

# Submit Yourselves Therefore to God

by Jack Hyles

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*The secret to the Christian life is submission, which means to trust, yield, and cast yourself completely upon God, and to rank yourself under Him.*

**Duration:** 36:31

**Scripture:** Proverbs 3:5-6, Isaiah 6:8, Matthew 28:19-20, Luke 9:23, John 14:15, Romans 12:11, Philippians 4:13

**Topics:** "Submission"

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## Description

In this sermon, the preacher shares a powerful story about witnessing a blind person being led by a seeing-eye dog. He reflects on how the blind person completely yields themselves to the guidance of the dog, and compares it to our need to yield ourselves to the Holy Spirit. The preacher emphasizes that it doesn't matter what we want in life, but rather what God wants for us. He encourages listeners to be obedient to God's will and to constantly seek signs from heaven.

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## Transcript

Things about the Christian life. One of the great secrets to the Christian life is in this one word, submit. Submit yourselves, therefore, unto God.

The word submit, it means to completely trust. It means to completely yield. It means to cast oneself completely upon.

Why should we trust, why should we submit ourselves to God? He's our Father, you can trust your Father. Why should we submit ourselves to God? He's our God, we can trust our God. Why should we submit ourselves unto God? He's our friend, you can trust the true friend.

And so the Lord says, submit yourself, just yield to me, I'll take care of you. It's like a patient who submits himself to surgery, like a passenger who submits himself to a pilot. Completely submit yourself, completely yield yourself, completely give yourself.

Actually, you Greek students will know this word. The word submit is actually a military word. It's the word in the Greek, hupotasso, and it means to rank under or put yourself under or put yourself underneath an authority so much that you obey completely that authority.

It's hupotasso in the army. Forward, march. And you go forward.



It did not have any two hairs that went the same direction, but it had hair and it had long hair. It looked like the hair had been in an electric fan. And so the father said, called it son, and so I gathered it must be a male, at least as much a male as that kind of a thing can be.

And so the father said, don't you change planes in Phoenix? He said, you leave that to me. And the father said, well, I don't mourn you think I do. And he said, if you do anything, you don't mourn I think you do, to his father.

And so it had a suitcase on the side of the suitcase that said Harvard, it means he went to Harvard University out east. And so the father finally said, now look, you sure you're getting the right plane? And it said, look, why don't you go ahead and pay for the ticket and then go to the car? I can make it myself. You think I'd pay for a ticket, that idiot? Maybe to get rid of him, yes.

He said, why don't you? Now, bear in mind, they were saying goodbye after the holidays, the son had been home to see his folks. And the last words he said, the last words he said to his dad were, why don't you go ahead and pay for the ticket and then go in the car? I can make it by myself. And after the dad went to the car, I punched it with a finger.

I wanted to punch it, but I punched it. And I said, I don't know who you are, but I said, if you were my son, you or I one would have a bloody nose right now. And it said, what do you mean? And I said, I don't know what you're going to, I know you won't like this, but you're going to get it.

Somebody ought to teach you something. They didn't teach at Harvard and your dad didn't teach you why you grew up, but somebody ought to teach you something. I said, the honest, simple truth is, you ought to be ashamed of yourself.

Pay for your ticket if you're going to talk to your dad like that. Dig ditches if you have to and make your own living, but the very idea of you taking your dad's hard-earned money and taking all his guts and all of his love and all of his care and then treating him like he was an imbecile. I said, you ought to have been taught to submit yourself to your dad.

You know, that's the kind of crowd that's causing trouble in America. You know whose fault it is? Moms and dads. And a child, a little bitty child, the child ought to be taught to submit himself to mom and submit himself to dad.

Why? When he gets older, he transfers that to all authority, to the school teacher and to the principal and to the pastor and to the law and to society and to rules and to authority and to leadership. And finally, what happens? He does it to God. Listen.

Follow me. The people that won't submit themselves to God, they won't submit themselves to society. Folks that won't submit themselves to God, they won't obey the law.

A person that won't mind his mama and submit himself to mother, a person that won't mind his father and submit himself to his father, a person that won't mind his teacher and submit himself to the teacher. I've had teachers in the public school system in this town that say, I can't do a thing with my class. Not a thing.

Not a thing. And that's the crowd that doesn't believe the Bible. That's the crowd that's trying to cause revolution.

That's the crowd that won't obey the law. Why? One great secret is submission. Now let's go to this word, submission, hupotasso.

It's a military word. It means three things. First thing, it means to rank under.

Second thing, to obey readily. The third thing, to give all. When the Bible says, submit yourself therefore to God, it says, rank under God.

When the Bible says, submit yourselves therefore to God, it means to obey God readily. When the Bible says, submit yourselves therefore to God, it means to give all to God. Now let's take these three very quickly.

To rank under is talking about being humble. It's talking about not being proud. And it says, okay, rank yourself under God.

You know what your biggest enemy is? Pride. Young people, you know what your biggest enemy is? Pride. Older people, your biggest enemy is pride.

Well, you say, well, I'm not proud, thank God. I'm not proud. I'll tell you what, I'm so proud of my humility.

Yeah, I know you are. You're proud because you're not, did you know that the biggest enemy you have, the biggest enemy I have, look, let's face it, fellas, I was thinking a while ago. I don't know why.

Back when all our staff was here, they all leave sometime during the service. And well, they stay here all week, you can't expect. And Brother Colston wanted to get home in time to watch the Super Bowl.

And Brother Benjamin, he hasn't had a day off all week, so he's home resting this morning. And Brother Helton, he's an educator, he doesn't have to sit and listen to a loud holler and preach or preach for a while. He's an educator, dean of students, the only ones that are here are the ignoramuses that are left.

But I was thinking a while ago, I couldn't cross the men here, Brother Helton and Brother Fisk and Dr. Billings and Brother Bordway and Brother Colston and Brother Benjamin and myself. And I was thinking, brethren, I wonder if there's ever been a staff that gets along as well as we do, honestly. I wonder if there ever has been a group of men who work together any more beautifully than we do.

I doubt if there ever has been a collection of fellows like the fellows we have on this platform that work together in a church with more harmony and more confidence in each other and more love and more Christian grace than we do. But what I'm trying to say is this, folks, as wonderful as we are, it's hard to be humble, isn't it? Let's face it, I mean, with a physique like that, it's hard for you to be humble, thanking God he's in worse shape, you're not in that bad a shape. But as handsome as I am, it's hard to be humble.

It's not that I think I am, but I can't buck public opinion, that's my problem. And with Dr. Gooding, let's face it, he has everything. He's got everything, really.

A wonderful boss and everything. But honestly, why should any of us be proud? Why should any of us exalt himself? Why should any of us think himself as being better than anybody else, rank ourselves under? The Apostle Paul said, writing to the people at Rome, he said, if you're saved by grace, where is boasting then? And here's an interesting word. He said, boasting is excluded.

And Brother Fisk, that word excluded means shut out. Shut out. Boasting knocks at the door, and we say, you can't come in, we're going to shut you out of our lives.

But boasting says, hey, I want to come in. But you say, boasting, get out of here, you don't, shut out, shut up, get out of here, you can't come in. Boasting ought to be shut out.

A person that realizes the goodness of God and the blessings of God and the wonderful grace of God, he has nothing to brag about, not a thing in the world to brag about. He shuts out boasting. And again, let me say this.

Did you know that one of the great dangers, listen to this now, one of the great dangers of Christianity is that the fruit of Christianity is so wonderful that accepting that fruit makes us turn around and boast. Now, follow me. Did you know anywhere Christianity is, the cultural level rises? How many people sitting right here this morning, we picked you up out of the gutter.

I mean, God saves you and we had to take you food. What happens? I preach up here, you ought to work for a living. And what happens? Folks want, listen, people don't like First Baptist Church message, but they sure like to hire people.

All over town they call me on the phone and say, look, we've got four or five openings here at our place. We'd like to have some of your men. We'd like to have some of your men.

Get somebody to work for us. Why? I'll tell you why. Because we teach our folks to work.

We teach our people, you're crooked if you work, if you draw a salary and don't work. We teach you ought to be the hardest working person on the job and you ought to have integrity and honesty and industry and decency and character and discipline and work hard. And what happens? Well, they work their way to the top.

And after a while, our people become the bosses. Now, follow me. You take people like us, we're just common, poor, used to call them in Texas poor white trash, and they take people like us, a bunch of poor people.

And what happens? They get saved. What happens? They quit their drinking. So what happens? They start saving their money.

So what happens? They get a new house. So what happens? They learn to work hard. So what happens? They get promoted.

And after a while, they're the foreman or they're the owner or they're the boss. What happens? Then after a while, the fundamental church becomes a church of affluent people. Then what happens? The same people that got saved, poor people, got saved and God blessed them.

Now they become affluent. And then before you know it, you become proud of what you are and you lose. I was in West Virginia.

How many folks here from West Virginia? Well, you had enough sense to move and I congratulate you for it. But I was in West Virginia this week and I love West Virginia. I think it may be the prettiest state in the entire Union.

I love the people in West Virginia and especially way back in the hills. They have some of the most, some of the most girls, hey, some of the sweetest people you ever saw in your life. I want you to listen to me now.

I'm preaching. So you listen. You need this.

And so the first time I went to West Virginia is way back, back in the, in the boondocks. Is that what they have? And way back in the hills. And folks have come to hear me preach.

Now, not everybody's like this, but I can recall one fellow came up and he said, he Jack Ives. He Jack Ives. Yeah, Jack Ives.

He said, I hear you on the radio. He said, he said, he said, I read you, I read you Sermon in the Sword. I said, I take the sword.

I've been taking it four years. You know, I've heard about people like that, but coming from the cultural state of Texas, I've never seen any like that. And you know, and it's a wonderful, wonderful thing.

It's just, it's not much. I was in West Virginia, Beckley, West Virginia this week. Not much modernism in West Virginia.

Not much liberalism in West Virginia. I saw a sign in the front, in front of the first Baptist church in Beckley said, uh, the big liberal, it was supposed to be a liberal church. It looked like it.

And then it belonged to liberal denomination. And it said, Sermon Sunday morning on repentance, hey, repentance, Sermon Sunday night on the sins of Israel. I thought, good night.

What's that liberal denomination preacher doing preaching on sin? And I asked this pastor driving me, I said, who's preaching there? He said, they believe the Bible. He said, most everybody here believes the Bible. Even the liberal denominations here believe the Bible.

And I asked why he said, well, because they're not educated. They haven't been to school yet. They haven't been to ruins yet.

And now here's what happens. Those dear sweet people, they'll go to school. And some man will work in the back of the coal mines and work in the most undesirable condition in the world.

He has one dream. What's his dream? Send his boy to college. And so he works, oh, you students and Hiles Anderson, you boys and girls in Hammond Baptist, you don't understand sometimes what your dads go through to see to it.

You get to go to school. There are men working out here at these steel mills and the blast furnaces, and they have a dream that you'll amount to something, and they want you to become the best you can become. And they work day and night, and some of them hold down two jobs, and some mother works and her dad moonlights.

One man last week said he's working three jobs, three jobs, so he can keep his kids in Hammond Baptist schools. And this man out in West Virginia, he goes back in those coal mines, and he gets spots on his lungs, and he gets emphysema before his time, and he grows old too soon, but he has a dream. He wants his boy to go off to college and not have to work in those coal mines, and he dreams, and he works, and

he works, and he dreams.

And the day comes, he sends his boy off to college, the happiest day of his life. And what happens? The boy goes off to college, and somebody teaches him the faith of his dad, his old fogey, and his dad's sort of an old-fashioned idiot. And that, don't believe what the pastor-priest, and don't believe what dad taught you, and don't believe the Bible that mother taught you.

I'll say the biggest seal in this world, the people for whom hell is going to be hardest is that crowd of people shaking our boys and girls' faith in the blessed Word of God. What happens? What happens for a church like this, for example? Our people, we're training our boys and girls. Did you know the most cultured children in Hammond are our kids? Did you know the most refined scholarly graduates of any high school in this area come from Hammond Baptist High School? Did you know the young people that graduate from our college will be more cultured and refined and dignified and proper and graceful and gracious than most any students that graduate from any college? And so what happens? We get proud of ourselves.

And before you know it, pride creeps in. Oh, let me say, none of us is any good. Okay, suppose, suppose, young man, you become a great Christian and a clean person and folks brag on you every bit of it because somebody's prayed and hoped and helped and God has given you mothers and fathers and, forgive me, pastors and teachers and workers who love you and have tried to make something out of you.

Oh, if I were to ever get proud, and God knows I don't have anything to get proud about, but if I were to get proud and if somehow pride were to creep in and I were to say, hey, boy, you're somebody, I'd have to go back to my mother who taught me to be decent and honest and right and tried to help me and prayed for me. So the night I was talking to mother and she said, I said, mother, did you work at certain certain school in the lunchroom? Yeah. She said, that's where I got promoted from 35 cents a day to 50 cents a day.

Thirty-five cents a day. Think of it, thirty-five cents a day. I mean, she got up and walked two miles to school in the cold and hot and rain and sleet and walked home, thirty-five cents a day, washed dishes and cooked and worked in the lunchroom in a hot, or a hot steam table, thirty-five cents a day.

If I ever got proud, I'd have to think about those teachers and workers that loved me and taught me and helped me and the pastors who prayed for me and preached to me and hoped that amounted to something. Oh, Paul said, James said, don't be proud, be humble. He said, submit yourself to God.

What does it mean? It means rank under. Don't ever rank yourself very high. Rank yourself under.

There's a second meaning of this word. It's a military word. Paul says, like, like, right face, to the rear, march, salute, present arms, right shoulder, arms.

And the Lord says, submit yourselves, the same type language. And we're to submit ourselves, the second thing it means, to obey readily. Oh, here it is.

Whatever the Lord says. Let me tell you a story, I've never told this here. When God called me to Hammond, I didn't want to come to Hammond.

God knows, I said, I hate Chicago, I don't hate it now, but I did. I still wouldn't want to live there. I mean, especially, you know, down in Texas, you know, they have driveways and yards and sidewalks and so forth.

I had never seen one of these big apartment houses, right smack dab next to another one. And oh, I thought, I'd hate to live in that area, good night. And I got a letter from the pulpit committee here at this church.

And I didn't know where Hammond was. All I knew is that's where they made Hammond organs, I figured. And so I got a map, and I began to look at a map, and I found out that Hammond was right next to Chicago.

And I said, that does it. Not me. But the Bible says, submit yourself to the Lord.

And I was praying about coming to Hammond. I didn't want to come. It's strange that this had happened.

I drove around, way out in West Texas one day, all day long, I drove and prayed. I looked out and I saw, have you ever seen a tumbleweed stalk? I saw tumbleweeds and cactus and tumbleweeds. And I saw the wind, a puff of wind, and the cactus didn't bend.

But a puff of wind and that tumbleweed just obeyed the wind and went right where the wind said to go. If the wind blew north, the tumbleweed goes north. If the wind blows east, the tumbleweed goes east.

The cactus never moves. And I drove beside the road, and I watched the tumbleweed. And I got thinking, did you know the same word for wind in the Bible is the word for the Holy Spirit? And I said, oh God, make me a tumbleweed, make me a tumbleweed, make me blow where the Holy Breath blows.

Help me to go where the Holy Breath says to go, when the Holy Spirit says go. And I drove, and I drove, and I stopped in a little town called Weatherford, Texas, way out west of Fort Worth, about 20 miles. And there's a man on the street, I'll never forget him, a man on the street who had a dog.

He was a poor man, and he had a cup in his hand. He wasn't blind, but the dog had performed. And I'd been praying about should I go to heaven or not, should I go, should I go, should I go? And the man, he held up his arms and said something, and the dog jumped through his arms.

And the fellow had a little musical instrument here, sort of a portable organ, and he played the portable organ. And the dog got up and put his paws on that portable organ, and the man would sing, and the dog would go, ooh, and that was the cutest thing I'd ever seen in my life. And so, the man would say something to the dog, and he'd lay down, and the man would say, pray! And the dog would get down on one knee and look up like this, and he'd pray.

The man would say, bow your head, the dog would bow his head like that, and he'd pray. And I listened to him. And so finally, I said, let me try that.

He said, okay. So I went, I wanted to make a little money, too, I got me a cup, and I said, hey, jump! The dog just sat there like a dumb dog. And I said, pray! He was unspiritual as a deacon, he wouldn't pray.

I played the organ, sang, the dog carried a better tune than I did, but I played the organ. I said, sing! He wouldn't sing. I looked at this old fellow, poor old man, had a cup in his hand, and I said, why would he do it for me? And the man said, sir, you're not his master.

And I said, that did it. That did it. All day I've been driving and praying, should I go to heaven? And I said, oh, God, if that dog will obey his master, and nobody else, nobody else! The dog didn't perform because he wanted to show off.

The dog obeyed his master. I said, make me as obedient to my master as that dog. I went back to Garland, Texas.

I stopped at a little league ball game. I was watching a little league ball game, and there was a third base coach down here. And the little batter stepped out and looked down at the coach, and the coach says, go on.

Now, anybody who knows baseball knows what that means, right? The rest of you folks don't know, but you know what that means. Somewhere there is a sign being given, right? One of those was a sign. And that little boy, you know, of course, little league ball, he wanted to act like a big player, you know, and he looked down there, you know, and he had a big old bat.

He was trying to wave that bat around, getting all ready to go, you know. He looked down there, and that fellow goes, and somewhere was a sign. Now, something he did told that fellow whether to take the next pitch, bump the next pitch, hit the next pitch, or what.

And whatever he said, and I said, that's it. Oh, wouldn't it be wonderful if we Christian people would submit ourselves to our master like that little dog did, or like that little league ball player did, or like the tumbleweed when the wind blows, the tumbleweed moves. I was at O'Hare Field not long ago, and I saw a blind person get out of a car, and I had a seeing-eye dog in front of him, and I said, I'm going to watch that.

I had a few minutes. I'm going to watch that. And I followed that blind person and that dog, and the crowd was big, and, oh, my people were there by the thousands and thousands, and I watched that dog as it led that person a little bit to the right, and every little tug that person would follow.

And I stood there at O'Hare Field and cried, and I said, oh, God, that person has completely yielded himself to something, to a dog he cannot see. It looks like to me we ought to yield ourselves to the Spirit of God. Oh, young person, it doesn't matter what you want in life.

It's what does he want. Oh, ladies and gentlemen, fame doesn't matter, and athletic prowess doesn't matter, and beauty doesn't matter, and money doesn't matter, and promotion doesn't matter. All that matters is there's a will of God for my life, and I must be conscious to obey, look for every sign.

I must watch heaven all the time, looking for a sign. Is there a sign today, dear Lord? And I submit myself readily to do the will of God. But there's a third thing it means.

Forward march! A military command. It means to rank yourself under. It means to obey readily.

There's a third thing. It means to give all. To give all.

What does all mean? He just says, give all. Submit yourself unto God. Give all! It's a word, *olas*, which means every whit.

And the whit in the Bible is the smallest particle of an object. Every whit! When you give all, you give every whit! The other day, I was baptizing a little fellow. He was the most stubborn little fellow to baptize you ever saw in your life.

First place, he wanted to keep his handkerchief. He came out, and I said, I've reached for the handkerchief. He pulled it back, and I said, let me have your handkerchief.

He said, no. Little bitty fellow. And he wanted to hold his own nose.

Well, what I do, when I baptize a person, I take the handkerchief. Doc, come here. I'll baptize you here.

First time I've ever baptized someone, it wasn't saved first. So, I take him down, hold your arm. I take him down like this.

You don't trust me, do you? The Bible says, submit yourselves. So, the fellow wanted to hold his own nose. He wanted to hold his own nose.

And then, after that, he decided he wanted to walk backwards. I'd get him down like this, and he'd just keep on going backwards. And pretty soon, I got to the end of the place up here, and I didn't have a place to put the fellow.

And so, finally, I stopped, and I whispered. And I said, look, fellow, if you'll just trust me and don't fight me, we're going to make it okay. But I said, you look at me.

I said, if you keep doing what you've been doing, I might drown you. He looked at me, and he said, you might what? I said, I might drown you. That little fellow, he gave me the handkerchief.

He folded his arms. He stood still. He didn't move a muscle.

I mean, everywhere I looked, he moved. And when he finally got back up, he didn't even go back to the Baptist Church. Well, I moved him back to the Baptist Church.

I went back to my dressing room, which is right back up here. While I was dressing, I heard him bragging to a couple of kids out there. And one kid said, were you scared? I said, no.

He said, you weren't. He said, it was easy when I quit fighting. Did you know that's the way you get happy? Is when you quit fighting.

I want to wear my clothes like I want them. I want to wear my hair like I want it. I want to be what I want to be.

I want to get what I want to get. I want to be happy myself. Forget all that kind of talk.

You don't know how to be happy, and you won't be happy. It will be easy when you quit fighting. It will be easy when you quit fighting.

When you come to a place in your life where you say, dear Lord, I'm really not very smart. And by the way, nobody is. I like to watch these talk shows sometimes on television where a bunch of these doctors discuss something.

Well, Dr. So-and-so, what do you think? Well, scientific researchers come up with this. You know what scientific research is? Huh? It's a bunch of fools trying to find their way out of a dark place, that's all. Bob Flepak here is a responsible physician out here at Leber Brothers.

Bob, you know, the scientists discover that this is going to make your clothes whiter. So what happens? It ruins your washing machine, too. So you're going to have to figure out whether to have a decent washing machine and yellow clothes or white clothes and no washing machine.

Hey, add this RP-72. It's a new formula. It'll make your clothes the whitest white in the whole world.

Of course, it'll give you the nettle rash the rest of your life your clothes will. Let's face it. Dr. Goodlings, you have a Ph.D., and I'm not being uncritical of Ph.D.s. Dr. Evans has his doctor's degree and Ph.D. I'm not critical of that.

We have many learned people in this auditorium. I suspect there are more degrees per adult in this building than any other church in this city this morning. We have a lot of learning people.

But we don't know much. We don't know much. I don't care how many degrees you have.

You don't know enough to run your own life. You don't know enough. The only hope for happiness is to look up and say, Dear Father, I trust you.

If you say forward march, I'll go. If you say to the rear march, I'll go. If you say go north, I'll go north.

If you say go south, I'll go south. I'll be as obedient to you as the tumbleweed that blows across the West Texas prairie. I'll not be rebellious and stubborn like the cactus.

I'll let you just blow, and I'll go. You're my master. I'll jump through the hook when you say jump through the hook.

I'll be what you want me to be and say what you want me to say and go where you want me to go and do what you want me to do. I'll jump through the hook. I'll watch you, Father, with all of the same diligence that ball player watches the third base coach.

I'll look for every sign you give from heaven. And you give the sign. I'll do what you say.

Because I've learned as much as that little boy has learned. It's easy when you quit fighting. By the way, that's the way you get saved, too.

That's the way you get saved. All of our trouble is self. All of our trouble is pride.

All of our trouble is me. I didn't get treated right, so I quit. Submit yourself.

Submit yourself. I won't speak to her anymore. Submit yourself.

I didn't get a raise, and so they don't appreciate me. Rank yourself under. Are you on the staff of First Baptist Church? Think of yourself as being the poorest one of all.

Do you teach at the college? Think of yourself as being the least teacher of all. That's what Paul said. Paul was an apostle, but he said he was least of the apostles.

Paul was a great Christian, but he said he was chief of sinners. Submit yourself. Submit yourself.

Just like the man who followed the dog, the blind man. Trusting. Trusting.

Following. Waiting for every tug. Obeying.

Stopping when the dog stops. Going when the dog goes. Trusting.

Trusting. That's the way you get happy in the Christian life, and that's the way you get saved. You quit trying to save yourself.

Quit trying to do your own way and say, Lord, I know I'm a sinner, and I trust you. I submit myself to you. You've heard me say it.

Like the little girl who came to church and got saved. Went home and said, Mommy, I got saved today! And her mother said, What did you do to get saved? And she said, Didn't do nothing, Mommy. I just did the letting.

I just did the letting. And Jesus did the saving. And that's the secret to the Christian life.

Let us pray.

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