

# Get In The Game

## Drills For Disciples: Part 5

### A Yielded Life

Written By

©Pastor Marty Baker

October 11, 2015



To become a good, successful baseball player, it's a good idea to listen to and follow the directions of the coach. Trust me, I speak from experience.

Coach Middleton had a simple rule concerning those expensive baseballs in the team ball bag: *When you use them for batting practice make sure you bring them all back to the bag. For each lost ball, you will all have to run one mile.* Sounded fair. Sounded simple.

That rule became extremely complex and costly one day when the coach split us up into two groups. The infielders went with him for an intense fielding practice. He sent the rest of us to an adjacent practice field, surrounded on the outer perimeter by thick poisonous-to-eat oleander bushes.

Batting practice that day was fun. We took turns pitching, and everyone got a chance to see just how hard and far they could hit the ball. The fielders enjoyed the day because they basically just stood in the outfield joking and clowning around. When one of us would yell at them to go and get the last ball just hit, they would either ignore us or go and look quickly in the oleanders and then return to their comfortable shagging position empty-handed.

At the end of practice we placed all the new balls in the ball bag, zipped it up and then linked up with the coach. You can guess what he did. Without hesitation, he opened the bag and started counting the balls. Fifteen were mysteriously missing. FIFTEEN!! Did you hear

me? Looking at us he said, “Gentlemen, I’ll give you one try to find those fifteen balls. If you don’t find them, you know the rule for lost balls.” In a flash, we transformed ourselves from baseball players into sprinters. We scoured those oleanders like miners looking for diamonds. After a while, though, the coach called us back. Nobody clowned around at that sober moment because we know what was coming. “Gentlemen, for practice tomorrow please wear your practice clothes, cleats, hats, and make sure you have your gloves. You will be running fifteen miles for each ball you lost.”

Trust me. I don’t think we ever lost a ball again, and we learned the hard way the importance of listening to the directives of the coach.

Spiritually, the premise is equally true for players who desire to mature in their skills. It’s utterly important to listen to the directives of our heavenly coach, Jesus, for they are designed to achieve a variety of lofty, other-worldly, beneficial purposes. One divine drill you will want to perform during your daily work-out regimen is inscribed on the worn, discolored parchment of Romans 12:1-2.

“I urge you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your minds, that you may prove what the will of God is, that which is good and acceptable and perfect.”

Forty-eight years ago the late Dr. Harold Lind had me memorize these verses ... along with many others ... after I became a follower of Jesus. Why these two verses out of the countless verses of Scripture? That’s easy. These two verses contain in germ form how to live the Christian life. They succinctly detail how you are supposed to live if you want to mature in Christ. Since the time I put these important words to memory, I’ve been arduously working to realize them in my life.

How about you? Perhaps you know them well, too. Perhaps somewhere along the line in your Christian walk, you mastered the reciting of these insightful words. If so, I have but one question for you: *Are you living in light of what is expressed in these verses?* Even if this is your first encounter with these inspired words from Paul’s pen, and you are a saint, the question is still the same, with a minor verbiage change, of course: *Are you going to live in light of what is stated here as the appropriate Christian lifestyle?*

If anything, Paul was a master of theological knowledge. He was the Bible Answer Man of his day. Ask him a question about any passage from the Old Testament and he’d give you a precise answer ... in Hebrew. Ask him how certain portions of the Old Testament applied to Jesus, the Christ, and he’d wax eloquent for hours. Yet, Paul was much more than this, wasn’t he? Paul knew, as any godly saint does, that divine knowledge left unapplied leads naturally to pride and self-righteousness. His warning to the Corinthians in First Corinthians chapter eight verse one validates this premise:

“Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.”

Paul knew perfectly well that true maturity in Christ is based upon biblical knowledge plus life action and nothing less. The structure of his writings evidence this spiritual reality and truth.

Many of Paul's epistles divide into two halves which should never be reversed: first, doctrine, second, application. Consider a few examples: Ephesians chapters 1-3 are doctrinal, while chapters 4-6 are highly practical; Colossians 1-2 are doctrinal, while chapters 3-4 are practical; 1 Thessalonians chapters 1-3 are doctrinal, while chapters 4-5 are practical; 2 Thessalonians chapters 1-2 are doctrinal, while chapter 3 is practical. From this you can easily see the key path to spiritual maturity: first doctrine (knowledge), second application. The book of Romans is no exception to this pedagogical structure.

Chapters 1-11 are rich and deep in grand doctrines like election, predestination, the depravity of man, redemption, reconciliation, spiritual baptism, foreknowledge, and the like. Chapter after chapter we are told what we are to believe about man's spiritual condition and God's spiritual remedy. It is not, however, until we reach chapter 12 that we encounter what we are supposed to really do with what we've been taught. It is in chapters 12-16 that truth finally puts on overalls. Wiersbe puts it this way:

“What we believe helps to determine how we behave. It is not enough for us to understand Paul's doctrinal explanations. We must translate our learning into living and show by our daily lives that we trust God's Word.”<sup>1</sup>

I like that, don't you? Moves you ask yourself a personal, probing question: “Am I translating my private and corporate biblical learning into life transformation? If not, why not?”

Wiersbe's wise words also move us to want to study the next drill for maturing disciples.

## Develop The Drill Of Yieldedness (Romans 12:1-2)

Who should you yield to? You should yield to the leading of the God in your life. Paul introduced this crucial maturation concept in Romans chapter 6:

<sup>13</sup> and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Concerning the importance of this truth, the late President of Dallas Theological Seminary, Dr. Lewis Sperry Chafer, wrote in his book *He That Is Spiritual*:

According to the Scriptures, the believer's responsibility in realizing true spirituality is again crystallized into one crucial word, 'yield' ... Such an attitude of heart toward the will of God becomes those who are 'alive from the dead,' and any other attitude is no less than rebellion in the family and household of God.<sup>2</sup>

I couldn't agree more. Spoken like a wise coach.

Those who determine to develop this powerful drill in their spiritual lives will obediently give themselves daily to yielding to God by observing three key commands. And, as they do this, as you do this, you'll spiritually mature by leaps and bounds.

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<sup>1</sup> Warren Wiersbe, *Bible Exposition Commentary*, vol. 1 (Wheaton, Victor Press, 1989 ): 553.

<sup>2</sup> Lewis Sperry Chafer, *He That Is Spiritual* (Grand Rapids: Zondervan Publishing, 1973): 86.

For those implementing our Bible Study drill, you will want to contextually note how our salvation is described in chapters 1 through 11, while our transformation is depicted in chapters 12 through 16. With Romans 12:1-2, we have a *general description* of how our justified/holy status before God, based on faith in the person and work of Jesus (Romans 5:1-3), should lead to changed lifestyles, while in the rest of the book we have *specific descriptions* for our learning, instruction, and application.

- Chapter 12:3-21 tells us how the justified believer is to behave toward the Church and society. Herein lays the key to transforming said society.
- Chapter 13 shows how the justified believer should act toward the state and government. Again, wise words for positive cultural and societal impact.
- Chapter 14:1-15:13 details how the justified saint should respond toward weaker, younger Christians in the body of Christ. Many spiritually sick, anemic churches could find health with the applications presented in these powerful, enlightening chapters.
- The book concludes with Pauline farewells (Rom. 15:14-16:27).

Doctrine does, in fact, precede performance. Now, let's dig our cleats into that performance.

## A Yielded Life Is Consecrated (Romans 12:1a)

With great passion, Paul says:

<sup>1</sup> Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

These words call us to surrender every facet our lives to the leading of Jesus. We are prone, based upon our carnal, fleshly natures, to cling selfishly to various parts of our lives. We will give the Lord the easy parts of our lives, but the parts we have sinful difficulty with we hold back. We will say, "Lord, here is my lust" for it takes little effort for us to give it to Him, but we will withhold our anger, knowing we don't want growth here. Jesus, on the other hand, wants total consecration of everything about us, the material and immaterial . . . no holds barred. This is what this command is about. It is about giving the Lord all of you. Just how this is accomplished is seen in a three-fold subdivision of our main point.

*The Command's Foundation (Rom. 12:1a).* Paul builds our need to permit Jesus to use us completely for His work upon the foundation of the mercy of God. By looking at this mercy, which he has just discussed in chapters 1 through 11, Paul hopes to get each of us to see why we should strive for maturity. Simply put: We should grow up spiritually, or better yet, we owe Jesus mature lives in light of the unconditional compassion He has shown us.

Think about the how Romans teaches the ramifications and magnitude of God's rich mercy:

- In Romans chapter one, we learn we are sinners under His wrath.
  - In Romans chapter two, we learn God has warned us about thinking our diluted morality will save us.
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- In Romans chapter three, He moves from telling us we are sinners to telling us how we can only be saved through justification by faith.
- In chapter four, He demonstrates through the life of Abraham how saving faith is always distinct from works so we know how to get into His heaven.
- In chapter five, we learn how to have peace with God by placing our faith in the greater Adam, Jesus.
- In chapters six through eight, He shows us how our faith frees us from the shackles of sin once and for all. Think about it. Shouldn't a freed spiritual slave lovingly and willingly serve the One who freed him?
- In chapters nine, through eleven God teaches us how He has a salvation program for Jews and Gentiles.
- And now in chapter 12:1, Paul states through the use of “therefore, a key linking word (οὖν, *oun*),<sup>3</sup> that based upon all this rich mercy, we should, in turn, love Jesus in return by being obedient. Well, are you? Is His mercy moving you to godliness? If not, perhaps you need to reflect more intently on what He has done for you by way of the cross.

As Isaac Watts put it in one of his moving hymns:

“Love so amazing, so divine, demands my soul, my life, my all.”

Is His love and mercy moving you spiritually forward?

*The Command's Focal Point (Romans 12:1b)*. The content of what we are to do in light of God's bountiful mercy is showcased here. We are to present our bodies as living, holy sacrifices to God. Obviously, the Old Testament sacrificial concept is in view here, hence to understand Paul's words here we must step back in time.

The Old Testament sacrifices were to be “perfect.” God didn't want an inferior sacrifice (Leviticus 1). In fact, He castigated the post-exodus Jews through the prophet Malachi for doing exactly this (Malachi 1). He, conversely, wanted a pure, perfect, pure sacrifice. Further, the sacrifice was to be total. He didn't just want the leg of the lamb, or the shoulder, but the whole animal. Read through sacrificial texts and you'll see these concepts developed in detail (Leviticus 1-7; 9:18; 10:14). God wanted all or nothing. The same is true of you and me today.

Jesus wants all of you, which refers to every aspect of you, from your feet to your hands, to your mind and your moods. He wants all of it presented to Him for His use, not yours. And the fact the text says, “a living and holy sacrifice,” demonstrates it's an ongoing consecration. Translated: Each day we should purposefully give ourselves to the Lord, each day we should be looking for new ways to live sacrificially for Him. These are tough words for self-absorbed, busy D.C.-types to hear, but this is exactly what the Lord wants. He wants all of us as a daily sacrifice. Makes you want to ask yourself a few questions: “How am I living selfishly in my Christian walk? What do I need to give up to put Jesus first and myself and my desires a distant second? What excuses have I articulated recently to keep my life from living sacrificially for God?”

Concerning this particular part of verse, Pastor R. Kent Hughes states:

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<sup>3</sup> Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 736-737.

This is a bold a call to total commitment as there is anywhere in the sacred writings. It applies equally to all--to the professor, to the preacher, to the pianist, to high schoolers--to everyone! It is for the entire Church. We must put away the medieval thinking that makes a distinction between clergy and laity--the idea that ministers and missionaries should have 100 percent commitment, but the laity is permitted 75 percent, or 30, or . . . The truth is, all believers are called to be totally committed to Christ.<sup>4</sup>

How true (and convicting).

Each of us is responsible to confess our sins to the Lord each day, so we are acceptable sacrifices. This sacred activity moves us into a position to be used properly by Him for His purposes. What happens when we live sacrificially like this? Paul says we are “acceptable to God.” We *think* we are acceptable when we give the Lord some of our lives, but we are self-deceived. He finds great joy when we hold nothing back from Him, when we think of Him first in any given situation. Pragmatically, the local church should be a place where people are so thankful for the Lord’s mercy on their lives that they are begging to be plugged in. Additionally, we, as maturing believers, shouldn’t think twice about devoting precious time to performing the various drills we’ve studied thus far. No, that kind of sacrifice should come naturally.

The command is all too clear, isn’t it? Present your life daily to Jesus as a complete sacrifice. We’ve seen the foundation of this command and its focal point, but what about the last part of verse one? I call this . . .

*The Command’s Finale (Romans 12:1c).* The grand finale of sacrificial living is you worship Jesus! And you thought you only worshiped Him when you sang worship songs. Please, broaden your horizons. He is also worshiped when we are sacrificially living for Him. The verse here certainly teaches this, although it is hard to translate in Greek. Literally it reads in Greek: “. . . *which is* (implied in the text) the logical worship of you.” The Greek word *logikos* (λογικός), from which we get our word logical, teaches us it’s highly logical to live sacrificially for Jesus, because He is worshiped in the process. Next time you are going above and beyond for Him, the next time you are tired in your service, the next time you are criticized as you serve, remember the truth embedded in this verse.

For all those who choose to live un-sacrificially, I have but one thing to say: Your life is spiritually illogical! Backing away from commitment may seem perfectly fine and acceptable to you, but it’s the essence of irrationality. How so? In light of God’s mercy freely given to you, you should logically want to worship Him by giving Him all. But many times we are like a ranch hand that used to work for my California (Spanish) uncle, Tony Sanchez.

He needed a ladder for the ranch, so he let the ranch hand know about it. Now you’d think the man would go out and just purchase a ladder from a nearby Lowe’s or Home Depot. Instead of doing the logical thing, the man got the “bright” idea he’d build his own. He purchased some lumber and went to work. After countless hours of arduous labor, the ranch hand finally produced a ladder, which probably cost three times as much as a ladder in a store when you figure in his hourly wage. And not only was the ladder extremely heavy and hard to move, the rungs would have never passed OSHA code. They were so far apart not even a 6’7” Michael Pineda from the Yankees could easily climb them. Illogical, huh?

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<sup>4</sup> R. Kent Hughes, *Romans: Righteousness From Heaven* (Wheaton: Crossway Books, 1991), 213-214.

You may be laughing at this story, but in many respects this is exactly the way God sees us when we choose not to live sacrificially, choosing rather to do things our way. Far better to do what God says is logical, wouldn't you say? And what does logical living look like? It is naturally yielded to living sacrificially each and every day for God and His lofty, divine purposes. All of this, of course, results in sweet, unstated worship of Him. What could be better?

In addition to this command, Paul adds two more commands, which if yielded to, cause us to grow up in Jesus.

### A Yielded Life Is Non-Conformist (Romans 12:2a)

Our world, which is governed by Satan (Ephesians 2:1-3; 2 Corinthians 4:4), daily seeks to cleverly tempt (or force) you into it's mold by whatever means possible, from peer pressure to the godless content of one of your favorite television shows. Why is this so? Because your archenemy doesn't want you to grow up in Jesus. He wants to stunt your growth, even shipwreck or at least sidetrack your faith, even if it's but for a short time. Some spiritual degeneration from his standpoint is better than nothing, so each day his clever cohorts go for broke.

Paul was aware of this, and this is why he gives each of such a powerful command at the beginning of Romans 12:2:

“And to not be conformed to this world.”

So reads the New American Standard Version. Although it's a loose paraphrase of the original text, I like what the Living Bible says here:

“Don't copy the behavior and customs of this world . . .”

Pretty clear, isn't it? But to make it crystal clear, let's dissect it. From a cursory observation, you'll notice two sub-points related to this timely command.

*The Command's Structure.* A key grammatical point must be made stated here in order for you to really understand what Paul is saying. In Greek, there are two primary negative commands. The first one contains what is called a present imperative with a negative, viz. *no* (μή). This forcefully forbids an action already in progress. The second one contains a past tense verbal imperative combined with a negative. This emphatically forbids one to begin to engage in a sinful, amoral action.<sup>5</sup>

In Romans 12:2, Paul employs the first type of command. Hence we could read the imperatival phrase this way: “*Stop conforming to this world!*” Obviously, Paul gave this imperative form because the saints in Rome were guilty of looking too much like the pagan Romans around them. We'll talk about what they were probably conforming to in just a moment, but at this juncture at least understand it is highly possible (and tempting) for you to conform various areas of your life to the godless world around you. If you don't believe it can happen, then just start reading your Bible and you'll see countless saints who did just that. From the disciples verbal skirmishes over who, among them, would be the greatest in the kingdom, to Demas who forsook Paul for the love of this present world conformed saints are everywhere (2 Timothy 4:10). Maybe you're one of them. If so, this command is pointed right at you. Just maybe the

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<sup>5</sup> H.E. Dana & Julius R. Mantey, *A Manual Grammar Of The New Testament* (Toronto: The Macmillan Company, 1927), 301-302.

Lord is telling you in clear terms: “Stop living your life so it matches your ungodly friends and family members, and start living so your life matches your heavenly Father.”

*The Command's Scope.* Just what the command focuses on is encased word *conformed*. In Greek it's a very long word, *susychematizesthe* (συσχηματίζεσθε) but at the heart of it is a key word, *schema*, from which we get the word *scheme*. Understanding this Greek word is highly important to understanding the command, as you'd expect.

Gerhard Kittel (1888-1948), a leading Greek lexicographer in his day, offers these insightful words about “schema” from his famous *Theological Dictionary of the New Testament*:

“Schema always denotes the outward form or structure perceptible to the sense and never the inward principle of order accessible only to thought.”<sup>6</sup>

“Schema,” therefore, denotes the outer and transitory, as opposed to the inward and permanent. You can see this in how the word is used in the New Testament.

1 Corinthians 7:31 states:

“... for the form [schema] of this world is passing away.”

The inner essence of the world is not being destroyed, however, the outer aspects of things, their form is constantly being given over to decay. Hence trees, flowers, lawns and the like are always in a state of degeneration in their outward form. We work to keep this from happening, but it happens by default.

2 Corinthians 11:14 offers these words:

“And no wonder, for even Satan disguises himself as an angel of light.”

That word “disguises” in Greek is, again, the root word “schema.” Satan, then, works best when he, or his cohorts, change their form in order to hide their true identities. He cannot change his inward evil essence, but like an actor Satan can temporarily alter his outward form for purposes of deception. Sometimes he uses bad science to push his false philosophies, while at other times he employs a seemingly loving and well-meaning religious movement.

Taking this information about “schema” and applying it to Romans 12:2, therefore, we readily understand that Paul's command prohibits saints from trying to line their lives up to the wicked, transitory, outer form of the world. Just what is this? I could spend several studies on this, but for our purposes, let me ask you some applicational questions:

- Are you conformed to the world's view of how to respond when you're wronged?
- Are you conformed to the world's thirst for owning and possessing more materialistic toys?
- Are you conformed to the world's thirst for more and more debt?
- Are you conformed to the world's view of sexuality, marriage, and the family?

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<sup>6</sup> Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament*, vol. 7, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971), 954.

- Are you conformed to the world's view of what to do if your marriage is on the proverbial rocks?
- Are you conformed to the risqué, raunchy things the world laughs at?
- Are you conformed to the world's disdain for the God concept?
- Are you conformed to the world's toleration of evil and sin? In light of Paul's command here, I have to ask you to what I asked myself this week: "Where am I conformed to this evil age?" Is it in the books I read, the movies I watch, the CDs I buy, the posters I put up, the clothes I purchase, the language I use, the words I employ, the thoughts I embrace, the jokes I tell, the . . . well, you fill in the rest and let the Spirit of God work in your own life to His eternal glory.

Do you want to mature in Jesus? Then I think you know how. First, you must be consecrated to the Lord. Second, you must daily strive to be a non-conformist. A third command still lies before us at the close of Romans 12:2.

### A Yielded Life Is Changed (Romans 12:2b)

This is what Jesus wants from us. He wants to see spiritual change on a radical scale. Just how is this supposed to happen? To understand this we must again dissect the phrases in question. Here Paul says by way of contrast to conformed living:

“ . . . but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”

As with the former command, two sub-points surface here.

*The Command's Plan.* Once more, the Greek word from which this command is structured is of paramount significance. The unique word is *metamorphoo* (μεταμορφοῦσθε) and at its core is a key word *morphe*, from which we get our words like morphology and morphing. *Morphe*, unlike *schema*, denotes inward change.

2 Corinthians 3:18 illustrates this meaning well when it says:

“But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

Physically, our outer man, as believers, is in a constant state of degeneration.

- Between 40 and 50, we find ourselves reaching for magnifying glasses just to read things right in front of our faces.
  - Between 40 and 50, if we are not careful, it takes forcible entry to get into a pair of old Levi's.
  - Between 40 and 50, we buy tickets to movies we've seen but we sit there anyway because we can't remember the ending.
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- Between 40 and 50, when we have to get on the ground to see something in the bedroom, we just stay down there for a few minutes to rest and see what's really down there.
- Between 40 and 50, barnacles start showing up on the skin like we are ship which has been docked in one location too long.
- Between 40 and 50, the hair is either graying, white, going or gone. For men the dreaded **combover** actually starts looking like a great idea.

Get the picture? The outer man, despite your best efforts, is falling and fading. Yes, you should take care of yourself; however, maintenance on the outer man should not overshadow care for the inner man. One is temporal, while the other is eternal.

Our inner man, our spirit, is constantly being “morphed” into Christlikeness by the work of Jesus in our lives as we yield to His leadership. Other verses which support taking *morphe* as a change in the inner form are Galatians 4:19, Philippians 3:10 and Romans 8:29.

“Where inwardly does transformation occur?” you ask. Good question. Transformation should occur in your mind. Stop and think for a minute about all the things in your mind which have been morphed as you’ve drawn closer to Jesus. There was the anger, the hatred, the lust, the lying, the cutting tongue, the critical spirit, and so forth. If you are a saint, then surely the Lord has helped you “morph” much in your mind, and this is extremely important for your mind puts your body into action. Hence, since its attitudes and thoughts can be changed here for God’s glory, then you can be changed! Amen.

On the other hand, as painful as it is, honestly take stock of what still needs “morphing.” There’s the argumentative spirit, the strutting arrogance, the emotional aloofness, the stinginess, the sexual daydreaming, the unfounded fear, the mental laziness, the burning jealousy, predictable pouting, the crippling covetousness, the absorption of anti-God and anti-Christian literature, and so on. There’s much about you and I which needs “morphing” in our minds if we will be true to ourselves and admit it. What needs “morphing,” “transforming” about you?

God’s plan is for you to grow up in Him daily by changing your mind by and through His power. This is His primary purpose in the “morphing,” but as you can see in the last part of the verse, there is a secondary purpose:

*The Command’s Purpose.* This secondary purpose of being transformed in our thinking is this:

“that you may prove what the will of God is, that which is good and acceptable and perfect.”

What does this mean? It doesn’t give you a sure fire way to know God’s will over all areas of your life. That’s not the question in this passage. The Lord is concerned here about your spiritual maturation, hence, the will in question refers to moral will, of whether you should morally do this or that, or morally think this or that and so forth. This is what is meant by the final phrase, “that which is good (morally) and acceptable (morally) and perfect (morally). The Lord wants you to learn how to be non-conformist and transformed so that you will be able to test all that life sends your way for its moral worth.

In support of this interpretation, the renowned Greek scholars Sanday and Headlam assert:

“The result of this purification is to make the intellect, which is the seat of moral judgement, true and exact in judging on spiritual and moral questions.”<sup>7</sup>

Ostensibly, then, you can readily see the value of a yielded life: It leads to keener perception regarding complex, thorny, sometimes emotional moral issues, which, in turn, leads one to making more God-honoring moral choices, which results in, you guessed it, spiritual growth.

Anyone ready to say, “Lord, here is my life today”? How about uttering these words to your heavenly Coach: “Forgive me for yielding to myself and my Christless culture more often than not. Let this day be a turning point in my commitment as a player on your eternal team. Let this day be the day I can safely say in years to come, ‘Yeah, on that day radical spiritual growth occurred because I started doing the drill called yieldedness.’”



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<sup>7</sup> William Sanday and Arthur C. Headlam, *The International Critical Commentary on The Epistle to the Romans* (New York: Charles Scribner's Sons, 1913), 354.

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