

A Lawless Salvation (Part 3)

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[0:00] Good to see you here tonight and let's just go ahead and get started Romans chapter 6 and find verse 8 I'm going to read verses 8 through 14 of Romans chapter 6 and then we'll go through this rather rapidly.

Not going to dwell on phrase by phrase much of what we're going to be seeing here. Paul has already been discussing and so we've kind of looked at many of these things already. In fact it could be said that a good portion of this particular part of the chapter is kind of a summary of some things that Paul has already said to us. Let me go ahead and read the text and then we'll get into it.

Verse 8. Now if we died with Christ we believe that we shall also live with him knowing and that's a key word you might go ahead and just underline it.

That is if it's all right with you to write in your Bible some people don't like to do that. Knowing that Christ having been raised from the dead dies no more.

[1:25] Death no longer has dominion over him. For the death that he died he died to sin once for all. But the life that he lives he lives to God.

Likewise you also reckon yourselves to be dead indeed to sin but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal bodies that you should obey it in its lusts.

Do not present your members as instruments of unrighteousness to sin but present yourselves to God as being alive from the dead and your members as instruments of righteousness to God.

For sin shall not have dominion over you for you are not under law but under grace. All right. Now we again I want to remind you that we need to keep in our minds.

The very first verse of this chapter and continue to go back to that question. Now next Sunday night Lord willing as we move on into verse 15 we're going to see the question asked again in just a little different way.

[2:38] But the question we need to keep in our minds is that one you'll see there verse 6 or chapter 6 verse 1. Shall we continue in sin that grace may abound?

Keep that question in your mind. Now I have defined that question as the really the very essence of antinomianism.

And I'm not going to go back and define that again but basically to say that there are Christians or professing believers who believe that because I am saved by grace and therefore I'm free at liberty from the old.

And I'm free at liberty from the law. And I'm free at liberty from the law then I can do whatever I want to do. I can sin any way I want to do or want to sin. And that's basically antinomianism and that is what Paul is responding to I think in this chapter though he doesn't use the word there but the concept is there.

And we've already considered of course some of what he wrote concerning this philosophy of life and or really not just a philosophy but a theology of life of course.

[3:47] And now we're ready to continue on from there. So Paul answers the question basically with an emphatic no. The answer is no to that question without any wavering without any qualification with with no exception.

The answer to that question is no. And there are three key words in the text that I just read a moment ago that tell us why.

Why the answer is no. Now we think we already know the answer or why rather the answer is no. But let's consider how Paul lays this out for us.

And there are three key words. And I want to go ahead and identify them for you. First one is there in verse 9 and it's the word knowing. Remember I said a moment ago you might just underline that.

All right. There's a key word knowing. And then if you will look at verse 11 there is the word reckon. R-E-C-K-O-N.

[4:51] Now that appears of course in the King James and New King James. And I think some of the other versions use other words there. And I'm going to go with it as it appears in the text because it's a good word.

It's a good way to translate the idea here. And it's the word reckon. All right. So knowing verse 9 reckon in verse 11. And then the third word is present.

And it appears actually a couple of times in verse 13. Present. If you have a King James then you'll see that it's the word yield. And I'll explain here in just a minute that really the meaning is conveyed better through the translation present.

Present. Or you might have a version that says offer. Offer. All right. So we'll get to that by and by. All right. So we're going to kind of divide this text under these three words.

And the first one of course is the word knowing. Knowing. And the point I want to make. And you might just jot it down. Is that we need to apprehend our Savior.

[6:01] I use the word apprehend here in the sense of grasping the meaning of something. The true full meaning of some truth. Apprehend your Savior.

See the answer to any notion of antinomianism. Any brand of it. Any measure of antinomianism.

And as I explained quite a number of weeks ago. There are certainly those who hold to this kind of philosophy from a theological basis. They're wrong.

But but they try to support it from scripture. And so there are in that sense true antinomians. Those who are against the law. But there is also as I've explained before.

What I what I would like to call a functional antinomianism. Or practical antinomianism. That is that a true Christian can kind of erroneously fall into the trap of thinking that.

[7:04] Because I'm under grace. Then I can sin. And if a Christian doesn't think that. And should not think that. Then there are sometimes that we in a sense make excuse for our sinfulness.

Because you know we are weak. And just not as able as maybe we ought to be. You know the flesh is. Or the spirit is willing.

But the flesh is weak. And we kind of alibi and excuse our sin. And we don't feel any or the kind of remorse.

Or express repentance as we should. Because we are under grace. And we're kind of counting on God. Kind of winking at our sin.

Because well he's a gracious God. And a merciful God. Now these are silly ways to think. But if you'll examine yourself. You might find.

[8:00] That on occasion you have been tempted to think this way. Or maybe you've thought this way. And later to say. Well you know this is just not the right way to think. Well I'm calling this a functional kind of antinomianism.

And all right. So then any notion. Any measure. Of this kind of philosophy. The answer to it is.

To know something. That's what. That's how Paul is answering this. And approaching this. First of all. Through knowledge. You need to know something. You need to apprehend.

A doctrine. The doctrine. And in this case. We could. Put it under the. The heading of the doctrine of atonement. The atonement.

And so you see. To live for Christ. And that's how we ought to live. To live for him. To follow him. To obey him. To live for Christ. Depends then.

[9:00] Upon. Us learning. Something. We need to learn things. Well we need to learn a lot of things. But we need to learn. Or know.

Some things about. His death. And about his resurrection. Someone has said that Christian duty. Follows after Christian doctrine.

That's why. It's so important that preachers today. Teach and preach. Instruct their congregations. In the great doctrines. Doctrines of the faith. Doctrines of the Bible.

In fact. There's no such thing. In my opinion. As a sermon. That is doctrinal. As opposed to some other kind of sermon. All sermons. Are doctrinal.

Or they're not worth anything. So it's important that we learn doctrine. So this is basically Paul's point. Here's the answer to this dilemma. Or this question. Or this. This fallacy.

[9:54] That we can live any way we want. Because we're under grace. That is absolutely not true. Because. We know something. We know something about Christ. And if Satan can keep you.

Biblically ignorant. Or illiterate. Then he can keep you. Powerless. Powerless to live as Christ would have you live. It all starts.

With. In a sense. With the mind. It starts by knowing certain truths. About the work of Christ. And what are we to know? Or rather.

What do we know? Well. Paul has already revealed some of these things. We've kind of been looking at them all along. In fact. The word knowing. Has already appeared in this chapter.

And so there's some things we already know. And things that Paul has already discussed. The first one's there in verse 2. Crucified with Christ. We're to know that. That's an answer to this idea.

[10:53] That we can just live any way we want to. Because we're saved. And we have our fire insurance. And you know. We've got our assurance of heaven. And so forth. Well.

We need to know. And you do know. Don't you? Crucified with Christ. Buried with Christ. Verse 3. We don't know that. We know that. Don't we? Raised with Christ.

There in verse 4. A new life in Christ. The latter part of verse 4. United with Christ. The idea there found in verse 5.

Freed from sin. Verse 7. And now here in our text. Or in this portion of the text. That we're looking at. There's this resurrection.

This resurrection life. That we now have in Christ. And we're to know that. That's what he says there in verse 8. Now if we died with Christ. Really actually.

[11:50] It should read. It could read. Since we have. Died with Christ. We believe. That we shall also live with him. This is a new life.

It's a resurrection life. Knowing that Christ. Having been raised from the dead. He was you know. Dies no more. That is death. He says.

No longer has. Power over him. Dominion over him. A ruling. Force over him. For the death that he died. He died.

To sin. Died to sin. Once for all. But the life that he lives. He lives. To God. Likewise. You also. You see.

So it's a resurrection. Life. Now back there in verse 4. He mentioned something. That I've already. Identified. Well. We've already looked at this passage.

[12:44] But identified it. Just a moment ago. But it has a great deal of bearing. On us understanding. What he's teaching us here. In starting with verse 8. And it's this thing about. Being baptized.

Into Christ. And he says there. That we should then walk. In what? Newness of life. Newness of life. Now that has a bearing.

On what he is teaching us. Here in verse 8. And following. Newness of life. That's what we have. In Christ. By virtue of being. Immersed. In him.

At salvation. And the. Greek. In the Greek language. This. Newness of life. Is something. Very special. Something very unique. In fact.

It. It refers to. A. New life. Of. Of a completely. Different kind. Newness. Need to understand that. About our life in Christ.

[13:37] It's something. Brand new. It's not. New. In the sense. Of better. Though it is that. Isn't it? But that's not.

How you identify. This new life. We have in Christ. This. Newness of life. It's not. Just better. In fact. It's not that. It's not new.

Also. In the sense. Of a. Well. What we might call. A renovated life. Refurbished life. You know.

Because the one we had. We messed it up. You know. Now. Some of that's very true. But when he talks about. Newness of life. He's not talking about. Some.

Old life. That's just simply. Made better. Or. Refurbished. Or re. Renewed. In some way. No. God. Saved you. To give you.

[14:31] A brand new life. Of a completely. Different kind. And so. Salvation is not. Reformation. Or renovation. Or. And it's not. Just an improved life.

Salvation. Is the impartation. Of. Of the divine life. Of God. That's what salvation is. You're to know that. And.

This helps us. Understand. That we can no longer. Live. As we once lived. That not only. Is that wrong. But. It is. Absolutely.

Contrary. To the brand new. Completely new. Life. That we now have. So salvation. Is. The divine life. Imparted. And it means then.

That you have something now. That you did not have. Before. How does it feel. To be. A brand new person. You ought to already know that. I'm brand new.

[15 : 28] All right. Now. So what is then. This newness of life. What is it. Exactly. Well this brings us to verse 8. Well actually. He defines it in verse 5. Also. And then.

This is going to be the subject. Of verses 8. Verse 8. And following. This new life. Is the resurrection life. The resurrection life. In Christ. He did mention it.

Here in verse 5. For if we have been. United together. In the likeness. Of his death. And we have. Certainly. I love the way.

This is worded. Certainly. We also shall be. In the likeness. Of his. Resurrection. This brand new life.

And then. Of course. Paul. Sums all that up. In the verses. That I read a moment ago. Verses. 8. Through. 10. All right. Let's move on. First.

[16 : 22] The word knowing. Apprehend. Your savior. Second. The word. Reckon. The word. Reckon. And.

And. Here. The idea. Here. Is. To. Appraise. Your soul. Appraise it. What. What about your soul? Who are you now?

What. What. What is it. About you. Now. That is different. Notice. The. Last part. Of verse 10. And. I want to carry that over. Into verse 11. He says.

But the life. That he lives. Now. He's speaking. Of Christ. The life. That he's lives. He lives. To God. Do you. Do you see that phrase there? Now. That's. In some sense.

In the. English. It's a bit confusing. What does that mean? Well. I'll explain it here. In just a minute. But I want to carry on. Into verse 11. Because we're not just.

[17 : 17] Talking about Christ. He says. The life. He lives. Christ lives. He lives. To God. Likewise. You also. Likewise.

You also. And then he goes on. With the idea. Reckon yourselves. To be dead. And so forth. And we'll get to that. In just a minute. You. Also. Likewise. You also. See. Here's the idea.

Jesus Christ. Lives. Lives. A life. Lived. And lives. A life. That is. Absolutely. Consistent. With the holiness. Of God.

And the righteousness. Of God. That's what it means. To live to God. To live your life. Now. Certainly. There is the idea. In the text. That one day. We.

We will live. As he lives. Where he lives. In his presence. And. And that points us. To heaven. But. But. His point. Here. Is. The here and now.

[18 : 10] And. We're to live. Like Christ. Here. And. How is that life? How would you define it? Is to live. Your life. Every aspect. Of it. In every context.

Of it. We're to live it. In a way. That is. Perfectly. Consistent. With the holiness. The perfection. The righteousness.

Of God. Of God. He says. Likewise. You also. And then. He says. Reckon yourselves. To be dead. Indeed. To sin. Dead. To sin.

Because. Christ. Dead. To sin. But. Alive. To God. In Christ. Jesus. Our Lord. Now. What about this word. Reckon. It's. Rather interesting word.

It sounds almost colloquial. If you're in the south. Live in the south. Have lived in the south. Very long. I don't know. If you consider. Oklahoma. The south. What do you say? Is this the south?

[19 : 04] You don't know. Do you? Okay. All right. So it's not. All right. If you're in the south. And I bet you there's some folks here in Oklahoma.

Who speak this same way. But the word reckon. You know. People will use the word reckon. And they mean. Well. Maybe I will. And maybe I won't. Basically.

You know. For instance. I suppose. I'm coming. To your house. Tomorrow. But I'm not sure. That's what they mean. When they say. I reckon I will. They want to.

Or have every intention to. But it may not necessarily work out that way. And so in the English. There's an element of. Of. Kind of. Conditionality. When somebody uses the word reckon.

And maybe you don't use the word reckon. But I bet you've heard somebody do it. I reckon so. You know. Sounds like a Beverly Hillbillies. Doesn't it? But to reckon. In the Bible.

[20:03] In the Bible sense. In the sense. Of. The word that is used here. It means to. It means something. Quite. More.

Much more definite. In fact. It means something absolute. Reckon. Reckon means to. To. To account. Something.

In fact. It. By the way. Is a. Banking. Or an accounting term. And. We could use it. You don't have to be a banker. Or an accountant. To use the word.

We can use it. Just as. You know. The people we are. You know. We deposit a thousand dollars. Say. In the bank. And we. And it's credited. To our account. And so we have a thousand dollars. In our account. And so when we write a check. For five hundred dollars. We don't have to worry about it. Because. We know. We reckon. We're reckoning. On the fact. That there is. Ample money.

[20:57] In the account. To cover the check. And. That's the idea here. So. Then. In the spiritual sense. Reckoning means. To count on the fact. Count on the fact.

That God has. Actually done. What he said he would do. In the spiritual sense. Reckoning is not. Claiming a promise. Rather.

It is. Acting. Upon. A fact. And what fact. Well. He tells us there. In verse 11. Likewise. You also reckon yourselves. To be dead.

Indeed. To sin. But. Alive. To God. In Christ Jesus. Our Lord. Now. What does that mean. To be dead to sin? It says.

A verse or two. Before this. That Jesus died. To sin. And here. Is the same idea. Here. In regard to us. And. We have.

[21:53] This reality. In our lives. Because of what Christ did. Christ died to sin. We've died to sin. What does. What does that mean? Well. It means. That we have. Died. To.

The. The. Ultimate. Effect. Of sin. Or we might say. The penalty of it. The penalty for sin. We've died to that. That is.

We're now. No longer. Under condemnation. No longer. Do we have to fear. The wrath of God. Because of our sin. We don't have to fear. The possibility. Of hell.

At the end of this. Life. Because of our sins. We have. We have died to that. Died to the. Very penalty. Of sin itself. And. And so.

We have died to sin. And. And. Not just dead. Now. But we are also alive. Alive. In Christ. And we reckon that.

[22:47] We. We count on that. It's like. The thousand dollars. We can write that check. And we don't have to worry about. Overdrawing our account. We. Have now. A truth.

That. Has been applied. To our lives. The act of God. That has been applied to us. And we can count on that. We reckon that. To be true. And so. To reckon.

Means. To count on the fact. That those things. That God. Has done. Said. He would do. Have been done. They're really true. And so. The whole.

Story. Of your life. Is then. Basically. A. Two-part story. Isn't it? We have. B.C. And we have. A.D. Just like we mark time.

At least some people still mark time. By those. Those terms. Terminology. A.D. Or B.C. A.D. Only with us. It means before Christ.

[23:42] And after deliverance. Deliverance from our sin. And the penalty of sin. And death. And all that associated with our fallenness. And so. What I was before.

I knew Jesus Christ. There's that part of me. And there is what my life is like now. And is now. Since Christ came into it. And so.

To reckon. Means. To understand. That your life. What your life was. Before. And to understand what it is now. After. After. Your salvation.

Luis Palau. A great evangelist. Many. Many years. Used to use himself. As an illustration. Of this truth. And. He would say. To his congregation.

I was born. In Argentina. But now. I am. An American citizen. And then. He would pull out. His billfold. And in his billfold. He would have. Have. His passport.

[24:38] And. He would. Kind of. Show the passport. Wave it. Just. You know. In the sense. That maybe. They didn't believe him. But he's making a point. Here. So. You see. And so. He would open up.

That passport. And then. He would say this. And I quote. He would say. See. See. See it here. Here it is. It says here. U.S. citizen. Luis Palau. Well. I am a citizen.

Of the United States. Of America. I was born. In Argentina. And once. Was a citizen. Of that country. But now. I'm a citizen. Of the United States. Of America. When I went.

Before a judge. In San Francisco. He said to me. Sir. Do you renounce. The government. And the flag. Of Argentina. And I said. Yes sir. I do. The man said.

Do you. Swear allegiance. To. And loyalty. To the United States. Of America. And I said. Yes sir. I do. Then Luis Palau.

[25 : 33] Would say. If I go back. To Argentina. I don't go back. As a citizen. I go back. As a visitor. Because I am not. A citizen. Of that country.

Any more. I'm a citizen. Of the United States. Of America. And then he would say this. The same thing. Is true of you. And true of me.

For me. Spiritually. He said. If you know. Jesus Christ. You're not a citizen. Of this world. Any more. You're a citizen. Of the kingdom. Of heaven. The moment you said.

Yes. To Jesus Christ. God gave you. A new passport. In a sense. And it's got a stamp. On it. That says. Kingdom of heaven. That's the great.

Defining. Spiritual truth. He said. You can't go back. Any more. You can't pretend. That you are still. A citizen. Of this world. You've got to reckon yourself.

[26 : 28] You've got to count yourself. You've got to consider yourself. Transferred. By God. From one kingdom. To another. You can't live.

The way you used to. Live. Because you're not. The person you used to be. You've been changed. You've been transformed. Your citizenship. Has been transferred.

From the kingdom. Of this world. To the kingdom. Of heaven. And that's. A good way. To put it. To illustrate it. All right. So three words.

Knowing. Apprehend your savior. If we died with Christ. We believe that we shall also live with him. Reckon. Or appraise your soul. Appraise it.

Count it. Dead to sin. But now alive to God. And then finally. The word. Present. Present. Or again. You might have the word.

[27 : 23] Yield. In your translation. And here the idea is. To abdicate. Yourself. And all there is about you. Abdicate it. That is. Abdicate your rule over it.

And abdicate its use. In other ways. In ways that are contrary to God. Look at. Look at. What he says about that. Starting with verse 12. Therefore. Do not let sin.

Reign in your mortal body. That you should obey it. In its lusts. Do not present your members. As instruments of unrighteousness. To sin.

But present yourselves. To God. As being alive. From the dead. And your members. As instruments. Of righteousness. To God. All right. Profound.

Words here. Now again. I mentioned. The King James. Translates this. Yield. But the idea really is. To present. To present. As.

[28 : 18] As. For instance. As an offering. Like a priest. Would. Would present. The sacrifice. For. The atonement. For sin.

Or in the. For. In the processes. Of worship. And so. Here's the idea. To present. To offer. And Paul uses. This word. First in the negative. And then in the positive.

And so. It's first. Don't present. And then. Present. All right. Don't present. And then present. What. Does he say. Well.

Your members. Not the members. Of your church. But the members. Of your body. These members. Or we might say. It this way.

The parts. Of your body. I mean. Literally. That's what. What he's talking about here. It's talking about. Using your body. For a certain purpose. To kind of. Offer it.

[29 : 13] To present it. For some kind of use. For some kind of purpose. And what does he say. He says. There. Look. Again. Verse 13. Do not. Offer.

Or present. Or if you want. Yield. Your members. As what. Instruments. Of unrighteousness. To sin. But rather. Do what.

Present. Offer. Yield. Yourself. Your members. To God. As being alive. From the dead. Your members. As instruments. Of righteousness. All right.

Here. Here. The negative. And the positive. And so. What is he talking about here? When he talks about. The. The members. Of your body. It's the parts of your body. Your hands. These hands. Fingers. Even the fingers. Eyes. Ears. Tongue. Legs. Feet. I suppose.

[30:08] We could include the toes. I don't know what you'd use the toes for. Every part. Of your body. Everything else. All the rest of it. Now. We're to present.

Those. Things. These parts of our body. Not as. Instruments. And by the way. The word instrument. Could be translated. Weapon. Weapons. Weapons.

And. And so. The idea. Is. Is. That. You might. Present. Your body. To be used. By Satan. Has his weapons. Against righteousness. Or. Rather.

You'd present. The members. Of your body. As those being alive. From the dead. Because you're a new person. This is. You're not in. In that old life. Anymore. And so. You're to present. All the members.

Of your body. For. As weapons. In a sense. For. For. The righteous. Purposes. Of God. The righteousness. Of God.

[31:02] Now. To close. There are two. Aspects. Of presenting. Your members. That. That. That. That. We need. To see. Number one. It.

Must. Be. Decisive. Need. To. Offer. The members. Of your body. From the head. To the toes. As instruments.

Of righteousness. For God. You need. To do that. Decisively. Come. See. Listen. We all need. To. Not just once. Because it. Is something. We need. To repeat. Over and over.

We need. To come. To the place. And keep. Coming. To the place. In our lives. Where we have. Decided. That we're going. To be. God's. Men. Or women. We've.

Got to. Be. Decisive. About that. Now. We can. Participate. With God. In this. And God.

[31:56] Is the author. Of salvation. Salvation. Is all his work. But when it comes. To the way. We live. Out our lives. We. Must. Every. Day. Decisively. Decide.

That's redundant. Decide. That we're going. To offer. Our. Every part of us. Everything about us. Our minds. To all of the extremities.

Everything about us. We're. Going to offer it. Present it to God. To be used by him. As instruments. Of. Righteousness. Not unrighteous. And so it needs.

To be decisive. There are too many. Christians. Who are living. Partly. In the world. And partly. In the kingdom. Of Christ. The kingdom. Of heaven.

Now that's. A contradiction. I'm not sure. Whether or not. That can work at all. In fact. I would have to say. That you can't do that. Now you can. Slip into.

[32:50] Times. In your. Life. And seasons. In your life. When. When you kind of. You know. You've placed yourself. On the altar. And. But you got. One foot on the ground.

You know. Out there in the world. And. And. Every day. You kind of. Go back and forth. In. In your commitment. You know. It's. Up on the altar. And a little bit down. And you kind of. Play footsie.

Footsie. With the world. But there are too many. Christians trying to do that. That somehow. Think they can do that. And you can't do that. So it needs to be. Decisive. Present. Keep on presenting.

Offering. Every part of you. As. As. An instrument. As instruments. For the righteousness of God. And then number two. It must be.

Definite. Definite. Remember Romans 12. One. That famous passage. Where he says. I. Beseech you. I urge you. Brothers. And sisters.

[33:46] In view of God's mercy. That you do what? Present. Your. Bodies. As. Living. Sacrifices. Present.

Your bodies. Same idea. What. What are you. Offering to God. Your physical body. And. Every part of you. Now.

Why does God. Want. The members of your body. Why does he want that? Because. He knows that. That. Wherever your body is. You're going to soon be there. You're.

You can't. Detach yourself. From your body. And. Everywhere your body goes. You go. And so. What about your eyes? Think about that.

What about your eyes? Have you been. Looking. At things. This past week. That you shouldn't be looking at. How about your ears?

[34:40] Have you been listening. To things. Listening to gossip. Slander. Listening to. Filthy talk.

Maybe. Some. Coarse humor. Immoral humor. You've been. Allowing people. To use your ears. As garbage cans. They just dump it in.

What about the tongue? What about your tongue? This. This is what we need to be. Thinking of here. What about your tongue? What about it? Have you used your tongue? This week? I.

Would. Hope not. That. You would be using your tongue. For swearing. Or. Blaspheming. Certainly not. But how about for. Anger. You use your tongue. For anger. For bitterness.

Have you presented your tongue. To God. And you need to. We need to. And not just today. But every day. What about your hands? Do you get the idea?

[35:38] What about your hands? Are your hands. Yielded. Presented to God. For. For his use. Or are your hands. Grasping for more things.

In life. Or maybe. Your hands been put to things. Two things. That. Are not wholesome. Not. Not. According to God's will. What about your feet? How about those?

Are your feet. Yielded. Yielded to God. Or. Are they. Taking you places. You don't need to be. And. You know.

You could go on. With the list. And maybe. It would be a good idea. For us. To just. Make a list. And. Kind of. Check it off. Check off those areas. That. That.

Today. Are. Yielded to God. Maybe it would be a good exercise. To do every morning. And then at the end of the day. To be the substance of our prayers. As we come to the Lord. And say. God.

[36:35] You know. This day. What. What have I done for you? And we. Have a list. You know. We check it off. My tongue. My eyes. My ears. My mouth. My mind. My hands. My feet.

My. My heart. And every part of me. All right. So. Apprehend your savior. Knowing. Knowing. Knowing. Appraise your soul.

Reckon. And abdicate yourself. Present. Present. Offering your members. As instruments of righteousness. Unto God.