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## Surrender and the Believer’s Morning Presentation

### (Romans 6:8-13, 16, 12:1)

Pastor Gene Giguere, May 17, 2026

#### Reading

“Let not sin therefore reign in your mortal body, to make you obey its passions. <sup>13</sup> Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness ...

<sup>16</sup> Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?”

#### Introduction

- 1) Last time we looked at how the filling of the Holy Spirit keeps us from being deceived – the satanic strategy that will be his most effective strategy as the darkness advances (**Romans 13:12**).

I love baseball and I remember watching Ken Burns' wonderful 10-part documentary on the history of baseball and a story that it tells about ‘Candy’ Cummings. Who was William “Candy” Cummings?

Well, he was the man who invented the curve ball on the Brooklyn waterfront. He tried it out in 1867 while he was pitching for the *Brooklyn Excelsiors*. He struck out batter after batter.

The new pitch took the world by storm. Everyone tried to throw it – even though it was outlawed for a while. Charles W. Eliot, who was the president of Harvard University at the time, wrote:

“This year I’m told the team did well because one pitcher had a fine curve ball. I understand that a curve ball is thrown with a deliberate attempt to deceive the batter. Harvard is not in the business of teaching deception.”

Well, be that as it may, the curve ball is *no longer outlawed* – nor is ...

The slider;  
The breaking ball;  
The four-seam fastball;  
The two-seam fastball;  
The cutter;  
The splitter;  
The change up;  
The fork ball;  
The curve ball;  
The slurve ball;  
The screwball;  
The palm ball;  
The circle change up; nor  
The all-but-impossible-to-hit knuckle ball!

So, deception is *very much a part of baseball* today. And, although, “*Harvard is not in the business of teaching deception,*” *Satan is.*

- 2) In **Jeremiah 7:8**, the prophet warned his hearers that they were trusting “in deceptive words to no avail.”

*Deception is a malignant cancer in the life of any believer.* It doesn't stop at stage one; it grows and develops. It begins when a believer entertains some principle that is contrary to the Word of God, such as:

- ✠ Playing with sin rather than crushing it, or
- ✠ Minimizing sin's wickedness, rather than acknowledging how offensive it is to God, or
- ✠ Being lured away by our lust patterns, or – and *this one is so potent* –
- ✠ Watering down God's Word, or mingling its truths with false teaching.

However it comes, it grows. And when deception matures, the deceived person *fully believes* the deception as truth!

With the very real danger of deception all about us, believers are warned over and over again to be vigilant and aware of it in its many forms – any of which can take us out of the race and neutralize our faith.

There are two power sources available to us as Christians, and they are available to us every moment of every day.

First, *God's Word* which is ALIVE and POWERFUL (**Hebrews 4:12**).

Second, *the Holy Spirit* who lives in us and who demonstrated His omnipotence in the resurrection of Jesus from the dead (**Romans 8:11**).

If we're filled with the Holy Spirit and walking with Him, we will have the ability to understand God's Word accurately. **1 Corinthians 2:12**: "Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God."

Conversely, **1 Corinthians 2:14** says, "The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned."

When the Word of God is understood accurately in the filling of the Holy Spirit, we will be protected from deception. **1 John 2:26-27**: "I write these things to you about those who are trying to deceive you. <sup>27</sup> But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him."

The Holy Spirit's presence in our life reminds us of the things of God when we need to recall them to immunize us from error and deception. As Jesus promised on the night He was betrayed: "The Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you" (**John 14:26**). "When the Spirit of truth comes, he will guide you into all the truth ... and he will declare to you the things that are to come" (**John 16:13**).

Do you believe Jesus? Do you believe the Holy Spirit is doing this *in you*? Well, HE IS! Walking with Him, yielding ourselves to Him, keeping in step with Him, will save us from a thousand sorrows!

## Review of Salient Principles

1) Let's review a few important principles:

- a) Every believer is compelled by God to be Filled with the Holy Spirit as a practice of life. **Ephesians 5:18b**: “Be filled with the Spirit” – the *present passive* indicative of πληρόω (keep on receiving the action of being filled).
- b) We talked about the top and bottom circles and how at the moment of salvation we're placed in both. We can never leave the top circle – that's our sealing in the Holy Spirit unto the Day our bodies are redeemed.

**2 Corinthians 1:22**: God has “put his seal on us and given us his Spirit in our hearts as a guarantee.”

**Ephesians 1:13**: When we “believed in him” we “were sealed with the promised Holy Spirit.”

**Ephesians 4:30**: we have been “sealed for the day of redemption.”

However, the bottom circle represents the moment-by-moment fluidity of the Christian life. When we sin, we lose the filling of the Spirit and are catapulted out of fellowship with God. We're still *saved* – were still sealed with the Spirit. But we're out of *fellowship* with the Holy Spirit who lives in us.

That fellowship is only recovered when we confess our sins (**1 John 1:9**).

- c) The believer's greatest goal is to glorify God and to always seek to please Him. We want to glorify Him through our lives – to make Him shine brighter in the eyes of others.
- d) True spirituality is continuing/abiding/remaining in the filling of the Spirit. ‘Dying’ to one's self, or ‘hating’ one's life, or ‘taking up one's cross’ are all practically accomplished by being filled with the Spirit.

- e) And we saw last time that all believers have a cup – a *poterion* – to drink which has been sovereignly mix by God Himself. Our ‘cup’ represents the perfect will of God for our lives – and no two cups are the same.

But while each believer’s cup is unique, no one’s cup is unfair. Each cup includes some measure of suffering: “For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake” (**Philippians 1:29**).

Our duty is to drink the cup the Lord has prepared for us.

- 2) We’ve been talking about what it means to be filled with the Holy Spirit and, since doing so is the very essence of what it means to live the Christian life, I want to dig a bit deeper on how we can do that.

## The Presentation

- 1) A.W. Tozer has a book about how to be filled with the Holy Spirit. I was able to discern this by the book’s title: “*How to be Filled with the Holy Spirit.*”<sup>1</sup> It’s a compilation of his teachings on the subject.

Tozer (1897–1963) was aa influential pastor and author who profoundly emphasized being “filled with the Holy Spirit” as a necessity for Christian life, which I’ve always appreciated about him.

In his book, which is very basic and straight-forward, he focuses on things like total surrender, repentance, and cultivating a deep, personal relationship with God. All of this is wonderful and true.

This compilation sets forth a few very important themes of genuine Christian spirituality. He talks about the importance of believers *surrendering* themselves to God completely. It should be obvious that being filled with the Holy Spirit begins with *wanting to be filled* with the Holy Spirit – and the willingness to surrender the control of our lives to God.

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<sup>1</sup> Tozer, A.W., *How to be Filled with the Holy Spirit* (Chicago: Moody Publishers, 2016).

When we do, we come – praying, surrendering, confessing and asking to be filled. Saying ‘Yes’ to the Spirit, of course, means saying ‘No’ to ourselves, and to the world and its many enticements. It’s a willingness to please the Lord and to follow Him down whatever road He leads us.

He also discusses how believers might cultivate the companionship of the Holy Spirit. We maintain this relationship through a *continual awareness of His presence* within us. This leads to self-examination, and continual purification through repentance. It leads to prayerfulness and the gradual relinquishing of control over our lives.

And as we surrender control, true spiritual formation occurs and we are ‘carried’ to spiritual maturity (**Hebrews 6:1**, *Greek New Testament*).

- 2) The book begins by distinguishing the difference between the natural world and the spirit world.<sup>2</sup> Then he moves onto a brief introduction to the Person of the Holy Spirit – His origin, role, and purpose – especially in His role in the believer’s life.<sup>3</sup> He accurately describes how followers of Jesus must rely completely upon the Holy Spirit if we are to live effectively for Jesus Christ in this life.

From there he moves into the *mechanics* of being filled with the Spirit. How precisely do we do that? He answers, as he typically does, by turning to Scripture. He suggests four helpful things:

✠ First, we must *present ourselves* to Him – more about this in a moment.

✠ Second, we should ask God to fill us with His Spirit (**Luke 11:9-13**).

**Luke 11:13:** “If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

✠ Third, we must be *walking in obedience to continue* in the Spirit’s filling (cf., **Acts 5:32**). God never has, nor ever can have, any fellowship with sin. So, this is where confession and repentance come in.

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<sup>2</sup> *Ibid.*, Tozer, *How to be Filled with the Holy Spirit*; chapter 1, *Who is the Holy Spirit*.

<sup>3</sup> *Op. cit.*, Tozer, *How to be Filled with the Holy Spirit*; chapter 2, *The Promise of the Father*.

**1 John 1:6-7:** “If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.”

† Fourth, we must have faith that God has done what He promises to do. **Numbers 23:19:** “God is not man, that he should lie ... Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?”

3) Tozer turns to **Amos 3:3** and applies it to our relationship with the Holy Spirit: “Do two walk together, unless they have agreed to meet?” It’s in the morning when we rise that we first agree to meet the Lord and to be filled with His Spirit.

† **Psalm 5:3:** “O Lord, in the morning you hear my voice; in the morning I prepare a sacrifice for you and watch.”

† **Psalm 59:16:** “I will sing of your strength; I will sing aloud of your steadfast love in the morning.”

† **Psalm 143:8:** “Let me hear in the morning of your steadfast love, for in you I trust. Make me know the way I should go, for to you I lift up my soul.

This is a beautiful and helpful principle because, as I’ve taught many times, whether we understand it or not, our day begins with *a presentation*.

4) So, let me try to make a case for the idea that being filled with the Spirit begins with our *morning presentation*.

Consider **Romans 6:8-13, 16:** “Now if we have died with Christ, we believe that we will also live with him. <sup>9</sup> We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him [*so, why should it have dominion over you, Christian?*]. <sup>10</sup> For the death he died he died to sin, once for all, but the life he lives he lives to God [*So, Jesus died, but now He is alive – and so have you!*]. <sup>11</sup> So [*therefore,*] you also must consider yourselves dead to sin and alive to God in Christ Jesus. <sup>12</sup> Let not sin therefore reign in your mortal body, to make you obey its passions. <sup>13</sup> Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for

righteousness ... <sup>16</sup> Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?" [brackets mine] Now there's a LOT here. Notice:

- ✚ Paul is clear that "sin" should have *no dominion* over the believer – no ruling authority. Sin lost that authority in our new birth. The only way it can get it back is for us to give it to him.
- ✚ And so, Paul says, we are not to allow "sin" to "reign" in our "mortal body." If we do, it WILL *make us* obey its passions (**Romans 6:12**).
- ✚ Each morning, we will either present the "members" of our body *to sin* for its use, or *to God* for His use. If we present ourselves to sin, we will be used "as instruments for unrighteousness" (**Romans 6:13a**). If we present ourselves to God, we will be used "as instruments for righteousness" (**Romans 6:13b**).
- ✚ And make no mistake about it: we will be slaves to that which we present ourselves to. "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to [the experience of] death, or of obedience, which leads to [the experience of] righteousness?" (**Romans 6:16**)

5) Now, in today's culture, the idea of being a 'slave' is a terrible thing. It's seen in the context of American antebellum (*'before the war'*) slavery, which was, of course, a dark and detestable part of our nation's history – George Fitzhugh's sociological theories notwithstanding.<sup>4</sup>

It's sad indeed that, in the early years of our nation's history, slavery became the economic engine of the south. But the Apostle Paul begins his letter to the Romans with these words in the Greek: Παῦλος δούλος Χριστοῦ Ἰησοῦ ("Paul, a slave of Christ Jesus").

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<sup>4</sup> Fitzhugh defended slavery, claiming in his works that slavery was actually in the best interest of blacks. His ideas were first published in the pamphlet, *Slavery Justified* (1849), then in the books, *Sociology for the South, or, the Failure of Free Society* (1854) and *Cannibals All! or Slaves Without Masters* (1857).

Χριστοῦ and Ἰησοῦ are both in the *genitive of possession* in the Greek, indicating that Paul is identifying himself as *a possession* of Jesus; he belongs to Him, and happily so!

I think that many of you are familiar with the word δούλος (doulos) in the New Testament. It is the word usually translated *slave* or *servant*.<sup>5</sup> In fact, it was the single most abject, servile term used by the Greeks to denote a slave.<sup>6</sup> The word designated:<sup>7</sup>

- One who was born as a slave;
- One who was bound to his master in chords so strong that only death could break them;
- One who served his master to the disregard of his own interests;
- One whose will has been swallowed up in the will of his master.

What an amazing description of Paul and all followers of Jesus!

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<sup>5</sup> From the Preface to the ESV Bible: “Third, a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of *‘ebed* (Hebrew) and *doulos* (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of relationships that requires a range of renderings—“slave,” “bondservant,” or “servant”—depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery particularly in nineteenth-century America. For this reason, the ESV translation of the words *‘ebed* and *doulos* has been undertaken with particular attention to their meaning in each specific context. Thus, in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was provided by the Mosaic Law, including specific provisions for release from slavery. In New Testament times, a *doulos* is often best described as a “bondservant”—that is, someone in the Roman Empire officially bound under contract to serve his master for seven years (except for those in Caesar’s household in Rome who were contracted for fourteen years). When the contract expired, the person was freed, given his wage that had been saved by the master, and officially declared a freedman. The ESV usage thus seeks to express the most fitting nuance of meaning in each context. Where absolute ownership by a master is envisaged (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in 1 Corinthians 7:21–24); where the context indicates a wide range of freedom (as in John 4:51), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case. The issues involved in translating the Greek word *doulos* apply also to the Greek word *sundoulos*, translated in the text as “fellow servant.”

<sup>6</sup> Wuest, K. S., *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997) on Romans 1:1.

<sup>7</sup> *Ibid.*, Wuest, *Wuest's Word Studies from the Greek New Testament*, on Romans 1:1.

- Paul was born a slave of sin at his physical birth, and became a *slave* of his Lord through his second birth.
- The chords that bound him to his old master Satan, were torn asunder in his identification with Christ's death.
- The chords that bind him to his new Master will never be broken since the new Master will never die again, and He has given Paul new life.
- Paul's will, at one time swallowed up in the will of Satan, now is swallowed up in the will of God for his life (his *cup* or *poterion*).

But, as I've said, the tricky thing about translating this word is its *connotation*. It's difficult to translate into English Hebrew and Greek words which refer to ancient practices or institutions that do not directly correspond to those in the modern world.<sup>8</sup>

We don't like the word *slave* because it evokes the image of persons being held as slaves *against their wills*. Today, the word invokes thoughts of brutality and dehumanization. *Bondservant* isn't much better; it conjures images of *bonds*, i.e., *chains and shackles!*

But, in Old Testament times, one might enter slavery *voluntarily*, either to escape poverty or to pay off a debt.<sup>9</sup> Or, he might enter it *involuntarily*, either through birth (many Jews were born into slavery in the days of Moses) or as a judicial sentence, or by being captured in battle.

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<sup>8</sup> Cf., *Preface*, ESV translation of the Bible.

<sup>9</sup> See Exodus 21:1-11 for the Law of the Hebrew Slave. "The subject of verses 1–11 is regulations governing the rights of male (vv. 1–6) and female (vv. 7–11) Hebrew slaves. Among the Israelites a person could sell himself and his wife into slavery due to poverty or debt (Lev. 25:39; Deut. 15:12; 2 Kings 4:1; Neh. 5:5), but the servitude was to be limited to six years (Ex. 21:2). Thus, it was indentured service. Further, a master was obligated to provide for his servant on his release (Deut. 15:13–14). If a male servant wanted to remain in permanent servitude his request was to be validated by the judges and then one of his ears was to be pierced with an awl, to symbolize willing service (Ps. 40:6). A female servant could do the same (Deut. 15:17). In 21:7–11, we find that female slaves were treated differently. Many times female slaves were concubines or secondary wives (cf. Gen. 16:3; 22:24; 30:3, 9; 36:12; Jud. 8:31; 9:18). Some Hebrew fathers thought it more advantageous for their daughters to become concubines of well-to-do neighbors than to become the wives of men in their own social class. If a daughter who became a servant was not pleasing to her master she was to be redeemed by a near kinsman (cf. Lev. 25:47–54) but never sold to foreigners (Ex. 21:8); she could also redeem herself. If she married her master's son she was to be given family status (v. 9). If the master married someone else he was required to provide his servant with three essentials: food, clothing, and shelter (marital rights probably means living quarters, not sexual privilege)." Hannah, John D., "Exodus," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. by J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 1:141.

In the Mosaic Law, protection was provided for all in servitude in ancient Israel regardless of what kind of servitude they were in.

In New Testament times, a *doulos* often described someone in the Roman Empire who was officially bound under contract to serve his master for seven years (except for those in Caesar's household in Rome, who were contracted for fourteen years).

When the contract expired, the person was freed, given the wages which his master had been setting aside for him; and was officially declared a freedman.

But Paul's sense of being a **δουλος** is closer to what we find in **Deuteronomy 15:12-17** with regard to Hebrew slaves:

“If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. <sup>13</sup> And when you let him go free from you, you shall not let him go empty-handed. <sup>14</sup> You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the LORD your God has blessed you, you shall give to him. <sup>15</sup> You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today. <sup>16</sup> BUT if he says to you, ‘I will not go out from you,’ because he loves you and your household, since he is well-off with you, <sup>17</sup> then you shall take an awl, and put it through his ear into the door, and he shall be your slave forever. And to your female slave you shall do the same.”

And so, it is with great joy that Paul calls himself a *slave*, or *servant*, or *bondslave* of Christ Jesus. The apostle is proud of the fact that he is a slave belonging to his Lord. He puts *this* credential ahead of his apostleship – and word order is VERY important in the Greek language.

Now, are you the Lord's servant? His slave? Do you serve your Master even to the disregard of your own interests? Or do you merely fit Him into your schedule where you can? Is your will still very much your own? Or has it been swallowed up in the will of your master? Is your obedience purposeful? Do you make it your aim to please the Lord? Or is your obedience an afterthought, if it exists at all? Do you balk at the idea that you are a slave, a **δουλος**? If you do, then something has to die in you.

- 6) Paul’s use of the word **δουλος** (*doulos*) in **Romans 6** is stunning! The way he presents this is as an option: we will choose each day to be the slave of something – either sin, or God. He tells us in verse **13** that we will either “present” the members of our body “to sin as instruments for unrighteousness” or “to God as instruments for righteousness ...”

Then he reminds us that we “are slaves of the one whom [we] obey” (**Romans 6:16**).

But he also presents this as an option: *we get to choose* each day whom we will serve – sin, or God. And so, he says: “You also ... [must] consider yourselves dead to sin and alive to God in Christ Jesus” (**Romans 6:11**). And also, “Let not sin therefore reign in your mortal body, to make you obey its passions” (**Romans 6:12**). And, “Do not present your members to sin as instruments for unrighteousness” (**Romans 6:13a**). But rather, “present yourselves to God as those who have been brought from death to life” (**Romans 6:13b**).

- 7) And in this context, the context of our daily presentation, we should add **Romans 12:1**.

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

✠ Verse **1** begins with a strong word, **παρακαλέω**, which the ESV translates as “I appeal to you.” The word is emphatic, appearing first in the Greek sentence. It is an urgent call to one’s side – here, for the purpose of strongly *urging*.<sup>10</sup> *Urging* is better here: “*I urge you ...*”, or “I beg you,” or “I plead with you.”<sup>11</sup>

✠ Paul’s plea to believers is based upon God’s mercy. He is literally, ‘I beg you, based upon the mercy God has shown you, to offer your body as a living sacrifice to Him.’

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<sup>10</sup> Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), p. 765.

<sup>11</sup> “I urge you” (NIV, Berean Standard Bible, NASB77 & 95, Amplified, CSB, HCSB, ISV, New Heart Bible); “I plead with you” (NLT); “I beg you” (CEV).

- ✠ The thing we're to offer is our very *body*. Paul means to invoke the idea of an Old Testament sacrifice – something of great value laid upon an altar before God.
- ✠ But unlike those offerings, we're not offering something that *dies*; we're offering a *living sacrifice* – something that can *still be used* to accomplish God's will.
- ✠ This offering, Paul says, is two things: (1) it's "holy" (ἅγιος) or *set apart* for God, and (2) it's "acceptable" (εὐάρεστος) or (better) *pleasing* to Him.
- ✠ And finally, he calls it our "spiritual worship" (according to the ESV). But that's not what we find here; we find τὴν λογικὴν λατρείαν ὑμῶν. The word λογικός is the word we get logic from – it means *logical* or *reasonable*. The word translated "worship" is λατρεία and it is a word used of *worshipping* God.<sup>12</sup>

So, let me sum all of this up:

- ✠ Just as the Old Testament priests offered sacrifices, each New Testament believer-priest is to "present" or "offer" his or her body as a sacrificial offering.
- ✠ We're to offer our bodies as "living" things that God can use.
- ✠ We're to set them apart unto God (to render them 'holy').
- ✠ God is pleased when we do.
- ✠ Based on the mercy God has shown us, it is only reasonable that we should do so.
- ✠ And this is, in every way, an act of genuine worship.

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<sup>12</sup> "Latreian refers to any ministry performed for God, such as that of the priests and the Levites. Christians are believer-priests, identified with the great High Priest, the Lord Jesus Christ (cf. Heb. 7:23–28; 1 Peter 2:5, 9; Rev. 1:6). A believer's offering of his total life as a sacrifice to God is therefore sacred service. In the light of Paul's closely reasoned and finely argued exposition of the mercies of God (Rom. 1–11), such an offering is obviously a desirable response for believers." Witmer, John A., "Romans," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. by J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), II, 487–88.

And so, being filled with the Spirit begins with our *morning presentation*.

To whom did you present yourself this morning?

To whom will you present yourself tomorrow?

By the way, “sin” is the default. To make no presentation is to present ourselves to the flesh.