

# Crucified With Christ

by Jack Hyles

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*To be crucified with Christ means to die to self and live for Him, surrendering our will and desires to God's will and purposes.*

**Duration:** 48:03

**Scripture:** Matthew 11:3, John 14:12, Galatians 2:20, Philippians 2:5, Philippians 3:20, 1 John 4:17

**Topics:** "Christian Living", "Self Denial"

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## Description

In this sermon, the preacher emphasizes the importance of living and behaving like Jesus. He shares a personal anecdote about helping a young boy tie his shoe in an alley, despite being told there was no time for such acts of kindness in the church. The preacher encourages the congregation to let go of greed, envy, ambition, and easily being hurt, and instead focus on God's business. He highlights the urgency of spreading the love of Jesus and living a life dedicated to others.

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## Transcript

George Muller was one of the great Christians of his generation. It is said that he fed 1677 orphans strictly by prayer from God's hand to their mouths. Somebody asked George Muller one time, said, What's the secret to God's hand upon your life and all that God has used you to do? George Muller replied, There was a day when George Muller died.

There was a day when George Muller died. Mr. Moody one time said that as a young man he went to hear a preacher. And that preacher said these words, The world has yet to see what God could do with one man wholly committed to the will of God.

And Mr. Moody said, As a young man, by the grace of God, I'll be that man. The Apostle Paul put it this way, he said, I die daily. Now when the Apostle said, I am crucified with Christ, there are two things that he meant.

I want you to listen on purpose tonight. There are two things that he meant. First thing he meant, in a strange, mysterious way, Paul was crucified when Jesus was crucified.

Now I don't understand this completely, and I make no pretense at being a theologian, and I don't understand this completely. But I do know this, I do know that Jack Hyles was on Calvary with Jesus. I can't understand it.

But, you see, in Christ, I died. And in a strange, mysterious sense, the body of Christ was there, two thousand years ago. And in a mysterious, atoning sense, I was crucified with him when he was.

But that's not really the main thing the Apostle meant here. He meant, there are two natures. There's the old nature.

There's the old Bob Billings. There's the old C.W. Fiss. There's the old John Colston.

There's the old Jim Vineyard. There's the old Ron Perkey. There's the old Max Elton.

And then there's the new person, that person who was born the second time, born again. In 1 John, chapter 2, it says such words as these. That which is born of God, sinneth not.

And many of our dear, overly zealous friends that want to become perfect, they think that means that a Christian never sins. No, that means the part of man that's born of God never sins. The new nature never sins.

It is the old nature who sins. The new nature, that which is born of God, the new Bob Billings, never sins. That which is born of God, but that which is born of his mother and father, does sin.

I've witnessed it myself. It does sin. But that which is born of God, that new nature in him, doesn't sin.

Now then, what is Paul talking about? Paul says that the old nature, Bob Billings, needs to be crucified. Needs to die. Let me ask you a question.

Have you died? Have you died? Can you say with the Apostle, I am crucified with Christ? Churches across this country are splitting right down the middle. Why? Because the people cannot say, I'm crucified with Christ. Preachers can't get along with each other.

Why? Because they've not been crucified with Christ. People fussing and bickering and complaining. Why? Because they've not been crucified with Christ.

But the Apostle gives to us his testimony. And one to each of us ought to be able to, ought to embrace and say, I am crucified with Christ. What does it mean? The old man's dead.

The old man's crucified. That's what the Apostle meant when he said, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

What's he saying? He's saying, take the old flesh and place it on the older. Take your hands and have crucified hands. Take your lips and have crucified lips.

Take your feet and have crucified feet. Take your body and have a crucified body. Take your eyes and have crucified eyes.

I guess I could comprehend a Christian's eyes gazing upon some kind of lustful scene in Playboy magazine or Penthouse magazine, but I can't comprehend crucified eyes watching stuff like that. I guess I can comprehend a Christian getting away from the will of God and watching some dirty programs on television, rather that they should not watch, but somehow I can't picture crucified eyes doing that. I guess

I can picture a Christian hand reaching out and taking a bottle of liquor and putting the beer bottle or the wine bottle or the martini bottle or the Bloody Mary bottle.

I was on the airplane a few years ago and a stewardess came up and said, you want a Bloody Mary? And I said, I didn't know she was hurt. I'm sorry about it. But I guess I can picture a Christian doing that, but crucified hands will never touch the alcoholic bottle.

I guess I can picture a Christian's tongue gossiping about another Christian, but a crucified tongue will never do so. I guess I can picture the lips of a Christian spreading slander about somebody else, but a crucified lips will never do that. I guess I can picture the feet of Christians on the dance floor somewhere in some kind of questionable place, participating in a questionable practice, but I can't picture crucified feet dancing.

I guess I can picture Christians' lips curling around a cigarette, but I can't picture crucified lips curling around a cigarette. Now what does it mean to be crucified? Well, let's crucify a fellow. Let's just put him here on the cross.

It means that a tree was cut down. It means that the tree was made into a cross. It means that the hands of the individual are extended out toward the cross, the beam that is parallel with the earth.

And it means that his hands are nailed to the tree. It means that his feet, perhaps, are crossed, and a long spike is nailed through his feet. And it means that he hangs there.

Usually they had something to go between the legs, some kind of a stick to go between the legs to keep the body from completely ripping off the cross, and hands from absolutely ripping in two. And here's a person. He's crucified.

He's dead. He's died. He cannot move.

His eyes are stilled in death. His lips cannot open. His tongue cannot speak.

His ears cannot hear. His eyes cannot see. His feet cannot walk.

His hands cannot feel. His heart cannot beat. His blood does not go through his veins and arteries.

He's dead. He's dead. Let's look at him for a minute.

Walsh said, I am crucified with Christ. He said, just as our Lord, or just as a human being physically is crucified on a cross, even so, the old nature, the old man is to be crucified, nailed to the cross, killed. Well, let's look at this fellow and see what he looks like.

You notice very carefully, you notice he has no plans of his own. No plans of his own. Crucified man has no plans for tomorrow.

Crucified man has nothing planned for the next day. Ever hear anybody say, here's a fellow being crucified, and he's dying on the cross, and nails and spikes to his hands and feet, and he's dying. You walk up and you say, hey, fellow, what are you doing tomorrow? Why don't we just go out and play around the golf? He has no plans for tomorrow.

Ever hear a fellow say, what are you going to do tomorrow? Well, exactly what? I've got to go down and get crucified right quick. But as soon as I get crucified, let's go out and watch Notre Dame and get beat by Missouri. Praise the Lord.

Now, if Joe Namath has a bad year, I'll call it a successful year. But let's get crucified. Let me go down here.

I've got to go fishing. I've got to get crucified first. No, crucified man has no plans of his own.

No plans of his own. It doesn't matter what he wants to do. It doesn't matter where he wants to go.

It doesn't matter what he wants to be. It doesn't matter what he wants to say. It doesn't matter what he wants to play.

It doesn't matter anymore. He has no plans of his own. And Paul said, I'm crucified with Christ.

What does it mean? It means my old wife has no plans for my own. Only His plans. Only to be what He wants me to be every moment of every day.

Yielded completely to Jesus alone. Every step of this pilgrim way. Just to be played in the potter's hands.

Ready to do what His Word commands. Only to be what He wants me to be every moment of every day. Here's a man crucified.

He has no plans for tomorrow. Here's a man who's crucified with Christ. Everything is given to God.

The old man is dead. He has no plans for tomorrow. Why? He's lost his will.

He's given his will to another. Only his will matters. Only what he wants matters.

To go where he goes says go. That's all that matters. To be what he says to be.

That's all that matters. To say what he wants me to say. That's all that matters.

To see what he wants me to see. That's all that matters. A crucified man has no plans of his own.

My pastor was here two weeks ago. I guess the thing, the statement that he made to me the most when I was a teenage boy and even as I've gotten older I've called him when I had decisions. I called him before I came to this church and sought his counsel about considering coming to this church for the thing that my pastor said to me more than any other single statement I'm sure is this.

I said, Pastor, how can I know what God wants me to do? How can I know the will of God? When I went off to college I wanted to know how can I know the will of God? And time and time again he said to me, Jack, the first step to finding the will of God is losing your own will. Have no will of your own. Lose your own will.

You say, I wish I could do so and so. You're not crucified. I want to go so and so.

You're not crucified. Crucified man doesn't say, I want to go. He says, he wants me to go.

Crucified man doesn't say, I want this. He says, I want to have what he wants me to have. I want to.

It doesn't matter what I want. It's what he wants. Crucified man has no plans for tomorrow.

Let me ask you a question. You got plans for your life? Huh? Got plans. Hey, you say, yeah, I want to go to school, be an engineer.

I want to go make a little money. I want to be in business for myself. I've got this plan.

It doesn't matter what you want. What does he want? That's all that matters. Just the will of God.

Just the will of God. Crucified. Oh, take your dreams and crucify them.

Take your air castles and crucify them. Take your plans and crucify them. Strike a match to your plans and say only to do what God wants me to do.

Just to go where He wants me to go. Where He leads me, I will follow. Where He leads me, I will follow.

I'll go with Him. I'll go with Him. Every place He says I'll go.

No place He does not lead will I go. Crucified. Old man is dead.

Doesn't matter what the old man wants. People all across this country try to make a fast buck. That's not a crucified man.

Man says, I want to get popular. I want to be a great athlete. Crucified men don't do that.

I want to be a rich man. Crucified men have no desires or no plans for tomorrow. Look at our friend.

He is crucified. I am crucified with Christ, the Apostle Paul said. Now here's the man crucified.

The old man of my own nature is supposed to be just like that man. Notice, spikes in his feet and nails in his hands and feet. Notice that man.

He's dead. What else about him? I want you to notice very carefully. He holds on to nothing.

He holds on to nothing. Look at him. There's a nail through this hand.

Look at this hand. There's a nail through this hand. He has no way to grasp the dollar.

He has no way to grasp riches. He has no way to grasp something for himself. Why? He's crucified.

He holds on to nothing. Ask your question. Are you selfish tonight? Then die.

Die. Do you want something for yourself? Then die. Are you offended easily? Then die.

Do you want to fight back? Then die. Do you want to accumulate riches for yourself? Then die. Crucified.

Now, you may, a person can be a Christian and have ambitions of his own. I'm talking tonight to a young man here. Several young men.

I'm talking to you. You've got ambitions of your own. The will of God means nothing to you.

What God wants means nothing to you. Life, let it match to all those ambitions. And die to self.

And die to your will. And die to the old life. Let go.

Let go and let God have His way. Let go and let God have His way. Your burdens will vanish.

Your night turned to day. Let go and let God have His way. Have thine own way, Lord.

Have thine own way. I am the potter. Thou art the clay.

Mold me and make me after Thy will. While I'm waiting, yielded and still. That's the answer to the Christian life.

That's the secret to living for God. That's the secret to growing a great church. That's the secret to being a great store winner.

That's the secret to being used for God. His will. Not mine.

His purpose. Not mine. His desire.

Not mine. His riches. Not mine.

Let go. Let go. All these hands that want to accumulate wealth.

All these hands that want to hold on to something. But the crucified man holds on to nothing. Are you greedy? Then die.

Are you envious? Then die. Are you ambitious for yourself? Then die. Are you hurt easily? Then die.

I'm 46 years of age. But the passing of every year. To me, there's nothing that the world gets like garbage more every year.

The longer I live, and the longer I live, and the older I get, I wonder why we spend so much time on ourselves and so little time on God's business. Let go of it! Good night! There's a world perishing without God. There's a country about to go to hell.

There are people dying in their sins with no hope. Let it go! Let go of it! Years ago, a little boy got his hand caught. He had an expensive vase, and he stuck his hand down that expensive vase.

I guess every preacher in the country has told this story because it's such a good illustration. He got his hand down that expensive vase. And they wanted to get his hand out because the vase was worth hundreds and hundreds of dollars, maybe thousands.

And they tried to pull that boy's hand out and couldn't. They put some water and soap suds down there and tried to pull the boy's hand out, and they couldn't. Everything they could, they tried to save that expensive vase.

But the boy's hand was in the vase. And they pulled, and they had no luck or no success. And they wet his hand and soaked his hand and put oil inside the vase and grease inside the vase and tried to get his hand out, but they couldn't.

So finally, after a while, the little fellow had his hand. They broke the vase, expensive vase. And as they broke the vase and took the little boy's hand, they said, Now you can open your hand.

He opened his hand and they found a nickel in his hand. That's why he couldn't get it out of the vase. A nickel was in his hand.

And somebody said, if you had let go of that nickel, you would have saved hundreds of dollars. Let go. Let go.

I'm talking to some young person tonight who's hanging on to something. Let it go. Let God have it.

Be crucified. I'm talking to some man tonight who wants to climb up the ladder of success. Let go of it.

Let go of it. God wants you to be successful. Be successful.

But always be what He wants you to be. A crucified man holds on to nothing. Something else about this fellow.

Look at him. He's crucified. He's nailed to a cross.

He's dead. He has no plans for tomorrow. He has no desires of his own.

He has no appetite. That crucified man doesn't care whether he eats or not. That crucified man has no physical appetite to satisfy.

He's crucified. That crucified man has no plans for tomorrow. He holds on to nothing.

Something else about him. Hit him. He won't fight back.

Hit him. He won't fight back. Hey, he's dead.

Come here. Look at him. There he is.

Look at him. There he is. Hands are against and nailed to the cross.

His feet are nailed to the bottom. The blood is dripping out of his hands and gangrene is setting in. Walk up and say to him, Look at me, buddy.

Hit him in the face. Let him have it. He won't fight back.

You know why? He's crucified. Spit at him. Spit at him.

He won't spit back. He's crucified. Curse him.

Lie about him. Profane him. He won't fight back.

He won't curse back. He's crucified. Oh, if I could get God's people to hear me right now.

If I could get the membership of this church to hear me now. If I could get God's people all across this country. Look, look, die to criticism.

Die to slander. Die to hatred. Die to fighting back.

Die to vengeance. He got me. I'll get him back.

If it's the last thing I do. Not if you're crucified, you won't. I'll tell him off.

He's been spreading a bunch of stuff about me. Not if you're crucified, you won't. I'll tell you what, if I see her, I'm going to slap her right in the face.

Not if you're crucified, you won't. You can't offend a crucified fellow. A lot of Christian people get offended, but the Bible says, Nothing shall offend them.

Nothing. Nothing. I'll be honest with you.

I guess this was the hardest thing I ever fought in my life. I guess of all the things that ever were a battle to me, it was a battle of not wanting to fight back when folks criticized me. I mean, crucified to criticism.

Crucified to criticism. He doesn't fight back. Spit at him.

He won't spit back. Ask a question. Are you easily offended? Die.

High school students, are you mad at somebody? Say, she didn't treat me right. He didn't treat me right. Oh, good night.

What does it matter how you got treated? The important thing is the gospel of Jesus Christ and getting out the message of grace. What difference does it matter whether they hit me or not? Crucified, he won't fight back. His lips are still.

He's dead. He won't curse back. His hands are nailed across.

He won't hit back. His tongue is silenced. He won't curse back.

His feet are still and dead. He won't kick back. Why? He's crucified.

He's crucified. He's dead to criticism. He's dead to vengeance.

He'll not retaliate. He'll not seek vengeance for himself. He'll not seek revenge.

Why? He's dead. Oh, people of God, what matters? They nailed our Lord to the cross. They spat upon Him.

They cursed Him. They pulled a crown of thorns on His head. Blood spurted out of His veins and arteries.

They put a sword at His side and nails at His hands and feet. Stripped Him naked and made fun of Him. The dogs licked His wounds and they laughed at Him and mocked Him.

The Son of God, the Darling of Heaven. They made a mockery of Him and a spectacle of Him. This is God's Son.

And yet He opened not His mouth except to say, Father, forgive them. They know not what they do. Why? He was crucified.

Crucified people don't talk back. Crucified people don't hit back. Crucified people don't fight back.

Crucified people say, If our Lord can suffer for me, I can suffer for Him. Something else about our fellow. Look at him.

He's dead. I am crucified with Christ, said the Apostle. Here's a man who's crucified.

Watch him carefully. He's more than a Christian. He's dead.

He's more than a Christian. He's crucified. What else about him? Nothing can hurt him now.

Nothing can hurt him now. You can't hurt him. Walk up and say, Boy, I'll get you.

I've always had a crow to pick with you. And he's on a cross dead. And get a knife and stab his gizzard with it.

His gizzard won't hurt. You can't hurt him now. Imagine that fellow down in Cuba.

Castro put a man on the trial and sentenced him to die before the firing squad. And here's this fellow down there about to get killed. And his back's against the wall.

And Castro gets the firing squad and says, Ready? This poor old fellow by himself waiting. So they shoot him and wait until he dies against the wall. Aim.

This poor old fellow by himself just about to have it. All the men have their rifles up about ready to shoot him in the brains. And this fellow, in a last desperation attempt, says, Down with Castro! All of a sudden, all the riflemen put their rifles down.

And the man, Castro, looks and says, Hey, bud, you looking for trouble? Well, he's got all trouble. He can say grace over. You looking for trouble? Did you know you can't hurt a crucified man? No.

Oh, if anybody were to come and say, Oh, something bad about Brother Hiles, Okay, they said worse things about my Savior. If somebody were to come, Dr. Billings, and say some bad things about you, Okay, they said worse things about the one who died for you. Brother Fisk, if somebody were to slap you or hit you, They'd throw nails in the hands of your captain, Of the captain of your salvation.

Oh, would God we'd learn not to be hurt. Would God we'd learn. Crucified people, don't fight back.

They don't get hurt. They don't get their feet. Well, I'll tell you what I'm going to get my way.

You got your way last time. Well, how about my rights? I've got my rights. The most miserable wretches in this world are people who always say, I want this.

I have my rights. I want this. I ought to have this.

Die! Die! Die! Crucified people. Can't be hurt. I don't understand all about the Christian life.

I really don't. I've checked my Bible about seven years ago. I was overcome with a desire to be like Jesus.

And I got my Bible down, and I checked concordance and everything I could find. And Dr. Billings, I went through this Bible every place I could find. I spent weeks and weeks and months and months.

And I outlined every place in the Bible. Where was anything about being like Jesus? 1 John 4, 17, As he is, so are we in this world. Philippians 2, 5, Let this mind be in you which was also in Christ Jesus.

And John 14, 12, Verily I say unto you, He that believeth on me, the works that I do, shall he do also. And greater works than these shall I do, because I go to my Father. And Philippians 3, 20, Let your conversation be in heaven.

A heavenly conversation. And over and over again, I checked the Bible. I found John, instead of John the Baptist, that John the Baptist was mistaken for Jesus.

They said, Art thou he, or shall we look for another? And I thought, they thought John the Baptist was like Jesus. And so I studied John the Baptist for about a month. And every time I found his name, I tried to find out what he was like.

And I was consumed to be like Jesus, to be like Him. All I asked to be like Him. I've said this across the country.

When David was about two or three years of age, we came home from Sunday school one morning, church one morning, and I said to Dave, Dave, what did you learn in Sunday school this morning? And Dave looked at me with those eyes that looked like they're copied from mine. He said, I learned about God. And I said, son, what did you learn about God? And David said, I learned that God loves me more than anybody loves me.

And I said, son, what else did you learn about God? And David said, I learned that God spans me when I do bad. And He spans hard. What else did you learn, Dave, about God? And Dave said, I learned that after God spans me, He pulls me and hugs me and tells me it hurt Him worse than it did.

He said, are you God? Are you God? And I pulled that little two or three year old boy to my breast. And I said, no, I'm not, but I'm glad you think I am. I'm glad you think I am.

Oh, what this whole city needs is some of God's people to live like Jesus and talk like Jesus and love like Jesus and fight like Jesus and have compassion like Jesus and forgive like Jesus and be crucified. Little boy right over here in this alley, I told you about him, had his shoe untied, and I was walking down the alley. Poor little fellow.

His mother stood beside him with tennis shoes on, one of our bus ladies. Obviously very poor. And I came down the alley and I said, hey there, buddy, you got your shoe untied.

Let me tie your shoe. And the mother said, Pastor, the organ's already playing the prelude. You don't have time to stop and tie every kid's shoe in the church.

And I said, he ain't every kid in the church. I said, we're, tell him what we are. He said, we're buddies.

That's what we are. And I reached down and tied his shoe. And as I walked away, he looked up at his mother and said, Mother, did you see God tie my shoe? Did you see God tie my shoe? Little fellow tonight, walking down the hallway, he said, Hey, Brother Hiles! I said, yes.

He said, can I do something? I said, what? He said, can I shake your hand? And I shook his hand. One little kid in Texas used to call me Brother God. Brother God.

I'd preach hell, fire, and damnation. One Sunday morning, he'd look over to his mama and say, Mama, ain't God mad this morning? I went by one day to visit the home, and the kid's bicycle was broken, and I tried to fix it, and I couldn't. And about that time, his dad came in.

And his dad said, Son, what's wrong with your bicycle? He said, it's broken. And he said, let me fix it. And he said, you can't.

The dad said, well, how do you know I can't? Well, he said, God came by and couldn't. If God couldn't, you dead sure can't. A little boy went to Sunday school one morning, and they told him about Jesus.

They told him about the love of Jesus, and how Jesus hated sin, and how Jesus fought wrong and loved right, and how Jesus loved everybody, and how Jesus went about doing good, and how He lived His life for others. And the teacher asked, anybody here want to learn more about Jesus? And one of the boys said, I know all about Him. He said, that's my daddy you're talking about.

That's my daddy you're talking about. Sort of like the lady and her son. Her husband died, and they're having his funeral.

And the preacher got up and eulogized the fellow. And Dr. Rice says, one fellow said, this is not our brother. He is gone to heaven.

This is only his body. This is the shell. The nut is gone.

And so the, I'll eat an egg too, Doc. But anyway, the little boy said, the preacher said, this is a good man. One of the best men in our neighborhood.

The little boy looked up to his mama and said, mama said, we're in the wrong funeral. This ain't dad. One little boy said, that's my daddy.

That's my daddy. And about seven years ago, I decided I want to find out what it means to be like Jesus. And I've not succeeded.

But I want to. God knows I do. Heaven needs somebody that lives like Jesus.

Heaven needs some people that love like Jesus. Heaven needs some people that teach like Jesus. Heaven needs some people that forgive like Jesus.

Heaven needs some people who can take persecution and yet keep on going and keep on going and keep on going like Jesus did. Somebody who's crucified. And I'll say this, and this is the last thought.

Our man here has no plans of his own. He holds on to nothing. He won't fight back.

Nothing can hurt him now. But there's something I want you to notice about him. He couldn't crucify himself.

You don't crucify yourself. Is that what I'm going to do? I'll tell you, I'm going to work on my life and I'm going to become a sold-out Christian. No, you're not.

No, you're not. This fellow, all he did was yield himself. Here's a man who says, I'm going to get crucified.

So he gets a nail and he puts it up here against his hand and takes a hammer and drives this hand to the cross. Now he's got to get this hand to the cross. What's he going to use to drive this hand to the cross with? Can't do it, can he? Somebody else has got to crucify you.

Dr. Billings could crucify me. Brother Fisk could crucify me. Brother Perky could crucify me.

Brother Hilton could crucify me. Brother Venner could crucify me. Brother Colton could crucify me.

In fact, they all have at one time or another. They could! But I can't crucify myself. How can I be crucified? How can I die? I come to the Apostle Paul and I say, I'm crucified with Christ.

Lord, how can I do it? And the Lord says, I'll tell you how. Just yield your body a living sacrifice. Just let me have you.

That's all. Just let me have you. And don't matter anymore what you want with what I want.

And don't ever go where you want to go. Go where I want you to go. And don't be what you want to be.

Be what I want you to be. Oh, did you know you never will be what you could be until you quit being what you want to be. You never will.

You can't crucify yourself. I recall, as a kid preacher down in East Texas, I used to get out in the pasture on Sunday afternoon. I didn't bring a handkerchief.

I used to get out in the pasture on a Sunday afternoon. You see, when God called me to preach, I didn't mind being a big preacher right away. I thought maybe Dr. Criswell, his church was the largest in the world at the time, Dr. W. Criswell, I thought that I'd soon he'd die and I'd take over his place.

Dr. Tom Malone says that a preacher's like a wasp. He's bigger right after he's hatched than any other time in his life. I'd just gotten hatched and I thought the sun came up in the morning to hear me crow, and so I... But God put me down in the country.

I had 19 members, \$7.50 a week salary, little old country church with an old rusted bell out in front, and two woodpeckers stayed inside the building all week and had to chase the woodpeckers out on Sunday. And I used to get out in the pasture on Sunday afternoon. I'd look up and I'd wave a handkerchief to God.

Hey! Remember me? I'm that big preacher. And he didn't say a word back. And one day, one day I sat on the platform and looked at my 19 people and I fell in love with them.

And I thought I'd hate to leave these folks. I'd hate to leave these folks. And I went out in the pasture that afternoon and got on my knees and looked up to God and I said, Dear God, if it would be alright with you, I think I'd just like to spend my life here with these 19 people.

And the dear Lord put his arms around me and said, My son, I've been trying to get you there a long time. I thought two weeks ago, three weeks ago, when Dr. Elmer Towns handed me the plaque as having the largest Sunday school in all the world, I thought about that Sunday afternoon and I said, Dear God, I'll burn up my dreams for a big church. I don't care anymore.

I just want to love these people and stay with these people the rest of my life. What does it mean? It means I was crucified to having a big church. Did you know God will come to you and give a fellow a big church if he'll die to having one? God will come to you and give a fellow great crowds if he'll die to having great crowds.

I hope this is true. But Dr. Billings, this is what we ought to say. We ought to say if God comes tonight and says, Dr. Billings, I want you to go in the most remote place in India and I want you to take ten people and start a little church, and you won't be a doctor anymore, but that's my will for you, then you ought to say, Okay, dear Lord, I'll go to India.

Every once in a while I dream. I dream that I'll leave this church. Every time I dream it, I dream I'll go to some little church that has about 50 members.

And when I wake up, I'm so happy that it was a dream. Did you ever dream and woke up and said, Oh boy, did you ever dream you died? I mean died. I mean dead, dead.

And woke up and found out it wasn't so. If you ever woke up and found out it's so, then you're in trouble. The other day I was in up east.

Oh, in Buffalo, New York. And I went to bed that night and I dreamed that God called me to Buffalo. And we had eight people.

Didn't have a building. Met in a funeral home. I mean we had eight live ones.

And I was pastoring eight people, starting a church in Buffalo. Now I'm not going to start one in Buffalo. Don't get your hopes up.

I'm not leaving. But when I woke up, I said, You know, I woke up and said, Where am I? And looked at the newspaper and said, Buffalo, New York. I said, I guess I must be in Buffalo, New York.

And it dawned on me, I'm pastoring a church here. Eight members in a funeral home. And I said, Now who am I? I got out my driver's license and found out who I was.

I said, Hey, I'm pastor of First Baptist Church in Hammond. I can't take this church. And I got on my knees beside the bed and said, Dear Lord, I would.

I would. If that's what you want. Ladies and gentlemen, now listen to me.

Listen to me. Die. Die.

People say, Brother Howells, how can you take it with all the dirty things people say about you? I want to die. Dead men don't fight back. You can't hurt a dead man.

He's crucified. People oftentimes, one man came to me a few weeks ago and said, I'll give you \$100,000 a year if you'll run my religious business. \$100,000 a year.

I said, Man, there's nothing I want. Hey, fella, you die dead there on the cross, what do you want for Christmas? He won't answer you. I like to have a lot of friends like that.

He won't answer you. Die. Die.

Die. Be crucified with Christ. You say, Brother Howells, that sounds like the most miserable life in the whole world.

No, sir. No, sir. I'm not saying that I've apprehended.

I say with the Apostle Paul, I'm not there yet. I'll tell you what, I've tasted just enough. Now listen, now close.

I've tasted just enough of the heavenly manner of forgiveness that I don't want to ever eat that garbage of revenge again. I've tasted just enough of the heavenly manner of love that I never want to taste. Oh, the

taste that's left in my mouth.

Oh, Brother Vineyard and Dr. Billings and Brother Fisk, those days I said things I never should have said. Those things I fought, I fought back when I never should have fought back. Those days I got my feelings hurt.

Those days I said, I'm not treated right. I'm not getting my, what I deserve. I deserve more out of life.

You know what I deserve, and you do too. I deserve to go to hell. I deserve to burn in hell.

I deserve to, to burn with the devil and his angels in the lake of fire and brimstone. Oh, good night. That's what I deserve, and that's what you deserve.

And I don't think I'll ever be happy completely until I've become crucified completely, only to be what he wants me to be. Tonight I was wondering, what would I, what do I want? What do I want? I don't know. I don't know.

He said, the fellow said, they gave me a gift the other day, he said, for someone who has everything. I don't have everything, but I've got everything I want. Everything I want.

He said tonight, write down the ten things you want the most. The first one would have to be, I want to want something. I don't know what I want.

I don't know what I want. What I want to do is I want to get the place to where I want what he wants. I want to say what he wants me to say, go where he wants me to go, be what he wants me to be, and stay with the apostle who said, I am crucified.

Wouldn't that be wonderful? Let us pray. Our heavenly Father, we preach better sermons, but not any more needed sermons. Folks have said to us, that was a better, a good sermon, more than it will tonight.

But oh dear God, if we could learn this truth, it would solve all of our problems. Nobody in this church ever criticized another member of this church again. Nobody would ever have his feelings heard again.

Nobody would ever think he didn't get what was his again. Nobody would ever think somebody treated him wrongly again. Nobody would ever live for self again.

God help us. Our heads are bowed and our eyes are closed. I want everyone in the house, with every eye closed, I want everyone in the house to listen to me this night, right now, carefully.

Listen to me carefully. Every person in the house, give me your attention with heads bowed right now. If we could learn the truth of this message, we'd never have to fuss anymore.

We'd never have to fight anymore. Think what it would do for our lives and the cause of Christ. Did you know most mental illness is because of self, thinking of self, thinking of self.

Somebody has said the word joy is spelled J, that's Jesus first. Oh, that's others second. Why? That's yourself last.

I can stop, go farther than that. Joy is Jesus first. Others second.

And self, not at all. Not at all. Die.

Die. Die. I am crucified with Christ.

I wonder how many would say, Brother Hiles, there's too much self in me. Too much self in me. Too much self in me.

Brother Hiles, tonight I see a bad spirit. I'm offended. Someone, I'm, they assume I hold a grudge.

They've done me wrong. I've not been treated right. I've been mishandled.

Too much of self in me. Oh, tonight if you could learn, if we could learn to crucify self. Let self die.

Self die to our plans. Let self die to holding on to things. Let self die to retaliation.

Let self die to being hurt. Let self die. It's a little hard to know how to give the invitation.

Let me ask you this. Has God spoken to you tonight about something you need to nail to a cross? Has God spoken to you about a hand that's not crucified? A tongue that's not crucified? An ear that's not crucified? Eyes that aren't crucified? Feet that aren't crucified? Ambitions that are not crucified? Plans that aren't crucified? Hurt feelings that aren't crucified? Has God spoken to you? I wonder how many would say, well, the highest God has convicted me tonight of self. Of self.

Of self. Pray for me. Would you lift your hand, please? All over the building.

All over the building. Our heavenly Father, in some way tonight, transfer this truth to a few people. Most folks will never get it.

Most folks won't even understand it. A lot of folks right now say, I wish we'd go home right now. Oh, God, they don't get the first idea.

The first idea. It's what time do you want us to go home? That's all that counts. It's how much sleep do you want us to have? It's what time do you want us to get up? It's what do you want? Bless these dear people.

Help somebody to get the idea. Help someone to yield himself tonight for crucifixion. To die to self.

Nevertheless, we'll live. We'll live unto Christ, who gave himself for us. Father, make it so.

Our heads are bowed. I'm not sure what you ought to do. Maybe a trip to the altar is what you need.

If you need to come tonight and fall on your knees and say, oh, my God, I'm so selfish. Oh, God, it's me I'm thinking about too much. I'm hurting.

I get my feelings hurting. I get offended. Die! Die, die, die, die, die.

Die to that. Somebody ought to come and join the church by transfer. Somebody ought to come tonight and say, I want to be baptized.

Somebody ought to come and say, I want to receive Jesus as my Savior. If you're coming for salvation, or baptism, or church membership, you come and take my hand at the front. If you're coming to pray at the altar, you just come and kneel.

Now, may I have your attention before we stand and sing? May I have your attention? If you're not saved tonight, let me give you one little way this sermon applies to you. You've got to die to get saved. Listen.

I talked to a man one time. His wife had a scar on her face about right here. Oh, it's been years ago.

It was down in East Texas. Had a scar on her face. Don't miss this now, especially if you're not saved.

Had a scar right here on her face. They came to see me. And she looked at me and she said, I love my husband more than anybody could love a man.

And I said, what's so wonderful about him? She said, he put this scar here. I said, how? She said, with his fist. She said, my husband took his fist, and with his knuckle, hit me on the cheekbone, fractured the bone, and left a scar right here on my cheekbone.

And I said, why? And she began to weep, and she said, I was drowning. We were out swimming, and I was drowning. And my husband swam out to me to save my life, and I fought him.

I tried to save myself. I kicked, and I waved, and I applauded. And my husband tried to save me, and I got out of his grasp, and I was about to die.

She said, my husband took his fist, held my head in this hand, and hit me in the cheekbone, and knocked me unconscious. She said, when I quit fighting, he could save me. Now that's the way you go to heaven.

You quit trying to save yourself. You quit trying to work your way to heaven. And you say, Jesus, I'll just yield to you, and I trust you as my Savior.

Shall we stand? For I will sing all to Jesus I surrender, and that's about what I preached on tonight. When the Apostle Paul said, I beseech you therefore, brethren, that you present your bodies as the living sacrifice, the word present there is the word yield. Yield! But here's the thing about it.

A living sacrifice can get off the altar. A dead one can't. A living one can't.

Tonight, if you ought to be crucified, if you ought to die, if you need to pray, you come. If you ought to trust the Savior, get baptized, join the church, I'll meet you right here. Would you come? All the choir sings.

Come on, come on.

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