

SERMON: ANYWHERE ANYTIME ANYBODY

LUKE 23:39-43

(39) And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save thyself and us. (40) But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? (41) And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. (42) And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. (43) And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Introduction

You have heard me say repeatedly that technology is just now catching up with theology. Technology has made it possible to talk to anyone, at any time, at any place. Geography has become irrelevant. Christians have always been able to talk to Jesus at any time and at any place. This is what helped our fore parents survive the cruelties and indignities of slavery and oppression. Just think about the spiritual, *Jesus, Build a Fence All Around Me*. They were talking, through music, directly to the Savior. Through GPS systems, surveillance systems, and data mining our physical locations and actions are known by many entities for various reasons -some meritorious and some malicious. God's watchful eye has always observed the action of humans-the good and the bad. The merging of the internet, the cell phone, and overnight shipping have changed our whole culture. We do online banking, online shopping, we download music online, we pay our tithes online, and some folk do online dating. We can now do just about anything, anywhere at any time. There are no physical or time-related restrictions. Just think; you are at your house hearing me preach from my house, because of technology. Let me say once again, technology is just now catching up with theology. This Scripture lets us know, as long as the blood is running warm in our veins anybody can get saved anywhere, at any time. As we celebrate communion let us thank God for His grace that forgives us and the saving power of the blood of Jesus.

Exposition

1. The Place

A Place of Execution

(Not the Most Favorable Place)

2. The Time

When Jesus Was Himself Being Crucified

(Not the Most Convenient Time)

3. The Person

A Thief

(Not the Most Virtuous Person)

Related Scriptures

Romans 10:1-15

Closing Thoughts

The repentant thief got in the kingdom in the nick of time. Thank God he got saved, but don't you wait as long as he did. Tomorrow is not promised to us. I am not trying to use scare tactics, but we are in the midst of a deadly plague. Anyone hearing my voice, who has not accepted Christ as your personal Savior needs to do so right now. Just remember, God can save anyone, at anytime, anywhere. Give God Glory. Give God All the Glory!

End Notes

1. Here are some other examples in which Blacks talked directly to God in song, *Lord, I Want To Be A Christian, Standing In The Need Of Prayer, Guide My Feet While I Run This Race, Lord Help Me To Hold Out Until My Change Comes, Even Me, Precious Lord, Take My Hand, Give Me A Clean Heart, Lead Me, Guide Me, Shine On Me, and My Tribute*. In *When The Saints Go Marching In*, it is subtle, but it is talking to God also. The penultimate phrase says, "O Lord, I want to be in that number." I am sure you can think of many more examples. All cultures bring much to the artistic table and we validate each other. However, some scholars think traditional Black music has a greater preponderance of talking/singing directly to God than some other cultures. Blacks more often talk "to" God in the second person, rather than "about" God in the third person. Others say, "I will thank the Lord for His goodness." Blacks say, "Thank You Lord; I just want to thank You, Lord. You have been so good to me." Neither is better than the other—just different. Talking to God reflects an intimate spiritual relationship with God. Please don't read into this that I believe others cannot have an intimate relationship with God. It's just that the atrocities Blacks experienced demanded a constant dialog with God. With no personal resources and no political power, they had to talk to God constantly just to get through each single day. Let's keep or rediscover the relationships with God that our fore parents had. It will help us through the Covid-19 plague. This will be one of many ways to celebrate Black History.

2. Of the hundreds of hymns in mainstream hymnals, Blacks have historically favored those that are prayers in the form of hymns. *Jesus, Keep Me Near the Cross, Close To Thee, Guide Me, O Thou Great Jehovah, Father, I Stretch My Hands To Thee, Rock Of Ages, Cleft For Me, and Pass Me Not, O Gentle Savior* are some examples.

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