

## 4 THE HEART IS THE TARGET

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I grew up in Toledo, Ohio, and our family usually went east for our vacations. But when I was sixteen years old, my dad decided to take our family on the Great Trip West. That year, Dad loaded my mother, my brother Mark, and me into a Ford Falcon and we headed out. Although we were to see many things (Yellowstone, the Rockies, etc.), the highlight of the trip for my father was seeing the Grand Canyon. For Dad, everything else we did was but a prelude to this experience.

As background, I should note that Dad approached vacations as a contract between the family and himself. His part of the bargain was to plan and finance the trip. Our part was to have a good time. Thus whenever he would ask us if we were having fun, the prudent answer was a hearty “yes.” Otherwise, he would launch into a well-rehearsed speech about how much money he was spending and how much time he had invested in planning our trip. He would conclude by saying that if he had known we were not going to have fun, we would have stayed home where we could do it for free!

Finally, the “Day of the Grand Canyon” came. Dad had never been more excited—an emotion that was obviously not shared by my mother. He awakened us early and we soon were on our way. When we reached the Grand Canyon, Dad refused to see it at a location that was “all fences and tourist traps.” He began to explore, and we ended up driving down a dirt road and then over open ground until we parked 200 feet from the rim.

Mark and I immediately ran for the edge. We pretended to push

each other over the rim and sat dangling our feet over the mile-high wall of rock. We threw stone after stone over the edge, oblivious to anyone who might have been hiking and camping below us. It was amazing to witness stones silently disappearing without ever hearing or seeing them hit. We were having a blast, totally unencumbered by fear.

Meanwhile, Mom hadn't even gotten out of the car. She had one foot on the ground, tapping to make sure that the turf was solid. She had visions that the rim would crumble and we would all fall to the bottom of the Canyon with the car on top of us.

My dad knew she was struggling so he had placed himself near the car. But then Mom would say, "Bob, the boys, the boys!" and Dad would run toward us to make sure we were okay. At that point, Mom would get queasy and call him back. In short, I don't think my dad saw much of the canyon that day; he was too busy running back and forth, ensuring that everyone was having fun according to the plan. All of us were in the very same place at the very same moment, interacting with the very same natural phenomenon, but each was of us having a very different experience.

I tell this story because it gets to the heart of what personal ministry is about. Effective personal ministry takes the Kingdom promise of lasting change to the place where it is needed—the heart. In my vacation story, the heart of each member of our family was revealed in our behavior that day. Why did each of us experience such a different day when we were in the same location at the same time? Why did each of us act so differently? The answer goes back to our hearts.

My dad's heart was filled with a desire for his family to have a great time. Everything he said and did was controlled by that desire. Mom's heart was gripped by a powerful fear of heights and her concern for her sons, and this was reflected in her words and actions. Mark and I approached the scene with the fearlessness, invincibility, and immaturity of teenage boys. We just wanted to have fun. Each of us brought a different heart to the situation and so our experiences and actions differed. Our hearts directed our behavior.

## WHY DO PEOPLE DO THE THINGS THEY DO?

If you want to be part of what God is doing in the lives of others, you need to understand how God designed human beings to function. Why do people do the things they do?

Why can your toddler be so contrary? Why did your friend get upset in the middle of the conversation? Why is your teenager so angry? Why is Amy swallowed up by depression and despair? Why would a man risk his family for twenty minutes of sexual pleasure? Why do you get angry in traffic? Why is that once-romantic couple now engaged in guerilla warfare? Why is Bill driven in his career? Why is Sue so critical and controlling? Why does George speak so bluntly and unkindly? Why is your daughter afraid of what her friends will think? Why does Pete refuse to talk? Why do people do the things they do? The simplest, most biblical answer is the heart.

Even though the heart is one of the Bible's most dominant themes, there is much confusion about the term. In western culture the term is relegated to the fields of romance (Valentine's Day) and sports ("he plays with a lot of heart"). In the Bible, however, the heart is an essential category. You cannot understand the human being without understanding the heart. So, what does this term describe?

The Bible uses "heart" to describe the inner person. Scripture divides the human being into two parts, the inner and outer being. The outer person is your physical self; the inner person is your spiritual self (Eph. 3:16). The synonym the Bible most often uses for the inner being is the heart. It encompasses all the other terms and functions used to describe the inner person (spirit, soul, mind, emotions, will, etc.). These other terms do not describe something different from the heart. Rather, they are aspects of it, parts or functions of the inner person.

The heart is the "real" you. It is the essential core of who you are. Though we put a tremendous amount of emphasis on the outer person, we all recognize that the true person is the person within. For example, when you say that you are getting to know someone, you are not saying that you have a deeper knowledge of his ears or nose! You are talking about the inner person, the heart. You know how the per-

son thinks, what he wants, what makes him happy or sad. You can predict what he is feeling at any given moment. Because the Bible says your heart is the essential you, any ministry of change must target the heart. This perspective is explained in several Scripture passages.

### FRUIT, ROOTS, AND THE HEART

One of the most important word pictures in the New Testament reveals Christ's perspective on how people function. It is Christ's answer to the age-old question, "Why do people do the things they do?"

No good tree bears bad fruit, nor does a bad tree bear good fruit. Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks. (Luke 6:43–45)

Christ used ordinary physical things to explain unfamiliar truths. Here he likens the way people function to a tree. If you plant apple seeds and they take root, you don't expect to see peaches or oranges growing. You expect apple seeds to become apple trees that produce apples. There is an organic relationship between the roots of the plant and the fruit it produces. Christ is saying that the same is true with people.

In Christ's metaphor, fruit equals behavior. The particular fruit (behavior) this passage discusses is our words. Christ says that our words are literally our heart overflowing. People and situations don't make us say what we say, though we tend to blame them. ("He made me so angry!" "If you had been there, you would have said the same thing!" "These kids simply make me insane!") Rather, this passage says that our words are controlled by our hearts. A tree produces fruit, and our hearts produce behavior. We recognize a tree by the fruit it

produces, and, in the same way, the Bible says people are known by their fruit.

In my early pastoral days we lived in a twin home, with our elderly landlady living in the other side of the house. In exchange for reduced rent, I agreed to do all of the yard work. In the busyness of ministry and family life, it was sometimes hard to find time to mow, rake, or shovel, but I tried to be prompt and faithful. However, no matter how disciplined I tried to be, my work never seemed timely enough for our landlady. To get me to work on her schedule, she would go out and start shoveling or raking, knowing full well that I would rush out and complete the job. I was unaware of how irritated I had become over her manipulation until one afternoon when I heard the leaves rustling outside. I looked out the window to see my landlady, in her housedress and slippers, raking the leaves. In my anger, with my hands on my hips, I said aloud, "If she thinks I'm going to rush out there and rake for her, she's nuts! I'm going to rake on my time or not at all!"

What I didn't realize was that one of my sons had been standing beside me. In a split second, to my horror, I saw him in the front yard, hands on *his* hips, yelling at my landlady, "My dad says if you think he is going to rush out here and rake for you, you're nuts!" I couldn't believe it. I was mortified. I wanted to back away from my words and rush out to tell my landlady that I had said no such thing—or at least that my son had misunderstood what I'd said. But I had to face the fact that the words *had* come out of me, that I *had* said what I'd meant, and that the words were the fruit of anger I had carried for quite a while. There was an organic connection between my words and my heart. You would not solve my heart problem by removing my son or teaching me to be more judicious with my words (though you would save me a lot of embarrassment!). The problem with my words was directly tied to the problem with my heart, which is where a comprehensive solution needed to be applied. This leads us to the second half of Christ's illustration.

In Christ's example, the roots of the tree equal the heart. They are underground and therefore not as easily seen or understood. But Je-



sus' point is that a tree has the kind of fruit it does because of the kind of roots it has: we speak and act the way we do because of what is in our hearts.

There may be no more important thing to say about how people function, yet this seems to be hard for us to accept. In many ways we deny this connection and blame people and circumstances for our actions and words. Here Christ calls us to humbly accept responsibility for our behavior. He calls us to humbly admit that relationships and circumstances are only the occasions in which our hearts reveal themselves.

If my heart is the source of my sin problem, then lasting change must always travel through the pathway of my heart. It is not enough to alter my behavior or to change my circumstances. Christ transforms people by radically changing their hearts. If the heart doesn't change, the person's words and behavior may change temporarily because of an external pressure or incentive. But when the pressure or incentive is removed, the changes will disappear.

This is the spiritual truth Christ accused the Pharisees of missing in Matthew 23:25–26: “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside will also be clean.”

Christ looked at the externalism of the Pharisees and said, “You guys just don't get it. You pride yourselves on your right behavior, yet your hearts are a mess! Start with your hearts and right behavior will follow.” To make his point, Christ pushes his illustration to the limit. He says, “Clean the inside of the dish and the outside will also be clean.” You can't really do this with your dishes at home—washing the inside of a dirty pan will not automatically clean the outside. Yet this is what Christ is advising; that's how powerful the heart is. Do we really believe what Christ is teaching here?

Many of our attempts to change behavior ignore the heart behind the actions. We threaten (“You don't want to even think about what I will do if you do that again!”), we manipulate (“Would you like a car of your own? All you have to do is . . .”), instill guilt (“I do and do for

you and this is the thanks I get?”), raise our voices, and do a host of other things to change behavior, but change never lasts. The moment the outside pressure wanes, the behavior reverts to what it was before. The body always goes where the heart leads.

## PERSONAL MINISTRY AND FRUIT STAPLING

Christ's word picture helps set the direction for personal ministry, as we can see when we expand and apply it. Let's say I have an apple tree in my backyard.<sup>1</sup> Each year its apples are dry, wrinkled, brown, and pulpy. After several seasons my wife says, “It doesn't make any sense to have this huge tree and never be able to eat any apples. Can't you do something?” One day my wife looks out the window to see me in the yard, carrying branch cutters, an industrial grade staple gun, a ladder, and two bushels of apples.

I climb the ladder, cut off all the pulpy apples, and staple shiny, red apples onto every branch of the tree. From a distance our tree looks like it is full of a beautiful harvest. But if you were my wife, what would you be thinking of me at this moment?

If a tree produces bad apples year after year, there is something drastically wrong with its system, down to its very roots. I won't solve the problem by stapling new apples onto the branches. They also will rot because they are not attached to a life-giving root system. And next spring, I will have the same problem again. I will not see a new crop of healthy apples because my solution has not gone to the heart of the problem. If the tree's roots remain unchanged, it will never produce good apples.

The point is that, in personal ministry, much of what we do to produce growth and change in ourselves and others is little more than “fruit stapling.” It attempts to exchange apples for apples without examining the heart, the root behind the behavior. This is the very thing for which Christ criticized the Pharisees. Change that ignores the heart will seldom transform the life. For a while, it may seem like the real thing, but it will prove temporary and cosmetic.

This often happens in personal ministry. From a distance it looks as if the person has really changed. When held accountable, the person does and says different things. The husband seems to be gentle and attentive to his wife. The teenager seems to treat his parents with new respect. The depressed person is up and out of the house. The broken relationship seems to have been restored. But the changes don't last and in six weeks or six months, the person is right back where he started. Why? Because the change did not penetrate the heart, so changes in behavior were doomed to be temporary.

This is what happens to the teenager who goes through the teen years fairly well under the careful love, instruction, and oversight of Christian parents, only to go off to college and completely forsake his faith. I would suggest that in most cases he has not forsaken his faith. In reality, his faith was the faith of his parents; he simply lived within its limits while he was still at home. When he went away to school and those restraints were removed, his true heart was revealed. He had not internalized the faith. He had not entrusted himself to Christ in a life-transforming way. He did the "Christian" things he was required to do at home, but his actions did not flow from a heart of worship. In the college culture, he had nothing to anchor him, and the true thoughts and motives of his heart led him away from God. College was not the cause of his problem. It was simply the place where his true heart was revealed. The real problem was that faith never took root in his heart. As a result, his words, choices, and actions did not reveal a heart for God. Good behavior lasted for a while, but it proved to be temporary because it was not rooted in the heart.

Christ's illustration establishes three principles that guide our efforts to serve as God's instruments of change in the lives of others.

1. There is an undeniable root and fruit connection between our heart and our behavior. People and situations do not determine our behavior; they provide the occasion where our behavior reveals our hearts.
2. Lasting change always takes place through the pathway of the heart. Fruit change is the result of root change. Similarly, in

Matthew 23, Christ says, "Clean the inside of the cup and dish and the outside will become clean." Any agenda for change must focus on the thoughts and desires of the heart.

3. Therefore, the heart is our target in personal growth and ministry. Our prayer is that God will work heart change in us and use us to produce heart change in others that results in new words, choices, and actions.

### THE HEART OF THE MATTER

Though the Bible has much to say about the heart, few Christian books on marriage and family, communication, conflict resolution, or even discipleship focus on it. These practical books seldom display an understanding of the centrality of the heart and how it operates. We can't assume that people understand us when we talk about these things. We need to develop the ideas further.

An interesting Old Testament passage can help us do this.

Some of the elders of Israel came to me and sat down in front of me. Then the word of the LORD came to me: "Son of man, these men have set up idols in their hearts and put wicked stumbling blocks before their faces. Should I let them inquire of me at all? Therefore speak to them and tell them, 'This is what the sovereign LORD says: When any Israelite sets up idols in his heart and puts a wicked stumbling block before his face and then goes to a prophet, I the LORD will answer him myself in keeping with his great idolatry. I will do this to recapture the hearts of the people of Israel, who have all deserted me for their idols.' " (Ezek. 14:1-5)

The elders of Israel have come to the prophet Ezekiel with questions they want to ask God. It would seem like these spiritual leaders are doing the right thing. But God recognizes that there is something wrong with them. What is it?

God points out their idolatry, which is idolatry of a specific kind. They have idols *in their hearts*, a more personal and fundamental form of idolatry than ritual religious or cultural idolatry. An idol of the heart is *anything that rules me other than God*. As worshiping beings, human beings always worship someone or something. This is not a situation where some people worship and some don't. If God isn't ruling my heart, someone or something else will. It is the way we were made.

Romans 1 is helpful here. It is probably Scripture's best analysis of the nature and effects of sin. Paul presents the core of our struggle as a "great exchange."

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and *exchanged* the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They *exchanged* the truth of God for a lie, and worshiped and served *created things* rather than the *Creator*—who is forever praised. Amen. (Rom. 1: 21–25)

Sin is fundamentally idolatrous. I do wrong things because my heart desires something more than the Lord. Sin produces a propensity toward idolatry in us all. We all migrate away from worship and service of the Creator toward worship and service of the created thing. This is the great spiritual war beneath every battle of behavior—the war for control of the heart. This struggle is captured well by the old hymn, *Come Thou Fount of Every Blessing*. The third verse says,

O to grace how great a debtor daily I'm constrained to be;  
let that grace now, like a fetter, bind my wandering heart to thee.  
Prone to wander—Lord, I feel it—prone to leave the God I love:  
here's my heart, O take and seal it, seal it for thy courts above.

The hymn reflects the fact that a person does not wake up one morning and say, "You know, I'm tired of being a theist. I think I'll become an atheist." No, the hymn depicts the great exchange that takes place within our hearts in the routine moments of life. Sin leads us to believe that life can be found away from the Creator, and so we, in subtle and obvious ways, forget the Creator and deify the creation. Our behavior is ruled, not by worship and service of the Lord, but by a ravenous desire for something in the creation. As John Calvin said, our hearts are "idol factories," and our words and actions are shaped by our pursuit of the things our hearts crave.

To make matters worse, this idolatry is hidden. It is deceptive; it exists underground. We can make this great exchange without forsaking our confessional theology or even our observance of the external duties of the faith. So we hold onto our beliefs, tithe, remain faithful in church attendance, and occasionally participate in ministry activity. Yet at the level of what we are really living for, we have forsaken God for something else. This is the silent cancer that weakens the church, robs individuals of their spiritual vitality, and leads to all kinds of difficulty in relationships and situations.

At its core, sin is moral thievery. It steals the worship that rightly belongs to God and gives it to someone or something else. It robs the Trinity to purchase the creation. Every sinner is in some way a worship thief.

At its center, sin is also spiritual adultery. It takes the love that belongs to God alone and gives it to someone or something else. It is a life shaped by the satisfaction of cravings, rather than by heartfelt commitment and faithfulness. Every sinner is in some way a spiritual adulterer.

The deepest issues of life are issues of worship. Worship is more fundamental to our essential nature than the pain, pressures, or pleasures of our experiences. What we worship determines our responses to all our experiences. Sin is much more than doing the wrong thing. It begins with loving, worshiping, and serving the wrong thing. Sin in some way always involves the great exchange.



### GOD'S RESPONSE

The Ezekiel passage then gives God's response to the elders. Because these men have idols in their hearts, God says he is going to answer them "in keeping with their great idolatry." What does this mean? God is saying, "Because you have idols in your hearts, the only thing I want to talk about is your idolatry." Why? Maybe these men had important things to ask God. Maybe they had pressing decisions to make. Why would God refuse to talk to them about anything but the idols?

A crucial phrase explains God's response and reveals much about how the heart functions: "These men have set up idols in their hearts and *put wicked stumbling blocks before their faces*" (Ezek. 14:3).

Imagine that someone places his hand up to his face so that he is looking through his fingers. What will happen to his vision? It will be seriously obstructed, and the only way to clear it is to remove his hand. In a similar way, an idol in the heart creates a stumbling block before the face. Until the idol is removed, it will distort and obscure everything else in the person's life. This is the principle of *inescapable influence: Whatever rules the heart will exercise inescapable influence over the person's life and behavior*. This principle has obvious implications for personal growth and ministry.

I once counseled a successful executive from New York City. He was the most controlling man I have ever met. He had been married for thirty years and handled all of the financial, parenting, and decorating decisions of the family. He was so obsessed with control that he would rearrange his wife's clothes closet according to his prescribed plan (blouses, skirts, pants, and dresses, in graduated shades of color)! Now, imagine that I did not know all this as I spoke to his wife. His controlling tendencies would not be in my mind as I listened to her complain that she and her husband never talk and that many conflicts are left unsolved. What would happen if I rolled up my counselor's sleeves and gave the husband good biblical instruction on communication and conflict resolution? Would this lead to basic changes in his marriage? The answer is no, because he would use his new under-

standing and skills to get what his heart worshiped. Because my counsel would not have addressed this man's idols of the heart, it would only produce a more successful controller. As long as the desire for dominance ruled his heart, he would use whatever principles and skills he learned to establish even greater control over his family.

If we fail to examine the heart and the areas where it needs to change, our ministry efforts will only result in people who are more committed and successful idolaters. This is why God will only answer the elders of Israel in keeping with their heart idolatry. If they do not change there, whatever God tells them will only be used to serve the idols that rule their hearts. We will even use the principles of the Word to serve our idols!

Because idolatry operates in the subtle shadows of the thoughts and motives of our hearts, most committed idolaters have no idea that this is their problem. But the influence is powerful just the same.

### COVERT AND OVERT IDOLATRY

I have traveled to northern India several times. Spiritually, this is one of the darkest places on earth. Idolatry permeates every aspect of individual and cultural life. Stand almost anywhere in northern India and you can see an altar to one of Hinduism's many gods. One day I stood in a temple and watched a young priest feed, bathe, and clothe an idol. I watched his colleague lie prostrate on the floor before an image of wood and gold. I was overcome by their sincerity and devotion. These inanimate images controlled every waking moment of the priests' young lives, even though they had no ability to see, speak, or act in any way beneficial to their worshipers. I witnessed hordes of poverty-stricken pilgrims bathing in the Ganges River after long, arduous journeys, so that their souls would be cleansed and their prayers answered.

One day I entered a temple and watched person after person do homage to a fifteen-foot, black stone phallus. I thought to myself, *How blind and deceived these people must be! How utterly disgusting*

*this must be in the eyes of the true and living God!* I literally ran out of the temple, overcome with the darkness, saying to myself, *I am glad I'm not like these people!* But as I looked back at the temple, I was humbled by the thought that I am like them. My idols are not the overt idols of Hindu polytheism; they are the covert idols of my heart. But either way, they are god-replacements. From God's vantage point, my idols are just as disgusting as anything I had seen that day. They command my daily devotion, shape my daily routine, and guide the way I interact with life, though they have no power whatsoever to deliver. There are times when I am just as deceived and blind as the young priests I observed. Overt idolatry has much to tell us about how covert idolatry controls our lives.

Nowhere but in Scripture will you get this perspective on human motivation. The Bible alone declares that human beings are worshipers by their very nature and that everything we say and do is shaped by worship. God's Word alone insists that we are always serving God or some aspect of the creation, and *whatever rules our hearts will exercise inescapable influence over our lives and behavior.*

Heart idolatry can subvert even our most worshipful moments. For example, prayer is our most God-directed act, yet it too can be warped by an idolatrous heart. Have you ever rehearsed a prayer before publicly praying it? (You know, "Our dear Heavenly Father . . . No, no . . . Our sovereign, gracious Heavenly Father . . . no . . . Father in heaven, we are. . ."). Why do we do this? Are we trying to get it right for the Lord? That doesn't work because he hears the rehearsal! Isn't it really an attempt to use public prayer to gain the respect of the people around us? Because our hearts are captured by a desire for human approval, we use an act of worship to get glory for ourselves!

This is why the principle of the Ezekiel passage is so important, and why the focus of God's transforming grace is heart change. Our spiritual battle is a war for the heart. When that war is won, people behave in ways that please their Creator. God will never be satisfied with the crumbs of externalism. He rails against this in Isaiah: "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me" (Isa. 29:13a).

## APPLYING THE PRINCIPLE

My daily behavior is my attempt to get what is important to me in various situations and relationships. My choices and actions always reveal the desires that rule my heart. I never come empty. This is the deepest issue of human experience and a major answer to the question, "Why do people do the things they do?" As James says, we are led away by our own desires (James 1:14).

This principle has several applications for personal growth and ministry.

1. Our hearts are always being ruled by someone or something.
2. The most important question to ask when examining the heart is, "What is functionally ruling this person's heart in this situation?"
3. Whatever controls my heart will control my responses to people and situations.
4. God changes us not just by teaching us to do different things, but by recapturing our hearts to serve him alone.
5. The deepest issues of the human struggle are not issues of pain and suffering, but the issue of worship, because what rules our hearts will control the way we respond to both suffering and blessing.

## IT'S A MATTER OF TREASURE

Christ also talked about what rules the heart using the metaphor of treasure, as we see in Matthew 6:19–24:

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.



The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

Three principles in this passage speak to what we have been considering.

1. Everyone seeks some kind of treasure. (This is Christ's operating assumption.)
2. Your treasure will control your heart. ("For where your treasure is, there your heart will be also.")
3. What controls your heart will control your behavior. ("No one can serve two masters.")

There are only two kinds of treasures, earthly and heavenly, and whatever treasures we choose will become our rulers. They exercise control over us, for if something is your treasure, you will live to gain, maintain, and enjoy it. Sadly, we often fail to see this in ourselves, though we can see it in others. One of the most tragic things that could happen to a human being is to invest his life in pursuit of the wrong treasure.

Luella has always been the fire marshal in our family. Whenever we moved into a new house, she explored all the possible exit routes and came up with exit plans in case of fire in various parts of the house. She would then gather the family, explain the plans, and quiz us until she was sure we all knew what to do in an emergency.

This usually worked well, except for the time when I had recently acquired the guitar of my dreams. I had been in a music store buying new strings when I saw a handmade nine-string guitar. Its sound was more beautiful than any guitar I had ever heard. When I told my mother about it on the phone, in a miracle moment she said that she

and my dad would buy it for me. This was more than I had ever hoped for, but in a week, I was the owner of my beloved instrument. Every evening after supper, I would retire to the living room and play, scarcely believing that this guitar belonged to me.

Shortly thereafter, Luella held her fire safety talk around the dinner table. She turned to me and asked, "Paul, if a major fire broke out on the main floor of our house, what would you do?" Without a moment's thought, I responded, "I would run into the living room, grab my guitar, and get it out of the house!" I will never forget the look on the faces of my family, or the silence that seemed to last about a year. Finally, one of my children asked, "What about us, Dad?" My embarrassment and shame were deepened by the look on Luella's face that asked the same question.

The guitar in the music store had become a dream, the dream had become a purchase, and the purchase had become a major treasure capable of rearranging my priorities in a fundamental way. So it often is. We rarely say, "I am going to set my heart on this thing and let it completely control my life," but that is exactly what happens.

The person you met and mildly enjoyed becomes the person whose approval you cannot live without. The work you undertook to support your family becomes the source of identity and achievement you can't give up. The house you built for the shelter and comfort of your family becomes a temple for the worship of possessions. A rightful attention to your own needs morphs into a self-absorbed existence. Ministry has become more of an opportunity to seek power and approval than a life in the service of God. The things we set our hearts on never remain under our control. Instead, they capture, control, and enslave us. This is the danger of earth-bound treasure.

Every human being is a worshiper, in active pursuit of the thing that rules his heart. This worship shapes everything we do and say, who we are, and how we live. This is why the heart is always our target in personal ministry.