

KARDIOLOGY 101

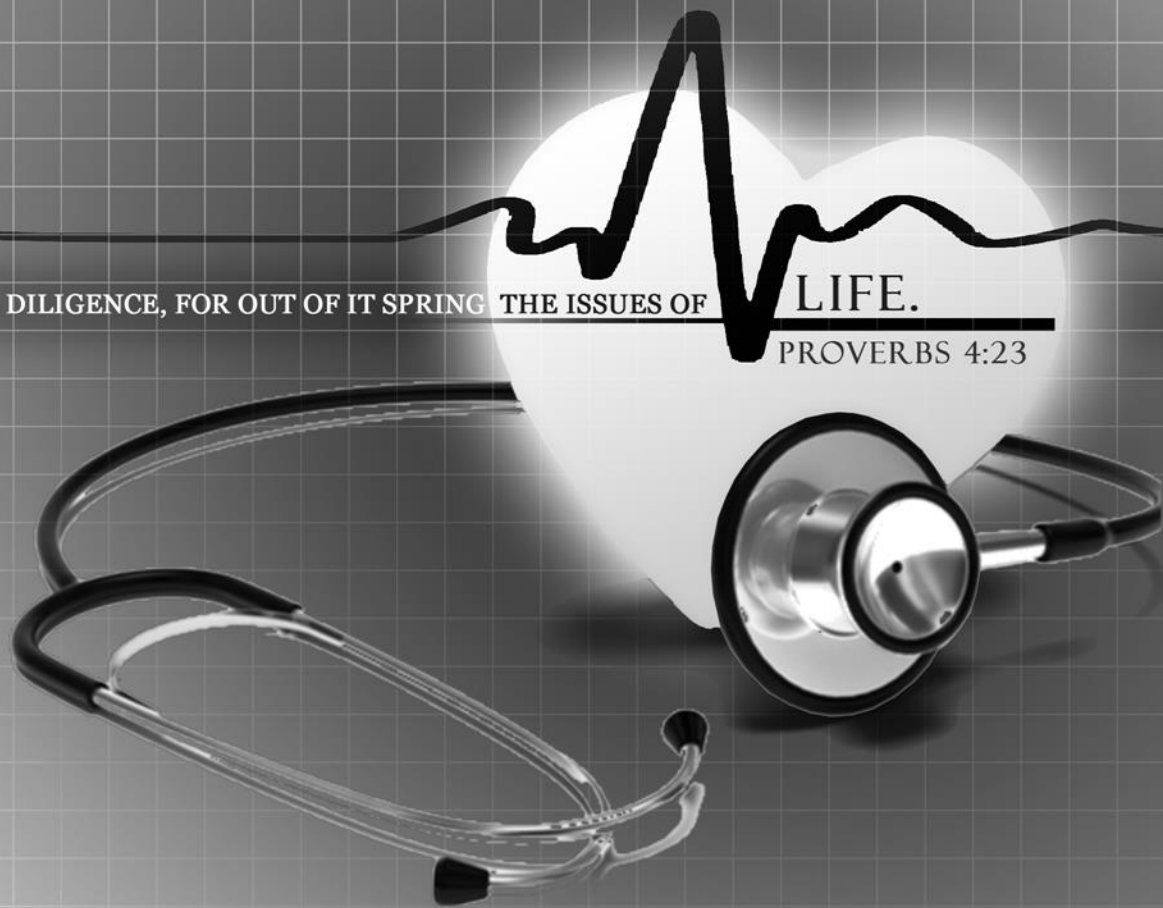
HOW TO GUARD YOUR HEART

Discussion Group Guide

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, Discussion Group Guide
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INTRODUCTION

This DISCUSSION GROUP GUIDE is designed to assist you to lead a small or large discussion group for KARDIOLOGY 101: HOW TO GUARD YOUR HEART. This guide is based on the COURSE SYLLABUS found on page 9 of the course material, and also on pages 7-8 of this DISCUSSION GROUP GUIDE. You are welcome to adjust the timeline of study in any way that best fits the needs of your group.

If you follow the COURSE SYLLABUS, please note that although this course contains eleven weeks of study, your class will need to meet twelve times in order to discuss each section of study. Optionally, you may wish to meet an additional week to cover the children's section (see pages 311-315 of the course material).

As you prepare to lead a discussion group, remember that the necessary instruction is contained in the course itself. You will need only to facilitate the discussion about what has already been taught.

Finally, this DISCUSSION GROUP GUIDE is simply intended for offering ideas and suggestions—some of which will be more helpful than others. Use only what is helpful in consideration of your class size, participants, time allotment, and your own personal preferences.

As a side note, a revised edition of KARDIOLOGY 101: HOW TO GUARD YOUR HEART was printed after the first edition. There are minor changes to the revised edition. Edition two is labeled with E-2 on the top left-hand corner of the copyright page, whereas the first edition has no particular marking. Some of the revisions are noted in this DISCUSSION GROUP GUIDE, as needed.

Enjoy your studies,

Julie Gossack ☺

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Administrative Tasks (to be done ahead of time):

- Make sure there are enough course materials for each class member: course binder and SMS materials.
- Prepare name tags, as needed
- (optional) Pre-fill the COURSE SYLLABUS (page 9) with dates and make a copy for each class member (if participants take the course again, they may not wish to write on their original copy of the course syllabus).
- Prepare a clip board for class members to write their contact information (i.e. email, phone, address, etc.).
- (optional) Make a copy of GUIDELINES FOR GROUP DISCUSSION for each participant. (You will find is on page 11 of this DISCUSSION GROUP GUIDE.)

Class Time:

- Introductions—allow the class members to introduce themselves and give a few comments about why they are in the course.
- Read (or have a class member read) each of the following:
 - WELCOME (page 5)
 - (optional) I am grateful. . . (pre-page)
 - (optional) The Back Cover
 - TABLE OF CONTENTS (page 7)
 - COURSE SYLLABUS (page 9-10), giving dates for entire course (or hand out a copy you have pre-filled with dates)
- Hand out GUIDELINES FOR GROUP DISCUSSION and read them as a class.
- Consider assembling the SCRIPTURE MEDITATION SYSTEM as a class on this first day (see pages 11-12). This could help avoid confusion for those who haven't previously seen the SMS, as well as ensure that participants have assembled this important tool.

- Optionally, class members may wish to use tabbed dividers to section off the course contents (15 dividers needed), as well as the SINFUL ROOTS SCRIPTURES and RIGHTEOUS ROOTS SCRIPTURES (12 for each, can be color coded red and green). This may be done in class at the discretion of the group leader. (Make sure to have tabbed dividers and Sharpie® markers available for each class member.)
- Demonstrate how to use the SMS by reading the attributes for today's date.

Homework:

PREREQUISITE INSTRUCTION (pages 11-22)

The Scripture Meditation System (SMS) (if not done in class)

Biblical Meditation

(Optional homework: browse the SMS and the course material in order to gain an overview of the course)

GUIDELINES FOR GROUP DISCUSSION

If you are studying *KARDIOLOGY 101: How to Guard Your Heart* as a group, then it is important to observe biblical guidelines for your group discussion. The following guidelines will enhance your time together as well as enable you to glorify God by esteeming others and looking out for their interests (Philippians 2:3-4).

1. Make confidentiality a priority.

Class members need to know that they can talk about their life without the details becoming public knowledge. Be cautious when discussing this study group with your family members or friends. It is best to share only those things that pertain to your own walk with the Lord, without using the names of others in the group.

He who repeats a matter separates the best of friends (Proverbs 17:9b).

2. Speak respectfully about others.

When contributing to class discussions sometimes we mention other people such as family members and friends. Show respect for them. The words you speak may be the only picture of them that the group will see.

*Speak evil of no one, be peaceable,
gentle, showing all humility to all men* (Titus 3:2).

3. Be considerate to other class members.

Listen attentively when other participants are speaking. Interrupting, side-line conversations, and other distractions are inconsiderate and can inhibit others from contributing to group discussions. Allow others to speak by not dominating the discussion time.

*Be kindly affectionate to one another with brotherly love, in honor giving
preference to one another* (Romans 12:10).

4. Don't judge others or compare yourself to them.

Every person is at a different stage of growth in their relationship with Christ. Therefore, don't be critical and judgmental toward others or compare yourself to them in any way. Seek to love each person as Christ would love them.

... love one another fervently with a pure heart (I Peter 1:22).

Administrative Tasks (to be done ahead of time):

- Gather materials for class members that were absent the first week.
- Have white board available.

Class Time:

- Review GUIDELINES FOR GROUP DISCUSSION
- Discuss use of and set up of SMS:
 - Remind the class of the purpose of the various card sets and how they are to be used (see assembly instructions on page 12)
 - Ask questions about the use of the SMS during the last week, for example:
 - What do they like about the SMS?
 - How have they been encouraged by the SMS so far?
 - What did they learn about God this week?
 - Do they have any helpful ideas for using the SMS?
 - Are there any questions or confusions about the SMS?
- Remind people to bring the SMS to class each week. This will emphasize the importance of the SMS to review the key concepts throughout the course.
- It may also be helpful each week to mention the cards that were added to the SMS. For the PREREQUISITE INSTRUCTION, class members should have added three 3x 5 cards to their SMS.
- Read the attributes cards for today's date and spend time praising and thanking God for these attributes. This will emphasize the importance of the cards and also demonstrate how to prayerfully meditate on the attributes of God.
- Review participant's answers from their study of biblical meditation (pages 14-15, 18).
- In groups (or as a class, on the white board) brainstorm synonyms for the word "meditation." Here are some examples from other classes:

Absorb	Contemplate	Imprint	Peruse	Reiterate
Analyze	Copy	Impress	Ponder	Repeat
Apply	Deliberate	Integrate	Practice	Repetition
Appreciate	Devour	Ingest	Probe	Rephrase
Apprehend	Digest	Inquiry	Process	Reread
Ascertain	Discern	Inspect	Pursue	Restate
Attend	Discover	Investigate	Purposeful	Retain
Break down	Dissect	Know	Question	Retell
Brood	Divide	Mull over	Reaffirm	Review
Categorize	Dwell	Memorize	Realize	Reword
Chew on	Emphasize	Muse	Rearticulate	Ruminate
Cogitate	Encapsulate	Note	Recall	Scrutinize
Comprehend	Examine	Notice	Recap	Search
Condense	Explore	Observe	Recite	Study
Confirm	Fixate	Outline	Reflect	Summarize
Consider	Focus	Paraphrase	Reflection	Think
Consume	Hide in heart	Percolate	Regurgitate	Understand
Concentrate	Immerse	Permeate	Rehearse	Wonder

- Allow class members to read their definition of biblical meditation from their 3 x 5 card (Question 6 on page 19). Share in groups or as a class.
- Discuss #7 (page 22). Write the words “TRUST,” “DELIGHT,” and “REFLECT” on the white board. Ask questions about the connection between heart keeping and the character of God. How does trusting in, delighting in, and reflecting God relate to guarding our heart? Ask for examples from class members or give some examples from your own life.

Use attributes cards #1 (God is Sovereign) and #16 (God is good) to springboard the conversation. For example, when I grumble and complain I am not delighting in God’s goodness to me. Or, when I am anxious over finances, I am not trusting that God is in control of all aspects of my life (or that He will provide for me—card #29 God is Yahweh Jireh). Or, when I am unkind to others I am not reflecting God’s goodness to others. Or, when I try to control other people I am wrongly striving after God’s attribute of sovereignty and trying to *be* God.

Many (or most) class members will not see the connections between heart keeping and God’s character this early in the course, and that is okay. This discussion is simply meant to get them thinking. Subsequent instruction will unfold the connection more clearly (e.g. MODULE 2, pages 53-54; KARDIO LAB A, Exercise A-3, pages 75-79; KARDIO LAB C)

Homework:

Remind class members that each day's instruction takes 30-to 60- minutes to complete. DAY 6 and DAY 7 are optional. Encourage them to start early in the week and pace themselves. Doing the homework is how they are going to learn to be a kardiologist. With that said, encourage them to come to class even if they do not have their homework finished; they will be able to learn from others during this time.

MODULE 1: A KARDIOLOGIST SEEKS WISDOM (pages 23-48)

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)

Administrative Tasks (to be done ahead of time):

- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. (For MODULE 1, class members should have added three 3x 5 cards to their SMS.) This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- Review GUIDELINES FOR GROUP DISCUSSION (as needed)
- Ask: "What is a kardiologist?" Allow class members to share the definition from the homework and make comments.
- Review MODULE 1 homework:

DAY 1:

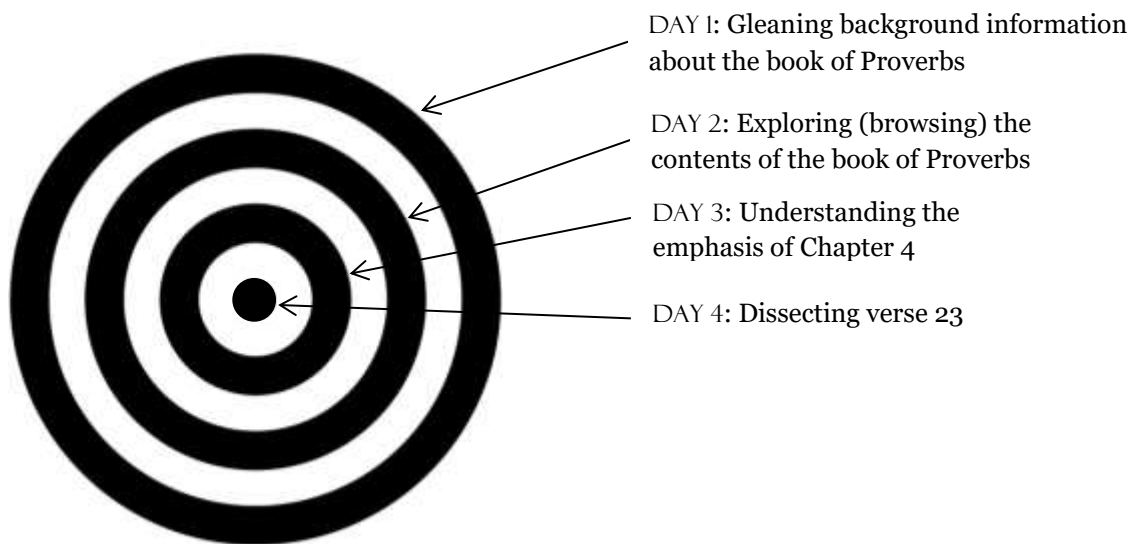
- Review Questions 2a-g, allowing class members to discuss what they learned about the book of Proverbs.

Bring attention to the fact that the basic information about the book of Proverbs is discussed on DAY 2. Mention, also, that the "answers" to the previous day's homework is usually discussed in the next day's lesson. This will enable class members to see if they are on the right track and have arrived at the correct answers for the previous day's study.

DAY 2:

- Ask: What big picture things did the participants learn about the book of Proverbs from their browsing?
- Use the bull's-eye illustration (next page) to depict the progression of studies for this module, as explained on page 28:

“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.” –page 28 KARDIOLOGY 101: *How to Guard Your Heart*



- Ask class members to discuss Question 3 on page 30. Answers will vary, but the key point is that wisdom is living skillfully in the fear and knowledge of God. The way a cardiologist can practically seek wisdom is by seeking to know God—thus, the importance of using the attributes cards.

DAY 3:

- (optional) Questions 1a and 1b—these questions are included as part of dissecting Proverb 4 in order to direct the reader’s attention to the fact that Solomon is quoting his father David (vs. 3-4a) when he gives advice to “seek wisdom.” This is important because David was “a man after God’s own heart” (I Samuel 13:14; Acts 13:22). Additionally, Solomon was dubbed as the wisest man of his time (I Kings 4:30). Considering the source of this wisdom gives even more emphasis and importance to heeding the command for heart guarding (Proverbs 4:23).

- Discuss answers to Question 3 (page 33) and Question 4 (page 34).

DAY 4:

- Review the definition of each Hebrew word on pages 36-37.
- Have class members read their paraphrase of Proverbs 4:23 from Question 2 (page 37).

DAY 5:

- In small groups (if applicable), have class participants show and explain to others their drawing from Question 1 (page 40). Drawings will vary. Check to see that the main ideas of Proverbs 4:23 are depicted.
- (optional): Discuss Proverbs 8. The key components of this chapter are: 1) that wisdom cries out to be found, 2) wisdom is life, and 3) that wisdom must be sought and embraced.

Wisdom lifts up her voice (vs. 1). She takes her stand on top of the high hills (vs. 2a)—which were the places of worship in that time. She stands where paths meet (vs. 2b)—in the place where journeyers converged. She cries out by the city gates (vs. 3)—the place in which kings and leaders to made laws and judged the people, and in which everyday business dealings were conducted.

Indeed, wisdom has made herself known, but she must also be sought: “Blessed are those who keep my ways” (vs. 32); “Do not disdain [the instruction of wisdom]” (vs. 33); “Blessed is the man who listens to me, watching daily . . . waiting . . .” ((vs. 34); “For whoever finds me find life” (vs. 35); “All those who hate me love death” (vs. 36).

While discussing Proverbs 8, help class members see the connection between seeking wisdom and the command to guard their hearts in Proverbs 4:23—wisdom cries out to guard your heart; guarding your heart is life; and heart guarding must be diligently pursued.

- In small groups have participants discuss their answer on page 45: Where are they in regard to heart-keeping?¹

¹ In Edition Two (E-2) as indicated on the top right-hand corner of the Copyright page, an additional question (now Question 3) was added to page 45.

DAY 6:

- (Optional) Read “A Kardiology Story” (page 46). If everyone has already read it, it can be discussed.
- (Optional) Listen to the audio recording mentioned on page 23 of MODULE 1. This tells about Julie’s illness in which the idea for KARDIOLOGY 101: HOW TO GUARD YOUR HEART was born. You can find this 35 minute talk at <http://gbcmt.org/sermons>, date, 2012, scroll to November 10, 2012 and click “audio.”
- (Optional) share your own personal kardiology story with the class

Homework:

Remind class members that each day’s instruction takes 30-to 60- minutes to complete. DAY 6 and DAY 7 are optional. Encourage them to start early in the week and pace themselves. Doing the homework is how they are going to learn to be a kardiologist. With that said, encourage them to come to class even if they do not have their homework finished; they will be able to learn from others during this time.

MODULE 2: A KARDIOLOGIST UNDERSTANDS SIN’S DEVASTATION (pages 49-70)

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)

Administrative Tasks (to be done ahead of time):

- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- By way of review, draw the simple stair step illustration (on next page) on the white board. Begin with the "step" for MODULE 1, asking the class members to recall:

1) The key principle for that module—which is the module title.

2) One primary Scripture that encompasses that module's instruction. Answers may vary, but you will find the primary Scripture that I have chosen in the right-hand margin on the first page of each module.

3) The main concepts they learned from that module. Answers will vary among class members, depending on what the Lord specifically taught them through His Word. For example, "I learned from MODULE 1 the importance of knowing God." Or, "I learned that we live from our hearts." Or, "I learned what it means to seek wisdom."

Then draw the "step" for MODULE 2, again asking the class to mention the three things about the module.

You can use this stair step illustration to review each module and to depict the systematic approach of this course that gradually unfolds the theology of heart-keeping. (See the full illustration on page 282 of MODULE 7, but don't draw the full illustration at this point.)

MODULE 2

A kardiologist understands sin's devastation

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

MODULE 1

A kardiologist seeks wisdom

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

➤ Review MODULE 2 homework:

DAY 1:

- Question 1a- Have a couple class members give their answer to this question.
- Question 1b- Divide the white board into two columns and label the left-hand column "Before Sin's Devastation" and the right-hand column "After Sin's Devastation." Then, ask the class members to give their answers to questions 1b and record these answers in the "Before Sin's Devastation" column on the white board. (Leave these answers on the board as they will be compared to the "After Sin's Devastation" answers from DAY 2 homework.
- Question 3- Ask class members to share their answers. You can also mention some of the instruction from DAY 2 (page 52-53) on man's purpose for being created.

DAY 2:

- Discuss the communicable and incommunicable attributes of God and how it connects with trusting in, delighting in, and reflecting His attributes. Also, make the connection with striving against His incommunicable attributes (pages 53-54). Again, not all class members will fully grasp these concepts this early in the course, and that's okay. These concepts will become clearer as the course progresses.
- Briefly review Questions 1a & 1b and Question 2 (pages 54-55). You might mention the fact that Eve ate the fruit in pursuit of wisdom (Genesis 3:6).

Yet, she sought this wisdom outside the fear and knowledge of God in obedience to His commands. This is a good tie-in to MODULE 1: A KARDIOLOGIST SEEKS WISDOM (which is the fear and knowledge of God).

- Ask participants to give their answers for Question 3 (page 55) and write these in the “After Sin’s Devastation” column on the white board. Discuss as a class the comparison of the relationship between man and God before Adam and Eve sinned to after they sinned. (See also text boxes MAN’S RELATIONSHIP WITH GOD on pages 57 and 58.)

DAY 3:

- Review answers for Questions 1 and 2 (death, judgment, condemnation) (pages 58-59).
- Discuss how sinful man is described in Romans 3:10-18 (page 60).
- (optional) Discuss Question 4 (page 61)- The fear of the LORD is the beginning of wisdom, understanding, and knowledge. The fear of the LORD is a wisdom that obeys the ways of God and walks in righteousness. Those who do not have the fear and knowledge of God do not walk in His ways (Romans 3:18).

Romans 3:12- they are “unprofitable” (Greek 889), which means to make useless, render unserviceable, to spoil. Mankind has been rendered useless for the purpose in which he was created, that is, to glorify God. Our created purpose was spoiled by the effects of sin.

It is also interesting to note the connections in Psalm 14 (i.e. the fool says there is no God; they do not have understanding to seek God; they have no knowledge—of God; and they don’t call on the Lord).

DAY 4:

- Review the two principles of hamartiology. If class members have done their homework it is not necessary to discuss all the details of this day.

DAY 5:

- Discuss how sinful mankind is described. Tie-in the principles of hamartiology from DAY 4, as desired. Help the class members see themselves in these verses.

- Discuss Question 2 (page 67). Wisdom, biblically speaking, is a proper fear and knowledge of God that results in living according to God's ways. Sinful mankind does not have the fear and knowledge of God (Romans 1:18, 3:18), and therefore does not live according to God's ways. Sinful man seeks wisdom outside the ways of God and therefore we have become fools (Romans 1:21b- 22). Sinful mankind does not retain the knowledge of God (Romans 1:28; see also Proverbs 1:7, 9:10), and so there is no understanding of His ways. The result is unrighteous living.
- Share illustrations of mankind's heart (Number 3 page 68), either in small groups or one-on-one.

DAY 6: (optional) Read "A Kardiology Story" and discuss it (page 69).

- (optional) Share your own personal kardiology story of when you became aware that you were a sinner. It is not necessary to give your salvation story at this time, but only when you recognized that you are a sinner.

Homework:

Give a "heads-up" that this week's homework (KARDIO LAB A) is in a different format than the module studies that have been done so far. There are four Exercises to be completed, which will introduce them to the heart-keeping tools. Exercise A-3 may be difficult for some, but encourage them to be persistent and do their best.

KARDIO LAB A (pages 71-86)

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

Administrative Tasks (to be done ahead of time):

- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- Review KARDIO LAB A homework:

EXERCISE A-1

- Read the Objectives (1.1) for this exercise (page 71).
- Have class members remove their SINFUL ROOTS CARDS and RIGHTEOUS ROOTS CARDS from their SMS. Lead a class discussion about these roots, asking and answering questions, such as:
 - Why is it important to know how God defines a specific sin?
 - How can the speech bubbles help to identify specific sins?
 - Which sinful roots do you know (at this point) that you struggle with most?
 - How are the righteous roots produced in our hearts? [by the Holy Spirit]
 - Which righteous roots do you know (at this point) are lacking in your heart?
 - How can these cards be helpful for a kardiologists to guard his or her heart?

EXERCISE A-2

- Read the Objectives (2.1) for this exercise (page 74).
- Have class members turn to the SINFUL ROOTS SCRIPTURES and RIGHTEOUS ROOTS SCRIPTURES sections of their course materials. Lead a class discussion about these sections, asking questions, such as:

- Which verses caught your attention as you browsed these sections?
- How can knowing what God's Word says about a specific sin be an important tool for a cardiologist?
- How do class member foresee using these sections?

EXERCISE A-3

- Read the Objectives (3.1) for this exercise (page 75).
- Review the chart on pages 77-79, asking class members to contribute their answers. This exercise will be difficult for some class members. Many people do not understand the connection between how they daily live and what that their lives say they believe about God. Some class members will readily understand this chart; try to draw these people out to help explain the connection. If needed, refer to the sample chart with answers from other classes beginning on page 28 of this DISCUSSION GROUP GUIDE. (Feel free to photocopy these for the class members.)

This exercise is an important precursor to using the DIAGNOSTIC HEART CHART. Remind the class members that this course unfolds systematically. They will understand more as they progress through the course material. Participants may not have a "light bulb" moment, where they understand how the doctrine and practice of heart keeping fit together, until KARDIO LAB C—where all the heart keeping concepts converge. In the meantime, encourage their patience and diligence to learn in this step by step manner.

EXERCISE A-4

- Read the Objectives (4.1) for this exercise (page 80).
- Use the white board to review this exercise. Draw three columns on the board and label them in this order, from left to right: Words & Actions (see 4.5, first question); Sinful Roots² (see 4.5, second question);

² Some people may be confused by using the term "sinful roots" in relation to Eve. To avoid overthinking the terminology and to clarify the term (if needed), here are some thoughts:

The term "sinful roots" should not be *equated* with the sinful nature or the sinful flesh. Eve did *not* have a sinful nature (i.e. "the sinful flesh") since she was created perfectly. Thus, a previously corrupted heart would not have played a part in her eating the fruit. The term sinful "roots" simply depicts that sin in the heart bears sinful "fruit" (i.e. in our behavior). It is a biblical metaphor. The terms "root" and "fruit" are used in KARDIOLOGY 101 because they depict the truth of Proverbs 4:23, "for out of [the heart] spring the issues of life."

Attributes Sinned Against (4.5, third question). Read Genesis 3:1-13 and ask class members to contribute their answers to add to the chart. Use the sample DHC on page 85 as needed to complete the chart.

- Finish by asking participants to share their answers to 4.7 Questions (page 83).

Homework:

Remind class members that to complete MODULE 3 they will need two different colored pens, as mentioned in the PREREQUISITE INSTRUCTION (page 20).

Also, remind class members that each day's instruction takes 30-to 60- minutes to complete. DAY 6 and DAY 7 are optional. Encourage them to start early in the week and pace themselves. Doing the homework is how they are going to learn to be a kardiologist. With that said, encourage them to come to class even if they do not have their homework finished; they will be able to learn from others during this time.

MODULE 3: A KARDIOLOGIST ACCEPTS GOD'S GIFT OF SALVATION (pages 87-114)

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)

James 1:14-15 probably best describes the process of Eve's downfall:

"But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full grown brings forth death."

-Eve was tempted by the serpent (3:1-5).

-She had a desire that enticed her--3:6, "desirable to make one wise." (*desire* means to lust or long after that which is forbidden, GK 1939; *enticed* means to catch by a bait, or allure, GK 1185)

-Eve's desire was conceived (conceived means a lust which is indulged, GK 4815)

-It gave birth to sin (i.e. she ate the fruit, 3:6)

-It brought forth death (3:7).

At the point that Eve's desire was "conceived" that was sin, and it was sin in her heart. The sin in her heart then bore its "fruit" in her behavior (i.e. she ate the forbidden fruit). So, according to the "root" and "fruit" metaphor it is accurate to say Eve had sinful roots, but, again, the term should not be interpreted to mean the sinful nature.

The main thrust of the assignment for Kardio Lab A is for people to begin using the Sinful Roots Cards, and since they just studied Genesis 3 in MODULE 2, the story of Eve is fresh in their minds.

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>#1 Sovereign</u>- When I'm angry, I am not trusting God is perfect in His plans and purposes. My anger says I am striving to be in control because I know what is best. It says I want to be God.</p> <p><u>#2 Holy</u>- My sinful anger does not reflect His holiness—the fact that He is set apart and different.</p> <p><u>#4 Righteous</u>- anger says that God is doing wrong to me.</p> <p><u>#15 Forgiving</u>- When I am angry I am not being forgiving, and not being like Christ who is forgiving.</p> <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> <p><u>#20 Just</u> - When I am angry, I try to be God by taking retribution and revenge into my own hands. I deal with people and things in a very sinful manner, not trusting or allowing God to chastise in His own way, on His timing, or according to His own will.</p> <p><u>#21 Wise</u> - my anger is not trusting that God fully knows the situation and will use it for my good and His glory. It does not recognize that what is happening to me right now is put together with God's knowledge and goodness.</p>
ANXIETY	<p><u>#1 Sovereign</u> - When I am anxious, I worry, telling God that I don't believe He knows what's going on, how to handle it or that He doesn't know what is best--it is a lack of trust in God. Anxiety says that I don't believe in God's sovereignty; that His plans are always accomplished and can never be thwarted by anyone or anything including evil. My anxiety says that I do not believe God has complete control over the situation I am in.</p> <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> <p><u>#11 Faithful</u>- When anxious, I'm not trusting in God's steadfast character, that He will not forsake His people.</p>

	<p><u># 16 Good</u>- God is not being good to care for my situation rightly.</p> <p><u>#27 Yahweh Raah (Shepherd)</u>- Anxiety says I don't rest in the truth that God cares for His flock like a shepherd- leading and protecting.</p> <p><u>#28 Yahweh Shalom (Peace)</u>- Anxiety doesn't remember God is our peace. Anxiety says that I don't believe or delight in the peace of the Father.</p>
BITTERNESS	<p><u>#3 Great</u>- In bitterness I forget the greatness of God and His plan.</p> <p><u>#7 Omniscient</u>- God doesn't know what I am going through.</p> <p><u>#12 Loving</u>-My bitterness does not allow me to love like Christ loves.</p> <p><u>#13 Merciful</u> - when I am bitter I am not being like God and granting mercy to others.</p> <p><u>#15 Forgiving</u>- I am not being like Him. When I am bitter, I am not reflecting the forgiveness of God, which chooses not to take note of the sin of His beloved chosen ones.</p> <p><u>#16 Good</u>- God does not care about how I have been hurt.</p> <p><u>#23 God is Our Advocate</u> - When I am bitter, I am not recognizing that God is willing to fight for me. I take matters into my own hands and I turn bitter with anger and hatred.</p>
DESPAIR	<p><u>#1 Sovereign</u>- Despair does not delight in the truth that God has a perfect plan. My circumstances may seem hopeless, but God IS at work accomplishing His perfect plan in my life.</p> <p><u># 8 Omnipresent</u> - despair does not delight in God's comforting presence.</p> <p><u>#11 Faithful</u>- Despair says that I am not trusting in God's faithfulness in a situation or His faithfulness in being sovereign (#1) and good (#16).</p> <p><u>#12 Loving</u> - When I am deep in despair, I am being prideful and self-centered and do not trust that God loves me.</p> <p><u>#22 Truth</u>-despair represents lies of God's character and attributes. Having despair does not reflect His words and deeds which always</p>

	<p>portray absolute truth.</p> <p><u>#27 Yahweh Raah (Shepherd)</u>- Despair is not believing God cares for His flock.</p> <p><u># 28 Yahweh Shalom (Peace)</u>- despair does not fix upon God's peace and does not delight in the God of Peace.</p> <p><u>#29 Yahweh Jireh (Provider)</u> - I am not delighting in the Lord who sees and will provide.</p>
ENVY	<p><u>#6 & #7 Omnipotent & Omniscient</u> - If I am envious, I am not trusting that God is all-able and all-knowing to give me what is best for me. I am telling Him that I know better.</p> <p><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.</p> <p><u>#14 Gracious</u>- Envy is not delighting in God's gracious gifts and blessings, including His gift of salvation.</p> <p><u>#16 Good</u>- Envy does not trust that in God's goodness. He gave me what I have and He gave others what they have because He knew that would be best.</p> <p><u>#19 Jealous</u>- Envy is not believing in God's jealousy of our praise, attention, love, and worship. When we envy, we are so focused on what we don't have we don't praise and worship our God.</p> <p><u>Godhead #20 Just</u> - envy does not believe God is just because I think I deserve better or more.</p> <p><u>Godhead #21 Wise</u>-My envy says that I do not believe God is wise in that He did not supply me with all that I think I need.</p> <p><u>Godhead #30 Adonai</u>- In wanting other things for myself, I am forgetting God is Owner, Ruler, Master, and Lord over ALL.</p>

FEAR	<p><u>#1 Sovereign</u> - fear does not have faith in God's supreme control over everything.</p> <p><u>#4 Righteous</u>- Fear is not believing, delighting in, or trusting that God never does wrong or evil. He only does what is good and perfect.</p> <p><u>#5 Immutable</u>- Fear is not delighting in God's constant and unchanging character. No matter what goes on around us and what changes we face, there is nothing to fear because God remains the same and is constant.</p> <p><u># 6 Omnipotent</u>- Fear says God cannot do anything about my situation.</p> <p><u>#7 Omniscient</u>- Fear says God does not know my situation.</p> <p><u>#16 Good</u>- Fear does not rest in the truth that whatever happens to me has first been sifted through the hands of a good God.</p> <p><u>#24 Creator</u>-My fear quenches the fact that God created the very thing I fear.</p> <p><u>#26 Yahweh Rapha (Healer)</u>- Fear (especially related to physical health or death) is not believing God can heal if He wills.</p> <p><u>#28 Yahweh Shalom (Peace)</u>- Fear does not acknowledge God is a God of peace.</p> <p><u>#29 Yahweh Jireh (Provider)</u>- I am not believing that He is providing for all my needs.</p>
FEAR OF MAN	<p><u>#3 Great</u>- I don't see God as great, but I see people as being great and having power in my life. I need to realize that I am not great and I do not need to make sure others thinks I am great, but only that they would see <i>God's</i> greatness.</p> <p><u>#12 Loving</u> - If I have a fear of man, I am trying to gain love from men, not from God.</p> <p><u>#19 Jealous</u> - when I fear man, I worship their opinion of me, not God's opinion of me. Fear of man shows a self-absorbed pride, placing glory, praise, and time on self instead of God.</p> <p><u>#23 Advocate</u>-When I fear man I am wanting approval and not letting God be my advocate. I am giving into man over my advocate.</p>

	<p><u>#31 El Elyon (Most High)</u> - when I fear man I do not exalt God as Most High; rather I want to exalt myself.</p>
GREED	<p><u>#9 Eternal</u>- To be greedy and store up earthly treasures says I am not content that God is an eternal treasure. Greed says that I am not reflecting or trusting in God's eternity; He is eternal, but worldly possessions perish.</p> <p><u>#11 Faithful</u>- God is not steadfast to give me what I need most.</p> <p><u>#12 Loving</u>- Greed does not see and delight in God's love, which meets my greatness need.</p> <p><u>#14 Gracious</u> - greed doesn't reflect God's graciousness in all the good things He has already given me.</p> <p><u>#20 Just</u> - I covet because I do not believe God is giving me what I want/need. I am not content or thankful for what He DOES give me.</p> <p><u>#21 Wise</u>- When I want more than God has given, I'm not trusting His that provision is wise and perfect.</p> <p><u>#29 Yahweh Jireh</u> (Provider) - my greediness does not rejoice in and is not thankful that God has provided everything I need. It says He hasn't provided for my needs.</p>
GUILE	<p><u>#4 Righteous</u>-When I am untruthful I am not reflecting God's moral perfection and the purity of His divine nature.</p> <p><u>#7 Omniscient</u>- God is all knowing. He knows about every deceitful word and act. I may be able to deceive others, but I will never deceive God.</p> <p><u>#14 Gracious</u> - My lying, manipulative ways tell God that He is not providing what I need/want, so I will do it my own way.</p> <p><u>#15 Forgiving</u>- I try to hide my sin because I don't believe He forgives my sin.</p> <p><u>#16 Good</u>- I am not trusting that God will give me what is good. I am trying to get it my own way.</p> <p><u>#18 Wrathful</u>- Deceiving others, I am forgetting God is wrathful and angry at sin.</p>

	<p><u>#20 Just</u>- Guile says that I don't believe in God's justice. He will punish the ungodly no matter how minor the offense may seem.</p> <p><u>#22 Truth</u> - when I deceive others I am not being a truth-teller like God; He only speaks truth.</p>
LAZINESS	<p><u>#4 Righteous</u>- I don't really believe that God cares that I sin- even in the little things. When I am lazy, I am not reflecting God's moral perfection. I am not diligent with my time and skills, nor do I consider the time of others.</p> <p><u>#11 Faithfulness</u> - when I am lazy I fail to reflect God's steadfastness of character.</p> <p><u>#16 Good</u>- Laziness is not reflecting God's goodness. He is everything that is right, true, and kind. He acts in a way that is pleasant, beautiful, and excellent, and His goodness towards His creation is <u>profitable</u>, <u>useful</u>, and <u>beneficial</u>. Laziness is NOT acting in a way that is profitable, good, or useful.</p> <p><u>#27 Yahweh Raah (Shepherd)</u>-Laziness causes me to not seek out the lost and reflect God's leadership and unfailing care for His lost sheep.</p> <p><u>#30 Adonai (Lord, Master)</u>- Being lazy fails to recognize God is Master and Ruler over our lives, work, and time.</p>
PRIDE	<p><u>#1 Sovereign</u> - My pride doesn't allow God His full glory. I take it from Him and place it on me--SINFUL!!!</p> <p><u>#3 Great</u>- I am exalting myself instead of God. I am greater than Him.</p> <p><u>#9 Eternal</u>- When I am prideful, I am forgetting that I am simply a created being. I am not eternal like God who has been, is, and always will be.</p> <p><u>#6 Omnipotent</u>- My pride says "I am able" and not letting God who is "All Able" to accomplish His will.</p> <p><u>#21 Wise</u> - when I am prideful I am being wise in my own eyes and not trusting in God's perfect wisdom.</p> <p><u>#24 Creator</u>- When I'm being prideful, I'm not reflecting or delighting in God as Creator. He created us as beings of submission, and He is</p>

	<p>creator and Lord over us. Our submission is to Him and the authority He's placed over us.</p> <p><u>#31 El Elyon (Most High)</u>- He is not worthy of exaltation; I am.</p>
SELFISHNESS	<p><u>#2 Holy</u>- My self-serving desires say, "I am Holy." Selfishness does not reflect God's holiness. There is none like Him. I am to be set apart as Christ is. When focused on self, I am not focused on God. I am not set apart; I am acting worldly.</p> <p><u>#12 Loving</u>- I am failing to love others like He does; I am only loving myself. Selfishness does not reflect God's character and unselfish act of love on the cross, where He selflessly gave His life for each of us.</p> <p><u>#14 Gracious</u>- when I serve myself, I fail to reflect God's mercy which bestows favor and blessing on others.</p>

Administrative Tasks (to be done ahead of time):

- Have white board available.

Class Time:

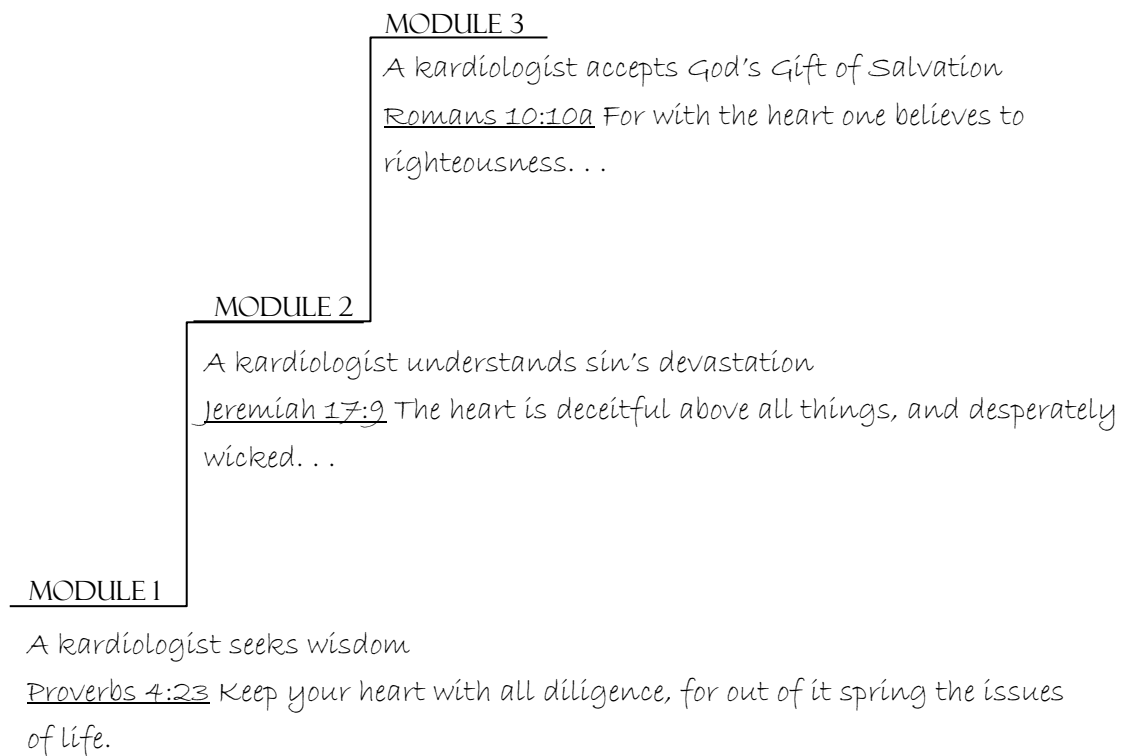
- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.

By way of review, draw the simple stair step illustration (next page) on the white board. Begin with the “step” for MODULE 1, asking the class members to recall:

- 1) The key principle for that module—which is the module title.
- 2) One primary Scripture that encompasses that module's instruction. Answers may vary, but you will find the primary Scripture that I have chosen in the right-hand margin on the first page of each module.
- 3) The main concepts they learned from that module. Answers will vary among class members, depending on what the Lord specifically taught them through His Word.

Then draw the “step” for MODULE 2, again asking the class to mention the three things about the module. Next, draw the “step” for MODULE 3, asking the same three things.

You can use this stair step illustration to review each module and to depict the systematic approach of this course that gradually unfolds the theology of heart-keeping. (See the full illustration on page 282 of MODULE 7, but don't draw the full illustration at this point.)



➤ Review MODULE 3 homework:

DAY 1:

- Discuss the doctrine of the heart presented in the DAY 1 introductory comments (pages 88-92), along with how the illustrations depict heart doctrine.
- Read Ezekiel 36:26-27, listing the key points of the passage on a whiteboard. Discuss Questions 1a and 1b. List the comparison between the old heart and the new heart in two columns on the white board.

DAY 2:

- Ask the class members to share anything that grabbed their attention from today's readings (perhaps they jotted some notes on pages 94-95).
- Discuss Question 3a (see footnote below)³, 3b, and 3c.

³ Matthew's Gospel was written to a Jewish audience. His main purpose for writing was to prove that Jesus fulfilled the prophecies in Hebrew Scripture and was indeed the Messiah the Jews had been awaiting. A key word in Matthew's writing is "fulfilled," indicating that God preplanned to save mankind through the birth, death, and resurrection of Jesus Christ.

What verses tell about God's preplanning? (Class members who pare down their reading to only the verses in parenthesis will not find all the references for Question 3a.)

- Discuss Question 4 (page 96).

DAY 3:

- Ask the class members to share anything that grabbed their attention from today's readings (perhaps they jotted some notes on pages 97-98).
- Discuss Question 3a, 3b, and 3c (pages 98-99).

DAY 4:

- Ask class members to explain, in their own words, the doctrine of soteriology (God's plan of salvation) from pages 100-102.
- (Optional) Read Isaiah 52:13-53:12 as a class. Have class members share what verses captured their attention from this passage.
- Some class members may be confused or wondering how Gentiles fit in with the promise of the New covenant (Ezekiel 36:26-27) Jesus fulfilled the promise of the New Covenant (page 101). See pages 39-40 of this DISCUSSION GROUP GUIDE for a detailed explanation.

DAY 5:

- (Optional) Read Romans 5:6-21.
- Draw two columns on the white board: "Before People are Saved" and "After People are Saved." Have class members give their answers from marking (just) Romans 5:6-11. Write these in the two columns on the white board. (You can refer to my own marked-up copy of this passage on pages 41-42 of this GROUP DISCUSSION GUIDE, if needed.)
- Draw two columns on the white board: "The First Adam" and "The Last Adam." Have class members give their answers from marking (just) Romans 5:12-21. (You can refer to my own marked-up copy of this passage on pages 41-42 of this GROUP DISCUSSION GUIDE, if needed.)
- Discuss "gift" and "grace," having class members talk about marking this aspect of the passage. (You can refer to my own marked-up copy of this passage on pages 41-42 of this GROUP DISCUSSION GUIDE, if needed.)

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- Matthew 26:2 "after two days. . . The Son of Man will be delivered up to be crucified."
 - Matthew 26:31 "the sheep of the flock will be scattered." (reference from Zechariah 13:7)
 - Mathew 26:54 "How then can the Scriptures be fulfilled, that it must happen thus?"
 - Matthew 27:9 "Then was fulfilled what was spoken by Jeremiah the prophet. . ."
 - Matthew 27:35 ". . . that it might be fulfilled which was spoken by the prophet. . ."
 - John 20:9 "For as yet they did not know the Scriptures, that He must rise again from the dead."

- (Optional) Discuss the terms “justification,” “reconciled,” and “grace” from page 109.
- Did any class member pray to receive God’s gift to salvation as a result of their MODULE 3 studies? Give time to talk about this, if needed.

DAY 6:

- (optional) Read “A Kardiology Story” and discuss it (page 112).

Homework:

MODULE 4: A KARDIOLOGIST IS GIVEN A NEW HEART (pages 115-140)

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)

The New Covenant

Ezekiel 36:23-27 was written to a Jewish audience. Clearly, Israel is the intended recipient of Ezekiel's message, since verse 22 states, "Therefore, I say to the house of Israel" Ezekiel's message is that God was going to give Israel a new heart, a heart that would be indwelt by the Holy Spirit and would cause obedience to His commands, rather than the disobedience that characterized Israel at the time. (See also Ezekiel 11:19-20.) Their disobedience profaned God's name--since they were His chosen people.

This passage does not call the promise of the new heart "The New Covenant." However, its parallel passage, by Jeremiah, does use this terminology:

Jeremiah 31:31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah--not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt. . . But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people" (vs 33).

See also Jeremiah 32:38-42 and Ezekiel 37:26-28, where God calls this an "everlasting covenant." Again, this promise is made directly to Israel; Gentiles are not revealed as being part of the promise at this point.

Gentiles enter the equation, so to speak, on the night of Jesus' arrest. In Matthew 26:27-28 (see also Luke 22:20 and I Corinthians 11:25), Jesus marries the promise of the new heart, from Hebrew Scripture, with Himself: "Then He took the cup, and gave thanks, and give it to them, saying 'Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.'" Yes, Jesus' direct audience here is Jewish, but He makes the all-encompassing statement about His blood-offering--that it is for many--which includes Gentiles.

The author of Hebrews also connects Jesus' blood sacrifice with the promise of the new heart (the New Covenant) in chapters 8 and 9. Here the author compares the old covenant with the new one. The "old" covenant in this passage refers to the Mosaic Covenant (or law), although there were several covenants that God made with Israel (e.g. Noahic, Abrahamic, Davidic).

In Hebrews 8:6, Jesus is called the "Mediator of a better covenant." The old (or first) covenant was not sufficient to bring internal righteousness; it was merely a "tutor" to bring us to faith in "the better covenant," that is Jesus Christ (see Galatians 3:22-28 and also Romans 7:5-8).

In Hebrews 8:8-12, the author quotes the promise of the new heart, the New Covenant, from the Jeremiah passage. He then compares the old covenant system (8:13ff) with Jesus' redemptive blood, saying: "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance" (Hebrews 9:14-15).

Clearly, Jesus is the fulfillment of the New Covenant which was promised to Israel in Ezekiel and Jeremiah. And, His deathly blood offering extends this promise to the Gentiles. This is

called a "mystery" in Ephesians (meaning something that was not previously revealed, but was later revealed in God's time), "that the Gentiles should be fellow heirs of the same body, and partakers of His promises in Christ through the gospel" (Ephesians 3:6; See also Ephesians 2:11-22 and 3:1-12).

Additionally, Jesus alluded to the new covenant when he spoke to Nicodemus about being born again: "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of flesh is flesh, and that which is born of Spirit is spirit" (John 3:5-6). Nicodemus, who was "the teacher of Israel" (vs. 10) would have been well versed in the promise of the new heart from Jeremiah and Ezekiel.

Further, Paul spoke about Jesus "washing" the church (Jew and Gentile believers) in Ephesians 5:26-27, which is clearly an allusion to the new and clean heart (cf. Hebrews 10:22). Paul also said that he was a minister of the New Covenant (II Corinthians 3:6), referring to the Spirit, Who gives life, in contrast to the law (old covenant), which kills.

It should be noted that The New Covenant will not be in effect for Israel until the millennial kingdom, when unbelieving Israel finally embraces the Messiah and she is restored to her homeland (see Jeremiah 30-33; Zechariah 12-14; and Romans 11:25-27).

Finally, the New Covenant is not ultimately and fully realized until we are all (Jew and Gentile) with the Lord in our eternal state: "He who overcomes shall inherit all things, and I will be his God and he shall be My son" (Revelation 21:7).

MODULE 3: A KARDIOLOGIST ACCEPTS GOD'S GIFT OF SALVATION

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
6-ungodly
8-still sinners
9-(implied) an object of wrath
10-enemies of God

AFTER people
are saved

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. 9 justified by His blood

9-saved from wrath (through Jesus)
10-reconciled to God (through Jesus' death)
11-rejoice in God (through Jesus)
11-receive the reconciliation

KARDIOLOGY 101: HOW TO GUARD YOUR HEART

"Gift" &
"Grace"

vs. 15 gift is free

vs. 15 gift is not

like the offense

15- gift of
grace abounds
to many

16- gift is not
like Adam's
gift (which
was condem-
nation); Jesus'

gift results in
justification

17- grace &
gift of
righteousness reigns in life

18- free
gift

came to
all men

20- grace
abounds

21- grace
reigns

through
righteousness

to eternal
life

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 14 Adam is a type of
him who is to come

vs 15- by one man's tress-
pass many died

vs 16- the judgment that
came from one offense

resulted in condemnation

vs 17- by one man's
trespass death reigned
through one

vs 18- through one man's
offense judgment came to all
men, resulting in condemnation

vs 19- by one man's (offense)
disobedience many were
made sinners

vs. 15 through Jesus the gift of God's
grace abounded to many

16- the free gift resulted in
justification

17- those who receive abundance
of grace & the gift of righteous-
ness will reign in life through
Jesus Christ

18- through one man's righteous act
the free gift came to all men-
resulting in justification of life

19- by one man's obedience many
will be made righteous

21- grace might reign through
righteousness to eternal life
through Jesus Christ our Lord

Administrative Tasks (to be done ahead of time):

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Class Time:

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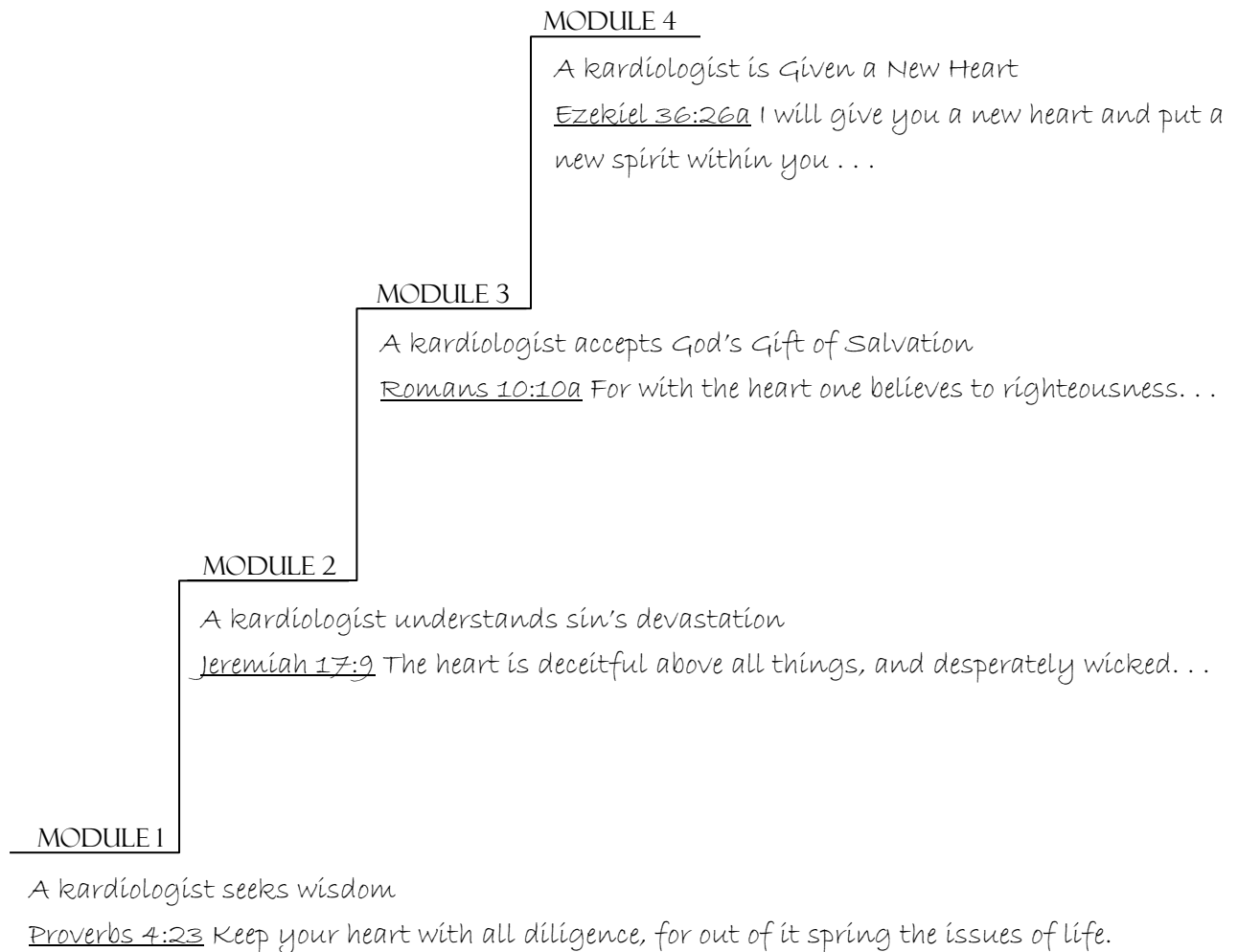
1) The key principle for that module—which is the module title.

2) One primary Scripture that encompasses that module's instruction. Answers may vary, but you will find the primary Scripture that I have chosen in the right-hand margin on the first page of each module.

3) The main concepts they learned from that module. Answers will vary among class members, depending on what the Lord specifically taught them through His Word.

Then draw the "step" for the next module, asking the same questions, as you have done in previous weeks.

You can use this stair step illustration to review each module and to depict the systematic approach of this course that gradually unfolds the theology of heart-keeping. (See the full illustration on page 282 of MODULE 7, but don't draw the full illustration at this point.)



➤ Review MODULE 4 homework:

DAY 1:

- Read Ezekiel 36:23-27. Discuss Questions 1 and 2 (page 116), why God would grant the new heart [to sanctify His great name; for His glory], and what the Spirit will do [cause people to walk in His ways].
- Draw the timeline from page 119 on the white board. Discuss the terms “Justification,” “Sanctification,” and “Glorification,” allowing class members to share their definitions from pages 119-120 and referring to the timeline as needed.
- Give class members time (in small groups or one-on-one) to share their own timelines (page 120) with other class members.

If there is extra white board space, have the class members draw their timeline on the white board/s at the beginning of class. Then, when it is

time to discuss the timelines, participants can go to their drawings and talk about them with other class members.

DAY 2 & DAY 3:

- Discuss the marking of Romans 6:1-23 (pages 122-24). (This marking activity may have been difficult for some class members. Try to encourage their efforts.)

How do “Justification,” “Sanctification,” and “Glorification” compare and contrast? That is, what is different between these doctrines and what is similar? What words and phrases relate to each doctrine? (Allow class members to share a few of these from their charting activity on page 125.

Have class members (in small groups or one-on-one) discuss the three cards they placed in their SMS about these three doctrines.

DAY 4:

- Make two columns on the white board: BEFORE justification I was... and AFTER justification I was...

Have class members give their answers to these columns and write the answers on the white board. After the class discussion, emphasize the line between the two columns and the significance of the distinction between BEFORE and AFTER.

The new heart and our standing in Christ after justification is significant motivation for heart-keeping. Also, it is common for those who are saved to not recognize the state of their new heart. Oftentimes, people live as if they are still in the same sinful state of the old heart.

DAY 5:

- Review the work of the Spirit at the time of justification (pages 134-135).
- Have class members share their drawings of the new heart (Number 4 on page 136).

DAY 6: (optional) Read “A Kardiology Story” and discuss it (page 137).

Homework:

Give a “heads-up” that this week’s homework (KARDIO LAB B) is a different format than the modules. There is only one Exercise to be completed and participants should be prepared to share their story of salvation next week.

KARDIO LAB B (pages 141-154)

Exercise B-1: Your story of salvation

Administrative Tasks (to be done ahead of time):

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- Provide time for participants to share their story of salvation. Divide participants into small groups, as desired, in order for each class member to have ample time to tell their story.
- (Optional) Watch the video (<https://vimeo.com/186347981>) of "A Kardiology Story," which is an expanded and visual version of Julie's "My Story" from pages 151-154 in the course material.

Homework:

MODULE 5: A KARDIOLOGIST IS PROGRESSIVELY SANCTIFIED (pages 155-188)

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)

Administrative Tasks (to be done ahead of time):

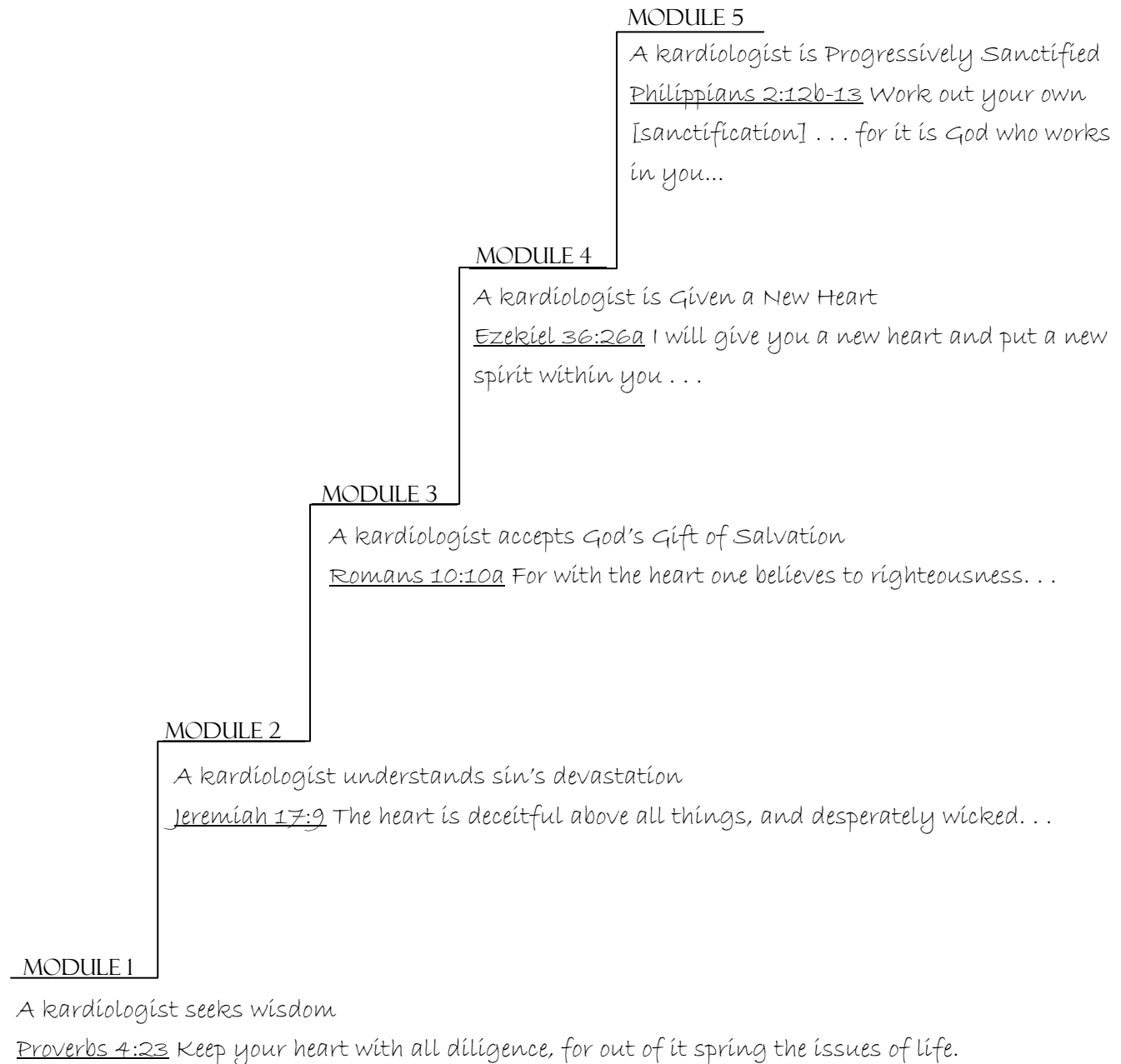
- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- By way of review, draw the simple stair step illustration (next page) on the white board. Begin with the "step" for MODULE 1, asking the class members to recall:
 - 1) The key principle for that module—which is the module title.
 - 2) One primary Scripture that encompasses that module's instruction. Answers may vary, but you will find the primary Scripture that I have chosen in the right-hand margin on the first page of each module.
 - 3) The main concepts they learned from that module. Answers will vary among class members, depending on what the Lord specifically taught them through His Word.

Then draw the "step" for the next module, asking the same questions, as you have done in previous weeks.

You can use this stair step illustration to review each module and to depict the systematic approach of this course that gradually unfolds the theology of heart-keeping. (See the full illustration on page 282 of MODULE 7, but don't draw the full illustration at this point.)



➤ Review MODULE 5 homework:

DAY 1:

- Emphasize the fact that **sanctification is all about cultivating a relationship with God** (p 156). (This is the only sentence that I have put in bold for the entire study.) Reiterate what sanctification is *not* (page 156).

- (Optional) By way of visual example, you can depict our relationship with God through the process of *emulsification*. Emulsification is when two substances, that don't normally mix together, are fused into one substance. For example, oil and vinegar do not mix. They remain separate when added together. However, through the process of emulsification these two substances combine into one. To illustrate this, fill a large glass container with part oil and part vinegar (red vinegar allows for a better view of the process) and show the class how these two substances remain separated. Then use a food processor, blender, or a hand-held blender to mix the oil and the vinegar. Once mixed, these ingredients become one; they are emulsified—just like we are with the Godhead once we are saved.
- If there are questions about Philippians 12b-13 in regard to “working our own *salvation*. . .” Salvation here refers to the process of sanctification, not working for our salvation. John MacArthur, in his excellent commentary, says: “The Greek verb rendered “work out” means “to continually work to bring something to fulfillment or completion.” It cannot refer to salvation by works (cf. Rom. 3:21-24; Eph. 2:8-9), but it does refer to the believer’s responsibility for active pursuit of obedience in the process of sanctification.”⁴
- Review the study of Hebrews 11, asking the participants to share their answers to Questions 2a. and 2b.
- Have participants discuss their answers to Questions 3a and 3b.

DAY 2:

- If time is available, draw the chart from pages 164-165 on the white board. Have class members share their answers to the charting activity on these pages. Alternately, you can ask class members to read their study summaries on pages 166, Questions 2a and 2b.

DAY 3:

- If time is available, draw the chart from pages 169-170 on the white board. Have class members share their answers to the charting activity on these pages. Alternately, you can ask class members to read their study summaries on pages 171, Question 2a. and 2b.

⁴ MacArthur, John (2005). *The MacArthur Bible Commentary*, Nashville, Tennessee: Thomas Nelson, Inc., P. 1717.

DAY 4:

- Discuss the fact that when we allow sin to dwell in our hearts we grieve the Holy Spirit (see illustrations on pages 174-175).
- Discuss the process of heart examination. Make sure to clarify the difference between *acknowledging* our sin and *confessing* our sin (page 175-176).
- If time is available, draw the chart from pages 177-178 on the white board. Have class members share their answers to the charting activity on these pages. Alternately, you can ask class members to read their study summaries on pages 179, Question 2a. and 2b.

DAY 5:

- If time allows, read Ephesians 4:11-16.
- Discuss Questions 2a, 2b, and 2c (page 183) to emphasize the importance of the body of Christ in the process of sanctification.
- (Optional) Have participants share their prayer from page 186, Number 5.

DAY 6:

- (optional) Read “A Kardiology Story” and discuss it (pages 187-188).

Homework: Encourage the class members’ diligence for KARDIO LAB C since this lab offers the most practical hands-on work with the heart-keeping tools. This lab may provide the “ah ha” “lightbulb” moments for class members.

KARDIO LAB C (pages 189-246)

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)

Administrative Tasks (to be done ahead of time):

- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- Review KARDIO LAB C homework: This lab is where many will finally understand how both the doctrine and the practical aspects of heart-keeping fit together. For many, this lab will provide a "light bulb" moment when they understand much of what they have studied to this point.

EXERCISE C-1: ROLES IN PROGRESSIVE SANCTIFICATION

- Ask class members to share which statements they checked in each of the three columns. Discuss what they learned from this exercise.

EXERCISE C-2: USING THE HEART-KEEPING TOOLS FOR HEART EXAMINATION

- Draw a DIAGNOSTIC HEART CHART on the white board. If you don't have a white board that is large enough, use a section of large white rolled paper and tape it to the wall. Draw the chart on this paper.
- Ask for a volunteer to share the time that they acted sinfully from 2.5 Data Collection (page 194). This may be difficult for some people to share with a group. Encourage the class that we all are in the same boat as fellow heart-keepers who need to guard our hearts from sin. Chart the example that the volunteer shared on the DIAGNOSTIC HEART CHART you drew on the white board. Have class members use the tools from their SMS and allow them to chime in on the discussion. If class members do not share an example, then use one from your own life or fabricate a realistic scenario.

- Emphasize the use of the SINFUL ROOTS SCRIPTURES and the RIGHTEOUS ROOTS SCRIPTURES. After all, it is God's Word that is *powerful* to work in our hearts. Class members may choose to label each root with a sticky flag in order to locate these pages more easily.

EXERCISE C-4: CASE STUDIES

- Talk about how the case studies were helpful for learning how to use the heart-keeping tools
- Emphasize any points from 4.2 Background (pages 214-216), as needed.
- Ask participants to share their answers to 4.4 Lab Report (page 217) about how KARDIO LAB C helped their understanding for how to use the heart-keeping tools for heart examination.

EXERCISE C-5: QUESTIONS AND ANSWERS (OPTIONAL)

- (Optional) discuss the Questions & Answers from pages 218-241 as desired.

Homework:

MODULE 6: A KARDIOLOGIST USES GOD'S SPIRITUAL WEAPONS (pages 247-280)

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)

Administrative Tasks (to be done ahead of time):

- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts throughout the course. Remind the class members to bring their SMS to class each week.
- By way of review, draw the simple stair step illustration (next page) on the white board. Begin with the "step" for MODULE 1, asking the class members to recall:

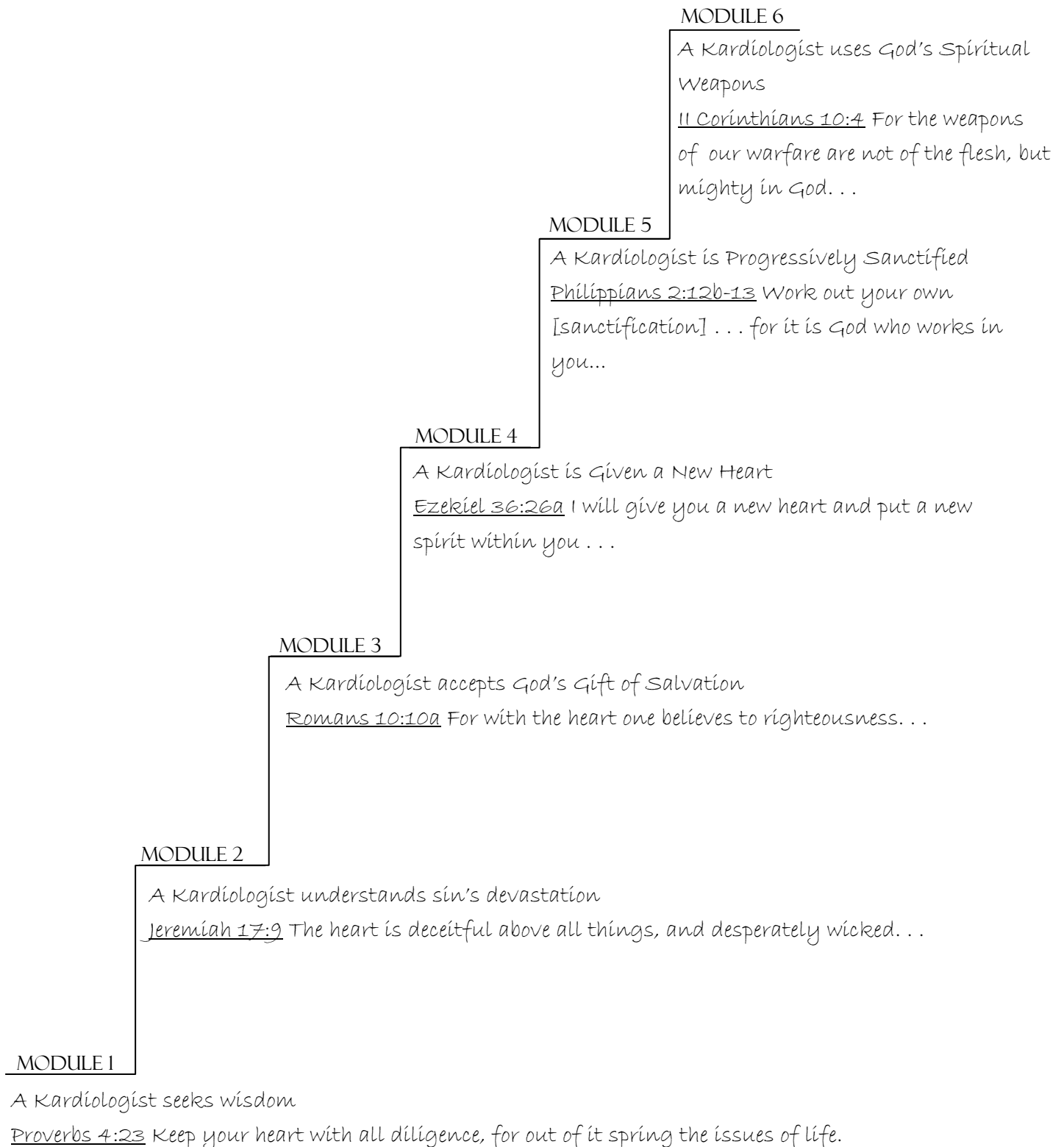
1) The key principle for that module—which is the module title.

2) One primary Scripture that encompasses that module's instruction. Answers may vary, but you will find the primary Scripture that I have chosen in the right-hand margin on the first page of each module.

3) The main concepts they learned from that module. Answers will vary among class members, depending on what the Lord specifically taught them through His Word.

Then draw the "step" for the next module, asking the same questions, as you have done in previous weeks.

You can use this stair step illustration to review each module and to depict the systematic approach of this course that gradually unfolds the theology of heart-keeping. (See the full illustration on page 282 of MODULE 7, but don't draw the full illustration at this point.)



➤ Review MODULE 6 homework:

DAY 1:

- Read I Corinthians 10:13. Ask participants to give their answers to Questions 2a, 2b, and 2c (page 249).
- (optional) Have class members share their paraphrase from Number 3 (page 249).
- Read II Corinthians 10:3-5. Ask participants to give their answers to Questions 6a, 6b, 6c and 6d (pages 251-253).
- (optional) Have class members share their paraphrase from Number 7 (page 253).

DAY 2:

- Discuss the chart on page 257, with participants giving answers for each column.
- Participants may struggle with or disagree with the statements on page 257-258: “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.”

There is no command for New Testament believers to cast out, rebuke, or exorcise Satan. Certainly there are examples in the New Testament of Jesus and His disciples/apostles doing these things, however there are no commands or even examples of other New Testament believers doing these things. The clear admonition (command) from Scripture is to “stand against” the spiritual hosts of wickedness, using the mighty spiritual armor with which He has equipped us.

- (optional) Read Ephesians 6:10-18.
- Ask class members to show and discuss their simple picture of Ephesians 6:10-18 (Question 5, page 260, in Edition 2 [E-2]; Question 6, page 261, in Edition 1 [E-1])⁴

- Discuss Questions 6a, 6b, and 6c, page 261, (Edition 2 [E-2], as shown in top left-hand corner of the copyright page, lists these questions as 6a, 6b, and 6c, but Edition 1—no number indicated on copyright page—lists these questions as 4a, 4b, and 4c, page 260.)⁵
- (optional) Have participants share ways they have experienced the temptation of spiritual hosts of wickedness (Number 7, page 261).

DAY 3:

- Ask class members to give their answers to Questions 2a, 2b, 2c, 2d, and 2e (pages 264-265).
- (optional) Have participants share ways they have experienced the temptation of the world's system (Number 3, page 266).

DAY 4:

- Ask class members to give their answers to Questions 2a, 2b, 2c (page.
- (optional) Have participants share ways they have experienced the temptation of the sinful flesh (Number 5, page 272).

DAY 5:

- Ask class members to give their answers to Questions 2a, 2b, 2c, and 2d (pages 276-277).
- (optional) Have participants share ways they have experienced the temptation of trials (not asked in the study).
- Read Matthew 4:1-11 and discuss how Jesus battled temptation and how we can use the same spiritual weapons (page 278).
- (optional) Listen to one, or both of the recordings mentioned in the footnote on page 274.

DAY 6: (optional) Read “A Kardiology Story” and discuss it (page 279).

⁵ Question numbers may vary, depending on version.

Homework:

MODULE 7: A KARDIOLOGIST EAGERLY AWAITS GLORIFICATION (281-310)

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)

Administrative Tasks:

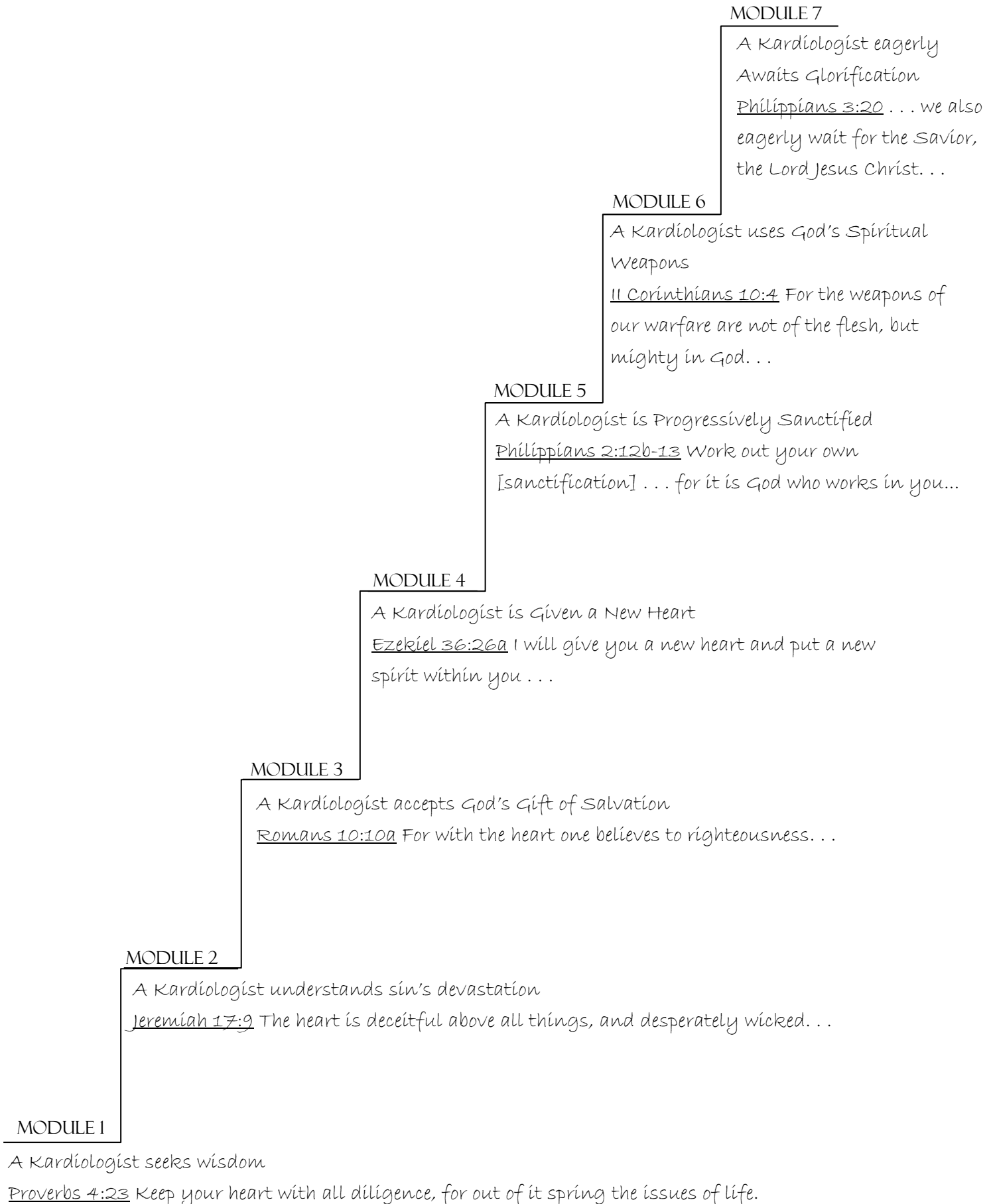
- Have white board available.

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- It may be helpful each week to mention the cards that were added to the SMS. This will emphasize the importance of the SMS to review the key concepts now that participants have completed the course material.
- Review MODULE 7 homework:

DAY 1: Review the graphic organizer (page 282), drawing it on the white board and asking participants to give:

- 1) The key principle for that module—which is the module title.
- 2) One primary Scripture that encompasses that module's instruction. Answers may vary, but you will find the primary Scripture that I have chosen in the right-hand margin on the first page of each module.
- 3) The main concepts they learned from that module. Answers will vary among class members, depending on what the Lord specifically taught them through His Word.



- Ask class members to share their answers to Question 3 (page 282), explaining why glorification is the crowning peak for a kardiologist.

DAY 2:

- Ask participants to give answers for Question 3 (page 287), describing The Old Body and The New Body. (Optional) write these descriptions on the white board, drawing a line down the middle of the board and putting The Old Body in one column and The New Body in the other column.
- Question 4 (page 288), have class members discuss how the hope of glorification motivates a kardiologist toward progressive sanctification. Cite passages that indicate this.

DAY 3 & DAY 4:

- Discuss the difference between a gift and a reward (see pages 291-292).
- Have class members give answers to Questions 2a and 2b, (page 292).
- Discuss Question 4 (page 294).
- Discuss Question 5 (page 295).
- Discuss Questions 9a, 9b, and 9c (page 299).

DAY 5:

- Discuss Question 3a and 3b (pages 304-305).
- Have class members share their commitment to heart keeping from Number 4 on page 306.

DAY 6:

- (optional) Read “A Kardiology Story” and discuss it (pages 307-308).

Administrative Tasks:

- Have white board available.
- Make copies of the CHILDREN'S U-TURN HEART CHART

Class Time:

- Read the attributes cards for today's date and open in prayer, praising God for these attributes.
- Review this week's homework.
 - Discuss the heart-keeping tools for children.
 - (Optional) Use class time to make the children's SMS and THE HEART BOX. Have class members demonstrate how these tools can be used with children.
 - Review the CHILDREN'S U-TURN HEART CHART. Hand out a copy to each class member and also draw the chart on the white board. As a class, complete the chart, using a familiar parenting situation (for example, sibling fighting). Compare and contrast this chart with THE DIAGNOSTIC HEART CHART. In what ways is the chart similar? Or different than the DHC. How can the CHILDREN'S U-TURN HEART CHART be used in parenting situations to help children diligently guard their hearts?

