upon Him who is perfect and righteous.

2. Read and meditate on Isaiah 52:13 through 53:12.

52:13 Behold, My Servant shall deal prudently [prosper], He shall be exalted and extolled [be lifted up] and be very high.

14 Just as many were astonished at you, so His visage [appearance] was marred more than any man, and His form more than the sons of man;

15 So shall He sprinkle [startle] many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.

53:1 Who has believed our report? And to whom has the arm of the LORD been revealed?

2 For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty [appearance] that we should desire Him.

3 He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

4 Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God and afflicted.

5 But He was wounded for our transgressions, He was bruised [crushed] for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

6 All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.

8 He was taken from prison [confinement] and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.

9 And they [He] made His grave with the wicked—but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.

10 Yet it pleased the LORD to bruise [crush] Him; He has put Him to grief. When you make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

11 He shall see the travail [distress] of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great, and He shall divide the spoil [plunder] with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

3 x 5

3. What verses from Isaiah 52:13-53:12 capture your attention the most? Take a few moments to write these verses on a 3 x 5 card from your SMS. That way you can continue to meditate on these precious truths. Remember to write the module number and key principle at the top of your card. When you are finished, place this card behind today's day of the week tab.

4. Write out a prayer to the Lord in reflection on what you have read and meditated upon today.

5. □ Prayerfully meditate on today's cards from your SMS.

DAY 5: THE LAST ADAM

To finish this module we must revisit Romans 5. Remember, you briefly examined some verses from this chapter in MODULE 2. Today's task is to dissect Romans 5:6-21, which I have divided into two sections of study. You will find this passage on pages 107-108. I have included extra line spacing and wide margins to give you plenty of room to mark up this text.

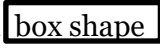
Analyzing and marking Scripture is an extremely beneficial method of study. It helps you to be more focused and intentional as you pull out key words and basic themes, as well as compare and contrast important points. Overall, this method of learning enables you to gain a greater understanding of any biblical text.

You might not understand everything about today's rich and complex passage, but I think you will make some important connections between hamartiology (the study of sin), anthropology (the study of mankind), soteriology (the study of salvation), and Christology (the study of Jesus Christ). There are some real treasures in this passage and I am excited for you to extract them. When you finish inspecting this text, we will talk about how it connects to the new heart.

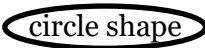
To complete this passage analysis, you will need two different-colored pens. Once you have these ready, follow the directions below.

1. Read the *full* text of Romans 5:6-21 on pages 107-108.
2. Now, reread *only* Romans 5:6-11 while marking this section of text as directed:

- a. Pen color 1:

Draw a  around words and phrases that describe people BEFORE they are saved from their sin.

- b. Pen color 2:

Draw a  around words and phrases that describe people AFTER they are saved from their sin.

Use the margin to write down words and phrases from Romans 5:6-11 that describe people BEFORE and AFTER they are saved from their sin. As you can see, I have started these (and subsequent) lists for you, as an example.

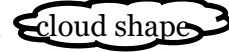
3. Reread *only* Romans 5:12-21 while marking this section of text as directed:

- a. Pen color 1:

Underline words and phrases that describe Adam and the results of his disobedience. Then list these in "The first Adam" column of the chart on the bottom of page 108.

- b. Pen color 2:

Underline words and phrases that describe Jesus Christ and the results of His obedience. Then list these in "The last Adam" column of the chart on the bottom of page 108.

Draw a  around words and phrases about the "gift" and "grace." Then, use the margin to list the words and phrases that describe the "gift" and "grace."

Romans 5:6-21

BEFORE people
are saved

6 For when we were still without strength, in due time Christ died for the
ungodly. 7 For scarcely for a righteous man will one die; yet perhaps for a good
man someone would even dare to die. 8 But God demonstrates His own love
toward us, in that while we were still sinners, Christ died for us. 9 Much more
then, having now been justified by His blood, we shall be saved from wrath
through Him. 10 For if when we were enemies we were reconciled to God through
the death of His Son, much more, having been reconciled we shall be saved by
His life. 11 And not only that, but we also rejoice in God through our Lord Jesus
Christ, through whom we have now received the reconciliation.

vs. 6 without strength

AFTER people
are saved

*vs. 9 justified by His
blood*

12 Therefore, just as through one man sin entered the world, and death through
sin, and thus death spread to all men, because all sinned—13 (for until the law sin
was in the world, but sin is not imputed when there is no law. 14 Nevertheless
death reigned from Adam to Moses, even over those who had not sinned
according to the likeness of the transgression of Adam, who is a type of Him who
was to come. 15 But the free gift is not like the offense. For if by the one man's
trespass many died, much more the grace of God and the gift by the grace of the
one Man, Jesus Christ, abounded to many. 16 And the gift is not like that which
came through the one who sinned. For the judgment which came from one
offense resulted in condemnation, but the free gift which came from many
trespasses resulted in justification.



vs. 15 gift is free

vs. 15 gift is not
like the offense

17 for if by the one man’s trespass death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) 18 Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. 19 for as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. 20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, 21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

The first Adam	The last Adam (Jesus Christ)
vs. 12 through Adam sin and death entered the world, spreading to all men	vs. 15 through Jesus the gift of God’s grace abounded to many

4. Briefly review your analysis of Romans 5:6-21. In three or four sentences, summarize what you learned.

In this module you have studied intricate and complex passages that explain God's plan to save mankind. From Genesis 3:15 to the promise of the new heart in Ezekiel, you observed God's desire to restore His image bearers. His plan unfolds in the Gospel narratives where you read of Jesus' birth, death, and resurrection. Through your meditations in Isaiah you reflected upon details of Christ's suffering, that He was wounded for our transgressions and crushed for our iniquities. Then, in Romans 5, you came full circle to discover the connections and contrast between the sin of the first man, Adam, and the righteousness of the "last Adam," Jesus Christ.

In Romans 5:14, the apostle Paul calls Adam a "type" of Christ. Paul connects the fact that Adam's sin affected all of mankind with the fact that Jesus' obedience also affected all of mankind. Just as Adam's *one disobedient act* has far-reaching implications, Jesus' *single act of obedience* also has wide-scale repercussions. But in contrast to Adam, who spread death, Jesus brought eternal life. Adam dispersed everlasting judgment and condemnation, but Jesus secured our justification, saving us from God's wrath against sin. In Adam, man is "without strength" and "ungodly." We are described as "sinners" and "enemies" of God. Yet, through Jesus' blood, man is "reconciled," declared "righteous," and a recipient of the "free gift" and "grace" of salvation.

Justification means that we are declared righteous before God, released from the penalty and consequences of our sin.

To **reconcile** means to bring a change in relationship from one of hostility and enmity to one of peace.

That Jesus secured our **justification** means that we are declared righteous before God, released from the penalty and consequences of our sin (death, judgment, and condemnation). The fact that we are **reconciled** to God means that there has

Grace is an undeserved benefit where favor is shown when it has not been earned.

been a change in our relationship with Him—from one of hostility to one of peace.⁹ Justification and reconciliation are *freely* available to those who accept God's gift of salvation. A right standing before God cannot be earned through man himself; it comes only through **grace**—an undeserved benefit of God's favor.¹⁰

⁹ See THE PERSON AND WORK OF JESUS CHRIST card #18.

¹⁰ See THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #14.

Honestly, it is difficult to summarize and articulate God’s magnificent plan to rescue humankind. Truly, His ways are fathomless—beyond our understanding! It is even more difficult to understand the reason that He has freed us from sin’s penalties. Why would God choose to release us from the consequences of sin? The answer is love. *God loves us!*¹¹ Love is the very essence of His being and it is His nature to desire the highest good for His creation. God’s love was demonstrated by providing for our greatest need: salvation from sin.

- But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:8).
- In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him (I John 4:9).
- . . . Christ also has loved us and given Himself for us, an offering and a sacrifice to God (Ephesians 5:2).
- For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).

God promised to send a Savior (Genesis 3:15). He also promised to remove our hardened, stony hearts and replace them with *new* and *clean* hearts (Ezekiel 36:26-27). He kept these promises by sending Jesus to shed His blood as payment for our sins. In MODULE 4: A KARDIOLOGIST IS GIVEN A NEW HEART, you will learn more specifics about the new heart, but as you finish this module, you should know that the new heart is not automatically given to everyone. It is *only* available to those who accept God’s gift of salvation.

The new heart is not automatically given to everyone. It is *only* available to those who accept God’s gift of salvation.

Perhaps you noticed the phrase in Romans 10:10, “for with the heart one believes to righteousness and with the mouth confession is made to salvation.” Unless you *believe* (have faith in) God’s plan of salvation, *repent* of your sin, and *accept* Christ’s payment for your sin, then you will *not* receive a new heart. Your heart will remain in the condition in which you were born—“deceitful above all things and desperately wicked” (Jeremiah 17:9)—and your rightful reward is to spend eternity separated from God.

The only true starting place for a kardiologist is to receive a new heart by accepting God’s gift of salvation through Jesus Christ.

Do you remember the key principle for this module—A Kardiologist Accepts God’s Gift of Salvation? The only true starting place for a kardiologist is to receive a new heart by accepting God’s gift of salvation through Jesus Christ. If you have not yet accepted His free gift, there is no better time to do so than the present. I encourage you to talk to God right now. You might pray a simple prayer like the one on the next page.

¹¹ See THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #12.

Dear God,

I admit to You that I am a sinner. I have missed the mark of Your perfect character. I recognize that I was created in Your image and likeness in order to give You glory, but I have fallen short of that glory. Because I am a sinner, I deserve death, judgment, condemnation, eternal punishment, and separation from You. I ask Your forgiveness for my sin. I believe in my heart that Jesus' blood has paid for the consequences of all my sin. Thank You for loving me and granting me the free gift of salvation that I do not deserve.

Amen.

5. What is your response to learning about God's gift of salvation? Explain your answer as a prayer to the Lord.

6. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

1. Read the following story from a fellow cardiologist.

One year out of high school, my life had no meaning. I was just going day by day, waking up, going to work, playing video games, and being enslaved to pornography. Sure, I had grown up in a Christian home and I knew all the answers, but knowledge without understanding and action is like sitting on a can of gasoline, shoving a key in it, and trying to drive it. It won't take you anywhere.

*I remember hanging out in my bedroom one night when I found the *SCRIPTURE MEDITATION SYSTEM* that I had used in Mr. Gossack's Bible class. It was around this time that the Holy Spirit was working in my heart, revealing my sin, and showing me who Jesus is. Looking inside the SMS, I found *THE CHARACTER AND ATTRIBUTES OF THE GODHEAD* cards. These cards have meditations for every day of the week and month, with the attributes of God in great detail along with supporting verses. My eyes brightened when I saw, in front of me again, all the attributes that I had learned in school.*

I got to spend some time in those cards for several weeks. Memories of studies I had done flooded my mind as I relearned of God's awesome, powerful, loving, omnipotent, and good nature. His graciousness really caught my eye. It was extremely encouraging to read of God's love for me, even while the world screams, "God doesn't love us!" It was a blessing to see that God's eternal patience and forgiving nature could free me from the shame of my sin. He saved me and loves me. And all this is surrounded by His gentleness and kindness that is not like the world's harsh nature.

Through these cards, I got to catch a small glimpse of our Everlasting Father in such a simple way. I was hungry to know this God who pulled me from my own grave. (If someone saves your life, you want to know who that person is and why they saved you!) I couldn't have found the SMS at a better time! Praise Jesus!

-Jim, age 22

2. □ Prayerfully meditate on today's cards from your SMS.

DAY 7: MODULE 3 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 3: A KARDIOLOGIST ACCEPTS GOD'S GIFT OF SALVATION. Write your thoughts and prayers below.

2. ☐ Prayerfully meditate on today's cards from your SMS.

^a Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^b Blue Letter Bible. "Dictionary and Word Search for *leb* (Strong's 3820)". Blue Letter Bible. 1996-2013. 1 Jul 2013. <<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3820&t=KJV> >

^c Zodhiates, Spiros (1991). *The Complete Word New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^d <<http://biblesuite.com/greek/2588.htm>> 1 Jul 2013.

^e Ibid.

^f Blue Letter Bible. "Dictionary and Word Search for *kardia* (Strong's 2588)". Blue Letter Bible. 1996-2013. 1 Jul 2013. <<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G2588&t=KJV> >

^g Zodhiates, Spiros (1991). *The Complete Word New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

A KARDIOLOGIST IS GIVEN

A NEW HEART

To this point, your coursework has unpacked biblical teaching on wisdom, man's sin, and salvation through Jesus Christ. This instruction is building a solid doctrinal infrastructure for you to become a kardiologist—someone who glorifies God by diligently guarding his or her heart. Let's briefly recount what you have discovered so far.

"It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate."

~A. W. Tozer

Proverbs 4:23 commands us to watch over our hearts because from our hearts flow the issues of life. Heart-keeping is a wise practice that begins with the fear and knowledge of God since trusting in His character and attributes directly influences our ability to guard our hearts from sin. Theologian A. W. Tozer argued this when he said, "It is impossible to keep our moral practices sound and our inward attitudes right while our idea of

God is erroneous or inadequate."^a Indeed, we kardiologists must have a proper understanding of the person of God in order to effectively guard our hearts against sin.

Your previous studies have revealed that people were created in the image and likeness of the Godhead for the purpose of glorifying Him. However, the hearts of all mankind became infested and entrapped with wickedness as a result of Adam's original sin in the Garden of Eden. Because of sin, man's image-bearing capacity is tarnished and defective. Humans no longer reflect God's glory by accurately portraying His character and attributes. Instead, we now bear the image of the "man of dust," Adam—a wretched sinner (I Corinthians 15:49).

Man's sin incites God's wrath, judgment, and condemnation. Therefore, people are not at peace with Him. In fact, we are God's enemies. Although we have disobeyed Him and disgraced His glory, God still loves us. His solution to man's sin problem provides forgiveness through His Son, Jesus Christ. And, incredibly, for those who accept His free gift of salvation, He gives them a new and clean heart as was promised in The New Covenant.

Key principle:
A Kardiologist is
Given a New
Heart

This module is a study of the new heart. You won't be surprised to discover that the new heart is *not* the same as the old one; it has been completely changed. The

Someone who has a new heart lives *differently* than someone who is foul and rancid inside.

implications for having a pure and clean heart are obvious. What I mean is that since we live from our hearts, someone who has a new heart lives *differently* than someone who is foul and rancid inside.

The key principle for this segment of instruction is: A Kardiologist is Given a New Heart. We will only begin to unpack the effects of the new heart in this module. Our discussion will also spill over into MODULE 5.

I will give you a new heart and put a new spirit within you ... Ezekiel 36:26a

DAY 1: THE NEW HEART—GOD’S GLORY

To begin, I want you to see the primary reason that God promised the new heart. You have already read about this promise from Ezekiel 36:26-27, but let’s look at this passage again, and this time, we will include a few more verses. As you look at this section of Scripture, keep in mind that the promise of the new heart was initially made to the nation of Israel, but was reiterated and instituted as The New Covenant for us (see Matthew 26:27-28 and Hebrews 8:7-9:28). With that said, remember that the “you” in these verses does mean Israel.

1. Read Ezekiel 36:23-27. What is the primary reason that God said He would grant the new heart? (vs. 23)

God said He would grant the new heart to sanctify His great name so the nations would “know that [He is] the LORD” (vs. 23). To “sanctify,” in this passage, means to show oneself as holy.^b You see, God’s name had been profaned—defiled and disrespected—both in Israel and among the Gentile (non-Jewish) nations because they did not fear Him and glorify Him as God. Their sin was a constant offense to God’s righteous character. So, He told Israel of His plan to reclaim the honor that was rightfully due Him.

His idea wasn’t to destroy the human race. His brilliant plan was *the impossible*, something that only God could do. He would give people a *new heart*. And that new heart would set off the beauty of His person in grand display to all peoples.

And that new heart would set off the beauty of His person in grand display to all peoples.

The new heart displays God’s glory in two ways. First, God’s plan of salvation glorifies His character and attributes. His mercy, grace, and love are revealed in this plan, along with His justice, power, and wisdom (and many other attributes). But His glory is shown in another way as well. Let’s read about it.

2. Read Ezekiel 36:27 again. What does God say the Spirit will do?

God said He would put His Spirit inside people, causing them to “walk in [His] statutes” and “keep [His] judgments.” Ever since Adam ate the forbidden fruit, mankind has had an obedience problem. We all have chosen to disobey God’s Word. We have rejected and disregarded His righteous instructions and His just commands, choosing the path of sin instead. Our sin has kept us from glorifying God as image-bearers. But all that would change because of the new heart.

Ever since Adam ate the forbidden fruit, mankind has had an obedience problem.

Through the grandest act of obedience by God the Son, Christ has secured *our obedience* unto faith in His salvation (Romans 1:5, 16:26). Those with a new heart are indwelt by God’s own Spirit and have His *divine power to obey Him*. The old heart could not do this. We could not obey God’s righteous standards because wickedness permeated and overflowed from our sinful hearts.

Those with a new heart are indwelt by God’s own Spirit and have His *divine power to obey Him*.

But the new heart—washed, cleaned, and *empowered* by God—has the supernatural capability to produce the righteous fruit of the Holy Spirit (such as love, patience, kindness, etc.). This fruit displays the character and attributes of God Himself, and that gives Him glory! Jesus said, “By this My Father is glorified, that you bear much fruit” (John 15:8). Further, the Apostle Paul said that through the indwelling Holy Spirit we now have the ability to *glorify God* in our bodies (I Corinthians 6:19-20).

How incredible that the image-bearing capacity, which was once marred and tainted by sin, has been *restored* by God! People can now walk in *true heart obedience* to God and, once again, reflect the likeness of the Creator. How amazing!

Now, as we learn more about the new heart, we need to have a solid understanding of some theological terms: justification, sanctification, and glorification. Don’t let these big words or the slightly technical definitions scare you. By the time we are finished studying these doctrines, you will have a good grasp of what they mean.

You have already heard the word justification when you studied Romans 5 in MODULE 3. **Justification** is being legally released from the penalty and consequences of sin (death, judgment, and condemnation) and being declared righteous (holy and blameless) before God. Justification happens when someone accepts God’s gift of salvation and receives a new and clean heart.¹

Justification is being legally released from the penalty and consequences of sin and being declared righteous before God.

Justification is a one-time work of God in our lives and it *cannot* be produced by anything we do, no matter how good it might be (Romans 4:4-5). Our role in justification is simply to accept His free gift by faith (Romans 5:1; Hebrews 11:6). *Faith* is the belief and confidence in the person and ways of God, and it, too, is a gift from God (Romans 12:3; Ephesians 2:8).

Another term you must know in order to understand the new heart is sanctification. **Sanctification**, unlike justification, is not a one-time act; rather, it is the daily process of being

¹ I will be using the terms “justification” and “salvation” interchangeably throughout this module.

set apart *from* sin *to* God and being conformed (changed) into His image (see Romans 8:29; I Corinthians 15:49; II Corinthians 3:18). This process of growth in our relationship with God begins at the moment of justification and continues until death.² Just as salvation is by faith, sanctification also happens by faith (Romans 1:17; Galatians 2:20).

You should know that we have a *vital* role in the progression of our sanctification. Our efforts, *coupled with God's work in us*, produce a true heart obedience to turn away *from* sin and *toward* righteousness (Philippians 2:12-13). As cardiologists, we must *diligently* carry out this role of guarding our hearts from sin (Proverbs 4:23).

Sanctification is the daily process of being set apart *from* sin *to* God and being conformed to His image.

Then there is **glorification**. Glorification is that final and future state of being when the new heart is united with a new body to dwell in the presence of God *forever* (II Corinthians 5:1-8). Simply speaking, glorification occurs when our physical bodies die.³ In our glorified state, we are *completely conformed* to the image and likeness of God and are no longer in the presence of sin (I Corinthians 15:49; Philippians 3:20-21; II Thessalonians 2:14; I John 3:2). Just thinking about this utterly amazes me!

Glorification is that final and future state of being when the new heart is united with a new body to dwell in the presence of God forever.

Even though glorification is an event in the future, it is as good as done. What I mean is that our eternal life with Christ is so certain that Scripture talks about it as if it had *already happened*. For example, in Romans 8:30 the past tense is used when speaking about our glorification. The verse says: “. . . whom He justified these He also *glorified*.” Those who are saved are *guaranteed* to “obtain the glory of our Lord Jesus Christ” (II Thessalonians 2:13-14). Praise be to God!

Now, to help you clarify these theological terms, I have drawn a simple timeline (on the next page) that illustrates a person's life from birth until death. To the far left on this line you will notice the black heart, which is the birth condition of every person—desperately wicked and sinful. Moving to the right, you can see that at a certain time this person accepted the gift of God's salvation by faith. This is the one-time act of justification when the new heart is received. The power-burst sign inside the new heart symbolizes the indwelling Holy Spirit.

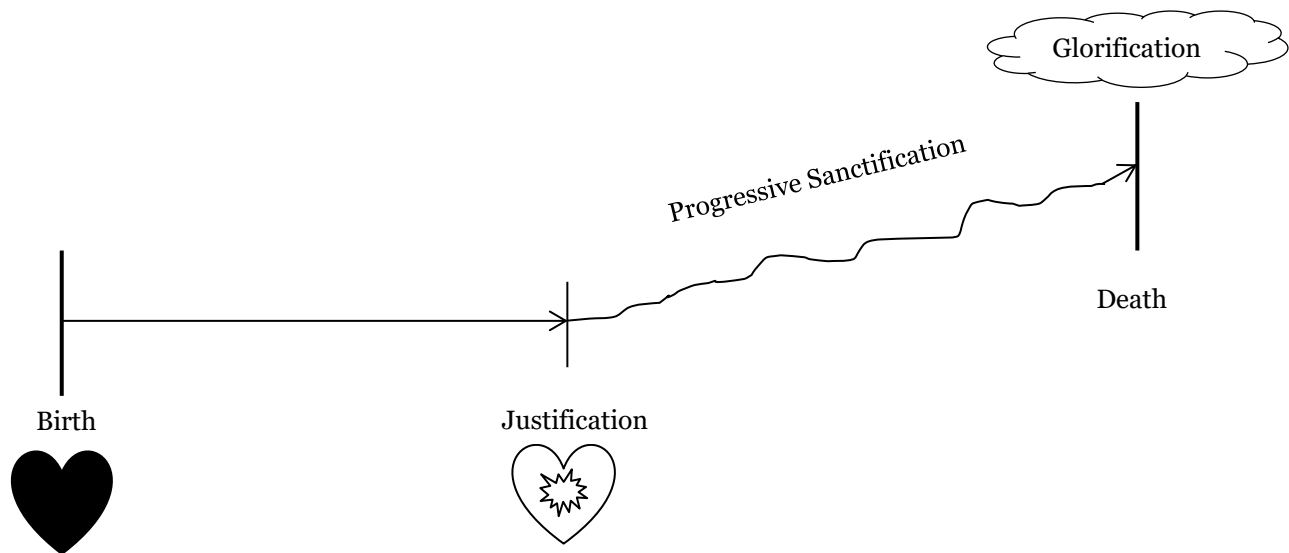
Further on the line you will note the diagonal and wavy mark of progressive sanctification. This demonstrates that sanctification is a process of increased growth in righteousness. There is an

² The words “sanctify” and “sanctification” are used several different ways in the Bible. One usage of the word is actually an *equivalent* of the word justification. When used this way, to be sanctified means to be set apart from sin to God *through salvation* in Jesus Christ (e.g. Acts 26:18; I Corinthians 6:11; Hebrews 10:10, 13:12). Some people call this “positional sanctification.” For clarity's sake, I will only use the term “sanctification” to mean the process of being set apart from sin and conformed (or changed) into the image of God.

³ But technically speaking, our physical death is only “phase one” of glorification. Our ultimate glorification (phase two, if you will) happens at the trumpet call of Jesus (see I Corinthians 15:51-52 and I Thessalonians 4:16-17). You will learn more about glorification in MODULE 7: A KARDIOLOGIST EAGERLY AWAITS GLORIFICATION.

ebb and flow of growth and maturity that continues throughout a person's life from the time of justification. Then, finally, sanctification is abruptly ended by death.⁴ This begins the eternal, glorified state in the presence of God *forever*.

You are going to learn more about justification, sanctification, and glorification in this module and also in subsequent modules. These incredible doctrines are separate areas of study, yet they overlap and weave together because they are interconnected. You will see what I mean when you study Romans chapter 6 on DAY 2 and DAY 3.



3. To help you remember the three theological terms we have just discussed, write out one or two sentences to define each of them. Of course, you can look back on the notes you have just read, but try to put the definitions in your own words if you can.

a. Justification is-

b. Sanctification is-

⁴ For some people, sanctification will be abruptly (and wonderfully) ended by the trumpet call of Christ.

c. Glorification is-

4. Look again at the timeline on (page 119). Use the space below to draw a timeline of *your own life*.⁵ Plot your date of birth and when you received a new heart.⁶ Try to include a few highlights leading up to the time of your salvation. Then, plot the progressive sanctification that has transpired since you were saved. Feel free to note a few important happenings during your process of sanctification. Obviously, you don't know when you will be glorified, so you can't plot that date.

⁵ You will refer to this timeline again in KARDIO LAB B, where you will have an opportunity to write out your story of salvation.

⁶ It is possible that you don't know the exact date when you were justified. If that's the case, do your best to plot an approximate time frame for when you accepted God's gift of salvation. Additionally, if you have not yet received a new heart, you can accept God's free gift of salvation right now. If you are unsure about this decision, please review your MODULE 3 studies.

5. Finish up this lesson by writing out a prayer to the Lord. Talk to Him about what you have learned today.

6. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 2 & DAY 3: ROMANS 6

For both DAY 2 and DAY 3 you are going to examine Romans 6. Because this is such a rich and complex portion of Scripture, I want to make sure that you have two days to analyze it carefully. Feel free to split your time between DAY 2 and DAY 3 however you like. I have included SMS reminders and space to write your prayers for both days on page 127.

In Romans 6, the apostle Paul interweaves the doctrines of justification, sanctification, and glorification. These doctrines are distinct, but they are also intimately connected as you will discover. Although you won't understand everything there is to know about this wonderful passage, your focused study time will help you to better understand these important doctrines.

You will mark up this chapter in a similar manner as you did Romans 5 in MODULE 3. I have included the full passage on pages 123-124, with wider line spacing and margins if you would like to make extra notations. To begin, you will need three different-colored pens (or even better, highlighters). When you have these ready, follow the directions below.

1. Read Romans 6:1-23 on pages 123-124.
2. Reread Romans 6:1-23, while marking the text as directed.

a. Pen color 1:

Underline or highlight references to *justification*. That is, mark words or phrases that refer to who we are because of salvation. For example, in verse 2, the phrase “who died to sin” should be marked with this color.

b. Pen color 2:

Underline or highlight references to *sanctification*. That is, mark words or phrases that refer to how we should live because we are justified. For example, in verses 1 and 2, mark the phrases “shall we continue in sin” and “certainly not” with this color.⁷

c. Pen color 3:

Underline or highlight references to *glorification*. That is, mark words or phrases that refer to our future with Christ. For example, in verse 5, mark the phrase “we also shall be in the likeness of His resurrection” with this color. (There are fewer references to glorification than there are to justification and sanctification.)

One-time work

Justification is the one-time work of God when we are declared righteous before Him, being released from the penalty and consequences of our sin.

Process

Sanctification is the process of being set apart from sin to God and being conformed to His image.

Future

Glorification is that final and future state of being when the new heart is united with a new body in the presence of God forever.

⁷ You will notice that justification and sanctification are sometimes difficult to distinguish between. (In fact, there are a few phrases that I think apply to *both* justification and sanctification.) This just underscores the fact that these doctrines are intimately connected. Don't stress if you have trouble marking this passage; just do the best you can. Of course I want you to challenge yourself, but if you really get stumped, take a glance at the text I have marked up on pages 139-140.

Romans 6:1-23

1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be rendered inoperative, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He dies, He dies to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under grace. 15 What then? Shall we sin because we are not under law but under grace?

Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death, or of obedience to righteousness? 17 But God be thanked that though you were slaves of sin yet you obeyed from the heart that form of doctrine to which you were entrusted. 18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. 20 For when you were slaves of sin you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves to God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

3. Now that you are finished marking Romans 6, copy the words and phrases that you underlined or highlighted, including verse references, in the appropriate columns on the chart on the next page. This will help you to digest and summarize the entire passage. I have started the lists for you.

Justification	Sanctification	Glorification
vs. 2 we who died to sin	vs. 1 shall we continue in sin? vs. 2 certainly not!	vs. 5 we shall be in the likeness of His resurrection

3 x 5

4. Take three blank 3 x 5 index cards from your SMS. On the top line of each of these cards write the module number and key principle, just as you have done throughout this course. After you do that, write “Justification” on the first card, “Sanctification” on the second card, and “Glorification” on the third card.

Then, for each card, write a brief definition of the theological term. You are welcome to write the definitions from your DAY 1 study (on pages 119-120), or rework your definitions as desired.

After you have written these definitions, use the chart from the previous page to record your summary of Romans 6 on the appropriate card. That is, on your Justification card, you will write words and phrases (including verse references) that you recorded in the chart’s left-hand column about justification. The Sanctification card will include words, phrases, and verse references from the middle column of the chart. And, finally, the Glorification card will include words, phrases, and verse references from the far-right column of the chart.

You don’t need to include everything from Romans 6—just summarize to hit the highlights. Feel free to use a bullet-point format, and you can even personalize your entries (e.g., “I am . . .”), if you like. When you are finished writing these cards, place them behind today’s day of the week tab in your SMS.

It is important to meditate on justification, sanctification, and glorification because these doctrines are the core—the very center—of heart-keeping.

Perhaps you wonder why I have asked you to take the time to write these three cards. It is important to meditate on justification, sanctification, and glorification because these doctrines are the core—the very center—of heart-keeping. You see, we don’t even have the ability to guard our hearts from sin unless we have been justified. Justification frees us from both the *penalty* of sin and the *power* of sin. Meditating on this freedom is what arouses our desire to fulfill our role in sanctification.

The continual reminder that we have a new and clean heart ignites our heart-keeping efforts. It motivates our progressive sanctification (being set apart from sin), and it encourages our vigilance to defend the territory of our new hearts.

Further, the promise of future glorification emboldens us to endure the arduous and nonstop task to guard our hearts. Glorification gives us hope and eager anticipation that our tireless work as a kardiologist will come to an end. We will one day be completely sanctified—conformed to the image and likeness of Christ. We will live with Jesus in a totally unhindered relationship because we will no longer be in the presence of sin, having to guard our hearts against it!

The promise of future glorification emboldens us to endure the arduous and nonstop task of heart-keeping.

The continual reminder that we have a new and clean heart ignites our heart-keeping efforts.

Justification, sanctification, and glorification are not beginner truths that we learn and then forget. They are *central* truths that *continually* undergird our lives; we *never* get past them. They always inspire and fuel our endeavors as a kardiologist. Therefore, your consistent meditation on these truths (using the cards you have written) is *exceedingly* valuable.

DAY 2

Write out a prayer to the Lord based on what you learned from marking Romans 6:1-23.

- ☐ Prayerfully meditate on today's cards from your SMS.

DAY 3

How have you come to better understand the doctrines of justification, sanctification, and glorification and their importance for a kardiologist? Write this out as a prayer to the Lord.

- ☐ Prayerfully meditate on today's cards from your SMS.

DAY 4: BEFORE & AFTER JUSTIFICATION

I hope you enjoyed the rich and nourishing study of Romans 6 on DAY 2 and DAY 3. I believe this text intertwines the doctrines of justification, sanctification, and glorification in a masterful way. The Apostle Paul unpacks the status of the new heart by explaining that those who are justified are completely changed. We have received a new and clean heart. The old, wicked heart is gone. The old man—who was unrighteous and ensnared to sin—was “crucified” with Christ (vs. 6). The new-hearted person is *united* with Him and alive.

A person with a new heart is free from both the penalty of sin (death, judgment, and condemnation) and also the daily enslavement to sin. Instead, we have become “slaves of righteousness” (vs. 18, 22). That means that because we have a new heart, we will (and should) act in a new way. This is evident by the strong commands for sanctification: “consider yourselves to be dead indeed to sin” (vs. 11), “do not let sin reign in your mortal body” (vs. 12), and “do not present your members as instruments of unrighteousness to sin” (vs. 13). It is clear from Paul’s teaching that justification (having a new heart) leads to a continual and progressive sanctification (guarding that new heart from sin).

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new.
II Corinthians 5:17

When I ponder these truths, I can’t help but think of the beautiful words of II Corinthians 5:17.

Therefore, if anyone is in Christ, he is a new creation;
old things have passed away; behold all things have become new.

Praise be to God that we are new creations, no longer dead in sin. We are *alive* in Christ and are now free to walk in that newness of life (Romans 6:4)!

Now that you have briefly considered all three heart doctrines together (justification, sanctification, and glorification), let’s swoop down to take a closer look at justification from the book of Ephesians. In this book, Paul uses a similar pattern to the one he uses in the book of Romans. In both books, he systematically moves from the topic of justification to instruction about sanctification. In fact, Ephesians can be roughly segmented into two parts based on these topics. The first three chapters make up section one, which is all about justification and who we are in Christ. The final three chapters give practical instruction for progressive sanctification. Paul’s movement from “position” in Christ to “practice” in life is a logical flow of thought that, again, emphasizes the fact that once we have been justified, our hearts are dramatically changed. Thus, our words, actions, countenance, and body language will be dramatically different as well.

We are *alive* in Christ and are now free to walk in that newness of life
(Romans 6:4)!

Today you will work on a charting activity to examine portions of Ephesians 1 and 2 about justification. Although the words “justified” and “new heart” do not occur in these passages, the texts clearly demonstrate the internal change that salvation brings. You will see the contrast of who we were *before* justification (dead in sin) with who we are *after* justification (alive in Christ). Again, your study of and meditation upon these great spiritual truths will fuel and motivate your heart-keeping efforts. And I have to say that Paul’s lengthy list of spiritual blessings and the benefits of being in Christ are quite astounding! I know you will be encouraged by these amazing texts.

1. Read Ephesians 1:3-14 and 2:1-10 slowly and carefully.
2. Reread Ephesians 1:3-14 and 2:1-10 as you complete the chart on this page and the next. List words and phrases that describe who you were BEFORE justification and who you are AFTER justification. (By the way, most verses pertain to AFTER justification.) Make sure to note the verse references as you go along. I encourage you to attend to the details as you read; these passages are chock full of precious truths that you won't want to miss!

There are two more things that I should mention before you start. First, there are a few questions to answer about these texts when you finish the charting activity. Feel free to read the questions on the next page before you begin to chart, if that is helpful. Second, when you finish the charting exercise, you will copy the chart's information onto two 3 x 5 cards (see direction number 4 on page 131). Although it may take some time to write this data in two different places, I recommend that you complete the lesson as directed. This will help you to grasp and absorb these truths more completely. However, if you are pressed for time, feel free to do your charting exercise directly onto the cards.

BEFORE justification I was . . .	AFTER justification I am . . .
<p>1:4 chosen (in Him) before the foundation of the world</p>	<p>1:3 blessed with every spiritual blessing in the heavenly places</p>

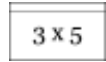
BEFORE justification I was . . .	AFTER justification I am . . .

3. Answer the following questions from Ephesians 1:3-14 and 2:1-10.

a. What did you learn about the Holy Spirit in 1:13-14?

b. What is the repeated phrase in 1:6, 1:12, and 1:14? What does this phrase mean?

c. By what have we been saved? (2:5 and 2:8)



4. Take two blank 3 x 5 cards from your SMS. On the top line of each of these cards write the module number and key principle. Then, on one card write “BEFORE justification I was” On the other card write “AFTER justification I am” Next, transfer the information from the chart you completed on pages 129-130 to these cards. Feel free to condense and summarize, but try to include the verse references. When you finish, place these cards behind today’s day of the week tab in your SMS. Your continued meditation on these truths will motivate your heart-keeping efforts.

5. Finish up with a prayer of thankfulness for God’s gift of justification.

6. □ Prayerfully meditate on today’s cards from your SMS.

DAY 5: THE SPIRIT'S WORK AT JUSTIFICATION

Ephesians 1 and 2, which you studied on DAY 4, overflow with astounding doctrine concerning our salvation. Each phrase is jam-packed with priceless truths that are nearly unimaginable. How incredible to think that sinful man could be justified by God and described with words and phrases such as: *blessed, accepted in the Beloved, holy, without blame, redeemed, alive, and forgiven*. It is unthinkable that we, who were once *objects of God's wrath, dead in trespasses and sins, and desperately wicked*, could be entirely blameless before God! And, through *no work* of our own—we are saved by God's rich and amazing grace (2:5, 8-9).

The gift of salvation extols and applauds the very person of God, venerating His great and mighty name.

Three times in Ephesians 1, Paul used the phrase “to the praise of His glory” (1:6, 12, and 14). The word translated “glory” in these verses is that same Greek term we discussed in MODULE 2. The word is *dóxa* (“dox’-ah”) and it means the recognition belonging to someone. To “praise” means to commend or acclaim, to give applause. Paul is saying that the gift of salvation to mankind extols and applauds the very person of God, venerating His great and mighty name.

As we have already discussed, God's gift of salvation displays His multifaceted character and attributes. Specifically, Ephesians 1 and 2 tell about His “love” (1:4; 2:4), “grace” (1:7; 2:7-8), “good pleasure” (1:9), “mercy” (2:4), and His “kindness” toward humankind (2:7). And there are other aspects of His character that are revealed in His plan to save man, like His righteousness, wisdom, holiness, and goodness, just to name a few. Indeed, God's free gift of salvation is “to the praise of His glory”!

As part of the amazing “package deal” for justification, we are “sealed with the Holy Spirit of promise.”

Now, as part of the amazing “package deal” for justification, we are “sealed with the Holy Spirit of promise” (1:13).⁸ A seal, in this context, means a surety or pledge. In New Testament times a seal was an official mark of identification placed on a document.^c The mark was authorized and certified by the one who placed it.

That we are sealed with the Holy Spirit indicates an official mark by God Himself. He has placed His seal upon us, signifying that we are His because we have been purchased with the price of Jesus' blood. The seal of the Spirit is not a visible mark, like one stamped on a deed or contract; God's seal is much more extraordinary than that.

1. Read II Corinthians 1:21-22. *Where* has God placed His seal (His Spirit)?

⁸ See THE MINISTRY OF THE HOLY SPIRIT card #12.

Amazingly, God placed His seal, the Holy Spirit, *in our hearts* at the very moment we were justified! That is exactly what He promised to do in Ezekiel 36:26-27. Does it astonish you that your heart (not the blood-pumping organ, but your inner man) is indwelt by the very presence of God? I think it is totally remarkable that God, in the person of the Holy Spirit, would make His dwelling inside our actual physical bodies (I Corinthians 3:16, 6:19). I don't know about you, but just thinking about this is mind-blowing!

I remember back to when I was young in my relationship with God, before I knew the importance of guarding my heart. I didn't know much about the Holy Spirit. Sadly, I neglected to esteem Him rightly as a member of the triune Godhead and I failed to nurture my relationship with Him. I think I *may* have known that He indwelt me. *Maybe*. But when I began to learn more about Him, including the fact that He is God and that I had the same power that raised Jesus Christ from the dead dwelling *inside* my heart (Romans 8:11), I was flabbergasted! I later discovered how important knowing the doctrine of the Holy Spirit (called pneumatology) is for a cardiologist. A solid understanding of pneumatology is *absolutely critical* for heart-keeping.

The Holy Spirit is one of the three persons of the triune Godhead, having the very same essence, attributes, and characteristics of God the Father and God the Son.

To begin with, a cardiologist must first recognize that the Holy Spirit is God. He is not an “it” or a “force,” and He is not a “thing.” He is one of the three persons of the triune Godhead, having the very same essence, attributes, and characteristics of God the Father and God the Son.

During Old Testament times, the Holy Spirit came upon people to empower them for certain tasks, but He came and went. He did not *permanently* indwell (e.g., Numbers 27:18; I Samuel 10:10; 16:13-14; Psalm 51:11). Hebrew prophecy records the Father's promise to send the Spirit to permanently indwell at a later time (Ezekiel 36:27, 37:14; Joel 2:28). This promise was fulfilled when the Holy Spirit first indwelt believers at Pentecost, 50 days after Jesus was crucified. (See Luke 24:49; Acts 2:33.)

The Spirit works in people's lives *before, at, and after* salvation.

A cardiologist should also know that the Spirit works in people's lives *before, at, and after* salvation. *Before* we are saved, the Spirit convicts us—exposing our sin for what it is (John 16:8-11).⁹ He brings to light the fact that we are unrighteous sinners and that God is righteous. If you have received God's gift of salvation, then you can give thanks to the Holy Spirit Who did His work to convict you of sin, righteousness, and judgment—which brought you to necessary repentance (i.e., a change of mind about your sin; Luke 13:3; Acts 2:38, 17:30).

The Spirit also works in our lives *at* the moment of salvation by regenerating, baptizing, indwelling, sealing, and granting spiritual gifts. These works of the Spirit are the focus of today's study. You will discover more about the Spirit's work *after* salvation in MODULE 5 and MODULE 6, where we will continue our discussion about the new heart, with an emphasis on the process of sanctification. Although these lessons won't teach you all there is to know about the Holy Spirit, you will certainly understand more of Who He is and what He does.

⁹ Scripture only speaks of the Spirit's convicting work *prior* to salvation. After salvation, the Spirit *leads* people to acknowledge and confess their sin (Romans 8:13-14). Although it is not wrong to say the Spirit “convicts” us of sin *after* we are saved, it is technically not accurate.

2. Recorded on this page and the next is the Holy Spirit's incredible work in our hearts at the moment of salvation. I have listed the Scriptures that tell about His work and I have also defined the doctrinal terms in the text boxes. Look up the verses and jot a few notes as you read.

a. The Spirit **regenerates**.

Romans 8:10-11

The Holy Spirit
regenerates us at
salvation, causing us to
be born again to
new life.

Titus 3:5-7

b. The Spirit **baptizes**.¹⁰

I Corinthians 12:13

The Holy Spirit
baptizes us at
salvation, placing us
into the body of Christ.
(This is NOT water
baptism.)

Ephesians 4:4-5

c. The Spirit **indwells**.

Romans 8:9

¹⁰Baptism of the Spirit is a one-time act of God that occurs at the time of our justification. (See also Romans 6:4-6; Galatians 3:26-27, and THE MINISTRY OF THE HOLY SPIRIT card #10.) Water baptism, on the other hand, is an act of obedience on our part. Water baptism takes place after justification and is a public symbol that identifies us with Christ and attests to the fact that justification has taken place. (See Matthew 28:19-20.)

I Corinthians 6:19

The Holy Spirit **indwells** us at the moment of salvation, living inside our physical bodies.

Galatians 4:6

d. The Spirit **seals**.

II Corinthians 5:5

The Holy Spirit **seals** us at the moment of salvation, confirming our purchase and guaranteeing our future inheritance.

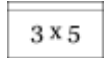
Ephesians 1:13-14

e. The Spirit **gives spiritual gifts**.

I Corinthians 12:4, 7

The Holy Spirit **gives spiritual gifts** at the moment of salvation, granting us abilities that are supernaturally empowered.

I Corinthians 12:11



3. Take a blank 3 x 5 card from your SMS. On this card record the work of the Holy Spirit at salvation from your study on pages 134-135. I will leave it up to you how much you would like to include on this card, but you should at least list the five works of the Spirit and the verse references. When you are finished, place this card behind today's day of the week tab in order to continually meditate on these incredible works of the Spirit.

4. Now, in light of what you have learned about justification in this module, draw a simple picture of the new heart. There is no need to be elaborate; just capture the main truths you have studied.

5. What is your response to what you have learned about the new heart in this module? Write your answer as a prayer.

6. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

1. Read the following story from a fellow kardiologist.

My “kardiology” journey started the first time I went through this course. At that time KARDIOLOGY 101 only contained the heart-keeping tools. I was confused how to use the tools and did not really understand all the theology behind it or why guarding my heart was important.

I later participated in a test group for an updated version of this study. The second time was a little different, but I still didn’t completely understand it. In the meanwhile, at home, things were on a downhill slide. My husband and I were doing OK, but there were some bricks being put in a wall that was starting to separate us. While I was trying to do everything “right,” I was judging everything I thought he was doing wrong.

Around this time, we tragically lost a family member. It was devastating. For the first few months after the death, my husband and I were there for each other and showed love to each other, but the coming months of heavy grief and emotion proved to be too much for our already weak relationship. I returned to judging my husband instead of loving him. The wall of relational separation was getting higher and higher. I decided that if he wasn’t going to do things the way I thought they should be done, I would just shut my mouth, judge him inwardly, and go about my life. I thought he would eventually see that I was doing the right thing and then follow me.

A few months later, Julie and I got together and I poured out everything that had been going on. She asked me where God was in my situation. I sat back and didn’t have an answer to that question. I hadn’t heard from God. I hadn’t been reaching out to Him at all. I had it all under control, or so I had fooled myself into thinking. Together we looked at the SINFUL ROOT CARDS. We read each card and I pick out the roots that were in my heart. It was horrible to see all those sins laid out on the table: ANGER, PRIDE, SELFISHNESS, BITTERNESS, ANXIETY, and many more. We talked about how my sin was grieving the Holy Spirit (Who indwells me) and it was quenching His work in my life.

Then we looked through the attribute cards and I saw how I was not trusting and delighting in God. I doubted His goodness (Godhead #16), His sovereignty (Godhead #1), and His faithfulness (Godhead #11). Not only that, but I was failing to reflect God’s love (Godhead #12) because I wasn’t showing love to my husband. Wow! And all the while I thought I was in the right! Oh, how blinded I had been! And, oh, how damaging were the things I had done! I had turned my back on my husband when he needed my love the most.

After that came the really hard part: confessing my sin to my husband (James 5:16). I went home and laid out all those cards for him, telling what was in my heart—the ugliness of it all! That day, the wall between us started crumbling down.

And, here we are 6 months later. There are still times (like this week) where I completely lose my cool and get angry with my husband, but now I have the tools to work through my sin issues—what I am thinking, feeling, and wanting. I am now acknowledging my own sin and confessing it. This study has changed my life. It has changed our lives. I can say that my husband and I are a testimony to God’s faithfulness. He is faithful and He is good—all the time!

-Rachel, 37

2. □ Prayerfully meditate on today’s cards from your SMS.

DAY 7: MODULE 4 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 4: A KARDIOLOGIST IS GIVEN A NEW HEART. Write your thoughts and prayers below.

2. □ Prayerfully meditate on today’s cards from your SMS.

KEY

Justification = underlineSanctification = *italics*Glorification = double wavy underline

Romans 6:1-23

1 What shall we say then? *Shall we continue in sin* that grace may abound? 2 *Certainly not!* How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so *we also should walk in newness of life*. 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be rendered inoperative, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He dies, He dies to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12 Therefore *do not let sin reign in your mortal body, that you should obey it in its lusts*. 13 And *do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead*, and *your members as instruments of righteousness to God*. 14 For *sin shall not have dominion over you*, for you are not under law but under grace. 15 *What then? Shall we sin because we are not under law but under grace?*

Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death, or of obedience to righteousness? 17 But God be thanked that though you were slaves of sin yet you obeyed from the heart that form of doctrine to which you were entrusted. 18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, *so now present your members as slaves of righteousness for holiness*. 20 For when you were slaves of sin you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves to God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

^a Tozer, A. W. (1961). *The Knowledge of the Holy*. New York: HarperCollins Publishers, Inc., p. viii.

^b Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^c Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.



Welcome to KARDIO LAB B. So far in this course you have learned about wisdom, sin, salvation, and the new heart. This is the second of three kardio labs that are designed to complement your module instruction with practical, hands-on activities. As you work through this lab you should continue your daily meditations using the SCRIPTURE MEDITATION SYSTEM. Feel free to use the box below as a reminder to use your SMS.

☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____

EXERCISE B-1: Your Story of Salvation

1.1 Objectives

- To write a brief account of your salvation
- To explain from Scripture and from your own life 1) why you needed a new heart, 2) when and how you received a new heart, 3) what your new heart is like, and 4) the importance of guarding your new heart

1.2 Materials Needed

- Paper (optional)
- A computer (optional)

1.3 Background

If you have accepted God's gift of salvation, it is vital that you understand and can articulate the theological implications of being saved from your sin. For years I did not understand the significance of the fact that I had a new heart, and I was not able to articulate the change that had occurred in my life. I knew only that I was saved from my

sin and my life was now different than before. In time, through studying Scripture, I came to more fully comprehend the amazing gift of salvation and what that meant for my everyday life. The doctrines of justification, sanctification, and glorification are what daily stimulate and encourage my heart-keeping efforts.

Not only can these doctrinal truths motivate us to vigilantly guard our hearts, but knowing these truths is how we prepare ourselves to “give an answer to everyone who asks [us] to give a reason for the hope that [we] have” (I Peter 3:15 NIV). This preparation is necessary for obeying Jesus’ words to “go therefore and make disciples of all the nations . . .” (Matthew 28:19-20).

When you are finished with this lab exercise, you should have a brief account of your salvation that can be shared with others. Your story will have a clear explanation of salvation so that your hearers will understand their need to be saved from their sin and how to obtain salvation through Jesus Christ. Your story should communicate truths from the Bible, but it should also be conversational, personal, and somewhat casual—just as if you were visiting across the table from a friend. I have purposely limited KARDIO LAB B to this one exercise. That way you can spend focused time and energy on this very important task.

1.4 Procedures

- Look back at the timeline of your life that you drew in MODULE 4 on page 120. This is a starting place to think about your own story of salvation.
- Read “My Story” on pages 151-154. This is my own account of how I received God’s gift of salvation. You will probably notice that I have compiled this account from the brief snippets about my life that I mention in the modules. I have included this story to give you a structure to work from and also as an example to help you get started. With that said, my story is *only* an example.

Please don’t feel that you have to follow my example exactly. Your own story may be shorter, longer, more detailed, or more general than mine. There is no right or wrong way to tell about your new heart, so don’t worry that it has to be perfect. What is most important is that you communicate a biblical, theological understanding of your need for salvation, how you received it, and the change it now brings to your everyday life. (See <https://vimeo.com/186347981> for a video version of my story.)

- Complete 1.5 Data Collection to record information about your salvation.¹
- Complete 1.6 Data Synthesis to compile your own story of salvation. I have provided space for you to write your story within this kardio lab, but you are welcome to use your own paper or, optionally, you may draft your story using a computer.

¹ If you have not yet accepted God’s gift of salvation, you can do that now. Please take some time to review your MODULE 3 studies.

1.5 Data Collection

1. Why you need a new heart

- Take some time to review your studies in MODULE 2: A KARDIOLOGIST UNDERSTANDS SIN'S DEVASTATION. When you are finished, write three to four sentences that describe mankind's sin problem and why we need a new heart. Make sure to include verses from the Bible in your paragraph.

- What was your earliest awareness of the fact that you are a sinner? Write three to four sentences that tell about this.

2. When and how you received a new heart

- Take some time to review MODULE 3: A KARDIOLOGIST ACCEPTS GOD'S GIFT OF SALVATION. When you are finished, write three or four sentences that describe God's plan for mankind to receive a new heart through salvation. Make sure to include verses from the Bible in your paragraph.

- How and when did you accept God's gift of salvation and receive a new heart? Write three or four sentences that tell about this.² If you already happened to write about this on the previous page, feel free to either include more details here or skip this question.

² It is possible that you don't know the exact time when you were saved from your sin. If that is the case, do your best to describe the time frame or events leading up to when you knew for sure that you were saved.

3. What your new heart is like

- Take some time to review MODULE 4: A KARDIOLOGIST IS GIVEN A NEW HEART. When you are finished, write three or four sentences that describe what *your own* new heart is like. Make sure to include verses from the Bible in your paragraph.

4. The importance of guarding your new heart

- Take some time to review MODULE 1: A KARDIOLOGIST SEEKS WISDOM. When you are finished, write three or four sentences that describe the importance of guarding your new heart from sin. Make sure to include verses from the Bible in your paragraph.

[illegible]

[illegible]

[illegible]

1.7 Lab Report

- Write out a prayer to the Lord in reflection on what you have learned in EXERCISE B-1.

My Story

Why I needed a new heart

When I was young, I didn't know much about the Bible. I wasn't raised in a home that taught the truth of Scripture. Sure, I acknowledged that there was a God, but I was completely unaware that I was created to glorify Him. I didn't know about the sin of Adam and Eve and how it rocked all of humanity. Of course, I had no idea that the consequences of sin were death, judgment, and condemnation. I was totally ignorant of basic doctrine, but I did know one thing. I knew I was a sinner.

I was about 7 or 8 years old when I remember lying awake in bed at night thinking—replaying my acts of sin (lying to my parents, disobeying them, stealing candy from the cupboard, and becoming angry when I didn't get my way, just to name a few). I felt guilty and ashamed, and I couldn't shake the persistent thoughts that accused me.

So I tried hard to think of something else—anything that would distract me from the guilt within. Sometimes I was successful, able to fall asleep in peace. Other times it didn't work and I would finally succumb to sleep, still absorbed with guilty thoughts. The next night was the same battle. Night after night . . . guilt . . . shame . . . and new acts of sin to replay. Although I didn't understand the theology of sin and its consequences, my conscience most definitely accused me (Romans 2:15). There was no denying it. I was a sinner.

Many years later, I would learn that the word for sin in the Bible means to miss a mark or target—to come up short. This word was used when an archer's shot was off target. I'm sure you can see the imagery here. Even as a young person, I knew that I had missed the mark . . . of something.

The target that I had missed is the person of God. Sin is an offense against God that misses the mark of the excellence of His person. God is righteous, good, kind, merciful, loving, wise, faithful, patient, and more. These attributes are not what characterized me (or any of mankind) because sin has wreaked havoc in our hearts. The perfect image of God in which we were created is tarnished and distorted by sin. As a result, we do not flawlessly display His character and attributes and bring Him glory.

Although mankind was created for God's glory, we have all fallen terribly short of that target, reflecting, instead, the image of ourselves—broken and fallen mankind.

For this reason, the Bible says that “all have sinned and fall short of the glory of God” (Romans 3:23).

Sin has so permeated the human heart that God says people’s hearts are “deceitful above all things, and desperately wicked . . .” (Jeremiah 17:9). Because of my sinful, wicked heart, I deserved death, condemnation, and eternal punishment of God’s wrath. For the “wages of sin is death” (Romans 6:23).

Yet, because of God’s great love for mankind, He had a plan to save us from our sin. The Bible says, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16).

How I received a new heart

Incredibly, God’s plan to save mankind was for Jesus the Son to become a human—born as an infant—100% God and 100% man (Philippians 2:8).

Jesus grew from a nursing Baby into a Man. In His humanness, Jesus did not sin (1 Peter 2:22). He never, ever disobeyed or disbelieved. Instead, He trusted in God. He delighted in God. And He reflected and glorified God by displaying His character and attributes.

Although Jesus did not sin, God’s design necessitated that He be put to death. The night before His death, Jesus proclaimed that His blood was the fulfillment of The New Covenant, which is the promise of a new heart through salvation (Ezekiel 36:26-27). He said His blood would be “shed for many for the remission [forgiveness] of sins” (Matthew 26:28). The next day, He was put on a cross and it was there that God punished Him for all the sins of mankind (1 Peter 2:24a). Three days after dying on the cross, Jesus came back to life. He had defeated sin and death by His sinless life, excruciating suffering, and glorious resurrection (1 Corinthians 15:3b-4).

I vividly remember when I accepted God’s gift of salvation. As I already mentioned, I was not raised in a home where I was taught the fear and knowledge of God. Yet, I was acutely aware of my sinfulness, and I didn’t know how to rid myself of the guilt and shame. In high school, I began attending church with some friends and heard teaching from the Bible. It was then that I recognized my life was not acceptable before God, but I was unsure how to talk with Him and make things right.

Around this time, I attended a Bible camp where a teacher conveyed God’s plan of salvation. The teacher invited the campers to accept God’s free gift of forgiveness

through Jesus Christ. When he was finished speaking, I stayed inside the chapel and Ray Gossack (who is now my husband) explained more fully how I could accept Christ's forgiveness of my sin. Ray assisted me as I spoke a simple prayer to God, confessing my sin and asking forgiveness through Jesus' shed blood on the cross.

That prayer went something like this:

Dear God, I admit to You that I am a sinner and I have fallen short of your glory. Because I am a sinner, I deserve death and separation from You. I ask Your forgiveness, and I believe in my heart that Jesus' blood has paid the consequences of all my sin. Thank You for loving me and granting the free gift of salvation that I do not deserve. Amen.

What my new heart is like

The Bible says that "if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation. For whoever 'calls upon the name of the LORD shall be saved'" (Romans 10:9-10, 13).

The night that I confessed my sin to God and asked Jesus to save me from the consequences of my sin was a stark contrast to other nights when I was overcome by guilt and shame. Instead, I was overwhelmed by God's joy and peace (Romans 5:1). Even though I really didn't know all of the spiritual ramifications of my decision to accept God's gift of salvation, I knew I was forgiven of my sin. And, I knew a significant change had taken place in my heart.

I now understand that this was the time when I received a new and clean heart (Ezekiel 36:26-27). I was justified—freed from the power of sin and its penalty of death, judgment, and condemnation (Romans 5:9, 18). All my sins were forgiven and eternal life is now my undeserved reward. My heart is now God's territory, indwelt by the Holy Spirit, and secure for all eternity (Ephesians 1:13-14).

Now that I have a new heart

Now that I have a new heart, I need to guard it from sin. I didn't know this until I had been saved from my sin for about 12 years. In fact, I had a mistaken notion that being saved was about attending church, trying to be a "good example," and "doing the right thing." I didn't realize that it was all about having an intimate relationship

with God and that I had a responsibility to nurture this relationship by guarding my heart from sin.

The first inkling I had about my responsibility to keep my heart was when I was reading Psalm 51:6. I vividly remember the day that I read: “Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom.” I reread that verse while evaluating my life. I knew that what I was trying to portray on the *outside* really didn’t match what was on the *inside*, in my heart. While I was living my life trying to do the “right thing,” my heart attitude was often not right. At that time, I acknowledged to God that I did not have His truth and wisdom in my inward parts.

A couple years later I was in a Bible study where the doctrine of the heart and the wisdom of heart-keeping were taught. I recall being struck with the teaching that we live from our hearts. Proverbs 4:23 says, “Keep your heart with all diligence, for out of it spring the issues of life.” Everything we say and everything we do comes from our hearts. Through this study I recognized that I was *not* glorifying God by diligently guarding my heart. I am not sure how I missed hearing these important truths before that time, but I heard them then—loud and clear! And, it was time for me to start obeying the command to guard my heart.

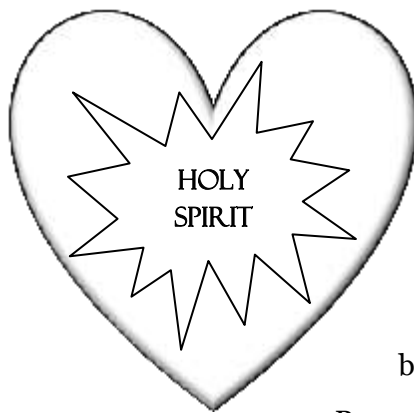
Through using the heart-keeping tools in KARDIOLOGY 101 I began to see the plethora of sin in my heart. Day after day I was shocked and appalled to recognize what I had not previously noticed. At every turn I saw pride, selfishness, and anger rearing their ugly heads. Fear of man, envy, and guile characterized my heart as well as other wrongs against God. I was totally astounded by my profuse and prolific sin. But, I have to say, it was the continual acknowledgement and confession of my sin that has enabled me to more fully understand the beauty of salvation. Although I had been saved for over a decade at this point, it seemed that I was just beginning to understand the depths of God’s provision for my sin.

I was overwhelmed to know that God loved me despite my sin and that I stand blameless before Him in love (Ephesians 1:4). All my sin—past, present, and future—is forgiven and covered by the blood of Jesus. Praise be to God! As a new-hearted image-bearer, I am committed to guarding my heart with all diligence (Proverbs 4:23), so that I can glorify God by bearing the righteous fruit of His Spirit.

As you continue this systematic course on heart-keeping, you are in the middle of a discussion about the new heart. We began the dialogue in MODULE 4 by learning about justification, sanctification, and glorification. You will recall that a new heart is received at the time of justification, which is that one-time act of being declared righteous by God when we accept His gift of salvation through faith (Romans 5:1; Ephesians 2:8).

Prior to salvation our hearts are described as hard and stony (Ezekiel 36:26-27). This description portrays the stiff and unyielding nature of sinful mankind. From birth, our hearts were wicked and unbending to the ways of God. We were dead in sin and slaves to sin. But our new heart is not like the old. The new heart is described as a heart of “flesh” (vs. 27), soft and pliable. We are now clean, pure, and alive. And, remarkably, our new heart is indwelt by the Holy Spirit Himself; it is His territory.

The New Heart



After justification comes sanctification. Sanctification, just like justification, happens by faith (Romans 1:17; Galatians 2:20).

But sanctification is not a one-time event. Rather, it is an ongoing process of heart-keeping. It is the progressive means of being set apart *from* sin *to* God and being conformed into the image of Jesus Christ (see Romans 8:29; I Corinthians 15:49; II Corinthians 3:18), Who is our perfect human example of obedience to God. Sanctification takes place in the new heart on a daily, moment-by-moment basis (II Corinthians 4:16b), continuing until glorification, when the new heart is united with the new body in the presence of God forever.

Progressive sanctification is where the proverbial “rubber meets the road” for a kardiologist—someone who glorifies God by diligently guarding his or her heart. As you know, our key verse for this course is Proverbs 4:23—“Keep your heart with all diligence, for out of it spring the issues of life.” This verse wisely commands us to safeguard the territory of our hearts because all of life emerges from there. Like watchmen who guarded cities and vineyards from destruction, God has appointed us as wardens to defend the terrain of our *new hearts* against the formidable enemy of sin.

Key principle:
A Kardiologist is
Progressively
Sanctified

The key principle for MODULE 5 is: A Kardiologist is Progressively Sanctified. You will learn the essential doctrine of sanctification as well as the roles of both God and people in this lifelong process.

Work out your own [sanctification] . . . for it is God who works in you . . . Philipians 2:12b-13

DAY 1: SANCTIFICATION BY OBEDIENT FAITH

Without trying to oversimplify the beauty and complexity of sanctification, this module will examine five essential components of this process. Each of these components works together, *interdependently*, to transform us into Christlikeness. Today you will find out the role of *obedient faith* in sanctification. On DAY 2 and DAY 3, respectively, you will study how the *Holy Spirit* and the *Word* sanctify us. Then, through your DAY 4 studies, you will see the importance of *heart examination*. Finally, on DAY 5, you will learn how other people in the *body of Christ* help us to be conformed to the image of God. In each of these lessons you will find the dual roles of sanctification: God's work + our work.

To begin your studies, you need to know that **sanctification is all about cultivating our relationship with God**. It is not a list of "do's" and it is not a list of "don'ts". Sanctification doesn't mean holding to certain creeds or doctrines. It is not ritualistic or habitual and it cannot be reduced to rote procedures. It is not a duty, nor is it an obligation. We are *not* sanctified by good works, lawful deeds, or trying to do the "right thing."

Sanctification is all about cultivating our relationship with God.

So, as you study the doctrine of sanctification, please don't reduce it to mechanical procedures or mere academics. Yes, we need to understand what the Bible teaches about sanctification, but it is more than just theological knowledge. Progressive sanctification is *entirely relational* because our lives are fused into an eternal bond with the triune Godhead. This bond is living, fluid, and dynamic; it changes and grows day by day.

Progressive sanctification is *entirely relational* because our lives are fused into an eternal bond with the triune Godhead.

Let me mention just a bit more about sanctification before you jump into this lesson about obedient faith. We have already established the fact that sanctification is the ongoing process of heart-keeping. It is the progressive means of being set apart *from sin to God* and being conformed into His image.¹ It is also important to

understand that *the ultimate purpose of our sanctification is to glorify God*. We were created in God's image to glorify Him (Isaiah 43:7), and, as new-hearted image-bearers, our progressive sanctification is a means to bring Him glory (I Corinthians 10:31).

As we strive to glorify God by heart-keeping, you should know that the task is not ours alone. *Our efforts are coupled with God's work in us*. Even though all three members of the Godhead are involved in the process (Ephesians 5:25b-27;

I Thessalonians 5:23; I Peter 1:2), there are also commands for *us* to do our part. Scripture clearly teaches the roles of *both* God and man in progressive sanctification.

It is also important to understand that *the ultimate purpose of our sanctification is to glorify God*.

¹ I will use the terms "heart-keeping/guarding" and "sanctification" interchangeably throughout this module.

By way of example, Philippians 2:12b-13 plainly shows the dual roles of sanctification when it tells us to “. . . work out your own salvation² with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.” Do you see the balance of roles in this passage? Even while *we* intensely work at sanctification, *God* is at work in us at the same time!

SANCTIFICATION

What? Sanctification is the progressive means of being set apart *from* sin *to* God and being conformed into the image of Christ.

Who? All three members of the triune Godhead are involved in the sanctification relationship, along with those who have been justified.

When? Sanctification happens after we are justified and before we are glorified. It occurs on a daily, moment-by-moment basis as we grow in our relationship with God.

Where? Sanctification occurs in the new heart (the inner man).

Why? The ultimate purpose of sanctification is to glorify God by being conformed to His image.

In another passage, the Apostle Paul spoke about the double-sided process of sanctification. He said in I Corinthians 15:10, “But by the grace of God I am what I am, and His grace toward me was not in vain; but I *labored more abundantly* than they all, yet not I, but *the grace of God* which was in me” (emphasis added). In yet another text Paul said, “To this end I also labor, striving according to His working which works in me mightily” (Colossians 1:29). You can see Paul’s intense toil and exertion, yet he readily acknowledged that God was at work in him *simultaneously*. These are but a few of the verses that show the relational roles of the sanctification process.

In his book *The Pursuit of Holiness*, author Jerry Bridges describes the roles of sanctification in terms of a farmer cultivating his field. Bridges says:

A farmer plows his field, sows his seed, and fertilizes and cultivates—all the while knowing that in the final analysis he is utterly dependent on forces outside of himself. He knows he cannot cause the seed to germinate, nor can he produce the rain and sunshine for growing and harvesting the crop. For the successful harvest, he is dependent on these things from God.

Yet the farmer knows that unless he diligently pursues his responsibilities to plow, plant, fertilize, and cultivate, he cannot expect a harvest at the end of the season. In a sense he is in partnership with God, and he will reap its benefits only when he has fulfilled his responsibilities.

Farming is a joint venture between God and the farmer. The farmer cannot do what God must do, and God will not do what the farmer should do.^a

Just as a farmer has the responsibility to plow, sow, and fertilize his field, we also have an essential role in our sanctification process. God will not do it for us. And, just as a farmer cannot cause a seed to grow (despite the most diligent efforts), we cannot guard our hearts through our own labors. We are utterly dependent upon God’s work in us.

² The word “salvation” in this verse should be properly interpreted to mean “sanctification,” not justification.

As you study progressive sanctification in this module, you will (and should) sense the tension of this doctrine. And to the degree that you favor one role over the other, you will likely sense that tension even more. What I mean is that if you wrongly tend toward a “God alone” approach, you might balk against the commands for your own obedience. Conversely, if you lean toward an unbiblical “me alone” approach, then you will have difficulty trusting and relying upon God’s faithfulness to sanctify you. Even if you do have a biblical view and practice of sanctification, you will likely still wrestle with the fact that sanctification is a dual-role process. Try not to let the tension of this doctrine bother you; just embrace it as being true.

Now that you have a better understanding of progressive sanctification, let’s find out about obedient faith. The term “obedient faith” is a paradox because the word “obedience” implies movement and action on our part, but the word “faith” denotes trusting and resting in God. (Here’s that tension I just mentioned.) Yet, “obedient faith” is an accurate description of our relationship with God in sanctification. Even though He commands us to diligently keep our hearts, at the same time we walk by *faith* that He has provided the needed resources to do so—Himself.


Faith, or faithfulness, is a firm persuasion³ and conviction, especially in regard to the body of truth. It is a belief in the person of God and an assurance in the revealed Word of God so that it brings forth holiness, obedience, and good works in a person’s life. The opposite of faith is unbelief, which leads to disobedience and ungodliness.⁴

Faith is a belief in the person of God and an assurance in the revealed Word of God so that it brings forth holiness, obedience, and good works in a person’s life.

Through God’s gift of faith we are justified (Romans 5:1; Ephesians 2:8), and through *this same faith* we are sanctified. Indeed, “we walk by faith, not by sight” (II Corinthians 5:7). That we are sanctified by faith is an axiom, or a fundamental truth of Scripture. In fact, *four times* the Bible says that “the just shall live by faith” (Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38). And Paul emphasized it well when he penned:

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life which I now live in the flesh *I live by faith in the Son of God*, who loved me and gave Himself for me (Galatians 2:20; emphasis added).

Did you notice that the first part of this verse refers to justification (“crucified with Christ”), and the second part refers to sanctification (“the life which I now live”)? Paul understood that justifying faith has its continual effect through sanctifying faith.

 1. Take a blank 3 x 5 card from your SMS. Write Galatians 2:20 (above) on this card. Remember to include the module number and key principle on your card. When you are finished, place this card in today’s day of the week tab of your SMS for a continual reminder that progressive sanctification is a walk of faith.

³ The Greek word that is usually transliterated “faith” (or sometimes “belief”) in our English Bibles is *pístis* (Strong’s 4102, pronounced “pis’-tis”), which comes from the root word *peíthō*, (Strong’s 3982, pronounced “pi’-tho”) which means to persuade.

⁴ See THE MINISTRY OF THE HOLY SPIRIT card #29.

Now turn to Hebrews 11. This is the “faith chapter” of the Bible and it is a beautiful portion of Scripture. You might be familiar with some of the incredible stories of people who are mentioned in this passage, but perhaps not. Either way, I think you will appreciate reading about their *obedient faith*. I have directed you to this text so that you can clearly see the dual roles of sanctification—people’s work of faithful obedience *along with* God’s mighty work in them.

2. Read Hebrews 11:1-40. Then, use the following directions to guide your study of this text.

a. How is faith described and defined in this passage? (note verses)

b. In Hebrews 11:4-31, as you may have noticed, there is a pattern that goes like this: by faith _____ did _____. This literary structure clearly demonstrates the oxymoron of obedient faith: people trusting *while* doing. Use the space on this page and the next page to write out each person’s name along with what they did through obedient faith. Feel free to include any additional information from the verses. I have done the first verse to get you started.

vs. 4 by faith Abel => offered to God a more excellent sacrifice than Cain
(his gift showed that he was righteous before God, his testimony
still speaks to us even though he is dead)

c. Hebrews 11:32-40 lumps together multiple stories of people who obeyed God through faith. Summarize this section the best you can.

3. Now, read the four verses that come right after this section on faith: Hebrews 12:1-4. (There were no chapter breaks in the original writing.) Then answer the questions.

a. What instructions are given, based on the examples of faithful obedience from chapter 11?

b. How can Hebrews 12:3-4 provide encouragement as you strive to guard your heart from sin?

4. Write out a prayer to the Lord in reflection on what you have learned about obedient faith in progressive sanctification.

5. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 2: SANCTIFICATION BY THE HOLY SPIRIT

On DAY 1 you spent time reading about the obedient faith of those listed in Hebrews 11. Hebrews 11:1 calls faith “the substance [realization] of things hoped for, the evidence [confidence] of things not seen.” Faith is so necessary that without it “it is impossible to please God” (Hebrews 11:6a). You noted the repeated phrase in this passage, “by faith,” which is followed by action on the part of the people listed. These people trusted in God’s person *while* they obeyed Him. They were so persuaded and convinced of His character and attributes that they did what He asked them to do. Earlier in this course you learned that doubting and disbelieving God’s character leads to sin—disobedience to Him. You can also see that the converse is true: faith (belief and confidence in God’s person) leads to obedience to Him.

For some, their obedience brought bloodshed. That is, they obeyed, through faith, to the point of death.

Keep in mind that the people listed in Hebrews 11 weren’t superhuman. They simply *believed* that God “is” (11:6), and then they obeyed Him. For some, their obedience brought bloodshed. That is, they obeyed, through faith, to the point of death. In chapter twelve, we are told to consider their example of obedience as a motivation to guard our own hearts from sin (Hebrews 12:1). And, as a greater motivation for heart-keeping, we are to fix our gaze upon Jesus—Who is the perfect example of faithful human obedience (12:2-3). When we grow weary in guarding our hearts from sin, we can gain encouragement and strength by remembering those who came before us and resisted sin, *even* to the point of death (12:3-4).

Now, there are several things I didn’t tell you about faith on DAY 1. Allow me to mention them before you jump into today’s study of the Holy Spirit in progressive sanctification. First, faith is not stagnant; *it grows* (Luke 17:5; II Corinthians 10:15; II Thessalonians 1:3). As we grow in our relationship with God, learning more about His character and attributes through His Word, our faith in Him is *increased* and *strengthened* (Romans 10:17; II Peter 3:18). The SMS and the three attributes sets are tools which are designed to nurture this growth.

- Faith *grows*
- Faith *shields & protects*
- Faith is an *action*

Second, faith *shields* and *protects* us until the time of glorification (Ephesians 6:16; I Peter 1:5). The shield of faith is a critical weapon for heart-guarding because it provides a defense against the temptation to sin. We will explore this concept more in MODULE 6: A KARDIOLOGIST USES GOD’S SPIRITUAL WEAPONS.

And finally, faith is an *action* (here is that tension again). In a long discussion about faith, James, the half-brother of Jesus, said repeatedly that “faith without [action] is dead” (see James 2:14-26). James’ main point in this passage is that salvation *must* lead to a sanctifying faith that *actively* obeys God . . . if it doesn’t, then it is questionable whether salvation ever actually happened.

Turning your attention to today’s studies, you will learn about the role of the Holy Spirit in the process of sanctification. As you know, we receive the indwelling Holy Spirit through faith (Galatians 3:2, 5, 14) at the time of justification when we are given a new heart. At justification, the Holy Spirit gives life through regeneration. He baptizes us into the body of Christ. He seals us for our future inheritance, and He grants spiritual gifts.

The Bible tells us that all three members of the Godhead are involved in our sanctification process, but it *especially emphasizes* the role of the Holy Spirit to set us apart from sin and produce righteous fruit. Yet, the work is not His *alone*. In today's study you will discover that we are given specific commands in regard to the Spirit's sanctifying work in our lives. Your Scripture review is in the form of a chart so you will be able to clearly see both your role and the Spirit's role in this relationship that transforms us into Christ's image.

1. Read the verses listed in the chart on this page and the next. In the left-hand column of the chart write the words and phrases that describe your role in sanctification in regard to the Spirit. In the other column write words and phrases that tell what the Spirit does to sanctify us. The verses will not necessarily have answers in both columns.

My role in sanctification (in regard to the Spirit)	The Spirit's role in sanctification
Romans 8:13-14	
Romans 8:26	
II Corinthians 3:18	
Galatians 5:16, 25	
Galatians 5:22-23	

My role in sanctification (in regard to the Spirit)	The Spirit's role in sanctification
Ephesians 4:30	
Ephesians 5:18b	
Ephesians 6:17b	
I Thessalonians 5:19	
I Peter 1:2	

3 x 5

2. Next, from the Scriptures in the chart, write a summary of both your role in sanctification in regard to the Spirit and the Spirit's role in sanctification. Keep it simple by writing just two or three sentences for each, but make sure to note verse references. When you are finished, transfer your summaries onto a blank 3 x 5 card from your SMS. (Of course, you can write your summaries directly on the card, if you prefer.) Then, place the card behind today's day of the week tab in your SMS for continual review of these roles in sanctification.

a. My role in sanctification (in regard to the Spirit)-

b. The Holy Spirit's role in sanctification-

3. Now, spend some time talking to the Lord about the roles you studied today. In what specific ways are (or aren't) you fulfilling your role of sanctification in regard to the Holy Spirit? Write out your prayer below.

4. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 3: SANCTIFICATION BY THE WORD

In your Scripture review on DAY 2 you learned about our relationship with the Holy Spirit and the roles of both the Spirit and us in the sanctification process. Through sanctification we are progressively changed into the image of Christ, and the Holy Spirit is the person and power behind this change (II Corinthians 3:18; I Peter 1:2). The Spirit sanctifies us by leading and empowering us to put to death sinful deeds (Romans 8:13-14); He helps in our weaknesses by praying for us (Romans 8:26); and He produces righteous, God-glorifying fruit in our lives (Galatians 5:22-23).

SANCTIFICATION BY THE SPIRIT

My role:

- Be led by the Spirit (to put to death the deeds of the body)
- Walk in the Spirit
- Do not grieve the Spirit
- Be filled with the Spirit
- Take up the sword of the Spirit
- Do not quench the Spirit

The Spirit's role:

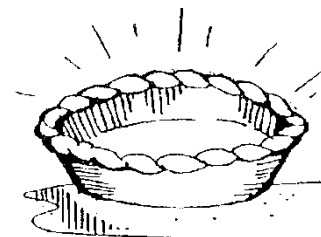
- Leads us to put to death the deeds of the body
- Helps in weaknesses
- Prays for us
- Transforms us into Christ's image
- Bears fruit
- Sanctifies us

Your charting exercise revealed that *we* have a *vital* responsibility in regard to the Spirit's sanctifying work in our lives. Our role is summarized by the commands: to be *led* by the Spirit (to put to death the deeds of the body);⁵ to *walk* in the Spirit (Galatians 5:16, 25); to not *grieve* or *quench* the Spirit (Ephesians 4:30; I Thessalonians 5:19); to be *filled* with the Spirit (Ephesians 5:18);⁶ and to *take up* the sword of the Spirit, the Word (Ephesians 6:17). I have summarized both our role and the Spirit's role in the box to the left.

I remember when I first started learning the dual roles of our sanctification relationship (God + me). I was saddened because I recognized that while God was faithfully doing His part (Philippians 1:6), I was not doing mine. I didn't really know what it meant to fulfill my role to *walk* in the Spirit and be *filled* with and *led*

by Him. I wasn't actively *taking up* His sword; instead I was *grieving* and *quenching* His work by letting sin run rampant in my heart.

As I began to understand the roles of sanctification, it occurred to me that the relationship between God and us is like a pie.^b I know that sounds silly, but allow me to explain. When we do our part to diligently guard our hearts, in cooperation with the Holy Spirit, it is like the two parts of a pie coming together: the crust and the fruit filling. These elements merge to create a scrumptious, mouth-watering dessert.

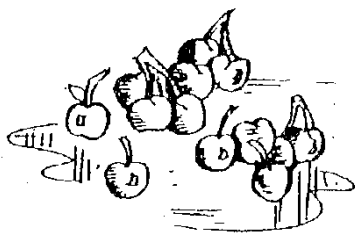


But when we fail to fulfill our role in the relationship and expect *God alone* to sanctify us, it is like eating the crust without any filling. Sure, it might taste good, but crust all by itself isn't a pie!

⁵ The "leading" of the Holy Spirit is often misunderstood to be something mystical and mysterious. But, being *led* by the Spirit is not some weird spiritual thing. To be led by the Spirit simply means letting Him do His work to reveal our sin, chiefly through the Word, so that we may acknowledge and confess it. Then we can walk by the Spirit's power and bear righteous fruit.

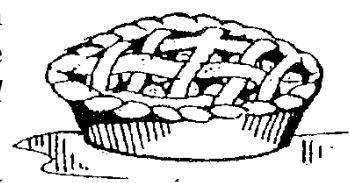
⁶ It is important to know that Ephesians 5:18-21 and Colossians 3:16 are parallel texts. What this means is that the way we are *filled* with the Holy Spirit is by letting the Word of God dwell richly in our hearts. The Spirit and the Word are inextricably connected and *always* work in tandem. See THE MINISTRY OF THE HOLY SPIRIT card #19.

In contrast, when we try to work out our sanctification through *self-effort*, without the help of God, it's like spooning into a blob of fruit filling. Cherry pie filling can be flavorful, but it doesn't compare to the taste of a luscious pie.



A real pie is crafted only when the sweet filling and the flaky crust are combined into a single, delectable entity. Spiritually speaking, a real “pie” is formed when we, *by faith*, rely upon God's power to live out our role of heart-keeping. In the same way that a pie is not just crust or filling, sanctification is not just God alone or us alone. Sanctification is a *relationship* of two parties (God and us) that *combine efforts* to watch over the inner workings of our heart. Now, that's delicious!

Let's jump into today's topic about the role of God's Word in sanctification. First, you need to know that God's Word, the Bible, is the only book of its kind. It is the *one* book that is “breathed out”—*inspired* by God Himself (II Timothy 3:16).⁷



That the Bible is *inspired* means that God, through the Holy Spirit, fully guided human authors as they wrote the scriptures using their own writing styles and distinct personalities (I Peter 1:11; II Peter 1:21).⁸ God did not dictate the exact words to these human authors, keeping them from expressing their own thoughts and patterns of speech.⁹ Nor did people just write general ideas and concepts from God, using whatever words sounded good to them.¹⁰ Rather, inspiration means that *every single word* of the original scriptures is both 100% human-authored and 100% a work of the Holy Spirit. Pretty amazing, huh?

God inspired the writing of Scripture so that mankind could know Him. It is the prominent means by which we know and relate to God. In this Book, we read about Who He is—His character and attributes. We find out about creation, sin, salvation, wisdom, obedience, our future hope of glorification, along with many other wonderful truths. And through God's Word we are sanctified. In fact, in one of Jesus' very last prayers before He died, He asked the Father to sanctify us by His Word (see John 17:17).

That the Bible is *inspired* means that God, through the Holy Spirit, fully guided human authors as they wrote the scriptures using their own writing style and distinct personalities.

For today's lesson you are going to look at the role of God's Word in the process of sanctification as well as our role in relation to God's Word. Your Scripture review is in the form of a chart, similar to the one you completed on DAY 2.

As you begin, you should know that God's Word is *the primary tool* used by the Holy Spirit for our sanctification. The Word and the Spirit *always* work together, providing God's mighty power for the task of heart-keeping.

⁷ See THE MINISTRY OF THE HOLY SPIRIT card #3.

⁸ Theologians call this *Verbal Plenary Inspiration*.

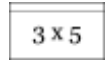
⁹ This is called the *Mechanical or Dictation Theory of Inspiration*.

¹⁰ This is called the *Concept Theory of Inspiration*.

1. Read the verses listed in the chart on the next two pages. In the left-hand column write the words and phrases that describe your role in relation to God's Word. In the right-hand column write words and phrases that tell what God does through His Word. The verses will not necessarily have answers in both columns.

My role in sanctification (in relation to God's Word)	God's role in sanctification (through His Word)
Psalm 119:9-11	
John 14:15	
John 17:17	
Romans 10:17	
Ephesians 6:17	
Colossians 3:16a	

My role in sanctification (in relation to God's Word)	God's role in sanctification (through His Word)
II Timothy 3:16-17	
Hebrews 4:12	
James 1:21-25	
I Peter 2:2	
I John 2:3-5	



2. Now, similarly to what you did on DAY 2, write a summary of both your role in sanctification in relation to the Word and God's role in sanctification through His Word from your charting exercise. Again, keep it simple by writing just two or three sentences for each, but make sure to include verse references. When you are finished, transfer your summaries onto a blank 3 x 5 card from your SMS. (Of course, you can write your summaries directly on the card, if you prefer.) Place the card behind today's day of the week tab in your SMS for a continual review of these roles in sanctification.

a. My role in sanctification (in relation to His Word)-

b. God's role in sanctification (through His Word)-

3. Think about what you have learned about your role of sanctification in relation to God's Word.

a. In what specific ways are you fulfilling your role in relation to God's Word?

b. What are some practical ways you can start (or continue) to fulfill your role in relation to God's Word?

4. Finish up by writing out a prayer to the Lord.

5. □ Prayerfully meditate on today's cards from your SMS.

DAY 4: SANCTIFICATION BY HEART EXAMINATION

On DAY 3 you studied how we are sanctified by God's Word. Of course, the Bible plays an important role in *justification* because that is how we learn about God and His plan of salvation (Romans 10:17; II Timothy 3:15; I Peter 1:23, 25b), but the Scriptures are just as essential for *sanctification*. You can see my summary of our role and God's role in regard to the Word in the box below, but let's briefly review what you learned.

SANCTIFICATION BY THE WORD

My role:

- Take heed to the Word
- Hide the Word in my heart
- Love Him by keeping His commandments/keep His Word
- Take up the Word (the sword of the Spirit)
- Let the Word dwell in me richly
- Receive the Word with meekness
- Be a doer of the Word
- Continue in the Word
- Desire the Word

God's role:

- The Word keeps me from sin
- It sanctifies me
- The Word produces faith
- It is a sword for defense
- It is a sword that pierces and discerns my heart
- It teaches, reproves, corrects, and instructs in righteousness
- The Word matures me and equips me for good works
- It gives salvation and blesses my obedience to it
- The Word produces spiritual growth

For our part in sanctification, we must take heed to the Bible, hiding its words in our hearts to keep us from sin (Psalm 119:9-11). We demonstrate our love for God by obeying and keeping His Word (John 14:15; I John 2:3-5). We should let the Word dwell "richly" (that is, abundantly and prolifically^c) in our hearts (Colossians 3:16a).¹¹ And, we need to humbly receive God's Word, becoming a "doer" of it and hungering for it as an infant longs for basic nutrition (James 1:21-25; I Peter 2:2).

For God's part, He uses His Word to keep us from and to set us apart from sin (Psalm 119:11; John 17:17). His Word imparts faith (Romans 10:17). It teaches, reproves, corrects, instructs us in righteousness, and equips us for every good work (II Timothy 3:16). The Word also defends (Ephesians 6:17)¹² and matures us (II Timothy 3:17; I Peter 2:2).

In addition, God's Word is like a mirror that reflects our hearts so that we may see our sinful ways and correct them (James 1:23-25). The Word is powerful and living, exposing the thoughts and intents of our hearts and revealing the sin within (Hebrews 4:12-13). This fact brings us to today's topic: heart examination, which is another crucial component of progressive sanctification.

What I mean by the term "heart examination" is really just living out Proverbs 4:23 at its most basic

level. Heart examination is simply paying attention to the thoughts, desires, and feelings in our hearts so that we can detect our enemy (sin) at its earliest inception. We must continually be on the lookout for sin, searching our hearts for its presence. Even though we have received a new

¹¹ See footnote 6 on page 167.

¹² You will learn more about how the Word defends us in MODULE 6: A KARDIOLOGIST USES GOD'S SPIRITUAL WEAPONS.

and clean heart through justification, it still needs to be guarded from sin because we have not yet been glorified—at which time we will no longer be in the presence of sin.

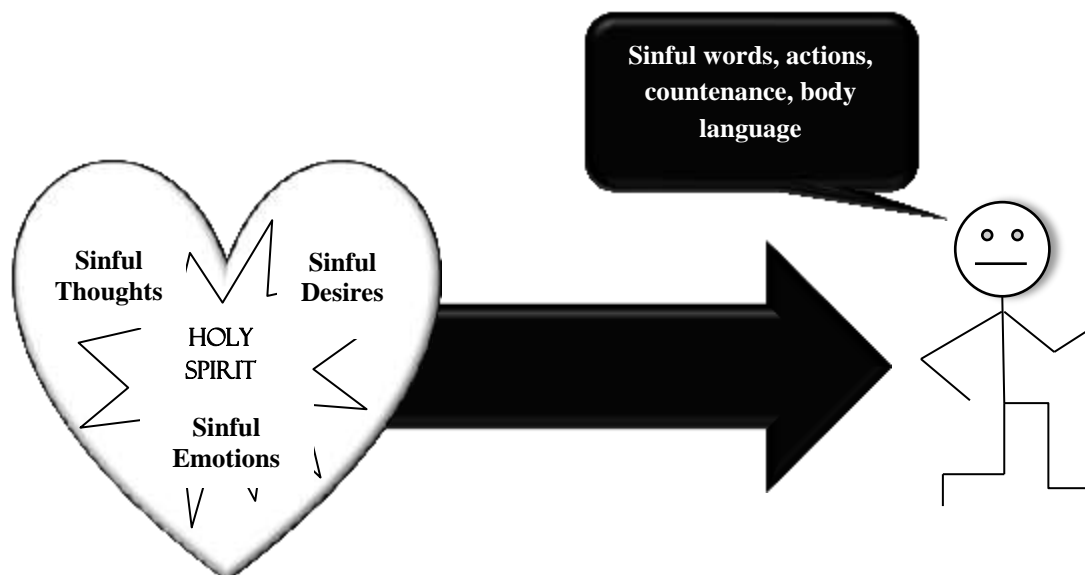
Heart examination is simply paying attention to the thoughts, desires, and feelings in our hearts so that we can detect our enemy (sin) at its earliest inception.

I recall that when I was first learning about heart-keeping I didn't have a clue what was going on in my heart. I hadn't really examined it before and, quite frankly, I didn't know how. I remember when a friend told me to "start checking into my thought life." The funny thing is that I clearly remember thinking: *What do you mean? I'm not thinking.*

Well, once I started "checking into my thought life" I was shocked to find out that I *was* thinking! In fact, there were all kinds of thoughts, desires, and feelings dwelling in my heart—many (or perhaps most) of them sinful. And I had been negligent to even notice them.

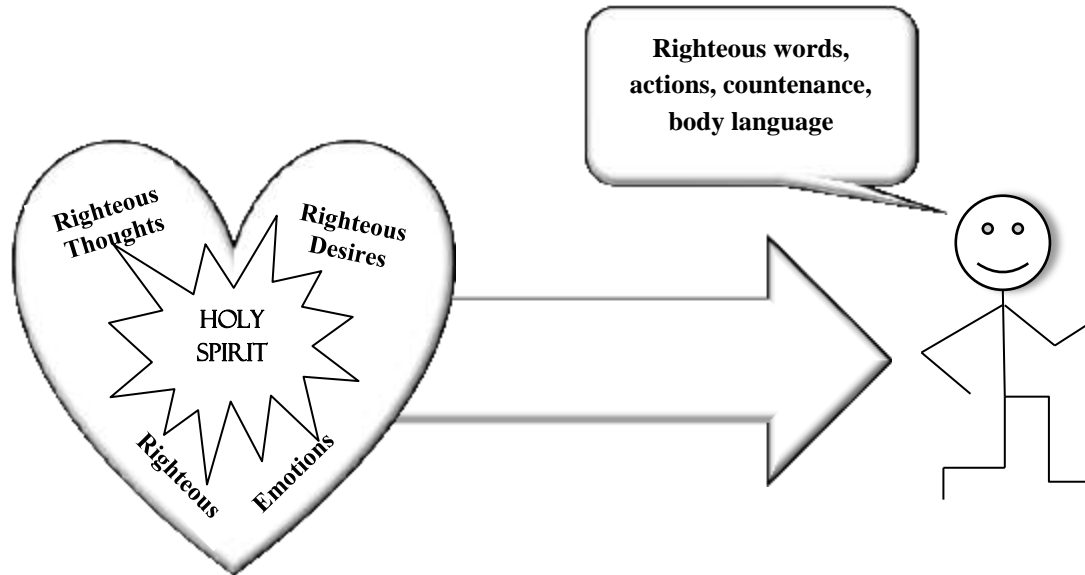
When we allow sin to dwell in our hearts, it grieves the Holy Spirit (Who is dwelling there *along with* that sin) and it squelches His power to bear righteous fruit in our lives (see Ephesians 4:30; I Thessalonians 5:19).¹³ Although the Spirit will never, ever leave our hearts, His indwelling power is quenched by our sin.

I suppose we could liken grieving and quenching the Spirit to a campfire that has been covered with sand or doused with water. The coals sizzle and smoke, but there is no flame with which to cook or warm by. In a similar way, sin douses the Spirit's work in us, hindering our ability to bear righteous fruit. Consequently, sin comes out in our words, actions, countenance, and body language (as depicted in the illustration below).



¹³ See also THE MINISTRY OF THE HOLY SPIRIT card #21.

Instead of grieving and quenching the Spirit we must regularly examine our hearts with God's Word, recognizing sin for what it is and confessing it to Him. Then, the Spirit will have free course to bear His righteous fruit in us (as shown below).



Heart examination can be explained as a two-step process. The first step is to *acknowledge* our sin, and the second step is to *confess* our sin as an offense to God. To **acknowledge** our sin means to specifically identify our sinful words, actions, countenance, and body language, as well as our sinful thoughts, feelings, and desires—labeling them how God labels them. In Psalm 51:3, David said, “For I acknowledge my transgressions, and my sin is ever before me.” The Hebrew word used here for “acknowledge” is *yada* (pronounced “yaw-dah”) and it means “to know.”^d

Yada- to know
To **acknowledge** our sin means to specifically identify our sinful words, actions, countenance, and body language, as well as our sinful thoughts, feelings, and desires—labeling them how God labels them.

¹⁴ This term communicates the idea of perceiving, understanding, and knowing in an intimate way.^e We acknowledge our sin by accurately diagnosing it in our hearts.

But merely acknowledging our sin is not enough. We must also *confess* our sin. Proverbs 28:13 says, “He who covers his sins will not prosper, but whoever confesses and forsakes¹⁵ them will have mercy.” The word for “confess” in this verse is the Hebrew term *yadhah* (pronounced “yaw-daw”), and it means to speak out or to declare a fact,^f rather than hiding or concealing it. (Don’t confuse this word with *yada*—“acknowledge”—which means to know.)

¹⁴ I wonder if this Hebrew term is where the common phrase, “yada, yada, yada” originates. People often use this phrase in place of telling details of a story as a way of saying, “You *know* what I mean.”

¹⁵ Strong’s 5800- To abandon, leave behind, to depart from, neglect.

Yadah- to speak out
Homologeo- to speak
 together

Confessing our sin
 means speaking it out to
 God, declaring it to Him
 and agreeing that it is an
 offense to His person.

I John 1:9 says, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” In this passage, the word for “confess” (*homologeo*, “hom-ol-og-eh’-o”)^s comes from two Greek root terms, meaning “to speak” and “together.”^h *Homologeo* means to speak in agreement with. Combining the Hebrew and Greek definitions of the word “confess,” we learn that **confessing** our sin means speaking it out to God, declaring it to Him and agreeing that it is an offense to His person.

The heart-keeping tools of KARDIOLOGY 101 are invaluable for heart examination so that we can acknowledge and confess our sin. THE SINFUL ROOTS CARDS and THE DIAGNOSTIC HEART CHART¹⁶ contain biblical definitions of sin and examples of what that sin might sound like in our hearts. The three sets of attribute cards help us to know, from Scripture, about God’s character and attributes because the better we know Him, the more awareness we have of missing the mark of His person (*hamartía*). You will get more experience using the heart-keeping tools in KARDIO LAB C, which comes after this module.

When I started using these biblically based tools to examine my own heart, I began to see my plethora of sin. Day after day I was shocked and appalled to recognize what I had not previously noticed. At every turn I saw pride, selfishness, and anger rearing their ugly heads. Fear of man, envy, and guile, as well as other wrongs against God, characterized my heart. I was totally astounded at my profuse and prolific sin.

But I have to say that it was the continual acknowledgment and confession of my sin that enabled me to more fully understand the beauty of salvation. Although I had been saved for over a decade at this point, it seemed that I was just beginning to understand the depths of God’s provision for my sin. I was overwhelmed to know that God loves me despite my sin and that I stand blameless before Him in love (Ephesians 1:4). All my sin—past, present, and future—is forgiven and covered by the blood of Jesus!

The heart-keeping
 tools of KARDIOLOGY
 101 are invaluable for
 heart examination so
 that we can
 acknowledge and
 confess our sin.

Now, with the two components of heart examination (acknowledging and confessing sin) fresh in your mind, let’s look at Scripture’s teaching on this topic. For today’s study, you will once again see the dual roles of God and us through a simple charting exercise. Although a few of these verses are ones you have studied previously, I think it will be helpful to examine these texts again in light of the topic of heart examination.

¹⁶ The first two columns of THE DIAGNOSTIC HEART chart help you to *acknowledge* (know, or diagnose) your sin. The middle section is meant to assist your understanding of how your sin offends specific attributes of God so that you can *confess* it—speak it out to Him and agree with Him about it.

1. Read the verses listed in the chart on this page and the next. In the left-hand column, write the words and phrases that describe your role in sanctification through heart examination. In the right-hand column, write words and phrases that tell about God's role in sanctification through His examination (and knowledge) of our hearts. As before, the verses will not necessarily have answers in both columns.

My role in sanctification (through heart examination)	God's role in sanctification (through heart examination/knowledge)
I Samuel 16:7b	
Psalm 51:3-4	
Psalm 119:59	
Psalm 139:1-3	
Psalm 139:23-24	

My role in sanctification (through heart examination)	God's role in sanctification (through heart examination/knowledge)
Proverbs 4:23	
Proverbs 28:13	
Jeremiah 17:10a	
I Corinthians 11:28a	
Hebrews 4:12-13	
James 1:23-25	
I John 1:9	

3 x 5

2. Now, just as you did on DAY 2 and DAY 3, write a summary of both your role in heart examination and God's role in heart examination from your charting exercise. Again, keep it simple by writing just two or three sentences for each, but make sure to include verse references. When you are finished, transfer your summaries onto a blank 3 x 5 card from your SMS. (You can write your summaries directly on the card if you prefer.) Place the card behind today's day of the week tab in your SMS for continual review of these roles in sanctification.

a. My role in sanctification through heart examination-

b. God's role in sanctification through heart examination/knowledge-

3. To finish up, read David's prayer in Psalm 19:12-14. Then, write out your own prayer to the Lord. Talk to Him about ways you are or are not fulfilling your role to diligently examine your heart.

4. □ Prayerfully meditate on today's cards from your SMS.

DAY 5: SANCTIFICATION BY THE BODY OF CHRIST

So far in this module you have considered obedient faith, the Holy Spirit, the Word, and heart examination as essential components of progressive sanctification. Through your studies you have seen God's faithful role as well as our commanded role that leads to our growth in Christlikeness. This process of growth unfolds anew each day as we are changed into Christ's image "from glory to glory" (see II Corinthians 3:18, 4:16b).

On DAY 4, you studied the importance of heart examination along with the role of both God and us to inspect our hearts for sin (see box below). You learned that God is the omniscient Creator

SANCTIFICATION BY HEART EXAMINATION

My role:

- Think about my ways, turning them toward His Word
- Acknowledge sin, recognizing it as an offense to God
- Ask Him to search and try my heart
- Keep (guard) my heart diligently
- Confess and forsake my sin (don't hide it)
- Examine my heart
- Use the Word as a mirror to examine my heart

God's role:

- He sees my heart
- He searches, knows, understands, and examines my heart and all my ways
- His Word discerns the thoughts and intents of my heart
- Nothing is hidden from Him
- He forgives my sin
- He cleanses and grants mercy

and knower of our hearts. He has complete and accurate knowledge of our thoughts, desires, and emotions (I Samuel 16:7b; Psalm 139:1-3).¹⁷ Nothing is hidden from His perfect knowledge (Hebrews 4:13), and no matter how veiled our sin might be, it is always exposed before God.

We are the ones who struggle to recognize our sin. Just like Adam and Eve, we hide our sin and make excuses for it, often blaming others. Because of this tendency, we need to examine ourselves with God's Word—the double-edged sword of the Spirit—to help discern the thoughts and intents of our hearts. (Hebrews 4:12; James 1:23-25). When we ask God to search our hearts (Psalm 139:23-24), the Spirit uses the words, phrases, and principles from Scripture to quicken our hearts, making us more aware of sinful thoughts, sinful desires, and sinful emotions. As He is faithful to reveal our sin, we then must *acknowledge* and *confess* it (Psalm 51:3; Proverbs 28:13).

Heart examination is not something we do just occasionally. Quite the opposite, in fact. Acknowledging and confessing our sin is a continual and nonstop practice for a kardiologist. Moment-by-moment, throughout each and every day, we should reflect upon our heart attitudes, measuring them by the standard of God's character. I know that sounds tiring and time-consuming, but defending the territory of our hearts (that is, loving Him by fulfilling our role in sanctification) is *the most important responsibility* we have as new-hearted image-bearers (Matthew 22:37; John 14:15). Diligent and faithful heart-keeping is our job description! Although heart-keeping requires diligence and exertion on our part, the effort we expend can in

¹⁷ See also THE CHARACTER AND ATTRIBUTES OF THE GODHEAD cards #7 and #24.

no way compare to the exhaustion and weariness caused by our sin and its ensuing consequences (see Proverbs 13:15b, 21a). Heart-keeping undoubtedly has far more rewarding “pay-offs” than sin!

Defending the territory of our hearts is *the most important responsibility* we have as new-hearted image-bearers.

I should also mention that even though we might grow weary in heart-keeping, God is never weary. He will always, *always* be faithful to His role in progressive sanctification. Faithfulness is His character! Any lack on our part will not change His fervent devotion toward us: “If we are faithless, He remains faithful; He cannot deny Himself” (II Timothy 2:13).

Further, I think it is important to remember that we *are* going to sin. In fact, we will sin over and over again (Romans 7:15-20; James 3:2). This is sad but true because sinless perfection does not come until glorification—when we no longer live in the presence of sin (Romans 8:29-30; I John 3:2). Therefore, we shouldn’t wallow in discouragement when we discover sin through heart examination. Instead, we should acknowledge it, confess it, and then walk by the Spirit’s power to yield righteous fruit. If you find yourself becoming discouraged as you see continual sin, you might want to review your MODULE 4 studies, especially Romans 6 and Ephesians 1 and 2—which remind us who we are once we have been saved from our sin. I think these texts will encourage your heart. A verse that helps me in this regard is Proverbs 24:16, which says, “For a righteous man may fall seven times and rise again”¹⁸ Indeed, by God’s strength, we can *always* get up—no matter how often we fall into sin.

Now, let’s move on to today’s topic. You are going to learn about another component that is necessary for our progressive sanctification: the body of Christ. You will recall that at salvation we were “baptized,” or placed into the body of Christ. The body of Christ does not refer to the actual physical body of Jesus. Rather, this term depicts the relationship in Christ among those who are saved. Those who are justified are *united together* in Christ. We have been *fused into one entity* called “the body” (also called the church). Each one of us is a member of the body of Christ (I Corinthians 12:12), and Jesus is the “Head” of our body (Ephesians 1:22-23).¹⁹

We desperately need each other’s help as we strive to diligently guard our new hearts.

There are many functions of the body of Christ, some of which include helping the poor and needy (James 1:27), making disciples (Matthew 28:19-20), serving one another (Galatians 5:13), and being hospitable to one other (Romans 12:13). It would probably take an entire course to learn all the particular functions of the body of Christ. For today, we will focus just on how the body of Christ glorifies God by mutually sanctifying its members, which is, arguably, one of the most important functions of the body of Christ. We desperately need each other’s help as we strive to diligently guard our new hearts; heart-guarding requires a group effort. We will jump into our study of “body life” by examining a passage that shows the “bird’s-eye” view of the mutual sanctification of the body of Christ.

¹⁸ The number “seven” in this context means “often” or “many times.”

¹⁹ See THE MINISTRY OF THE HOLY SPIRIT card #10 and THE PERSON AND WORK OF JESUS CHRIST card #7.

1. Read Ephesians 4:11-16 slowly and carefully. Then, fill in the blanks on the outline below to dissect this text. If you use a Bible version other than New King James, then the terminology will be slightly different and the individual phrases might not fit perfectly into the outline. Don't let that throw you off; just do your best to analyze this beautiful passage about the body of Christ. When you finish, there are some questions to answer about this text.

Ephesians 4:11—God gave some to be: _____ , _____ ,
_____, _____ , _____

Ephesians 4:12—these were given for two reasons:

- 1) _____
- 2) _____

Ephesians 4:13—these were given until we all come to:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

Ephesians 4:14—that we should no longer be: _____

Ephesians 4:15—but , speaking the truth in love, we may: _____

²⁰Ephesians 4:16—[Christ]: _____

The body: _____

²⁰Note what Christ does and what the body does.

2. Answer the following questions based on Ephesians 4:11-16.

a. How would you summarize God's main objective (goal) for the body of Christ from this passage?

b. How does this passage show *both* God's role and the role of the members of the body of Christ working together toward this goal?

c. Explain what Ephesians 4:11-16 has to do with the members of the body of Christ assisting one another with progressive sanctification (heart-keeping).

Ephesians 4:11-16 is a rich passage that communicates God's objective to sanctify (edify/build up) the body of Christ. God's intention is for each member to grow from spiritual infancy to spiritual adulthood, or maturity. Spiritual infancy is characterized by a lack of knowledge of spiritual truths and being easily deceived by sin (verse 14), but spiritual maturity is evidenced by the knowledge of God, being progressively conformed to His image (verse 13), and effectively working to do our share to edify (sanctify) other members of the body of Christ (verse 16).

I bet you weren't surprised to learn from this text about the dual roles of both God and the individual members of the body in this sanctification process. God is faithful to impart spiritual gifts to each member of the body through the Holy Spirit's indwelling power. The gifts listed in verse 11 are just a few of the many that God gives for the spiritual profit of the body.²¹ God's role is also displayed by Christ's tender care for the body. He nourishes and cherishes the body, causing growth by which the members are conformed into His image (see also Ephesians 5:26-27 and Colossians 2:19).

When we actively guard our own hearts from sin, we build up the body, but when we fail to keep our hearts, the whole body suffers.

We, as members of the body of Christ, also have a role in the body's sanctification. We must do our part, *individually*. When we actively guard our own hearts from sin, we build up the body, but when we fail to keep our hearts from sin, the whole body suffers. Additionally, heart-guarding requires a group effort. We need one another's help to recognize and diagnose our sin because we are so often blinded by its deceitfulness.

Now that you have a general idea about the body's function in progressive sanctification and also your role and God's role in the body, I want you to see just a few more specifics about how the body mutually sanctifies itself.

3. Read the following passages and note how the body works together to sanctify itself from sin.

a. Proverbs 15:31-33

b. Galatians 6:1-2

c. Hebrews 3:12-13

²¹ See also Romans 12:3-8; I Corinthians 12:1-31; I Peter 4:10-11 and THE MINISTRY OF THE HOLY SPIRIT card #13.

d. James 5:16

SANCTIFICATION BY THE BODY OF CHRIST

My role:

- Grow in Christlikeness
- Do my share to cause growth of the body
- Speak the truth in love
- Use my spiritual gifts for the building up of the body
- Hear the reproof and instruction of the body
- Bear together the sin burdens of the body
- Encourage the body daily
- Confess my sins to the body and pray for the body

God's role:

- He gives spiritual gifts
- He tenderly cares for the body
- He causes the growth of the body

I remember when I first began to recognize the importance of body life in progressive sanctification. God used the passages you have studied today and others to help me to realize that the stakes are high if the body does not properly relate to one another. Sadly, I discovered that I wasn't using my spiritual gifts for the edification of the body (I Peter 4:10). In fact, I didn't even know I had spiritual gifts!

Additionally, I wasn't open and transparent about my struggles, let alone my sin. I didn't know of my responsibility to encourage others in their transformation into Christlikeness (Galatians 6:1-2; Hebrews 3:12-13), and I certainly wasn't humble and teachable to let others help me be sanctified (Proverbs 15:31-33).²² My failure to fulfill my own role in the body of Christ dishonored

Jesus, our beautiful Head. But despite my sinful ignorance, God remained faithful to teach me, and I began to learn that heart-keeping is a group effort in which I must participate. (See the summary of these roles in the box above.)

As I started to identify sin in my heart, I realized that, after confessing it to the Lord, I needed to confess it to others—and not only to those whom I had directly sinned against. I needed to be open and honest about my struggle with specific sins to others in the body (James 5:16). And when I began to confess my sin to others, two things happened.

First, the exposing of my sin seemed to break its power and stronghold in my heart. Of course, sin likes to hide. When we bring it into the light by confessing it to others, it no longer has a deceptive element with which to nourish itself. As a result, sin's tempting power is weakened.

²² When you have time, I would encourage you to read the tidbits of wisdom in Proverbs about humbly accepting correction and instruction. See Proverbs 10:17; Proverbs 12:1; Proverbs 15:10, 12; Proverbs 17:10; Proverbs 27:6, 17.

Second, as I began confessing my sin to others, they responded in like manner—confessing *their sin* as well. We began praying for one another’s sin struggles and found that this “James 5:16” kind of prayer indeed avails much—it is strong and powerful! Before long, my relationships with other members of the body were more honest, genuine, and authentic. These relationships were (and still are) jointly edifying as we focus upon glorifying God through our corporate heart-keeping efforts. I am so thankful for God’s design for the body to mutually sanctify itself!

When we bring sin into the light by confessing it to others, it no longer has a deceptive element with which to nourish itself. As a result, sin’s tempting power is weakened.

3 x 5

4. Take a blank 3 x 5 index card from your SMS. Select some portions of today’s study to write on this card. Choose what will be most helpful for you to remember the importance of the body of Christ in the process of sanctification. When you are finished, place this card behind today’s day of the week tab of your SMS for continuous review.

5. Finish this module by talking to the Lord about what you have studied this week about obedient faith, the Spirit, the Word, heart examination, and the body as each relates to progressive sanctification. Write out your prayer below.

6. □ Prayerfully meditate on today’s cards from your SMS.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

1. Read the following story from a fellow kardiologist.

I was raised in a family that always went to church, and I was exposed to the Bible from the time I could talk. Our church group focused a lot on being saved so that you wouldn't go to hell. I remember from early childhood that I was terrified of going to hell. I suffered severe anxiety over my salvation. I prayed to be saved countless times, beginning at the age of 3, but I was still paralyzed with worry about whether I had said the "right" words or if I believed "enough" to actually be saved.

There were a lot of rules that we were supposed to follow about what we had to wear, when we were supposed to read the Bible, and exactly how we should pray. Even as a kid, I observed a lot of hypocrisy and not much grace and love. I went through the motions because that was all I knew. Although I couldn't really explain it at that age, I always thought there had to be more to God than just obedience to rules and "good" church attendance.

When I was 17, I prayed again to be saved when I was at summer camp. At that time, I was reassured by a family friend that salvation wasn't as complicated as I was led to believe. Although I felt like I could rest in Jesus's salvation for the first time, I still didn't know where to go from there. In my heart, I longed for more, but I always came up empty. I grew more and more disenchanted with our church group because there was never any beauty about God. There was always guilt and never any relief from the rules.

Still, not knowing what was missing or where to go from there, my life with God grew dormant. I guess I knew God was still with me and I never really wanted to leave Him, but I was done with "playing Christian." I was fed up with church games, and I gave up following all the man-made rules because I couldn't be "perfect." But, at the same time, my upbringing left me feeling extremely guilty if I didn't do the "right" things. I struggled to read my Bible because I was overcome with guilt, feeling like I wasn't doing it "right" for how and when to read. Prayer was especially hard because I was told there were rules for how to pray—so that played games in my head. I got so depressed and fearful and anxious, and this went on for years. I finally came to the conclusion that at the least I was saved and wasn't going to hell. That would have to be enough.

*Then all this changed when I started to learn the doctrine of the heart and use the tools from *KARDIOLOGY 101*. It was like all at once the lights came on! For the first time, I saw the whole gospel—God's love and grace beyond simply escaping hell. I learned things from the Bible that I had never learned before.*

For the first time I heard that salvation is all about restoring our relationship with God that was broken through sin. I heard that sanctification is progressive. It is a process of growing in relationship with God for the purpose to glorify

God. It isn't a set of rules to be followed or perfection to be achieved. It isn't "me alone" or "God alone." It is all about a relationship, one in which we both have roles.

Hearing these things for the first time helped me to escape the prison I had been living in. I was handed the key that I had been missing my whole life and it was like cool water over my dry spirit. Now, I am loving Jesus more than ever and am able to accept His love for me instead of trying to earn it by following man-made rules. I am excited to serve Him and glorify Him with my life and I want to tell others about this freedom that I have finally experienced.

-Chris, age 28

2. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 7: MODULE 5 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 5: A KARDIOLOGIST IS PROGRESSIVELY SANCTIFIED. Write your thoughts and prayers below.

2. ☐ Prayerfully meditate on today's cards from your SMS.

^a Bridges, Jerry (1996). *The Pursuit of Holiness*, Colorado Springs, Colorado: NavPress, p. 9.

^b Illustrations by Alora Foreman, 2001.

^c <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G4146&t=NKJV>.

^d <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3045&t=NKJV>> Dec 2015.

^e Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^f Ibid.

^g <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G3670&t=NKJV>. Dec 2015.

^h Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.



WELCOME TO KARDIO LAB C! The practical, hands-on exercises in this lab will enhance your previous studies about wisdom, sin, salvation, the new heart, and progressive sanctification. You will get more practice using the heart-keeping tools so that you can become better acquainted with how they are used as well as their connection with the doctrine you have studied.

As you begin this final kardio lab, keep in mind that becoming a kardiologist takes time; it is a process of growth in relationship with the Lord. I encourage your patience as you strive to be skilled in the theology and practice of heart-keeping. Your continued review of this course material and use of the tools is important since it is impossible to guard our hearts without vigilant and enduring effort on our part.

Honestly, it has taken years of study and practice for me to become a kardiologist, *but* I still need to meditate on the fundamental doctrines and take the tools into my hands *each and every day*. And so, after you complete the last page of this course, you might consider turning back to the *very first page* to begin again. One time through this course on the theology and practice of heart-keeping is not sufficient to develop someone into a mature kardiologist.

Before you begin, you should know that KARDIO LAB C contains five different exercises, but the fifth exercise, EXERCISE C-5: QUESTIONS & ANSWERS, is optional. This exercise contains answers to questions that I have either been asked or have pondered myself concerning the doctrine of the heart and its practical implications. Please do not feel pressured to complete this exercise at this time as some answers are rather lengthy. You are welcome to read this section as time allows.

By way of reminder, you should continue your daily meditations using the SMS while completing this kardio lab. Feel free to use the box below as a reminder.

☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____ ☐ SMS _____

EXERCISE C-1: Roles in Progressive Sanctification

1.1 Objectives

- To recognize how your views and practice of progressive sanctification are unbalanced (“me alone” or “God alone”)
- To confess to God specific ways in which you wrongly view and practice progressive sanctification

1.2 Background

As I mentioned in MODULE 5, when I first started learning about the dual roles in progressive sanctification, it occurred to me that the relationship between God and us is like a pie. Again, I know that sounds silly, but the illustration reminded me of the inseparable merger between God and myself. When I received a new heart, I was united with the living God through Jesus Christ (Romans 6). This intimate union granted me both the *freedom* from sin and the *responsibility* to walk in righteousness. God did (and continues to do) His work in my heart, but I must also fulfill my role in progressive sanctification.

Expanding upon the pie illustration, I composed an interactive chart (see page 192) to identify specific ways we might view sanctification as just “me alone” or just “God alone.” The chart contains statements in the right-hand and left-hand columns that represent each lopsided view. The middle column of the chart is less specific, but it provides general statements that communicate the biblically-balanced relationship of progressive sanctification: God + me.

Using this chart, which I have titled ROLES IN PROGRESSIVE SANCTIFICATION, you can begin to recognize how your own relationship with God in progressive sanctification is skewed. Now, the specifics may not be entirely applicable, but the listed statements will still give you an idea of what each viewpoint might look like in one’s life.

You may find that the majority of your ideas about sanctification occur in either the right-hand or left-hand columns, although you may have checkmarks in both columns. Either way, the chart provides an opportunity for you to prayerfully examine your heart. You can then confess to God your unbiblical views and practice of sanctification and follow up accordingly by reviewing the correct roles from Scripture.

If you discover that you are characterized by the “me alone” approach to sanctification, then you will need to meditate on the truths in the “God’s Role” columns of your MODULE 5 studies. Conversely, if you recognize that you are practiced in “God alone” sanctification, you will need to focus your review on the “My Role” columns from MODULE 5.

1.3 Procedures

- Read Psalm 139:23-24. Ask the Lord to search your heart and reveal ways in which you view and practice sanctification as just “me alone” or just “God alone.”
- Read the ROLES IN PROGRESSIVE SANCTIFICATION chart on page 192 and place a check mark in the box next to the statements that are applicable to your life. As you contemplate each column, you might think of other ways that your practice of sanctification is unbalanced. If so, write these in the “other” space provided at the bottom of each column.

Perhaps your views and practice of sanctification are relatively balanced, as shown by the middle column of the chart. If so, humbly thank the Lord and then ask Him to help you see ways you can press on and reach forward in your relationship with Him. After all, we should always press on to know Him more (see Philippians 3:10, 12-14).

- When you are finished with the chart, come back to this page to complete 1.4 Lab Report.

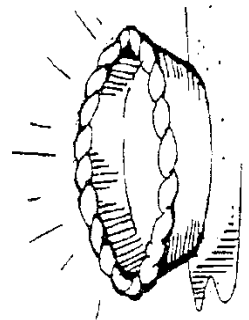
1.4 Lab Report

- Spend some time confessing to God your wrong views and practices of sanctification. Include what you have learned from the chart as well as other specific views and practices that God may have revealed through this exercise. Don’t forget to thank Him for ways that you are practicing biblically balanced sanctification. Write your thoughts and prayers below.

ROLES IN PROGRESSIVE SANCTIFICATION

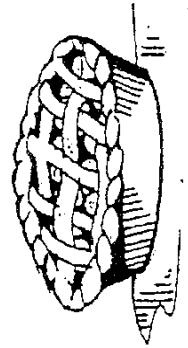
GOD ALONE

- ☐ I don't need to acknowledge and confess my sin because God already knows it.
- ☐ I don't regularly use God's Word to expose my sin.
- ☐ Prayer isn't really necessary since God is always with me.
- ☐ God has promised to complete His work in me; I'll just wait for Him to do that.
- ☐ It's God's job to change me.
- ☐ I can't obey until God chooses to change my heart.
- ☐ God can teach me by the Spirit, so I don't need His Word or fellowship with others in the body.
- ☐ I pray for God to bless me and let Him take care of the rest.
- ☐ God has promised to conform me to His image; that will just happen as I get older.
- ☐ I don't need to make a big deal about how I live; I just live in grace.
- ☐ Other



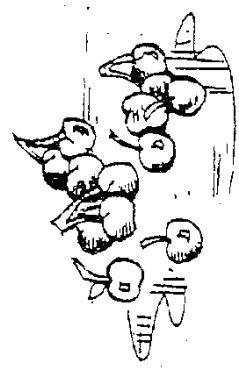
GOD + ME

- ☐ I exert much effort to be sanctified, remembering that God's grace is at work in me. (I Corinthians 15:10)
- ☐ God works in my heart for His good pleasure, even as I choose to work diligently at my own sanctification. (Philippians 2:12b-13)
- ☐ I acknowledge and confess my sin through the leading of the Holy Spirit and the illumination of God's Word. (Romans 8:13-14; Hebrews 4:12)
- ☐ Faith is a gift from God that is produced through His Word and Spirit; I choose to walk by obedient faith. (Romans 10:17; Galatians 2:20; Ephesians 2:8-9)
- ☐ I labor and strive according to His working which works in me mightily. (Colossians 1:29)
- ☐ God's Word is the powerful Sword of the Spirit. I will obediently take it up to fight sin. (Ephesians 6:16-17)



ME ALONE

- ☐ I make sure to follow a list of "do's" and "don'ts."
- ☐ If I try to be good, God will help me.
- ☐ If I don't read my Bible at 6:37 A.M. every day, then God won't bless me.
- ☐ It is too hard to obey in faith; I would rather just do what looks good to others.
- ☐ God won't answer unless I pray the right way.
- ☐ I just go about my day and don't really think about God that much.
- ☐ I have to be perfect.
- ☐ I try and try to stop sinning, but I just can't get myself to do the right thing.
- ☐ If I just make good choices, I will be right in my relationship with God.
- ☐ I know God is there, but I don't usually remember to ask Him for help to fight sin.
- ☐ Other



EXERCISE C-2: Using the Heart-keeping Tools for Heart Examination

2.1 Objectives

- To use the SINFUL ROOTS CARDS to diagnose your own sin in a specific situation
- To use THE CHARACTER AND ATTRIBUTES OF GOD cards to identify which specific attributes of God's character you did not trust in, delight in, or reflect, or which attributes you were wrongly striving after in a specific situation
- To use the RIGHTEOUS ROOTS CARDS to determine which RIGHTEOUS ROOTS you need to cultivate in your specific situation
- To complete THE DIAGNOSTIC HEART CHART for your specific situation

2.2 Materials Needed

- SCRIPTURE MEDITATION SYSTEM (SMS)
- SINFUL ROOTS CARDS
- RIGHTEOUS ROOTS CARDS
- THE CHARACTER AND ATTRIBUTES OF THE GODHEAD
- ATTRIBUTES REFERENCE CARD for THE CHARACTER AND ATTRIBUTES OF THE GODHEAD (optional)

2.3 Background

This exercise is much like EXERCISE A-4 in KARDIO LAB A (page 80) where you used the heart-keeping tools to diagnose Eve's sin in the Garden of Eden. However, there are two differences for this exercise. First, you will use your *own* real life situation in which you acted sinfully. And, second, *you* will fill in the columns of THE DIAGNOSTIC HEART CHART (DHC) this time, filling it out completely.

The DHC clearly depicts the process of heart-guarding as you learn to acknowledge your sin, confess your sin to God, and walk by the Spirit's power. This exercise, as with any of your efforts in heart examination, should be completed prayerfully—asking the Lord to expose your heart attitudes. Feel free to complete this exercise in more than one sitting, if that works best for you.

2.4 Procedures

- Locate the SINFUL ROOTS CARDS and the RIGHTEOUS ROOTS CARDS in your SMS. Remember, you dispersed these cards among the days of the week tabs in order to become more familiar with them by regularly meditating on them. Take these cards from the days of the week tabs and sort them into their separate SINFUL/RIGHTEOUS ROOTS stacks. These cards can be returned to their respective tabs in your SMS,

although you will want to leave them out at this time so you can use them for this exercise.

- Locate a blank copy of the DIAGNOSTIC HEART CHART at the end of this kardio lab. (You will find two copies there. Use only one of these copies for this exercise; the other copy is for EXERCISE C-4.)
- Complete the process for heart examination as directed below.


2.5 Data Collection (Part 1)

- Think of a time (either recently or in the past) when you acted sinfully. Use the space below to briefly describe the scenario. Then, ask the Lord to search your heart (Psalm 139:23-24) in regard to this specific situation.

- In this situation, what were your sinful words or actions? Consider your body language, countenance, and even *inaction* (see James 4:17—sins of omission). List these on the DHC in the ACKNOWLEDGE SIN section, under the SINFUL FRUIT column (far left).
- Now, it's time to diagnose your SINFUL ROOTS. Write your thoughts, desires, and feelings in the second column from the left on the DHC: SINFUL ROOTS. Then, use your SINFUL ROOTS CARDS to label your thoughts, desires, and feelings, calling them what

God would call them. Then, write these in the SINFUL ROOTS column and also mark them on the back side of the DHC. I would suggest that you mark only two to three of the *most prominent* roots.¹

- When you are finished identifying your SINFUL ROOTS, take a few moments to turn to the SINFUL ROOTS SCRIPTURES that begin on page 317. Prayerfully browse the verses that pertain to the roots you have identified, asking the Lord to instruct your heart according to His Word. From these pages, select one or two verses that best fit your scenario. It is not necessary to select a verse for every root you have identified, but you may do so if you wish.

 Then, use a blank 3 x 5 card(s) from your SMS to write out your selected verse(s). I suggest that you label the card(s) with the SINFUL ROOT at the top right-hand corner, as shown in the example below. This simple labeling method will direct your focus to the specific roots you are asking the Lord to help you turn from. When you are finished, put the card(s) in your SMS (behind the tab of your choice) so that you can continually meditate upon these scriptures. The idea is that, as you diagnose sin, you are relying on the power of God's Word and His Spirit to change your heart.

ANGER
Proverbs 19:11 The discretion of a man makes him slow
to anger, and it is to his glory to overlook
a transgression.
James 1:19-20 Therefore my beloved brethren, let every
man be swift to hear, slow to speak, slow to wrath;
for the wrath of man does not produce the righteousness
of God.

¹ Although it is likely that you have more than two to three sinful roots in this situation, it is best to keep the diagnostic process simple as you learn to use the heart-keeping tools. You can include more roots as you become more adept at using the tools.

- Next, try to determine what specific attributes of God’s character you were not trusting in, delighting in, or reflecting, or what attributes you were wrongly striving after in this situation.

I should explain that wrongly striving after an attribute of God means that you are endeavoring to obtain or display an attribute that belongs to God *alone*. You may remember from your MODULE 2 studies (page 53) that there are attributes of God that He allows us to share with Him—that is, reflect. These are called communicable attributes, and some examples of these attributes are God’s love, goodness, mercy, righteousness, wisdom, and patience. In contrast, there are attributes that we, as humans, do not share with God. These are called incommunicable attributes, and examples of these are God’s omnipotence, omnipresence, omniscience, and sovereignty.

To wrongly strive after God’s attributes means that we want to have those attributes that are not ours to hold—His incommunicable attributes. In essence, we want to *be* God. For example, we might get angry because we cannot control specific situations or certain people’s actions. That’s because we are not sovereign and we are not all-powerful (omnipotent). To try to be in control of every aspect of our lives is an attempt to be God. It is wrongly striving after His omnipotence and His sovereignty. And it is not trusting or delighting in that aspect of His character.

As another example, we may be angry or anxious because we “just know” that someone else is thinking bad things about us or plotting against us. However, we are not omniscient—we do not have *full* knowledge of *all* things. When we think we accurately know someone else’s heart (his or her thoughts, desires, and feelings), we are wrongly striving after God’s incommunicable attribute of omniscience. Man is not omniscient; only God is.

With these examples in mind, use THE CHARACTER AND ATTRIBUTES OF THE GODHEAD cards² from your SMS to find *just* two or three attributes of God that you were not trusting in, delighting in, or reflecting, or what attributes you were wrongly striving after in this situation.³ List these in the center column of the DHC (CONFESS SIN AGAINST GOD), and give a brief explanation of why you selected them. (If it is helpful, feel free to use the ATTRIBUTES REFERENCE CARD for an overview of all 31 attributes.)

² As you grow in understanding of how your sin offends God’s character, you can use THE PERSON AND WORK OF JESUS CHRIST and THE MINISTRY OF THE HOLY SPIRIT cards for this middle section of the DHC.

³ Again, although your sin has offended the *entirety* of God’s being, it is best to keep the diagnostic process simple at this time by identifying just a few of His attributes that you have offended.

2.6 Data Analysis

- Now that you have completed the first three columns of your DHC, take a few moments to talk to God about your sin. Acknowledge and confess your wrong against Him and against others (if applicable). Write your thoughts and prayers below, and then move on to 2.7 Data Collection (Part 2).

2.7. Data Collection (Part 2)

- Now, on the front side of the DHC under the section to the far right of the chart (WALK BY THE SPIRIT'S POWER), you are going to write in the second column from the right which is titled RIGHTEOUS ROOTS.⁴

Ask yourself the question: “How can trusting and delighting in God’s person change my thoughts, feelings, and desires?” Remember, just as doubting God’s character and attributes produces sin, trusting and delighting in His character produces righteousness. Walking in sin grieves and quenches the Holy Spirit, but acknowledging and confessing our sin against God allows the Holy Spirit to freely produce righteous thoughts, feelings, and desires.

On the RIGHTEOUS ROOTS CARDS, there are examples of what trusting in God might sound like in your thoughts, desires, and feelings. Use these cards to determine which roots need to be cultivated in your situation. It is likely that many (or most) of them will apply, but try to select only two to three roots, just to keep it simple. Then, write these in the RIGHTEOUS ROOTS column and also mark them on the back side of the DHC.

⁴ You will recognize most of these RIGHTEOUS ROOTS as the “fruit” of the Spirit listed in Galatians 5:22-23. As I mentioned in KARDIO LAB A, the terms “root” and “fruit” are used metaphorically in Scripture to show *both* the heart attitude *and* the behavior that comes from that heart attitude (see Matthew 12:33; Luke 6:43-44; Galatians 5:22-23; James 3:10-12, 18). Try not to let the interchangeability of these terms confuse you. For KARDIOLOGY 101 purposes, “roots” occur in the heart (thoughts, desires, and emotions), and “fruit” is the behavior that comes out of the heart (words, actions, and countenance).

- When you are finished identifying the **RIGHTEOUS ROOTS**, take a few moments to turn to the **RIGHTEOUS ROOTS SCRIPTURES** that begin on page 345. Prayerfully browse the verses that pertain to the roots you have identified, asking the Lord to instruct your heart according to His Word. From these pages, select one or two verses that best fit your scenario. It is not necessary to select a verse for every root you have identified, but you may do so if you wish.



Then, use a blank 3 x 5 card(s) from your SMS to write out your selected verse(s). I suggest that you label the card(s) with the **RIGHTEOUS ROOT** at the top right-hand corner, as shown in the example below. This simple labeling method will direct your focus to the specific roots you are asking the Lord to help you cultivate in your heart. When you are finished, put the card(s) in your SMS (behind the tab of your choice) so that you can continually review these scriptures. The idea behind meditating on these verses is that you are relying on the power of God's Word and His Spirit to bear righteous fruit in your life.

	JOY
<u>Psalm 13:5-6</u>	But I have trusted in Your mercy;
	My heart shall rejoice in Your salvation. I will sing to
	the LORD, because He has dealt bountifully with me.
<u>Nehemiah 8:10b</u>	. . . do not sorrow, for the joy of the
	LORD is your strength.

- Next, ask yourself the question: "How can I reflect God's glory and image in my words, actions, and countenance?" Remember, we were created in the image and likeness of the Godhead to reflect His glorious attributes. Sin ruined our ability to do to that, but as new-hearted image-bearers we now have the spiritual ability to do all things for the glory of God. That's why the Apostle Paul can tell us, "Whether you eat or drink, or whatever you do, do all to the glory of God" (I Corinthians 10:31).

So, think of some specific things that you can actively do or change right away. For example, confessing your sin to people you offended in this situation (if applicable), or daily meditating on certain attributes of God, or replacing another's possession you ruined. Write these in the far-right column titled **RIGHTEOUS FRUIT**.

As you contemplate this column, you should know that when we trust and delight in God's character, the Spirit produces fruit that *permeates* our entire lives. What I mean is that when we have His joy or thankfulness in our hearts, it ripples out to *every* area of our lives—not just the immediate situation at hand. So, no matter what specifics we may write in the **RIGHTEOUS FRUIT** column for a certain scenario, we don't really know exactly how the Spirit of God might work in our lives as we walk by His power.

2.8 Lab Report

- Glance over the **DIAGNOSTIC HEART CHART** you completed today. What is your prayer to the Lord? Write it below.

EXERCISE C-3: Case Studies

3.1 Objectives

- To read Case Studies from other kardiologists in order to better understand the process of heart examination using the KARDIOLOGY 101 tools

3.2 Background

The Case Studies you are about to read are from real-life situations. Fellow kardiologists (with false names) have recorded a heart-keeping situation as an example of how to use the KARDIOLOGY 101 tools to guard their hearts.

The Case Studies in this exercise are *only* examples. No one situation is the same, nor are all people the same. Each person will use the tools a bit differently. My goal in having you read these Case Studies is to provide enough instruction so that you understand how to use the heart-keeping tools to guard your heart, but I also want to show that you have the freedom to use the tools in a way that is most beneficial for your own relationship with the Lord.

3.3 Procedures

- Read each Case Study (there are three of them) with its accompanying DIAGNOSTIC HEART CHART (starting on page 201).
- When you are finished, complete 3.4 Data Analysis and 3.5 Lab Report on page 213.

CASE STUDY #1

Kelsie (female, age 19)

I so badly wanted flawless, blemish-free skin. I was always freaking out about my face, asking my family if it looked any better, never missing a nightly facial cleansing, and allowing myself to get into a frenzy if someone touched it. This obsession had gone on a long while. From the time I was young, I dreamt up this fantasy where I would be granted three wishes. My first wish was to have beautiful skin that didn't break out in acne . . . and my dream never went further than that.

Since studying MODULE 6 in KARDIOLOGY 101, God has shown me that I have been tempted by the world's system and have fallen. I believed the lie that beauty is so very important. I believed the lie that if I had clear skin, most of my worries would be gone. I believed these lies from the world and focused my efforts to obtain what I so desperately wanted, even above my efforts to know and please Christ. I placed the opinions and praise of man above the knowledge and fact that I am totally complete in Christ.

God not only revealed that I struggle greatly with vanity (which is FEAR OF MAN—exalting man's opinion of me), but also that vanity is a sin. It is a heart issue. Using the SINFUL ROOTS CARDS from my SCRIPTURE MEDITATION SYSTEM, I identified the SINFUL ROOTS behind this obsession with beauty. I identified PRIDE (believing that I know what is better for me than God does—and that is clear skin!); ANGER (I was angry that everything I tried did not seem to help—why can't God just clear it up Himself?!?!); ANXIETY (I was always looking in the mirror and asking my family if my face was any clearer; I was *always* worried about it); and FEAR OF MAN (this resulted in my not wanting to go places or have pictures taken of me).

I started realizing what a big deal this was in my life. It was not something to be waved off or taken care of later. So, I pulled out a DIAGNOSTIC HEART CHART and filled it out. While doing so, I recognized God's kindness to reveal what was in my heart through my everyday struggle with vanity. I didn't know all that sin was in my heart, but He used my face to reveal it to me. He was teaching me. He was showing my sin, and He was also revealing His character.

Because I had been meditating on the attributes of God, I was learning that He is sovereign, kind, good, and loving. That means that every struggle, every pain, and every trial—no matter how big or small—is for our greater good and also for His glory (Rom 8:28). But, our great God is also a jealous God and He is angered at the praise and worship of anything but Himself (Ex. 34:14). (See THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #19.). I was putting more time and effort into worrying about my face than I was my spiritual growth. The good news is that I also serve a forgiving God Who "does not retain His anger forever, because He delights in mercy" (Micah 7:18b). (See THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #15.)

I always pray, using the 3 x 5 card from my SMS, that God would *search me, and know my heart; try me, and know my anxieties* (Psalm 139:23), and He was (and is!!) kind

enough to do so. Who would have thought that God would use acne and breakouts to reveal to me such huge spiritual truths?

God, through His Word, KARDIOLOGY 101, and a few DIAGNOSTIC HEART CHARTS, has taught me all these things and is now working in my heart to produce the fruit of His Holy Spirit: MEEKNESS, FEAR OF GOD, HUMILITY, and JOY. Praise be to God!

CASE STUDY #1: KELSIE'S DIAGNOSTIC HEART CHART

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24		CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9	WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25	
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)	Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)	RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back)	RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance?
<p>I am always concerned about my face.</p> <p>Constantly asking my family if my face looks clear</p> <p>Looking in the mirror every 3 minutes to see if it is better</p> <p>Willing to do almost anything to get it clearer</p> <p>I don't like to go out and be with others when my face looks bad.</p>	<p>I so badly want perfect skin. Nothing seems to help, which makes me ANGRY. I am angry that I have to wear so much make-up to cover the acne.</p> <p>I am afraid it won't get better. (FEAR)</p> <p>I am concerned about what others think of me. I would be prettier if my skin were clear. (FEAR OF MAN)</p> <p>I deserve to have nice, clear skin. (PRIDE)</p>	<p>God is <u>sovereign</u> over all my life—even acne</p> <p>I am doubting and disbelieving that God is <u>omniscient</u>; He knows about how hard this is.</p> <p>God is <u>eternal</u>—I am not reflecting that, but am focused on what will fade away.</p> <p>I am not reflecting God's <u>righteousness</u> with my sin of worry and anxiety.</p> <p>I am disbelieving that God is <u>gracious</u> and <u>good</u> to me.</p> <p>I doubt His <u>jealousy</u> for my worship. He is jealous of my time, affection, energy, praise, and worship.</p>	<p>He is sovereign in all things, and my struggle with this is not in vain; He <u>is</u> teaching me!</p> <p>He does know everything about me.</p> <p>God cares about what is eternal (my holiness). He is not focused on my outward appearance (1 Sam 16:5).</p> <p>I want to reflect the JOY of Christ, despite my face. I want to FEAR GOD above man.</p> <p>HUMILITY/MEEKNESS- I am unworthy of what He has already given me. . .</p> <p>THANKFULNESS</p>	<p>By not grumbling and complaining about my face! I need to give thanks to God for all that He has done for me.</p> <p>I need to remind myself that no matter how many times I look in the mirror, it won't change the status of my face.</p> <p>My joyful heart and countenance are beautiful to God.</p> <p>Remembering that beauty is passing (Proverbs 31:30)</p>

CASE STUDY #1: KELSIE'S DIAGNOSTIC HEART CHART

<p>SINFUL ROOTS (mark all that apply)</p> <p>What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)</p>	<p>RIGHTEOUS ROOTS (mark all that apply)</p> <p>How can trusting & delighting in God's person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)</p>
<p>✖ ANGER: "I am bummed, grumpy, irritated, disappointed, or frustrated." "I'm not getting what I want." "I have a bad attitude."</p> <p><input type="checkbox"/> ANXIETY: "I can't stop thinking about it." "God is not taking care of this the right way." "I'm stressed out!"</p> <p><input type="checkbox"/> BITTERNESS: "I can't get over this. . . ." "I want others to suffer for their wrongs against me." "I hate them."</p> <p><input type="checkbox"/> DESPAIR: "God cannot help me." "I cannot go on." "My situation is helpless." "God is doing wrong to me."</p> <p><input type="checkbox"/> ENVY: "I hate that others have good things and are happy." "I would be happy if I had what someone else has." "I just hate them!"</p> <p>✖ FEAR: "I have to escape this situation." "God let things get out of control." "I can't obey God because I have to protect myself."</p> <p>✖ FEAR OF MAN: "I am more concerned with what others think of me than doing what God says is right." "I want recognition and attention from others." "I want to please people so they will like me."</p> <p><input type="checkbox"/> GREED: "I want more." "I am not content with what I have." "Having more will satisfy."</p> <p><input type="checkbox"/> GUILE: "I don't want to tell the whole truth." "I will manipulate others to get what I want." "I scheme and deceive to hide my true desires."</p> <p><input type="checkbox"/> LAZINESS: "I don't want to do what I know I am supposed to do." "I don't want to be diligent." "I will just do whatever I want."</p> <p>✖ PRIDE: "My way is always right; others are wrong." "I want attention and recognition." "I am better than others." "I have a right to . . ."</p> <p><input type="checkbox"/> SELFISHNESS: "I have to look out for what I want and need." "I want what I want—when and how I want it." "What I want is more important than the needs of others."</p>	<p><input type="checkbox"/> FAITHFULNESS: "I believe and trust in God even if I don't understand my situation." "I want to be diligent in all things." "I want to obey God even if it is difficult."</p> <p>✖ FEAR OF GOD: "I want to obey God's Word even if others do not." "I love Him and want to worship Him with my life." "I want to trust in and put my hope in God."</p> <p><input type="checkbox"/> GOODNESS: "I seek to do good works." "I want to help human need." "I want to serve others."</p> <p>✖ HUMILITY: "I acknowledge my sin before God and others." "I will submit my will to God's Word and obey through His enabling strength." "I am unworthy to receive God's grace."</p> <p>✖ JOY: "I will remember all God's goodness on my behalf." "I am content with God's sovereign gifts." "I will rejoice when others receive good."</p> <p><input type="checkbox"/> KINDNESS: "I want to care for others." "I do not want to be harsh, rough, or rude." "I want to be useful to benefit others."</p> <p><input type="checkbox"/> LOVE: "I want to love God by obeying His Word." "I will sacrifice for another's benefit." "I want to consider others' interests."</p> <p>✖ MEEKNESS: "I will not dispute or resist God's plans for my life." "I will trust God's sovereignty in all things." "God always does good to me."</p> <p><input type="checkbox"/> PATIENCE: "I will show kindness to others." "I will not repay evil for evil." "I will forgive."</p> <p><input type="checkbox"/> PEACE: "I will fix my eyes upon Jesus and not circumstances." "I am at rest because of God's promises." "I trust His provision for me."</p> <p><input type="checkbox"/> SELF-CONTROL: "I will refrain from using my body to sin." "I will give thought before I act." "I will deny myself."</p> <p>✖ THANKFULNESS: "I will give thanks in all things." "I am joyful and content." "I will not grumble or complain."</p>

CASE STUDY #2

Steve (male, age 43)

I had been dealing with a major extended-family fallout for almost two years. The hurt and anger flared up again after some recent issues. Because I had witnessed so many changes in my wife from studying KARDIOLOGY 101, I began to seek her thoughts and perspective. She would go to the SMS, pull out the SINFUL ROOTS CARDS, and find the ANGER card. We would see what anger really is: “Anger occurs when one’s desire (whether an unrighteous desire or a righteous desire) has not been met.” We also looked at the RIGHTEOUS ROOTS CARDS. There I would see how MEEKNESS, SELF-CONTROL, PEACE, and PATIENCE were the opposite of ANGER. It was humbling to see my sin.

One day, after reading another difficult email from an extended family member, I totally melted. I was seething inside! My wife asked if I wanted to use THE DIAGNOSTIC HEART CHART to work through the situation. I had not used the DHC before, but it was pretty self-explanatory. So, I dove in.

It was easy to see my SINFUL FRUIT. Because I wanted justice and wanted to be vindicated, it consumed my thoughts all day long. I constantly defended myself. I couldn’t stop thinking about it and I couldn’t focus on other things. Even other life problems seemed small in comparison to this situation. Anger had its effects on my physical state. Sleep was difficult. I was short of breath throughout the day, and my wife and children commented on my countenance: I had a look of sorrow and anger.

I also easily pegged my SINFUL ROOTS: ANGER, ANXIETY, BITTERNESS, SELFISHNESS, and as much as I didn’t want to admit it, PRIDE. The ANGER got to be so great it was scary. It worked itself into real BITTERNESS. I had ANXIETY because of the damage that had been inflicted to my wife, my children, and to me. The damage was undoable. I had PRIDE because I didn’t think I should have to face this. I thought I was a good guy and didn’t deserve this. In SELFISHNESS, I wanted the facts to be heard and known so that my extended family would know that I wasn’t as bad as they thought I was. I wanted them to see that they were the ones in the wrong.

To further drive home the seriousness of my sin, I used the attribute cards to answer “Which specific attributes of God’s character am I not trusting in, delighting in, or reflecting?” Some of the main attributes were: Advocate (#23), Sovereign (#1), Forgiving (#15), and Just (#20). Seeing what my sin showed about my belief in God (I actually listed 17 attributes), it was obvious that my sin was so much more than just being mad.

I doubted that God is my Advocate. If I really believed this, then I would have to slay my PRIDE and truly give this situation to Him. Obviously, I didn’t trust Him as Advocate because I was letting the situation dictate my life.

Sovereignty is another attribute I didn’t trust. I had been learning about the doctrine of sovereignty from the Bible in the last year, and it was so different than what I had been taught from church tradition. Sovereignty meant that God was not surprised that this

happened to my family and that He was in it. He is the God of the universe! I missed this at the beginning of the situation. If I had acknowledged His sovereignty in this situation, I would have realized that I couldn't do anything about it, and it would have been easier to give the situation to Him. Then, I wouldn't have been such a miserable husband to my wife and father to my children.

Another attribute is that God is forgiving. I wanted God to judge my extended family, but I also wanted Him to give *me* grace and forgiveness in the situation. I had no problem holding their sins against them. Therefore, I was not reflecting God's forgiveness. I was also wrongly striving after God's justice. I wanted justice for my own sake, but not for God's sake. My sense of justice was scary because it was tainted with my selfish anger.

It was humbling to see my sin against God in a plain, organized manner. I was able to clearly see what was festering in my heart. Having just peeled layer upon layer of my sin, I was now ready to see how Scripture provides the remedy.

Using the **RIGHTEOUS ROOTS CARDS** I made another long list. I saw that I needed **FAITHFULNESS**: "I believe and trust in God even if I don't understand my situation." I needed to realize that writing another email wouldn't fix the situation. I needed to rest and let God take care of the injustice in His way. He is faithful to use situations in our lives; I don't have to understand it or make sense of it.

I needed **FEAR OF GOD**. Sure, others may be wrong, but regardless of their response, I am still responsible for my heart before God. I still needed to do the right thing and live rightly before my wife and my children. I needed **GOODNESS**. I still should be able to serve others, but I allowed my own problems to be my focus. During this time, I missed some unique opportunities to help others while I wallowed in my sin. **HUMILITY** was also necessary. I realized that **PRIDE** was a theme in my life—in my work and my family. I hadn't recognized it along the way. **HUMILITY** would come from considering that God is just. If He gave me what I deserved, then I would be dead. I am not worthy of His grace.

After I completed the DHC, I verbalized my sin to my wife and then to my children. A couple months later, I initiated a meeting with my extended family. Surprisingly, they accepted the invitation. I was a little anxious about the meeting because talking over issues was not the norm. In the discussion, I did not itemize their wrongs, but spoke generally about the hurt inflicted on my family. Without the **SINFUL ROOTS** in my heart, I was actually able to see the viewpoints of others and realize other options for resolution. They expressed sorrow for hurting me, and it was cool because I had already forgiven them.

In the end, this very trying issue was resolved, and I learned so much about myself and about God's grace. I haven't thought about the situation for a long time and even now I am surprised at the things I wrote on my original DHC. I am grateful to have a vacancy in my mind to think about other things. Without the DHC to present these questions to me, I wouldn't have been able to see the depth of my sin. There is no way to deny that the DHC is a tool to effect change in someone. I have seen it in my wife, in my children, and now in my own life.

CASE STUDY #2: STEVE'S DIAGNOSTIC HEART CHART

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24		CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9		WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)	Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)		<div> RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back) </div> <div> RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance? </div>
<p>Angry and sorrowful countenance</p> <p>I feel like crying, but if I started, I couldn't stop</p>	<p>I can't believe they... they could have...</p> <p>I want the facts to be heard. They are wrong. I am right. I feel heavy anger. I want justice.</p> <p>How could they... ? What kind of people...?</p> <p>There are errors in their accusations. This trial is unfair.</p> <p>PRIDE, ANXIETY, ANGER, SELFISHNESS, BITTERNESS</p>	<p>God is sovereign God is righteous God is omnipotent God is incomprehensible God is merciful God is forgiving God is longsuffering God is just God is truth God is our advocate God is Yaweh Rapha God is Yahweh Shalom God is Adonai God is El Elyon Jesus is the Scapegoat The Spirit gives discernment The Spirit empowers believers</p>		<div> <p>FAITHFULNESS—to believe and trust in God even when I don't understand the situation</p> <p>FEAR OF GOD—to obey His Word even when/if others are not</p> <p>GOODNESS—I still want to serve others. I have allowed my problems to become my focus, making me self-centered, not even seeing opportunities to help others.</p> <p>HUMILITY—I am unworthy of God's grace.</p> <p>JOY—to remember all of God's goodness on my behalf</p> <p>KINDNESS, SELF-CONTROL, LOVE, MEEKNESS, PATIENCE, PEACE, THANKFULNESS</p> </div> <div> <p>I feel humility would lead to increased faith in God. I don't have to understand to obey.</p> <p>To humble myself and resubmit my will to God, put my faith in Him, I can almost see myself surrounded by joy and goodness.</p> </div>

CASE STUDY #2: STEVE'S DIAGNOSTIC HEART CHART

<p>SINFUL ROOTS (mark all that apply)</p> <p>What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)</p>	<p>RIGHTEOUS ROOTS (mark all that apply)</p> <p>How can trusting & delighting in God's person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)</p>
<p>✖ ANGER: "I am bummed, grumpy, irritated, disappointed, or frustrated." "I'm not getting what I want." "I have a bad attitude."</p> <p>✖ ANXIETY: "I can't stop thinking about it." "God is not taking care of this the right way." "I'm stressed out!"</p> <p>✖ BITTERNESS: "I can't get over this. . . ." "I want others to suffer for their wrongs against me." "I hate them."</p> <p><input type="checkbox"/> DESPAIR: "God cannot help me." "I cannot go on." "My situation is helpless." "God is doing wrong to me."</p> <p><input type="checkbox"/> ENVY: "I hate that others have good things and are happy." "I would be happy if I had what someone else has." "I just hate them!"</p> <p><input type="checkbox"/> FEAR: "I have to escape this situation." "God let things get out of control." "I can't obey God because I have to protect myself."</p> <p><input type="checkbox"/> FEAR OF MAN: "I am more concerned with what others think of me than doing what God says is right." "I want recognition and attention from others." "I want to please people so they will like me."</p> <p><input type="checkbox"/> GREED: "I want more." "I am not content with what I have." "Having more will satisfy."</p> <p><input type="checkbox"/> GUILE: "I don't want to tell the whole truth." "I will manipulate others to get what I want." "I scheme and deceive to hide my true desires."</p> <p><input type="checkbox"/> LAZINESS: "I don't want to do what I know I am supposed to do." "I don't want to be diligent." "I will just do whatever I want."</p> <p>✖ PRIDE: "My way is always right; others are wrong." "I want attention and recognition." "I am better than others." "I have a right to . . ."</p> <p>✖ SELFISHNESS: "I have to look out for what I want and need." "I want what I want—when and how I want it." "What I want is more important than the needs of others."</p>	<p>✖ FAITHFULNESS: "I believe and trust in God even if I don't understand my situation." "I want to be diligent in all things." "I want to obey God even if it is difficult."</p> <p>✖ FEAR OF GOD: "I want to obey God's Word even if others do not." "I love Him and want to worship Him with my life." "I want to trust in and put my hope in God."</p> <p>✖ GOODNESS: "I seek to do good works." "I want to help human need." "I want to serve others."</p> <p>✖ HUMILITY: "I acknowledge my sin before God and others." "I will submit my will to God's Word and obey through His enabling strength." "I am unworthy to receive God's grace."</p> <p>✖ JOY: "I will remember all God's goodness on my behalf." "I am content with God's sovereign gifts." "I will rejoice when others receive good."</p> <p>✖ KINDNESS: "I want to care for others." "I do not want to be harsh, rough, or rude." "I want to be useful to benefit others."</p> <p>✖ LOVE: "I want to love God by obeying His Word." "I will sacrifice for another's benefit." "I want to consider others' interests."</p> <p>✖ MEEKNESS: "I will not dispute or resist God's plans for my life." "I will trust God's sovereignty in all things." "God always does good to me."</p> <p>✖ PATIENCE: "I will show kindness to others." "I will not repay evil for evil." "I will forgive."</p> <p>✖ PEACE: "I will fix my eyes upon Jesus and not circumstances." "I am at rest because of God's promises." "I trust His provision for me."</p> <p>✖ SELF-CONTROL: "I will refrain from using my body to sin." "I will give thought before I act." "I will deny myself."</p> <p>✖ THANKFULNESS: "I will give thanks in all things." "I am joyful and content." "I will not grumble or complain."</p>

CASE STUDY #3

Amanda (female, age 34)

My husband and I recently moved to a new town. After the newness and excitement wore off, I started feeling very depressed about all of the changes. I was struggling with leaving my close Christian friends and my solid home church. Also, in moving to this town, I had given up a job that I loved, and I didn't have a new one on the horizon.

My husband and I had prayed long and hard about moving. We definitely felt the Lord had called us to this new place, but the reality was that I was lonely, crying all the time, downcast, and not being a good helpmate to my husband. I was praying and still reading my Bible every day, but I just felt like I was going through the motions; my heart wasn't changing. I knew that God is sovereign and that He had placed us in this town to reflect Him to others, but the depression still continued.

Last summer I had taken the KARDIOLOGY 101 course. I had used the SCRIPTURE MEDITATION SYSTEM and was familiar with THE DIAGNOSTIC HEART CHART. One morning during this difficult time, I dusted off my HEART BOX¹ and course binder and desperately prayed for the Lord to work in my sinful heart through His Holy Spirit.

From my HEART BOX, I slowly pulled out the red, glaring STOP SIGNS and identified with almost every one of them. I was broken as I named each sin that was in my heart (ANXIETY, SELFISHNESS, ANGER, PRIDE, DESPAIR, and FEAR). I think it is so powerful when we call sin what the Lord calls it! It was so freeing to recognize my sin and finally stop making excuses for it.

As I moved past the red STOP SIGNS to the green HEART SHAPES, I knew those were what I wanted in my heart (JOY, PEACE, MEEKNESS, THANKFULNESS, and HUMILITY). I also knew that the DHC was an amazing tool to systematically lead me from my SINFUL ROOTS to RIGHTEOUS ROOTS. It is not enough just to "know" that we want JOY, PEACE, HUMILITY, etc., in our lives. We need to actively tend our hearts, battle our sin, and continue to "work out our salvation with fear and trembling" (Philippians 2:12b).

So, I prayerfully worked my way through DHC and was amazed at what God showed me. I started with the obvious SINFUL FRUIT of my words and actions and then specifically named my SINFUL ROOTS. When I crossed over into the middle column about what my sin says I believe about God, I was shocked and ashamed. Writing down what your actions *truly* reveal about your belief in God's character and attributes is powerful and eye opening!

After much prayer and confession, I eagerly worked my way to the right side of the chart. I focused on verses about the character and attributes of God that correlated with my sinful heart. I thought about what RIGHTEOUS ROOTS I needed to cultivate in my heart to become more Christlike, reflecting His character and attributes. Finally, I wrote out a few 3 x 5 cards with specific verses from the SINFUL ROOTS SCRIPTURES and the

¹ See the KARDIOLOGY 101 FOR CHILDREN section for instructions for making and using THE HEART BOX.

RIGHTEOUS ROOTS SCRIPTURE sections of my KARDIOLOGY 101 materials. I placed these cards in the *Daily* section of my SMS so that I could continually meditate on the truth of Scripture to fight the sinful lies I had believed about God.

I have now been clinging to the fact that God is Yahwah Jireh—The LORD Who Sees Will Provide (see THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #29). And God is Yahweh Raah—The LORD is My Shepherd. The Lord sees me exactly where I'm at! He sees what I am going through and He will provide for all my needs: *And my God will supply all your needs according to His glorious riches by Christ Jesus!*" (Philippians 4:19). He is my Shepherd, and He constantly cares for and tends to His sheep. He lovingly seeks them and leads them in paths for their good (see THE CHARACTER AND ATTRIBUTES OF THE GODHEAD card #27).

Slowly, my attitude, demeanor, and actions have started to change because I took the time to tend (guard, keep, and watch over) my heart. I was excited that when I started helping my husband with some of his work-related tasks, it was really fun and we enjoyed our time together. I had the Lord's JOY in my heart!

There are still times when I feel very lonely and depressed, but now, instead of dwelling on those sinful thoughts and feelings, I confess them as sin and turn my focus to the truth of Scripture. I'm praising the Lord for His faithfulness, His Word, and the Holy Spirit, Who continually sanctifies me!

CASE STUDY #3: AMANDA'S DIAGNOSTIC HEART CHART

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24		→	CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9	→	WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25	
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)		Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)		RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back)	RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance?
<p>I am crying a lot, quiet, downcast, and feeling alone—rather than my normal bubbly self.</p> <p>I feel sorry for myself.</p> <p>I don't want to support my husband or encourage him. I want him to attend to my needs and to feel sorry for me.</p> <p>I am not helping my husband with things he needs help with.</p> <p>I keep telling my husband nothing is wrong; everything is OK.</p>	<p>ANGER—I am not getting what I want. I have a bad attitude.</p> <p>PRIDE—My plans and purposes are best. I need to have a job outside the home or be doing more than “just” being a wife. God measures my worth based on what I do for Him.</p> <p>SELFISHNESS—My needs are more important than my husband's. I need friends to be happy.</p> <p>I am in DESPAIR over my situation.</p> <p>I am FEARFUL and ANXIOUS that my situation will not change and it will always be hard here.</p>		<p>I am not trusting that God is <u>wise</u> and <u>sovereign</u>. But He is sovereign and wise. He has placed us in this town.</p> <p>I don't really believe that God's <u>love</u> and care are enough for me—true joy comes from friends, having a job, and not from the Lord. But God's Word says He is <u>Yahweh Raah</u> and constantly cares for me. He constantly cares for His sheep, leading them in paths for their good.</p> <p>I am not trusting that God is the ultimate <u>provider</u>. But God's Word says He sees my circumstances and He will provide all I need. He is <u>Yahweh Jireh</u>. Philippians 4:19—“And my God shall supply all your needs according to His glorious riches by Christ Jesus.”</p> <p>God is <u>omnipresent</u>. He is right here with me, even when I'm feeling alone. He is “a very present help in time of trouble.” Psalm 46:1</p>		<p>I will choose each day to trust in God's sovereignty, that He placed us in this town.</p> <p>Meekness says I will not resist God's plan for my life.</p> <p>I am complete and fully accepted as a child of God; I don't need a job to give me worth.</p> <p>The Lord is my best friend and ever-present help. I will fix my eyes on Jesus and not my situation.</p> <p>I will remember that being a wife is a great calling, and it's a blessing to be a helpmate to my husband.</p>	<p>I am going to meditate on the verses I looked up today.</p> <p>I will not complain!</p> <p>I will practice being thankful, even for little things.</p> <p>I can use my alone-time to work on my relationship with the Lord.</p> <p>I can look for ways to serve and reach out to others in this town.</p> <p>I can help my hubby with work-related tasks.</p> <p>I can meet with a friend to confess my sin to her, asking for her prayers.</p>

CASE STUDY #3: AMANDA'S DIAGNOSTIC HEART CHART

<p>SINFUL ROOTS (mark all that apply)</p> <p>What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)</p>	<p>RIGHTEOUS ROOTS (mark all that apply)</p> <p>How can trusting & delighting in God's person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)</p>
<p>✖ ANGER: "I am bummed, grumpy, irritated, disappointed, or frustrated." "I'm not getting what I want." "I have a bad attitude."</p> <p>✖ ANXIETY: "I can't stop thinking about it." "God is not taking care of this the right way." "I'm stressed out!"</p> <p><input type="checkbox"/> BITTERNESS: "I can't get over this. . . ." "I want others to suffer for their wrongs against me." "I hate them."</p> <p>✖ DESPAIR: "God cannot help me." "I cannot go on." "My situation is helpless." "God is doing wrong to me."</p> <p><input type="checkbox"/> ENVY: "I hate that others have good things and are happy." "I would be happy if I had what someone else has." "I just hate them!"</p> <p>✖ FEAR: "I have to escape this situation." "God let things get out of control." "I can't obey God because I have to protect myself."</p> <p><input type="checkbox"/> FEAR OF MAN: "I am more concerned with what others think of me than doing what God says is right." "I want recognition and attention from others." "I want to please people so they will like me."</p> <p><input type="checkbox"/> GREED: "I want more." "I am not content with what I have." "Having more will satisfy."</p> <p><input type="checkbox"/> GUILE: "I don't want to tell the whole truth." "I will manipulate others to get what I want." "I scheme and deceive to hide my true desires."</p> <p><input type="checkbox"/> LAZINESS: "I don't want to do what I know I am supposed to do." "I don't want to be diligent." "I will just do whatever I want."</p> <p>✖ PRIDE: "My way is always right; others are wrong." "I want attention and recognition." "I am better than others." "I have a right to . . ."</p> <p><input type="checkbox"/> SELFISHNESS: "I have to look out for what I want and need." "I want what I want—when and how I want it." "What I want is more important than the needs of others."</p>	<p><input type="checkbox"/> FAITHFULNESS: "I believe and trust in God even if I don't understand my situation." "I want to be diligent in all things." "I want to obey God even if it is difficult."</p> <p><input type="checkbox"/> FEAR OF GOD: "I want to obey God's Word even if others do not." "I love Him and want to worship Him with my life." "I want to trust in and put my hope in God."</p> <p><input type="checkbox"/> GOODNESS: "I seek to do good works." "I want to help human need." "I want to serve others."</p> <p>✖ HUMILITY: "I acknowledge my sin before God and others." "I will submit my will to God's Word and obey through His enabling strength." "I am unworthy to receive God's grace."</p> <p>✖ JOY: "I will remember all God's goodness on my behalf." "I am content with God's sovereign gifts." "I will rejoice when others receive good."</p> <p><input type="checkbox"/> KINDNESS: "I want to care for others." "I do not want to be harsh, rough, or rude." "I want to be useful to benefit others."</p> <p><input type="checkbox"/> LOVE: "I want to love God by obeying His Word." "I will sacrifice for another's benefit." "I want to consider others' interests."</p> <p>✖ MEEKNESS: "I will not dispute or resist God's plans for my life." "I will trust God's sovereignty in all things." "God always does good to me."</p> <p><input type="checkbox"/> PATIENCE: "I will show kindness to others." "I will not repay evil for evil." "I will forgive."</p> <p>✖ PEACE: "I will fix my eyes upon Jesus and not circumstances." "I am at rest because of God's promises." "I trust His provision for me."</p> <p><input type="checkbox"/> SELF-CONTROL: "I will refrain from using my body to sin." "I will give thought before I act." "I will deny myself."</p> <p>✖ THANKFULNESS: "I will give thanks in all things." "I am joyful and content." "I will not grumble or complain."</p>

3.4 Data Analysis

- How have the Case Studies, with their accompanying DIAGNOSTIC HEART CHARTS, helped you better understand the process of acknowledging your sin, confessing your sin, and walking by the Spirit's power?

3.5 Lab Report

- Write out a prayer to the Lord in reflection on what you have learned in this exercise.

EXERCISE C-4: Practicing Heart Examination

4.1 Objectives

- To practice heart examination using the KARDIOLOGY 101 tools

4.2 Background

Exercise C-4 provides you with another opportunity to examine your heart with the heart-keeping tools. Using these tools will help you become more practiced in the process of acknowledging your sin, confessing your sin to God, and walking by the Spirit's power. It is important that you are well acquainted with and skillful in this relational process so that you can guard your heart from sin even when you do not have the tools in front of you. The idea is that you become so familiar with the tools and the process that you will be able to diagnose your sin and recognize how it offends God right on the spot.

You and I must be competent kardiologists who are prepared to war against sin—anytime and anywhere. Sin does not take a day off. It will not politely wait until we've had our morning coffee. Nor will it attack only if we are conveniently poised for battle. Sin relentlessly beats upon our thoughts, desires, and emotions as we walk through the living rooms and hallways of daily life. I can't tell you how many DIAGNOSTIC HEART CHARTS I have completed while driving in the car, doing dishes, taking a shower, or lying in bed. No, I didn't actually write on a chart at those times; I completed them in my heart as I evaluated my thoughts, desires, and emotions in light of God's character and attributes.

I remember my shortest unwritten DHC; it was only two words. I didn't have my heart-keeping tools on hand because I was lying in a hospital bed after my lung had collapsed for the second time (for unknown reasons) during cancer treatment. As I lay there, drugged up and in pain, yet striving to guard my heart, I whispered two words to the Lord: "pride" and "good." By the Spirit's prompting, I recognized the sinful root of PRIDE that rose up and declared that I deserved something better than what I was getting. My pride accused God of not being good and not bestowing His goodness upon me in that situation.

The next words from my lips were expressions of sorrow for this ugly sin against my good and kind God. My confession brought immediate THANKFULNESS and JOY that God is *always* good and kind, no matter my circumstance (Godhead #16). The Spirit reminded me of the verse I had been meditating on throughout treatment: "... do not sorrow, for the joy of the Lord is your strength" (Nehemiah 8:10b). I was then able to rest and rejoice in Jesus, knowing that He was caring for me according to His good plan for my life.

The occasions for heart-keeping are limitless and continual. Opportunities abound in the big things of life (like cancer and car accidents), as well as in the small things in life (like spilled soda and skinned knees). Whatever the situation, we must be ready to fight sin with weapons we have stored in our hearts.

Now, before you begin this exercise there are just a few more things I want to tell you. You should know that there is not just one way to complete the DHC. Sure, there are columns in which certain information is to be written, and yes, it is best to move from left to right, but keep in mind that sanctification is all about a relationship with the Lord. As you work on the chart, He may reveal additional aspects about a situation, and you will need to backtrack. Some columns may overlap and bleed into others. I often scrawl in the corners or draw arrows to connect different ideas. I also underline key words or draw boxes or circles around certain phrases. Often, the Spirit reminds me of verses or principles of Scripture as I work through a chart, so I note these as I go. (My charts are usually pretty messy, but I don't let that bother me.) I encourage you to not get too caught up in the mechanics of the DHC; just keep in mind its purpose to assist you to glorify God by living out Proverbs 4:23.

Something else you should know is that regular use of the tools will likely reveal patterns of sin in your life. You may begin to recognize well-practiced sinful desires, emotions, thoughts, and actions that demonstrate your lack of trust in God's person. You might find that you pull out the same sinful roots over and over again. Years ago, I discovered that a lack of trust in God's sovereignty (Godhead #1) and not delighting in His goodness (Godhead #6) tripped me up *constantly*. At every turn I was ANGRY, ANXIOUS, and FEARFUL because I did not have faith that God is sovereignly good. Discovering this pattern of sin launched an intense biblical study to bolster my trust and delight in these attributes of God.¹ I am extremely thankful that God revealed my unbelief in these attributes so that I could begin fulfilling my role to strengthen my faith in Him.

With all that said, try not to get discouraged when God reveals to you the same sinful roots and lack of faith in specific attributes time after time. You should rejoice that God is showing areas in which you need to grow. By recognizing these patterns you can then contribute significant effort to study and meditate upon those attributes that you are not trusting in, delighting in, and reflecting in, or ones that you are wrongly striving after.

On another note, as you become more familiar with the heart-keeping tools, you may prefer certain ones over others. Some people like using the SINFUL/RIGHTEOUS ROOTS CARDS rather than using the DHC. Others don't use the cards much, but prefer the charting format of the DHC. It is okay to have preferences because each one of us is wired differently. The main goal is that you are guarding your heart. I only ask that you give each tool a fair try. Some people have been surprised to find that as they grew in heart-keeping practice, they actually became partial to certain tools that they had previously disregarded.

¹ My studies culminated in a five-week Bible study called *Precious in God's Sight: The Pursuit of a Gentle and Quiet Spirit*. This study is available in the Grace Bible Church Resource Center.

Speaking of the SINFUL/RIGHTEOUS ROOTS CARDS, I have already mentioned the preformatted cards that come with these sets, but allow me to reiterate their purpose. The preformatted cards allow you to add your own righteous or sinful roots to these sets. I have included only the most prevalent roots, but you may discover others in your heart. Feel free to use these cards to add them to the set(s). I encourage you to research their definitions directly from Scripture, using Greek and Hebrew language helps. Then you can write the definitions and fill in the speech bubbles on these preformatted cards.

As a reminder, you are welcome to reproduce any of the tools as desired. I have included master copies in the REPRODUCIBLE RESOURCES section of your course materials as well as printable versions at: <http://gbcmt.org/kardiology101>. The online version of the DHC is actually a *fillable* pdf document. This means you can type right onto the document, check the boxes on the back side, and even print it (if desired) when you are finished.²

Now, as a word of caution, as you become more practiced in diagnosing sin, you may be tempted to look at other people's lives and run your own DIAGNOSTIC HEART CHART on them. Please do not do this. Your kardiology practices are meant *primarily* for your own heart. Only when you are skilled at taking care of your own sin are you biblically qualified to fulfill your role to *gently* assist others with theirs (see Matthew 7:1-5; Galatians 6:1-2).

Finally, for today's exercise, if the heart-keeping tools still seem unfamiliar and difficult to use, try using only three sinful roots cards and just two attributes cards for your situation. Use the SINFUL ROOTS CARDS: PRIDE, SELFISHNESS, and ANGER. And use the attribute cards: God is Sovereign and God is Good. That should simplify the process for you. (Actually, I think almost every DHC could be completed using *just* these cards.)

4.3 Procedures

- Locate a blank copy of the DIAGNOSTIC HEART CHART at the end of this kardio lab.
- Use the heart-keeping tools to examine your heart for another specific situation in your life, just as you did in EXERCISE C-2 (or, alternately, you may revisit the first situation and continue to work on that DHC if you wish). If you need help, refer back to the directions in EXERCISE C-2.
- When you are finished, come back to page 217 to complete 4.4 Lab Report.

² In order to print a completed DHC, you *first* need to download the document. To download, right click on the document link and select "Save link as . . ." Save the document to the folder of your choice. Then, open the document in Adobe Reader to complete the chart. After you complete the chart, you can use the menu options to save, print, or share your chart.

EXERCISE C-5: Questions & Answers (Optional)

5.1 Objectives

- To answer questions about the doctrine of the heart and its practical implications

5.2 Procedures

- Read 5.4 Questions & Answers

5.3 Background

The following questions are ones that I have either been asked by others or that I have pondered myself while studying the theology of the spiritual heart and teaching the KARDIOLOGY 101 course. Perhaps you have wondered some of these same things, but if not, these questions and answers will still supplement your understanding of the spiritual heart and the practical means to guard it.

5.4 Questions & Answers

- Question: Can you explain why you use the name Yahweh instead of Jehovah on the attributes cards? For example, you use Yahweh Jireh instead of Jehovah Jireh, which is how I have always heard it.

Answer: The name Yahweh is the personal name for God. It is a transliteration of Exodus 3:13-14 where Moses asked God to tell him His name. Moses asked, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” (vs 13). To Moses’ question God replied, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’” (vs 14).

The English words “I AM” stand for the consonants YHWH. (Hebrew words were not originally written with vowels.) When these consonants are spoken with added vowel sounds, the word is pronounced “Yahweh.” Yahweh is God’s personal name.

The word Jehovah, however, is a nonsense term that was coined in the 1500’s. It is not God’s name. This term was created due to a mistaken notion about the Hebrew language. Bible scholar Ron Allen explains it best in the following extended quote:

Hebrew in the Old Testament period was written without vowels. That is, the Hebrew alphabet consisted solely of consonants. When Hebrew became less a living language, Jewish people found it more difficult to pronounce the words in the text without the notation of vowels. So it was that a system of vowel indicators was developed by the Massoretic scholars to aid the reader in

pronunciation. It had become the custom of Jewish readers to pronounce the word Adonai which means “lord” whenever the text had the name of God. To insure that this practice continued, the Massoretic scholars inserted the vowels of the word Adonai into the consonants of the name of God (YHWH). In this way it was believed that there was a hedge against saying the ineffable name. Galatinus, in about 1520 A.D., misunderstood this “guard,” and thought that the vowels were part of the name of God. Hence, by fusing the vowels of one word with the consonants of another, Galatinus gave the church the word “Jehovah,” a hybrid term that is not really a Hebrew word at all, and hence, a word without real meaning.ⁱ

So, you see, although the term Jehovah is commonly used today, it is not actually God’s name. His name is Yahweh; therefore, I have used His true name on the attribute cards.

- Question: Sometimes we say that we know a certain truth in our “head,” but not in our “heart.” Or, we might say that our problem is not that we don’t know a particular truth, but our problem is getting that truth to “travel the 10 inches from our head to our heart” so that we really believe it and/or obey it. How can we understand these comments in light of the doctrine of the heart?

Answer: Although we can’t know what every person might mean by these comments, it is obvious there is a gap between *knowledge of* biblical truth and *living out* the truth. To answer this question, we must remember that the inner man is made up of the mind, heart, soul, conscience, and spirit. The components of the inner man are separate, yet totally interconnected. This means they cannot be divided. Therefore, it is not really theologically accurate to make a distinction between “head knowledge” and “heart knowledge.”

Perhaps the book of James provides an explanation of these comments. James says that when we are hearers *only* of the Word, and not doers of the Word, we are “deceived” (James 1:22). If we are just hearers of the Word and not doers of it, then we are like a man who looks into a mirror (for heart examination) and notices what kind of person he is, but then he walks away from the mirror and does not do anything about what he sees (e.g., sin) because he forgets that it is there (see James 1:23-24). Verse 25 calls this kind of person a “forgetful hearer.” So, if we are not living out a particular truth, we might either be deceived by our sin or are just plain forgetful (negligent) hearers. Thus, deception or negligence may explain the seeming gap between the “head” and the “heart.”

James chapter 2 may provide another answer to this question. Here, James discusses the fact that faith *must* have action. He says that faith without works is *dead* (2:17, 20, 26). It is possible that a person who is not living out the truth does not actually have saving faith in Jesus Christ. Or, perhaps if that person is saved, his or her faith may be weak due to a lack of diligence in heart-keeping. Thus, the evidence of faith (obedience and good works) is not being produced by the Spirit.

Being deceived, forgetful (negligent) hearers, or lacking faith are just a few possible explanations of the perceived difference between “head knowledge” and “heart knowledge.” Whatever the reason, the failure to obey God’s truth is not because of a disconnect in either our physical or our spiritual anatomy.

- Question: How does the idea of someone “hurting my feelings” fit in with the doctrine of the heart? How can I understand this phrase through a biblical lens?

Answer: When someone “hurts our feelings” it usually means that we didn’t like something that someone else said or did. His or her words and actions (or inaction) made us feel bad. I think we can understand this phrase from a biblical view by examining our own heart response in the situation. Biblically speaking, when we don’t get what we want, it is the sinful root of anger. Thus, it is fair to say that when someone hurts our feelings, we are angry. We have anger in our hearts—angry thoughts, angry desires, and angry feelings.

So, how should we deal with “hurt feelings”? It is most common, and even acceptable in our culture, to tell someone, “You hurt my feelings,” and then expect that person to apologize for what he or she did. This approach can be a subtle form of blame shifting that neglects to acknowledge *our own* sinful response to others. However, just as for any other sin, we must acknowledge our sinful words, actions, and countenance and also our sinful roots. Then, we can determine what attributes of God we are not trusting in, delighting in, or reflecting, or which attributes we are wrongly striving after. Through trusting and delighting in God’s person—even though we have been hurt by someone else—we can walk by the Spirit’s power and exhibit His fruit of love, joy, kindness, thankfulness, and the like. It is truly possible to respond with righteous roots and righteous fruit even when someone sins against us.

Sometimes when we work through our own sinful response, we might realize that the other person didn’t even do anything wrong; we just took it wrong. That happened to me recently. My husband said something that “hurt my feelings,” and I was angry. When I talked with him about it, he told me his motive was not sinful, as I had assumed. The sin problem in this situation was mine alone.

However, at other times there is a real offense that the other person committed against us. In these situations, we have two options for dealing with the person’s sin. One option is to overlook the offense. Proverbs 19:11 says, “The discretion of a man makes him slow to anger, and it is to his glory to *overlook an offense*” (emphasis added). To overlook an offense means that we readily choose to forgive the sin and do not dwell on it or hold it against the person. It is a loving and honorable thing to overlook someone else’s sin (see also I Peter 4:8).

The other option for dealing with someone else’s sin is to gently talk with him or her about it. Matthew 18:15 says, “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.”

There are two important qualifications for talking with someone about his or her sin. First, you need to have the “log” out of your own eye—meaning that you have acknowledged and confessed your own sin first (Matthew 7:3-5). Second, you need to have the gentleness of the Holy Spirit (Galatians 6:1).³

As a side note, if we find that we get our “feelings hurt” frequently, we might need to examine our heart to see if we are characterized by being “easily provoked” (see I Corinthians 13:5). Someone who is easily provoked is not walking in love and will need to seek the Lord’s help to “bear” with others and forgive as Christ forgives (see Colossians 3:12-13).

- Question: How do I deal with life-dominating sins, such as drug and alcohol use, pornography, overspending, cutting, or adultery?

Answer: Sin is sin and the method for dealing with it is the same. Acknowledging sin and confessing sin is just as effective for what we think of as “minor” sins as it is for sins which are more entrapping. If you are ensnared by a life-dominating sin, in addition to regularly acknowledging and confessing your sin, you will likely need to “amputate” some aspects of your life in order to walk by the Spirit’s power. Jesus spoke of this concept in Matthew 5:29-30. He said,

“And if your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.”

This passage does not teach that people who are saved and commit sin will lose their salvation, nor does it teach that we should physically mutilate ourselves so that we don’t sin. Rather, Jesus used extreme language to communicate the degree to which we should guard our hearts from sin because sin is so devastating to our lives.

If we are entangled by a life-dominating sin, we should use extreme measures to fight that sin. Examples of “amputation” may include cancelling credit cards, getting rid of cell phones or computers, moving, quitting a job, or selling certain possessions. In addition to amputating these things, a person in this situation will need very close supervision and accountability with someone who is spiritually strong in these areas.

- Question: Does God “give up” believers to their sin as He does those who are unsaved in Romans 1?

Answer: Perhaps you could say that God does “give up” believers to their sin, but not in the same way as He does unbelievers. Let me explain. For unbelievers, God gives them

³ I heartily recommend the book *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* by Ken Sande. This excellent resource combines both the theology and the practice of dealing with sin and conflict.

up, letting them walk in sinful, evil ways and letting them face the consequences of their sin. (Romans 1:24, 26, 28). These consequences would include the wreckage of their own lives as well as death, judgment, and condemnation for eternity.

New-hearted image-bearers may also choose to walk in sinful, evil ways. In these cases, I wouldn't really use the terminology "gave them up," but there are ways He deals with them/us. To begin with, Hebrews 12:5-11 says that God disciplines those who belong to Him. He does this for our "profit, that we may be partakers of His holiness" (vs.10b). This passage acknowledges that God's discipline (in whatever form it may come), is not always "joyful"; rather it is temporarily "grievous" (vs. 11). However, if we respond rightly to God's discipline, it will afterward yield the "peaceable fruit of righteousness to those who have been trained by it" (vs.11). In addition to God's discipline, He has made the body of Christ responsible to assist one another in regard to sin. (See Matthew 18:15; Galatians 6:1; Hebrews 3:12-13; James 5:16.)

Certainly not all believers will respond rightly to God's discipline or the restoring efforts of the body of Christ. In these cases, Matthew 18:17 says for the members of the body to treat an unrepentant sinning brother as a "heathen and tax collector." This doesn't mean we are to be unkind to that brother. Instead, we are to love him as we would someone who doesn't know Christ and seek to win him for the Lord, just as we would an unbeliever.

There is also evidence in Scripture that God would actually take the life of a believer who is walking unworthy of the Gospel. I Corinthians 11:30 says that "many" people who partake of communion in an unworthy manner (that is, not examining their hearts for sin and turning from it) are "weak and sick" and even "sleep" (in death) as a judgment for that sinful lifestyle.

Further, James 5:19-20 speaks of our responsibility to "turn" a sinning brother from the "error of his way." In doing so, we may "save a soul from death and cover a multitude of sins." That death is not eternal death, but physical death. I also think of Ananias and Sapphira dying on the spot for lying in Acts 5:1-11, but that is an extreme case that was likely to serve as an example to the early church.

➤ Question: How do "idols of the heart" fit in with heart-keeping?

Answer: It is common today to hear the phrases "idols of the heart" and "spiritual idolatry." When people use these phrases, they are referring to the idea of worshipping something other than God, as the people of Old Testament times who bowed down to wood, stone, and metal images. The term "idols of the heart" is from Ezekiel 14:3-7 where God said that the elders of Israel had "set up idols in their hearts." In this passage, the idols that God was referring to were actual idols, but He said they were "idols in their hearts" because the people were devoted to them in their hearts.

Idol worship of time past was clearly a heart issue. The external behavior of appeasing graven images through bizarre sacrifice was a reflection of the thoughts, desires, and

emotions (the hearts) of the people. The worship of false gods displayed their lack of trust and delight in the true God—His very character and attributes. This fact can be seen in Jeremiah 44:16-18, where the Israelites stated the reason they worshipped idols.

Jeremiah 44:16-18 tells about a group of Israelites that was left behind after the 580 B.C. siege of Jerusalem. This particular group of people stated that when they worshipped the “queen of heaven,”⁴ they “had plenty of food, were well-off, and saw no trouble” (vs. 17). They looked to this goddess for *provision* (“plenty of food”), *pleasure* (“well off”—meaning happy and well), and *protection* (“saw no trouble”). In fact, they were so convinced that this idol, not God, was their provider, protector, and giver of pleasure, that when they experienced hardships, they thought it was a result of *not* worshipping her: “But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine” (vs. 18). Unmistakably, idolatry was an issue of the heart, and it was the outward demonstration of not trusting in and delighting in the person of God—that He is the ultimate protector, provider, and giver of pleasure.

This lack of belief in God’s character and attributes led people to engage in grotesque acts, which included crude sexual perversion and burning live infants in fiery sacrifices. Idolatry⁵ was a horrific sin that was intimately linked with the worship of demons.⁶ It was a serious offense to God, and that’s why Scripture says that idolaters will not inherit eternal life with Him.⁷ In fact, this sin is so hideous that the Apostle Paul told believers to *not even associate* with those who are idolaters (I Corinthians 5:11).

It is from this historical background that members of the body of Christ use the terms “idols of the heart” and “spiritual idolatry.” There is an acknowledgment that, just like people of old, we too fail to trust God for who He is and then look to other things to protect, provide, or give pleasure. Of course, the way in which this lack of trust is displayed in the outward behavior is far from the heinous acts associated with the worship of wood, stone, and metal images, but the heart attitude behind the behavior is much the same. That’s why people call it “spiritual idolatry” or “idols of the heart.”

With these ideas in mind, people have coined specific “idols of the heart,” such as the “idol of control,” the “idol of approval,” the “idol of comfort,” the “idol of power,” the “idol of health,” the “idol of achievement,” the “idol of security,” and the like. This abbreviated list of idols does not originate from Scripture, but it may enable some people to identify struggles in certain areas and, therefore, begin the heart examination process.

⁴ Also called Ishtar or Ashtoreth—a fertility goddess.

⁵ Worshipping (or sacrificing to) demons still occurs today, although it is not as prevalent in some regions of the world as it was in time past.

⁶ See Leviticus 17:7; Deuteronomy 32:16-17; Psalm 106:36-37; Acts 7:42-43; I Corinthians 10:20-21.

⁷ See I Corinthians 6:9-10; Galatians 5:20-21; Revelation 21:8, 22:14-15.

Although labeling something as an “idol” can be helpful, it is important to not stop there. It is essential that heart examination include acknowledging specific sins that are listed in Scripture—sins such as pride, anxiety, selfishness, and guile. Heart examination should also include confessing the lack of trust in, delight in, and reflection of God’s character and attributes, as well as wrongly striving to be God. For example, let’s say that a man is in a situation where he is overworking himself, clocking extended hours on the job for an extended period of time. His health is failing due to this extreme schedule, and his wife and children are being neglected. Someone might say that this man has the idol of work, or that his job is his idol.

While the initial recognition of the “idol of work” is beneficial, there must be further acknowledgment and confession of specific sin in order for this man to turn from it. It is important for this man to recognize sinful roots such as fear of man (that he overworks to please his boss and gain favor with his coworkers), or pride (that he thinks he deserves praise from others), or greed (that drives him to work long hours so that he can have more material things), or anxiety and fear (that motivate him to work too much because he is afraid he won’t have enough money in the bank for his future).

With these sinful roots identified, this man can begin to connect his behavior of overworking (his sinful fruit) with ways he does not trust in, delight in, or reflect specific attributes of God or ways he is wrongly striving to be God. Through further heart examination, this man might see that his fear of man and pride keep him from delighting in God as Adonai—Lord and Master (Godhead card #30) and El Elyon—The Most High God (Godhead card #31). Instead of doing his work unto his Heavenly Master and delighting that the Most High God receive praise from man, he overworks to steal the glory for himself (Colossians 3:17, 22-24).

He might also realize that his greed and anxiety show that he does not trust in God as the giver of pleasure and the ultimate provider of all things. It is likely that he fails to believe that God is faithful (Godhead #11), that He is Yahweh Jireh—The Provider (Godhead #29), and that God sovereignly (Godhead #1) orchestrates his future according to His goodness (Godhead #16) and love (Godhead #12). Instead of walking by faith in God, this man is striving to *be* God—the faithful and sovereign provider—by overworking to become rich (Proverbs 23:4-5). As a result, he fails to reflect Jesus’ headship love (Jesus #7) and God’s shepherding care (Godhead #27) to his wife and children (Ephesians 5:25-29, 6:4).

Our overworked man needs to acknowledge and confess his sinful roots and the specific ways he has offended the person of God so that he can stop quenching and grieving the indwelling Holy Spirit (Holy Spirit #21). Then, as he begins walking in the Spirit (Holy Spirit #22), the Spirit will have free course to bear righteous fruit in his life, fruit such as the fear of God (obeying God’s Word despite what others might think about him), humility (submitting his life plans and purposes to God), thankfulness, meekness, joy (that is content with God’s good and sovereign provision), and peace (that is not anxious or fearful about the future) (see Holy Spirit #23-31). The Spirit’s power will have a

permeating effect, producing God-glorifying behavior (words, actions, countenance, and body language) in this man's life.

If this man had stopped at simply identifying his job as an idol, then he may have never come to the point of acknowledging his sinful roots and confessing his doubt and disbelief in the person of God. Thus, he may have not experienced real *Spirit-produced* heart change that brings glory to our great God.

Now, on a final (and personal) note, I don't emphasize the concept of spiritual idolatry to guard my own heart from sin. As a personal preference, I think that concentrating my efforts to identify my sinful roots and how they relate to the attributes of God is a simpler and more direct approach for progressive sanctification. Actually, I discovered that focusing my attention on heart idols did just that—it focused my attention on heart idols. But, when I examine my heart to determine my sinful roots and how they show that I don't trust God's character, then my attention is more focused on God's character. As a result, my heart is ushered more quickly into a restorative relationship with God. With that said, if you prefer to use "idols of the heart" as part of your progressive sanctification, be sure to carry out the full breadth of heart examination by identifying your specific sin (from Scripture) and connecting it with your beliefs about God. These are the critical aspects of heart-keeping.

- Question: What about emotions? Can emotions be controlled because they seem so uncontrollable? Are feelings bad?

Answer: It is important for a kardiologist to understand the doctrine of emotions (feelings), since emotions are a component of the heart. There are many unbiblical notions about feelings and emotions, both in popular culture and even among members of the body of Christ.

I personally grappled with the doctrine of emotions, pondering the topic for many years. I wanted to understand what the Bible teaches about feelings, rather than leaning on the ideas and opinions of others. After months of study, I wrote an article to organize and condense what I had learned. I summarized my research into four foundational principles: 1) feelings are a component of the heart, 2) feelings are not inherently wrong, 3) feelings can be sanctified, and 4) feelings must be directed by God's Word.

You will find my rather lengthy (and somewhat technical) article on pages 226-241. These pages cover some theology that you have already learned in this course. That's because the article is meant to be a stand-alone document on the topic of feelings.

THE DOCTRINE OF EMOTIONS (FEELINGS)

The doctrine of emotions (or feelings) can be summarized into four foundational principles: 1) feelings are a component of the heart, 2) feelings are not inherently wrong, 3) feelings can be sanctified, and 4) feelings must be directed by God's Word. We will look at each of these principles separately, but let's begin with some definitions.

“Feelings” Defined

It is important to define the word “feelings” because this word can mean different things to different people. Sometimes the concept of feelings is misunderstood on the basis of how people define this word as well as similar words, like “emotions” and “affections.”

One problem with defining these terms is that the Bible doesn't always use the same words as our popular culture. The term “feelings” is rarely used in Scripture,⁸ and the word “emotions” is not used at all. However, the concept of feelings is all over the pages of Scripture.

Generally, feelings can be defined three different ways:ⁱⁱ 1) the perception of touch. For example, “The cloth feels rough on my skin.” 2) a physiological sensation not associated with the senses of touch, taste, sight, hearing, or smell. For example, “I feel warm, sick, tired, or hungry.” and, 3) to be emotionally affected. For example, “I feel sad or angry.” This third definition, describes the type of feelings being discussed here. This type of feelings can also be termed “emotions.”

Emotions are commonly defined as an “affective state of consciousness in which joy, sorrow, fear, hate, or the like is experienced, as distinguished from cognitive and volitional states of consciousness.”ⁱⁱⁱ Thus, the words “feelings” and “emotions,” when referring to the third definition, are synonyms and can be used interchangeably.

It is important to differentiate the third type of feelings (emotion) from the second type of feelings (a physiological sensation) because speaking about these types of feelings interchangeably might cause confusion and even error. It is also important to know that although these two types of feelings are distinct, they are also *interconnected* as part of the human condition; Scripture acknowledges this. (Feelings as a physiological sensation and how they connect with the emotions will be discussed in Principle 3.)

“Affection” is another term that is often used as a synonym for feelings or emotions. The Bible does use the word “affection(s)”⁹ and it seems to be the most accurate synonym for the way the

1) Feelings are a component of the heart.

2) Feelings are not inherently wrong.

3) Feelings can be sanctified.

4) Feelings must be directed by God's Word.

⁸ A form of this word is used in these examples: Job 20:20 *feels no quietness in his heart*; Ephesians 4:19 *being past feeling*; and Hebrews 4:15 *touched with the feeling of* (KJV).

⁹ Our English word “affection(s)” has various Greek words from which it is transliterated.

words “feelings” and “emotions” are commonly used. Scriptural usage of the word “affections” indicates that human affections can be either *sinful*¹⁰ or *righteous*.¹¹

It is most often suitable to use the terms “affections,” “emotions,” and “feelings” as synonyms since they are so closely related.

It should be noted that the word “affections,” though it can be appropriately used as a synonym for “feelings” or “emotions,” is sometimes closely linked to volition, that is, the will or desire. Puritan author Jonathan Edwards joins the affections with the will in his work entitled *Religious Affections*: “The will, and the affections of the soul, are not two faculties; the affections are not essentially distinct from the will, nor do they differ from the mere actings of the will . . .”^{iv} Although Edwards differentiates between the will and the emotions, he does blur the distinction by using the term “affections” in a manner that describes *both* the will and the emotions. Nevertheless, it is most often suitable to use the terms “affections,” “emotions,” and “feelings” as synonyms since they are so closely related.

Now that we have a better grasp of the term “feelings,” as understood to be the emotions or the affections, let us examine the four foundational principles previously mentioned.

Principle 1: Feelings are a component of the heart.

In order to understand the biblical view of feelings, we need to begin our discussion with the place from which feelings come—the human heart. Scripture teaches that feelings are a component of the heart.

In the Old Testament, the Hebrew transliteration of the word “heart” is *lev* (“labe”) and refers to the totality of man’s inner or immaterial nature.^v *Lev* is the inner man which includes: 1) thinking (beliefs, contemplations, judgments, views, understanding, perceptions), 2) desires (volition, intentions, motivations), and 3) feelings (emotions and affections).^{vi} The term “heart” is representative of the inner person and does not refer to or include the physical body.

The term “heart” is representative of the inner person and does not refer to or include the physical body.

In the New Testament, the Greek transliteration of the word “heart” communicates the same meaning as *lev* from the Hebrew language. The Greek word for “heart” is *kardia* (“kar-dee’-ah”), and it refers to thoughts, reasoning, understanding, will, and judgment.^{vii} It is the “affective center of our being”^{viii} and is the seat of desires, feelings, affections, and passions.^{ix}

¹⁰ For example, Romans 1:31 and II Timothy 3:3, indicating hatred and lack of familial love; and Romans 1:26, Galatians 5:24, and Colossians 3:5, which refer to inordinate and vile affections.

¹¹ For example, I Chronicles 29:3 *I have set my affections on the house of God*; Romans 12:10 *Be kindly affectionate to one another*; II Corinthians 7:15 . . . *his affections are greater for you*; Colossians 3:2 *Set your affections on things above* (KJV); and I Thessalonians 2:8 *So affectionately longing for you* . . .

Again, this word does not refer to or include the physical body. Scripture refers to the physical body as the outer man (II Corinthians 4:16). The heart is part of the inner man.¹²

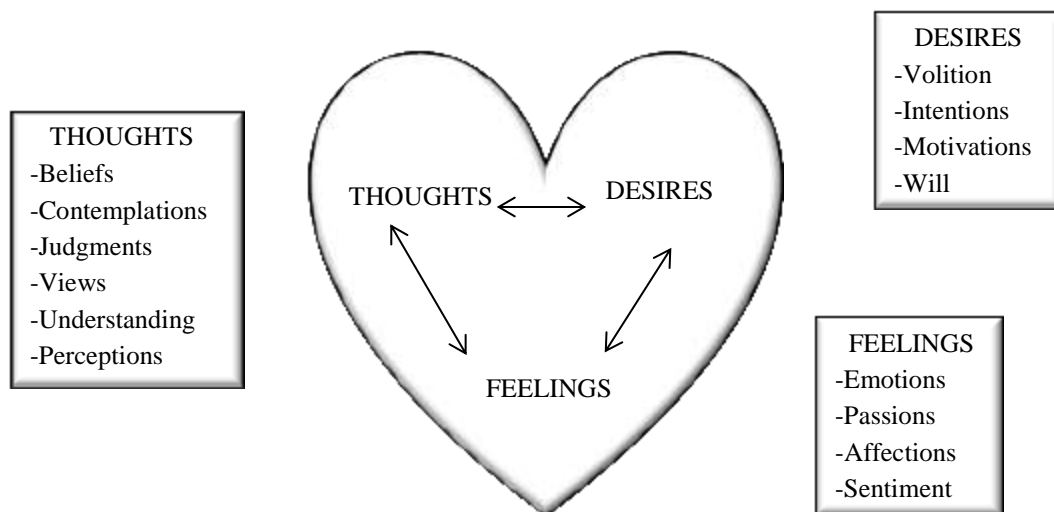
Generally speaking, the heart contains thoughts, desires, and feelings. Thoughts, desires, and feelings are not synonymous with each other, but are distinct components of the heart.

Thoughts, desires, and emotions each equally comprise the human heart, working in tandem with one another.

Thoughts are the intellectual reasoning part of the heart wherein we contemplate, perceive, and make judgments. Desires are the volitional component of the heart that ignite choice, and feelings are that part of the heart where passion and emotion stir and inspire. Each component of the heart acts and responds *interdependently* with one another. That is, our thoughts instruct our desires and feelings; our desires direct both our thoughts and feelings; and our feelings enlighten our thoughts and desires.¹³

Because of this interconnectedness, it cannot be said that one component always acts first or is predominant over the others. Thoughts, desires, and emotions each equally comprise the human heart, working in tandem with one another. Figure 1 depicts both the interactions among thoughts, desires, and feelings as well as synonyms for each of these terms.

Figure 1: The Components of the Heart (with synonyms)



¹² The inner man is also comprised of the mind, the soul, the spirit, and the conscience. Each of these “parts” of the inner man is distinct and interconnected. That is, the heart and the mind are not one and the same; neither are the soul and the spirit. Yet, all of these parts are completely fused to make up the inner man. With that said, it is completely appropriate to use the word “heart” as a catch-all term to communicate the *entirety* of the inner person.

¹³ I enjoyed stumbling upon a quote from Puritan pastor Thomas Goodwin (1600-1679) in which he describes the relationship between the thoughts and emotions: “Indeed thoughts and affections are *sibi mutuo causae*—the mutual causes of each other: ‘Whilst I mused, the fire burned’ (Psalm 39:3); so that thoughts are the bellows that kindle and inflame affections; and then if they are inflamed, they cause thoughts to boil . . .” Thomas Goodwin as quoted in John Piper’s *Think: The Life of the Mind and the Love of God* (Wheaton, Illinois: Crossway, 2010) 90.

The interaction among the thoughts, desires, and feelings takes place rapidly in the heart each moment of one's life and makes up who we are. The heart is the control center of our being, and everything we do is a reflection of the thoughts, desires, and feelings that dwell within. All our words, actions, body language, and countenance come from our heart.

The heart is the control center of our being, and everything we do is a reflection of the thoughts, desires, and feelings that dwell within.

To illustrate this principle, when we have sinfully angry thoughts, desires, and feelings in our hearts, our words, actions, and body language will also display sinful anger. We may scowl, pout, or slam a door. We may give others the silent treatment or walk in a belligerent manner. Sinful anger in the heart produces angry outward behavior. Conversely, if we have joyful thoughts, desires, and feelings in our hearts, our countenance will display this godly joy. Our faces will be bright, our words and actions will be kind to others, and our gait will perhaps display a lilt. Joy in the heart produces joyful outward behavior.

No matter what the indwelling thoughts, desires, and emotions may be, they are most certainly manifested in our outward behavior. The fact that we live from our hearts is clearly taught in Scripture. King Solomon taught this truth in the book of Proverbs: *As in water face reveals face, so a man's heart reveals the man* (Proverbs 27:19) and *For as [a man] thinks in his heart, so is he* (Proverbs 23:7a). Jesus taught this fact on several occasions as He interacted with both the religious leaders and His own disciples: *For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things* (Matthew 12:34b-35).¹⁴

No matter what the indwelling thoughts, desires, and emotions may be, they are most certainly manifested in our outward behavior.

Undoubtedly, we live from our hearts.¹⁵ Figure 2 illustrates this fact.

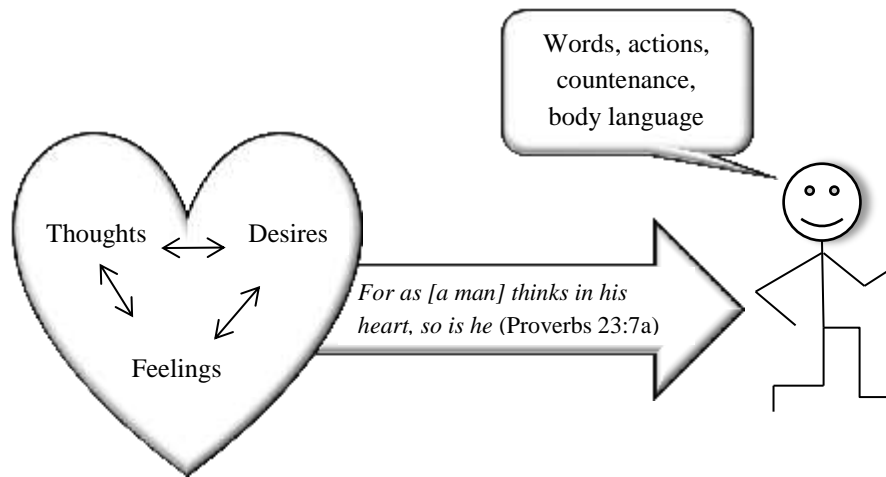
Principle 2: Feelings are not inherently wrong.

Sometimes feelings are misunderstood because of the notion that they are inherently wrong and originate from a corrupt source. There are a couple of problems with this idea. The first problem is that Scripture doesn't teach that feelings are inherently wrong. The second problem is that this view labels feelings as our enemy rather than sin, our true enemy.

¹⁴ See also Matthew 15:17-20 and Luke 6:43-45.

¹⁵ We sometimes hear comments like: "Don't live by your feelings," or "It's wrong to live by your feelings." But, we *do* in fact live by (from) our feelings (as well as our thoughts and desires) because we live from our hearts. To clarify, people who make these comments are usually advising others to not live by *sinful* feelings. This is wise counsel since it is wrong to live by our sinful feelings. And, it is equally wrong to live by the sinful *thoughts* and sinful *desires* which occur *simultaneously* with these sinful feelings. Feelings *alone* are not the problem.

Figure 2: Man Lives from the Heart



In order to understand feelings correctly, we need to look at what the Bible teaches. We must have a firm grasp of two areas of theology: theology proper and biblical anthropology. Let's consider the first of these two areas of doctrine.

Scripture affirms that all three members of the Godhead (God the Father, God the Son, and God the Spirit) have and display feelings/emotions.

Theology proper is the study of the nature, character, and attributes of the Godhead. This area of study examines and explains, as best our finite minds can understand, the person of God. Scripture affirms that all three members of the Godhead (God the Father, God the Son, and God the Spirit) have and display feelings/emotions.¹⁶

We see the emotions of God displayed throughout Scripture. A cursory glance reveals the extent to which God is an emotional being. He demonstrates emotions such as grief (Genesis 6:5-6; Psalm 78:40-41; Ezekiel 6:9), pleasure (Matthew 3:17, 17:5; Ephesians 1:5), love (Jeremiah 31:3; John 3:16; Romans 5:5, 8), delight (Isaiah 42:1), rejoicing (Isaiah 62:5, 65:19; Zephaniah 3:17),

¹⁶ There is a theological position which views God as "impassible," meaning that God is incapable of experiencing emotions or passions. This doctrine stems from early theologians who wanted to make a separation between the God of the Bible and the pantheon of passionate Greek and Roman gods. These theologians viewed emotions as weak and limiting, as well as volatile and capricious. Therefore, in order to protect God's immutability, these theologians concluded that God does not have emotions. For further discussion on this topic you may wish to refer to the following resources:

- Borgman, Brian, *Feelings and Faith: Cultivating Godly Emotions in the Christian life*, (Wheaton, IL: Crossway Books, 2009) 209-212.
- Ware, Bruce, "An Evangelical Reformulation of the Doctrine of the Immutability of God." *Journal of the Evangelical Theological Society*, December 1986, 431-446.
- Williams, Sam, "Toward a Theology of Emotion" <<http://biblicalcounselingcoalition.org/resources/toward-a-theology-of-emotion>> 29 Jun 2013.

hatred (Psalm 5:5-6; Proverbs 6:16-19; Malachi 2:16), anger (Exodus 22:22-24; Psalm 7:11; Jeremiah 10:10), and compassion (Exodus 33:19; Psalm 78:38, 103:13; Isaiah 49:15-16; II Corinthians 1:3-5).

God the Son, as deity, possesses all the emotions of the Godhead. He displayed a full range of emotions while living on earth. Humanly speaking, He displayed these emotions perfectly, without sin. He had compassion upon hurting people (Matthew 14:14; Mark 6:34). He loved (John 3:16; 11:5, 36). He marveled at the faith of the centurion (Matthew 8:10), and He was righteously angered at the misuse of God's temple (Matthew 21:12-13; John 2:17). Jesus displayed numerous emotions recorded in John chapter 11: in addition to love (11:5, 36), He groaned with indignant anger (11:33, 38), and He wept with sorrow (11:35). Jesus' soul was deeply troubled the night before His death (Matthew 26:38; John 12:27, 13:21), and as our Great High Priest He sympathizes with us (Hebrews 4:15).

God the Spirit, as a member of the Godhead, shares the same emotional nature with God the Father and God the Son. Scripture specifically indicates that the indwelling Spirit grieves when a believer chooses to walk in sin (Ephesians 4:30).

God is a God who feels. Emotions are a significant aspect of His being, permeating His entire nature, character, and attributes. The fact that God is an emotional God and that He is wholly righteous demonstrates to us that feelings are not inherently sinful.

The fact that God is an emotional God and that He is wholly righteous demonstrates to us that feelings are not inherently sinful.

Now let's look at biblical anthropology, which is the study of mankind, to see if feelings are inherently sinful. The Bible records that mankind was created as an emotional being in the image of God (Genesis 1:26-27). The Hebrew word for "image" in Genesis chapter one is *tselem* ("tseh'-lem") meaning likeness, resemblance, or a representative figure. *Tselem* does not refer to an exact duplicate, but it represents the likeness of the original.^x There are several ways in which man is like God, including our ability to think and reason, the ability to create, and our nature as relational, volitional, and *emotional* beings.^{xi} The fact that man is an emotional being allows him to relate to his Creator and also to imitate Him. That is, man's own emotions help him to more fully understand the person of God and, in turn, be like Him by displaying unblemished Godlike emotion.

When man was created as an emotional being, he had no sin, fault, or defect. After God created man, He *saw everything that He had made, and indeed it was very good* (Genesis 1:31a). Feelings and emotions are included in the "everything" that God pronounced "good." Brian Borgman, in his superb message on emotions, says that emotions were "originally designed by God as an inherently good part of us."^{17 xii} Emotions are a beneficial and important aspect of our

¹⁷ Borgman also says that God communicates in His Word in such a way as to not just inform the thoughts but also to kindle the emotions. He says that the vast majority of Scripture is written, by design, in narrative form with emotive language to grip our hearts, that we may be moved by truth toward faith in God. I would add that natural revelation (i.e., creation), along with special revelation (Scripture), has that same purposeful design. Consider Psalm 8:3-9, 19:1-6; Romans 1:18-21; Hebrews 11:3; and the discourse in Job 36:24-42:6.

created being, so they cannot be inherently wrong or sinful. Neither do feelings originate from a corrupt source; their origin is the creative handiwork of God. He created mankind as emotional beings according to His own image.

The second problem with believing feelings are inherently wrong is that it labels feelings as our enemy rather than sin—our true enemy. Sometimes we think that our focus, as believers, is to fight our feelings and just do the “right thing.” Sam Williams, in his excellent article on emotions, calls this idea a contemporary fallacy that results in “falsely dichotomizing emotions and obedience.”^{xiii} I agree that sometimes we get confused and think that our battle is against our feelings instead of our sin. When we believe this, it can make our spiritual battle ineffective. Our sanctification can be steered off course if we focus each day on fighting feelings rather than fighting sin.

The second problem with believing feelings are inherently wrong is that it labels feelings as our enemy rather than sin, our true enemy.

I know a sister in Christ who was confused regarding what the Bible teaches about feelings. She daily “ignored” her feelings and just “did the right thing.” She told me that she “mechanically obeyed,” thinking her dutiful obedience was the way to “live for God’s glory.” One day she asked me in desperation, “How long does it take to keep obeying before I change?” She believed that if she just kept doing the right thing, that she would eventually

develop the right feelings and she would become more Christlike.¹⁸ This sister had finally grown tired of her routine acts of “obedience” and was exasperated by her lack of love for Jesus. She told me, “I want to obey God because I love Him, not just out of duty!”

This dear sister’s sanctification process had been sidetracked by the false dichotomy by which she was living. She finally came to the correct understanding that the aim of sanctification is not fighting feelings. The aim of sanctification is fighting *sin* (*sinful* thoughts, *sinful* desires, and *sinful* feelings) so that we can walk in Christlike righteousness (with *righteous* thoughts, *righteous* desires, and *righteous* feelings), which is what truly brings God glory. For her, the missing key was learning to identify and confess sin in her heart such as pride, anger, and selfishness (I John 1:9). Daily “ignoring her feelings” actually kept her from accurately diagnosing the sin in her heart. She now has a correct understanding of sanctification and is diligently seeking to guard her heart (Proverbs 4:23).

We all can all learn to be a spiritual “kardiologist”—someone who diligently guards his or her heart for God’s glory. We have God’s powerful weapons to battle the enemy. And we don’t have to be confused about our enemy; sin is our true enemy. Therefore, *sinful* thoughts, *sinful* desires, and *sinful* feelings are what we must guard our hearts against.

¹⁸Her practical model for sanctification and feelings was a version of the “train illustration.” In this particular illustration obedience is the train’s engine and feelings are the train’s caboose, demonstrating that right actions should come first and then right feelings will eventually follow. Although it is true that *sometimes* righteous feelings can lag behind true heart obedience, this particular train illustration, as used to depict the doctrine of feelings, can be misleading. It may cause someone to embrace the illustration as a model for sanctification. In this woman’s case it led to her doing “right” actions without the proper heart-keeping to fuel that action.

Principle 3: Feelings can be sanctified.

Sometimes we wonder if feelings can be brought under the control of God. We wonder if feelings can really be sanctified and made holy. The good news is that feelings can be sanctified! Let's briefly return to the study of anthropology in order to understand this truth about feelings.

As we have already seen, biblical anthropology teaches that mankind was created as an emotional being in the image of an emotional Godhead; because of this fact, feelings are not inherently wrong. With that said, it does not take much observation of humanity to notice that we do not always have righteous feelings. We might wonder why we have sinful feelings if feelings indeed originated with God and are an inherently good part of our created being.

The good news
is that feelings
can be
sanctified!

Sinful feelings began when mankind "fell," or chose to disobey God in the Garden of Eden. (See Genesis 3; cf. Romans 5:12, 18-19a.) Up until that time, mankind manifested righteous emotions, accurately reflecting the image of the emotional Godhead. After that time, mankind's heart was utterly fallen. Our thoughts, desires, and feelings became wretchedly sinful¹⁹ and so did our behavior (Romans 3:10-18, 23). Consequently, sin rendered us unable to accurately reflect the pure emotions of the Godhead. This is a sad reality, yet all is not lost.

Through the power of the indwelling Holy Spirit and the Word of God we are able to cultivate righteous thoughts, desires, and emotions which lead to righteous behavior.

All is not lost because God is a God of compassion; His mercy and His kindness know no end (Psalm 86:13, 15; Lamentations 3:22; Ephesians 2:7; Titus 3:4-6). He is a God who manifests great love, even to those who hate Him (Romans 5:7-10; Ephesians 2:4-5). This love was displayed when God the Father sent Jesus the Son to bear the punishment mankind justly deserves for sin (II Corinthians 5:21; I Peter 2:24; I John 4:14). Since Jesus experienced God's wrath, we can be forgiven of sin and obtain the gift of salvation.

When we accept God's gift of salvation, we become regenerate, with a new and redeemed heart indwelt by the Holy Spirit (Romans 5:5; II Corinthians 1:21, 5:17; Ephesians 1:13-14). Through the power of the indwelling Holy Spirit and the Word of God, we are able to cultivate righteous thoughts, desires, and emotions which lead to righteous behavior (II Corinthians 3:18; John 17:17; Ephesians 4:26-27; Hebrews 4:12). Thus, through salvation and the process of sanctification, mankind has the ability to reflect the pure emotions of God as we are conformed to the image of Jesus Christ (Romans 8:29).

Scripture teaches that feelings are just as fallen and predisposed to sin as the other components of the heart. God accuses the whole human heart (thoughts, desires, and emotions),²⁰ and He

¹⁹About the unregenerate heart, the LORD says: *The heart is deceitful above all things, and desperately wicked (incurably sick); who can know it?* (Jeremiah 17:9).

²⁰Scripture notes this in descriptions such as "darkened understanding," "ignorance," "hardening of the heart," (Ephesians 4:18); "being past feeling" (Ephesians 4:19); "deceived," "serving various lusts" (Titus 3:3); "deceitful lusts" (Ephesians 4:22); "set their minds on things of the flesh," "carnally minded," "the

also redeems the whole human heart (thoughts, desires, and emotions).²¹ Therefore, feelings are redeemable and can be sanctified, just like thoughts and desires.

Sometimes we think that feelings can't be sanctified because they seem so uncontrollable. It is helpful to differentiate among the *types* of feelings in order to understand if feelings are controllable. You will remember the three definitions of feelings discussed previously:^{xiv} 1) the perception of touch. For example, "The cloth feels rough on my skin." 2) a physiological sensation not associated with the senses of touch, taste, sight, hearing, or smell. For example, "I feel warm, sick, tired, or hungry." 3) to be emotionally affected. For example, "I feel sad or angry." This third type of feelings, also called "emotions," is the type that has been discussed to this point.

It is most important that we make a distinction between the third type of feelings (emotions) and the second type of feelings (a physiological sensation) since using these terms interchangeably can cause confusion.²² ^{xv} Although these two types of feelings are distinct

Although these two types of feelings are distinct (emotions and physiological sensations), they are also *interconnected* as part of the human condition.

(emotions and physiological sensations), they are also *interconnected* as part of the human condition. They are connected in that some of our physiological responses (feelings, according to definition two) are a by-product of the thoughts, desires, and emotions in our hearts.

For example, if we have anxious thoughts in the heart, our physical bodies may automatically respond with a rapid heartbeat, sweaty palms, or nervous shaking. If we have sexual thoughts and desires in our heart, our body will automatically respond with hormonal stimuli. If we are fearful in our hearts, we may experience adrenaline rushing through our bodies or we might become nauseated. These physiological responses, or feelings (according to definition two), are automatic; we have no control over them.^{xvi} It is how our bodies were created by God.²³

Scripture acknowledges the relationship between our heart attitudes and the physical body as evidenced in statements such as: *A joyful heart is good medicine, but a crushed spirit dries up the bones* (Proverbs 17:22), and *Be gracious to me, O LORD, for I am in distress; my eye is*

carnal mind is enmity against God," (Romans 8:5-7); "passion/inordinate affection," "evil desire" (Colossians 3:5).

²¹ This is evidenced many places in Scripture, most succinctly in Galatians 5:22-23 as the fruit of the Spirit is a display of redeemed thoughts, desires, and emotions.

²² Interestingly, Sam Williams notes a contemporary trend called "biological reductionism" that attempts to reduce emotion to mere physiology. It is an evolutionary model that minimizes or denies the spiritual nature of emotions and "attributes them exclusively to the body, usually brain physiology or genetic inheritance, or some combination thereof." Brian Borgman calls this same view the "non-cognitive view" and states that it is "unacceptable" and "just plain backwards."

²³ Certainly not all physiological responses are a by-product of the heart. For example, someone could experience a nervous-type shaking that is a result of low blood sugar and not anxiety. Nausea may be caused from an illness and not fear or worry. There are other physiological issues that can occur independently of heart attitudes.

wasted from grief; my soul and my body also . . . my strength fails because of my iniquity, and my bones waste away (Psalm 31:9-10).

Not only can heart attitudes affect the physiological responses of the body, but those physical responses can also reinforce the attitudes of the heart. Specifically, we may have anxious thoughts that lead to nervous shaking or a rapid heartbeat. That nervous shaking and rapid heartbeat can, in turn, cause our hearts to have more anxious thoughts, desires, and emotions. Furthermore, the nervous heart attitudes and physiological responses can cause our behavior to change so that we behave in an even more nervous manner (perhaps pacing, or wringing the hands, or crying). In turn, this nervous behavior can cause more anxious thoughts and physical responses; one response leads to the other, and vice versa.²⁴ The interaction among the heart, our physiological responses, and our outward behavior is interconnected as each influences the other. Figure 3 illustrates this concept.

Not only can heart attitudes affect the physiological responses of the body, but those physical responses can also reinforce the attitudes of the heart.

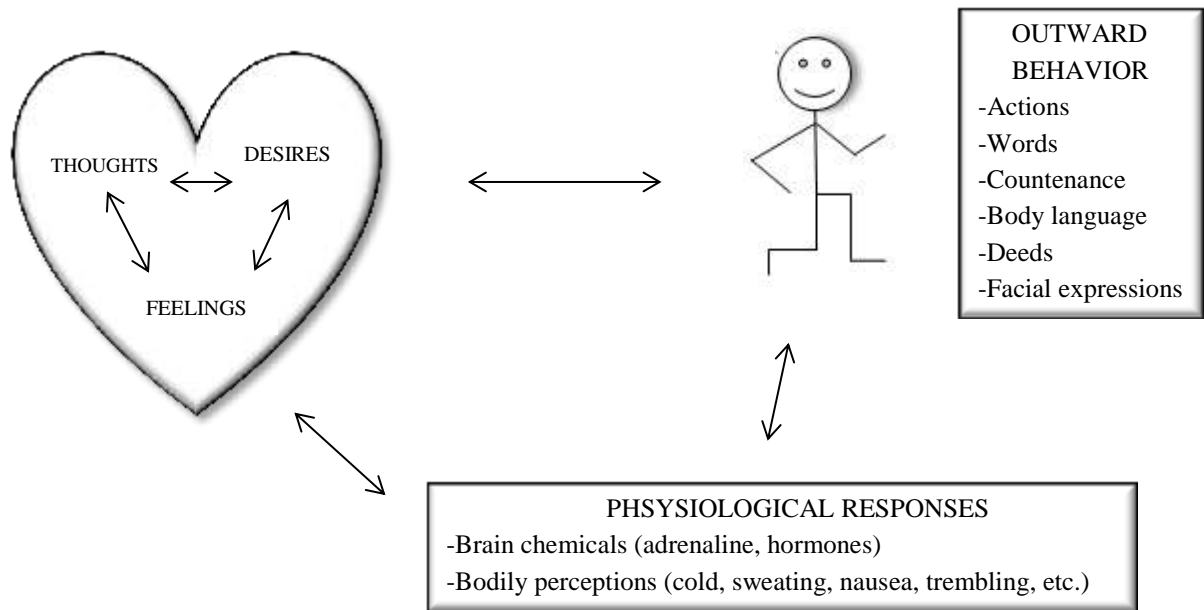
We need to understand this relationship among the heart, physiological responses, and outward behavior as well as the differing definitions of feelings to help clear up our confusion about the ability of feelings to be sanctified. To be specific, when we talk about feelings as a physiological response, it is accurate to say that these types of “feelings” cannot be controlled. Physiological responses are part of the body’s autonomic nervous system and cannot be controlled.²⁵ ^{xvii} However, when we speak about feelings as a component of the heart (emotions, according to definition three), we know that these types of feelings *can* be controlled through the power of the Holy Spirit and God’s Word.

Biblical anthropology and the hope of the Gospel teach us that feelings can be sanctified. Feelings are not more fallen than thoughts and desires, making them unredeemable or uncontrollable. They are a component of the human heart that is redeemed through Christ and can be made holy. Feelings can be sanctified.

²⁴ Scripture acknowledges the influence that behavior has on the attitudes of the heart: *If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it* (Genesis 4:7); *If you know these things, happy are you if you do them* (John 13:17). I also think of Psalm 40:8—*I delight to do Your will, O my God.*

²⁵ Physiological feelings *can* be moderated through the thoughts, desires, and emotions of the heart. In returning to previous examples, when we stop having anxious thoughts and emotions, our physical bodies will stop responding with rapid heartbeat, sweaty palms, and nervous shaking. When we stop having sexual thoughts and desires, our body will no longer produce a hormonal stimulus. When we are not contemplating fearful thoughts, desires, and emotions, our bodies will not respond with physiological feelings of fear.

Figure 3: The Connection Among the Heart, Outward Behavior, and Physiological Responses



Principle 4: Feelings must be directed by God’s Word.

Not only *can* feelings be sanctified, but they *must* be sanctified. Feelings, just like thoughts and desires, *must* be set apart to God and made holy. Therefore, feelings need to be directed by God’s Word, working in tandem with the sanctifying power of the Holy Spirit (Eph. 6:17; Col. 3:16). Figure 4 illustrates this concept.

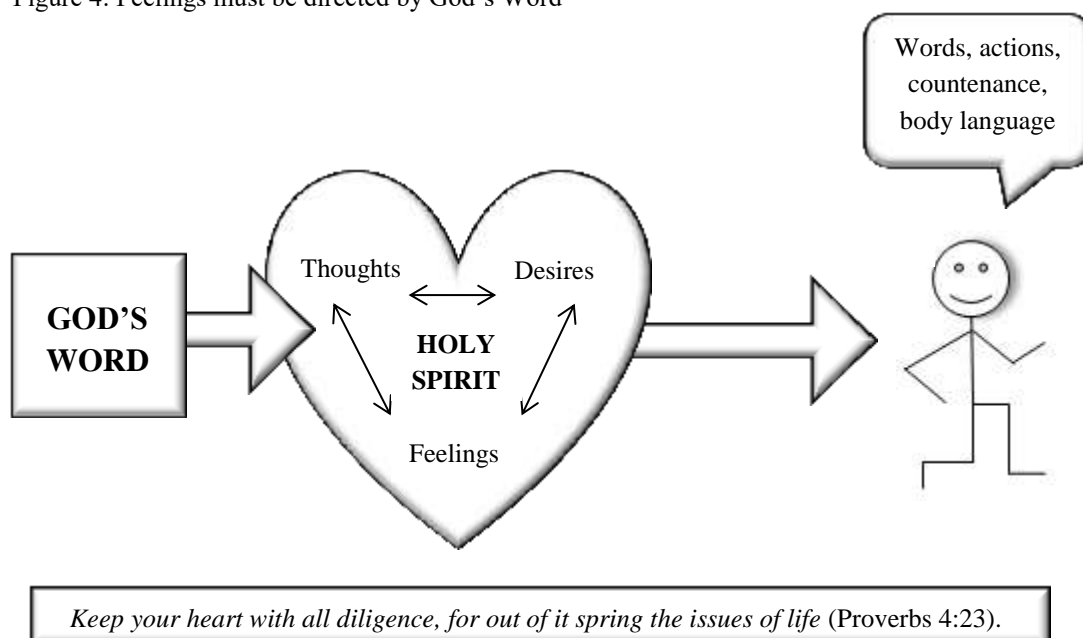
The Word of God and the Holy Spirit are powerful and sufficient to conform our emotional lives to Christlikeness. We don’t need to suppress or ignore our feelings in order to obey the Lord because feelings are not outside the powerful influence of the Word and the Spirit. As we have

Feelings need to be directed by God’s Word, working in tandem with the sanctifying power of the Holy Spirit.

already seen, feelings, as a component of the heart, *can* be sanctified. We can therefore be assured that the power of God is *completely sufficient* to do just that.

In his excellent book about feelings, Brian Borgman notes that “in order for our emotions to be sanctified and honoring to God, they must properly respond to truth.”^{xviii} Borgman says that a proper response to truth must consist of “right thinking, biblical volition, and faithful feelings.”^{xix} Sanctification means bringing *all the components of the heart* into subjection to God’s Word.

Figure 4: Feelings must be directed by God's Word



Undoubtedly God wants us to *think* a certain way, He wants us to have certain *desires*, and He also wants us to *feel* a certain way. God wants our whole heart to be submitted to Him; therefore, if we suppress or ignore our feelings, we resist that sanctification process.

Borgman, quoting Mark Talbot, comments on the essential ministry of the Word to cultivate godly emotions:

The Word is the foundation upon which we build our emotional sanctification. "The way that we know what he wants us to desire and feel is by reading the Scriptures and noting what his saints are represented as properly desiring and feeling as well as what God commands and counsels his saints to desire and feel." The Word through the Spirit helps us not to suppress our emotions but to cultivate and communicate them with Spirit-empowered self-discipline.^{xx}

God wants our whole heart to be submitted to Him; therefore, if we suppress or ignore our feelings, we resist that sanctification process.

Cultivating *godly* emotions through the enabling power of God should be our diligent focus, rather than suppressing or ignoring our emotions.

We should not be surprised, then, that the Word of God contains a plethora of directives concerning our emotions. We are told to feel joy (Philippians 4:4; I Peter 4:13), grief (Romans 12:15), sorrow over sin (II Corinthians 7:10; James 4:9), compassion (Ephesians 4:32; Colossians 3:12), peace (Colossians 3:15), and hate (Romans 12:9). These are but a few of the emotions that God commands.

Additionally, God tells us those feelings that we are *not* to have for example, fear (Matthew 10:29-31; Hebrews 13:5-6), anxiety (Matthew 6:25-34; Philippians 4:6), envy (Romans 13:13; I Peter 2:1) and sinful anger (Ephesians 4:31; Colossians 3:8).²⁶

In order to cultivate these godly emotions, we must be diligent kardiologists who continually tend our hearts with God's Word.²⁷ Wise King Solomon instructed the reader: *Keep your heart with all diligence, for out of it spring the issues of life* (Proverbs 4:23). As we tend our hearts and ask God to search our hearts (Psalm 139:23-24), we will begin to identify emotions that are not in line with God's Word.

We should not be surprised, then, that the Word of God contains a plethora of directives concerning our emotions.

We should *not* ignore or suppress those feelings. Those feelings are an indication that something in our heart is awry! Rather, we should acknowledge our sinful feelings (as well as sinful thoughts and sinful desires) to God, confessing them as sin (Psalm 51:3; I John 1:9) and yielding to the Spirit's sanctifying power to produce righteous fruit (Romans 8:13-14; II Corinthians 3:18; Galatians 5:22-23; II Thessalonians 2:13).

Borgman makes this same point:

If God commands us to do something and we don't do it, what is our normal course of action? Confession and repentance. Why should the protocol be any different when we fail to feel the way God commands us to feel?^{xxi}

We should resolve to diligently examine and tend our hearts with God's Word in order to cultivate obedient thoughts, desires, and feelings. Then our obedient behavior will follow. The approach of just "doing the right thing," without first tending our hearts through the Word and the Spirit, doesn't really get after true heart obedience (and it can be hypocritical).²⁸ We must remind ourselves that "sanctification is not accomplished by mere behavioral change."^{xxii} God is concerned with heart obedience rather than a stoic approach to obedience that says "just do it."²⁹

²⁶ I propose that we think of joy and anger and compassion, etc., not only as emotions, but also as thoughts and desires. That is, joy has its thoughtful contemplations but it is also a desire, or direction of the will. Joy is a thought, it is a desire, and it is an emotion. It is the same with anger: Anger is an emotion, but we also have angry thoughts and angry desires.

²⁷ See Psalm 119:9-11; John 17:17; II Timothy 3:16-17; Hebrews 4:12.

²⁸ I am certainly not suggesting disobedience to God's Word. Rather, I am suggesting diligence to tend the heart with God's Word so that obedience is a fruit produced by the Spirit (John 15:4-8; Galatians 5:22-23). Outward behavior without inward obedience is pharisaical (Matthew 15:7-9, 23:1-39). In contrast, Spirit-empowered, Word-driven obedience is honoring to God.

²⁹ Abraham's offering of Isaac (Genesis 22) and Jesus' temptation in the Garden of Gethsemane (Matthew 26:36-46) are sometimes cited as examples of those who obeyed even though they didn't feel like it. No doubt they wrestled in their thoughts, desires, and emotions, but that doesn't mean their final acts of obedience were without obedient emotions. I believe that Abraham obeyed in full faith (Hebrews 11:17-19) and that Jesus' submission to the cross was no less than whole-hearted obedience.

Jonathan Edwards was a great example of one who carefully tended his heart. Edwards once wrote:

Resolved, whenever my feelings begin to appear in the least out of order, when I am conscious of the least uneasiness within, or the least irregularity without, I will then subject myself to the strictest examination.^{xxiii}

We should resolve to diligently examine and tend our hearts with God's Word in order to cultivate obedient thoughts, desires, and feelings.

Edwards' example is one we can follow. Let us not ignore or suppress our emotions, but let us be attentive cardiologists who keep our hearts *with the Word* in order to cultivate godly emotions with which we can worship Jesus. God has commanded that our feelings be holy, and He has graciously provided His power to enable us to have such feelings.

As His children, redeemed by the blood of Jesus Christ, we are given a new heart that is indwelt by the Holy Spirit. Our heart of stone has been turned to a heart of flesh with the capacity for holy emotions and affections. This is a marvelous mystery and in the words of John Piper, "Christian conversion . . . is a supernatural, radical thing. The heart is changed. And the evidence of it is not just new decisions, but new affections, new feelings."^{xxiv} Praise be to God!

Biblical Examples of Godly Emotions

In addition to these foundational principles, we are given examples in Scripture of godly people, such as David, Paul, Titus, and Epaphras, who displayed passionate, godly feelings. David authored many of the Psalms, in which he poured out his heart before God. These Psalms are rich with emotive language that includes joy, anger, fear, grief, sorrow, and unabashed worship and praise for God. These Psalms are recorded as the inspired Word of God for our edification and,

more explicitly than all the other books in the Bible, the Psalms are designed to awaken and shape our emotions in line with the instruction they give. What happens when you read and sing the Psalms the way they are intended to be read and sung is that your emotions and your mind are shaped by these psalms.^{xxv}

Indeed, David, as displayed by his writings in the Psalms, was a great example of a passionate lover of God who employed his feelings as a venue of worship.

The Apostle Paul was also a man of great passion and emotion. Like David, his writings display this passion. The New Testament records his affection in statements such as: *out of much affliction and anguish of heart I wrote to you, with many tears. . . that you might know the love which I have so abundantly for you* (II Corinthians 2:4), *But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you. . . you have become dear to us* (I Thessalonians 2:7-8), and *For I am jealous for you with godly jealousy* (II Corinthians 11:2). These are but a few examples of Paul's emotion; Scripture is replete with them.

The Apostle Paul was also a man of great passion and emotion.

Two other examples of believers who manifested godly emotions are Titus and Epaphras. II Corinthians 7:15 records Titus' overflowing love for fellow believers in that "his affections are great" for them. Epaphras, who ministered alongside Paul, is recorded as "laboring fervently" in prayer and having a "great zeal" for the believers in Colosse, Laodicea, and Hierapolis (Colossians 4:12-13).

God values passionate devotion and worship from the whole heart, which includes our feelings.

In addition to these encouraging examples of saints who displayed godly emotions, Scripture also gives negative examples of those who hardened their hearts, becoming unaffected, unmoved, and past feeling. For example, the group of Israelites that Moses led from Egypt were condemned for having hard hearts (Hebrews 3:15-19). The Gentiles, as recorded in Ephesians, were also condemned for their hard hearts, being "past feeling" and unmoved by biblical truth (Ephesians 4:18-19). Further, Scripture admonishes believers to "encourage one other daily" lest the deceitfulness of sin harden our hearts with an "evil heart of unbelief" (Hebrews 3:12-13). As Jonathan Edwards says,

It is an evidence that true religion, or holiness of heart, lies very much in the affection of the heart, that the Scripture place the sin of the heart very much in hardness of heart. Now by a hard heart, it is plainly meant an unaffected heart, or a heart not easy to be moved with virtuous affections . . .^{xxvi}

Scripture doesn't leave us to wonder what God thinks about feelings. God values passionate devotion and worship from the whole heart, which includes our feelings.

Feelings: A Venue for Glorifying God

Feelings should rightly be viewed as just another venue for glorifying God. Bruce Ware suggests that "emotions have as much potential for good as for ill in that they can also stir one up toward holiness or compassion or faithfulness."^{xxvii} Sam Williams says that, "emotions are designed . . . just as much as any of our capacities, to respond to God's Word and Spirit and are crucial for a wholehearted response to Him and others."^{xxviii} Further, Williams says:

Feelings should rightly be viewed as just another venue for glorifying God.

The properly functioning Christian soul requires passions and affections that are properly trained, that cares about the things that God cares about. Christian virtues and values require a mature emotional life.^{xxix}

Jonathan Edwards, in light of the biblical truth concerning emotions says,

I should think myself in the way of my duty to raise the affections of my hearers as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the nature of what they are affected with.^{xxx}

Edwards also says:

. . . although to true religion there must indeed be something else besides affection; yet true religion consists so much in the affection, that there can be no true religion without them. He who has not religious affection, is in the state of spiritual death, and is wholly destitute of the powerful, quickening, saving influences of the Spirit of God upon his heart.^{xxx}

The heart redeemed by the truth of the Gospel will indeed produce redeemed feelings of worship and adoration of the Lord.

Edwards had it right. The heart redeemed by the truth of the Gospel will indeed produce redeemed feelings of worship and adoration of the Lord.

Certainly our emotions will not be fully redeemed until heaven when we are completely transformed into the image of Jesus Christ (I Corinthians 15:49; Romans 8:29; I John 3:2). But in the meantime, we can be attentive cardiologists who guard our hearts from sinful thoughts, sinful desires, *and* sinful emotions. This is in keeping with the exhortation from the Apostle Paul: *Therefore, whether you eat or drink, or whatever you do, do all to the glory of God* (I Corinthians 10:31, emphasis added).

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- ⁱⁱ *Webster's New Universal Unabridged Dictionary*. (New York: Barnes & Noble Books, 1996) 706.
- ⁱⁱⁱ *Ibid.* 637.
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- ^{xii} Borgman, Brian. "Biblical Foundations (Part 2)" <<http://www.sermonaudio.com/sermoninfo.asp?SID=260416282>> 25 Jun, 2013.
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- ^{xvi} *Anatomica's Body Atlas*. (California: Laurel Glen, 2002) 242-244, 431.
- ^{xvii} *Ibid.*
- ^{xviii} Borgman, Brian. *Feelings and Faith: Cultivating Godly Emotions in the Christian Life*. (Wheaton, IL: Crossway Books, 2009) 83.
- ^{xix} *Ibid.* 89.
- ^{xx} *Ibid.* 83.
- ^{xxi} *Ibid.* 79-80.
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- ^{xxiii} Dodds, Elisabeth D. *Marriage to a Difficult Man: The Uncommon Union of Jonathan & Sarah Edwards*. (Laurel, MS: Audubon Press, 2004) 241.
- ^{xxiv} Piper, John. "Fact! Faith! Feeling!" Testing a Common Slogan" <<http://www.desiringgod.org/articles/fact-faith-feeling>> 26 Jun 2013.
- ^{xxv} Reinke, Tony. "What the Psalms Do" <<http://www.desiringgod.org/blog/posts/what-the-psalms-do>> 14 Apr 2014.
- ^{xxvi} <http://www.jesus.org.uk/sites/default/files/media/documents/books/others/edwards_religious_affections.pdf> 25 Jul 2013.
- ^{xxvii} Ware, Bruce. "An Evangelical Reformulation of the Doctrine of the Immutability of God." *Journal of the Evangelical Theological Society*, December 1986, 446.
- ^{xxviii} Williams, Sam. "Toward a Theology of Emotion" <<http://biblicalcounselingcoalition.org/resources/toward-a-theology-of-emotion>> 29 Jun 2013.
- ^{xxix} *Ibid.*
- ^{xxx} <http://www.jesus.org.uk/sites/default/files/media/documents/books/others/edwards_religious_affections.pdf> 25 Jul 2013.
- ^{xxxi} *Ibid.*

THE DIAGNOSTIC HEART CHART (DHC)

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24			CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9			WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25	
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)		Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)		RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back)	RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance?	

<p>SINFUL ROOTS (mark all that apply)</p> <p>What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)</p>	<p>RIGHTEOUS ROOTS (mark all that apply)</p> <p>How can trusting & delighting in God’s person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)</p>
<p><input type="checkbox"/> ANGER: “I am bummed, grumpy, irritated, disappointed, or frustrated.” “I’m not getting what I want.” “I have a bad attitude.”</p> <p><input type="checkbox"/> ANXIETY: “I can’t stop thinking about it.” “God is not taking care of this the right way.” “I’m stressed out!”</p> <p><input type="checkbox"/> BITTERNESS: “I can’t get over this. . . .” “I want others to suffer for their wrongs against me.” “I hate them.”</p> <p><input type="checkbox"/> DESPAIR: “God cannot help me.” “I cannot go on.” “My situation is helpless.” “God is doing wrong to me.”</p> <p><input type="checkbox"/> ENVY: “I hate that others have good things and are happy.” “I would be happy if I had what someone else has.” “I just hate them!”</p> <p><input type="checkbox"/> FEAR: “I have to escape this situation.” “God let things get out of control.” “I can’t obey God because I have to protect myself.”</p> <p><input type="checkbox"/> FEAR OF MAN: “I am more concerned with what others think of me than doing what God says is right.” “I want recognition and attention from others.” “I want to please people so they will like me.”</p> <p><input type="checkbox"/> GREED: “I want more.” “I am not content with what I have.” “Having more will satisfy.”</p> <p><input type="checkbox"/> GUILE: “I don’t want to tell the whole truth.” “I will manipulate others to get what I want.” “I scheme and deceive to hide my true desires.”</p> <p><input type="checkbox"/> LAZINESS: “I don’t want to do what I know I am supposed to do.” “I don’t want to be diligent.” “I will just do whatever I want.”</p> <p><input type="checkbox"/> PRIDE: “My way is always right; others are wrong.” “I want attention and recognition.” “I am better than others.” “I have a right to . . .”</p> <p><input type="checkbox"/> SELFISHNESS: “I have to look out for what I want and need.” “I want what I want—when and how I want it.” “What I want is more important than the needs of others.”</p>	<p><input type="checkbox"/> FAITHFULNESS: “I believe and trust in God even if I don’t understand my situation.” “I want to be diligent in all things.” “I want to obey God even if it is difficult.”</p> <p><input type="checkbox"/> FEAR OF GOD: “I want to obey God’s Word even if others do not.” “I love Him and want to worship Him with my life.” “I want to trust in and put my hope in God.”</p> <p><input type="checkbox"/> GOODNESS: “I seek to do good works.” “I want to help human need.” “I want to serve others.”</p> <p><input type="checkbox"/> HUMILITY: “I acknowledge my sin before God and others.” “I will submit my will to God’s Word and obey through His enabling strength.” “I am unworthy to receive God’s grace.”</p> <p><input type="checkbox"/> JOY: “I will remember all God’s goodness on my behalf.” “I am content with God’s sovereign gifts.” “I will rejoice when others receive good.”</p> <p><input type="checkbox"/> KINDNESS: “I want to care for others.” “I do not want to be harsh, rough, or rude.” “I want to be useful to benefit others.”</p> <p><input type="checkbox"/> LOVE: “I want to love God by obeying His Word.” “I will sacrifice for another’s benefit.” “I want to consider others’ interests.”</p> <p><input type="checkbox"/> MEEKNESS: “I will not dispute or resist God’s plans for my life.” “I will trust God’s sovereignty in all things.” “God always does good to me.”</p> <p><input type="checkbox"/> PATIENCE: “I will show kindness to others.” “I will not repay evil for evil.” “I will forgive.”</p> <p><input type="checkbox"/> PEACE: “I will fix my eyes upon Jesus and not circumstances.” “I am at rest because of God’s promises.” “I trust His provision for me.”</p> <p><input type="checkbox"/> SELF-CONTROL: “I will refrain from using my body to sin.” “I will give thought before I act.” “I will deny myself.”</p> <p><input type="checkbox"/> THANKFULNESS: “I will give thanks in all things.” “I am joyful and content.” “I will not grumble or complain.”</p>

THE DIAGNOSTIC HEART CHART (DHC)

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24			CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9			WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25	
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)	Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)		RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back)	RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance?		

<p style="text-align: center;">SINFUL ROOTS (mark all that apply) What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)</p>	<p style="text-align: center;">RIGHTEOUS ROOTS (mark all that apply) How can trusting & delighting in God's person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)</p>
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GOD'S SPIRITUAL WEAPONS

You are drawing near to the end of this course which systematically unfolds the theology of the heart. It has been a learning process to discover the essential doctrines of the spiritual heart along with the practical “how-to’s” of tending it for God’s glory. Let’s briefly review.

As you remember, in MODULE 1 we examined the primary verse for this course: *Keep your heart with all diligence, for out of it spring the issues of life* (Proverbs 4:23). You learned that God has appointed us as watchmen to defend the terrain of our hearts because all of life’s issues flow from it. Then, in MODULE 2 you found out that sin has completely devastated the heart of every person. From birth our hearts are wicked and depraved, and although mankind was created in God’s image, every one of us has fallen short of our image-bearing and glory-reflecting ability.

Next, in MODULE 3, you read about God’s solution to mankind’s sin problem. God’s gift of salvation through Jesus Christ is available to anyone who will, by faith, accept it. Those who accept the gift of salvation are given a new and clean heart and are indwelt by the Holy Spirit. In MODULE 4 you learned that God’s gift of salvation includes justification, sanctification, and glorification. This module also emphasized what the new heart is like because of justification.

MODULE 5 explored the key components of progressive sanctification along with the dual roles of our dynamic and intimate relationship with God. Indeed, progressive sanctification is *entirely relational* because our lives are fused into an eternal bond with the triune Godhead. You discovered that heart-keeping is done through diligent effort on our part, *even while* our faithful God does His work to conform us into the image of Christ.

Each of these sources of temptation relentlessly wars against us—and they will continue to do so until the time of our glorification.

In addition to these doctrinal studies, your hands-on experience in the three kardio labs has helped you understand how to use the various heart-keeping tools in order to practice these theological truths. Your continual use of these tools will bring further growth as a kardialogist so that you can reflect the glory and image of the Godhead in your everyday life.

This sixth module underscores the need to be an alert and vigilant kardialogist. Here you will learn about some ruthless antagonists that *continually* tempt us to sin and make the battle to guard our hearts even more difficult. These sources of temptation are: 1) spiritual hosts of wickedness, 2) the world’s system, 3) the sinful flesh, and 4) trials of various kinds.

Key principle:
A Kardialogist uses
God’s Spiritual
Weapons

Each of these sources of temptation relentlessly wars against us—and they will continue to do so until the time of our glorification. In the meantime, however, God has provided us with His powerful spiritual weapons so that we may defend the territory of our new hearts. In this lesson, you will learn this all-important key principle: A Kardialogist uses God’s Spiritual Weapons.

For the weapons of our warfare are not of the flesh, but mighty in God . . . II Corinthians 10:4

DAY 1: GOD'S PROVISION IN TEMPTATION

We *will* be tempted. There is no doubt about it. The four primary sources of temptation each test our hearts in unique and varied ways, but all have the same purpose.¹ That purpose is to cause us to sin against God so that we do not reflect His image, His character, or His glory. Since the objective of each of these sources is the same, we don't need to spend an *inordinate* amount of time trying to figure out from where the temptation comes. It is more advantageous to focus our efforts on keeping our hearts from sin. However, with that said, it is wise to be aware of the distinct enticement from each source of temptation as well as the spiritual weapons that supply our defense against them. This knowledge will increase our awareness and effectiveness in the battle to guard our hearts.

As we begin, I want to mention that the Greek transliteration of the word "temptation" means to try or put to the test.^a This word is unique in that it has both a negative and a positive side to it. On the negative side, temptation is meant to cause someone to fall into sin. The intent is to be drawn away by deception, doubt, and disbelief in God so that sin is birthed and nurtured in the heart, leading to spiritual separation from God (see James 1:14-16).

On the positive side, however, temptation is a testing that proves or authenticates someone or something. When we use God's spiritual weapons to overcome temptation to sin, it validates (demonstrates) that we are new-hearted image-bearers (I Peter 1:7), and it also confirms God's trustworthiness as our protector and provider in that temptation (I Corinthians 10:13; see also II Peter 1:3).

For today's study, you will analyze two powerful texts that are relevant to our discussion of temptation and spiritual weaponry: I Corinthians 10:13 and II Corinthians 10:3-5. I am confident you will be encouraged by these incredible verses.

1. Read I Corinthians 10:13 (below) several times. Underline or circle key words and phrases as you read. To supplement your understanding I have included some Strong's numbers and definitions in the box on the next page.^b When you have finished analyzing this verse, answer the questions about it on the next page.

No temptation (3986) has overtaken (2983) you except such as is common to man (442); but God is faithful (4103), who will not allow you to be tempted (3985) beyond (5228) what you are able, but with (4862) the temptation (3986) will also make the way of escape, that you may be able to bear (5297) it.

¹ Although it is completely appropriate to call the primary sources of temptation our "enemies," I have chosen to call them "sources of temptation" in this module in order to emphasize the fact that the true enemy of the human heart is sin.

2. Answer the following questions based on your examination of I Corinthians 10:13.

a. What kinds of temptations do we face? Why is this important to know?

b. What does God *allow* and *provide* when we are tempted?

c. Which specific attributes of God are important to remember when we are tempted?

Temptation (3986)—trial, putting to the test

Overtaken (2983)—to actively take, to seize, to come or fall upon someone

Common to man (442)—belonging to man, a common condition, not peculiar

Faithful (4103)—worthy of trust, can be relied upon

Tempted (3985)—to prove in either a good or bad sense, test by soliciting to sin

Beyond (5228)—the primary meaning of over and above, implying excess above a certain measure or standard

With (4862)—together, together with

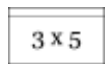
Bear (5297)—to bear up under, endure, underpin, abide under

3. Paraphrase I Corinthians 10:13 in your own words. This will help you focus on the key elements of this verse to understand it better.

I Corinthians 10:13 contains a beautiful promise by God: He will not allow us to be tempted beyond what we are able to withstand. Although spiritual hosts of wickedness, the world's system, the sinful flesh, and trials of various kinds continually entice, we will never be tempted beyond our ability to guard our hearts from sin. God's faithfulness guarantees that fact.

This verse also teaches that any (yes, *any*) testing we might face is *completely normal*. However difficult the temptation or trial and whatever its source, it is still classified under the "common" human experience. There is no temptation unique only to us. In fact, Hebrews 4:15 says that Jesus was tempted in *all* the same ways that we can be tempted. We will never suffer a provocation that is over and above what He has already endured or that we can't resist through His strength. Jesus was tempted yet did not sin, and He will assist us to do the same.

Because Jesus shared the same temptations, we are told to confidently seek His help when we are tempted (Hebrews 4:16). He will always, always provide a defense—a way to escape temptation. He freely gives His wisdom, His grace, and His power. That doesn't mean He will release us from tempting situations, but it does mean that "together with" those situations He will provide the means for us to walk in faithful obedience—no matter what! I hope you find that both encouraging and comforting.



4. Take a blank 3 x 5 card from your SMS. Write I Corinthians 10:13 on this card, along with any Strong's definitions that you found helpful. Remember to include the module number and the key principle on your card. Then place this card behind today's day of the week tab for a continual reminder of God's provision when you face temptation.

Now, before we look at II Corinthians 10:3-5, a passage about God's spiritual weapons, let me give you a little background to this text. The Apostle Paul wrote the letter that we call II Corinthians to believers living in Corinth and the region of Achaia (1:1). Paul heard that the people who had been saved through his previous ministry in these areas were being led astray by false teachers who were criticizing his ministry. Therefore, Paul sent this letter to defend his authority as a minister of the gospel as well as to appeal to the believers to separate themselves from the false teachers and their deceptive philosophies (e.g. 6:11—7:2; 11:3, 23-33).

As part of their deception, the false teachers insulted Paul's physical appearance and manner of speech. They chided that Paul's "bodily presence [was] weak, and his speech contemptible" (10:10). They exploited Paul's physical infirmity (II Corinthians 12:7-10; Galatians 4:13) as a way to discount his ministry and his message.

But the Apostle Paul was far from weak. Although he had physical limitations that made his body (his flesh) weak, he drew his strength from the power of God. Paul placed no confidence in his own physical flesh. He emphasized that the body is temporal (II Corinthians 5:1) and perishing (II Corinthians 4:16), even while it is a storehouse of spiritual treasure (I Corinthians 6:19; II Corinthians 4:7). Paul knew that even though he lived in a physical body, his battle was not a physical battle. His battle was spiritual. It was against spiritual hosts of wickedness. And it was one for which the physical flesh was not suited (Ephesians 6:12-13).

This is the context in which Paul makes an amazing statement about our spiritual weapons. He says that the “weapons of our warfare are not [of the flesh] but mighty in God” (II Corinthians 10:4a). While others focused on *earthly* realities (II Corinthians 10:7a), Paul’s gaze was fixed upon conflicts and certainties in the *spiritual* realm. He had a soldier’s mentality and often wrote about the unseen spiritual battle at hand.²

So, while considering that the context of this passage is about battling arguments and ideologies of false teachers, it is important to know that we possess the *same* mighty weapons used by Paul. Our spiritual armaments are strong and powerful, able to fight against beguiling philosophies that argue against God’s truth. Our weapons can combat any vain value, any false argument, and any deceptive temptation—no matter the source. I think you will be encouraged by what you learn from this extraordinary passage.

5. Read II Corinthians 10:3-5 (below) several times. Underline or circle key words and phrases as you read. To help your understanding of this passage, I have included some Strong’s numbers and definitions in the box on the next page.^c When you have finished analyzing these verses, answer the questions which begin on this page.

3 For though we walk in the flesh, we do not war (4754) according to the flesh (4561). 4 For the weapons (3696) of our warfare are not carnal [of the flesh] (4559) but mighty (1415) in God for pulling down strongholds (3794), 5 casting down arguments (3053) and every high thing (5313) that exalts itself (189) against the knowledge (1109) of God, bringing every thought into captivity (163) to the obedience (5218) of Christ.

6. Answer the following questions based on your examination of II Corinthians 10:3-5.

a. What do you learn about our battle?

² For example, Romans 13:12; II Corinthians 6:7; Ephesians 6:10-18; I Thessalonians 5:8; I Timothy 6:12; II Timothy 2:3-4, 4:7.

War (4754) *strateuōmai* (“strat-yoo’-omahee”)—to lead an army, wage war, be a soldier/warrior. (This is where we get our English word “strategy.”)

Flesh (4561) *sarx*—in this context the word flesh refers to the physical realm, that is, our physical bodies.

Weapons (3696)—an implement or utensil or tool (literally or figuratively), especially, offensive for war. Armor, instrument, weapon.

Carnal (4559)—Pertaining to the body, implying weakness, frailty

Mighty (1415) *dunatós* (doo-nat-os’)—able, strong, powerful. (This is where we get our English word “dynamite.”)

Strongholds (3794)—a fortification or fortress. Used metaphorically of any strong points or arguments in which one trusts.

Arguments (3053)- *logismós* (log-is-mos’)—to reckon. Used here in the sense of evil device or counsel.

High thing (5313)—used metaphorically. Elevated structure, i.e., barrier, rampart, bulwark.

Exalts itself (189)—used metaphorically. To be lifted up with pride, to exalt oneself.

Knowledge (1109)—the knowledge of God such as is offered in the Gospel.

Captivity (163)—to subdue, bring into subjection.

Obedience (5218)—to obey, listen to something; subjection, compliance; an unquestioning obedience that is demanded by Christ.

b. How are our weapons described?

c. What can our weapons do?

d. How does the knowledge of God (His character and attributes) contribute to the effective use of our spiritual weapons?

7. Paraphrase II Corinthians 10:3-5 in your own words. This will help you focus on the key elements of this text to understand it better.

We can easily build up “lofty fortresses” in our own hearts—fortifications that are high and lifted against the true knowledge of God.

You learned from II Corinthians 10:3-5 that God’s spiritual weapons are able to pull down strongholds and arguments that exalt themselves against the knowledge of God. The context of this passage indicates that Paul used God’s weaponry to fight against the arguments of the false teachers of his day, but we, too, have access to these weapons—weapons that are effective for guarding our hearts against thoughts, desires, and emotions that oppose God and His truth. You see, we can easily build up “lofty fortresses” in our *own*

hearts—fortifications that are high and lifted up against the true knowledge of God.

When I was first learning to guard my heart, I kept asking myself (based on this text), “How does what I am thinking, wanting, and feeling *lie* against the person of God?” and “What in my heart is inconsistent with the *true* knowledge of God, that is, His character and attributes as revealed in Scripture?” These questions opened up the proverbial Pandora’s Box. Allow me to explain.

As I mentioned before, in my early years as a kardiologist, I was overwhelmed to recognize the plethora of sin in my heart. I think what amazed me most was seeing these sins pop up pretty much *everywhere* in my life. I was prideful with my husband, my children, my friends, and with

coworkers. I was selfish at home, at work, and at church. I was angry in little situations and big situations, and easily provoked at every turn. Not only did I not recognize that these sins were in my heart, but I also had no idea they permeated *every aspect* of my life! These roots were an unseen network of tentacles (unnoticed by me, but not by others) that grasped and strangled every part of my being and all facets of my life.

What was *most significant* for my heart-keeping efforts was when I began to connect these roots to what I believed about God.

While it was extremely helpful to identify my sinful roots and confess them to God, what was *most significant* for my heart-keeping efforts was when I began to connect these roots to what I believed about God. Now, I am not talking about what I may have *said* I believed. I am talking about what I *really* believed about God, *as demonstrated by how I lived* (Proverbs 4:23).

My sinful roots (and fruit) were the manifestation of my unbelief in and lack of knowledge of God's person. I discovered there were attributes of the Godhead that I didn't know and understand or attributes in which I didn't really trust—some more than others. As I mentioned before, the two most prominent of these attributes were God's sovereignty and His goodness.

I had unknowingly erected “fortified castles” in my heart against God—strongholds with arguments that lied about His character and attributes. My own misrepresentations and slanderous views of the Godhead were high and lifted up against the *true* knowledge of His person. And, of course, my words, actions, countenance, and body language revealed this unbelief—for out of the heart we live!

But then I took up His powerful spiritual weapons. Using the biblically based tools of KARDIOLOGY 101, I battled the lies about God with the truth from His Word. And, let me tell you, it was a war! Tearing down strongholds of unbelief is intense work!³

I had unknowingly erected “fortified castles” in my heart against God—strongholds with arguments that lied about His character and attributes.

My right view of God infiltrated every aspect of my life, just like my wrong view of Him had.


Using the attributes cards, THE HEART BOX,⁴ and THE DIAGNOSTIC HEART CHART, I identified ways that I was not trusting in, delighting in, and reflecting the person of God. Through faith in God's Word, I was able to see that God is good (always!), even despite difficult circumstances. I also recognized that by wanting

to control my circumstances, I was wrongly striving to be God, rather than trusting in the fact that He *alone* has sovereign control. My faith in His character and attributes grew by leaps and bounds during this time. And you won't be surprised to hear that this growth permeated every area of my life. My right view of God infiltrated every aspect of my life, just as my wrong view of Him had—strongholds of *belief* permeate just as much as do strongholds of *unbelief*.

³ I recall reading what martyred missionary Jim Elliot said about II Corinthians 10:3-5. He said that “bringing every thought into the obedience of Christ is no easy-chair job.” [Elliot, Elisabeth, *Shadow of the Almighty: The Life and Testament of Jim Elliot* (New York: HarperCollins, 1958) 79.]

⁴ As I mentioned before, this was an earlier version of the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS.

I am thankful for those early years as a kardiologist when I first learned about God's abundant provision against temptation. Indeed, He has amply provided His new-hearted image-bearers with His mighty spiritual weapons so that we can guard our hearts against sin!

 8. Take a blank 3 x 5 card from your SMS. Write II Corinthians 10:3-5 on this card, along with any Strong's definitions that you found helpful. Remember to include the module number and the key principle. *If you can, save some space on the back side of this card to add some information when you get to DAY 2.* Place this card behind today's day of the week tab for a continual reminder of God's mighty spiritual weapons.

9. Finish up by writing out a prayer to the Lord about His provision for your battle against temptation.

10. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 2: SPIRITUAL HOSTS OF WICKEDNESS

Today you are going to study spiritual hosts of wickedness as a primary source of temptation to sin. I am using the term “spiritual hosts of wickedness” from Ephesians 6:12 as a kind of catch-all phrase to include Satan and other angelic beings who have disobeyed God and continually oppose Him and His people.

Satan, also known as the devil or Lucifer, is the prince of evil. He was created by God as a magnificent angel, but in pride he tried to exalt himself above God in order to be God (Isaiah 14:12-15; Ezekiel 28:11-17; I John 3:8). As a result, Satan fell from his heavenly position (Luke 10:18). He was cast from heaven by God (Isaiah 14:12; Ezekiel 28:16-17), along with the other angelic beings that followed his rebellion (we refer to these as demons).⁵

You will recall that Satan disguised himself as a serpent in order to tempt and deceive Eve in the Garden of Eden (Genesis 3:1; Ezekiel 28:13; II Corinthians 11:3; Revelation 12:9). Sadly, as you already know, Eve did not resist this temptation. Instead, she doubted God’s character and His words. Then, she heeded Satan’s invitation to disobey.

Satan’s tactics have not changed since that time. He and the other spiritual hosts of wickedness are continually adversarial against God and His image-bearers. In fact, the term Satan means “adversary.” Additionally, Satan is a cunning schemer (Ephesians 6:11), a deceiver (II Corinthians 11:3), an opportunist (Ephesians 4:27), and the prince of the world’s system (John 12:31, 14:30; II Corinthians 4:4). He deceives the world (Revelation 12:9) and he accuses God’s children before Him, day and night (Revelation 12:10).

SPIRITUAL HOSTS OF WICKEDNESS

The spiritual hosts of wickedness include Satan and other angelic beings who have disobeyed God and continually oppose Him.

Satan’s tactics have not changed since that time. He and the other spiritual hosts of wickedness are continually adversarial against God and mankind.

It is important to know that even though Satan and the other spiritual hosts of wickedness oppose God and His people, they do not have equal power with God. God’s sovereign power *far surpasses* the power of Satan and his cohorts, and they cannot act outside of God’s permission (Job 1:12; Luke 22:31). Jesus came to destroy Satan’s works (I John 3:8), and ultimately, He has conquered him through His death and resurrection (John 12:31; Galatians 1:4; Colossians 2:15). Although Satan and the

other spiritual hosts of wickedness continue their daily onslaught to entice us to sin, God has generously provided for our protection. He has given us an *entire armory* of war implements in order to combat temptation.

As you study, you will need to keep in mind what you learned about progressive sanctification in MODULE 5. What I mean is that it is essential to remember that progressive sanctification is *entirely relational*. Our battle against sin occurs within our spiritual intimacy with God. We don’t do battle without Him, but we battle *in union with* Him—using *His* weapons and *His*

⁵ Although Satan fell from heaven, cast out by God, he still has access to God’s presence (see Job 1:6 and Revelation 12:10).

power. He is always faithful to defend us, but we also have a role to fulfill in the war at hand. You will see this dual-role relationship in the passages in this module.

To begin your studies about the spiritual hosts of wickedness, you will read and chart a few verses about the devil. This brief charting exercise will give you an idea of how he operates, what we should do in response, and how God provides for our protection. After you look at these verses, you will analyze Ephesians 6:10-18—which is commonly known as “the armor of God” passage.

1. Read the verses below and complete the chart, noting words and phrases that answer the questions in the three columns. Not all verses will have an answer in each column.

What does the devil do?	What should we do?	What does God do?
II Thessalonians 3:3		
James 4:7		
I Peter 5:8-9		

Twice in the above verses we are told to “resist” the devil. The Greek transliteration of the word resist is *anthístēmi* (“anth-is’-tay-mee”).^d It comes from two other words: *anti*, which means “against,” and *hístēmi*, meaning “to stand.” Clearly, this is where we derive our term “antihistamine,” which is a medicine used for blocking the harmful effects of allergies. Antihistamines “stand against” a chemical in our bodies called histamine, keeping it from attacking our cells and causing inflammation, which leads to an allergic response (like itchy eyes, runny nose, hives, etc.).

We are told to stand firmly against the devil, resisting his attacks like a “spiritual antihistamine.” Scripture does not tell us to cast Satan out, rebuke him, or exorcise him. Our stance against the

devil and the other spiritual hosts of wickedness is to resist (stand against) them with our mighty spiritual armor.

You will see this same admonition in Ephesians 6:10-18, where four times Paul tells us to “stand” against the spiritual hosts of wickedness by putting on the full armor of God. The Apostle Paul penned this passage while he was held captive in a Roman prison. With armored guards in daily view, Paul was inspired by the Spirit to write this vivid description of our storehouse of spiritual armament. Follow the directions to analyze this passage. I think you will find it both uplifting and motivating!

2. Read Ephesians 6:10-18 on page 259.

3. Reread Ephesians 6:10-18, while marking the text as directed:

a. Underline words and phrases that tell us what we battle against. Then, list these in the space provided next to the passage. I have started the list for you.

b. Put a box around words and phrases that tell you to do something (commands). Then, list these in the space provided on the next page. Again, I have listed the first one to get you started.

c. Number each piece of armor. Then, list each piece in the space provided at the bottom of the next page. Make sure to note both the actual spiritual armor *and* how Paul describes it as a literal piece of armor. (See my example for clarification.)

d. You may optionally mark anything else that catches your eye (like repeated words or information about the tempter, etc.). Feel free to use commentaries or Bible study tools, such as Strong’s word studies, to help you better understand this intriguing text. I have left some space below for any extra notations.

Ephesians 6:10-18

10 Finally, my brethren, be strong in the Lord and in the power of His might. 11 Put on the whole armor of God, that you may be able to stand against the schemings of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.

My Armor

1. Truth (like a belt around my waist) vs.14

What I battle against

vs. 11 the schemings of the devil

What I am supposed to do

(commands)

vs. 10 be strong in the Lord and in His power (might)

3 x 5

4. Locate the 3 x 5 card on which you wrote II Corinthians 10:3-5 from DAY 1 of this module. Take a few moments to list the spiritual armor from Ephesians 6:10-18 on the back of this card if you have room. If you don't have enough space on the card, feel free to use a new card to list your spiritual armor. When you are finished, place this card behind today's day of the week tab for continual review of God's mighty spiritual armor.

5. Draw a simple picture of the armor that Paul describes in Ephesians 6:10-18. Make sure to label each piece with the name of the actual spiritual weapon. Also, try to depict that our spiritual battle takes place in the heart. There is no need to be elaborate with your drawing. Simply use it as a means to visualize your understanding of the text.

6. Answer the following questions based on your study of Ephesians 6:10-18.

a. What do you think this passage has to do with guarding your heart on a continual basis?

b. In what ways do the KARDIOLOGY 101 heart-keeping tools assist you to take up your spiritual armor?

c. How does the command about prayer in verse 18 fit in with the rest of the spiritual armor?

7. Think about specific ways you have experienced temptation from spiritual hosts of wickedness and how have you availed (or have not availed) yourself of the use of His spiritual weapons.⁶ Then, write a prayer below.

8. ☐ Prayerfully meditate on today's cards from your SMS.

⁶ Some temptations from this source may include planting doubts and lies about the character of God; accusing us of guilt and shame, even though we stand blameless before God; inciting pride that we are better than God; urging us to destroy ourselves; and encouraging us to disobey God's Word.

DAY 3: THE WORLD'S SYSTEM

On DAY 2 you studied the marvelous “armor of God” passage. Isn’t God kind? He has given us an *entire storehouse* of armament for our protection against temptation. He did not leave us defenseless. He lovingly set spiritual weaponry into our hands (and hearts) with which to fight the spiritual battle.

I love how Paul lists the armor by comparing it to a real soldier’s battle dress. His imagery reminds us that we need to clothe ourselves like a soldier, each and every moment, in order to be protected when we suffer the temptation of sin. You can just imagine attaching and securing in place each piece—truth (like a belt), righteousness (like a breastplate), the gospel of peace (like shoes), faith (like a shield), salvation (like a helmet), and the Word (like a sword)—to be fully equipped for war.

Now, there is something you need to know about the Word of God being called the “sword of the Spirit” (Ephesians 6:17) that is both interesting and pertinent for our defense. The kind of sword in this verse is not a large blade that would typically come to our minds when we think about a sword. Actually, the sword mentioned here is more like a large knife. In Greek it is called a *machaira* (“makh'-ahee-rah”), and it is a small dagger-type sword that is used for accuracy.

The significance of likening the Word of God to this type of sword is that the Word is meant to be used in a specific and accurate manner.

The significance of likening the Word of God to this type of sword is that it is meant to be used in a *specific* and *accurate* manner. That is, we must fight sin with precise statements of Scripture. That’s why meditating on the attributes of God, specific scriptures, and theological truth is so critical for a cardiologist. Additionally, because the Bible is the Spirit’s inspired book, using its words employs His mighty power to defeat sin.

Another noteworthy piece of armor is the shield, which is faith. This part of our armor relates to what we have already studied about progressive sanctification—that it happens through faith. Faith is a powerful and victorious armament against the temptations of both spiritual hosts of wickedness and the world’s system (I John 5:4-5). Therefore, we are commanded *above all, [to take] up the shield of faith with which you will be able to quench all the fiery darts of the wicked one* (Ephesians 6:16, emphasis added).

Our constant communication in relationship with God provides a mighty defense against sin.

In addition to the spiritual armor, Paul also mentions prayer at the end of this passage. You might wonder why he (seemingly) changes the subject from the topic of spiritual armor to that of prayer. In my opinion, Paul is just continuing his instruction to “be strong in the Lord” and to “stand” against temptation. His exhortation to “[pray] always” and be “watchful” with “all perseverance and supplication” is very much in keeping with how to stand against temptation.

You can just imagine a soldier, in full battle array, watching intently while conversing with the Commander-in-Chief about the war at hand. Our constant communication in relationship with

God provides a mighty defense against sin. Perhaps you have wondered why I have asked you to write your prayers at the end of each day's lesson. Well, that's why. Focused conversation with God is an essential heart-guarding practice that provides protection against sin.

Each of these war implements from Ephesians 6 is necessary to guard our vitals—the heart (our thoughts, desires, and emotions)—above all else. Without this equipment our inner man is vulnerable to the attacks from spiritual hosts of wickedness, the world's system, the sinful flesh, and the suffering that comes from trials of various kinds.

Focused conversation with God is an essential heart-guarding practice that provides protection against sin.

COMMANDS FOR RELATING TO
THE SPIRITUAL HOSTS OF
WICKEDNESS
(direct or implied)

- Be sober
- Be vigilant
- Be steadfast in faith
- Be strong in the Lord
- Put on the whole armor of God
- Pray always
- Be watchful with perseverance

GOD'S SPIRITUAL WEAPONS
AGAINST THE SPIRITUAL HOSTS
OF WICKEDNESS

- He will guard us from the evil one
- He provides the armor and the power of His might

Now that we have examined the spiritual hosts of wickedness as a primary source of temptation (see box to the left for a summary), let's turn our attention to learn about the world's system as one of the chief sources of temptation. You will gain a greater understanding of what the world's system is and how God has already provided for our protection against its lure.

The world's system, which is usually just called "the world," does not refer to the actual physical earth. Rather, this term is used metaphorically to indicate the system of unrighteousness in which we live. It represents all the philosophies, principles, values, beliefs, and people who oppose Christ and do not know Him.

You should know that the devil and the other spiritual hosts of wickedness are intimately linked with the world's system. They work together to tempt us to sin against God. Try to note their connection as you study today.

1. Read the following verses and write out what you learn about the world's system. When you are finished, there are some questions to answer beginning on the next page. If it is helpful, you can read the questions before you examine the verses.

a. John 15:18-19

b. Romans 12:2

THE WORLD'S SYSTEM

"The world" refers to the system of unrighteousness in which we live. It represents all the philosophies, principles, values, beliefs, and people who oppose Christ and do not know Him.

c. Colossians 2:8

d. James 4:4

e. I John 2:15-17

f. I John 4:4

g. I John 5:4-5, 19

2. Answer the following questions based on the verses you just examined.

a. What words and phrases describe the world?

b. How are Satan and the other spiritual hosts of wickedness connected with the world's system?

c. How should people with a new heart relate to the world? List any commands (either direct commands or those that are implied).

d. How does God provide a defense against the temptations of the world's system?

e. Read Matthew 5:13-16 to see *how else* those with a new heart should relate to the world.

3. In what specific ways have you experienced the temptation of the world's philosophies, principles, values, and beliefs?⁷

4. Talk to the Lord about these temptations and how you have availed (or not availed) yourself of God's spiritual weapons against them. Write your prayer below.

5. ☐ Prayerfully meditate on today's cards from your SMS.

⁷ The world's system operates through many venues, including the media, education, and the workplace. The world tempts us with twisted ideas related to things such as food and drink, external appearance, entertainment, money, God's existence and character, etc.

DAY 4: THE SINFUL FLESH

On DAY 3 you learned some things about the world's system in which we live. The world is a *perpetual* source of temptation to sin, ever waging its assaults against us. The world's system and its people do not know and love Christ, but instead always oppose and even hate God and His people (John 15:18-19, 17:25). Scripture tells us that the entire world's system "lies under the sway" of the wicked one—Satan (I John 4:4, 5:19). Satan and the other spiritual hosts of wickedness are in the world, powerfully influencing, ruling, and deceiving it through evil vices (see also John 12:31, 14:30; II Corinthians 4:4; Revelation 12:9).

Yet, God has faithfully provided for our defense against this source of temptation. He has given His Word, His Spirit, and faith for our victory against the world's temptations. He has also given specific commands for how we should relate to the world now that we have a new heart. I have

COMMANDS FOR RELATING TO THE WORLD (direct or implied)

- Do not be conformed to the world
- Be transformed by renewing your mind
- Beware, lest you be cheated by the world
- Do not make friends with the world
- Do not love the world or its things
(instead, cultivate love for the Father)
- Let your light shine in the world

GOD'S SPIRITUAL WEAPONS AGAINST THE WORLD

- His Word (with which to renew our minds)
- The Spirit (He is greater and He is in us)
- We have already overcome the world because we belong to God
- Faith (that Jesus is the Son of God is the victory to overcome the world)

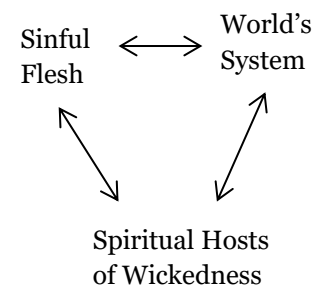
summarized these instructions as well as God's spiritual weapons in the box to the left.

Today, you will examine the sinful flesh as a persistent source of temptation to sin. The flesh also has a connection to both the world and the spiritual hosts of wickedness. I John 2:16 tells us that the "lust of the flesh" is allied with the world. It says: "For all that is in the world—the lust of the flesh . . .—is not of the Father but is of the world." This alliance with the world's system also means that the sinful flesh, by default, is in cahoots with the spiritual hosts of wickedness.

All three sources of temptation (spiritual hosts of wickedness, the world's system, and the sinful flesh) work in tandem, trying to make us sin against God (see diagram below,

and also James 4:1-7). They are unified, demanding that sin's foulness infiltrate our new hearts so that we don't glorify God as new-hearted image-bearers. The fact that we have these powerful and relentless adversaries should produce in us a determination to use God's spiritual weapons for guarding the territory of our new hearts.

You might remember, from studying Ephesians 2:2-3 in MODULE 4, that before justification we were completely submitted to these three sources of temptation. We were powerless against their onslaught of enticements. Ephesians 2:2 says that "we once walked according to the course of this world." That means that before we had a new heart, we consistently gave in to the temptations of the world's system. We loved the world and its things and were taken captive by its principles and philosophies.



Ephesians 2:2 goes on to say that we also walked “according to the prince of the power of the air, the spirit who now works in the sons of disobedience.” That “prince” and “spirit” is Satan and the other spiritual hosts of wickedness that we were allied with prior to salvation. Then, continuing in verse 3, it says, “We all conducted ourselves in the lusts of our flesh, fulfilling the

We now have a new heart and God’s mighty spiritual weapons. We are aptly supplied to fight these tempters. Thankfully, we need no longer submit to their invitations to sin.

desires of the flesh.” It was our constant practice to walk according to the sinful flesh.

All three of these sources of temptation held us under their power. But that is no longer the case. You will notice that Ephesians 2:2-3 speaks in the *past tense*! We now have a new heart and God’s mighty spiritual weapons. We are aptly supplied to fight these tempters. Thankfully, we need no longer submit to their invitations to sin.

Now, in turning our attention to the sinful flesh, perhaps you wonder, *What exactly is the sinful flesh?* The doctrine of the sinful flesh is both difficult to comprehend and complicated to discuss. We will keep our discussion simple, even though there are many facets of this topic that we could consider. The doctrine of the sinful flesh has been deliberated and debated by theologians for many years. Thus, I can confidently say that you and I will never completely understand it. Even after today’s study you may have more questions than answers! However, I am optimistic that you will understand this source of temptation enough to realize that God has adequately provided for our defense against it.

THE SINFUL FLESH

The sinful flesh is a New Testament expression used by the Apostle Paul to indicate mankind’s propensity to sin.

The sinful flesh, or just “the flesh,” is a New Testament term used by the Apostle Paul to indicate mankind’s propensity to sin. Paul used the word “flesh” in passages such as Romans 7–8 and Galatians 5. The Greek transliteration of this word is *sarx* (pronounced just how it looks). *Sarx* can refer to the physical flesh—that is, the body—but in these passages it does not mean the physical body. Instead, it means our predisposition and susceptibility to sin because we are fallen humans.

Even though the term “flesh” does not refer to the physical body, it does seem to be closely connected with the fact that we live in human bodies—bodies that are weak because of sin (Romans 7:24). Yet, that does not mean that the body in and of itself is sinful. Obviously, if the human body were inherently sinful, Jesus could not have been a man without sin (John 1:14; Philippians 2:7; Hebrews 2:14, 4:15).⁸ Scripture does not teach that the human body is sinful. Yet, as long as we live in our human bodies, the sinful flesh will always tempt us. Once we are glorified (I Corinthians 15:40-53), we will not be hindered or tempted by the flesh.

Now, if you are like me, you are probably asking how people who have received a new heart can still be predisposed to sin. Theologians don’t really have an answer for this question. Again, we humans do not have a full grasp of this topic. But regardless of our limited understanding, the

⁸ This inaccurate view was held by the Gnostics of Paul’s day as well as by some modern-day cult groups. This view denies Jesus’ humanness based on the belief that all physical matter (including the human body) is evil.

fact that we are tempted by the sinful flesh does not negate the reality that we have a new and clean heart and that we stand blameless before Him (Ephesians 1:4).

The flesh is a constant source of temptation. It continually wars against the Holy Spirit within us.

It is good to ponder and seek to know all that we can know about the doctrine of the sinful flesh, but don't get your brain all tangled up trying to figure it out. Instead, focus your contemplations on two simple facts about this complex topic: 1) the flesh is a *constant* source of temptation that *continually* wars against the Holy Spirit within us,⁹ and 2) God has provided a *sure defense* against the sinful flesh. Let's find out more.

1. Read the following passages and record what you learn about the sinful flesh. When you are finished, there are some questions to answer on the next page. If it is helpful, you can read the questions before you examine the verses.

a. Romans 8:5-9

b. Romans 8:12-14

c. Romans 13:14

⁹ See THE MINISTRY OF THE HOLY SPIRIT card #20.

d. I Peter 2:11

e. I John 2:16

f. Galatians 5:16-18

g. Galatians 5:24-25

2. Answer the following questions based on the texts you have examined about the flesh.

a. What words and phrases describe the sinful flesh?

b. How should people with a new heart relate to the flesh? List any commands (either direct commands or those that are implied).

c. What is our *primary* spiritual weapon against the temptations of the sinful flesh?

3. List the works of the flesh and the works of the Spirit from the passages listed in the chart below.

Works of the Flesh	Works (fruit) of the Spirit
Galatians 5:19-21	Galatians 5:22-23

4. (Optional) If you have time today, take a few moments to read about the Apostle Paul's battle with the sinful flesh in Romans 7:15—8:1, and then write out a few thoughts below. You might not understand everything about this complex passage, but you should be able to grasp the intensity of Paul's battle against the flesh—a battle which is not unlike our own.

5. Talk to the Lord about specific ways you have experienced the temptation of the sinful flesh, and how you have availed (or not availed) yourself of God's spiritual weaponry against this source of temptation.¹⁰ Then, write out a prayer below.

6. ☐ Prayerfully meditate on today's cards from your SMS.

¹⁰As examples, the sinful flesh can work in tandem with the world's system and the spiritual hosts of wickedness to tempt us to serve bodily pleasures and comforts (instead of obeying God's Word), regard our own life as most important (rather than others), or protect and provide for ourselves (instead of trusting God or sacrificing for others).

DAY 5: TRIALS OF VARIOUS KINDS

On DAY 4 you learned about the sinful flesh as a primary source of temptation to sin. Although you did not examine all there is to know about the flesh, hopefully you learned enough to have confidence that God has equipped you for warfare against it. God's *key* weapon against our nagging predisposition to sin is His indwelling Holy Spirit. Although the flesh constantly wars against the Spirit (Galatians 5:17), His power is absolutely sufficient to subdue the flesh. Yet, we must do our part in relation to the Spirit in order to avail ourselves of His power to fight the sinful flesh. See the box below for a summary of the DAY 4 verses about the sinful flesh.

COMMANDS FOR RELATING TO THE SINFUL FLESH (direct or implied)

- Set your mind on the Spirit
- Be led by the Spirit to put to death the deeds of the flesh
- Put on the Lord Jesus Christ and make no provision for the flesh
- Walk in the Spirit
- Abstain from fleshly lusts

GOD'S SPIRITUAL WEAPON AGAINST THE SINFUL FLESH

- The indwelling Holy Spirit

I hope you have been encouraged by your studies so far in this module. Although it could be discouraging to know about the powerful sources of temptation that oppose us, it is encouraging to know that we have God's spiritual weapons with which to guard our hearts. And these weapons are powerful and mighty!

Now, let's talk about trials as a source of temptation. I regret that we won't be able to study all that Scripture teaches about trials. It would take an entire course to cover all the specifics about tribulation and suffering. Therefore, we will consider only the most prominent passages.

Along with the other venues of temptation (spiritual hosts of wickedness, the world's system, and the sinful flesh), trials provide a unique enticement to sin. I am using the phrase "trials of various kinds" from James 1:2 and I Peter 1:6, both of which mention suffering from "various trials." The Greek term for "various" communicates the idea of variegated, motley, assorted, diverse, or manifold. As you and I both know, trials come in a wide array of packages. The assortment of circumstances and situations is so diverse. Thus, the phrase "trials of various kinds" encompasses *any* difficulty we may face.

Trials provide an incredible opportunity to guard our hearts for the glory of God. God's character and attributes are reflected in a powerful way when we use our spiritual weapons to endure trials. It is a way for us to shine as lights in the world as we are conformed to the image of our suffering Savior (Philippians 2:14-15, 3:10). In my opinion, there is no better way to reflect Jesus Christ than when we suffer without sinning.

God's character and attributes are reflected in a powerful way when we use our spiritual weapons to endure trials.

I've had my share of trials. I'm sure you have, too. When I was young, before I even knew the Lord, I went through the trial of my parents divorcing and the difficulty of a blended step-family. When I was twelve, my mother committed suicide. In fact, over the years, five family

members have taken their own lives by this treacherous act.¹¹ Later, Ray and I lost both of his parents to cancer; they were diagnosed within a year of each other. And, I have already mentioned the time when I was very sick, suffering from a peculiar illness that caused strange symptoms in my body. Additionally, and more recently, I was diagnosed with stage four cancer of the appendix.¹² Each of these trials was sovereignly ordained by God to strengthen my faith in Him. *And* each of these situations provided *plenty* of opportunities for me to either sin against God or to take up His spiritual weapons to guard my heart against sin.

My trials and temptations are not unusual; they are “common to man.” These difficulties are just a sampling of the “various trials” that we humans face while living in a sin-cursed earth (Romans 8:19-22). God’s sovereign purpose¹³ for our trials is to confirm, or authenticate, our faith so that it is strengthened and purified (James 1:3-4; I Peter 1:7). He will never tempt us to sin (James 1:13). However, the spiritual hosts of wickedness, the world’s system, and the sinful flesh *always* tempt us in order to make us sin against God. The outcome of our trials—either strengthening our faith or surrendering to sin—is dependent upon our vigilance to guard our hearts.

1. Read the passages listed below and record what you learn about trials. When you finish with these texts, there are some questions to answer. If it is helpful, you can read the questions before you examine the verses. I listed some Strong’s numbers next to the verses and have included their definitions on the next page if you would like to dig deeper into these texts.^e

a. Psalm 119:50, 92 (Hebrew 6040, “affliction/s”)

b. Romans 5:3-5 (2347, “tribulation/s”)

¹¹ I have written an article about these suicides and how I used God’s spiritual weapons to fight the temptations of these trials. *Life After the suicide of a loved One* is available at www.ccef.org.

¹² If you would like to know more about my battle with cancer and what I have done to guard my heart during this trial, there are two online resources you can access.

- For an audio recording of the time I spoke to the girls’ high school youth group at my church shortly after I was diagnosed, go to <http://gbcmt.org/sermons-speaker> 180 Student Ministries, Guest Speakers, Julie Gossack- It’s All Still True, October 9, 2013.
- For a video (and audio) recording of the time I spoke to the college group at my church just before a major surgery, go to <http://gbcmt.org/sermons-speaker>, Cross Life at Grace, Guest Speakers, Julie Gossack, February 27, 2014.

¹³ A firm grasp of the doctrine of sovereignty is essential in order to properly responds to trials. The three sets of attribute cards will grow your faith in this aspect of God’s character. I also heartily recommend the book *Trusting God Even When Life Hurts* by Jerry Bridges (NavPress, 2008).

c. Romans 8:16-18 (3804, “sufferings”)

d. II Corinthians 1:3-5 (2347, “tribulation”
“trouble”)

e. II Corinthians 4:16-18 (2347, “affliction”)

f. Hebrews 2:18 (3985, “tempted”)

g. Hebrews 4:15-16 (3985, “tempted”)

Affliction (Hebrew 6040)—misery, trouble, poverty

Tribulation (2347)—literally pressing together, pressure; metaphorically oppression, affliction, distress

Sufferings (3804)—from 3958, to suffer, affliction

Tempted (3985)—to prove in either a good or bad sense, test by soliciting to sin

Suffer/ed (3958)—to suffer, to be affected by something from without

Trials (3986)—trial, putting to the test

Tested (1381)—tested, approved, to try, prove, discern. It has the notion of proving a thing whether it is worthy or not; metaphorically to put to the proof, examine, e.g., by fire

Fiery trial (4451)—to burn, figuratively meaning fiery trial, calamity, suffering

h. James 1:2-4, 12 (3986, “trials” vs.2, and “temptation” vs. 12)

i. I Peter 1:6-7, 13 (3986, “trials,” and 1381, “tested”)

j. I Peter 4:12-13, 19 (4451, “fiery trial,” 3986, “try,” and 3958, “suffer” vs. 19)

2. Answer the following questions based on the passages you read about trials.

a. What words and phrases describe trials?

b. How should people with a new heart handle trials? List any commands (either direct commands or those that are implied).

c. How does God provide for our defense in relation to the temptation of trials?

d. Did you notice any verses that mention our future hope of glorification? Note the words and phrases from these verses.

During the process of sanctification, we *will* have trials and we *will* be tested. Unfortunately, there is no way around it. But God has provided for our protection. We can endure the temptation of trials because our faithful God will help us. His Word and His very presence provide comfort. The Spirit imparts future, eternal hope. Jesus (a fellow sufferer) is sympathetic. He knows our weaknesses and grants us mercy and grace. And He gives “aid” for our trials.¹⁴ In turn, we have a specific role to fulfill by rejoicing in and boasting (II Corinthians 11:30) in our trials. During our afflictions, we are to delight in God’s Word, come boldly to Him for help, and fix our hope on our future glory. (See the box on the next page.)

Indeed, our sufferings here on earth (whether trial or temptation) are not “worthy to be compared to the glory that will be revealed in us” in eternity (Romans 8:18).

Once our sanctification process is over—that is, once we are glorified—we won’t have to fight the temptation that comes from trials. Neither will we have to battle the spiritual hosts of wickedness, the world’s system, or the sinful flesh. In our glorified state, we shall be completely conformed to the image and likeness of Christ and *no longer be in the presence of sin*. Our new hearts will be united with our new bodies and we will be with God forever! Indeed, our trials and temptations here on earth are not “worthy to be compared to the glory that will be revealed in us” in eternity (Romans 8:18).¹⁵

¹⁴ See THE PERSON AND WORK OF JESUS CHRIST card #15 for a definition of the word “aid” from Hebrews 2:18. This definition *alone* gives me much encouragement for my own trials.

¹⁵ You will learn more about our great hope of glorification in MODULE 7: A KARDIOLOGIST EAGERLY AWAITS GLORIFICATION.

COMMANDS FOR HANDLING
VARIOUS TRIALS
(direct or implied)

- Delight in God's Word
- Glory (boast) in tribulations
- Do not lose heart
- Come boldly to Jesus for help
- Count it joy when you face trials
- Gird up the loins of our mind
- Rest your hope on future grace
- Do not think it strange when you face trials
- Rejoice (to partake of Christ's sufferings)
- Commit your soul to God and do good

GOD'S SPIRITUAL WEAPONS FOR
VARIOUS TRIALS

- The Word comforts
- The Holy Spirit gives hope
- God comforts us
- Jesus aids those who are tempted
- Jesus gives mercy, grace, and help

The certainty of glorification is a sustaining factor for our endurance under trial. In fact, that's how Jesus endured His trials and temptations. He resisted temptation and obeyed God—even *to the point of shedding His blood* (Hebrews 12:4)—because He looked to the “joy that was set before Him” (Hebrews 12:2). We cardiologists can follow His example by not becoming discouraged in our battle to guard our hearts against sin when we are under trials (Hebrews 12:3).

Since Jesus is our perfect human example of obedience to God, let's finish up this module by reflecting on how He fought against sin. You are going to read about one of Jesus' most intense battles with the temptation to sin. This is the account of the time the devil tempted Him in the wilderness.¹⁶ As you read, remember that Jesus was 100% human. That means He had to fight sin the same way we do—with God's powerful spiritual weapons.

3. Read Matthew 4:1-11 and then write out your prayer to the Lord in reflection on what you have learned about temptation and using God's spiritual weapons.

4. ☐ Prayerfully meditate on today's cards from your SMS.

¹⁶ This temptation and the one Jesus faced in the Garden of Gethsemane on the night before His crucifixion are arguably the most intense temptations recorded in Scripture. When you have time, read about His garden temptation from Matthew 26:36-46.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

1. Read the following story from a fellow kardiologist.

In our African village, at harvest time, each family posts a child for their field after the corn is planted. This child sits and watches the field all day, searching the ground for any signs of quail. The quail are famous for their inherent ability to know exactly when that seed goes into the ground, and it seems to be their primary objective to eat as much of it as they can during planting time.

Sitting on a rock in the hot sun or under a shaded tree, the child waits with eyes wide open. Should he spot a quail, he is more than capable of an accurate shot with a rock (which he has stockpiled) at the offending thief, driving him away. The boy knows that his diligence in watching will directly impact how much he eats in the harvest season. The weather beats down but doesn't seem to bother him. He knows his dedication will pay off with a full belly.

One time, when we walked by one of these boys, I asked him how long he had been sitting there on the rock. It was late afternoon; he had been there since dawn. He would stay there until sundown, when the quail finally went to sleep. I asked him if he got tired of sitting there, but he just gave me a strange look. What did tired have to do with anything? The triviality of being tired was nothing compared to a full and gleaming harvest!

I can see how guarding a field is like guarding my heart. The similarities are numerous! As I guard my heart, I have to be aware of the tiniest indicator that something is lurking around, waiting to steal away the truth of God's Word or His work in my life.

Guarding my heart is not easy; it takes dedication and discipline. I cannot be distracted, thinking other things are more important, or I will miss the abundant harvest that awaits my faithful diligence as God does His work!

And guarding dawn to dusk has implications as well. As long as my eyes are open and I am awake, I have to be alert and watching! Through the leading of the Holy Spirit, I need to be inspecting my thoughts, desires, and emotions (as well as my words and actions) to see if they are consistent with God's person. The harvest of righteousness in my life depends upon my effort as I rely upon God's Holy Spirit to empower me to diligently guard my heart.

-Scarlett, age 42

2. □ Prayerfully meditate on today's cards from your SMS.

DAY 7: MODULE 6 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 6: A KARDIOLOGIST USES GOD'S SPIRITUAL WEAPONS. Write your thoughts and prayers below.

2. ☐ Prayerfully meditate on today's cards from your SMS.

^a Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^b Ibid.

^c Zodhiates, Spiros (1992). *The Complete Word Study New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers; *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers; and <https://www.blueletterbible.org>.

^d Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^e Baker, Warren, ed. (1994). *The Complete Word Study Old Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers. And Zodhiates, Spiros (1992). *The Complete Word Study New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers; *The Complete Word Study Dictionary: New Testament*. Chattanooga, and Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

A KARDIOLOGIST EAGERLY AWAITS GLORIFICATION

MODULE 7 is the final segment of study for this course on the doctrine of the heart and the practical means for guarding it from sin. Your considerations of the spiritual heart have progressed systematically, moving from one fundamental truth to the next. This stair-step approach has laid a firm foundation and built a solid infrastructure for you to become a diligent and God-glorifying kardiologist. You have now come to the crowning peak of your studies.

In this module you will discover glorious truths of what is in store for those who have received a new heart. You will get a glimpse of the magnificence and beauty of our future glory. I am excited for you to contemplate these truths because glorification is the eager hope for every kardiologist. The key principle for this module is: A Kardiologist Eagerly Awaits Glorification.

At the beginning of each module, up to this point, I have briefly summarized the content of the previous sections of study. This review is vital because it has provided a way for you to reconsider what you have learned as well as to link together each segment of instruction. We will continue that practice with this module, but this time *you* will do the work to review and summarize the preceding content.

Key principle:
A Kardiologist
Eagerly Awaits
Glorification

DAY 1: A STAIR-STEP REVIEW

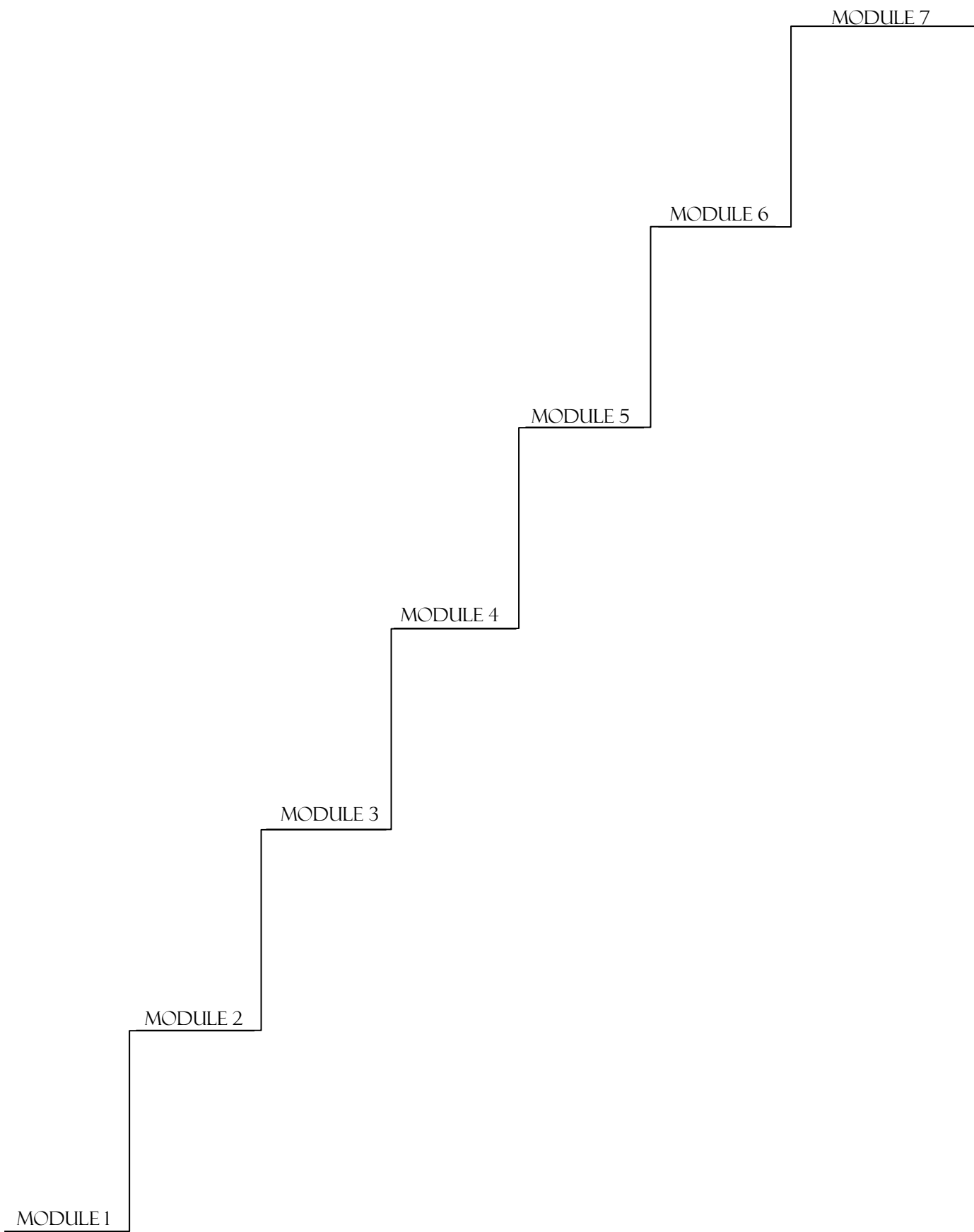
I don't know about you, but I tend to be a visual learner; drawings and illustrations help me to learn better. When I think of the unfolding truths of KARDIOLOGY 101, I envision a set of steps leading upward. Each slice of doctrine is a separate landing on the staircase of heart-keeping. Yet, every section is connected in such a way that, if one tread is missing, the whole flight of steps gives way. Consider this "stair-step" imagery as you revisit the course material today.

1. Use the graphic organizer on the next page to review and briefly summarize your studies of each module. You can see I have put the module number on each step. Below each step write:

- a) The module's key principle (I have done the first one as an example.)
- b) One primary Scripture that encompasses that module's instruction (If you need help deciding which verse(s) to write, just look at the right-hand margin on the first page of each module—there I have included what I think is the primary text for that module.)
- c) The main concepts you learned from that module


Take your time and enjoy this activity. If you wish, you may revisit the graphic organizer to include more details about MODULE 7 once you have completed it.

... we also eagerly wait for the Savior, the Lord Jesus Christ ... *Philippians 3:20*



A kardiologist seeks wisdom.

3. Now that you have completed the stair-step review, explain in a few sentences why glorification is the crowning peak (i.e., apex, culmination, pinnacle, or crest) of study for a kardiologist.

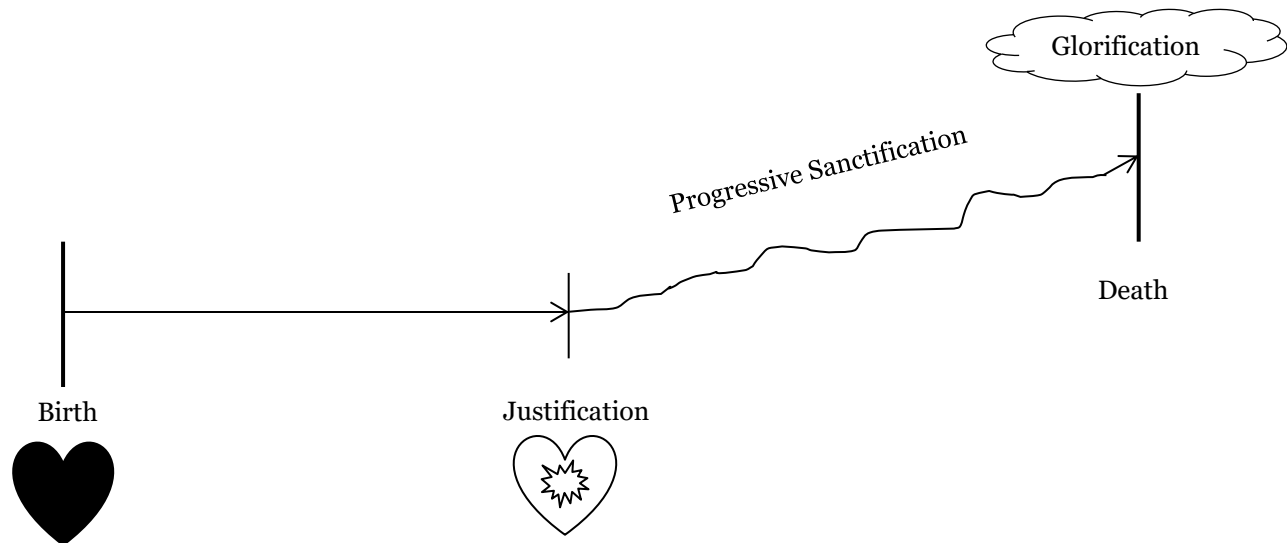
 4. Take a blank 3 x 5 card from your SMS. Beginning with MODULE 1, write each module number, along with its key principle, on this card. Feel free to also include a primary Scripture reference if you would like. Then, place this card behind the *Daily* tab of your SMS for continual review of the course framework.

5. Finish today's studies by writing out a prayer to the Lord. Talk to Him about what you have learned so far in KARDIOLOGY 101.

6. □ Prayerfully meditate on today's cards from your SMS.

DAY 2: OUR GLORIFIED BODIES

You will remember from your previous studies that salvation is a package deal which includes justification, sanctification, and glorification (as depicted in the illustration below). Justification is that one-time work of God when we are declared righteous before Him, being released from the penalty and consequences of our sin. Sanctification, on the other hand, is not a one-time work. It is the process of being set apart from sin to God and being conformed to His image. Glorification is that final and future state of being when the new heart is united with a new body to dwell in the presence of God forever.



For most people, glorification will occur through a two-phase process. The first “phase” of glorification occurs when our physical bodies die. That is, after we take our last breath, our inner man goes to be with the Lord (II Corinthians 5:8) and we will no longer be in the presence of sin. The second “phase,” and really our ultimate glorification, happens at the trumpet call of Jesus when our outer man is reunited with our inner man and we receive a new *glorified body*

No matter how our glorification occurs, we will be forever conformed to the image and likeness of God and no longer be in the presence of our enemy: SIN.

(I Corinthians 15:51-55; I Thessalonians 4:13-17). Although most people will experience glorification in this two-phase process, there are some who will experience glorification in only one phase. These people will not go through physical death. They are the ones mentioned in I Thessalonians 4:17 as those who are alive at the trumpet call of Christ and who will rise to meet Him in the air to receive their glorified bodies.

No matter when our glorification occurs, we will be forever conformed to the image and likeness of God and no longer be in the presence of our enemy: SIN (I Corinthians 15:49; Philippians 3:20-21; I John 3:2). We can know for sure that our glorification is guaranteed—it is as good as done! That’s why Scripture speaks about it as if it has *already happened*. In Romans 8:30, the *past tense* is used when speaking about our glorification: “. . . whom He justified these He also

glorified.” Indeed, we have been called to salvation through the gospel “for the obtaining of the glory of our Lord Jesus Christ” (II Thessalonians 2:13-14).

Now, as we study the certainties of glorification, we won't unpack all there is to know about eschatology, which is the study of future things. We will not scrutinize when and in what order the events of the future will occur. We will only examine what Scripture says eternity will be like. The idea is for us to contemplate and anticipate dwelling in God's presence forever. With these things in mind, let's find out more about our glorified bodies.

Our glorified bodies, which are also called resurrected bodies, are quite different from our current physical bodies. The two main passages that talk about our resurrected bodies are I Corinthians 15:40-58 and II Corinthians 4:16–5:9. As you study these texts today, you may not understand everything about them, and that’s okay. Just focus on what you do understand—these things alone will be enough to amaze you!

Our glorified bodies, which are also called resurrected bodies, are quite different from our current physical bodies.

1. Begin by reading I Corinthians 15:40-58 and II Corinthians 4:16-5:9. Then, *reread* the passages while using the chart on this page and the next to list the words and phrases that tell about the old body and the new body. Make sure to note verse references as you record your data. I have started the lists for you.

The Old Body	The New Body
vs. 40 there are terrestrial bodies (earthly) (they have their own glory)	vs. 40 there are celestial bodies (heavenly) (they have their own glory)

The Old Body	The New Body

2. Read the following texts and note what they say about our transformation into new bodies.

a. Romans 8:23b-25

b. Philippians 3:20—4:1

c. I John 3:2-3

3. In two or three sentences describe the old body and the new body from the passages you have studied.

The Old Body-

The New Body-

4. From the passages you have studied today, how does the hope of glorification motivate a cardiologist toward progressive sanctification? (E.g. Romans 8:25b; I Corinthians 15:58; II Corinthians 5:9; Philippians 4:1; I John 3:3.)

5. What is your response to what you have learned about our future glorified bodies? Write this as a prayer to the Lord.

6. ☐ Prayerfully meditate on today's cards from your SMS.

DAY 3 & DAY 4: OUR REWARDS, CROWNS, & INHERITANCE

For your DAY 3 and DAY 4 studies, you will learn some amazing facts about our eternal rewards, everlasting crowns, and our future inheritance. But before you find out about those things, let's review what you discovered about our glorified bodies. On DAY 2 you studied some incredible things. It is astounding to ponder the fact that as part of our salvation package we will receive eternal, celestial bodies. These spiritual bodies are not like the terrestrial ones that we drag ourselves around in each day. Our earthly bodies are weak (prone to physical illness and death^a), corruptible (wasting away), natural (governed by the fallen nature^b), mortal (subject to death^c), and perishing (wholly decaying^d) day by day (I Corinthians 15:42-44; II Corinthians 4:16).

In our new bodies,
we will once and for
all be conformed to
the image and
likeness of our Lord
Jesus Christ.

Paul says that our earthly bodies are a “tent” (II Corinthians 5:4), which means they are a *temporary* dwelling place. They are not meant to house our inner man on a *permanent* basis. In contrast, he calls our glorified bodies a “building” (II Corinthians 5:1), which denotes a lasting habitation.

Our glorified bodies will be incorruptible (not capable of wasting away) and immortal (not subject to death). They are fashioned by

God Himself (II Corinthians 5:1) and, incredibly, they are raised up by Him in power (referring to strength as opposed to weakness) and glory (having an external appearance of brightness and light^e) (I Corinthians 15:43). In our new bodies, we will once and for all be conformed to the image and likeness of our Lord Jesus Christ (I John 3:2; see also Romans 8:29). We shall finally be like Him! Our bodily glorification *fully restores* the image-bearing capacity with which we were created—a capacity that was marred as a result of sin.

Our bodily glorification
fully restores the image-
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as a result of sin.

Scripture indicates that our glorified bodies will be *physical* bodies, not spiritual vapors or mists of some kind. They will be touchable and capable of eating and drinking, just like Jesus' body after He rose from the grave (see Luke 24:42-43 and John 20:26-27). It also appears that, just like Jesus' body, our glorified bodies will be able to move among physical matter in a way that we cannot do now (see John 20:19). Although they will be actual physical bodies, they will not decay like our current physical bodies. We will not get sick with illness or disease—not even a common cold! Our glorified bodies will never grow weary or tired—sleep will be totally unnecessary! And we will not age. Imagine that—no achy joints, wrinkles, age spots, or gray hair!

The Bible also suggests that our new bodies will have a bright radiance to them. In Matthew 13:43, Jesus says that the “righteous will shine forth as the sun in the kingdom of their Father.” Daniel 12:3 also implies that our new bodies will be illumined in some way. Here it says that those who are wise shall “shine like the brightness of the firmament . . . like the stars forever and ever.” This shouldn't surprise us because Jesus, the firstborn, or “firstfruits,” from the dead

(I Corinthians 15:23; Colossians 1:18) had a radiance to Him, both when He was transfigured (Matthew 17:2)¹ and when He was resurrected (Revelation 1:16).

The descriptions of our glorified bodies are truly incredible, and it is difficult to envision these mind-blowing truths. Yet, our hope of glorification is certain; the indwelling Spirit is our guarantee and assurance (II Corinthians 5:5).

While we live in our temporal, earthly bodies, we wait (with longing) for our future glorified state. Paul said that he groaned, “earnestly desiring” his eternal clothing from God and that he was “burdened” with the desire to be “further clothed” with the heavenly dwelling (I Corinthians 5:2, 4; cf. Romans 8:23, 25). The words “groan”^f and “burdened”^g refer to a heavy, inward grief and oppression. These terms are typically used to describe those who are in distress and under weighty affliction.

Yet, our hope of glorification is certain; the indwelling Spirit is our guarantee and assurance.

The ardent anticipation of glorification produces in us a desire to pursue righteousness by diligently guarding our hearts.

You can understand Paul’s perspective. First, there is a constant grieving due to the fact that we live on an earth that is cursed by and permeated with sin (Romans 8:19-22). (The earth itself groans, longing to be made new.) Second, while we are in our earthly bodies, we are *absent* from the Lord (II Corinthians 5:8). Our relationship with Him is hindered, since we do not yet live with Him eternally.

And third, guarding our hearts from sin is a nonstop, arduous task. There are no coffee breaks from battling sin. Temptation does not give a rest. The sinful flesh, the world’s system, trials of various kinds, and spiritual hosts of wickedness *never* take a day off. They are continually combative, contentious, and confrontational. And so, in the midst of the process of sanctification, we look forward to the time of glorification, greatly desiring and yearning for it with an intense and heavy groaning from within. Like Paul, we too “. . . *eagerly* wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body . . .” (Philippians 3:20b-21a, emphasis added).²

Our waiting and groaning has purpose. The ardent anticipation of glorification produces in us a desire to pursue righteousness by diligently guarding our hearts. You likely noticed that at the end of *all* five passages about glorification, from your DAY 2 studies, there is an encouragement for us to actively fulfill our role in progressive sanctification. The biblical authors use the following motivating phrases *immediately* after their discussion about glorified bodies:

- Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (I Corinthians 15:58).

¹ Moses, too, had a “glow” about him after returning from speaking with God on Mount Sinai. His face was so bright that he wore a veil over it. See Exodus 34:29-35.

² Other passages that speak about eagerly anticipating our time of glorification are I Corinthians 1:7; Galatians 5:5; I Thessalonians 1:10; Titus 2:13; Hebrews 9:28; II Peter 3:12-13.

- Therefore we make it our aim, whether present or absent, to be well pleasing to Him (II Corinthians 5:9).
- Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved (Philippians 4:1).
- And everyone who has this hope in Him purifies himself, just as He is pure (I John 3:3).
- . . . we eagerly wait for it with perseverance (Romans 8:25b).

Undoubtedly, the incredible hope of our future glorified bodies prompts our diligent heart-keeping efforts!

Now, for your DAY 3 and DAY 4 studies, you are going to learn about three more components of our future glorification. Not only are we granted glorified bodies, but God will also bestow upon us rewards, crowns, and an inheritance. It is almost incomprehensible that God would freely provide for us to be released from the consequences of our sin through salvation in Christ, but it is even more astonishing that *on top* of His free gift of salvation He also heaps the blessing of glorified bodies, enduring rewards, imperishable crowns, and an eternal inheritance! Indeed, our good and loving God has “blessed us with every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3).

May you marvel at His lavished kindness as you learn about our rewards, crowns, and inheritance for both your DAY 3 and DAY 4 studies. Feel free to break up the content for these two days into whatever portions work best for you. I have each section of study according to these three topics. Remember to meditate on the cards from your SMS each day.

Rewards

A **gift** is something that is *freely* given to someone.

Let’s begin with some definitions. We need to clarify the difference between a “gift” and a “reward.” It is important to make the distinction between these terms because one of them is connected with the theology of justification and the other is associated with the doctrines of sanctification and glorification.

A **gift** is something that is *freely* given to someone. A gift is not earned and it is not payment or compensation given for work done. Justification (or salvation) is a *gift*. We did not earn our salvation, nor did we deserve it: “For by grace you have been saved through faith, and that not of yourselves; it is the *gift of God*, not of works, lest anyone should boast” (Ephesians 2:8-9, emphasis added). Through Christ, God *freely* bestowed His grace and mercy upon us so that we could escape what we really did earn—eternal death, punishment, and condemnation—“for the *wages* of sin is death . . .” (Romans 6:23a, emphasis added).

A **reward**, on the other hand, is something that *is* earned. A reward is a payment or compensation given for work done. There is a direct relationship between effort expended and a

A **reward** is something that *is* earned.

reward that is conferred upon someone. The Bible teaches that God will reward His new-hearted image-bearers for their righteous acts. Our righteous acts, or good works, do not save us nor do they have anything to do with our *justification*. Rather, they are a display of *sanctification* as we diligently guard our hearts from sin and walk by the Spirit's power to bear righteous fruit. The rewards for our righteous fruit are earned only during the short period of progressive sanctification. These rewards are then bestowed upon us at the time of glorification (phase two).

1. Read the following passages and record what you learn about rewards. Then, answer the questions below.

a. Matthew 16:27

b. I Corinthians 3:8

c. Colossians 3:23-24

d. Revelation 22:12

2. Answer the following questions based on the texts you read about rewards.

a. Who gives out our rewards?

b. How are our rewards determined?

Jesus will personally give us rewards for the good works we do unto Him.

God created us for good works. From the beginning, the Godhead designed mankind to do good and righteous acts that would bring Him glory. Sadly, sin destroyed our ability to glorify God in this way. However, through the gift of a new heart and the indwelling Holy Spirit, we now have the capacity to walk in a manner that reflects His character and attributes. And when we do, He rewards us for it. How incredible! Jesus will personally give us rewards for the good works we

do unto Him (Matthew 16:27; Colossians 3:23-24; Revelation 22:12). His kindness, justice, and omniscience take into account our own efforts and labor shown toward His name (Hebrews 6:10), and then He rewards us for these specific works (I Corinthians 3:8).

Keep in mind that our good works don't save us (Ephesians 2:8-9; Titus 3:5a). Our righteous acts do not earn salvation from God. Rather, they are a display of God's justifying work in our hearts, showing that we have the indwelling power of the Holy Spirit to bear righteous fruit.

Further, God expects His new-hearted image-bearers to do good works. Ephesians 2:10 says, "For we are His workmanship, created in Christ Jesus *for good works*, which God prepared beforehand that we should walk in them" (emphasis added). From long ago, God sovereignly orchestrated all of our good works and righteous fruit so that we could reflect the image and glory of our Creator. Therefore, we should actively pursue good works in order to earn eternal rewards so that we can give increasing glory to God (see I Corinthians 10:31; Titus 2:14, 3:8, 14).

There is one more (very cool) thing that you should know about our good works: We will wear them in heaven. Yes, they will be our clothing! Revelation 19:7-9 says that our "righteous acts" will make up the "fine linen" garment in which we are dressed for our marriage to Jesus, our Bridegroom:³

Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

The fact that our wedding gown is crafted from our good works should inspire us kardiologists to "make ourselves ready." By diligently guarding our hearts from sin, we can present ourselves to Jesus, arrayed in a glorious gown of righteous acts!

3. Next, read the following verses and note some of the good works for which God rewards His people.

a. Proverbs 11:18

³ See THE PERSON AND WORK OF JESUS CHRIST, card #8.

b. Matthew 5:11-12

c. Matthew 6:6

d. Matthew 10:40-42

e. Luke 14:12-14

f. Hebrews 11:6

4. Look over your notations of things for which God rewards people. What is your response to what you learned?

5. How does the fact that we will receive rewards for our righteous acts and good works motivate you to diligently guard your heart from sin?

Crowns

The Bible does not specify every reward that can be earned during our progressive sanctification. In fact, it is certain that the assortment of rewards is much too wonderful and plentiful to even describe. However, there are numerous references to crowns as a specific type of reward given by God.⁴ The Greek word for crown is *stephanos* (“steph’-an-os),” which refers to a prize conferred on victors in public athletic games.^h This prize was typically a garland or a wreath that was placed on the head of a champion. Now, in contrast to the leafy laurel given to athletes, Paul says that *our* crowns are imperishable (I Corinthians 9:24-27). That is, they do not decay or decompose; they are eternal.

We, as kardiologists, should actively guard our hearts from sin so that we can bear righteous fruit and earn as many crowns as we can for the glory of our great God.

Because crowns are eternal and imperishable, not temporary and fading, Paul exhorts us to live in such a way that we may obtain these everlasting crowns (I Corinthians 9:24). Clearly, the promise of crowns is meant to motivate our active role in progressive sanctification (see also Galatians 6:7-9; Hebrews 11:24-26). It is *not* selfish or self-serving to want crowns. Rather, endeavoring to earn eternal crowns is a means for us to store up treasure in heaven that will never rust or decay (see Matthew 6:19-21).

The crowns we earn through righteous acts, just like other rewards, are not meant for our own glory. Instead, they are a venue for worshipping God. (After all, *He* is the One Who gives us the supernatural ability to even do righteous acts!) Scripture indicates that we will place our crowns before God’s throne as a display of humble worship and praise to His glory (Revelation 4:10-11). We, as kardiologists, should actively guard our hearts from sin so that we can bear righteous fruit and earn as many crowns as we can for the glory of our great God.

⁴ There are some other specific rewards listed in the “seven churches” section of the book of Revelation (chapters 2 and 3). Some of the rewards that were promised to these people for their obedience include eating from the tree of life (2:7); hidden manna, a white stone, and a new name (2:17); power over the nations, the morning star (2:26-29); white garments (3:5); being made a pillar in the temple of God (3:12); and being granted to sit with Jesus on His throne (3:21).

6. Scripture mentions some specific crowns that are given for certain works. Take a few moments and look up the following passages to learn about these crowns.

a. II Timothy 4:8 The crown of _____
given to _____

b. James 1:12 The crown of _____
given to _____

c. I Peter 5:1-4 The crown of _____
given to _____

d. I Thessalonians 2:19⁵ The crown of _____
given to _____

Scripture tells us that God will lovingly bestow the crown of righteousness (II Timothy 4:8) upon those who eagerly wait for (and love) His appearing. He will grant the crown of glory (I Peter 5:1-4) to elders who shepherd God's people well. He will kindly confer the crown of life upon those who use His mighty weapons to fight sin's temptation when under trial (James 1:12; see also Revelation 2:10). And He will award a crown of rejoicing (I Thessalonians 2:19) to those who tell others about His amazing plan of salvation. Each of these crowns emphasizes specific righteous acts, but each one also depicts certain features of our eternity with Christ. The above-

Crowns and other rewards will be given after we are changed into our glorified bodies, at the time that we stand before God's judgment seat.

mentioned crowns are probably not the only ones to be awarded. These are doubtless just a sampling of God's overflowing goodness to us.

Crowns and other rewards will be given after we are changed into our glorified bodies, at the time that we stand before God's judgment seat. II Corinthians 5:10 says that "we must all appear before the judgment seat of Christ, that each one may receive

the things done in the body, according to what he has done, whether good or bad" (see also Romans 14:10c, 12). The judgment seat, spoken of in this passage, is *solely* a place of evaluation

⁵ This passage doesn't label a specific crown as clearly as the other passages, but there is still the indication that a crowning reward will be given to those who tell others about God's gift of salvation (cf. Philippians 4:1).

for rewards. The Greek word used for judgment seat is *bema*.ⁱ Historically speaking, a “bema seat” was an “elevated platform where victorious athletes (e.g. during the Olympics) would receive their crowns.”^j

Like these Greek athletes, we (who are victorious over sin because we have received a new heart) will appear before the bema seat of Christ to receive our eternal rewards and crowns. The bema seat is *not* a place of judgment for sin. As new-hearted image-bearers we shall *never* come into judgment for our sin (John 5:24). Instead, we shall ascend the victor’s platform to receive enduring rewards and imperishable crowns for our righteous acts.

We shall ascend the victor’s platform to receive enduring rewards and imperishable crowns for our righteous acts.

It should also be noted that when II Corinthians 5:10 says we will be rewarded according to what we have done, “whether good” or “bad,” that does not mean that we will receive punishment for the bad, as in *sinful*, things that we have done. Remember, Christ has already taken the punishment for all of our sin. To clarify, the terms “good” and “bad” refer to things we have done that are either *profitable* (good)^k or *worthless* (bad)^l in light of eternity.

Our sovereign, omniscient, and just God intimately knows us. Therefore, He can accurately judge our hearts, whether or not we should be rewarded for certain acts (Jeremiah 17:9-10; I Corinthians 4:5). Rewards are a reflection of righteous fruit produced through dependence upon the Spirit’s power (see John 15:4-5, 8; Galatians 5:16, 22-23 6:8b-9). Things we have done by walking in the Spirit will be rewarded. Things that are contrary will not (Matthew 6:1; Colossians 3:23-24). Thus, we should attentively guard our hearts so that we can bear the Spirit’s fruit and earn as many rewards as possible.

There is one more point to mention about rewards before we turn our attention to learn about our inheritance. It is not easy for me to say this, but Scripture does indicate that it is possible to lose our rewards. Sadly, when we do not faithfully fulfill our role in progressive sanctification, we run the risk of forfeiting our rewards (see I Corinthians 3:13-15; 9:27; Colossians 2:18; 2 John 8; Revelation 3:11).

Sadly, when we do not faithfully fulfill our role in progressive sanctification, we run the risk of forfeiting our rewards.

Losing rewards is not *punitive*, it is merely *reflective*. What I mean is that losing rewards is not meant as a punishment, since we will *never* bear punishment for our sin. Rather, it is a reflection of how we lived. We will most definitely stand before the bema seat as victors over sin. However, due to a lack of diligence, we may not receive as many eternal rewards as was possible—rewards with which to glorify our great God. I don’t know about you, but I want to faithfully guard my heart from sin so that I can secure many future rewards for God’s glory.

3 x 5

7. Take out a 3 x 5 card from your SMS. Write I Corinthians 9:24-27 on this card for a continual reminder of Paul’s instructions to fulfill our role in progressive sanctification so that we may obtain imperishable rewards.

Inheritance

Now, let's find out about our eternal inheritance. An **inheritance** is a possession, such as an estate, that is passed on to an heir after the death of its owner. An **heir** is someone who is rightfully entitled to an inheritance because the original owner legally transferred (endowed) it to the heir's account.

An **inheritance** is a possession, such as an estate, that is passed on to an heir after the death of its owner.

It is incredible to think that we will receive an inheritance from God. But unlike a typical inheritance,

ours is not temporal. Rather, it is eternal and everlasting; it will never decay or fade away.

An **heir** is someone who is rightfully entitled to an inheritance because the original owner legally transferred (endowed) it to the heir's account.

8. Read the following verses and note what they say about our inheritance. Then, answer the questions on the next page.

a. Romans 8:16-17

b. Ephesians 1:11

c. Ephesians 1:13-14

d. Colossians 1:12

e. Hebrews 9:15

f. I Peter 1:3-4

g. Revelation 21:7

9. Answer the following questions based on the verses you studied about our inheritance.

a. How can we know for certain that we will receive an inheritance?

b. What is our inheritance?

c. What words describe our inheritance?

Through the promise of The New Covenant and by giving us a new heart, the Father has qualified us to be partakers of His eternal inheritance (Colossians 1:12; Hebrews 9:15). We can know for sure that we will receive this inheritance from God because of the indwelling Holy Spirit.⁶ The Spirit's presence in our new hearts is our guarantee (Ephesians 1:13-14) that we will receive the estate which is promised to us. He declares that we are sons of God and "joint heirs" with Christ (Romans 8:16-17; Galatians 4:6-7).

A joint heir is someone who shares *equally* in an inheritance with someone else. Being "joint heirs" with Christ means that we will inherit *everything* that He inherits. Hebrews 1:2 says that the Father has appointed Jesus as heir of "all things." Therefore, since we are joint heirs with Christ, we too shall inherit *all things* (cf. Revelation 21:7)! That's pretty incredible, don't you think?

I Peter 1:3-4 describes our inheritance as "incorruptible," "undefiled," and something that will not "fade away." It will not rust, decay, or break down. It is not stained by sin or anything wicked. And it will not fade like a flower or be extinguished like a fire. Our eternal inheritance is forever! You will learn more about this inheritance on DAY 5 when we consider some specifics about our eternal home.

Being "joint heirs" with Christ means that we will inherit *everything* that He inherits.

10. Finish up your DAY 3 and DAY 4 studies of enduring rewards, imperishable crowns, and our eternal inheritance by writing out a prayer to the Lord.

11. ☐ Prayerfully meditate on today's cards from your SMS.

⁶ See THE MINISTRY OF THE HOLY SPIRIT card #12.

DAY 5: OUR ETERNAL HOME

You have studied some pretty remarkable truths about glorification so far in MODULE 7. First, you learned about the amazing characteristics of our glorified bodies. After that, you examined some specifics of our eternal rewards and imperishable crowns. And then, you discovered the *almost* unbelievable reality that as new-hearted image-bearers, we will inherit all things! I hope your heart has rejoiced by pondering these future certainties; they are truly dumbfounding!

For your DAY 5 studies, you will examine other wonderful aspects of glorification that await us. You will uncover the glories of our eternal home. Although we now live on earth, this terrestrial ball is not our forever home. For, as Paul says, “our citizenship is in heaven . . .” (Philippians 3:20a).

It was known, from the time of the patriarchs of the Old Testament, that God was preparing a future and eternal home for those who are saved. The author of Hebrews comments about the patriarchs, when he says they “confessed that they were strangers and pilgrims on earth” and that they desired a “better, that is, a heavenly country . . . for [God] has prepared a city for them” (Hebrews 11:13-16). Indeed, they were assured of God’s promises and, while they awaited their eternal home, they walked in faithful obedience to Him.

Jesus also talked about this “heavenly country.” On the night before He died, He told His disciples He was going away to prepare a place for them (John 14:2-3). Jesus said, “In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” The promise of a future home was intended to bring comfort to the distraught disciples. The disciples were troubled because the reality of Jesus’ death was beginning to sink in. Jesus consoled them with the promise that although He was departing temporarily He would be with them forever in a heavenly dwelling.

Along with the promise of a future home together, Jesus instructed the disciples to obey His Word after He departed. In fact, three times in His discussion about our eternal home, Jesus emphasized obedience to His Word (John 14:15, 23, 24). He was making a clear and strong connection between the promise of dwelling with Him in eternity and the disciples’ daily pursuit of sanctification. Indeed, the future certainties of glorified bodies, eternal rewards, imperishable crowns, an everlasting inheritance, and our heavenly home should daily motivate our heart-keeping efforts!

Indeed, the future certainties of glorified bodies, eternal rewards, imperishable crowns, everlasting inheritance, and our heavenly home should daily motivate our heart-keeping efforts!

Now, it is time to jump into today’s study. You will read from the book of Revelation, where the Apostle John describes the splendors of the new heavens, the new earth, and the New Jerusalem. As you read, try to envision the sights, sounds, smells, tastes, and the feel of our eternal home; imagine this glorious place using all of your sensory abilities!

1. Read Revelation 21:1–22:5. You will find the full text on pages 302-303.

Revelation 21:1—22:5

1 And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them and be their God. 4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away.” 5 Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.” 6 And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. 7 He who overcomes shall inherit all things, and I will be his God and he shall be My son. 8 But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which is the second death.”

9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.” 10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God. And her light was like a most precious stone, like a jasper stone, clear as crystal. 12 Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: 13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west. 14 Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. 15 And he who talked with me had a gold reed to measure the city, its gates and its wall. 16 And the city is laid out as a square, and its length is as great as its breadth. And he measured the city with the

reed: twelve thousand furlongs.⁷ Its length, breadth, and height are equal. 17 Then he measured its wall: one hundred and forty-four cubits,⁸ according to the measure of a man, that is, of an angel. 18 And the construction of its wall was of jasper; and the city was pure gold, like clear glass. 19 And the foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. 21 And the twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass. 22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. 23 And the city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it, and the Lamb is its light. 24 And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. 25 Its gates shall not be shut at all by day (there shall be no night there). 26 And they shall bring the glory and the honor of the nations into it. 27 But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

22:1 And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. 4 They shall see His face, and His name shall be on their foreheads. 5 And there shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

⁷ 1377 miles

⁸ 216 feet

Revelation 21:1–22:5 begins with the fact that the first heavens and the first earth (where we now live) have been destroyed by God, which He said He would do (see II Peter 3:7, 10-12). Then, we read the most amazing and vivid description of our eternal home. We learned details about the new heavens, the new earth, and the New Jerusalem. Now, contrary to what most people think, we don't just go to "heaven" when we die. We will actually dwell among the new heavens, the new earth, and also the heavenly city, the New Jerusalem, which is a crystal-clear city that appears to be suspended between the new heavens and the new earth.

The city itself is described in detail, including its colossal dimensions, which are approximately 1,400 cubed miles (two million square miles) (21:16). The foundations of the city walls will be arrayed with "all kinds of precious stones," in varying layers of spectacular color (21:19-20). Each of the city's twelve gates will be crafted of a single, enormous pearl, and the street of the city will shine with a transparent gold like glass (21:21).

Additionally, there will be a pure river of water that flows from the throne of God (22:1). In the middle of the street, and on either side of the river, will be the tree of life, which will bear twelve fruits (one per month) and its leaves will have medicinal healing properties (22:2). How marvelous! The beauty and splendor emerging from this text are incomprehensible!

As glorious as all of these sights will be, the most amazing aspects about our eternal home are actually what will *not* be there as well as who *will* be there.

2. Reread Revelation 21:1–22:5, marking the text as directed below. When you are finished, answer the questions about the text.

- a. Circle references to anything that will *not* be in the new heavens, the new earth, and the New Jerusalem.
- b. Underline references to *who* will be in the new heavens, the new earth, and the New Jerusalem.

3. Answer the following questions based on your analysis of Revelation 21:1–22:5.

- a. What things will *not* be in the new heavens, the new earth, and the New Jerusalem?

b. *Who* will be in the new heavens, the new earth, and the New Jerusalem?

Among the descriptions of the new heavens, the new earth, and the New Jerusalem are references to what it will *not* be like. I suppose the Apostle John had to describe our eternal home by what *wouldn't* be there in order to help us comprehend the fullness of its beauty. Truly, the features of what will *not* be there are just as important as those that *will* be there.

Revelation 21:1–22:5 records that the new heavens, the new earth, and the New Jerusalem will have no sea (21:1), no death, sorrow, crying, or pain (21:4), no temple, sun, moon (21:22), no night (21:25; 22:5), and no more curse of original sin from Adam and Eve's disobedience in the Garden of Eden (22:3). There will be nothing in our eternal home that is evil or deceitful—no temptation from the world's system, the sinful flesh, spiritual hosts of wickedness, or trials of *any* kind (21:8, 27). Sin and its devastating effects will be banished *forever* from our presence, as will those who are unsaved.

There will be nothing in our eternal home that is evil or deceitful—no temptation from the world's system, the sinful flesh, spiritual hosts of wickedness, or trials of any kind.

Anyone who has not received a new heart will not live in this magnificent place with Christ. They will have their own eternal dwelling, apart from the glorious presence of God. They will receive resurrected, physical bodies (see John 5:28-29; Acts 24:15), which are eternal and in

Our gaze will be fixed on *the primary aspect* of our eternal home—the most beautiful and magnificent feature—God Himself!

which they will be “punished with everlasting destruction from the presence of the Lord and from the glory of His power” (II Thessalonians 1:9). Sadly, they will be cast into the lake of fire—where they will obtain their full, eternal inheritance of tribulation, anguish, and God's indignation and wrath (Matthew 25:31-46; Revelation 22:11-15; Romans 2:5-9). Just thinking about what is in store for those who are not saved should cause us to shudder!

All these are things that will *not* be in the new heavens, the new earth, and the New Jerusalem. As wonderful as is the absence of these things, our attention will not be fixed entirely upon those characteristics of our eternal home. Rather, our gaze will be fixed on *the primary aspect* of our eternal home—the most beautiful and magnificent feature of all—God Himself! He is our

dwelling place. He is our eternal life. It is His presence that makes our eternal home worth occupying, for “behold, the tabernacle [dwelling place] of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them and be their God” (21:3). We shall see His face (22:4) and will forever be with Him!

Therefore, since we have the promise of receiving glorified bodies, eternal rewards, imperishable crowns, as well as inheriting all things and living forever in the very presence of God, may we be vigilant to be found by Him “without spot and blameless” (II Peter 3:13-14). May we be faithful cardiologists who look for that blessed hope (Titus 2:12-13). And may we not be ashamed at His coming (I John 2:28-29, 3) because we are faithfully guarding our hearts from sin for His glory!

4. Finish up this module the way you started the very first module: Turn in your Bible to Proverbs 4. Glance at the contents of chapter four, and then let your eyes rest on verse 23—the key verse for this course. Read Proverbs 4:23 slowly and think of all you have learned about heart-keeping. What is your commitment to diligently guard your heart from sin? Write this out as a prayer to the Lord.

5. □ Prayerfully meditate on today’s cards from your SMS.

DAY 6: A KARDIOLOGY STORY (OPTIONAL)

1. Read the following story from a fellow kardiologist.

When I started writing MODULE 7, I knew the “Kardiology Story” on DAY 6 was to be my own. The truths of glorification have profoundly affected my own heart-keeping endeavors, especially since September 2013 when I was diagnosed with stage four appendiceal cancer.

When I was told that I had cancer, my family and I were extremely sorrowful. The prognosis was very grim: 1 year if I didn’t undergo treatment, and 2 years if I did. Yet, amidst the great grief of my circumstances, I had a sustaining peace and an undergirding joy, knowing that I would soon be with Christ. You see, the hope of glorification diminished the anguish of both my physical suffering and my impending death. One of my sons even said to me, “Keep your joy to yourself, Mom! This is hard for the rest of us!” Joy seemed so out of place in the midst of such sorrow.

I realize my response of joy is perplexing. In fact, I don’t even fully understand it. I can only say that by God’s kindness I have been able to—both then and now—fix my heart on the certainties of glorification and therefore face this trial with God’s peace and joy.

The certainties of glorification encouraged me when I first underwent chemotherapy and watched my body deteriorate before my eyes. I repeatedly reminded myself of II Corinthians 4:16-18—that my outward body was indeed perishing, yet my inward man was being renewed day by day; that my suffering was working in me a far more exceeding and eternal weight of glory; and that unseen realities (not my circumstances) are what are eternal. Overall, my deteriorating body caused me to cling to the fact that one day I will be clothed with a strong and powerful glorified body—one that will never be sick or die (I Corinthians 15:42-43).

Glorification truths fortified my heart when I pondered my prognosis and the fact that my life would likely be shorter than average. I begged the Lord to allow me to store up as many rewards and crowns as possible during my remaining days. I prayed for wisdom to know what is eternal so that I could redeem the time and make the most of what remained (Ephesians 5:15-17). I asked Him to help me endure my trial in faith, so that I could receive the crown of life spoken of in James 1:12—a crown with which to worship my King.

Through the power of the indwelling Spirit, God has helped me look to the beauties of my future inheritance with Christ. When I have grieved the loss of earthly joys, like the potential of spending more years with family or seeing my future grandchildren, I have thrust my grief upon Him and sought to be comforted with the truth that I will one day inherit ALL THINGS. He has helped me embrace by faith that this future reality cannot compare to even the greatest of earthly joys.

And I have been comforted by Psalm 17:15—"As for me, I will see your face in righteousness; I shall be satisfied when I awake in Your likeness." The hope of being with Jesus and seeing His face has dissolved much sorrow and produced a bubbling peace and joy. The Spirit's fruit has permeated my heart, squelching the fear and anxiety which could instead control my thoughts, desires, and emotions. My difficult circumstances have provided many opportunities to guard my heart from sin, and I am thankful that I was practiced at heart-keeping before the onset of this great trial.

My hardship isn't over, but I am still breathing 2½ years after my initial diagnosis. I give thanks that the Lord has allowed me to finish writing this course; this was the one thing I asked of Him when I was first diagnosed. KARDIOLOGY 101: HOW TO GUARD YOUR HEART is a gift I desired to leave behind for the edification of His body.

The Apostle Paul says "to die is gain," and that it is "far better" to depart and be with Christ (Philippians 1:20b-24). I obviously have no control over the number of my days—whether I die soon or if I remain longer—but as long as I have breath I want to bring glory to my God by being a faithful and diligent kardiologist. My prayer is the same for you.

-Julie Gossack, age 46

2. □ Prayerfully meditate on today's cards from your SMS.

DAY 7: MODULE 7 REVIEW (OPTIONAL)

1. Review DAY 1 through DAY 5 of MODULE 7: A KARDIOLOGIST EAGERLY AWAITS GLORIFICATION. Write your thoughts and prayers below.
2. Go back to the graphic organizer on page 282 to include more details about MODULE 7 now that you have completed it.
3. ☐ Prayerfully meditate on today's cards from your SMS.

^a Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^b Ibid.

^c Ibid.

^d Ibid.

^e Ibid.

^f <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G4727&t=NKJV>; Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^g <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G916&t=NKJV>; Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^h Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

ⁱ <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G968&t=NKJV>

^j MacArthur, John (2005). *The MacArthur Bible Commentary*. Nashville, Tennessee: Thomas Nelson, Inc., 1629.

^k Zodhiates, Spiros (1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers. Used by permission. AMG Publishers.

^l <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G2556&t=NKJV>



The theology of the spiritual heart and knowing how to guard it is not just for adults or young adults. Children also need to be taught to keep their hearts with all diligence. Therefore, I have included some heart-keeping tools for children in this course material. In conjunction with these tools, an adult will need to distill the essential doctrines into understandable and appropriate terms according to the age of the child.

The KARDIOLOGY 101 tools for children are in a slightly different format than the tools that are geared for adults. Since children are visual and tactile learners, their tools are more graphic and hands on. This will help them to visualize and better understand the theology of heart-keeping. Descriptions of and instructions for these tools are listed below.¹ Following the descriptions and instructions, I have briefly described how my husband and I used the tools with our own children.

THE SCRIPTURE MEDITATION SYSTEM (SMS)

The set-up for the SMS is very similar to the one for adults, except for just a few differences. First, there is no need to include tabbed dividers for the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS as these are not used for children. Second, there is only one set of attributes cards: THE CHARACTER OF GOD FOR CHILDREN. And, third, the ATTRIBUTES REFERENCE CARDS can be omitted.

THE CHARACTER OF GOD FOR CHILDREN cards are patterned after the CHARACTER AND ATTRIBUTES OF THE GODHEAD cards, with some alterations. You will notice that the definitions on THE CHARACTER OF GOD FOR CHILDREN cards are simplified for better understanding by a younger audience. However, I did not modify the attribute titles because I believe it is beneficial for children to learn theological terms like “sovereign” and “righteous.” Additionally, the verses are quoted from the New International Version of the Bible, which is a more easily understood version. And, as a minor detail, the font size of these cards is larger and more appropriate for younger readers.

Children can use the SMS in the same way as adults. Cards may be meditated upon individually, in a family setting, or, depending on the reading ability of the child, adults may read the cards to them. As children grow and mature, they can add the adult attribute sets to their SMS.

THE HEART BOX

Instead of using the SINFUL ROOTS CARDS and the RIGHTEOUS ROOTS CARDS for heart examination, the diagnostic tool for children is called THE HEART BOX. This HEART BOX is a

¹ You will find the actual tools in the REPRODUCIBLE RESOURCES section of this course material and also at <http://gbcmt.org/kardiology101>.

visual tool that depicts the doctrine of the heart and the process of sanctification in a way that is easy for children to understand. (This tool is beneficial for adults as well; it's what I used when I first learned heart-keeping.) THE HEART BOX includes STOP SIGN SHAPES, HEART SHAPES,² and a POWER BURST SYMBOL, each of which can be photocopied to red and green colored cardstock, cut out, and placed into a heart-shaped container of some kind.³ You can find heart-shaped containers at most craft or discount stores. You will notice, just as for the SINFUL ROOTS CARDS and the RIGHTEOUS ROOTS CARDS, I have included preformatted STOP SIGN SHAPES and HEART SHAPES for adding other roots, if desired.

The POWER BURST SYMBOL can be affixed to the inside-bottom of the heart-shaped container. Feel free to glue it, or alternately, you can use Velcro® pieces. With Velcro® you will be able to remove the symbol to demonstrate and discuss the Holy Spirit's role in justification (i.e., indwelling, sealing, regenerating, gifting, and baptizing people into the body of Christ, etc.; see MODULE 4). If you do use Velcro®, you will have to make sure to communicate that the *real* Holy Spirit cannot be removed from our hearts. The POWER BURST SYMBOL is also a reminder of the dual roles of sanctification—God works within us even as we work at our own sanctification (see MODULE 5).

The STOP SIGN SHAPES are for diagnosing sinful roots, much like the SINFUL ROOTS CARDS. A distinctive of the STOP SIGN SHAPES is that the root is listed on the front, and the speech bubbles are on the back. (I did not include the definition for the sinful roots.) When children are learning to diagnose their sin, they should lay out the STOP SIGN SHAPES with the speech bubbles face up. Once they have identified what they were thinking, feeling, and wanting, they can turn the STOP SIGNS over to see what God calls that particular sin. The STOP SIGN SHAPES, red in color, are a visual “traffic” symbol, indicating what we should do when we recognize these things in our hearts—we should “stop” and turn around.

Next, children can use the HEART SHAPES to determine the righteous roots God wants them to have in their heart in a specific situation. (Notice that the HEART SHAPES are green—green, as a traffic symbol, means “go.”) Again, they should begin with the speech bubbles face up. Once they determine which HEART SHAPES are applicable, they can turn the HEART SHAPES over to see what God calls these righteous roots.

As children regularly use THE HEART BOX, they will become more familiar with what each STOP SIGN and HEART SHAPE is called and the speech bubble descriptions. This is an important part of their learning process. The goal is for them to be able to diagnose their own heart attitudes, right on the spot—any time and anywhere—even without THE HEART BOX. As children get older and more mature, they can transition from THE HEART BOX to using the SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS in their SMS.

² The STOP SIGN SHAPES and HEART SHAPES should be copied double-sided so there is a front and a back side.

³Color-enhanced versions of the STOP SIGNS, HEART SHAPES, and POWER BURST SYMBOL are available at <http://gbcmt.org/kardiology101>.

CHILDREN'S U-TURN HEART CHART

At the request of those who wanted a tool for children that was similar to THE DIAGNOSTIC HEART CHART (DHC), I created the CHILDREN'S U-TURN HEART CHART. This tool, like the others, visually represents the doctrine of heart-keeping and is meant to be used in conjunction with the other children's tools. In keeping with the traffic theme, I made this chart in a U-turn shape to depict turning around—from sin to God.

Like the DHC, the CHILDREN'S U-TURN HEART CHART is pretty self-explanatory. Older children who are independent readers and writers can work through this chart on their own. Younger children will need more adult assistance. Since I created this tool when I wrote this course material, I didn't have the personal experience of guiding my own children through the use of this chart. Thus, I recommend that you use your own familiarity with the DHC to direct how you guide young ones to use this tool.

How We Used the Tools with Our Children

Our oldest son, Landon, was about seven years old when I first started learning about heart-keeping. As I learned to diagnose my own sinful roots and recognize how I mistrusted God's character, it was obvious that our three sons (then 7, 5 and 2 years old) needed to learn how to guard their hearts as well.

Landon was mature enough to comprehend what the STOP SIGN SHAPES and HEART SHAPES represented. So, I taught him how to use THE HEART BOX to identify SINFUL ROOTS in his heart as well as determine the RIGHTEOUS ROOTS of the Spirit. I introduced the basic theology in terms that he could understand and let him ask questions as he grew into the knowledge of heart-keeping. I don't recall all the details about how I taught him to use THE HEART BOX, but I do remember that he caught on quickly.

In time, we taught our other sons, Anthony and Elias, how to use THE HEART BOX. Each of the boys also had a SCRIPTURE MEDITATION SYSTEM with THE CHARACTER OF GOD FOR CHILDREN cards that I had written for them. They meditated on these often, sometimes alone, and sometimes we read them as a family.

We used the KARDIOLOGY 101 tools most often when our sons were in conflicts with each other or when they had disobeyed in some way. When an incident occurred, we asked them to go into our bedroom and "go through the HEART BOX."⁴ They knew that meant to figure out which STOP SIGNS were in their heart and what specific fruit of the Spirit God wanted them to have in the situation.

⁴ THE HEART BOX we used most often with our boys was a large, heart-shaped cardboard box that I found at a craft store (approximately 9 inches across and 5 inches deep). I painted the outside of the box in swirly red, pink, and white colors, and I painted the inside of the box *white* to depict the new heart. Then, I affixed the "Holy Spirit" (ours was a dove shape) to the inside-bottom with Velcro® pieces. I also sewed together a removable *black* inset out of felt to depict the old heart. When in place, the felt inset lined the inside of the box so that it looked all black. I also made larger STOP SIGNS and HEART SHAPES (4 to 5 inches across) using poster board. This large, modified HEART BOX was an invaluable tool for instructing our sons in the theology of the spiritual heart and how to keep it. Ray and I usually kept this box in our own bedroom because that's where we had most of our private conversations with our sons. The boys kept smaller versions of THE HEART BOX in their own rooms, along with their SMS boxes.

After they identified the STOP SIGNS and HEARTS on their own, either Ray or I sat down to talk with them. Our manner was not accusatory, but with Proverbs 20:5 in mind, we sought to “draw out” their hearts so that *they* would recognize their own thoughts, desires, and emotions. Often we discovered new details, which guided our decisions for how to deal with the situation.

The conversations varied. Some talks were long. Some were short. Sometimes their hearts were more tender than at other times. We didn’t follow a rigid structure and there certainly was no formula for our chats. Our goal was simply to assist them in nurturing their own relationship with the Lord.

We usually had Scripture on hand in order to give God’s perspective of their sin. And our discussions almost always included prayer—their own prayers of confession and asking God’s help to obey, as well as our prayers for them. I should also mention that we didn’t use the heart-keeping tools as a replacement for spanking. We used them *in conjunction* with God’s mandate for parents (Proverbs 13:24; 22:15; 23:13-14; 29:15, 17).⁵

Guiding our sons to be heart-keepers taught us a lot, too. Often, in non-conflict times, we would discuss what different SINFUL ROOTS or RIGHTEOUS ROOTS looked like in real life. We tried to diagnose roots of fictional characters from our family read-alouds as well as different Bible characters. We didn’t do this in a judging manner but were striving to understand what was at the root of certain behaviors.

If you want to use the kardiology tools to teach children how to tend their hearts, you need make sure that you are also diligently guarding your own heart. *You cannot pass on what you do not possess.*

From our family heart-keeping discussions we coined the term “The Three Amigos.” The Three Amigos (three friends) are the sinful roots of PRIDE, SELFISHNESS, and ANGER. We discovered that if one of these roots was in our hearts, then the others were there as well. PRIDE says that “I deserve something.” SELFISHNESS says, “I want something.” And, ANGER flares up when I don’t get it. Indeed, these “friends” like to hang out together. The Three Amigo discovery helped our whole family grow to be more diligent heart-keepers.

Now, I need to emphasize something: If you want to use the KARDIOLOGY 101 tools to teach children how to tend their hearts, you need make sure that you are also diligently guarding your own heart. *You cannot pass on what you do not possess.* (It is okay to learn *with* your children; letting them know that you are growing as a heart-keeper along with them is a good thing.) Kids are too smart anyway; they easily recognize hypocrisy. Demanding that they guard their hearts when we are not guarding ours creates a double-standard that will only provoke them to wrath (Ephesians 6:4a). I think of Jesus’ words when He said, “. . . everyone who is perfectly trained

⁵ Here is a short list of biblical parenting resources that encouraged us along the way:

- *Teach Them Diligently: How to Use the Scriptures in Child-Training*, by Lou Priolo
- *Shepherding a Child’s Heart*, by Tedd Tripp
- *Proverbs for Parenting: A Topical Guide for Child-Raising from the Book of Proverbs*, by Barbara Decker
- *For Instruction in Righteousness: A Topical Reference Guide for Biblical Child-Training*, by Pam Forester
- *The Heart of Anger: Practical Help for the Prevention and Cure of Anger in Children*, by Lou Priolo.

will be like his teacher” (Luke 6:40b). If we want our children to be kardiologists, then we must show them how by our own example.

Now that our boys are grown, Ray and I have found ourselves in a stage of life in which our young adult sons replay scenarios of parental “torture.” Together, they gang up on us and recount instances of “cruel and unusual punishment,” such as the times we “required” them to cross-country ski in Yellowstone National Park on Christmas Day. They refer to these “miserable” occasions as “death marches” in the snow. Their litany of persecutions include when we “demanded” they pick huckleberries “day and night—for weeks” as well as how we “force-fed” them chicken casserole “every single night.” When they finish listing their exaggerated grievances, we laugh and tell them they are lucky they turned out as good as they did, considering what terrible parents they have!

I tell you all this because on their list of childhood sufferings is THE HEART BOX. All three sons retell instances of having to sit on our bed “forever” while they waited for Ray and me to talk with them. They claim we usually forgot about them until “several hours” later.

I smile as I write about their accusations and I ponder all of those sweet talks with my sons. Cherished are the memories of their heart-felt prayers and contrite dealings with God. And as far as I can tell, they haven’t suffered too much *actual* damage from their torments.

Not too long ago, I asked one of our sons if he retained any learning from his HEART BOX afflictions. His less-accusatory reply validated the benefits of our parenting efforts, but interestingly, it also included the assumption that “everybody knows that stuff.” I instantly thought back to when I was completely clueless about heart-keeping. I had been saved for over a decade before I knew that “stuff”! I didn’t reply to his comment; I simply smiled and gave thanks.

ANGER

Anger occurs when our desires (whether unrighteous desires or righteous desires) have not been met. The loss of those desires causes a grievous displeasure that can be manifested in various ways. Although anger can be *righteous* (Eph. 4:26), we most often have and thus display *unrighteous* anger. Unrighteous anger is usually accompanied by pride and selfishness. Contrary to anger are meekness, self-control, peace, and patience.

ANGER in the heart says things such as . . .

"I have a bad attitude."

"I am bummed, grumpy, irritated, disappointed, or frustrated."

"I am not getting what I want."

Proverbs 12:16 A fool's wrath is known at once, but a prudent man covers shame.

Proverbs 14:16-17 A wise man fears and departs from evil, but a fool rages and is self-confident. He who is quick-tempered acts foolishly, and a man of wicked intentions is hated.

Proverbs 14:29 He who is slow to wrath has great understanding, but he who is impulsive exalts folly.

Proverbs 15:1 A soft answer turns away wrath, but a harsh word stirs up anger.

Proverbs 15:18 A wrathful man stirs up strife, but he who is slow to anger allays contention.

Proverbs 16:32 He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.

Proverbs 19:11 The discretion of a man makes him slow to anger, and it is to his glory to overlook a transgression.

Proverbs 19:19 A man of great wrath will suffer punishment; for if you deliver him, you will have to do it again.

Proverbs 21:19 It is better to dwell in the wilderness, than with a contentious and angry woman.

Proverbs 22:24-25 Make no friendship with an angry man, and with a furious man do not go, lest you learn his ways and set a snare for your soul.

Proverbs 29:22 An angry man stirs up strife, and a furious man abounds in transgression.

Proverbs 30:33 For as the churning of milk produces butter, and as wringing the nose produces blood, so the forcing of wrath produces strife.

Matthew 5:21-22 "You have heard that it was said to those of old, 'You shall not murder,' and whoever murders will be in danger of the judgment. But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother,

‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.”

Ephesians 4:26-27 “Be angry, and do not sin”: do not let the sun go down on your wrath, nor give opportunity to the devil.

Ephesians 4:31 Let all bitterness, wrath, anger, loud quarreling, and evil speaking be put away from you, with all malice.

Colossians 3:8 But now you must also put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

James 1:19-20 Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.

ANXIETY

Anxiety is worry. It is a care or concern for something to the extent that it disturbs or troubles our soul. It is taking thought to something so much that it encumbers our mind. Anxiety causes fear, sorrow, fretting, and dread because we believe that God will not care for our situation appropriately.

ANXIETY in the heart says things such as . . .

“God is not taking care of this the right way.”

“I am stressed out!”

“I can’t stop thinking about it.”

Psalm 4:8 I will both lie down in peace, and sleep; for You alone, O LORD, make me dwell in safety.

Psalm 23:1 The LORD is my shepherd; I shall not want.

Psalm 37:1-8 Do not fret because of evildoers, nor be envious of the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; dwell in the land, and feed on His faithfulness. Delight yourself also in the LORD, and He shall give you the desires of your heart. Commit your way to the LORD, trust also in Him, and He shall bring it to pass. He shall bring forth your righteousness as the light, and your justice as the noonday. Rest in the LORD, and wait patiently for Him; do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass. Cease from anger, and forsake wrath; do not fret-it only causes harm.

Psalm 55:22 Cast your burden on the LORD, and He shall sustain you; He shall never permit the righteous to be moved.

Proverbs 3:5-6 Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.

Proverbs 12:25 Anxiety in the heart of man causes depression, but a good word makes it glad.

Proverbs 17:22 A merry heart does good, like medicine, but a broken spirit dries the bones.

Matthew 6:25-34 Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature?

So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own troubles. (See also Luke 12:22-34.)

Luke 10:38-42 Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary

has chosen that good part, which will not be taken away from her."

Philippians 4:6-9 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Colossians 3:15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

I Peter 5:6-9 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

BITTERNESS

Bitterness is a form of anger toward God and others that brings despair of soul. It is a hatred of others and a lack of forgiveness of their wrongs, whether these wrongs are real or perceived. Our bitterness grieves that situations have not been made “right” according to our own expectations. Bitterness causes us to miss out on God’s grace in daily life, and it spreads trouble to others (Heb. 12:15). Contrary to bitterness are joy, love, and meekness.

BITTERNESS in the heart says things such as . . .

“I hate them.”

“God has done wrong to me.”

“I want others to suffer for their wrongs against me.”

“I can’t get over this. . .”

BITTERNESS

Leviticus 19:17a You shall not hate your brother in your heart.

Proverbs 10:12 Hatred stirs up strife, but love covers all sins.

Proverbs 10:18 Whoever hides hatred has lying lips, and whoever spreads slander is a fool.

Matthew 22:37-40 Jesus said to him, “You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.”

Romans 3:10-18 As it is written: “There is none righteous, no not one; There is none who understands; There is none who seeks after God. They have all gone out of the way; They have together become unprofitable; There is none who does good, no, not one. Their throat is an open tomb; With their tongues they have practiced deceit; The poison of asps is under their lips; whose

mouth is full of cursing and bitterness. Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace they have not known. There is no fear of God before their eyes.”

Romans 13:10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Galatians 5:15 But if you bite and devour one another, beware lest you be consumed by one another!

Ephesians 4:31-32 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you.

Colossians 3:12-14 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above

all these things put on love, which is the bond of perfection.

II Timothy 3:1-5 But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away.

Hebrews 12:14-15 Pursue peace with all men, and holiness, without which no one will see the Lord: looking diligently lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.

I Peter 3:8-9 Finally, all of you be of one mind, having compassion for one another;

love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

I John 2:9-11 He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

I John 4:20-21 If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also.

DESPAIR

Despair is a state of complete hopelessness that fails to have a biblical, eternal perspective. Despair is a fixation upon earthly, temporal situations that causes a downcast spirit and utter discouragement. It is the sin of unbelief in the fact that God always acts and assists in a way that is for our absolute good and total benefit. Contrary to despair is the faith and confidence in God's sovereign goodness that leads to joyful hope and patient endurance.

DESPAIR in the heart says things such as . . .

"My situation is hopeless."

"God is doing wrong to me."

"I cannot go on."

"God cannot help me."

DESPAIR

Psalm 16:8-9 I have set the LORD always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope.

Psalm 28:6-7 Blessed be the LORD, because He has heard the voice of my supplications! The LORD is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoices, and with my song I will praise Him.

Psalm 30:4-5, 11-12 Sing praise to the LORD, you saints of His, and give thanks at the remembrance of His holy name. For His anger is but for a moment, His favor is for life; weeping may endure for a night, but joy comes in the morning. (11-12) You have turned for me my mourning into dancing; You have put off my sackcloth and clothed me with gladness. To the end that my glory may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

Psalm 31:24 Be of good courage, and He shall strengthen your heart, all you who hope in the LORD.

Psalm 33:20-21 Our soul waits for the LORD; He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Your mercy, O LORD, be upon us, just as we hope in You.

Psalm 37:9 And now, Lord, what do I wait for? My hope is in You.

Psalm 40:16-17 Let all those who seek You rejoice and be glad in You; let such as love Your salvation say continually, "The LORD be magnified!" But I am poor and needy; yet the LORD thinks upon me. You are my Help and my deliverer; Do not delay, O my God.

Psalm 42:1-11 As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God. When shall I come and appear before God? My tears have been my food day and night, while they continually say to me, "Where is your God?" When I remember these things, I pour out my soul within me. For I used to go with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept a pilgrim feast. Why are you cast down,

O my soul? And why are you disquieted within me? Hope in God, for I shall yet praise Him for the help of His countenance. O my God, my soul is cast down within me; therefore I will remember You from the land of the Jordan, and from the heights of Hermon, from the Hill Mizar. Deep calls unto deep at the noise of Your waterfalls; all Your waves and billows have gone over me. The LORD will command His loving-kindness in the daytime, and in the night His song shall be with me—A prayer to the God of my life. I will say to God my Rock, “Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?” As with a breaking of my bones, my enemies reproach me, while they say to me all day long, “Where is your God?” Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I shall yet praise Him, the help of my countenance and my God.

Psalm 62:5-8 My soul, waits silently for God alone, for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us.

Psalm 63:1-8 O God, You are my God; early I will seek You; My flesh longs for You in a dry and thirsty land where there is no water. So I have looked for You in the sanctuary, to see Your power and Your glory. Because Your lovingkindness is better than life, my lips shall praise You. Thus I will bless You while I live; I will lift up my hands in Your name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. When I remember You on my bed, I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me.

Psalm 69:29-36 But I am poor and sorrowful; let Your salvation, O God set me

up on high. I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the LORD better than an ox or bull, which has horns and hooves. The humble shall see this and be glad; and you who seek God, your hearts shall live. For the LORD hears the poor, and does not despise His prisoners.

Psalm 71:5-8 For You are my hope, O Lord God; You are my trust from my youth. By You I have been upheld from my birth; You are He who took me out of my mother's womb. My praise shall be continually of You. I have become as a wonder to many, but You are my strong refuge. Let my mouth be filled with Your praise and with Your glory all the day.

Psalm 116:1-7 I love the LORD, because He has heard my voice and my supplications. Because He has inclined His ear to me, therefore I will call upon Him as long as I live. The pains of death encompass me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the LORD: “O LORD, I implore You, deliver my soul!” Gracious is the LORD, and righteous; yes, our God is merciful. The LORD preserves the simple; I was brought low, and He saved me. Return to your rest, O my soul, for the LORD has dealt bountifully with you.

Psalm 119:147 I rise before the dawning of the morning, and cry for help; I hope in Your word.

Psalm 130:5-6 I wait for the LORD, my soul waits, and in His word I do hope. My soul waits for the LORD more than those who watch for the morning—I say, more than those who watch for the morning.

Lamentations 3:21-26 This I recall to my mind, therefore I have hope. Through the LORD's mercies we are not consumed, because His compassions fail not. They are new every morning; great is Your faithfulness. “The LORD is my portion,” says my soul, “Therefore I hope in Him!” The LORD is good to those who wait for

Him, to the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the LORD.

Habakkuk 3:17-18 Though the fig tree may not blossom, nor fruit be on the vines; though the labor of the olive may fail, and the fields yield no food; though the flock be cut off from the fold, and there be no herd in the stalls—yet I will rejoice in the LORD, I will joy in the God of my salvation.

Romans 5:3-5 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Romans 8:28-29 And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

Romans 15:4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

I Corinthians 10:13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

II Corinthians 1:8 For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened

beyond measure, above strength, so that we despaired even of life.

II Corinthians 4:8-10 We are hard pressed on every side, yet not crushed. We are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed—always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

II Corinthians 7:4-7 Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation. For indeed, when we came to Macedonia our flesh had no rest, but we were troubled on every side. Outside were conflicts, inside were fears. Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Hebrews 12:1-3 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

I Peter 1:13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.

ENVY

Envy is pain and grief that is felt when we observe another's good or happiness. Envy often manifests itself in anger and contention toward others, wanting to cause harm to their good. It is a lack of contentment that robs us of joy, delight in God, and thankfulness. Envy usually occurs in conjunction with the sins of greed, pride, and selfishness.

ENVY in the heart says things such as . . .

"I would be happy if I had what someone else has."

"I hate that others have good things and are happy."

"I just hate them!"

ENVY

Proverbs 14:30 A sound heart is life to the body, but envy is rottenness to the bones.

Matthew 27:18 For [Pilate] knew that because of envy they had delivered Him.

Mark 15:10 For [Pilate] knew that the Chief Priests had handed Him over because of envy.

Acts 7:9 And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him.

Acts 13:45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.

Acts 17:5 But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason . . .

Romans 1:28-29 And even as they did not retain God in their knowledge, God gave them over to a debased mind, to do things which were not fitting; being filled with all

unrighteousness, sexual immorality, wickedness, covetousness, maliciousness, full of envy, murder, strife . . .

Romans 13:12-14 The night is far spent the day is at hand. Therefore, let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly [decently], as in the day, not in revelry and drunkenness, not in licentiousness and lewdness, not in strife and envy. But put on the Lord Jesus Christ and make no provision of the flesh, to fulfill its lusts.

I Corinthians 3:3 For you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

I Corinthians 13:4-7 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things.

Galatians 5:19-21, 26 Now the works of the flesh are evident which are: adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like. (26) Let us not become conceited, provoking one another, envying one another.

I Timothy 6:3-4 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing but is obsessed with disputes, and arguments over words, from which come envy, strife, reviling, evil suspicions.

Titus 3:3 For we ourselves were also once foolish, disobedient, deceived, serving

various lusts and pleasures, living in malice and envy, hateful and hating one another.

James 3:13-16 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing will be there.

I Peter 2:1-3 Therefore, laying aside all malice, all guile, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word that you may grow thereby, if indeed you have tasted that the Lord is gracious.

FEAR

Sinful fear is similar to anxiety and worry in that it is a troubling of our souls. Sinful fear leads to disobedience of God's commands because it can paralyze us to inaction or cause us to seek our own solutions outside of God's ways. Contrary to fear are confidence and trust in the person of God that leads to obedience to His Word.

FEAR in the heart says things such as . . .

"God let things get out of control."

"I can't obey God because I have to protect myself."

"I have to escape this situation."

Joshua 1:9 Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go.

Psalms 56:3-4, 10-11 Whenever I am afraid, I will trust in You. In God (I will praise His word), In God I have put my trust; I will not fear. What can flesh do to me? In God (I will praise His word), In the LORD (I will praise His word). (10-11) In God I have put my trust; I will not be afraid. What can man do to me?

Proverbs 1:33 But whoever listens to me [wisdom] will dwell safely, and will be secure, without fear of evil.

Proverbs 3:21-26 My son, let them [wisdom and understanding] not depart from your eyes—keep sound wisdom and discretion; so they will be life to your soul and grace to your neck. Then you will walk safely in your way, and your foot will not stumble. When you lie down, you will not be afraid; yes, you will lie down and your sleep will be sweet. Do not be afraid of sudden terror, nor of trouble from the wicked when it comes; for

the LORD will be your confidence, and will keep your foot from being caught.

Isaiah 41:10, 13 Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand. For I the LORD your God, will hold your right hand, saying to you, "Fear not, I will help you."

Isaiah 43:1-2 But now, thus says the LORD, who created you, O Jacob, and He who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by your name; You are Mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you."

Matthew 8:26-27 But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea. And there was a great calm. And the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Matthew 10:29-31 Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Romans 8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

Romans 8:37-39 Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other

created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

II Timothy 1:7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.

Hebrews 13:5-6 Let your conduct be without covetousness, and be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"

I John 4:18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

FEAR OF MAN

Fear of man is the anxiety of being rejected. It is when we strive to gain favor and acceptance from others, or are overly concerned about what others think of us. Fear of man is a self-serving and self-exalting pride which robs the glory that is God's alone. Guile and envy often accompany this sin. Contrary to fear of man are humility, fear of God, goodness, kindness, and love.

FEAR OF MAN in the heart says things such as . . .

"I want to please people so they like me."

"I want recognition and attention from others."

"I am more concerned with what others think of me than doing what God says is right."

Proverbs 29:25 The fear of man brings a snare, but whoever trusts in the LORD shall be safe.

Isaiah 51:12-13a "I, even I, am He who comforts you. Who are you that you should be afraid of a man who will die, and of the son of a man who will be made like grass? And you forget the LORD your Maker, Who stretched out the heavens and laid the foundations of the earth . . ."

John 12:42-43 Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Galatians 1:10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a servant of Christ.

Colossians 3:22-24 Servants, obey in all things your masters according to the flesh, not with eye service, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

I Thessalonians 2:3-6 For our exhortation did not come from deceit or uncleanness, nor was it in guile. But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God is witness. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ.

GREED

Greed, or covetousness, comes from two different Greek words: one meaning “more,” and the other “to have.” Greed is the craving to have more. It is synonymous with evil desire and lust; it is a strong craving to increase fleshly pleasures or to satisfy ourselves with earthly goods rather than eternal pleasures. Covetousness leads to other sins, including envy and guile. Contrary to greed are contentment and thankfulness, which find satisfaction in God alone.

GREED in the heart says things such as . . .

“Having more will satisfy.”

“I am not content with what I have.”

“I want more.”

Proverbs 1:19 So are the ways of everyone who is greedy for gain; it takes away the life of its owners.

Proverbs 15:16 Better is a little with the fear of the LORD, than great treasure with trouble.

Proverbs 15:27 He who is greedy for gain troubles his own house, but he who hates bribes will live.

Proverbs 23:4-5 Do not overwork to be rich; because of your own understanding, cease! Will you set your eyes on that which is not? For riches certainly make themselves wings; they fly away like an eagle toward heaven.

Proverbs 25:16 Have you found honey? Eat only as much as you need, lest you be filled with it and vomit.

Proverbs 27:20 Hell and Destruction are never full; so the eyes of man are never satisfied.

Proverbs 28:8 One who increases his possessions by usury and extortion gathers it for him who will pity the poor.

Proverbs 28:16 A ruler who lacks understanding is a great oppressor, but he who hates covetousness will prolong his days.

Proverbs 28:20 A faithful man will abound with blessings, but he who hastens to be rich will not go unpunished.

Proverbs 28:22 A man with an evil eye hastens after riches, and does not consider that poverty will come upon him.

Proverbs 28:27 He who gives to the poor will not lack, but he who hides his eyes will have many curses.

Habakkuk 2:9 Woe to him who covets evil gain for his house, that he may set his nest on high, that he may be delivered from the power of disaster!

Matthew 6:19-24 Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The lamp of the body

is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and riches.

Mark 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.

Luke 12:15 And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them.

II Corinthians 9:6-7 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

Ephesians 4:17-20 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their

understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who, being past feeling, have given themselves over to licentiousness, to work all uncleanness with greediness. But you have not so learned Christ.

Colossians 3:5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

I Timothy 6:6-11 Now godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

I Timothy 6:17-19 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

Hebrews 13:5-6 Let your conduct be without covetousness; and be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."

GUILE

Guile is from the Greek word *dólos*, which means “to bait.” This word means to scam, scheme, lie, and deceive. Guile is a sly deviousness in which we manipulate and seek to cover our true motives and behavior. It is often accompanied by sins such as selfishness, greed, and fear of man. Contrary to guile are fear of God, humility, and love.

GUILE in the heart says things such as . . .

“I scheme and deceive to hide my true desires.”

“I don’t want to tell the whole truth.”

“I will manipulate others to get what I want.”

Psalm 31:18 Let the lying lips be put to silence, which speak insolent things proudly and contemptuously against the righteous.

Proverbs 6:16-19 These six things the LORD hates, yes, seven are an abomination to Him: A proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren.

Psalm 32:2 Blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no guile.

Psalm 63:11 But the king shall rejoice in God; everyone who swears by Him shall glory; but the mouth of those who speak lies shall be stopped.

Proverbs 12:17 He who speaks truth declares righteousness, but a false witness, deceit.

Proverbs 12:19-22 The truthful lip shall be established forever, but a lying tongue is but for a moment. Deceit is in the heart of those who devise evil, but counselors of peace

have joy. No grave trouble will overtake the righteous, but the wicked shall be filled with evil. Lying lips are an abomination to the LORD, but those who deal truthfully are His delight.

Proverbs 13:5 A righteous man hates lying, but a wicked man is loathsome and comes to shame.

Proverbs 17:4 An evildoer gives heed to false lips; a liar listens eagerly to a spiteful tongue.

Proverbs 19:22 What is desired in a man is kindness, and a poor man is better than a liar.

Proverbs 21:6 Getting treasures by a lying tongue is the fleeting fantasy of those who seek death.

Proverbs 26:28 A lying tongue hates those who are crushed by it, and a flattering mouth works ruin.

Matthew 26:3-4 Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest,

who was called Caiaphas, and plotted to take Jesus by trickery and kill Him. (cf. Mark 14:1)

Mark 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.

John 1:47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no guile."

John 8:44 You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them.

Romans 3:10-18 As it is written: "There is none righteous, no not one; There is none who understands; There is none who seeks after God. They have all gone out of the way; They have together become unprofitable; There is none who does good, no, not one. Their throat is an open tomb; With their tongues they have practiced deceit; The poison of asps is under their lips; whose mouth is full of cursing and bitterness.

Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace they have not known. There is no fear of God before their eyes."

Ephesians 4:25 Therefore, putting away lying, each one speak the truth with his neighbor, for we are members of one another.

I Thessalonians 2:3-4 For our exhortation did not come from deceit or uncleanness, nor was it in guile. But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts.

I Peter 2:1-3 Therefore, laying aside all malice, all guile, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word that you may grow thereby, if indeed you have tasted that the Lord is gracious.

I Peter 2:21-23 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: "Who committed no sin, nor was guile found in His mouth;" who, when He was reviled, did not threaten, but committed Himself to Him who judges righteously. (cf. Isaiah 53:9)

I Peter 3:8-12 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For "He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the LORD are on the righteous, and his ears are open to their prayers; but the face of the LORD is against those who do evil."

LAZINESS

To be lazy is to be slack, idle, and slothful. Laziness is a neglect of responsibility and diligence. It is a form of selfishness that serves our desires of the sinful flesh and fails to consider both the interests of others and the consequences for the future. Contrary to laziness are faithfulness and good works.

LAZINESS in the heart says things such as . . .

"I will just do whatever I want."

"I don't want to do what I know I am supposed to do."

"I don't want to be diligent."

Proverbs 6:6-11 Go to the ant, you sluggard! Consider her ways and be wise, which, having no captain, overseer or ruler, provides her supplies in the summer, and gathers her food in the harvest. How long will you slumber, O sluggard? When will you rise from your sleep? A little sleep, a little slumber, a little folding of the hands to sleep—so shall your poverty come on you like a robber, and your need like an armed man.

Proverbs 10:4-5 He who deals with a slack hand becomes poor, but the hand of the diligent makes one rich. He who gathers in summer is a wise son, but he who sleeps in harvest is a son who causes shame.

Proverbs 12:11 He who tills his land will be satisfied with bread, but he who follows frivolity is devoid of understanding.

Proverbs 12:24 The hand of the diligent will rule, but the slothful will be put to forced labor.

Proverbs 12:27 The slothful man does not roast what he took in hunting, but diligence is man's precious possession.

Proverbs 13:4 The soul of the sluggard desires, and has nothing; but the soul of the diligent shall be made rich.

Proverbs 14:23 In all labor there is profit, but idle chatter leads only to poverty.

Proverbs 15:19 The way of the slothful man is like a hedge of thorns, but the way of the upright is a highway.

Proverbs 19:15 Slothfulness casts one into a deep sleep, and an idle person will suffer hunger.

Proverbs 20:4 The sluggard will not plow because of winter; therefore he will beg during the harvest and have nothing.

Proverbs 20:13 Do not love sleep, lest you come to poverty; open your eyes, and you will be satisfied with bread.

Proverbs 24:30-34 I went by the field of the slothful, and by the vineyard of the man

devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down. When I saw it, I considered it well; I looked on it and received instruction: A little sleep, a little slumber, and a little folding of the hands to rest; so your poverty will come like a prowler, and your want like an unarmed man.

Proverbs 26:14 As a door turns on its hinges, so does the slothful turn on his bed.

Proverbs 26:15 The slothful man buries his hand in the bowl; it wearies him to bring it back to his mouth.

Proverbs 26:16 The sluggard is wiser in his own eyes than seven men who can answer sensibly.

II Thessalonians 3:7-12 For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we

eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us. For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

I Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

Titus 3:14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

PRIDE

Pride is very likely the foundation of all other sins. It is a high view of our own worth, opinions, and abilities. It is self-worship in which we exalt ourselves above God's person and purposes. Pride is also a sin against people because it is a failure to love and serve them. Contrary to pride are humility, meekness, goodness, kindness, and love.

PRIDE in the heart says things such as . . .

"I want attention and recognition."

"My way is always right; others are wrong."

"I have a right to . . ."

"I am better than others."

Psalm 10:2-4 The wicked in his pride persecutes the poor; let them be caught in the plots which they have devised. For the wicked boasts of his heart's desire; he blesses the greedy and renounces the LORD. The wicked in his proud countenance does not seek God; God is in none of his thoughts.

Psalm 31:23 Oh, love the LORD, all you His saints! For the LORD preserves the faithful, and fully repays the proud person.

Psalm 36:11 Let not the foot of pride come against me, and let not the hand of the wicked drive me away.

Psalm 101:5 Whoever secretly slanders his neighbor, him I will destroy; the one who has a haughty look and a proud heart, him I will not endure.

Psalm 119:21 You rebuke the proud—the cursed, who stray from Your commandments.

Psalm 138:6 Though the LORD is on high, yet He regards the lowly; but the proud He knows from afar.

Proverbs 6:16-19 These six things the LORD hates, yes, seven are an abomination to Him: A proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren.

Proverbs 8:13 The fear of the LORD is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate.

Proverbs 11:2 When pride comes, then comes shame; but with the humble is wisdom.

Proverbs 12:15 The way of a fool is right in his own eyes, but he who heeds counsel is wise.

Proverbs 13:10 By pride comes only contention, but with the well-advised is wisdom.

Proverbs 15:25 The LORD will destroy the house of the proud, but He will establish the boundary of the widow.

Proverbs 15:12 A scoffer does not love one who reproves him, nor will he go to the wise.

Proverbs 16:5 Everyone who is proud in heart is an abomination to the LORD; though they join forces, none will go unpunished.

Proverbs 16:18-19 Pride goes before destruction, and a haughty spirit before a fall. Better to be of a humble spirit with the lowly, than to divide the spoil with the proud.

Proverbs 18:12 Before destruction the heart of a man is haughty, and before honor is humility.

Proverbs 21:4 A haughty look, a proud heart, and the plowing of the wicked are sin.

Proverbs 21:24 A proud and haughty man—"Scoffer" is his name; he acts with arrogant pride.

Proverbs 25:6-7 Do not exalt yourself in the presence of the king, and do not stand in the place of great men; for it is better that he say to you, "Come up here," than that you should be put lower in the presence of the prince, whom your eyes have seen.

Proverbs 25:27 It is not good to eat much honey; so to seek one's own glory is not glory.

Proverbs 26:12 Do you see a man wise in his own eyes? There is more hope for a fool than for him.

Proverbs 27:2 Let another man praise you, and not your own mouth; a stranger, and not your own lips.

Proverbs 28:25-26 He who is of a proud heart stirs up strife, but he who trusts in the LORD will be prospered. He who trusts in his own heart is a fool, but whoever walks wisely will be delivered.

Proverbs 29:23 A man's pride will bring him low, but the humble in spirit will retain honor.

Proverbs 30:32 If you have been foolish in exalting yourself, or if you have devised evil, put your hand on your mouth.

Isaiah 2:12 For the day of the LORD of hosts shall come upon everything proud and lofty, upon everything lifted up—and it shall be brought low

Jeremiah 9:23-24 Thus says the LORD: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight," says the LORD.

Mark 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them.

Romans 12:3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

Romans 12:16 Be of the same mind toward one another. Do not set your mind on high

things, but associate with the humble. Do not be wise in your own opinion.

I Corinthians 4:6-7 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you glory as if you had not received it?

I Corinthians 8:1-3 Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him.

II Timothy 3:1-5 But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, dis-

obedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away.

James 4:6 But He gives more grace. Therefore He says: God resists the proud, but gives grace to the humble.

I Peter 5:5-7 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, but gives grace to the humble." Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.

SELFISHNESS

Selfishness is loving our own life so much that there is a lack of love and service toward God and others. It is an active pursuit of self-satisfaction and pleasure that ignores the needs and interests of others. Selfishness robs us of thankfulness and also the ability for self-control. Contrary to selfishness are humility, love, kindness, and goodness.

SELFISHNESS in the heart says things such as . . .

“What I want is more important than the needs of others.”

“I have to look out for what I want and need.”

“I want what I want—when and how I want it.”

Proverbs 18:1 A man who isolates himself seeks his own desire; he rages against all wise judgment.

Proverbs 21:17a He who loves pleasure will be a poor man.

Matthew 6:25a Therefore I say to you, do not worry about your life . . .

Matthew 20:26-28 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Luke 9:23-24 Then He said to them all, “If anyone desires to come after Me, let him deny himself and take up his cross daily and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

Luke 14:26 If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

Acts 20:24 But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

Romans 9:3 For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Romans 15:1-3a We then who are strong ought to bear with the weaknesses of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself.

I Corinthians 10:24 Let no one seek his own, but each one the other’s well-being.

I Corinthians 13:4-5 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own . . .

Philippians 2:1-5 Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any

affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus.

Philippians 2:20-21 For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus.

II Timothy 3:1-5 But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away.

James 3:14-16 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, and demonic. For where envy and self-seeking exist, confusion and every evil thing will be there.

Revelation 10:12 And they overcame him by the blood of the lamb and by the word of their testimony, and they did not love their lives to the death.

FAITHFULNESS

The word for “faithfulness” in Galatians 5:22 means to “win over” or “to persuade.” Faith, or faithfulness, as produced by the Holy Spirit, is a firm persuasion and conviction. It is a belief and confidence in the person of God and His revealed Word such that it brings forth holiness, obedience, and good works. Contrary to faithfulness are unbelief, disobedience, and ungodliness.

FAITHFULNESS in the heart says things such as . . .

“I want to obey God even if it is difficult.”

“I believe and trust in God even if I don’t understand my situation.”

“I want to be diligent in all things.”

Proverbs 12:24 The hand of the diligent will rule, but the slothful will be put to forced labor.

Proverbs 14:14 The backslider in heart will be filled with his own ways, but a good man will be satisfied from above.

Proverbs 21:5 The plans of the diligent lead surely to plenty, but those of everyone who is hasty, surely to poverty.

Proverbs 22:29 Do you see a man who excels in his work? He will stand before kings; He will not stand before unknown men.

Proverbs 27:18 Whoever keeps the fig tree will eat its fruit; So he who waits on his master will be honored.

I Corinthians 4:1-2 Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful.

I Corinthians 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

I Corinthians 15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

II Corinthians 5:7 For we walk by faith, not by sight.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, [meekness], self-control. Against such there is no law.

Galatians 6:9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Ephesians 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Ephesians 4:28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Colossians 3:23-24 And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

I Thessalonians 4:11-12 That you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you, that you may walk properly toward those who are outside, and that you may lack nothing.

II Thessalonians 3:13 But as for you, brethren, do not grow weary in doing good.

II Timothy 1:13 Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.

Titus 3:8, 14 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. (14) And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

Hebrews 11:1, 6 Now faith is the substance of things hoped for, the evidence of things not seen. (6) But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

James 2:17-18 Thus also faith by itself, if it does not have works, is dead. But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.

James 3:13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

II Peter 1:5-9 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was purged from his old sins.

Jude 3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

Jude 20-21 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

FEAR OF GOD

To fear God means to revere, esteem, and respect Him. The fear of God includes the realization that God is so different from mankind that He is incomparable to anything our finite mind can comprehend. The fear of God is not a fear that causes us to run from Him, rather it is a reverence of His person so that it generates utter humility and love. To fear God is to have both awe and delight in His being so that it produces holiness, trust, obedience, and worship.

FEAR OF GOD in the heart says things such as . . .

"I want to obey God's Word even if others do not."

"I want to trust in and put my hope in God."

"I love Him and want to worship Him with my life."

Exodus 20:20 And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin."

Joshua 4:21a, 23-24 Then [Joshua] spoke to the children of Israel, saying: (23-24) ". . . for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over, that all the peoples of the earth may know the hand of the LORD, that it is mighty, that you may fear the LORD your God forever.

Job 28:28 And to man He said, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

Job 37:23-24 As for the Almighty, we cannot find Him; He is excellent in power, in judgment and abundant justice; He does not oppress. Therefore men fear Him; He shows no partiality to any who are wise of heart.

Psalms 25:12-14 Who is the man that fears the LORD? Him shall He teach in the way He chooses. He himself shall dwell in prosperity, and his descendants shall inherit the earth. The secret of the LORD is with those who fear Him, and He will show them His covenant.

Psalms 31:19 Oh, how great is Your goodness, which You have laid up for those who fear You, which You have prepared for those who trust in You in the presence of the sons of men!

Psalms 33:18 Behold, the eye of the LORD is on those who fear Him, on those who hope in His mercy

Psalms 103:17 But the mercy of the LORD is from everlasting to everlasting on those who fear Him, and His righteousness to children's children

Psalms 112:1 Praise the LORD! Blessed is the man who fears the LORD, who delights greatly in His commandments.

Psalm 130:3-4 If You, LORD, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, that You may be feared.

Psalm 147:11 The LORD takes pleasure in those who fear Him, in those who hope in His mercy.

Proverbs 1:7 The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction.

Proverbs 1:28-31 Then they will call on me [wisdom], but I will not answer; they will seek me diligently, but they will not find me. Because they hated knowledge and did not choose the fear of the LORD, they would have none of my counsel and despised all my reproof. Therefore they shall eat the fruit of their own way and be filled to the full with their own fancies.

Proverbs 2:1-5 My son, if you receive my words, and treasure my commands within you, so that you incline your ear to wisdom, and apply your heart to understanding; yes, if you cry out for discernment, and lift up your voice for understanding; if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the LORD, and find the knowledge of God.

Proverbs 3:7-8 Do not be wise in your own eyes; fear the LORD and depart from evil. It will be health to your flesh and strength to your bones.

Proverbs 8:13 The fear of the LORD is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate.

Proverbs 9:10 The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

Proverbs 10:27 The fear of the LORD prolongs days, but the years of the wicked will be shortened.

Proverbs 14:2 He who walks in his uprightness fears the LORD, but he who is perverse in his ways despises Him.

Proverbs 14:26 In the fear of the LORD there is strong confidence, and His children will have a place of refuge.

Proverbs 14:27 The fear of the LORD is a fountain of life, to avoid the snares of death.

Proverbs 15:16 Better is a little with the fear of the LORD, than great treasure with trouble.

Proverbs 15:33 The fear of the LORD is the instruction of wisdom, and before honor is humility.

Proverbs 16:6 In mercy and truth atonement is provided for iniquity; and by the fear of the LORD one departs from evil.

Proverbs 19:23 The fear of the LORD leads to life, and he who has it will abide in satisfaction; he will not be visited with evil.

Proverbs 22:4 By humility and the fear of the LORD are riches and honor and life.

Proverbs 23:17-18 Do not let your heart envy sinners, but in the fear of the LORD continue all day long; for surely there is a hereafter, and your hope will not be cut off.

Proverbs 24:21a My son, fear the LORD and the king

Proverbs 31:30 Charm is deceitful and beauty is vain (passing), but a woman who fears the LORD, she shall be praised.

Ecclesiastes 3:14 I know that whatever God does, it shall be forever. Nothing can be added to it, and nothing taken from it. God does it, that men should fear before Him.

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.

Jeremiah 10:6-7 Inasmuch as there is none like You, O LORD (You are great, and Your

name is great in might), who would not fear You, O King of the nations? For this is Your rightful due. For among all the wise men of the nations, and in all their kingdoms, there is none like You.

Matthew 10:28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Luke 1:50 And His mercy is on those who fear Him from generation to generation.

Romans 3:10-18 As it is written: "There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all gone out of the way; they have together become unprofitable; there is none who does good, no, not one. Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood;

destruction and misery are in their ways; and the way of peace they have not known. There is no fear of God before their eyes."

Hebrews 12:28-29 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.

Revelation 14:7 [The angel] saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven, and earth, the sea and springs of water."

Revelation 15:3-4 They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested."

GOODNESS

Goodness is an active expression of benevolence toward others that is produced by the Holy Spirit. It is a love that motivates us to serve others and help human need. Goodness is similar to kindness, but kindness is the heart attitude behind the good works whereas goodness is the act of good works. Goodness does manifest itself in gentle correction of others for their benefit. Contrary to demonstrating goodness is doing evil or harm.

GOODNESS in the heart says things such as . . .

"I want to help human need."

"I want to serve others."

"I seek to do good works."

Matthew 7:12 Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Romans 12:10-13 Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints.

Romans 15:1-3a We then who are strong ought to bear with the weaknesses of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

Galatians 6:1-2 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of

gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

Galatians 6:9-10 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

Ephesians 4:32 And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you.

I Thessalonians 5:15 See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

Titus 3:8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

Titus 3:14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

James 2:15-17 If a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body. What

does it profit? Thus also faith by itself, if it does not have works, is dead.

James 4:17 Therefore, to him who knows to do good and does not do it, to him it is sin.

HUMILITY

Humility is an accurate esteeming of ourselves before God and man. It is the recognition of being unworthy to receive God's grace and mercy. A humble person is characterized by acknowledging and confessing sin, as well as willing submission to the Word of God, God's sovereign plans, and God-given human authority. Humility lays down any perceived rights, plans, or desires.

HUMILITY in the heart says things such as . . .

"I am unworthy to receive God's grace."

"I will submit my will to God's Word and obey through His enabling strength."

"I acknowledge my sin before God and others."

HUMILITY

Deuteronomy 8:2-3 And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.

Psalms 25:8-9 Good and upright is the LORD; Therefore He teaches sinners in the way. The humble He guides in justice, and the humble He teaches His way.

Psalms 138:6 Though the LORD is on high, yet He regards the lowly; but the proud He knows from afar.

Psalms 147:6 The LORD lifts up the humble; He casts the wicked down to the ground.

Psalms 149:4 For the LORD takes pleasure in His people; He will beautify the humble with salvation.

Proverbs 3:34 Surely He scorns the scornful, but gives grace to the humble.

Proverbs 11:2 When pride comes, then comes shame; But with the humble is wisdom.

Proverbs 15:33 The fear of the LORD is the instruction of wisdom, and before honor is humility.

Proverbs 18:12 Before destruction the heart of a man is haughty, and before honor is humility.

Proverbs 22:4 By humility and the fear of the LORD are riches and honor and life.

Proverbs 29:23 A man's pride will bring him low, but the humble in spirit will retain honor.

Isaiah 29:19 The humble also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

Isaiah 57:15 For thus says the High and Lofty One who inhabits eternity, whose name is Holy: “I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

Isaiah 66:1-2 Thus says the LORD: “Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, and all those things exist,” says the Lord. But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.

Jeremiah 9:23-24 Thus says the LORD: “Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight,” says the LORD.

Micah 6:8 He has shown you, O man, what is good; And what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?

Matthew 23:12 And whoever exalts himself will be abased, and he who humbles himself will be exalted.

Romans 12:3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

Galatians 6:14a But God forbid that I should glory except in the cross of our Lord Jesus Christ

Ephesians 4:1-2 I therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love

Philippians 2:5-8 Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even death on the cross.

Colossians 3:12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering

I Peter 5:5-7 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, but gives grace to the humble.” Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.

James 4:10 Humble yourselves in the sight of the Lord, and He will lift you up.

JOY

Joy is a gladness of heart produced by the Holy Spirit. Joy permeates our disposition despite trial, heartache, or pain. It is an attitude of spirit that is fixed upon eternal glories and heavenly blessings so much that the sorrows of earth do not cause our soul to despair. A joyful heart is a thankful heart. Contrary to joy are anxiety, despair, anger, and envy.

JOY in the heart says things such as . . .

"I will rejoice when others receive good."

"I will remember all God's goodness on my behalf."

"I am content with God's sovereign gifts."

Nehemiah 8:10b . . . do not sorrow, for the joy of the LORD is your strength.

Psalms 5:11 But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name be joyful in You.

Psalms 4:7 You have put gladness in my heart, more than in the season that their grain and wine increased.

Psalms 9:2 I will be glad and rejoice in You; I will sing praise to Your name, O Most High.

Psalms 13:5-6 But I have trusted in Your mercy; My heart shall rejoice in Your salvation. I will sing to the LORD, because He has dealt bountifully with me.

Psalms 16:8-9, 11 I have set the LORD always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope. (11) You will show me the path of life; in your presence is fullness of

joy; at your right hand are pleasures forevermore.

Psalms 19:8a The statutes of the LORD are right, rejoicing the heart.

Psalms 28:7 The LORD is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoices, and with my song I will praise Him.

Psalms 30:4-5, 11-12 Sing praise to the LORD, you saints of His, and give thanks at the remembrance of His holy name. For His anger is but for a moment, His favor is for life; Weeping may endure for a night, but joy comes in the morning. (11-12) You have turned for me my mourning into dancing; You have put off my sackcloth and clothed me with gladness, to the end that my glory may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

Psalms 32:11 Be glad in the LORD and rejoice, you righteous; and shout for joy, all you upright in heart!

Psalm 33:1-4 Rejoice in the LORD, O you righteous! For praise from the upright is beautiful. Praise the LORD with the harp; Make melody to Him with an instrument of ten strings. Sing to Him a new song; Play skillfully with a shout of joy. For the word of the LORD is right, and all His work is done in truth.

Psalm 33:20-21 Our soul waits for the LORD; He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Your mercy, O LORD, be upon us, just as we hope in You.

Psalm 35:9 And my soul shall be joyful in the LORD; I shall rejoice in His salvation.

Psalm 40:16-17 Let all those who seek You rejoice and be glad in You; let such as love Your salvation say continually, "The LORD be magnified!" But I am poor and needy; yet the LORD thinks upon me. You are my Help and my deliverer; do not delay, O my God.

Psalm 63: 3-8 Because Your lovingkindness is better than life, my lips shall praise You. Thus I will bless You while I live; I will lift up my hands in Your name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. When I remember You on my bed, I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me.

Psalm 64:10 The righteous shall be glad in the LORD, and trust in Him. And all the upright in heart shall glory.

Psalm 68:3-4 But let the righteous be glad; let them rejoice before God; Yes, let them rejoice exceedingly. Sing to God, sing praises to His name; extol Him who rides on the clouds, by His name YAH, and rejoice before Him.

Psalm 71:22-23 Also with the lute I will praise You—and Your faithfulness, O my

God! To You I will sing with the harp, O Holy One of Israel. My lips shall greatly rejoice when I sing to You, and my soul, which You have redeemed.

Psalm 97:11-12 Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, you righteous, and give thanks at the remembrance of His holy name.

Psalm 100:1-2 Make a joyful shout to the LORD, all you lands! Serve the LORD with gladness; Come before His presence with singing.

Psalm 118:24 This is the day which the LORD has made; We will rejoice and be glad in it.

Psalm 119:14 I have rejoiced in the way of Your testimonies, as much as in all riches.

Psalm 119:16 I will delight myself in Your statutes; I will not forget Your word.

Psalm 119:92 Unless Your law had been my delight, I would then have perished in my affliction.

Psalm 119:162 I rejoice at Your word as one who finds great treasure.

Psalm 126:3, 5-6 The LORD has done great things for us, whereof we are glad. (5-6) Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves with him.

Proverbs 15:23 A man has joy by the answer of his mouth, and a word spoken in due season, how good it is!

Isaiah 35:10 And the ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Habakkuk 3:17-18 Though the fig tree may not blossom, nor fruit be on the vines; though the labor of the olive may fail, and

the fields yield no food; though the flock be cut off from the fold, and there be no herd in the stalls—yet I will rejoice in the LORD, I will joy in the God of my salvation.

Matthew 13:44 Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

John 15:11 These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

Romans 5:3-5 And not only that, but we also glory [rejoice] in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit.

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

Philippians 4:4 Rejoice in the Lord always. Again I will say, rejoice!

I Thessalonians 5:16-18 Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.

James 1:2-4 My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work that you may be perfect and complete, lacking nothing.

I Peter 1:6-9 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls.

I Peter 4:12-13 Beloved, do not think it strange concerning the fiery trial which is to try you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

KINDNESS

Kindness is a pervasive spirit of gentleness and usefulness that is shaped and molded by the Holy Spirit's indwelling power. It is motivated by sincere love for others. Kindness is similar to goodness, but goodness is the act of good works whereas kindness is the heart attitude behind the good works. Contrary to kindness are anger, bitterness, selfishness, and pride.

KINDNESS in the heart says things such as . . .

"I want to be useful to benefit others."

"I want to care for others."

"I do not want to be harsh, rough, or rude."

Job 6:14 To him who is despairing, kindness should be shown by his friends, even though he forsakes the fear of the Almighty.

Romans 12:10-13 Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints.

II Corinthians 6:3-6 We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness . . .

II Corinthians 10:1a Now I, Paul, myself am pleading with you by the meekness and gentleness [kindness] of Christ . . .

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness,

goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

Ephesians 2:4-7 But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

Colossians 3:12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering . . .

I Thessalonians 2:7 But we were gentle [kind] among you, just as a nursing mother cherishes her own children.

II Timothy 2:24 And a servant of the Lord must not quarrel but be gentle [kind] to all, able to teach, patient . . .

Titus 3:1-2 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle [kind], showing all humility to all men.

Titus 3:4-7 But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we

should become heirs according to the hope of eternal life.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle [kind], willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

II Peter 1:5-7 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love.

LOVE

Love is a benevolence and goodwill toward others that is produced by the Holy Spirit. Love is a deliberate affection and a friendly regard toward God and man that displays itself in purposeful acts of sacrifice and kindness. Contrary to love are anger, impatience, bitterness, and envy.

LOVE in the heart says things such as . . .

"I want to love God by obeying His Word."

"I want to consider others' interests."

"I will sacrifice for another's benefit."

Proverbs 10:12 Hatred stirs up strife, but love covers all sins.

Matthew 5:43-48 You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 22:37-40 Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." (See also Mark 12:28-34.)

John 13:34-35 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.

John 14:15 If you love Me, keep my commandments.

John 15:12-13 This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends.

Romans 12:9-10 Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another.

Romans 13:8-10 Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed

up in this saying, namely, “You shall love your neighbor as yourself.” Love does no harm to a neighbor; therefore love is the fulfillment of the law.

I Corinthians 8:1-3 Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him.

I Corinthians 13:1-8a, 13 Though I speak with the tongues of men and of angels, but have not love, I have become as sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things. Love never fails. (13) And now abide faith, hope, love, these three; but the greatest of these is love.

Galatians 5:13-15 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.” But if you bite and devour one another, beware lest you be consumed by one another.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

Ephesians 3:14-19 For this reason I bow my knees to the Father of our Lord Jesus Christ,

from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Philippians 2:1-5 Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus.

I Thessalonians 3:12-13 And may the Lord make you increase and abound in love to one another and to all, just as we do to you, so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

I Thessalonians 5:12-13 And we urge you, brethren, to recognize those who labor among you, and over you in the Lord and admonish you, and to esteem them very highly in love for their work’s sake. Be at peace among yourselves.

I Peter 1:22-23 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever.

I Peter 4:8 And above all things have fervent love for one another, for “love will cover a multitude of sins.”

I Peter 3:8-12 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the LORD are on the righteous, and his ears are open to their prayers; but the face of the LORD is against those who do evil.”

II Peter 1:5-9 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was purged from his old sins.

I John 2:15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

I John 3:1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

I John 3:11 For this is the message that you heard from the beginning, that we should love one another.

I John 3:14-18 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, because he laid down His life for us. And we also ought to lay down

our lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and truth.

I John 4:7 Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

I John 4:9-12 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

I John 4:16-21 And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him. Love has been perfected among us in this: that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. We love Him because He first loved us. If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from Him: that he who loves God must love his brother also.

I John 5:1-3 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

MEEKNESS

Meekness, also translated “gentleness,” is primarily a response to God. It is a state of heart that not only acknowledges God’s sovereign rule, but embraces His sovereign rule as good. With meekness we do not blame God for undesirable circumstances, nor do we become angry with Him when we do not get our way. Meekness must come from the power of the Holy Spirit. Contrary to meekness are despair, anger, wrath, impatience, anxiety, fear, and envy.

MEEKNESS in the heart says things such as . . .

“I will not dispute or resist God’s plans for my life.”

“I will trust God’s sovereignty in all things.”

“God always does good to me.”

Genesis 50:15, 19-20 When Joseph’s brothers saw that their father was dead, they said, “Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him.” (19-20) Joseph said to them, “Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.”

I Chronicles 29:11-12 Yours, O LORD, is the greatness, the power and the glory, the victory and the majesty; For all that is in heaven and in earth is Yours; Yours is the kingdom, O LORD, and You are exalted as head over all. Both riches and honor come from You, and You reign over all. In Your hand is power and might; In Your hand it is to make great and to give strength to all.

Job 23:13-14 But He is unique, and who can make Him change? And whatever His soul desires, that He does. For He performs what is appointed for me, and many such things are with Him.

Psalms 33:11 The counsel of the LORD stands forever, the plans of His heart to all generations.

Psalms 37:11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

Psalms 115:3 But our God is in heaven; He does whatever He pleases.

Isaiah 14:24, 27 The LORD of hosts has sworn, saying, “Surely, as I have thought, so it shall come to pass, and as I have purposed, so it shall stand . . .” (27) For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

Isaiah 46:9-11 Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, “My counsel shall stand, and I will do all My pleasure,” calling a bird of prey from the east, the man who executes My counsel, from a far country. Indeed I

have spoken it; I will also bring it to pass. I have purposed it; I will also do it.

Daniel 2:20-21 Daniel answered and said: “Blessed be the name of God forever and ever, for wisdom and might are His. And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding.”

Daniel 4:35 All the inhabitants of the earth are reputed as nothing; he does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, “What have You done?”

Matthew 5:5 Blessed are the meek, for they shall inherit the earth.

Matthew 10:29 Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will.

Matthew 21:5 Tell the daughter of Zion, “Behold, your King is coming to you, lowly

[meek], and sitting on a donkey, a colt, the foal of a donkey.”

Romans 8:28-29 And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

James 1:21 Therefore lay aside all filthiness and abundance of wickedness, and receive with meekness the implanted word, which is able to save your souls.

James 3:13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

PATIENCE

Patience, or longsuffering, is forbearance shown toward others. It is a merciful restraint produced by the Holy Spirit that does not retaliate or give way to anger. Patience is love for others that shows self-control, even when we are wronged. Contrary to patience are anger, wrath, pride, selfishness, and bitterness.

PATIENCE in the heart says things such as . . .

"I will show kindness to others."

"I will not repay evil for evil."

"I will forgive."

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

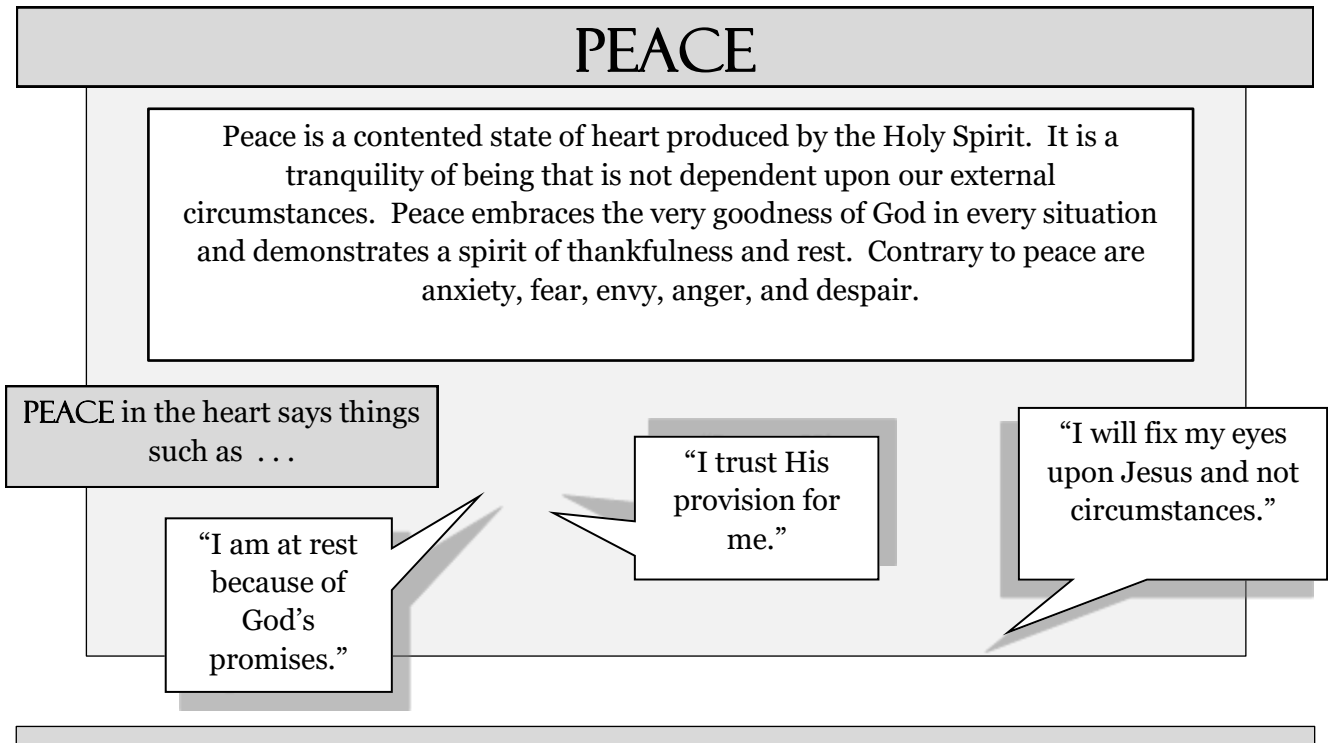
Ephesians 4:1-3 I therefore, a prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

I Thessalonians 5:14 Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

Hebrews 6:11-12 And we desire that each one of you show the same diligence to the

full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

James 5:7-10 Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brethren, lest you be condemned. Behold the Judge is standing at the door! My brethren, take the prophets, who spoke in the name of the Lord as an example of suffering and patience.



Psalm 4:8 I will both lie down in peace, and sleep; for you alone, O LORD, make me dwell in safety.

Isaiah 26:3 You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You.

Romans 5:1 Therefore, having been justified by faith, we have peace with God, through our Lord Jesus Christ.

Romans 8:6 For to be carnally minded is death, but to be spiritually minded is life and peace.

Romans 12:18 If it is possible, as much as depends on you, live peaceably with all men.

II Corinthians 13:11 Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

Philippians 4:6-9 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Hebrews 12:14 Pursue peace with all men, and holiness, without which no one will see the Lord.

James 3:17-18 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace.

SELF-CONTROL

Self-control, which is often translated “sober”, is a sober-mindedness that gives thought before acting. Self-control, which is produced by the Holy Spirit, gives way to righteous desires rather than sinful desires. Having self-control is looking to future and eternal realities rather than indulging our immediate sinful impulses.

SELF-CONTROL in the heart says things such as . . .

“I will give thought before I act.”

“I will refrain from using my body to sin.”

“I will deny myself.”

Proverbs 25:16 Have you found honey? Eat only as much as you need, lest you be filled with it and vomit.

Proverbs 25:28 Whoever has no rule over his own spirit is like a city broken down, without walls.

Proverbs 29:11 A fool vents all his feelings, but a wise man holds them back.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness [meekness], self-control. Against such there is no law.

I Thessalonians 5:5-6 You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be self-controlled.

I Thessalonians 5:8 But let us who are of the day be sober [self-controlled], putting on the breastplate of faith and love, and as a helmet the hope of salvation.

Titus 2:11-12 For the grace of God that brings salvation has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age

II Peter 1:5-9 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was purged from his old sins.

THANKFULNESS

Thankfulness is a contented state of heart that expresses itself in words of praise and gratitude. It is a humble love offering to God that does not demand any perceived rights. A thankful heart is overwhelmed by the gracious gifts that flow from the mercy and goodness of God. Contrary to thankfulness are anxiety, selfishness, greed, envy, and pride.

THANKFULNESS in the heart says things such as . . .

"I will give thanks in all things."

"I will not grumble or complain."

"I am joyful and content."

I Chronicles 16:8, 34 Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples! (34) Oh, give thanks to the LORD, for He is good! His mercy endures forever.

Psalms 30:4-5, 11-12 Sing praise to the LORD, you saints of His, and give thanks at the remembrance of His holy name. For His anger is but for a moment, His favor is for life; Weeping may endure for a night, but joy comes in the morning. (11-12) You have turned for me my mourning into dancing; You have put off my sackcloth and clothed me with gladness, to the end that my glory may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

Psalms 69:30 I will praise the name of God with a song, and will magnify Him with thanksgiving.

Psalms 75:1 We give thanks to You, O God, we give thanks! For Your wondrous works declare that Your name is near.

Psalms 79:13 So we, Your people and sheep of Your pasture, will give You thanks forever; We will show forth Your praise to all generations.

Psalms 95:1-3 Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation. Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms. For the LORD is the great God, and the great King above all gods.

Psalms 97:11-12 Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, you righteous, and give thanks at the remembrance of His holy name.

Psalms 100:1-5 Make a joyful shout to the LORD, all you lands! Serve the LORD with gladness; Come before His presence with singing. Know that the LORD, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His

name. For the LORD is good; His mercy is everlasting, and His truth endures to all generations.

Psalm 106:1 Praise the LORD! Oh, give thanks to the LORD, for He is good! For His mercy endures forever.

Psalm 107:1, 8 Oh, give thanks to the LORD, for He is good! For His mercy endures forever. (8) Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men.

Psalm 118:1 Oh, give thanks to the LORD, for He is good! Because His mercy endures forever.

Jonah 2:9 But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD.

Romans 1:20-21 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and divine nature, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Ephesians 5:3-4 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, but rather giving of thanks.

Ephesians 5:19-20 . . . speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.

Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God . . .

Philippians 4:11-13 Not that I speak in regard to need, for I have learned in

whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.

Colossians 1:12 . . . giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

Colossians 2:6-7 As you have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

Colossians 3:15-17 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Colossians 4:2 Continue earnestly in prayer, being vigilant in it with thanksgiving.

I Thessalonians 5:16-18 Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.

I Timothy 6:6 Now godliness with contentment is great gain.

Hebrews 13:15 Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, confessing thanks to His name.

Revelation 11:17 . . . We give you thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned.

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THE CHARACTER AND ATTRIBUTES OF THE GODHEAD

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2. GOD IS HOLY

God is unlike His creation. He is set apart and altogether different from anyone or anything. There is no one like Him.

Exodus 15:11 Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?

Isaiah 6:3 And one cried to another and said: "Holy, Holy, Holy, is the LORD of hosts; the whole earth is full of His glory!"

Revelation 4:8 And the four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night saying, "HOLY, HOLY, HOLY LORD GOD, ALMIGHTY, WHO WAS AND IS AND IS TO COME."

1. GOD IS SOVEREIGN

God rules the entire universe. His perfect plans and purposes are always accomplished and can never be thwarted by anyone or anything, including evil. His supreme rule is always consistent with the totality of His divine character.

Job 42:2 I know that You can do everything, and that no purpose of Yours can be withheld from You.

Psalms 33:11 The counsel of the LORD stands forever, the plans of His heart to all generations.

Daniel 4:35 All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of earth. No one can restrain His hand or say to Him, 'What have You done?'

3. GOD IS GREAT

God is beyond comparison to anything our minds can imagine. He is grand, mighty, and majestic beyond measure and comprehension.

Deuteronomy 3:24 'O Lord GOD, You have begun to show Your servant Your greatness and Your mighty hand, for what god is there in heaven or on earth who can do anything like Your works, and Your mighty deeds?'

Job 37:5 God thunders marvelously with His voice; He does great things which we cannot comprehend.

Psalms 104:1 Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with honor and majesty.

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4. GOD IS RIGHTEOUS

All that God is and all that He does are consistent with the purity of His divine nature. He is infinite in moral perfection, never doing wrong or evil. Nothing He does is outside His goodness and justice.

Psalm 11:7 For the LORD is righteous, He loves righteousness; His countenance beholds the upright.

Psalm 33:4-5 For the word of the LORD is right, and all His work is done in truth. He loves righteousness and justice; the earth is full of the goodness of the LORD.

Psalm 145:17 The LORD is righteous in all His ways, gracious in all His works.

5. GOD IS IMMUTABLE

God's character remains the same throughout all time; it is constant. The perfection of His character has never and will never change.

Malachi 3:6a For I am the LORD, I do not change.

Hebrews 1:10-12 And "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands; They will perish, but You remain; and they will all grow old like a garment; Like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail."

Hebrews 13:8 Jesus Christ is the same yesterday, today, and forever.

6. GOD IS OMNIPOTENT

Omnipotent (all + able) There is nothing that is beyond God's mighty power and ability. He is fully capable of accomplishing anything in accordance with the purity of His will.

Joshua 4:24 . . . that all the peoples of the earth may know the hand of the LORD, that it is mighty, that you may fear the LORD your God forever.

Psalm 93:4 The LORD on high is mightier than the noise of many waters, than the mighty waves of the sea.

Jeremiah 32:17, 27 Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm! There is nothing too hard for You. (27) "Behold, I am the LORD, the God of all flesh. Is there anything too hard for Me?"

7. GOD IS OMNISCIENT

Omniscient (all + knowing) God possesses perfect knowledge of all aspects of all things throughout all time. Nothing is outside of His infinite knowledge.

Psalm 139:1-6 O LORD, You have searched me and known me. You know my sitting down and my rising up; You understand my thought afar off. You comprehend my path and my lying down, and are acquainted with all my ways. For there is not a word on my tongue, but behold, O LORD, You know it altogether. You have hedged me behind and before, and laid Your hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain to it.

Proverbs 5:21 For the ways of man are before the eyes of the LORD, and He weighs all his paths.

8. GOD IS OMNIPRESENT

Omnipresent (all + present) God is present in all places at all times. He is present everywhere whether His presence is acknowledged or not.

Psalm 46:1 God is our refuge and strength, a very present help in trouble.

Psalm 139:7-10 Where can I go from your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; if I make my bed in hell, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me.

9. GOD IS ETERNAL

God has been, is, and always will be. His existence precedes His creation. He will never cease to exist in the fullness of His being.

Psalm 90:1-2 Lord, You have been our dwelling place in all generations. Before the mountains were brought forth or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

Lamentations 5:19 You, O LORD, remain forever; Your throne from generation to generation.

I Timothy 1:17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

10. GOD IS INCOMPREHENSIBLE

God is so different from man that His infinite ways cannot be entirely understood. Mankind's knowledge of God is limited, not because of a lack of revelation about God, but because man's mind is finite and unable to fully grasp His complete personhood.

Ecclesiastes 11:5 As you do not know what is the way of the wind or how the bones grow in the womb of her who is with child, so you do not know the works of God who makes all things.

Isaiah 55:8-9 "For My thoughts are not your thoughts, nor are your ways My ways," says the LORD. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

11. GOD IS FAITHFUL

God is steadfast in character. He alone remains true to His Word by keeping every promise, prophecy, and proclamation. His tender care is constant; He will never abandon or disown those who are His.

Isaiah 25:1 O LORD, You are my God. I will exalt You, I will praise Your name, for You have done wonderful things; Your counsels of old are faithfulness and truth.

II Timothy 2:13 If we are faithless, He remains faithful; He cannot deny Himself.

Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

12. GOD IS LOVING

God loves. Love is the very essence of His being; He is love. It is His nature to desire the highest good for His creation. His unfailing love is displayed in word and deed and was ultimately demonstrated by His provision of salvation for His beloved.

Jeremiah 31:3 The LORD has appeared of old to me, saying: “Yes, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.”

I John 3:1a, 4:8-9 Behold what manner of love the Father has bestowed on us, that we should be called children of God. (4:8-9) He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

14. GOD IS GRACIOUS

God imparts His grace through Jesus’ blood by bestowing favor and blessing to those who are guilty and undeserving.

Psalms 116:5 Gracious is the LORD, and righteous; yes, our God is compassionate.

Isaiah 30:18 Therefore the LORD longs to be gracious to you, and therefore He waits on high to have compassion on you. For the LORD is a God of justice; how blessed are all those who long for Him.

Ephesians 2:6-7 And [God] raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

13. GOD IS MERCIFUL

God, through His mercy, may choose to grant sinners a release from all or some of the consequences and misery of their sinful choices. God’s mercy, granted through the blood of Jesus, is motivated by His great love.

Lamentations 3:22-23 Through the LORD’s mercies we are not consumed, because His compassions fail not. They are new every morning; great is Your faithfulness.

Ephesians 2:4-5 But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved).

15. GOD IS FORGIVING

Through the act of His free will and in perfect accordance with His holy justice that was satisfied by the death of Christ, God chooses to not take note of the sin of His beloved chosen ones. Therefore, His beloved chosen ones stand holy and blameless before Him through the precious blood of Jesus.

Micah 7:18-19 Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. He will again have compassion on us; and will subdue our iniquities. You will cast all our sins into the depths of the sea.

Ephesians 1:4 . . . He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

16. GOD IS GOOD

God's nature and very essence are entirely good, and He always acts in accordance with His goodness. His works are always beneficial for His creation. God never does wrong, nor does He mistreat His creation through evil or injustice; He always does good.

Psalm 31:19 Oh, how great is Your goodness, which You have laid up for those who fear You, which You have prepared for those who trust in You, in the presence of the sons of men!

Nahum 1:7 The Lord is good, a stronghold in the day of trouble, and He knows those who trust in Him.

17. GOD IS LONGSUFFERING

God is not given to hasty anger. Instead, He is patiently enduring toward people, giving them all opportunity to turn toward His ways.

Psalm 103:8 The LORD is merciful and gracious, slow to anger, and abounding in mercy.

Romans 2:4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

II Peter 3:9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not wishing that any should perish but that all should come to repentance.

18. GOD IS WRATHFUL

God is angry at sin. All sin directly opposes His moral perfection and therefore must be punished. Jesus suffered God's wrath while on the cross, although mankind justly deserves this wrath.

Jeremiah 10:10 But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to abide His indignation.

Romans 5:8-9 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

19. GOD IS JEALOUS

God alone is worthy of worship, and He is justly angered by the worship of anyone but Himself.

Exodus 34:14 . . . for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God.

Deuteronomy 4:24 For the LORD your God is a consuming fire, a jealous God.

Nahum 1:2 God is jealous, and the LORD avenges; the Lord avenges and is furious. The LORD will take vengeance on His adversaries, and He reserves wrath for His enemies.

20. GOD IS JUST

God's justice is completely consistent with His righteousness. He judges sin and blesses obedience. God's holy justice was satisfied when His wrath was poured out on Jesus.

Deuteronomy 32:4 He is the Rock, His work is perfect; for all His ways are justice; a God of truth and without injustice; righteous and upright is He.

Isaiah 30:18 Therefore the LORD will wait, that He may be gracious to you; and therefore He will be exalted, that He may have mercy on you. For the LORD is a God of justice; blessed are all those who wait for Him.

Romans 3:26b . . . that He might be just and the justifier of the one who has faith in Jesus.

21. GOD IS WISE

Every single act of God, everywhere and throughout all time, is orchestrated in accordance with His perfect knowledge and goodness. He never acts in folly, ignorance, or error.

Job 9:3-4 If one wished to contend with Him, he could not answer Him one time out of a thousand. God is wise in heart and mighty in strength. Who has hardened himself against Him and prospered?

Daniel 2:20 Daniel answered and said, "Blessed be the name of God forever and ever, for wisdom and might are His."

Romans 16:27 to God, alone wise, be glory through Jesus Christ forever, Amen.

22. GOD IS TRUTH

The essence of God's being is the standard for truth. His words and deeds always portray absolute truth. He never acts in falsehood.

Numbers 23:19 God is not a man, that He should lie, nor a son of man that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it good?

John 17:3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

I John 5:20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

23. GOD IS OUR ADVOCATE

Through Jesus' blood our sins are atoned for and we have unhindered access to the Father. Not only can we talk to the Father, but Jesus Himself and the Holy Spirit also intercede with the Father on our behalf.

Romans 8:26, 34b Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. (34b) [Christ] is at the right hand of God, who also makes intercession for us.

Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

24. GOD IS CREATOR

By His very words God called into existence everything from nothing. Through perfect wisdom and knowledge He has formed all that is in order to reflect His glory.

Psalm 146:5-6 Happy is he who has the God of Jacob for his help, whose hope is in the LORD his God, who made heaven and earth, the sea, and all that is in them; who keeps truth forever.

Colossians 1:16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

25. GOD IS YAHWEH

This is the personal and proper name for God, meaning “I Am He Who Is and Will Be.” God is self existent and depends on nothing and no one for His existence. His name emphasizes His loyalty to who He says He is and what He says He does. (Our Bibles usually show God’s name in all capitals, i.e., LORD.)

Exodus 3:14 God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

Amos 5:8 He made the Pleiades and Orion; He turns the shadow of death into morning and makes the day dark as night; He calls for the waters of the sea and pours them out on the face of the earth; the LORD is His name.

26. GOD IS YAHWEH RAPHA

“The LORD Who Heals.” Rapha (“raw-faw”) means to mend or repair, to thoroughly make whole. He heals our bodies, but more importantly, He heals and restores our souls. God will eventually restore all things that have suffered as a result of sin.

Deuteronomy 32:39 Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

Psalm 103:2-3 Bless the LORD, O my soul, and forget not all His benefits; who forgives all your iniquities, who heals all your diseases.

Isaiah 53:5 But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

27. GOD IS YAHWEH RAAH

“The LORD Is My Shepherd.” Raah (“raw-aw”) means to tend a flock, to associate with as a friend. The Lord constantly cares for and tends to His sheep. He lovingly seeks them and leads them in paths for their good. The sheep are dependent upon His unfailing care.

Psalm 23:1-3 The LORD is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness for His name’s sake.

John 10:14-15 I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father, and I lay down My life for the sheep.

28. GOD IS YAHWEH SHALOM

“The LORD Is Peace.” Shalom (“shaw-lome”) means peace, tranquility, and security. God initiated a peace treaty with us, His enemies. Believers in Jesus have been reconciled to God through the blood of Jesus Christ. We then can rest secure that He is our peace and there is nothing to fear.

Psalm 119:165 Great peace have those who love Your law, and nothing causes them to stumble.

Isaiah 26:3 You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You.

Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.

29. GOD IS YAHWEH JIREH

“The LORD Who Sees Will Provide.” Jireh (from Raah) means to see, look at, perceive. God has already foreseen all our needs—past present, and future—and has graciously provided for them. God is willing and able to meet every need of His beloved.

Romans 8:32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

II Corinthians 9:8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

Philippians 4:19 And my God shall supply all your need according to His riches in glory by Christ Jesus.

30. GOD IS ADONAI

Adonai means Lord, Master, Owner, or Ruler. The lordship of God means His total possession of those whom He has purchased, thus requiring their total submission to Him.

Deuteronomy 10:17 For the LORD your God is God of gods and Lord of lords, the great God, mighty, and awesome, who shows no partiality nor takes a bribe.

Psalm 135:5 For I know that the LORD is great and our LORD is above all gods.

I Corinthians 6:19-20 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought with a price: therefore glorify God in your body and in your spirit, which are God's.

31. GOD IS EL ELYON

“The God Most High.” El means God; Elyon means elevated, high, and exalted. God is the sovereign ruler over the entire universe. He has absolute supremacy over all things. There is nothing that can happen without His permission or foreordained plan.

Psalm 7:17 I will praise the LORD according to His righteousness, and will sing praise to the name of the LORD Most High.

Psalm 97:9 For You, LORD, are most high above all the earth; You are exalted far above all gods.

Psalm 113:4-5 The LORD is high above all nations, and His glory above the heavens. Who is like the LORD our God, who dwells on high?

THE PERSON AND WORK OF JESUS CHRIST

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1. JESUS IS GOD, THE EXPRESS IMAGE & FULLNESS OF GOD

Jesus is the physical and visible representation of God Himself. When man sees and knows Jesus, he sees and knows God. His essence and character are a complete, accurate, and perfect expression of God because Jesus, as a member of the Godhead, is Himself deity.

John 10:30, 12:45 “I and My Father are one.” (12:45) “And he who sees Me sees Him who sent Me.”

Colossians 1:15, 19, 2:9 He is the image of the invisible God, the firstborn over all creation. (19) For it pleased the Father that in Him all the fullness should dwell. (2:9) For in Him dwells all the fullness of the Godhead in bodily form.

Hebrews 1:3a [Jesus is] the brightness of His glory and the express image of His person . . .

2. JESUS IS PREEMINENT

Jesus is the *prōtos*: He is first, having preeminence over all. He is the chief that holds the greatest rank and the highest office. He is supreme above all and exalted over all. Nothing is above Him and no one ranks higher. There is no power or authority above Jesus Christ.

Philippians 2:9-11 Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Colossians 1:18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

3. JESUS IS THE SON OF GOD

Jesus called God His Father (John 5:18) and the Father called Jesus His Son (Matt. 3:17). He is the unique Son, the only begotten Son of the Father (John 3:16), born fully man and fully God.

Matthew 26:63b-64a And the high priest answered and said to Him, “I adjure You by the living God that You tell us if You are the Christ, the Son of God.” Jesus said to him, “It is as you said.”

John 1:32a, 34 And John bore witness, saying . . . “And I have seen and testified that this is the Son of God.”

I John 5:20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ.

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4. JESUS IS IMMANUEL

Jesus partook of flesh and blood (Heb. 2:14), was made like us (Heb. 2:17), and lived among us (John 1:14). He is God with us—the God who abides with mankind.

Isaiah 7:14 Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Matthew 1:22-23 Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: “Behold, a virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”

Matthew 28:20b “. . . and lo, I am with you always, even to the end of the age.”

5. JESUS IS THE HEIR OF ALL THINGS

God the Father has granted that Jesus the Son be the heir of everything. God has also granted that His adopted sons, believers in Jesus, are joint heirs alongside Jesus.

Psalms 2:8 Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.

Hebrews 1:2 [God] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.

Romans 8:16-17 The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together (cf. Galatians 4:7; Titus 3:7; James 2:5).

6. JESUS IS GOD’S SERVANT

God the Father sent Jesus His Son as a servant to bless mankind. Jesus did not cling to His prerogatives of deity but gave up His right to be served and became a servant (Phil. 2:6-7). He obeyed the Father and submitted to His plans, not speaking on His own authority, but speaking only what God commanded Him (John 12:49).

Matthew 12:18a Behold, My servant whom I have chosen, My Beloved in whom My soul is well pleased.

Matthew 20:28 Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Acts 3:26 “. . . God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.

7. JESUS IS THE HEAD OF THE BODY (CHURCH)

God the Father appointed Jesus the Son as the Head of the body, the Church. Jesus is the exalted leader and ruler of the Church and the One to whom the Church is subject. His intimacy with and love for the body compels His tender care for her. He nourishes and cherishes the body in order to produce growth in purity and holiness that the body may be a glorious reflection of Himself.

Ephesians 1:22-23 And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all (cf. Eph. 5:23, 26-27, 29-30; Col. 1:18).

Colossians 2:19 “. . . holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase which is from God (cf. Eph. 4:15-16).

8. JESUS IS THE BRIDEGROOM OF THE CHURCH

Jesus purchased the Church (His bride) with the bride-price of His own life and blood (I Cor. 6:19-20; I Pet. 1:18-19). In Jewish tradition, after the bride-price was paid, the groom would return home to prepare a dwelling for his bride (John 14:2-3). In turn, the bride would prepare her wedding garments in anticipation of her groom's return. The bridegroom's return was announced with the sound of a shofar (trumpet, I Thessalonians 4:16-17) followed by the wedding ceremony, the consummation of the marriage, and the week-long wedding feast.

Revelation 19:7-8, 9 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. (9). . . blessed are those who are called to the marriage supper of the Lamb.

10. JESUS IS THE SCAPEGOAT

Jesus is the scapegoat—the goat of departure. Levitical law required that on the Day of Atonement the High Priest cast lots to select one goat for sacrifice and another as the scapegoat, “to make atonement upon it” (Lev. 16:5-22). The High Priest laid hands on the head of the scapegoat and confessed the iniquities of Israel, symbolically transferring them onto the goat. The goat was then released into the wilderness, representing the nation's sins departing.

Leviticus 16:22a The goat shall bear on itself all their iniquities . . .

Isaiah 53:6, 11b, 12b And the Lord has laid on Him the iniquity of us all. (11b) . . . He shall bear their iniquities. (12b) He bore the sin of many.

II Corinthians 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

9. JESUS IS THE CHIEF CORNERSTONE, CAPSTONE & LIVING STONE

Jesus is the stone, chosen by God, upon which the church is built. He is the foundation upon which Jews and Gentiles are united into one household. He is also the stone of stumbling, rejected by those who do not believe on Him. (cf. Matt. 21:42; Rom. 9:32-33; I Pet. 2:4-8.)

Isaiah 28:16 Therefore thus says the LORD God: “Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily.”

Acts 4:11 This is the stone which was rejected by you builders, which has become the chief cornerstone.

Ephesians 2:20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

11. JESUS IS THE SACRIFICIAL SIN OFFERING

Jesus is the sin offering, selected as a sacrifice “for the people” (Lev. 16:5-28). Levitical law required that on the Day of Atonement the High Priest sprinkle the blood of the sin offering on the mercy seat in the Holy Place and on the altar to make atonement for sin. Afterwards, the remains of the sin offering were burned outside the camp.

Leviticus 16:9 [he] shall bring the goat on which the LORD's lot fell, and offer it as a sin offering.

Hebrews 9:12, 13:11-12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all . . . (13:11-12) For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

12. JESUS IS THE LAMB OF GOD

Jesus is the Passover (Paschal) Lamb, the Lamb of God. The Passover (*pāsach*) is an annual feast commemorating the LORD's passing over the houses of the children of Israel in Egypt, but killed the firstborn of the Egyptians (Exodus 12). *Pāsach* means a sparing or an exemption. The Israelites were spared God's judgment when they put the blood of a yearling lamb, without blemish, on the doorposts of their home. Jesus, the Lamb, suffered and shed His blood on the day of Passover.

John 1:29 . . . John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

I Corinthians 5:7 For indeed Christ, our Passover, was sacrificed for us.

I Peter 1:19 [you were redeemed] with the precious blood of Christ, as of a lamb without blemish and without spot.

14. JESUS IS THE INTERCEDING HIGH PRIEST

Jesus is the living, interceding High Priest Who talks with the Father on our behalf. He appears before God's throne, interceding for our eternal salvation, which was obtained at His own expense. His pleading prevails over the enemy's accusations against us (Rev. 12:10).

Romans 8:33-34 Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us (cf. I John 2:1).

Hebrews 7:25, 9:24 Therefore He is also able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them. (9:24) For Christ has not entered the holy places made with hands, which are the copies of the true, but into heaven itself, now to appear in the presence of God for us.

13. JESUS IS THE GREAT HIGH PRIEST

God the Father appointed Jesus the Son as Great High Priest. His role as High Priest is a marvelous and grand display of both His deity and His humanity (Heb. 2:17). Christ's role as High Priest is multifaceted and joins attributes such as eternal, immutable, faithful, and holy, to His work as interceder, helper, sympathizer, redeemer, reconciler, and mediator of the New Covenant.

Hebrews 5:5, 10 So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "*You are My Son, today I have begotten You.*" (10) called by God as High Priest . . .

Hebrews 7:24, 26 But He, because He continues forever, has an unchangeable priesthood. (26) For such a High Priest was fitting for us, who is holy, innocent, undefiled, separate from sinners, and has become higher than the heavens. (See also Hebrews 3:2, 7:28.)

15. JESUS GIVES AID TO THOSE TESTED BY ADVERSITY

The Greek word for aid in Hebrews 2:18 is *boēthēō*, from *boē*, meaning a cry or exclamation, and *thēō*, meaning to run. This word literally means to run at a cry. Jesus hears the cries of the sufferer and compassionately runs alongside to uphold, assist, and help. The opposite of *boēthēō* is to frustrate or hinder. Jesus will never add hindrance or frustration to our suffering.

Hebrews 2:16, 18 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. (18) For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Hebrews 4:15-16 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

16. JESUS IS THE MEDIATOR OF THE NEW COVENANT

A mediator intervenes to unite two parties and bring about an agreement between them. Jesus' death paid the debt owed by the offender (man) to the Offended Party (God), thus instituting a new agreement (Covenant) between these two parties. (See I Tim 2:5-6.) The New Covenant supersedes The Old Covenant.

Hebrews 8:6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

Hebrews 9:15 And for this reason He is the Mediator of the new covenant, by the means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of eternal inheritance (cf. Hebrews 12:24).

18. JESUS IS THE RECONCILER

To reconcile means to bring a change in relationship from one of hostility and enmity to one of peace. Jesus' death was the catalyst to bring reconciliation to the relationship between God and mankind.

Romans 5:10-11 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Colossians 1:20-21 and by [Jesus] to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled.

17. JESUS IS THE PROPITIATION

The blood sacrifice of Jesus Christ satisfied and appeased the Father's wrath against sinners. Only a righteous sacrifice could satisfy God's holy justice.

Romans 3:25a [Christ Jesus] whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness . . .

Hebrews 2:17 . . . in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

I John 2:2, 4:10 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. (4:10) In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

19. JESUS IS THE REDEEMER & THE RANSOM

Jesus is both the redeemer (purchaser) and the ransom (price paid). He is the redeemer in that He purchased mankind out of slavery to sin, thus freeing man from the bondage of death. He is the ransom in that His blood was the actual price paid for the purchase of mankind.

I Corinthians 1:30 You are in Christ Jesus, who became for us wisdom from God-and righteousness and sanctification and redemption . . .

Ephesians 1:7 In [Jesus] we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Revelation 5:9 And they sang a new song, saying: "You are worthy to take the scroll, and to open its seals; For You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation."

20. JESUS IS THE AUTHOR AND FINISHER OF OUR SALVATION

Jesus is the author of our salvation in that He caused, originated, and founded it; He is the very source of salvation. Jesus is the finisher of our salvation in that He completed or perfected our salvation through His obedience to the Father and subsequent suffering unto death.

Hebrews 2:10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

Hebrews 5:9 And having been perfected, He became the author of eternal salvation to all who obey Him.

Hebrews 12:2a,b looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross . . .

21. JESUS IS THE MESSIAH

Jesus is the Messiah, the Anointed One for whom the Jews were waiting. In Bible times prophets, priests, and kings were anointed, which represented being set apart for God's service. Jesus was anointed by Mary prior to His death (John 12:3-8), and He claimed to be the Anointed One from Hebrew prophecy (Luke 4:17-21; Is. 61:1).

John 1:41 [Andrew] first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

John 4:25-26 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He."

John 6:69 "Also we have come to believe and know that You are the Christ, the Son of the living God."

22. JESUS IS SAVIOR

Jesus is the One who saves. God the Father sent Jesus the Son to rescue and deliver the world from the penalty of sin, which is death. Jesus the Savior offers life, immortality, repentance, and forgiveness.

Luke 2:11 For there is born to you this day in the city of David a Savior, who is Christ the Lord.

Acts 5:30-31 The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.

II Timothy 1:10 [We are saved by grace that has] been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel.

23. JESUS IS THE BREAD OF LIFE

God the Father sent Jesus the Son from heaven to earth as the bread of life. The Father sent this Bread that mankind may never hunger, but have eternal and life-giving sustenance. Jesus said His flesh and body was the bread that He willingly gave so that mankind might live.

John 6:33, 48 For the bread of God is He who comes down from heaven and gives life to the world. (48) "I am the bread of life."

John 6:51 "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

Luke 22:19 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

24. JESUS IS THE LIGHT OF THE WORLD

Jesus is the light of the world, offering both light and life to those who believe in Him. The Light allows mankind to become “sons of light” and rescues them from being overtaken by the darkness of evil.

John 8:12 Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

John 12:35-36 Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.”

Revelation 21:23 And the city had no need of the sun or the moon to shine in it, for the glory of God illuminated it, and the Lamb is its light.

25. JESUS IS THE DOOR—THE WAY OF SALVATION

The “door” was the only entrance and exit of the sheep pen. The door allowed the sheep to access the security inside the pen as well as the pasture outside the pen. Metaphorically, Jesus is the “door” to God, offering sole access and the only means by which mankind can approach God the Father for salvation.

John 10:9 “I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.”

John 14:6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”

Acts 4:12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

26. JESUS IS THE GOOD, GREAT, & CHIEF SHEPHERD

Jesus is called the Good Shepherd, the Great Shepherd (Heb. 13:20), and the Chief Shepherd (I Peter 5:4). In biblical times the shepherd tenderly cared for and nourished his own sheep. The sheep knew their shepherd’s voice and the shepherd personally knew each of his sheep. The shepherd led his sheep from place to place, and protected his sheep with his own life.

Matthew 2:6 But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; For out of you shall come a Ruler who will shepherd My people Israel.

John 10:11, 14-15 “I am the good shepherd. The good shepherd gives His life for the sheep.” (14-15) “I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.”

27. JESUS IS THE RESURRECTION AND THE LIFE

Jesus was victorious over death and rose from the dead, becoming a symbol of the first of many to be resurrected to eternal life (I Cor. 15:20). The Father gave Jesus the authority to resurrect every human being from the grave and dispense judgment of either eternal life or eternal punishment. Only through Christ can one be resurrected to eternal life (John 14:6; I Cor. 15:21).

John 5:21, 28-29 For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. (28-29) . . . for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

John 11:25 Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.”

28. JESUS IS THE VINE

Jesus is the vine; true believers are the branches of the vine. The relationship between the vine and the branches is inseparable. It is a relationship of intimate and complete union. The branch receives life and continual nourishment from the vine so that it may thrive and produce the kind of fruit that is expected from that vine.

John 15:1 “I am the true vine, and my Father is the vinedresser.”

John 15:4-5 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”

John 15:8 “By this My Father is glorified, that you bear much fruit; so you will be My disciples.”

30. JESUS IS LORD AND KING

Jesus is mighty and powerful over all. He is owner and possessor of everything. He is the supreme Lord and Sovereign God over the entire universe.

John 13:13 “You call Me Teacher and Lord, and you say well, for so I am.”

Philippians 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Revelation 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings . . .

Revelation 19:16 And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

29. JESUS IS THE WORD

Jesus is the Word: *lógos*, to speak. He came forth from God the Father to speak on His behalf. Jesus came to earth to represent God and to speak His truth in order that mankind may come to know God.

John 1:1, 14 In the beginning was the Word, and the Word was with God, and the Word was God. (14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 17:8 “For I have given them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me” (cf. John 3:34).

Revelation 19:13 He was clothed with a robe dipped in blood, and His name is called The Word of God.

31. JESUS IS THE JUDGE

God the Father has ordained Jesus to judge the world (John 9:39). He shall judge the living and the dead at His appearing and His kingdom (II Tim 4:1). The wicked are judged for eternal punishment and believers for eternal rewards. Jesus’ judgment will be executed in faithfulness, righteousness, and according to the will of the Father (John 5:30).

John 5:27 and [the Father] has given Him authority to execute judgment also, because He is the Son of Man.

Acts 17:31a because God has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained.

Revelation 19:11 Then I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

THE MINISTRY OF THE HOLY SPIRIT

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1. THE HOLY SPIRIT IS GOD

The Holy Spirit is not an “it,” not a “force,” and not a “thing.” The Holy Spirit is deity. He is one of the three persons of the triune Godhead. He is God, having the very same essence, attributes, and characteristics of the other members of the Godhead. The Holy Spirit serves a varying role than that of the Father and the Son.

II Corinthians 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

Acts 5:3, 4d But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?” (4d) “You have not lied to men but to God.”

2. THE HOLY SPIRIT IS CREATOR

The Holy Spirit, as a member of the triune Godhead, is Creator. He used His power to bring into existence everything from nothing.

Genesis 1:2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1:26a, 27a Then God said, “Let Us make man in Our image, according to Our likeness . . .” (27a) So God created man in His own image; in the image of God He created him . . .

Psalms 104:30 You send forth Your Spirit, they are created; and You renew the face of the earth.

3. THE HOLY SPIRIT INSPIRED THE WORD OF GOD

The Holy Spirit initiated and prompted the human authors who penned the words of Scripture. His power enlightened and breathed out the very wisdom of God to accurately reveal His Word to mankind.

II Timothy 3:16-17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

II Peter 1:19a, 20-21 We also have the prophetic word made more sure . . . (20-21) knowing this first, that no prophecy of Scripture is of any private [origination], for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

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4. THE HOLY SPIRIT EMPOWERED JESUS' CONCEPTION

The Holy Spirit produced and empowered the human conception of God the Son. His power rested upon Mary, causing her to supernaturally conceive the God-Man, Jesus.

Matthew 1:18, 20 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. (vs. 20) . . . an angel of the Lord appeared to [Joseph] in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit."

Luke 1:35 And the angel said to [Mary], "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God."

6. THE HOLY SPIRIT WAS SENT FROM GOD AND JESUS

The Holy Spirit came from heaven. He was sent to earth by God the Father at the request of Jesus the Son. He came to testify of and glorify Jesus and to help believers, enabling them to live righteously.

John 15:26 "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me."

John 16:7, 13-15 "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. (13-15) However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you."

5. THE HOLY SPIRIT WAS ACTIVE IN CHRIST'S MINISTRY

Jesus' earthly ministry was empowered by the Holy Spirit, as was predicted in Hebrew Scripture (Isaiah 11:1-2, 42:1, 61:1). The Spirit descended and remained upon Jesus at His baptism (Matthew 3:16; Luke 3:21-22; John 1:32), filling Him (Luke 4:1) and anointing Him to preach and heal (cf. Matthew 12:17; Luke 4:17-21).

Isaiah 11:2 The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.

Luke 4:14 Then Jesus returned in the power of the Spirit to Galilee, and the news of Him went out through all the surrounding region.

Acts 10:38a how God anointed Jesus of Nazareth with the Holy Spirit and with power . . .

7. THE HOLY SPIRIT IS THE PROMISE OF THE FATHER

Hebrew prophecy recorded God's promise to send the Holy Spirit (Ezekiel 36:27, 37:14; Joel 2:28). The Father's faithful promise was fulfilled when the Holy Spirit was sent to indwell believers at Pentecost—50 days after the Passover when Jesus was crucified (Acts 2:1-4). (See also Ephesians 1:13-14.)

Luke 24:49 "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

Acts 2:32-33 This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

8. THE HOLY SPIRIT CONVICTS

The Holy Spirit reproves mankind of his unbelief. He reveals the ways in which man has wronged God and departed from His Truth. He attests that mankind is deserving of eternal judgment by a just and righteous God.

John 16:8-11 “And when [the Helper] has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment because the ruler of this world is judged.”

9. THE HOLY SPIRIT REGENERATES

The Holy Spirit gives eternal life (John 6:63; II Corinthians 3:6). He causes believers to be “born again” (John 3:5-8) through His indwelling power.

Romans 8:10-11 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Christ from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Titus 3:5-6 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior.

10. THE HOLY SPIRIT BAPTIZES BELIEVERS

The Holy Spirit baptizes believers, placing them into the body of Christ at the moment of salvation. The members of the body of Christ are united as one body called the “church,” and Jesus Christ is the exalted Head of the church (Eph. 1:22-23; Col. 1:18, 2:19). The Holy Spirit’s baptism was predicted by Jesus (Matt. 3:11; Mark 1:8; Acts 1:5).

I Corinthians 12:12-13 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

Ephesians 4:3-5 . . . endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit just as you were called in one hope of your calling; one Lord, one faith, one baptism.

11. THE HOLY SPIRIT INDWELLS BELIEVERS

The Holy Spirit lives inside the physical body of believers, indwelling them at the moment of salvation, thus signifying God’s ownership of them. Jesus foretold the Spirit’s indwelling in John 14:17.

Romans 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

I Corinthians 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

I John 3:24 Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

12. THE HOLY SPIRIT SEALS BELIEVERS

The indwelling Holy Spirit seals the believer at the moment of salvation. The sealing of the Holy Spirit confirms the purchase of salvation and guarantees our future inheritance.

II Corinthians 1:21-22, 5:5 Now He who establishes us with you in Christ and has anointed us is God who also has sealed us and given us the Spirit in our hearts as a deposit. (5:5) Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

Ephesians 1:13-14 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession to the praise of His glory.

13. THE HOLY SPIRIT GIVES GIFTS TO BELIEVERS

The Holy Spirit gives spiritual gifts to the members of the body of Christ, granting abilities that are supernaturally empowered. The purpose of spiritual gifts is to strengthen, edify, encourage, and build up the body of Christ; they are for the benefit of all. These gifts are given to believers at the moment of salvation.

I Corinthians 12:4-7 Now there are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all.

I Corinthians 12:11 But one and the same Spirit works all these things, distributing to each one individually as He wills.

14. THE HOLY SPIRIT BEARS WITNESS OF GOD'S CHILDREN

The Holy Spirit's indwelling certifies that we belong to God. His presence is a comforting assurance that exclaims within our own spirit that we are God's children.

Romans 8:15-17 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs-heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

I John 4:13 By this we know that we abide in Him, and He in us, because He has given us of His Spirit. (See also I John 3:24.)

15. THE HOLY SPIRIT INTERCEDES FOR BELIEVERS

The Holy Spirit petitions and prays to the Father on our behalf. He is an advocate who pleads for us according to the will of the Father. The Spirit can intercede according to the will of God because He knows the things of God (I Corinthians 2:10-11).

Romans 8:26-27 Likewise, the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

16. THE HOLY SPIRIT GIVES DISCERNMENT

The Holy Spirit gives discernment regarding evil and deception. The Spirit of truth (John 14:17) uses the Word of God to enable believers to stand firm by discriminating between good and evil, truth and lies. (See also Hebrews 5:12-14.)

Ephesians 6:11, 17 Put on the whole armor of God, that you may be able to stand against the schemings of the devil. (17) And take . . . the sword of the Spirit, which is the word of God.

I John 2:20, 26-27 (ESV) But you have been anointed by the Holy One and you have all knowledge. (26-27) I write these things to you about those who are trying to deceive you. But the anointing that you received from Him abides in you, and you have no need that anyone should teach you. But as His anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in Him. (See I John 2:20-27.)

18. THE HOLY SPIRIT EMPOWERS BELIEVERS

The Holy Spirit empowers believers, granting strength to live in a manner that is not possible by mere human ability.

Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

I Corinthians 2:4-5 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. (See also I Thessalonians 1:5.)

Ephesians 3:14-16 For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man.

17. THE HOLY SPIRIT SANCTIFIES BELIEVERS

The Holy Spirit sanctifies believers. He sets us apart to live holy lives, leads us to put to death sinful deeds, and changes us into the image of Jesus Christ.

Romans 8:13-14 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God.

II Corinthians 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

I Peter 1:2 . . . elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ.

19. THE HOLY SPIRIT FILLS BELIEVERS

Believers are commanded to be filled with the Holy Spirit. Being “filled” means to make full, supply abundantly, and impart richly. We are filled with the Holy Spirit when we let the Word of God dwell richly in our hearts (cf. Colossians 3:16). (See also Ephesians 6:17.)

Ephesians 5:18-21 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God.

20. THE HOLY SPIRIT IS AT ODDS WITH THE FLESH

The Spirit and the flesh are both at war within us. This adversarial relationship creates a ceaseless battle in our hearts and minds. The flesh and the Spirit will never be at peace with each other. However, the power of the indwelling Holy Spirit subdues the flesh. Thus, we must avail ourselves of His power as a spiritual weapon against sin.

Romans 8:6-9a For to be fleshly minded is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.

Galatians 5:17-19a For the flesh lusts against the Spirit and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things you wish. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident . . .

22. BELIEVERS ARE TO WALK IN THE HOLY SPIRIT

We are to walk in the power of and strive after the things of the Spirit, bearing the fruit of the Spirit (Galatians 5:22-23). We can choose to avail ourselves of the power of the Spirit or, sadly, we can choose to pursue the desires of the flesh.

Romans 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

Galatians 5:16, 24-25, 6:8 I say then: walk in the Spirit, and you shall not fulfill the lust of the flesh. (5:24-25) And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. (6:8) For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

21. THE HOLY SPIRIT CAN BE SINNED AGAINST

The Holy Spirit is God and He can be sinned against. Scripture records these sins against the Holy Spirit: Grieving Him (Ephesians 4:30), quenching Him (I Thessalonians 5:19), blaspheming Him (Mark 3:29), insulting Him (Hebrews 10:29), lying to Him (Acts 5:3-4), and resisting Him (Acts 7:51). Believers are specifically commanded not to grieve or quench the Holy Spirit. To grieve the Holy Spirit is to cause Him sorrow and sadness because of indwelling sin. Quenching the Holy Spirit is allowing sin to hinder and stifle His influence, thus inhibiting His power to yield righteous fruit.

Ephesians 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

I Thessalonians 5:19 Do not quench the Spirit.

23. THE HOLY SPIRIT PRODUCES FRUIT: LOVE

Love (Galatians 5:22-23) is a benevolence and goodwill toward others that is produced by the Holy Spirit. It is a deliberate affection and a friendly regard toward God and man that displays itself in purposeful acts of sacrifice and kindness. Contrary to love are anger, impatience, bitterness, and envy.

Romans 13:10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Galatians 5:13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

I John 4:12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us (cf. I John 4:20-21).

24. THE HOLY SPIRIT PRODUCES FRUIT: JOY

Joy (Galatians 5:22-23) is a gladness of heart produced by the Holy Spirit. Joy permeates one's disposition despite trial, heartache, or pain. It is an attitude of spirit that is fixed upon eternal glories and heavenly blessings, so much so that the sorrows of earth do not cause despair of soul. A joyful heart is a thankful heart. Contrary to joy are anger, despair, anxiety, and envy.

Romans 14:17 For the kingdom of God is not food and drink, but righteousness and peace and joy in the Spirit.

Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

I Thessalonians 1:6 And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit.

26. THE HOLY SPIRIT PRODUCES FRUIT: PATIENCE

Patience or longsuffering (Galatians 5:22-23), is forbearance shown toward others. It is a merciful restraint produced by the Holy Spirit that does not retaliate or give way to anger. Patience is a love for others that shows self-control, even when wronged. Contrary to patience are anger, wrath, pride, selfishness, and bitterness.

Ephesians 4:1-2 I therefore, a prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

I Thessalonians 5:14 Now we exhort you, brethren, warn those who are unruly, comfort the faint-hearted, uphold the weak, be patient with all.

25. THE HOLY SPIRIT PRODUCES FRUIT: PEACE

Peace (Galatians 5:22-23) is a contented state of heart produced by the Holy Spirit. It is a tranquility of being that is not dependent upon external circumstances. Peace embraces the very goodness of God in every situation and demonstrates a spirit of thankfulness and rest. Contrary to peace are anxiety, fear, envy, anger, and despair.

Philippians 4:6-7 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

James 3:17-18 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace.

27. THE HOLY SPIRIT PRODUCES FRUIT: KINDNESS

Kindness (Galatians 5:22-23) is a pervasive spirit of gentleness and servanthood that is shaped and molded by the Holy Spirit's indwelling power. It is motivated by sincere love for others. Kindness is similar to goodness, but goodness is the act of good works whereas kindness is the heart attitude behind the good works. Contrary to kindness are anger, bitterness, selfishness, and pride.

II Corinthians 6:4a, 6 But in all things we commend ourselves as ministers of God: . . . (6) by kindness.

Colossians 3:12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering.

28. THE HOLY SPIRIT PRODUCES FRUIT: GOODNESS

Goodness (Galatians 5:22-23) is an active expression of benevolence toward others as produced by the Holy Spirit. It is a love that motivates someone to serve others and help human need. Goodness is similar to kindness, but kindness is the heart attitude behind the good works whereas goodness is the act of good works. Goodness does manifest itself in gentle correction of others, for their benefit. Contrary to demonstrating goodness is to do evil or harm.

Romans 15:14 Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

Ephesians 5:8-9 For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth) proving what is acceptable to the Lord.

30. THE HOLY SPIRIT PRODUCES FRUIT: MEEKNESS

Meekness (Galatians 5:22-23), also translated “gentleness,” is primarily a response to God. It is a state of heart that not only acknowledges God’s sovereign rule, but embraces His sovereign rule as good. A person with meekness does not blame God for undesirable circumstances, nor does he become angry with God when he does not get his way. Meekness must come from the power of the Holy Spirit. Contrary to meekness are despair, anger, wrath, impatience, anxiety, fear, and envy.

Matthew 5:5 Blessed are the meek, for they shall inherit the earth.

James 1:21 Therefore lay aside all filthiness and abundance of wickedness, and receive with meekness the implanted word, which is able to save your souls.

29. THE HOLY SPIRIT PRODUCES FRUIT: FAITHFULNESS

The word for “faithfulness” in Galatians 5:22 means to “win over” or “to persuade.” Faith, or faithfulness, as produced by the Holy Spirit, is a firm persuasion and conviction. It is a belief and confidence in the person of God and His revealed Word such that it brings forth holiness, obedience, and good works in a person’s life. Contrary to faithfulness are unbelief, disobedience, and ungodliness.

I Corinthians 15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

James 2:17-18 Thus also faith by itself, if it does not have works, is dead. But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works.

31. THE HOLY SPIRIT PRODUCES FRUIT: SELF-CONTROL

Self-control (Galatians 5:22-23), which is often translated “sober”, is a sober-mindedness that gives thought before acting. Self-control, which is produced by the Holy Spirit, gives way to godly desires rather than sinful desires. A person with self-control looks to future and eternal realities rather than indulging immediate sinful impulses.

I Thessalonians 5:6, 8 Therefore let us not sleep, as others do, but let us watch and be self-controlled . . . (vs. 8) But let us who are of the day be sober, putting on the breastplate of faith and love and as a helmet the hope of salvation.

I Peter 1:13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.

ANGER

Anger occurs when our desires (whether unrighteous desires or righteous desires) have not been met. The loss of those desires causes a grievous displeasure that can be manifested in various ways. Although anger can be *righteous* (Eph. 4:26), we most often have and thus display *unrighteous* anger. Unrighteous anger is usually accompanied by pride and selfishness. Contrary to anger are meekness, self-control, peace, and patience.

ANGER in the heart says things such as . . .

"I have a bad attitude."

"I am not getting what I want."

"I am bummed, grumpy, irritated, disappointed, or frustrated."

ANXIETY

Anxiety is worry. It is a care or concern for something to the extent that it disturbs or troubles our soul. It is taking thought to something so much that it encumbers our mind. Anxiety causes fear, sorrow, fretting, and dread because we believe that God will not care for our situation appropriately.

"I can't stop thinking about it."

"I am stressed out!"

"God is not taking care of this the right way."

ANXIETY in the heart says things such as . . .

BITTERNESS

"I want others to suffer for their wrongs against me."

BITTERNESS in the heart says things such as . . .

"I hate them."

"God has done wrong to me."

"I can't get over this. . ."

Bitterness is a form of anger toward God and others that brings despair of soul. It is a hatred of others and a lack of forgiveness of their wrongs, whether those wrongs are real or perceived. Our bitterness grieves that situations have not been made "right" according to our own expectations. Bitterness causes us to miss out on God's grace in daily life, and it spreads trouble to others (Heb. 12:15). Contrary to bitterness are joy, love, and meekness.

DESPAIR

DESPAIR in the heart says things such as . . .

"God cannot help me."

"My life is hopeless."

"I cannot go on."

"God is doing wrong to me."

Despair is a state of complete hopelessness that fails to have a biblical, eternal perspective. Despair is a fixation upon earthly, temporal situations that causes a downcast spirit and utter discouragement. It is the sin of unbelief in the fact that God always acts and assists in a way that is for our absolute good and total benefit. Contrary to despair is the faith and confidence in God's sovereign goodness that leads to joyful hope and patient endurance.

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ENVY

Envy is pain and grief that is felt when we observe another's good or happiness. Envy often manifests itself in anger and contention toward others, wanting to cause harm to their good. It is a lack of contentment that robs us of joy, delight in God, and thankfulness. Envy usually occurs in conjunction with the sins of greed, pride, and selfishness.

ENVY in the heart says things such as . . .

"I just hate them!"

"I hate that others have good things and are happy."

"I would be happy if I had what someone else has."

FEAR

Sinful fear is similar to anxiety and worry in that it is a troubling of our soul. Sinful fear leads to disobedience of God's commands because it can paralyze us to inaction or cause us to seek our own solutions outside of God's ways. Contrary to fear are confidence and trust in the person of God that leads to obedience to His Word.

"God let things get out of control."

"I have to escape this situation."

"I can't obey God because I have to protect myself."

FEAR in the heart says things such as . . .

FEAR OF MAN

FEAR OF MAN in the heart says things such as . . .

"I am more concerned with what others think of me than doing what God says is right."

"I want to please people so they like me."

"I want recognition and attention from others."

Fear of man is the anxiety of being rejected. It is when we strive to gain favor and acceptance from others, or are overly concerned about what others think of us. Fear of man is a self-serving and self-exalting pride which robs the glory that is God's alone. Guile and envy often accompany this sin. Contrary to fear of man are humility, fear of God, goodness, kindness, and love.

GREED

GREED in the heart says things such as . . .

"I want more."

"I am not content with what I have."

"Having more will satisfy."

Greed, or covetousness, comes from two different Greek words: one meaning "more," and the other "to have." Greed is the craving to have more; it is synonymous with evil desire and lust. It is a strong craving to increase fleshly pleasures or to satisfy ourselves with earthly goods rather than eternal treasures. Covetousness leads to other sins, including envy and guile. Contrary to greed are contentment and thankfulness, which are satisfied in God alone.

GUILE

Guile is from the Greek word *dólos*, which means “to bait.”

This word means to scam, scheme, lie, and deceive. Guile is a sly deviousness in which we manipulate and seek to cover our true motives and behavior. It is often accompanied by sins such as selfishness, greed, and fear of man. Contrary to guile are fear of God, humility, and love.

GUILE in the heart says things such as . . .

“I don’t want to tell the whole truth.”

“I will manipulate others to get what I want.”

“I scheme and deceive to hide my true desires.”

LAZINESS

To be lazy is to be slack, idle, and slothful. Laziness is a neglect of responsibility and diligence. It is a form of selfishness that serves our desires of the sinful flesh and fails to consider both the interests of others and the consequences of the future. Contrary to laziness are faithfulness and good works.

“I don’t want to do what I know I am supposed to do.”

“I don’t want to be diligent.”

“I will just do whatever I want.”

LAZINESS in the heart says things such as . . .

PRIDE

PRIDE in the heart says things such as . . .

“My way is always right; others are wrong.”

“I want attention and recognition.”

“I have a right to . . .”

“I am better than others.”

Pride is very likely the foundation of all other sins. It is a high view of our own worth, opinions, and abilities. It is a self-worship in which we exalt ourselves above God’s person and purposes. Pride is also a sin against people because it is a failure to love and serve them. Contrary to pride are humility, meekness, goodness, kindness, and love.

SELFISHNESS

SELFISHNESS in the heart says things such as . . .

“I have to look out for what I want and need.”

“What I want is more important than the needs of others.”

“I want what I want—when and how I want it.”

Selfishness is loving our own life so much that there is a lack of love and service toward God and others. It is an active pursuit of self-satisfaction and pleasure that ignores the needs and interests of others.

Selfishness robs us of thankfulness and also the ability for self-control. Contrary to selfishness are humility, love, kindness, and goodness.

SINFUL ROOTS CARDS

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things such as . . .

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FAITHFULNESS

The word for “faithfulness” in Galatians 5:22 means to “win over” or “to persuade.” Faith, or faithfulness, as produced by the Holy Spirit, is a firm persuasion and conviction. It is a belief and confidence in the person of God and His revealed Word such that it brings forth holiness, obedience, and good works. Contrary to faithfulness are unbelief, disobedience, and ungodliness.

FAITHFULNESS in the heart says things such as . . .

“I want to be diligent in all things.”

“I believe and trust in God even if I don’t understand my situation.”

“I want to obey God even if it is difficult.”

FEAR OF GOD

To fear God means to revere, esteem, and respect Him. The fear of God includes the realization that God is so different from mankind that He is incomparable to anything our finite mind can comprehend. The fear of God is not a fear that causes us to run from Him, rather it is a reverence of His person so that it generates utter humility and love. To fear God is to have both awe and delight in His being so that it produces holiness, trust, obedience, and worship.

“I want to obey God’s Word even if others do not.”

“I want to trust in and put my hope in God.”

“I love Him and want to worship Him with my life.”

FEAR OF GOD in the heart says things such as . . .

GOODNESS

GOODNESS in the heart says things such as . . .

“I want to help human need.”

“I want to serve others.”

“I seek to do good works.”

Goodness is an active expression of benevolence toward others that is produced by the Holy Spirit. It is a love that motivates us to serve others and help human need. Goodness is similar to kindness, but kindness is the heart attitude behind the good works whereas goodness is the act of good works. Goodness does manifest itself in gentle correction of others for their benefit. Contrary to demonstrating goodness is doing evil or harm.

HUMILITY

HUMILITY in the heart says things such as . . .

“I will submit my will to God’s Word and obey through His enabling strength.”

“I am unworthy to receive God’s grace.”

“I acknowledge my sin before God and others.”

Humility is an accurate esteeming of ourselves before God and man. It is the recognition of being unworthy to receive God’s grace and mercy. A humble person is characterized by acknowledging and confessing sin, as well as willing submission to the Word of God, God’s sovereign plans, and God-given human authority. Humility lays down any perceived rights, plans, or desires.

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JOY

Joy is a gladness of heart produced by the Holy Spirit. Joy permeates our disposition despite trial, heartache, or pain. It is an attitude of spirit that is fixed upon eternal glories and heavenly blessings so much that the sorrows of earth do not cause our soul to despair. A joyful heart is a thankful heart. Contrary to joy are despair, anxiety, anger, and envy.

JOY in the heart says things such as . . .

"I will rejoice when others receive good."

"I will remember all God's goodness on my behalf."

"I am content with God's sovereign gifts."

KINDNESS

Kindness is a pervasive spirit of gentleness and servanthood that is shaped and molded by the Holy Spirit's indwelling power. It is motivated by sincere love for others. Kindness is similar to goodness, but goodness is the act of good works whereas kindness is the heart attitude behind the good works. Contrary to kindness are anger, bitterness, selfishness, and pride.

"I want to be useful to benefit others."

"I want to care for others."

"I do not want to be harsh, rough, or rude."

KINDNESS in the heart says things such as . . .

LOVE

"I want to love God by obeying His Word."

LOVE in the heart says things such as . . .

"I want to consider others' interests."

"I will sacrifice for another's benefit."

Love is a benevolence and goodwill toward others that is produced by the Holy Spirit. It is a deliberate affection and a friendly regard toward God and man that displays itself in purposeful acts of sacrifice and kindness. Contrary to love are anger, impatience, bitterness, and envy.

MEEKNESS

MEEKNESS in the heart says things such as . . .

"I will not dispute or resist God's plans for my life."

"I will trust God's sovereignty in all things."

"God always does good to me."

Meekness, also translated "gentleness," is primarily a response to God. It is a state of heart that not only acknowledges God's sovereign rule but, also embraces His sovereign rule as good. With meekness we do not blame God for undesirable circumstances, nor do we become angry with Him when we do not get our way. Meekness must come from the power of the Holy Spirit. Contrary to meekness are despair, anger, wrath, impatience, anxiety, fear, and envy.

PATIENCE

Patience, or longsuffering, is forbearance shown toward others. It is a merciful restraint produced by the Holy Spirit that does not retaliate or give way to anger. Patience is love for others that shows self-control, even when we are wronged. Contrary to patience are anger, wrath, pride, selfishness, and bitterness.

PATIENCE in the heart says things such as . . .

"I will forgive."

"I will not repay evil for evil."

"I will show kindness to others."

PEACE

Peace is a contented state of heart produced by the Holy Spirit. It is a tranquility of being that is not dependent upon our external circumstances. Peace embraces the very goodness of God in every situation and demonstrates a spirit of thankfulness and rest. Contrary to peace are anxiety, fear, envy, anger, and despair.

"I am at rest because of God's promises."

"I trust His provision for me."

"I will fix my eyes upon Jesus and not circumstances."

PEACE in the heart says things such as . . .

SELF-CONTROL

SELF-CONTROL in the heart says things such as . . .

"I will refrain from using my body to sin."

"I will give thought before I act."

"I will deny myself."

Self-control, which is often translated "sober", is a sober-mindedness that gives thought before acting. Self-control, which is produced by the Holy Spirit, gives way to righteous desires rather than sinful desires. Having self-control is looking to future and eternal realities rather than indulging our immediate sinful impulses.

THANKFULNESS

THANKFULNESS in the heart says things such as . . .

"I will not grumble or complain."

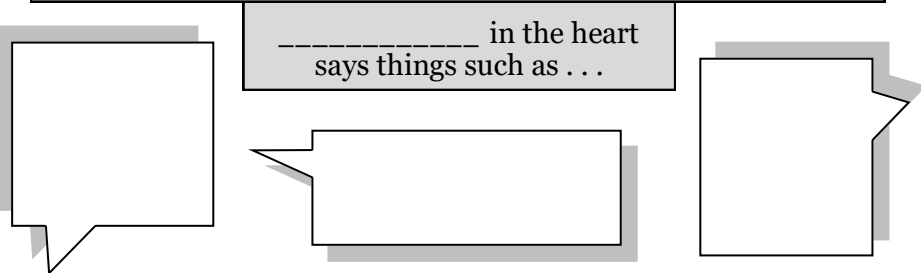
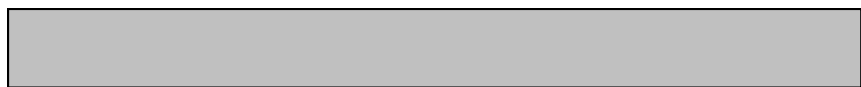
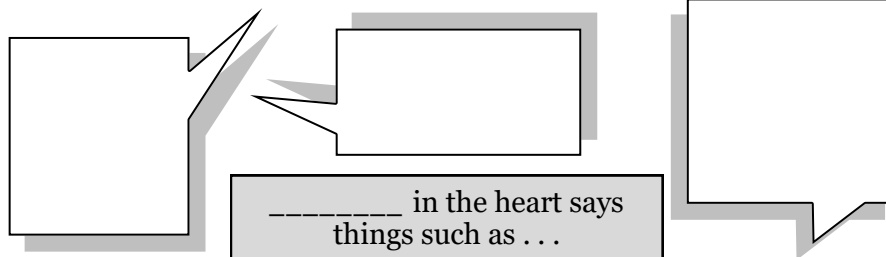
"I will give thanks in all things."

"I am joyful and content."

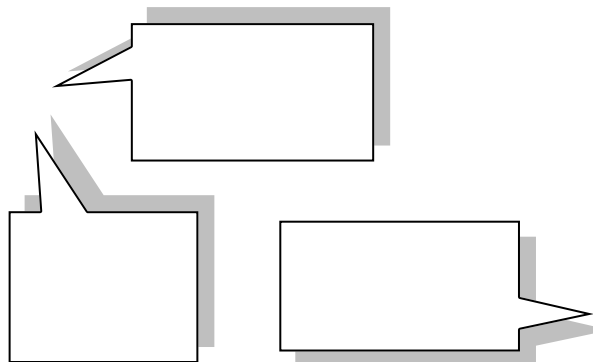
Thankfulness is a contented state of heart that expresses itself in words of praise and gratitude. It is a humble love offering to God that does not demand any perceived rights. A thankful heart is overwhelmed by the gracious gifts that flow from the mercy and goodness of God. Contrary to thankfulness are anxiety, selfishness, greed, envy, and pride.

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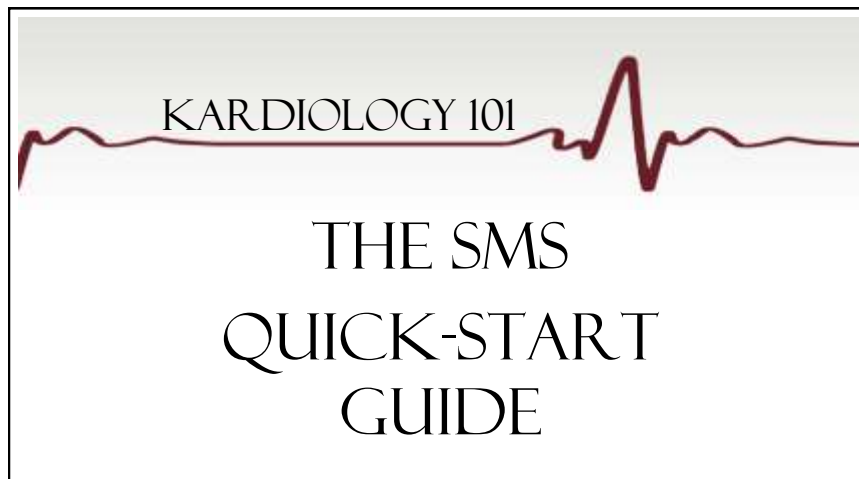
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ATTRIBUTES REFERENCE CARD THE CHARACTER & ATTRIBUTES OF THE GODHEAD	ATTRIBUTES REFERENCE CARD THE PERSON & WORK OF JESUS CHRIST	ATTRIBUTES REFERENCE CARD THE MINISTRY OF THE HOLY SPIRIT
1. God is Sovereign 2. God is Holy 3. God is Great 4. God is Righteous 5. God is Immutable 6. God is Omnipotent 7. God is Omniscient 8. God is Omnipresent 9. God is Eternal 10. God is Incomprehensible 11. God is Faithful 12. God is Loving 13. God is Merciful 14. God is Gracious 15. God is Forgiving 16. God is Good 17. God is Longsuffering 18. God is Wrathful 19. God is Jealous 20. God is Just 21. God is Wise 22. God is Truth 23. God is Our Advocate 24. God is Creator 25. God is Yahweh 26. God is Yahweh Rapha (Healer) 27. God is Yahweh Raah (Shepherd) 28. God is Yahweh Shalom (Peace) 29. God is Yahweh Jireh (Provider) 30. God is Adonai (Lord, Master) 31. God is El Elyon (Most High)	1. Jesus is God 2. Jesus is Preeminent 3. Jesus is the Son of God 4. Jesus is Immanuel 5. Jesus is the Heir of All Things 6. Jesus is God's Servant 7. Jesus is the Head of the Body 8. Jesus is the Bridegroom 9. Jesus is the Cornerstone 10. Jesus is the Scapegoat 11. Jesus is the Sin Offering 12. Jesus is the Lamb of God 13. Jesus is the Great High Priest 14. Jesus is the Interceding Priest 15. Jesus Gives Aid 16. Jesus is the Mediator 17. Jesus is the Propitiation 18. Jesus is the Reconciler 19. Jesus is the Redeemer & Ransom 20. Jesus is the Author of Salvation 21. Jesus is the Messiah 22. Jesus is the Savior 23. Jesus is the Bread of Life 24. Jesus is the Light of the World 25. Jesus is the Door 26. Jesus is the Good Shepherd 27. Jesus is the Resurrection & Life 28. Jesus is the Vine 29. Jesus is the Word 30. Jesus is Lord and King 31. Jesus is the Judge	1. The Spirit is God 2. The Spirit is Creator 3. The Spirit Inspired the Word 4. The Spirit Empowered Jesus'... 5. The Spirit Active/Christ's Ministry 6. The Spirit Sent from God/Jesus 7. The Spirit/Promise of the Father 8. The Spirit Convicts 9. The Spirit Regenerates 10. The Spirit Baptizes Believers 11. The Spirit Indwells Believers 12. The Spirit Seals Believers 13. The Spirit Gives Gifts to Believers 14. The Spirit Bears Witness 15. The Spirit Intercedes 16. The Spirit Gives Discernment 17. The Spirit Sanctifies Believers 18. The Spirit Empowers Believers 19. The Spirit Fills Believers 20. The Spirit is at Odds with the Flesh 21. The Spirit Can Be Sinned Against 22. The Spirit Should Be Walked In 23. The Sprit Produces LOVE 24. The Spirit Produces JOY 25. The Spirit Produces PEACE 26. The Spirit Produces PATIENCE 27. The Spirit Produces KINDNESS 28. The Spirit Produces GOODNESS 29. The Spirit/FAITHFULNESS 30. The Spirit Produces MEEKNESS 31. The Spirit/SELF-CONTROL



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The SCRIPTURE MEDITATION SYSTEM (SMS) is a simple and practical tool for biblical meditation. Biblical meditation is purposefully thinking about and contemplating of the person of God, the works of God, and the Word of God. The primary purpose for meditating upon God is to worship Him, praising and glorifying Him for who He is and what He does, because He is worthy. When we meditate on God, we grow to trust in Him, delight in Him, and reflect Him more and more. Biblical meditation is not emptying our minds, quoting mantras, or attempting to align the mind with the body. Biblical meditation is simply filling our hearts with thoughts of God.

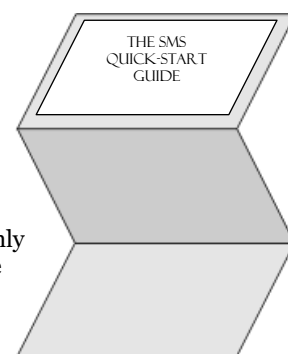
The SMS is intended to be used with KARDIOLOGY 101: HOW TO GUARD YOUR HEART. Follow the directions in this QUICK START GUIDE to make and use this system.

Materials Needed:

- 3 x 5 index card box
- 41 index tab dividers (3 x 5)
- One cardstock copy of each card set:¹
 - THE CHARACTER AND ATTRIBUTES OF THE GODHEAD
 - THE PERSON AND WORK OF JESUS CHRIST
 - THE MINISTRY OF THE HOLY SPIRIT
 - SINFUL ROOTS CARDS
 - RIGHTEOUS ROOTS CARDS
 - ATTRIBUTES REFERENCE CARDS
- 1 package of ruled 3 x 5 index cards (for additional verses)

¹Available at this direct (non-searchable) link <http://gbcmt.org/kardiology101>

Photocopy this page and the next page, front to back. Cut out the three-card guide on the outside lines only (the lines on the front and back may not match up perfectly after being copied). Then, accordion-fold the three-card sheet into a 3 x 5 booklet with the title card in front, as shown in the diagram to the right.



To set up the SMS, label the index tab dividers as directed. Then place them in the box in the order you labeled them, from front to back.

1. Label one index tab divider *Daily*. You will meditate on the index cards behind this tab every day.

2. Label one index tab divider *Sinful Roots*. Place the set of SINFUL ROOTS CARDS behind this tab. You will use these cards regularly to diagnose sinful roots in your heart.

3. Label one index tab divider *Righteous Roots*. Place the set of RIGHTEOUS ROOTS CARDS behind this tab. You will use these cards regularly to determine the righteous roots that need to be cultivated in your heart.

4. Label seven index tab dividers with each day of the week *Sunday* through *Saturday*. You will meditate on the index cards behind these tabs according to the day of the week.

5. Label the remaining thirty-one index tab dividers with the numerals *1* through *31*. You will meditate on the index cards behind these tabs according to the day of the month.

6. Place the three sets of attribute cards behind the 1-31 dividers. Cards with the number *1* will be placed behind the *1* tab. Cards with the number *2* will be placed behind the *2* tab, and so forth.

7. Place the ruled index cards in the back of your box so you can write additional Bible verses to include in your SMS.

8. Fold the ATTRIBUTES REFERENCE CARDS so they fit into your box. Then, tuck these three cards into the very back of your box for a quick reference to all the attributes.

To use the SMS Simply read and prayerfully meditate on the cards behind each tab according to the day of the week and the date of the month. For example, if today is Thursday the 5th, you will meditate on the index cards behind the tabs labeled: *Daily*, *Thursday*, and *5*.

You may find it helpful to locate the cards for the day and then tip all of them sideways (vertically) in your box. When you are finished meditating on a card, simply return it to its horizontal position. You will find additional instruction on biblical meditation and suggestions for using the SMS in KARDIOLOGY 101: HOW TO GUARD YOUR HEART.

THE DIAGNOSTIC HEART CHART (DHC)

ACKNOWLEDGE SIN Psalm 51:3; Psalm 139:23-24			CONFESS SIN AGAINST GOD Psalm 51:4; Proverbs 28:13; I John 1:9			WALK BY THE SPIRIT'S POWER Galatians 5:22-23, 25	
SINFUL FRUIT What are my words, actions, and countenance?	SINFUL ROOTS What am I thinking, feeling, and wanting? What does God call that? (Mark these on back)	Which specific attributes of God's character am I not trusting in, delighting in, or reflecting? What attributes am I wrongly striving after, since I am not God? (Use attributes card sets)		RIGHTEOUS ROOTS How can trusting & delighting in God's person change my thoughts, feelings, and desires? (Mark these on back)	RIGHTEOUS FRUIT How can I reflect God's glory & image in my words, actions, and countenance?		

SINFUL ROOTS (mark all that apply) What am I thinking, feeling, wanting? What does God call that? (Refer to SINFUL ROOTS SCRIPTURES)	RIGHTEOUS ROOTS (mark all that apply) How can trusting & delighting in God's person change my thoughts, feelings, desires? (Refer to RIGHTEOUS ROOTS SCRIPTURES)
<p><input type="checkbox"/> ANGER: "I am bummed, grumpy, irritated, disappointed, or frustrated." "I'm not getting what I want." "I have a bad attitude."</p> <p><input type="checkbox"/> ANXIETY: "I can't stop thinking about it." "God is not taking care of this the right way." "I'm stressed out!"</p> <p><input type="checkbox"/> BITTERNESS: "I can't get over this. . . ." "I want others to suffer for their wrongs against me." "I hate them."</p> <p><input type="checkbox"/> DESPAIR: "God cannot help me." "I cannot go on." "My situation is helpless." "God is doing wrong to me."</p> <p><input type="checkbox"/> ENVY: "I hate that others have good things and are happy." "I would be happy if I had what someone else has." "I just hate them!"</p> <p><input type="checkbox"/> FEAR: "I have to escape this situation." "God let things get out of control." "I can't obey God because I have to protect myself."</p> <p><input type="checkbox"/> FEAR OF MAN: "I am more concerned with what others think of me than doing what God says is right." "I want recognition and attention from others." "I want to please people so they like me."</p> <p><input type="checkbox"/> GREED: "I want more." "I am not content with what I have." "Having more will satisfy."</p> <p><input type="checkbox"/> GUILE: "I don't want to tell the whole truth." "I will manipulate others to get what I want." "I scheme and deceive to hide my true desires."</p> <p><input type="checkbox"/> LAZINESS: "I don't want to do what I know I am supposed to do." "I don't want to be diligent." "I will just do whatever I want."</p> <p><input type="checkbox"/> PRIDE: "My way is always right; others are wrong." "I want attention and recognition." "I am better than others." "I have a right to. . . ."</p> <p><input type="checkbox"/> SELFISHNESS: "I have to look out for what I want and need." "I want what I want- when and how I want it." "What I want is more important than the needs of others."</p>	<p><input type="checkbox"/> FAITHFULNESS: "I believe and trust in God even if I don't understand my situation." "I want to be diligent in all things." "I want to obey God even if it is difficult."</p> <p><input type="checkbox"/> FEAR OF GOD: "I want to obey God's Word even if others do not." "I love Him and want to worship Him with my life." "I want to trust in and put my hope in God."</p> <p><input type="checkbox"/> GOODNESS: "I seek to do good works." "I want to help human need." "I want to serve others."</p> <p><input type="checkbox"/> HUMILITY: "I acknowledge my sin before God and others." "I will submit my will to God's Word and obey through His enabling strength." "I am unworthy to receive God's grace."</p> <p><input type="checkbox"/> JOY: "I will remember all God's goodness on my behalf." "I am content with God's sovereign gifts." "I will rejoice when others receive good."</p> <p><input type="checkbox"/> KINDNESS: "I want to care for others." "I do not want to be harsh, rough, or rude." "I want to be useful to benefit others."</p> <p><input type="checkbox"/> LOVE: "I want to love God by obeying His Word." "I will sacrifice for another's benefit." "I want to consider others' interests."</p> <p><input type="checkbox"/> MEEKNESS: "I will not dispute or resist God's plans for my life." "I will trust God's sovereignty in all things." "God always does good to me."</p> <p><input type="checkbox"/> PATIENCE: "I will show kindness to others." "I will not repay evil for evil." "I will forgive."</p> <p><input type="checkbox"/> PEACE: "I will fix my eyes upon Jesus and not circumstances." "I am at rest because of God's promises." "I trust His provision for me."</p> <p><input type="checkbox"/> SELF CONTROL: "I will refrain from using my body to sin." "I will give thought before I act." "I will deny myself."</p> <p><input type="checkbox"/> THANKFULNESS: "I will give thanks in all things." "I am joyful and content." "I will not grumble or complain."</p>

THE CHARACTER OF GOD (FOR CHILDREN)

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1. WHO IS GOD? GOD IS SOVEREIGN.

Sovereign (sov 'rin) means that God is the ruler of everything in the whole universe. His plans always happen. He always rules in a good way.

Job 42:2 I know that You can do all things; no plan of Yours can be thwarted.

Psalm 33:11 But the plans of the LORD stand firm forever, the purposes of His heart through all generations.

2. WHO IS GOD? GOD IS HOLY.

Holy means that God is not like people. He is very different from the people and the things He has made.

Exodus 15:11 Who among the gods is like you, O LORD? Who is like You-majestic in holiness, awesome in glory, working wonders?

Isaiah 6:3 And they [the angels] were calling to one another: "Holy, Holy, Holy, is the LORD Almighty; the whole earth is full of His glory."

3. WHO IS GOD? GOD IS AWESOME.

Awesome means God is very great. He is so great that people can't fully understand Him.

Deuteronomy 3:24 "O Sovereign LORD, You have begun to show Your servant Your greatness and Your strong hand. For what god is there in heaven or on earth who can do the deeds and mighty works You do?"

Job 37:5 God's voice thunders in marvelous ways; He does great things beyond our understanding.

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Also available at this direct (unsearchable) link: <http://gbcm.org/kardiology101>

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4. WHO IS GOD? GOD IS RIGHTEOUS.

Righteous means that God always does good things. He always acts in the right way.

Psalm 33:4 For the word of the LORD is right and true; He is faithful in all He does.

Psalm 145:17 The LORD is righteous in all His ways and loving toward all He has made.

5. WHO IS GOD? GOD IS IMMUTABLE.

Immutable (i myoo'tə bəl) means that God never changes. He is always the same.

Malachi 3:6a I, the LORD, do not change.

Hebrews 13:8 Jesus Christ is the same yesterday and today and forever.

6. WHO IS GOD? GOD IS OMNIPOTENT.

Omnipotent (om-nip'ə tənt) means that God is able to do all things. His power is greater than everything. "Omni" means "all" and "potent" means "able."

Joshua 4:24a He did this so that all the peoples of the earth might know that the hand of the LORD is powerful.

Jeremiah 32:17 Ah, Sovereign LORD, You have made the heavens and the earth by Your great power and outstretched arm. Nothing is too hard for You.

7. WHO IS GOD? GOD IS OMNISCIENT.

Omniscient (om nish'ənt) means that God knows everything. There is nothing that can be kept secret from God. "Omni" means "all" and "scient" means "knowing."

Psalm 139:1-4 O LORD, You have searched me and You know me. You know when I sit and when I rise; You perceive my thoughts from afar. You discern my going out and my lying down; You are familiar with all my ways. Before a word is on my tongue, You know it completely, O LORD.

8. WHO IS GOD? GOD IS OMNIPRESENT.

Omnipresent (om'nə prez'ənt) means that God is always there. He is everywhere at the same time. Omni means “all” and present means “there.”

Psalm 139:7-10 Where can I go from Your spirit? Where can I flee from Your presence? If I go up to the heavens, You are there; if I make my bed in the depths, You are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there Your hand will guide me, Your right hand will hold me fast.

10. WHO IS GOD? GOD IS INCOMPREHENSIBLE.

Incomprehensible (in'kom pri hen'sə bəl) means that people cannot understand all the ways of God.

Isaiah 55:8-9 “For My thoughts are not your thoughts, neither are your ways My ways,” declares the LORD. “As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”

9. WHO IS GOD? GOD IS ETERNAL.

Eternal means God has always been. There wasn't a time when He began to be God, and there will never be a time when He will stop being God. He will always be there.

Lamentations 5:19 You, O Lord, reign forever; Your throne endures from generation to generation.

I Timothy 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

11. WHO IS GOD? GOD IS FAITHFUL.

Faithful means that God never breaks a promise. He never forgets to do something. He always does what He says He will do.

Isaiah 25:1 O LORD, You are my God; I will exalt You and praise Your name, for in perfect faithfulness You have done marvelous things, things planned long ago.

II Timothy 2:13 If we are faithless, He will remain faithful, for He cannot disown Himself.

12. WHO IS GOD? GOD IS LOVING.

Loving means that God cares for everyone in the world. He always shows love by what He says and what He does.

Jeremiah 31:3 The LORD appeared to us in the past, saying: “I have loved you with an everlasting love; I have drawn you with lovingkindness.”

I John 3:1a How great is the love the Father has lavished on us, that we should be called children of God!

14. WHO IS GOD? GOD IS GRACIOUS.

Gracious means that God blesses us even though we do not deserve it. What we really deserve is punishment, but because Jesus died on the cross, we don't have to be punished.

Psalms 116:5 The LORD is gracious and righteous; our God is full of compassion.

Isaiah 30:18 Yet, the LORD longs to be gracious to you; He rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for Him!

13. WHO IS GOD? GOD IS MERCIFUL.

Merciful means that God does not punish us for our sins. Instead, Jesus was punished for everyone's sin when He died on the cross.

Ephesians 2:4-5 Because of His great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions-it is by grace you have been saved.

15. WHO IS GOD? GOD IS FORGIVING.

Forgiving means that God chooses not to hold our sins against us. Jesus' blood washes us clean.

Psalms 130:3-4 If You, O LORD, kept a record of sins, O Lord, who could stand? But with You there is forgiveness; therefore You are feared.

Ephesians 1:4 For [the Father] chose us in [Jesus Christ] before the creation of the world to be holy and blameless in His sight.

16. WHO IS GOD? GOD IS GOOD.

Good means that everything God does is right and kind. God cares for people.

Psalm 31:19 How great is Your goodness, which You have stored up for those who fear You, which You bestow in the sight of men on those who take refuge in You.

Nahum 1:7 The LORD is good, a refuge in times of trouble. He cares for those who trust in Him.

17. WHO IS GOD? GOD IS PATIENT.

Patient means that God doesn't get angry quickly. He waits for people to do the right thing.

Psalm 103:8 The LORD is compassionate and gracious, slow to anger, abounding in love.

II Peter 3:9 The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

18. WHO IS GOD? GOD IS WRATHFUL.

Wrathful means that God is angry at sin. Jesus experienced God's wrath when He was on the cross. God punished Him for everyone else's sin. Jesus didn't deserve this punishment; we did.

Romans 5:8-9 But God demonstrates His own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by His blood, how much more shall we be saved from God's wrath through Him!

19. WHO IS GOD? GOD IS JEALOUS.

Jealous means that God wants all our attention. We shouldn't love anyone or anything more than we love God.

Exodus 34:14 Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

Deuteronomy 4:24 For the LORD your God is a consuming fire, a jealous God.

20. WHO IS GOD? GOD IS JUST.

Just means that God is a judge. He punishes sin and blesses obedience.

Deuteronomy 32:4 He is the Rock, His works are perfect, and all His ways are just. A faithful God who does no wrong, upright and just is He.

Isaiah 30:18 Yet the LORD longs to be gracious to you; He rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for Him!

21. WHO IS GOD? GOD IS WISE.

Wise means that God never acts foolishly. He always knows the right thing to do. He never makes mistakes.

Daniel 2:20 [Daniel] said: "Praise be to the name of God for ever and ever; wisdom and power are His."

Romans 16:27 To the only wise God be glory forever through Jesus Christ! Amen.

22. WHO IS GOD? GOD IS TRUTHFUL.

Truthful means that God is a truth teller. We know what is really true when we know God because God is truth.

Numbers 23:19 God is not a man, that He should lie, nor a son of man, that He should change His mind. Does He speak and then not act? Does He promise and not fulfill?

I John 5:20a We know also that the Son of God has come and has given us understanding, so that we may know Him who is true.

23. WHO IS GOD? GOD IS OUR ADVOCATE.

Advocate means that we can talk to God. Jesus and the Holy Spirit talk to God for us, too!

Romans 8:26, 34b In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit Himself intercedes for us with groans that words cannot express. (34b) Christ Jesus is at the right hand of God and is also interceding for us.

24. WHO IS GOD? GOD IS THE CREATOR.

Creator means that God made everything. He made the mountains, stars, the sky, the moon, animals, water, and people, too. He made everything!

Colossians 1:16 For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him.

26. WHO IS GOD? GOD IS YAHWEH RAPHA.

Yahweh Rapha means that God heals. He heals hearts that are sick because of sin. He can heal our bodies, too.

Psalms 103:2-3 Praise the LORD, O my soul, and forget not all His benefits, who forgives all your sins and heals all your diseases.

25. WHO IS GOD? GOD IS YAHWEH.

Yahweh is the name for God. It is what He calls Himself. His name means, “I Am He Who Is and Will Be.” (Our Bibles usually show God’s name like this: LORD, with all capital letters.)

Amos 5:8 He who made the Pleiades and Orion, who turns blackness into dawn and darkens day into night, who calls for the waters of the sea and pours them out over the face of the land—Yahweh is His name.

27. WHO IS GOD? GOD IS YAHWEH RAAH.

Yahweh Raah means that God is our shepherd. He takes care of us as a good shepherd cares for his sheep.

John 10:14-15 I am the good shepherd; I know My sheep and My sheep know Me-just as the Father knows Me and I know the Father-and I lay down My life for the sheep.

28. WHO IS GOD? GOD IS YAHWEH SHALOM.

Yahweh Shalom means God is our peace. Jesus died so God could have peace with His enemies. We can have God's peace in our hearts and don't have to be afraid of anything.

Isaiah 26:3 You will keep in perfect peace him whose mind is steadfast, because he trusts in You.

Romans 5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.

30. WHO IS GOD? GOD IS ADONAI.

Adonai means that God is our Master. We belong to Him because He bought our lives with Jesus' blood.

I Corinthians 6:19-20 Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.

29. WHO IS GOD? GOD IS YAHWEH JIREH.

Yahweh Jireh means that God takes care of all our needs. He knows everything we need ahead of time, and He gives it to us at just the right time.

II Corinthians 9:8 And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.

Philippians 4:19 And my God shall meet all your needs according to His glorious riches in Christ Jesus.

31. WHO IS GOD? GOD IS EL ELYON.

El Elyon means "The God Most High." God is ruler over the entire universe. His power and knowledge and holiness are greater than everything.

Psalms 7:17 I will give thanks to the LORD because of His righteousness and will sing praise to the name of the LORD Most High.

Psalms 113:4-5 The LORD is exalted over all the nations, His glory above the heavens. Who is like the LORD our God, the One who sits enthroned on high?



ANGER



ANXIETY



BITTERNESS



DESPAIR

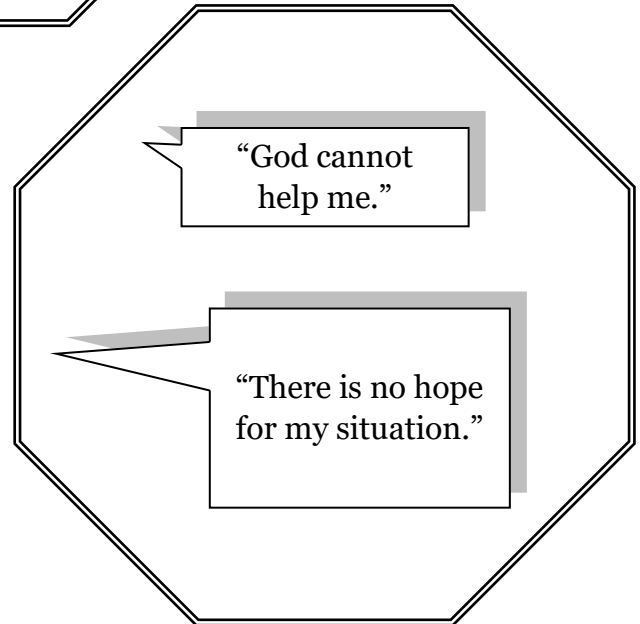
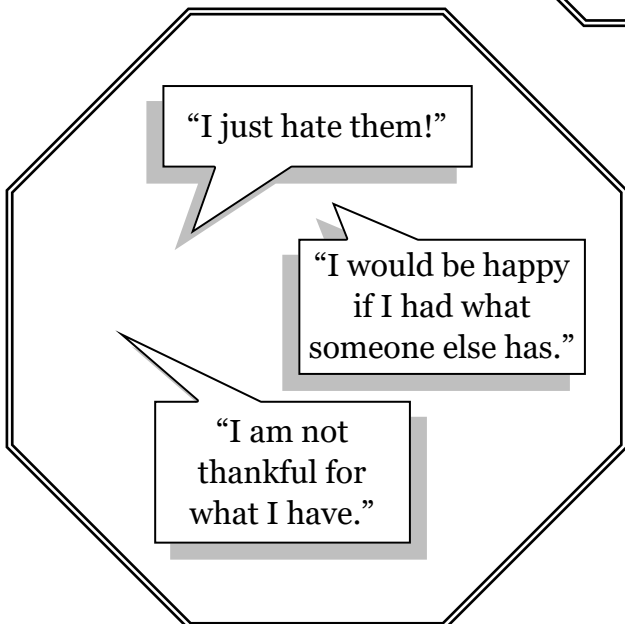
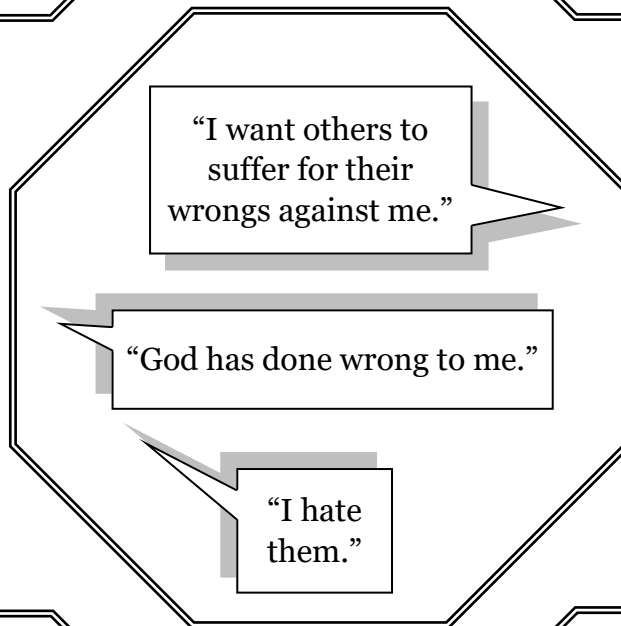
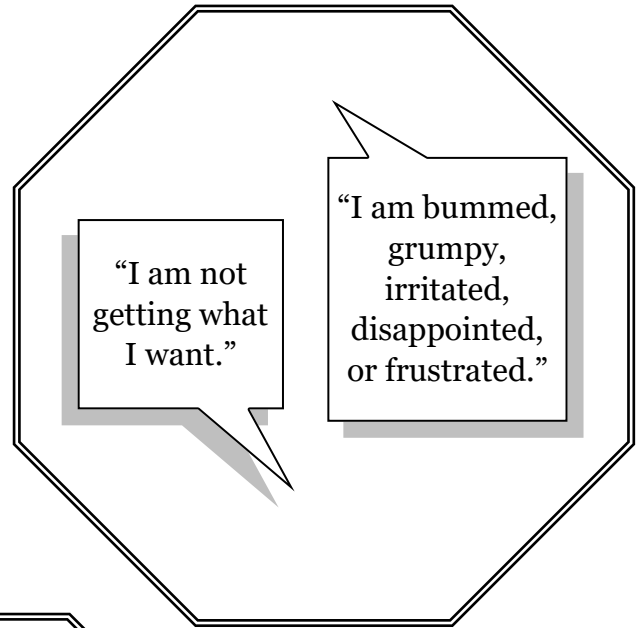
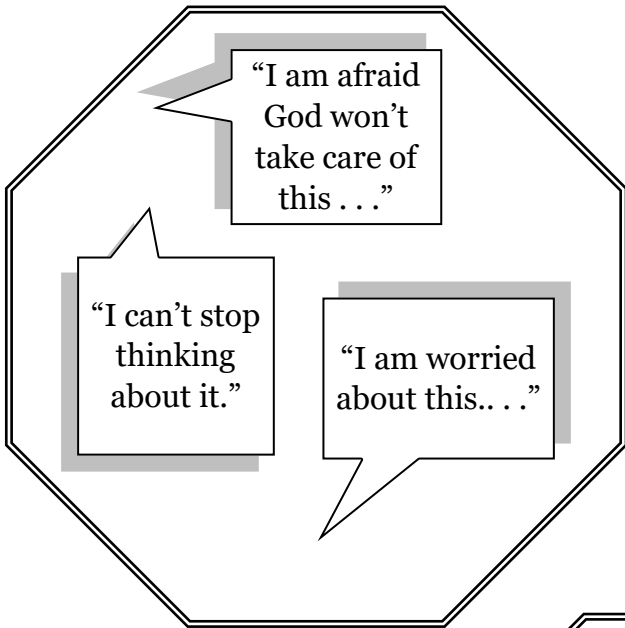


ENVY

Copy Stop Signs
(double-sided) to red cardstock

Find a color-enhanced version (in red)
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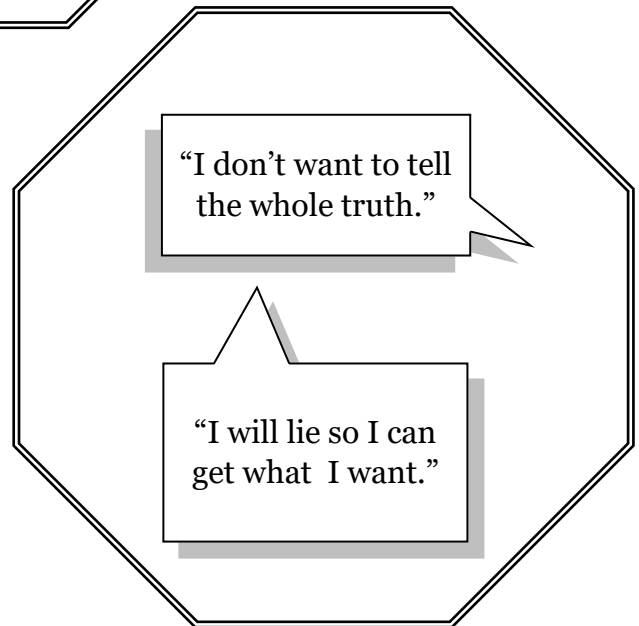
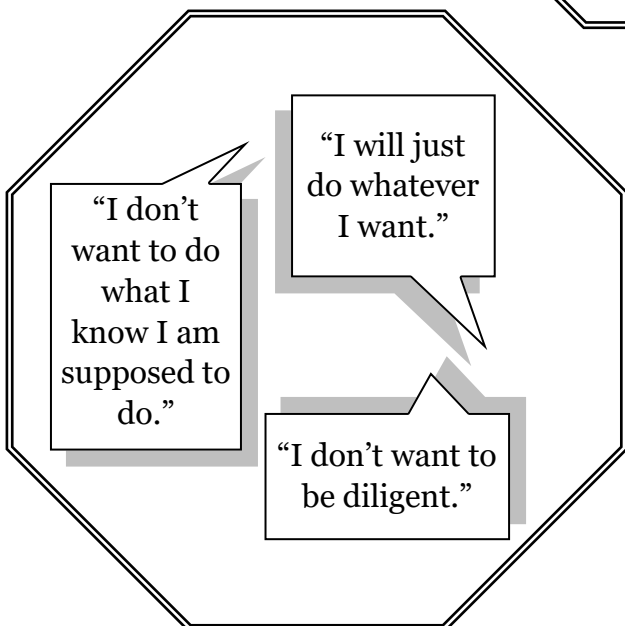
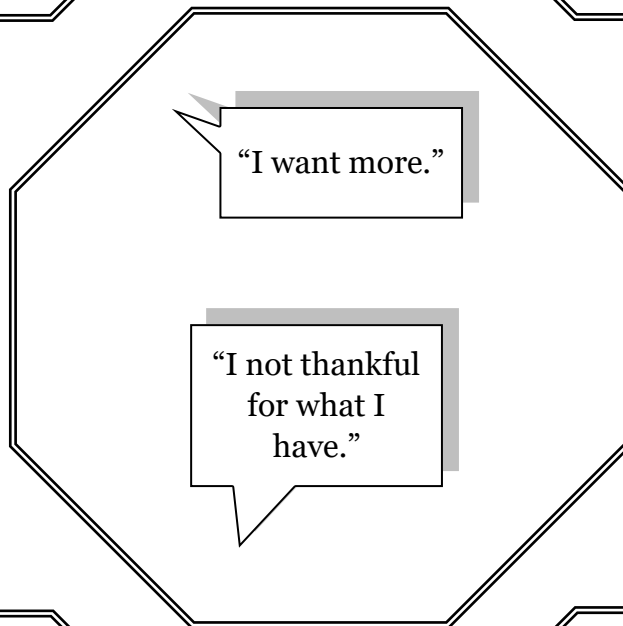
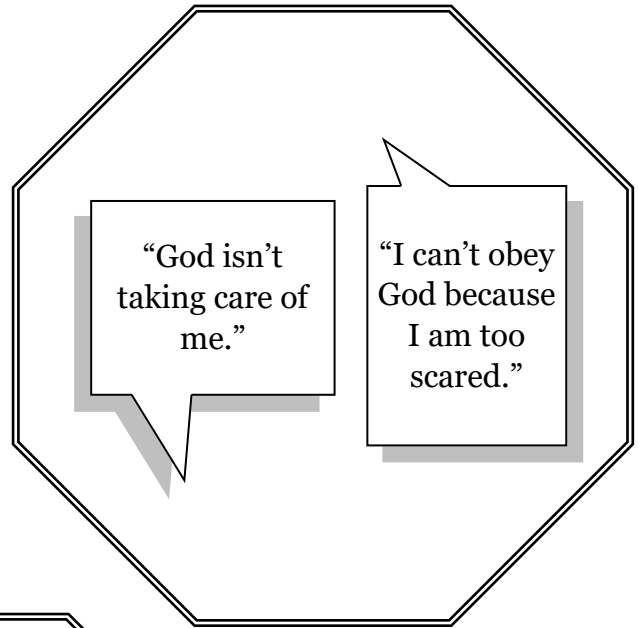
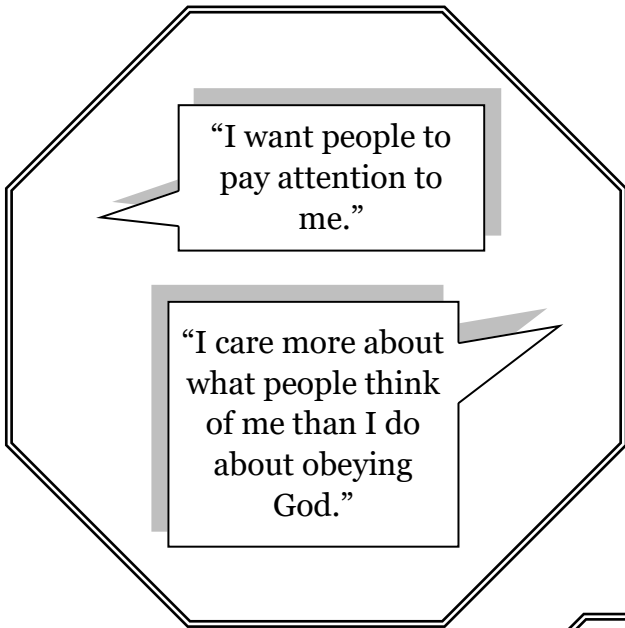
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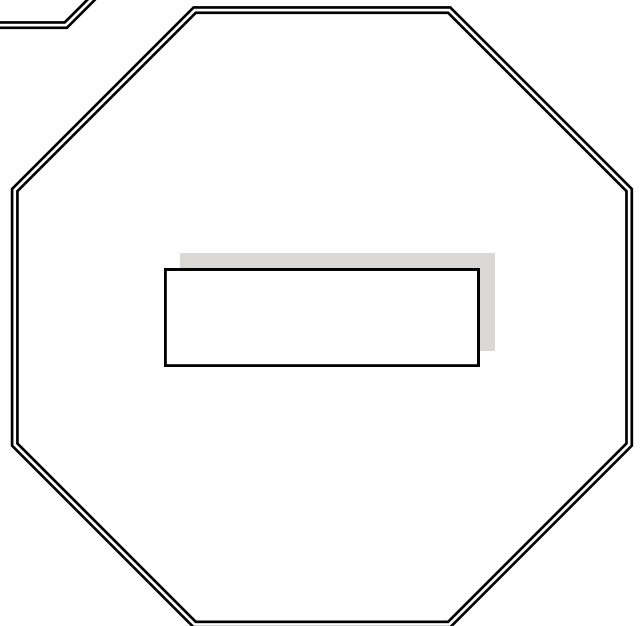
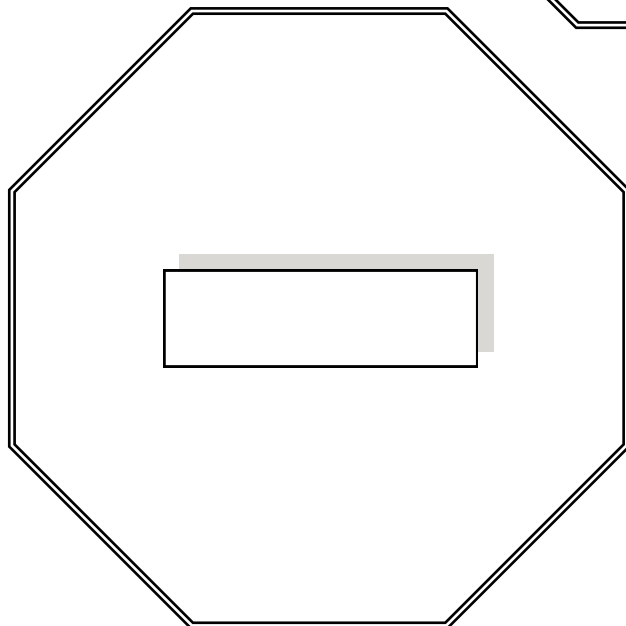
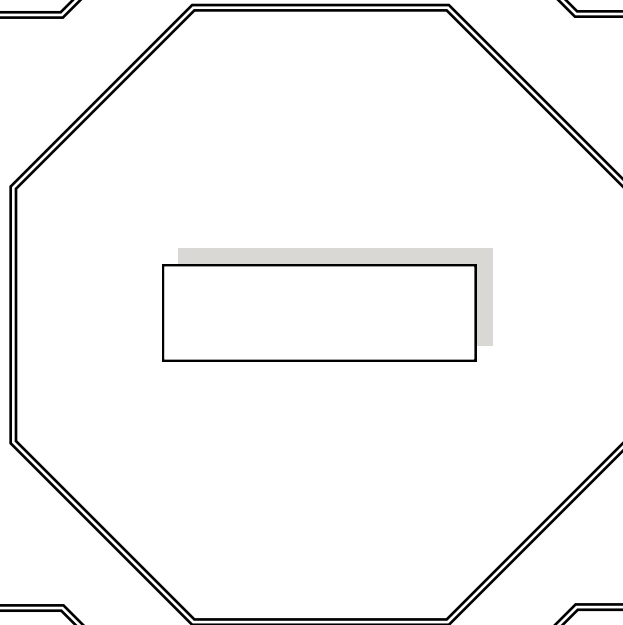
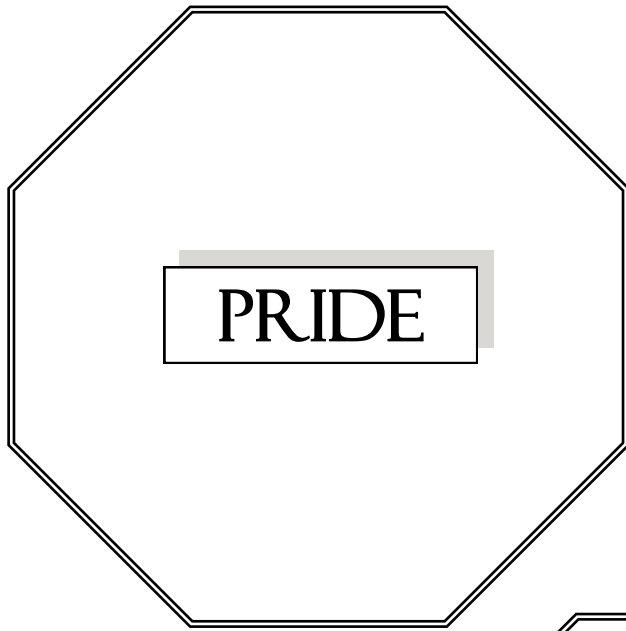
FEAR OF MAN

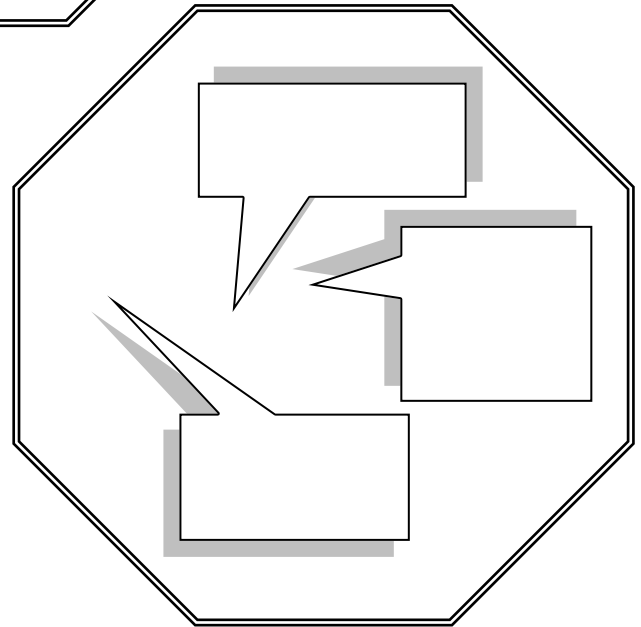
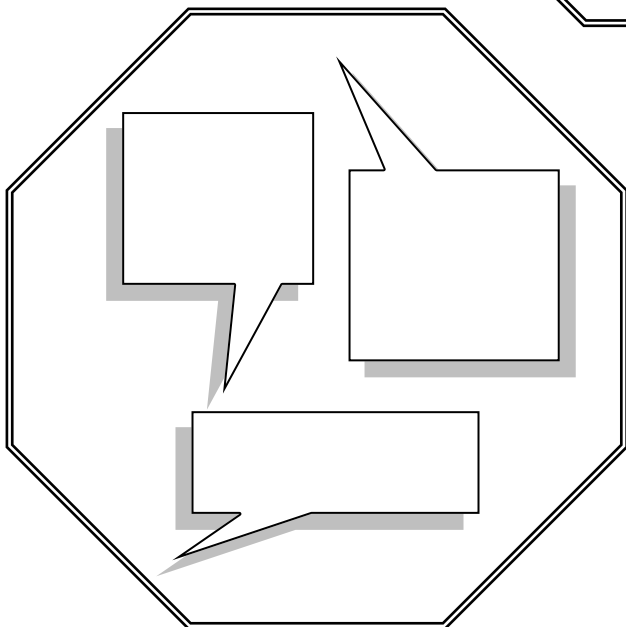
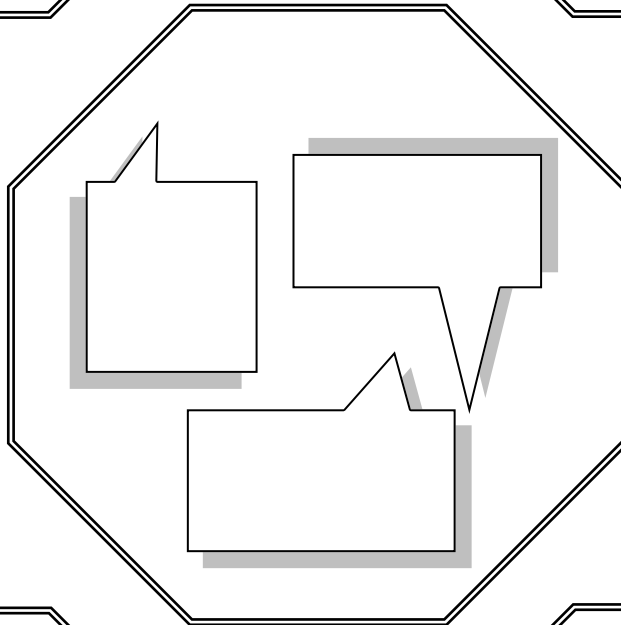
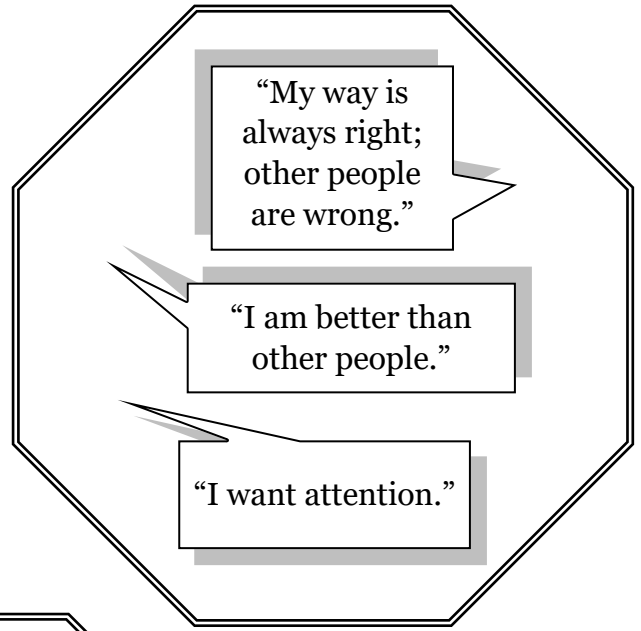
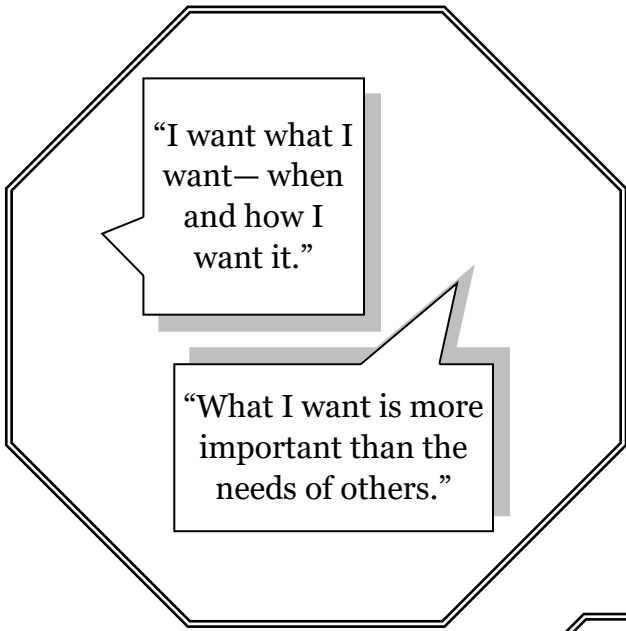
GREED

GUILE

LAZINESS







FAITHFULNESS

FEAR OF GOD

GOODNESS

HOLY
SPIRIT

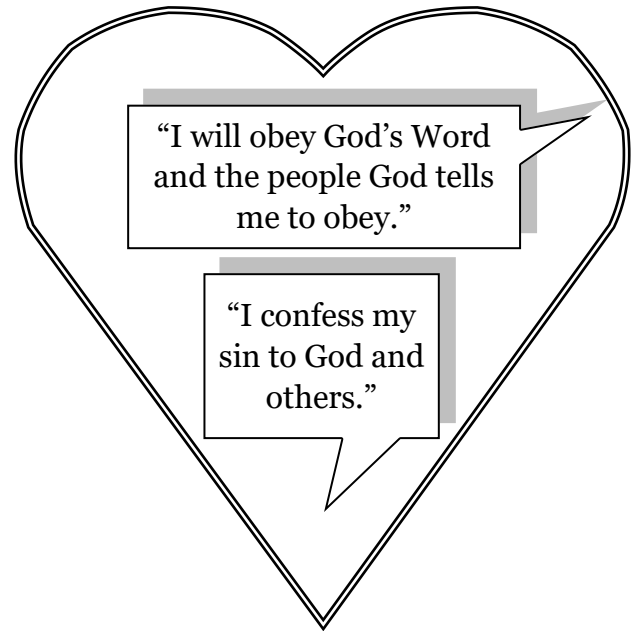
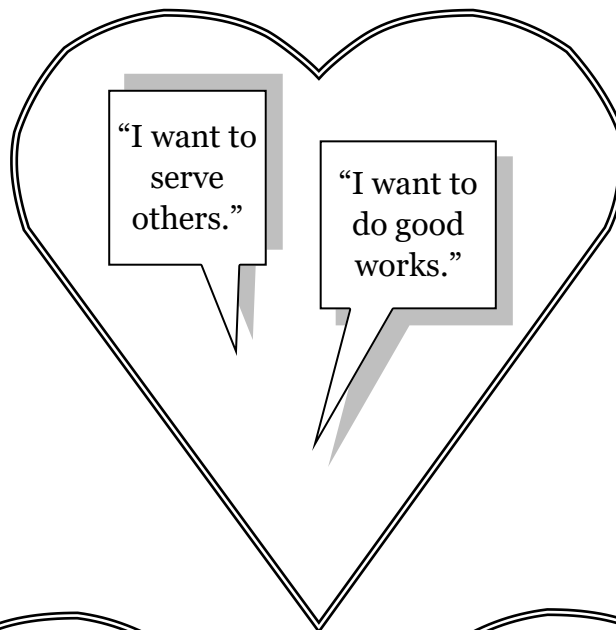
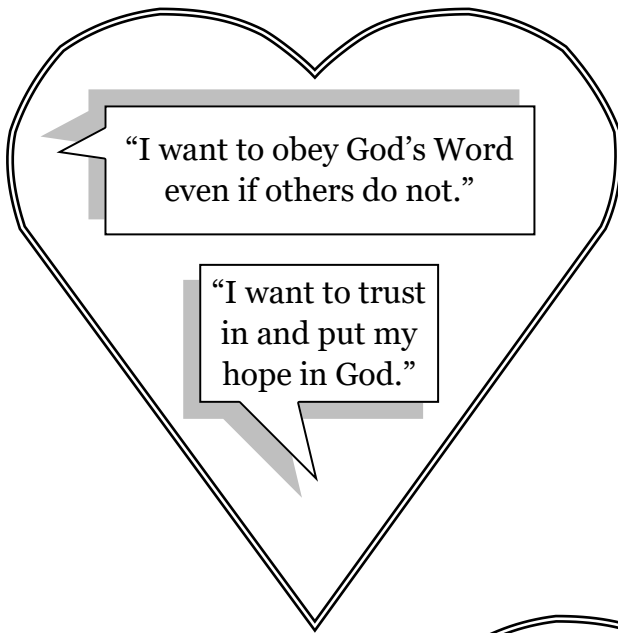
HUMILITY

JOY

Copy Heart Shapes (double-sided) to green cardstock

Find a color-enhanced version (in green)
at [http://gbcmt.org/kardiology 101](http://gbcmt.org/kardiology%20101)

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KINDNESS



LOVE



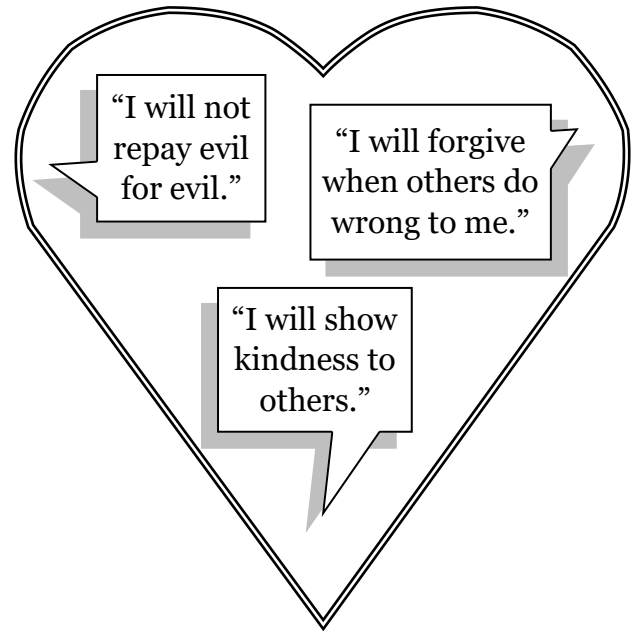
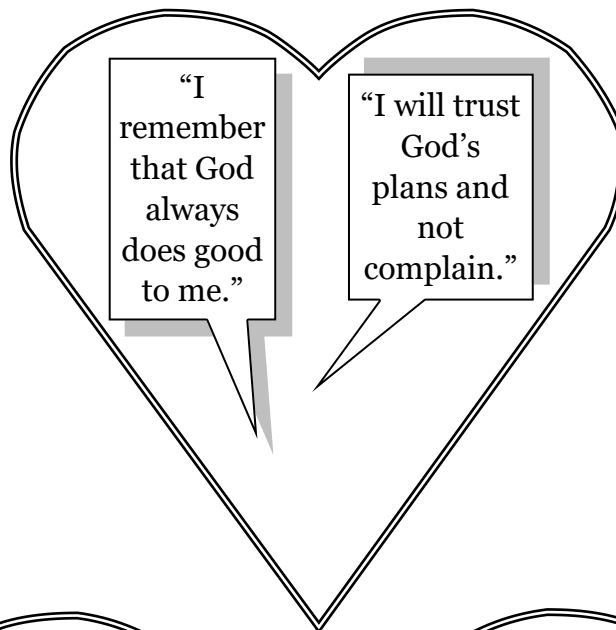
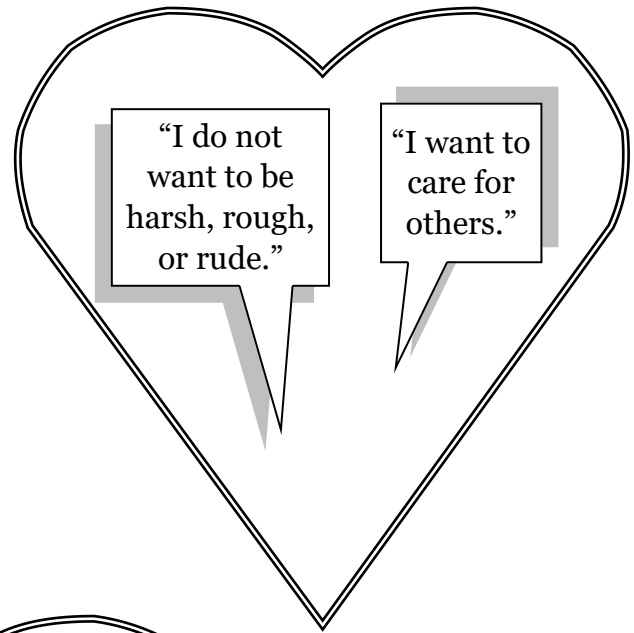
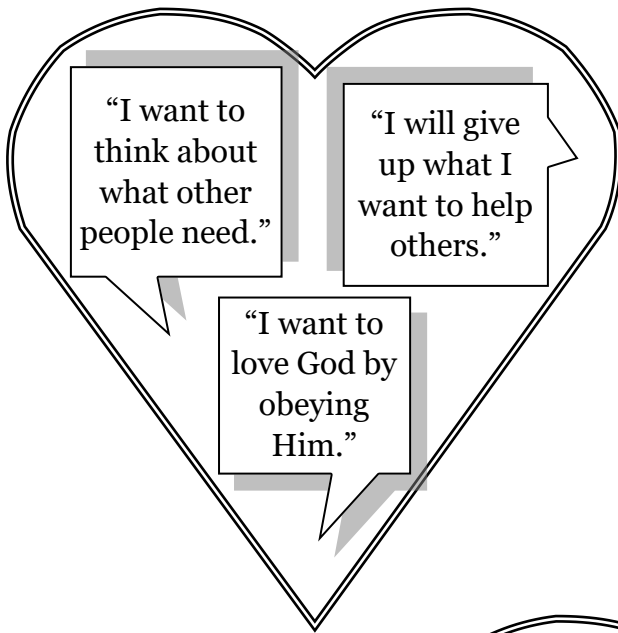
MEEKNESS

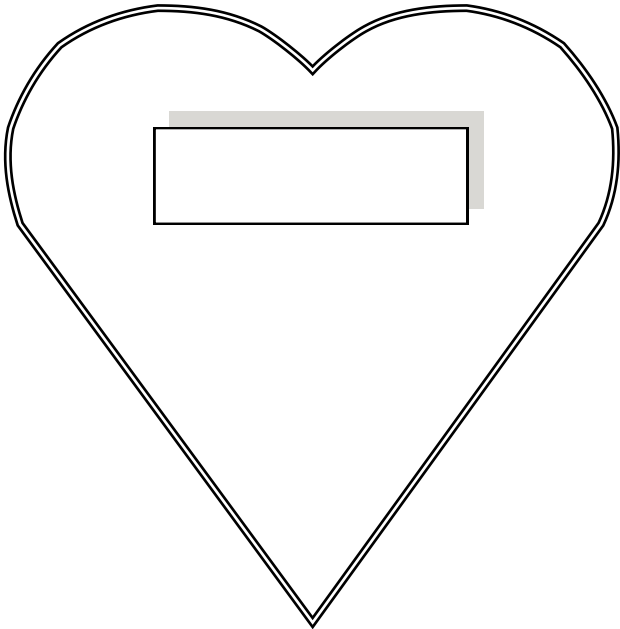
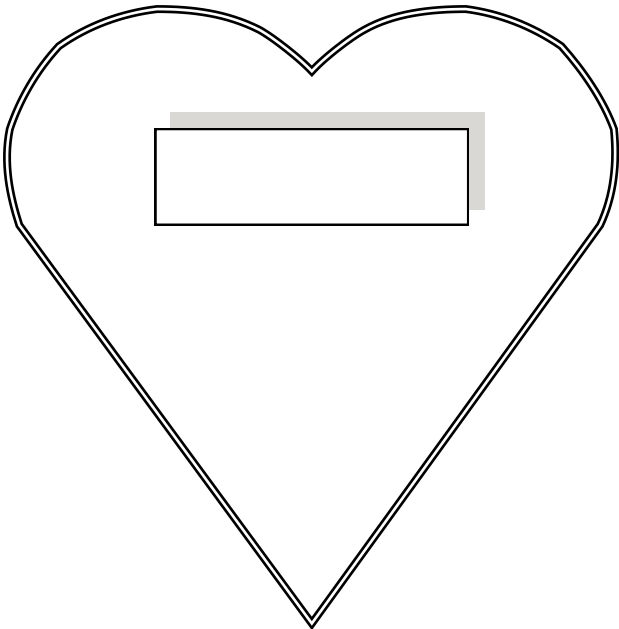
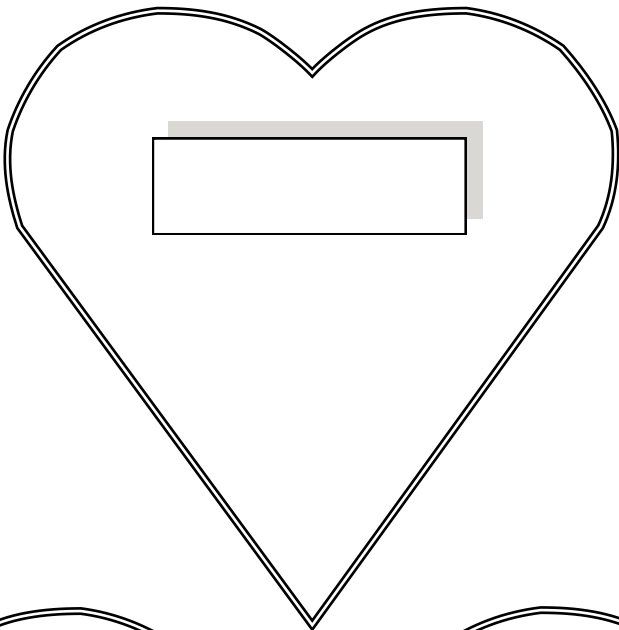


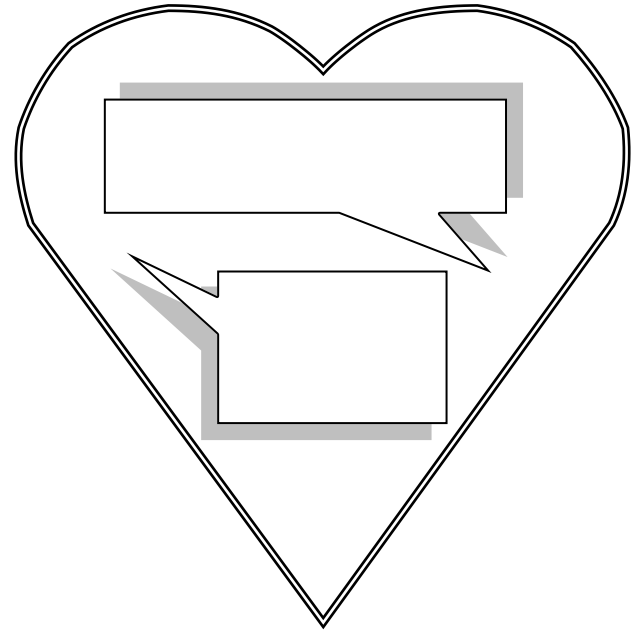
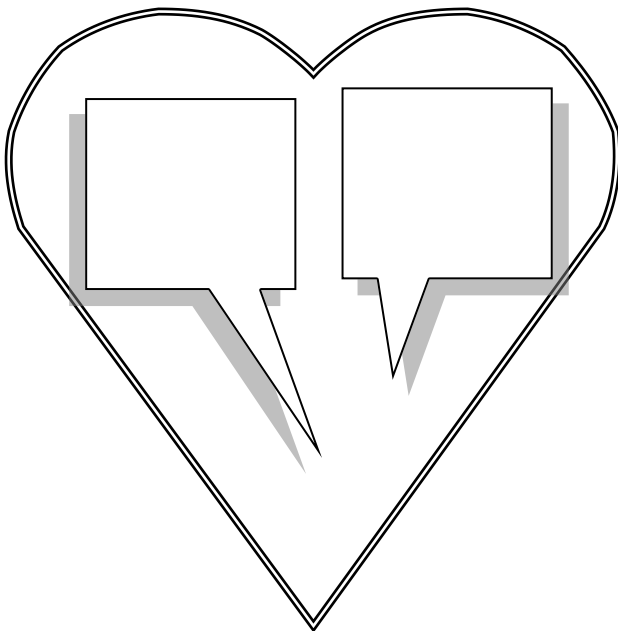
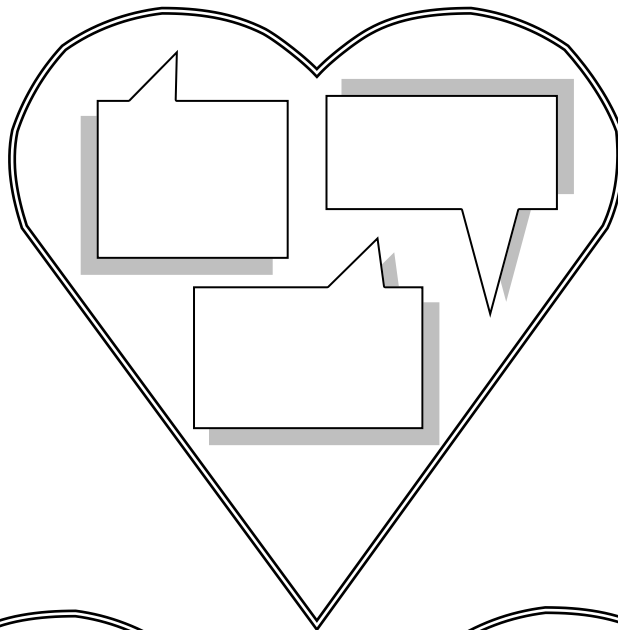
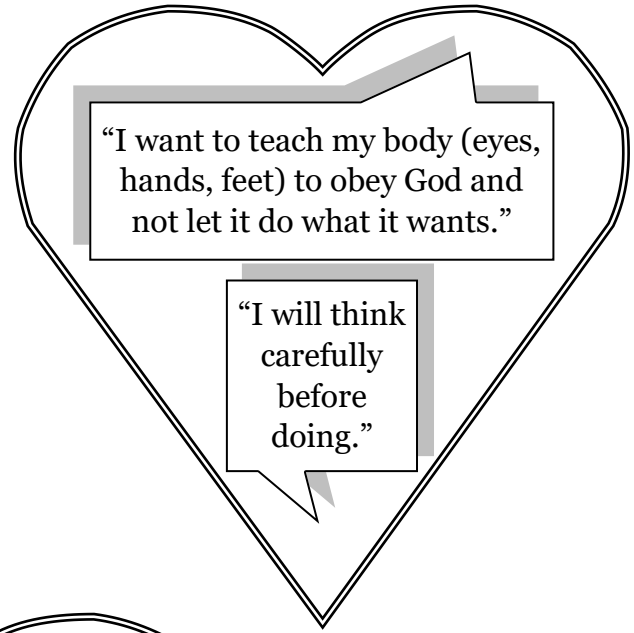
PATIENCE



PEACE







PEOPLE WHO HIDE THEIR SINS WILL NOT PROSPER, BUT IF THEY CONFESS AND TURN FROM THEM...

WHAT AM I DOING THAT GOD
WANTS ME TO STOP?



WHAT WAS IN MY HEART
WHEN I DID IT?
(Use STOP SIGNS)

WHY DOES GOD CARE ABOUT THIS?
(Use THE CHARACTER OF GOD FOR CHILDREN cards)

HOW CAN I START OBEYING
WITH GOD'S HELP?



WHAT DOES GOD WANT
IN MY HEART?
(Use HEART SHAPES)

KARDIOLOGY 101: HOW TO GUARD YOUR HEART
CHILDREN'S U-TURN HEART CHART

...THEY WILL RECEIVE MERCY. Proverbs 28:13 (NLT)



NOTES...

