

Give Me Your Heart

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

God really needs nothing from us. He created all things, He has all power, He has all knowledge. There is nothing we have to offer that would enhance the essence of who He is.

Still, there is one thing in each Christian that the Lord definitely desires to have. That is, our hearts.

The reality of His eternal plan is that He will only take our hearts when we give them to Him. Never has God bullied His way into our lives. Consider what Jesus Christ said: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

God doesn't come barging into the hearts of men. He certainly initiates and does all He can to get our attention. But it is our decisions that determine whether the door to our heart swings open to allow Him to enter in.

This booklet examines the principle of the heart and the importance for every believer to give his heart to God through positive volition and the entrance of truth in the inner man by faith.

Chapter One

GRACE COMMUNICATION

“My son, give me thine heart, and let thine eyes observe my ways” (Proverbs 23:26).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:6-8).

God is the greatest psychologist we could ever know. He determined to give His people patterns for proper thinking and living, according to the Word and the Spirit, and Philippians

4:8 represents a pattern for thinking. I am to consider only those things that are pure, lovely, and of good report. Any other thought is vain and should be cast aside.

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29).

This verse is God’s pattern for speaking: Let no corrupt communication come out of your mouth. Corrupt communication is any communication that does not edify and minister grace to the hearer. In the 1800s, Charles Spurgeon preached that anything that did not minister grace was corrupt. Dwight L. Moody preached a sermon in London on the topic, “Get Right Now, and Stop Being Corrupt.”

Our mouths are to minister grace to everyone who hears us. You see, no corrupt communication is to proceed from us. I was talking with my secretaries recently and praised them up for their hard work. I just thanked them special for doing such a good job. Those are statements that edify, statements that minister grace to the ones who hear them.

Yet, many Christians do not apply this verse. There is real trouble in many churches that can

be traced back to corrupt communication, to words that do not minister grace.

Why is this so? It is because so few really understand the truth of 2 Corinthians 11:3: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”

The simplicity of the Gospel is this: God says it, we do it.

Adam and Eve were distracted from the simplicity of the Gospel. They thought they knew more than God. Why? Because they listened to the liar, the devil. They discussed things with the serpent and came to the conclusion, confirmation, and conviction that they knew more than God.

God said, “Eat from the Tree and you shall surely die.”

Satan whispered to Eve, “You shall not surely die.”

Adam and Eve ate, and what happened? They surely died—first spiritually and then physically. There are always consequences for thinking and living outside of the Word of God and the Holy Spirit.

Chapter Two

THE TRIUMPH OF CHARITY

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling 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, and have not charity, I am nothing.

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

“Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

“Rejoiceth not in iniquity, but rejoiceth in the

truth;

“Beareth all things, believeth all things, hopeth all things, endureth all things.

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

“For we know in part, and we prophesy in part.

“But when that which is perfect is come, then that which is in part shall be done away.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Corinthians 13:1-13).

I have conducted several weddings where I only had the bride and groom pronounce vows based on charity. Every single thing in those weddings had to do with charity. And charity has to do with giving God our hearts.

God is saying to each of us, “My child, give

Me your heart. I know you are sincere and I know you have integrity, but I need your heart. Just give me your heart and then you will be able to observe My ways."

Observing God's ways means walking according to categorical doctrine. Jesus said, "I am the way, the truth, and the life" (John 14:6). He is also the Word made flesh, according to John 1. Walking in doctrine is walking in Christ. And I cannot walk in Christ without giving Him my heart.

There are ways that seem right to men, but those ways lead only to death (Proverbs 14:12). You see, God cannot do anything with our salvation until He has our hearts. We need to give Him our hearts in order to grow.

The great thing is that Jesus Christ became a man to die for all men. The Creator became the creature. The living water came to know thirst. The Bread of Life became One who hungered. The Door came to do the seeking and open the way for men to go to heaven.

The Benefactor became the petitioner. The great Giver came to be a receiver. The Landlord of the universe became a tenant in an earthly body. The Provider became like a beggar, without a place to call "home" on this earth.

The way of God gropes in our hearts. Our Christianity measures up to nothing without our hearts being in the hand of God.

Still, there is nothing in me that God needs. There is nothing God can use in me that I have apart from His love. He desires my love, my obedience, and my forgiving spirit that is based on His love, His obedience, and His forgiveness.

The most beautiful thing is that God is too rich for me to make Him any richer. He is too glorious for me to add anything to His glory. God is too good for me to make Him any better.

If we were to give Him all of our goodness, it would not make God any better. If we were to give Him all of our strength, it would not make God any stronger. If we were to give God all of our wisdom, it would not make Him any wiser. All of our greatness would not make God any greater than He already is and always has been and always will be.

All God wants from us is our hearts.

Chapter Three

DEFINING THE HEART

Let's say you have wealth (and I pray that all of us would have it); however, to have wealth without giving God your heart would mean that your wealth is worthless.

To work without giving God your heart is ignorance. Consider prayer. To pray without first giving God your heart is mockery. Singing without giving God your heart makes your songs as sounding brass and tinkling cymbals. One could have a tremendous voice and be able to bless people with a gift of singing. Yet, unless his heart is given over to God, the song is worthless.

To preach without giving God your heart is hypocrisy. To serve without giving God your heart is fraud. To witness for Christ without giving God your heart is perjury.

Some teach that the heart is the seat of affections. But the heart is so much more than that.

The heart represents the premise for all motivational thinking. It is the storehouse for our norms and standards for living. Furthermore, it is the basis for all of our operational behavior.

Proverbs 23:7 concludes that as a man thinks in his heart, so is he. Therefore, we give God our hearts and we learn to think with Him, according to His Word.

The Channels of Our Thinking

Thinking with God is a process that has to be developed in our lives. Truth must be categorized in our minds as it is communicated through the channels of our thinking and received by faith through the Holy Spirit.*

We have defined it this way: Channel A in our brains is the place of perception and awareness. This is the place of first impressions, the place where we first discover the reality of what we can be and what we should be as Christians.

As we meditate and reflect on the truth we hear, what we perceived in channel A is transferred to channel B, the human spirit with its God-consciousness. This is where the Holy Spirit connects with our human spirit. The more of the Word we receive, the more God-consciousness we have.

Then, through the choices we make in positive volition toward the truth, these thoughts move to channel C, the soul. There, the five parts of the soul reflect the human spirit as it is filled with God-consciousness through the power of the Holy Spirit.

Problems develop when we grieve the Holy Spirit, and this affects our human spirit. Then we are left with living in channels A and C. Negative energy fields can then manipulate the emotions and eventually disturb what is really just superficial happiness.

Positive volition is based on thinking positively, having the mind of Christ because of God's Word and God's grace, and letting Him be the source of all the things that fill our spirit, soul, and body. This creates godly capacity and motivation. Godly motivation is the energy, the reality, and the definition that comes from the guidance of God in any situation.

It's a very beautiful thing. This is how we become complete men and women of God. This is what happens when we give God our hearts.

**For more about this, read The Hearing Heart by Pastor Carl H. Stevens, Grace Publications, 1996.*

CONCLUSION

God said, "Give Me your heart."

"Oh, if I could have your heart and with it your voice, that would make such a difference," the Lord is saying to us. "If I could have your heart and with it your ministry of life, what things would happen on earth! If I could have your heart, what a great testimony for the world to see.

"All I am after is your heart. If you would just give Me your heart then I would have all that you could really give to Me."

There have been times when I have had such pain. Yet, I could still receive and give God's deep love through that pain. Why? Because I have given Him my heart. I can sit for long periods of time just thinking about His graciousness and how wonderful, how glorious, and how precious He is.

It is such a great thing to sense God's purpose—even in pain. Because, when He has our

hearts, He can reveal and minister His special reasons for every single thing we go through.