

Journal Pages

For Use in Conjunction with your study of
He Did Deliver Me from Bondage by Colleen C. Harrison
A study of the Book of Mormon and the Principles of the
Gospel of Jesus Christ as They Correlate with the Twelve-Step
Program to Overcome Compulsive/Addictive Behavior and Other Problems

HE DID DELIVER ME FROM BONDAGE JOURNAL PAGES

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Getting Started

He Did Deliver Me from Bondage Journal Pages are for use in conjunction with your study of the book, He Did Deliver Me From Bondage by Colleen C. Harrison.

At the end of each chapter in that book are a set of scripture references and thoughtful questions. Those have been reproduced here in a format that allows you to create a study journal.

This downloadable and printable companion .pdf document makes it easy to journal each day's study question as you read through *He Did Deliver Me From Bondage*.

When printed, these are single-sided, full-size 8.5 x 11" lined pages with one day's study question per page. The margins are wide enough to allow them to be 3-hole punched and placed in a binder.

At the end of this document, you will find some blank lined journaling pages Print as many of these pages as needed and use them to extend your journaling.

You may wonder why we didn't include the full scripture reference on these journaling pages. We feel it is important to read from your personal scriptures and to highlight them in a way that is meaningful to you.

To this end, you will also find on the very last page of this document The Twelve Steps of Heart t' Heart Scripture Marking Chart. Some readers have found this chart helpful in correlating the Twelve Steps with the scriptures. Select a different color plastic

scripture-marking crayon or colored pencil for each step. Color in the boxes on the chart with the corresponding color for that step.

As you study the scriptures, mark the verses with the color of the step that correlates with the scripture. Some people choose to mark the scripture itself, while others choose to make a dot or square of color in the margin by the scripture.

As indicated in *He Did Deliver Me From Bondage*, the following scriptures are provided to enable you to practice using the tools of scripture study, prayer, and capturing.

There are seven references listed for each principle discussed in the book—one for each day of the week. Take one reference each day and spend at least ten minutes prayerfully pondering and writing your thoughts about these references.

Although it may be tempting, please do not pass over these exercises. Remember, this book is not meant to be a "quick-fix" or an end in itself. It is a means to the end we all hope to reach some day—a living testimony of our Heavenly Father and our Lord, Jesus Christ.

If the idea of capturing from scripture is new to you, read through "What Is Capturing," which may be found in the Appendix of *He Did Deliver Me From Bondage*.

Date:
Day 1: Testimony
Before beginning your journey of recovery, take a few minutes to still your mind and feel the Spirit. Then write your thoughts about your Savior, Jesus Christ. Do not be surprised if you find you have a few less than wonderful feelings. Be as honest as you feel you can. Write your truth, then tuck it away. Forget about it. We'll look at it again in twelve weeks.

Principle 1, Day 1
2 Nephi 9:39 —We often think of the word <i>carnal</i> as applying only to those people who appear to be very wicked. Look up the word <i>carnal</i> in the dictionary. Think of its definition as it applies to our efforts to solve our problems. Write about an area in your own life in which you are guilty of being "carnally minded" in regard to seeking solutions.

Principle 1, Day 2
2 Nephi 12:11 —Because we usually try to overcome our weaknesses alone, we fail time after time. How can this help in the process of humbling us? Write about a problem you have sought to solve yourself and how peaceful or permanent your efforts have been. What do you suppose it means that "the Lord <i>alone</i> shall be exalted in that day"—the day when our "lofty looks" shall be humbled and all truth shall be known?

Date:			
	Principle [*]	1, Day 3	
2 Nephi 31:19—"for ye have	not come thus far sa	ve it were by the	with
, relying	upon the	of	who is mighty to
" Copy the above	ve scripture below, fill	ing in the blanks. Ha	ave you ever been told or
have you thought that a lack	of self-esteem was the	e reason you were ha	aving problems? What does
this scripture say to you in re	egard to this modern "	'god" of self? Who h	as power enough to save
you? Who should you esteen	n? How much? Is it yo	ourself?	

Date:	
Princ	ciple 1, Day 4
Mosiah 2:21—In this scripture we are taught return more to the Lord than we are received day life? Does it bring you despair or relief.	nt that we can never, even if we try with <i>all</i> our energy, ng. How does this scripture translate into your every. Write to Him about your feelings.

Principle 1, Day 5
Alma 26:12—We are bombarded with philosophies, programs, planners, commercials, products, and medications that promise personal power. Think back over your life and admit in writing some of these things that have lured you. Did they solve your problem? Did they improve your relationship with the Lord? The principles in this course can introduce you to the true Source of power so that you can say as Ammon did, "I will not boast of myself, but I will boast of my God, for in HIS strength I can do all things."

Principle 1, Day 6
Helaman 12:7—"O how great is the nothingness of the children of men." This is a pretty plain statement. Notice the phrase "the children of men." That expression is used repeatedly through the scriptures, applied to those who have not yet been born of God and become His sons and daughters (see Mosiah 27:25). Write about this verse. (Look back to the previous verse [6] for some clues as to why we are nothing when we are the "children of men.")

Principle 1, Day 7
Moses 1:10 —After being in the presence of God for many hours, Moses witnesses to us the tremendous contrast in power, glory and strength between God and man, using the same word that is used in Helaman, that man is "nothing." Why do you suppose we resist relying on God's power and choose to lean, instead, on self and the answers the world provides?

Principle 2, Day 1
2 Nephi 2:2 —One element of the greatness of God is His ability and desire to consecrate our afflictions for our gain. Look up the meaning of the word <i>consecrate</i> in the dictionary. Write the definition below. Write about the afflictions that have come into your life. Keep in mind that afflictions can be trials, heartaches, or illnesses, anything that causes you pain and distress, including your own mistakes. How have you seen the consecrating power of God applied to these afflictions?

Principle 2, Day 2
2 Nephi 4:19—Nephi, a prophet of God, humbly admits to God that he is harassed by temptation and sin. Why do you think God wanted him to record this and then allowed it to be preserved and handed down to us? Who is it that has strengthened Nephi? Who has he learned to trust? What do you think it is that he trusts the Lord can do for him? Can you trust that the Lord has enough mercy and power to redeem even you? Why?

Date:			
	Principle 2,	Day 3	
2 Nephi 33:6—I glory inhath redeemed my soul from a state of being "dead" or "damne stopped from growth. Write about ing and being a progressively bett of our personal hell?	Copy this sed." Addictions put table table a behavior that you	scripture below, filling in t us in hell on earth. Our sp 1 keep repeating that keep	he blanks. Hell is irits feel dead or s you from grow-

Date:				
Principle 2, Day 4				
Mosiah 4:6—I often say that I believe in the goodness of God, but when it comes right down to believing that this goodness is extended to <i>me</i> by <i>my</i> Savior I lose my faith. I would ask you in the words of King Benjamin "if you have come to a knowledge of the of God, and his matchless, and his, and his				
[you]"? Has this happened to you? Describe how this belief (or lack of it) impacts your life and influences your compulsive/addictive behaviors.				
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Principle 2, Day 5
Mosiah 4:8 —Salvation means to save or preserve something precious. Christ's atonement is His testimony to us of how precious we are to Him and to the Father. Keep track of some of the little ways, the positive coincidences, the tiny blessings that demonstrate your preciousness. At the end of the day, record a few here. If you do not honestly feel precious before Him, speak to Him, in writing, of your honest feelings.

Date:	
Principle 2, Day 6	
Mosiah 11:23 —When we are under the influence of any addiction, one way to describe our situ tion is to say that we are in Is our addiction really the primary sin we need to repent of, is it a symptom? According to Abinadi, what is the true root of sin? Write your feelings about the	or
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Date:
Principle 2, Day 7
Alma 24:10 —Capture this scripture for yourself. What does it teach you personally? Freedom from the bondage of addiction is a gift from God. Here Alma thanks God for three great gifts. What are they? Write about them in your own words.

Date:
Principle 3, Day 1
1 Nephi 18:11—Write about why, according to this verse, the Lord "suffers," or in other words "allows," us to be in bondage at times. (See also John 9:1–3 for further insight into why God allows forms of bondage such as physical handicaps.)

Principle 3, Day 2
2 Nephi 10:24 —Nephi asks us to conform, to adapt our will to the will of God. When we act on our compulsive/addictive behavior, it is because we want something we can't have. Our will is at odds with the will of God. We have, instead, surrendered our will to the flesh or the devil (two different phenomena). Write about the struggle you'd like to be saved from, and whose power it is that can save you. What is that power called?

Principle 3, Day 3
Jacob 4:10 —To counsel means to give advice. Often when we pray, we seek more to advise the Lord in what we think He should do for us or others ("Dear Lord, please bless so-and-so that such-and-such will happen"), than to listen for His counsel or advice. Write in the form of a question something that has been troubling you, addressing it to the Lord. Then listen and record the answer you receive.

Principle 3, Day 4
Mosiah 3:19—How old do you picture the "little child" mentioned in this scripture? A tiny infant? A two-year-old? Remember that two-year-olds aren't too good at "yielding" or "submitting." Write about how young a child you are willing to become to your Heavenly Father and just how far you are willing to submit in all things that He might see fit to "inflict" upon you.

Principle 3, Day 5
Mosiah 7:33 —Often, being released from the bondage of a compulsive/addictive behavior is a process rather than a singular event. Write about your willingness or lack of willingness to submit to the Lord's will and "pleasure" (remembering that His pleasure is to bring to pass your immortality and eternal life through your experiences of this life—both the good and the "bad").

Principle 3, Day 6
Mosiah 24:14–15—What happened to the burdens these people struggled with when they put their trust in God to deliver them? Write about whether you could be satisfied to have God <i>lighten</i> your burdens instead of removing them. Can you be long-suffering and patient with Him and with yourself? (There's a saying in Twelve Step programs: "You've got to love the process.")

Principle 3, Day 7
Alma 5:13 —In this verse the mighty change of heart is equated with humbling yourself and putting your trust in "the <i>true</i> and <i>living</i> God." Write about what the words "true and living," as applied to God, mean to you. How is He "true" and "living" as compared to the "god" (source of strength and comfort) you've made of your compulsion?

Principle 4, Day 1
2 Nephi 9:33—An "uncircumcised heart" is a heart that is still hardened from within with fear, anger, resentment, guilt, and other negative feelings we choose to harbor there. A heart in this condition is unclean and unfeeling, unable to sense and receive the whisperings of the Spirit. To "circumcise" our hearts, we must be humble enough to reveal our innermost self. List briefly one memory you have in each of these areas—fear, resentment, and guilt—that has not been totally cleansed from your heart.

Principle 4, Day 2
2 Nephi 9:34—"Wo unto the liar, for he shall be thrust down to hell." When we read this scripture, we usually think of the final judgment, but I want you to think of it in the context of today. To lie is to be untruthful or, in other words, not filled with the truth. Who is the Spirit of Truth? (D&C 93:8–9) Whose counsel do you lose when you don't think, speak and act in truth? Who are you most likely to be untruthful with before anyone else? In my life, I am most likely to be untruthful to God and myself. Do you see this in your life? Write about a time when you were untrue to God and/or yourself. Write about how and why we are thrust down to hell even in the same hour that we separate ourselves from the truth.

Principle 4, Day 3
Mosiah 4:2 —To view ourselves in our own "carnal" (worldly) state is to look honestly at our selves, particularly at our weaknesses and sins. How does honestly facing our mistakes and weaknesses help us to actually forsake them? How does pretending, denying, or minimizing them serve to prolong them?

Principle 4, Day 4
Mosiah 4:30 —This verse teaches us about the three levels at which we can commit sin, or in other words, separate ourselves from God. What are they? Using these three levels as a guide, write an inventory of your sins from yesterday (those things you did that created distance between you and God).

Principle 4, Day 5 Mosiah 23:9—The word "snare" means trap. Write a brief history of one particular weakness that rou feel trapped by. List all the attempts you have made over the years to quit doing this destructive thing. Write about how each new failure made you feel.
Mosiah 23:9—The word "snare" means trap. Write a brief history of one particular weakness that you feel trapped by. List all the attempts you have made over the years to quit doing this destructive thing. Write about how each new failure made you feel.

Principle 4, Day 6
Alma 36:12–13—Remembering our sins, under any circumstances, is a painful experience, but this verse and others throughout the scriptures plainly demonstrate that to be caught in our sins is the most exquisite pain of all. Write about whether you think it would be better to face our sins and weaknesses voluntarily, now, while we yet have time to repent .

Principle 4, Day 7
3 Nephi 8:1 —"Whit" means a tiny or (seemingly) insignificant amount. Some synonyms for it are "particle," "atom," and "speck." Write about how thorough our repentance needs to be to have miracles (like being healed of our addiction) happen in our life.

Principle 5, Day 1
2 Nephi 30:17—"There is nothing which is secret save it shall be revealed." Does this statement give us an idea of how futile it is to try to keep anything a secret forever? Write about something you have kept secret, thinking you would do so forever (to your grave). (You don't have to reveal the actual secret—just write about how it has made you feel to keep it secret.)

Date:	
Principle 5, Day 2	
Mosiah 26:29 —In this verse the Lord connects sincere confession not only to Him, but also t another person. Write about how our willingness to confess our mistakes to another person demonstrates the sincerity of our repentance.	

Principle 5, Day 3
Mosiah 27:29—Here is an example of a prophet of God who is willing to confess publicly that he has weaknesses and sins. How does it affect you to know that individuals as advanced in their walks with the Lord as Nephi (see 2 Nephi 4:18 again) and Alma struggled with temptations and sins? How do you think it might help others—your children, for instance—to know that you too have had temptations and sins similar to the ones they struggle with?

Principle 5, Day 4
Alma 22:18—"And I will give away all my sins to know thee." Write about how the willingness to publicly confess our sins is a genuine demonstration of "giving them away." Write about your desire to know the Lord. Is your desire to know the Lord becoming stronger than your fear of being honest?

Principle 5, Day 5
Alma 24:9—"By opening this correspondence, we have been convinced of our sins." To correspond with someone is to communicate with them. To communicate honestly with another person about our sins is one of the most powerful tools in helping us to own the responsibility for our choices. Are you ready to take responsibility for all your past choices? Why or why not?

Principle 5, Day 6
3 Nephi 1:25—"Therefore in this same year were they brought to a knowledge of their error and did confess their faults." One reason we confess our sins is that we want to show the Lord that we recognize the error of our ways. Public confession is the sincerest form of admitting our need for His atonement. Write about your personal need for the atonement of Christ. Is this need great enough to motivate you to an appropriate confession? Why or why not?

Principle 5, Day 7
D&C 59:12 —This verse teaches us that the purpose of the Sabbath is to (1) serve God and our fellow man, (2) partake of the sacrament, and (3) confess our sins before our brethren and the Lord. How do you think it would help our congregations if we shared more openly from our personal experiences and challenges? Do you think it would strengthen or weaken us as a people to be more vulnerable and self-disclosing with each other? Why?

Principle 6, Day 1
1 Nephi 15:3— "and they being hard in their hearts, therefore they did not look unto the Lord as they ought." When we turn away from the Lord we are easy prey to resentment, fear, and anger—the things that harden our hearts. As they increase, our heart is hardened even more, we turn away from God even more, and a spiritually deadly cycle is set up. Write about any experience you've had with this kind of cycle and its effect on your ability to pray.

Principle 6, Day 2
2 Nephi 4:31—"O Lord, wilt thou redeem my soul?Wilt thou make me that I may shake at the appearance of sin?" These words describe the only real remission of sin, of addiction, of compulsion, of a "bad habit." This kind of remission is not just a change of behavior, it is a change of heart—and only God can accomplish it. Write about how you would feel if you were to be given this kind of release, an actual abhorrence of what you used to crave? Are you willing to ask God for it?

Principle 6, Day 3
Enos 1:2 —Enos battled with his desires. The God-given freedom from addiction, or change in be havior that we seek, is always preceded by an inner change of heart (or desire). Even though our weaknesses are painful, we often desire to hold on to them because of the <i>seeming</i> benefits. Write about the <i>seemingly</i> rational reasons why you hold on to a particular weakness.

Principle 6, Day 4
Alma 12:10 —When our hearts are hard, we are full of self-will and self-sufficiency. Why might God not be able to share the mysteries or deeper knowledge of the gospel with someone who was self-centered? When our hearts become soft, we are full of humility, knowing we cannot change ourselves <i>by ourselves</i> . Why do you think God can share the mysteries only with those whose hearts are softened?

Principle 6, Day 5
Alma 23:7—"They did lay down the weapons of their rebellion, that they did not fight against God any more." The weapons of our rebellion against God are our weaknesses or character defects. When we become willing to lay them down before the Lord, then we cease fighting against His will for us. Write about your desire to do the will of the Lord. Is it stronger than your desire to keep your weaknesses?

Principle 6, Day 6
Alma 24:11—"It was all we could do to repent sufficiently before God that he would take away our stain." To repent is to regret those things we have done that separate us from God, and to turn again to Him. Why is regret and turning to God "all" we can really do? Why can't we remove our own stains? Who is it that can?

Principle 6, Day 7
Helaman 3:35— "even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." The program these people adopted for the overcoming of their weaknesses was not a quick-fix approach. Write about what they <i>did</i> and their <i>eventual</i> results. Write about your willingness to abandon all quick-fix solutions and about your desire to rely <i>wholly</i> on the power of God or merits of Christ.

Principle 7, Day 1
1 Nephi 14:1–2—"He shall manifest himself unto themin powerunto the taking away of their stumbling blocks." If we will turn to the Lamb of God and not harden our hearts against Him, He will manifest Himself unto us by using His infinite and yet gentle power to remove our stumbling blocks. Nothing has been more of a stumbling block to me over the years than my tendency to feel sorry for myself and think I have to take out my "weapons" (anger, sarcasm) to defend myself. I have witnessed God cleansing me of this tendency more in the last three years than I was ever able to accomplish on my own in the previous 25 years. Write a letter to your Heavenly Father or the Savior, expressing your desire to be healed by <i>Him</i> rather than by your own efforts.

Date:
Principle 7, Day 2
Mosiah 4:10 —Sometimes we pray for forgiveness, but the sincerity isn't totally there. Write about a prayer in your past that you realize now wasn't totally sincere, even though you went through the motions of offering it to God.

Date:	
Principle 7, Day 3	
Mosiah 4:21 —This verse tells us that God will grant unto us whatsoever we ask that is right. It right to ask God to change our hearts? Is it necessary? (See Mosiah 5:2 and Alma 5:7)	s it

Date:
Principle 7, Day 4
3 Nephi 27:28–29—In whose name must we ask for this great change? Why?

Date:
Principle 7, Day 5
Alma 36:18 — <i>Who</i> will cleanse us? Does it bother you to think of approaching Christ directly for this blessing of healing as Alma did? Write about your feelings as you ponder this need to literally "come unto Christ."

Date:	
	Principle 7, Day 6
need? Knowing (or thinking) that	erse, what often stops people from asking God for what they tour deeds are, or have been, evil stops us from approaching the? Write about how much you need Him today, and whether guilt to Him.
	

Principle 7, Day 7	
Mosiah 7:33—Once we have asked to be healed (cleansed), whose timetable must we be willing to trust? What do you think the Lord's "own good will and pleasure" is? (See Moses 1:39 for a clue.) Can you think of some reasons why His timetable is usually slow and patient, while ours is so "quick fix" and impatient?	

Principle 8, Day 1
1 Nephi 7:21—We too must "frankly forgive them all that they [have] done." Usually when we have harmed someone else, we feel that we are justified in doing so. We rationalize our behavior to ourselves. Someone once said that the word "rationalize" could be broken into the two words rational lies. Write about someone you have hurt, and why you felt justified in doing so.

Date:
Principle 8, Day 2
Mosiah 26:29–30—We have considered this scripture in the context of the fifth principle as we discussed the need to confess to another person. Now let's think of it in terms of repenting in the "sincerity" of our heart. How would being willing to actually go and make restitution to all other demonstrate our sincerity?

Date:
Principle 8, Day 3
Alma 7:15—This verse tells us that baptism is one way that we "show unto [our] God that [we] are willing to repent." How is being willing to make restitution to others another powerful way to "show unto your God that ye are willing to repent"? (See Matthew 5:23–24.)

Principle 8, Day 4
Alma 24:18–19— "it being in their view a testimony to God, and also to men, that they never would use weapons again." When we are finally humble enough to go to all persons we have harmed and acknowledge <i>our</i> part of the past pain and conflict, we are laying down our weapons of war. Why is it important that we carry through with this public action, rather than just saying to ourselves and God that we're sorry and letting "bygones be bygones"? Do the words of this scripture, "a testimony to God, and also to men," give us a clue?
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Principle 8, Day 5
Alma 27:29—"They would suffer deathbefore they would take [up] the sword." When we go to others to make amends or restitution for past wrongs, we must be willing to suffer their rejection, even if it makes us feel like we're going to die. This willingness is part of going down into the very <i>depths</i> of humility to be made whole. Do you have anyone on your list that you fear will reject or belittle your efforts to make peace? If so, write about them and about whether you feel that their negative reaction is more important than your life being cleansed of regret and pain.

Principle 8, Day 6	
3 Nephi 12:9—"Blessed are all the peacemakers." Our physical parents pass on physical traits to us. When we are born again we become the children of Christ, and we inherit or are blessed with His godly traits. Most of us have been involved in the lifelong business of trying to <i>make</i> ourselves have these traits. Write about the blessing it would be in your life to be a peacemaker through the power of Christ.	

Principle 8, Day 7
3 Nephi 12:23–24—"If ye shall come unto me,first be reconciled to thy brother." Until we make amends, our hearts are not able to completely center on the Lord. Instead they wander, due to the unresolved pain we have received from or given to others. When we become "reconciled" (friendly or settled) with our "brothers," then we can give the Lord more of our hearts and focus on His purposes. Write about how past hurt causes you to separate yourself from the Lord.

Date:
Principle 9, Day 1
Mosiah 3:19—What do the phrases "becometh as a child" and "willing to submit to all things' mean? How old is the child you visualize? Are there any exceptions to the "all" to which you are willing to submit?

Date:
Principle 9, Day 2
Mosiah 27:35—Alma and the sons of Mosiah went about "zealously striving to repair all the injuries which they had done." If you were "zealous" about making amends, who would you go to? Make a list.

Date:
Principle 9, Day 3
Alma 24:21 —In the course of making our amends we will sometimes meet people who do not react favorably to our efforts, who choose to retain their negative feelings toward us. What does this verse teach us about our resolve to be "defenseless" even in the face of such hostility?

Principle 9, Day 4
Helaman 10:4— "Thouhast not sought thine own life, but hast sought my will." To make amends requires us to lose our fear of other people and declare what we know we must to them, no matter the results. How does being willing to make amends equate with not seeking our own life? Or with being willing to lose our own life?

Principle 9, Day 5
3 Nephi 12:25–26— "Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison." Into what prison are we immediately cast if we have adversarial feelings toward someone else? What are the character weaknesses that keep us in bondage?

Date:
Principle 9, Day 6
3 Nephi 14:2–4 —Describe your understanding of the "mote/beam" disease. Why is it that your eye is always the one with the beam when you see any fault in another?

Principle 9, Day 7
3 Nephi 14:12—There is a secret or mystery of human behavior in this injunction of the Savior's. It is that we always do unto others as we believe we deserve to have done unto us. What is revealed about a person's feelings of self–acceptance if that person cannot forgive and accept another's imperfections and weaknesses?

Principle 10, Day 1
2 Nephi 4:17–18—"encompassed about, because of the temptations and the sins which do so easily beset me." As you read Nephi's humble confession of human weaknesses, does the word "easily" suggest a feeling of his ongoing struggle being somewhat like Paul's (2 Corinthians 12:7–9) or your own? Look up Paul's words and write something of your own struggle.

Principle 10, Day 2
2 Nephi 4:27 —In this scripture Nephi demonstrates his willingness to continue to take a personal inventory. We too must be willing to keep our inventory process current each new day. When we are wrong, we must be willing to admit it immediately. Write about an "enemy" (bad habit) that weakens your strength.

Principle 10, Day 3
2 Nephi 4:31 —When it becomes obvious that we have slipped back into some of our old ways, we must remember who caused our previous successes. Who gave us the power to obtain forgiveness of sin? Look up Mosiah 4:30 and write about our powerlessness to keep ourselves from sin.

Principle 10, Day 4
2 Nephi 10:20—"Let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off." Christ's gospel is a gospel of repentance, not perfection. It was Lucifer who was all for not leaving any room to learn from our own experience. Write about a time when you learned by your own experience the good from the evil and are better off for it.

Date:
Principle 10, Day 5
Jarom 1:12—"continually stirring them up unto repentance." Are you ashamed that you have to be stirred up unto repentance over and over again? Did God make allowances for us to be human and to be able to repent often? By what means?

Principle 10, Day 6
Omni 1:3—"we had many seasons of peace; and we had many seasons of serious war and bloodshed." Has it become obvious to you yet that progress doesn't happen in a perfectly straight, unwavering line? Can you relate this "ebb and flow" process to your own life's history? Note some periods of peace and some periods of serious "war" in your life.

Date:
Principle 10, Day 7
Mosiah 26:30—"As often as my people repent will I forgive them." So many scriptures reveal the loving and merciful face of God. How has your perception of the degree of His personal love for you changed in the course of these discussions?

Principle 11, Day 1
1 Nephi 2:11—When we make this mighty change and become people who conduct our lives by the Spirit, or in other words by personal revelation, we run the risk of being thought of as a "visionary." Would you be ashamed to be called this? Why or why not? How would you react to others accusing you of "following the vain imaginations" of your own heart?

Principle 11, Day 2
2 Nephi 8:7 —Once we've experienced the mighty change of heart, once our hearts have been purified and made clean, we are ready to have God write His law in us. He does this by the continual tutoring of the Holy Spirit, and through the words of His Son, Jesus Christ, as they are whispered into our minds. Write about not fearing the reproach of others more than we desire to do God's will ever more continually in all things.

Principle 11, Day 3
2 Nephi 9:39—"to be carnally-minded is death, and to be spiritually-minded is life eternal." To have a mind that dwells on the things of this world, the "carnal" things, is death—spiritual death. To give our mind up, to put God and the spiritual life first is life eternal. Notice the present tense of the verb "is." Describe the characteristics of your life on a day when your thoughts have been predominantly on physical reality. Now describe the characteristics of a day when you were focused primarily on spiritual reality.

Date:
Principle 11, Day 4
Alma 26:22—"prayeth continually without ceasing." How can a person pray continually without ceasing? Write about a time when you prayed continually (or frequently) about something. How did you feel during the process. Could you feel Christ's love for you?

Principle 11, Day 5
Helaman 3:35—"Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ." Here is the opposite condition from the downward cycle of hardening our hearts, turning from God and practicing compulsive addictive behaviors. Do you think abstaining from a character weakness and its resulting destructive habits is a form of fasting? Write about your willingness to magnify your prayers with the commitment to abstain from your primary addiction. This is one of those good and "of God" cycles or spirals: abstaining brings increased need to pray in order to maintain our abstinence, and increased praying brings more genuine, long-lasting abstinence.

Principle 11, Day 6
3 Nephi 19:9 —When these people prayed for the gift of the Holy Ghost, it being what "they most desired," they revealed their mighty change; they revealed their desire to know and do God's will more than <i>anything</i> else in their lives—more than wanting to be prospered financially, more than wanting to have good health. Why do you suppose having the Holy Ghost would be the single greatest possession to have? (See 2 Nephi 32:3 and Moroni 10:5 before you start writing.)

Date:
Principle 11, Day 7
3 Nephi 20:1—"And he commanded them that they should not cease to pray in their hearts." We have been given clear instruction in the Church on offering formal prayer, in which we speak aloud, addressing our Heavenly Father, in the name of Christ, using the most reverent prayer language we are familiar with—head bowed, eyes closed, arms folded, often on bended knee.
The act of "praying in our hearts" is not always that formal. The "prayers" of our hearts are often our deepest yearnings expressed in an immediate "crying out" from a deep sense of neediness, as when Alma cried out to "one Jesus Christ" for a remission of his sins. Other times, these "prayers" are silent, deeply personal efforts to "converse" and "counsel" with the Spirit of the Lord (Alma 37:37), as we ponder and study things out in our own mind, seeking to receive His words through the impressions and whisperings of the Holy Ghost (2 Nephi 32:3).
It is possible to practice the state of surrender necessary to be in more and more consistent consciousness of the Saviour's availability and approachability, until you come to the perfect day, the day when you are "perfected in Him" (Moroni 10:32), a day when you are aware of His Spirit and His love every hour, just as the Sacrament prayers promise.
For just one day (or even part of a day), try pausing to record how many times you think of Jesus.

Principle 12, Day 1
Enos 1:9—"When I had heard these words I began to feel a desire for the welfare of my breth- ren, the Nephites; wherefore, I did pour out my whole soul unto God for them." Reread the context of this statement by Enos. Enos had just had a spiritual awakening to the glory and good ness of God. How has coming to know the goodness and mercy of God affected your desire to share these truths with others?

Date:
Principle 12, Day 2
Mosiah 27:36–37—Many beautiful phrases in these two verses could be captured. Thoughts such as "instruments in the hands of God," "knowledge of the truth," and "the Lord reigneth" have much to do with living these principles. Choose at least one or two of these and record your thoughts.

Principle 12, Day 3
Alma 5:7—"Behold, he changed their hearts; yea, he awakened them out of a deep sleep." Consider this state of being spiritually asleep and then awakened. Who awakened you? Why did you awaken? What was the first thing you had to awaken to or acknowledge? What have you since become awakened to?

Date:
Principle 12, Day 4
Alma 7:14—"Now I say unto you that ye must repent, and be born again." Think about the process of physical birth—the conception, period of "hidden" growth (in the womb) and then the active labor, transition and delivery. Liken the physical process to the stages of spiritual birth.

Principle 12, Day 5	
Mosiah 27:25—"Marvel not that all mankindmust be born again; yea, born of God." This concept of being "born again" is as central to The Church of Jesus Christ of Latter-day Saints as it is to <i>any</i> pentecostal Christian faith. Encouragement to seek and obtain this "mighty change" is the very plea of the Book of Mormon. All too often we equate being born again with being baptized. Do you feel that the act of baptism, while being a symbolic and essential ordinance, is really the actual "rebirth" itself? Write about your thoughts and feelings concerning your own baptism.	

Principle 12, Day 6
Alma 37:47—"Go unto this people and declare the word, and be sober." It is a fundamental premise of the Twelve Step program that a recovered addict <i>must</i> share the principles they're learned in order to stay "sober," or in other words escape their addiction. Ponder and then write about how and why you think this sharing with others would keep you "sober."

Principle 12, Day 7
Alma 58:40—"But behold, they have received many wounds; nevertheless they stand fast in that liberty wherewith God has made them free." "Practicing these principles in all our affairs" will often bring other people's respect, but not always. There are times when we are attacked for our commitment to these principles, and sometimes we feel wounded by others' negative reactions. How must we respond to these "wounds" if we would "stand fast in that liberty [freedom from our compulsion/addiction] wherewith God has made [us] free"?

Date:	
N	ew Testimony
few minutes to still your mind and feel the	u wrote as you began this journey of recovery, take a e Spirit. Then write your thoughts about your Savior, npare this to what you originally wrote. How has your

Date:	_	

Date:	_	

Date:	_	

The Twelve Steps of Heart t' Heart Scripture Marking Chart

1.	We admitted we were powerless over compulsive addictive behaviors—that our lives had become unmanageable. Admitted that we of ourselves are powerless, nothing without God. (Mosiah 4:5; Alma 26:12)
2.	Came to believe that a Power greater than ourselves could restore us to sanity. Came to believe that God has all power and all wisdom and that in His strength we can do all things that are expedient according to His will. (Mosiah 4:9; Alma 26:12; Moroni 1:1; Moroni 7:33)
3.	Made a decision to turn our will and our lives over to the care of God as we understood Him. Made the decision to reconcile ourselves to the will of God, offer our whole souls as an offering unto Him, and trust Him in all things forever. (2 Nephi 10:24; Omni 1:26; Mosiah 3:19; 2 Nephi 4:34)
4.	Made a searching and fearless moral inventory of ourselves. Made a searching and fearless written inventory of our past in order to thoroughly examine ourselves as to our pride and other weaknesses with the intent of recognizing our own carnal state and our need for Christ's Atonement. (Alma 15:17; Mosiah 4:2; Jacob 4:6–7; Ether 12:27)
5.	Admitted to God, to ourselves, and to another human being the exact nature of our wrongs. Honestly shared this inventory with God and with another person, thus demonstrating the sincerity of our repentance, and our willingness to give away all our sins that we might know Him. (Mosiah 26:29; Alma 22:18)
6.	Were entirely ready to have God remove all these defects of character. Became humble enough to yield our hearts and our lives to Christ for His sanctification and purification, relying wholly upon His merits, acknowledging even our own best efforts as unprofitable. (Helaman 3:35; 2 Nephi 31:19; Mosiah 2:20–21)
7.	Humbly asked Him to remove our shortcomings. Humbly cried unto the Lord Jesus Christ in our hearts for a remission of sins that through His mercy and His grace we might experience a mighty change of heart, lose all disposition to do evil, and thus be encircled about in the arms of safety because of His great and everlasting sacrifice. (Alma 36:18; Alma 38:8; Moroni 10:32; Mosiah 5:2; Alma 34:15–16)
8.	Made a list of all persons we had harmed and became willing to make amends to them all. Made a list of all people we had harmed and became willing to make restitution to all of them (even those we had harmed in what we might have considered righteous anger), desiring instead to be peaceable followers of Christ, and to come unto God by being also reconciled to others. (3 Nephi 12:9, 24, 44–45; Moroni 7:3)
9.	Made direct amends to such people wherever possible except when to do so would injure them or others. Made restitution directly to those we had harmed, confessing our own wrongdoing in each instance except when to do so would further injure them or others. (Mosiah 27:35; 3 Nephi 12:25; Mosiah 26:30)
10.	Continued to take personal inventory and when we were wrong promptly admitted it. Realizing that the weakness to be tempted and to sin is a part of the mortal experience, we continued to take personal inventory and when we were wrong promptly admitted it, being willing to repent as often as needed. (2 Nephi 4:18; 2 Nephi 10:20; Mosiah 26:30)
11.	Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out. Sought through prayer and meditation to improve our conscious contact with God, seeking the words of Christ through the power of the Holy Ghost that they might tell us all things that we should do, praying only for a knowledge of His will for us and the power to carry that out. (2 Nephi 32:3; Alma 37:37; Helaman 10:4)
12.	Having had a spiritual awakening as the result of these steps, we tried to carry this message to others still suffering from the effects of compulsive behaviors and to practice these principles in all our affairs. Having experienced a mighty change and having awakened unto God as a result of our sincere repentance demonstrated in taking these steps, we were willing to become instruments in carrying this message to others and to practice these principles in all our affairs. (Alma 5:7; Mosiah 27:36–37; Moroni 7:3)