

Ministry Prayers Questions

by Hattie Hammond

To live a victorious life, we must surrender to God, stay in Christ, and overcome temptation through testing and proving.

Duration: 1:25:16

Scripture: Ezekiel 18:4, Matthew 6:33, Romans 12:2, 2 Corinthians 6:14, Ephesians 4:14, Colossians 1:27, 1 Thessalonians 5:19

Topics: "Ministry"

Description

In this sermon, the speaker emphasizes the process of spiritual growth and transformation. He uses the analogy of a seed and the four seasons to illustrate how God's work in our lives takes time. The speaker also highlights the importance of yielding to the Holy Spirit and refusing to give in to the temptations of the enemy. He encourages believers to focus on the work of God within them rather than being overly conscious of the devil's influence. The sermon references the story of Mary and the birth of Jesus to illustrate how the Holy Spirit brings forth new life in believers.

Transcript

Now, this afternoon's time is for ministry, personal ministry, praying one for another, or counseling, or answering questions. And if you have any questions relative to the truth, that's already been given. We just want to stay in God, in the truth, where we are.

If there are any questions, let's open up this wonderful subject of Christ in us, because it is, it's just fathomless. It's our life in him from the time that we're born today, not only until we see him. Our eternity has already begun.

We have shall not perish but, what? Everlasting life. That's not just speaking of time, time element, or no time limit, but a quality of life has been imparted to us. And we have in us, we have God in us, and we live by the very same life that God Almighty on the throne has, the very same life that is in Jesus right now.

Because our life is his life, it is Christ within. And we have this marvelous treasure in earthen vessels. And this is who we really are.

This outside thing is no longer you. And if we live in this old outside place, that's when we become carnal. Having been born again, and then give back, and just live in the natural, those Christians are carnal Christians, and that's how we become carnal.

We're no longer living in the Christ life, or letting the Christ live in life through us, but we have become carnal. We had to make surrenders to receive Jesus, didn't we? Yes? We had to make surrenders to receive the precious Holy Spirit. And we see folks walking the Lord just so far, and their life is just beautiful, just beautiful in God, just for a little while.

And that something happens, and I know what it is happening. We come to the yoke, and we are Christians very long before Jesus asks us if we will take up our cross. And follow him, or if we will get in the yoke with him.

And life is wonderful and beautiful as long as we walk with him. But when he puts his cross, his yoke upon us, and we refuse to obey, they have turned everyone to their own way. And become carnal, carnal.

And there are thousands upon thousands of Christians who live their carnal lives. They still come to church, they still carry a Bible, they may be engaged in all kinds of religious work. You know, we can preach, we can pray, we can sing, we can teach, and our lives be carnal.

So when new converts come, they say, she does things I wouldn't do, he does things I wouldn't do. They say they're born again, they're baptized in the Holy Ghost. I don't want that, I don't want to be like that.

And I say, honey, I don't want you to be like that. Don't follow that crowd. At one time they were going right, they had to, else they wouldn't have the baptism of the Spirit.

But they have turned every man to his own way through disobedience and refused to take up the cross, refused to get in the yoke with Christ. Don't follow that crowd. Keep your eye on Jesus and keep in Him.

Amen? Yes. Yes, you know, you, it's, I have been in churches that were, and I'm talking about Assembly of God churches, and I dare say this because there's nobody, there's nobody here but Assembly of God people and Assembly of God sympathizers, who are one in Spirit with us. Yes, so we can talk about ourselves.

But I, I, just now one church comes to me, it was so dead and so barren in that place, I could hardly get my breath. They had all the doctrines, they had all the doctrine, they had all the ways, all the expressions, praise the Lord, hallelujah, glory. But you know you can say glory and there's no glory in it? You know you can say hallelujah and a holler has gone out of it? And a holler? Yes.

It was dry and barren. And oh, I didn't look forward to any service and I was so glad when the last service was over. And I could get out of that place.

I said, Jesus, what's wrong here? What's wrong here? He says, the ground has only been prepared for grass seeds. You ever plant grass seeds? Hmm? How deep does it kill the soil? That's right, you just rake, just rake it, that's all. Just rake, skim over the top and just rake it and just gather the seeds, that's all you have to do.

No real digging up and turning over of the subsoil in surrender, in surrender to God. And I know at one time they had to be going straight or they wouldn't be there. But it's possible for anybody to backslide.

And there is no, no one experience that will mature our lives. There is no one experience that will change us into this. Do you know even the rapture won't change what you are on the inside? Do you know that? Sure.

What will be changed to the rapture? The physical, the body, only. But what we are on the inside, even the rapture cannot change that. That has to be done down here.

And it has to be done now. Now, as we make our surrenders and our decisions and our commitments and let the Lord deal with us and we follow him in obedience. Yes, yes, yes, this is what I want.

And there are things in religious circles today that you have to say, no, I'm not going that way. You know what I'm talking about? No, I don't want that. I'm not going that way.

No! There are religious meetings that I wouldn't attend. I wouldn't subject the precious Holy Spirit to that thing. No, I'm not going that way.

I want to, when he comes, give him something beautiful for the price for which he paid. He paid the price. I want to surrender the crucifix.

We can't of ourselves, but we're not expected to. We just let him live. And you can't keep him from growing.

You just put that bulb out there in the sun and the rain. What's going to happen? This is going to happen because the light is there and it just needs to be released. That's all.

It's there. Just release it. Just release it.

He does the releasing. That's his nature. He's of that nature.

And so we just surrender to him and he begins to breathe forth his beautiful new creation. But it isn't done overnight. It takes all four seasons for a flower to bloom.

It takes all four seasons for a seed to come forth. I sometimes use a little apple seed. Little, inky, winky, tiny, teeny thing.

I can hold it on the end of my little finger. But potentially inside that seed is a whole apple tree with 50 bushels of apples on it. Right? And it's all inside that little seed.

Eh? Don't you dare go to sleep this afternoon on me. Don't you dare. It's all in there and it just needs to be released.

How is it released? Who wants to take that subject? How is it released? You remember Mary? Mary? When the Holy Ghost asked her if she would yield herself to become the mother of our Lord? The thing happened to Mary physically that's happening in you and me in the Spirit. It's a perfect, perfect parallel. All the suffering that Mary went through, what she had to surrender to, the misunderstanding, 33 years, 30 years, Mary lived in misunderstanding and God himself didn't vindicate her.

And every time she went down to that well, have you been to Nazareth? Every time she went down there, there she is, she says, that baby is born of the Holy Ghost and she's never straightened out that tale. Why doesn't she tell the truth? There he is, he's a handsome little thing, but she says he's born of the Holy Ghost. And Mary lived under that for 30 years and God himself didn't vindicate her.

Yes, yes, she had to do it. She had to do it. He gave her this marvelous privilege.

What? Of bringing life into the world. Honey, through one little 15-year-old girl came the light that received the universe. And when I talk like this, people say, you know, some of the younger, well, a lot of younger preachers, I'm glad when they come.

I had a whole different retreat and most of the ministers were young. I said, oh, come on, I love you. There's hopes for you.

You're still young. Come on. Come on.

But there's another crowd today that just don't have time for this. And they're going to put it over their way. Poor darling.

They're going to come back with their poor little heads cracked and, you know, and wonder, where did we miss us? What didn't we do right? Honey, you didn't do anything right. But they won't let you tell them anything. No.

One little 15-year-old girl brought the life of God into the whole world, didn't she? Well, now, this is what God's asking of us, to bring life into our world. And this life is in you. And just let it come forth.

And then if this life of Christ in us comes forth, here's a miracle take place. And all the things that need to be done, they just get done. And they just happen.

And it's not our responsibility and we don't come back with our necks all galled. Nervous breakdowns and heart attacks and kidney stones and moral collapses and everything else because we've gotten out of God and tried to do spiritual work with natural means and it's absolutely impossible. God, which is born of the flesh, is flesh and it always will be flesh and never will be anything else but flesh.

But that which is born of the Spirit of God and it'll endure forever, it'll endure, it'll endure forever. And he's dealing with us to make this choice, make this decision which way we're going and what we're going to do. And we have this marvelous treasure in us and when we yield to him the life... What did Mary do to get this life moving in us? How can this be? How can it be done? How can it be released and developed? How? The Holy Ghost will come upon thee.

The power of the highest will overshadow thee. Finish it. And that holy thing that is born of thee shall be called the Son of God.

This is God inside of you. Takes all the seasons which means the spring, beautiful spring rain. We have to have the summer sun, the gentle wind.

And ooh, hallelujah. Oh, it's so wonderful. But fall sets in.

I don't know, I don't know what happened. Everything was so beautiful, but the devil, but the devil, the devil, he did this and the devil he did that and the devil and the devil and the devil until people are more devil conscious and lose sight and who we really are and who is doing this holy thing. He said the Holy Ghost will come on thee.

But the devil did this and the devil stole this and the devil got into this and the devil did this. Honey, you just leave the devil alone and have your dealings with God. No matter what happens to you, no matter what comes in your life, you are no match for the devil.

The devil's real. He's real, but you're no match for the devil. You have your dealings with God.

When the devil, when the devil gets out and he gets out of the cage once in a while, he really does. And when he's out, and I know he's out and he's around, I say, Jesus, the devil's out, you take care of him. You take care of him.

No matter what happens. No matter what happens. You agree? Oh, that's good.

I didn't hear you beginning. Rebuke you. Yes, now that was Moses.

Yes, you said Moses. Yes, the Lord rebuked you. He didn't contend with him at all.

No matter what touches you, no matter what happens to you, if it's a physical thing, will you please settle, if something physical touches you, would you please settle it first with God before you see the doctor? Hmm? Would you settle it first with God? You will save yourself all kinds of anxiety. Well, it's terrible, it's terrible what the devil can do to you when you give him room. If you give him room and start talking to him and start arguing with him.

If you start arguing with him, you're getting on losing ground. That was Eve's trouble. Eve kept up the argument with him, you know, and in his rationalizing and reasoning with her until he finally got her.

Don't ever argue with him. Don't talk with him. Don't have anything to do with him.

But recognize, you talk to God and let him know that you recognize that he's out, and when he's exposed, he's defeated. Let him know that you know who he is and you know what he wants. Wouldn't he love to blight? Wouldn't he love to blight this? Wouldn't he love to blight the Holy Child within you? Wouldn't he love to bring a blight over that life? Honey, we have this treasure in earth and vessel, the most sacred thing, the most holy thing, the most wonderful choice treasure that you could ever have, more than riches and jewels or diamonds or millions, is right inside of you, right inside of you.

And just hold him this way. Just hold him. Just take care.

Just take care of what's going on inside and pray constantly that that little life and spirit will be kept by the power of God. Amen. And you yield just as fast as you know how.

But when the devil's out and he comes to test you and to tempt you, because listen to me, this is how this growth and development takes place. Growth and development can only take place through a process of testing and proving and trial. This is why we have to have our cross.

We have to have our trials. We have to have disappointment, discouragement. We have to have temptations.

We have to have them. And every time we overcome, there's a new shoot. Every time we overcome, a new leaf is put out.

Every time we overcome, the stem is strengthened. This is what happened in the life of Jesus. When the devil came after him, Jesus just kept the Word on him.

Just kept the Word. It's written, just kept the Word. He wasn't arguing with him.

He was just living in the Word, living in the truth. And that's our place of life and victory. Yes.

Yes. And Jesus was going through the identical thing that Adam went through back in the garden. Only Adam failed on the first test.

But Jesus suffered the temptation in his spirit and in his soul and in his body and came through victoriously and overcame the devil so that he could rebuke him. And he went from him and left him alone. He had power over him.

Never, ever did he once kneel to him or bow down to him in any way whatsoever. And he never came arguing with him. But he hounded him every step that he took all of his life.

But Jesus let live this perfect God, man that Jesus wants in every one of us. Amen? This is why you are tempted. This is why you are tempted.

It just has to be. That's all. It just has to be.

Why? Why does it? Why? Why? This is the only way we can overcome through this testing and proving, testing and proving. He doesn't test us to destroy us. He tests us to prove us.

And then we are strengthened and strengthened and strengthened and grow and put on the Lord Jesus Christ and come into this beautiful thing. And this is why every test that we have. And we have to have them.

And I wonder what's in his life that he's so tested. He's always in a trial of some kind. He's always going through something.

I wonder what's in his life that he's always in a hard place. Well, God can just trust him in a hard place. And he's just taking him from glory to glory.

And God will take us on just as fast as we can go. He will. And, you know, this crowd.

I wonder why they're always tested. Hallelujah, life is so sweet. The presence of Jesus is always with me.

I'm going to have all those trials. Honey, you couldn't take one. And the Lord just let me do it.

He said he wouldn't test us above what we're able to bear. But the Lord will lay it on just as fast as he possibly can. Just as fast as he possibly can.

All right. We hear folks say in testimony sometimes, Would you please pray for me? I just had such a temptation today, and I failed the Lord. And I lost the victory.

But I prayed and asked Jesus to forgive me. And he forgave me. And I got the victory again.

Would you please pray for me that I don't lose the victory? I said, well, honey, honey, you don't have the victory. Oh, yes, I do. I pray, I confess, and I pray and I ask Jesus to forgive me.

And he forgave me. And I have the victory now. No, you don't, dear.

You don't have the victory, you have forgiveness. And there's a difference between having forgiveness and having the victory. And you won't have victory until you go through this thing all over again and have victory at the beginning of it and victory all the way through it and victory at the end.

Then you'll have victory. But you lost the victory, so you just got forgiveness. Right? Yes, you just have forgiveness.

Do people in your church or in your congregation ever say, you know that old devil, I had such victory in the service and I was so blessed in the meeting, but that old devil steals my victory before I get home. Well, he will if you let him, if you let him. But, honey, here, it's in this area that thousands upon thousands don't know anything about living.

And they're up and down, in victory and out of victory, carnal, and then come back at the altar and weep and come back and say, Oh, Lord, take the temper out of me. Please take the temper out of me. And I go and pat her head.

Honey, what do you say? Jesus, please take this temper out of me. Jesus, please don't answer that prayer. Jesus, don't answer that prayer, Jesus.

That's what's the matter with her. Now she doesn't have temper enough to stand up against the enemy and refuse a temptation, but blows off in this carnal thing that's completely outside of Jesus Christ. What she needs is temper enough to just stand still and say, Satan, I know what you want.

I know what you're trying to do to me. I'm in Christ and Christ is in me, and I refuse. I refuse.

I refuse. That's the kind of temper we need. I refuse.

I refuse. One church I was in, this man, he loved the song The Joy Bells. And if a song leader would ask for a song to sing, he was always number 13.

Joy bells ringing in my heart. And he'd get blessed, and he would get going. And he loved to shout, get out in the aisles and shout.

So this night he had The Joy Bells sung, and he had his shout, he was shouting all over the place. And when we left the church, his car was parked right in front of the door. And when we got out there, here he was.

Here's to heaven. Look at this. I said, look at that.

I said, yes, it's black. Now just look at that. The devil does this to me every time.

You saw Joy Bells ringing in my heart. I said, yes, I saw that. And I was so blessed.

I said, yes, I thought you were. But I want to know what that was that you had in there that there wasn't enough of it in your life to get you away from the church door. So we had to have a little talk.

Now I said, you know, you come out here, you have Joy Bells and you get blessed. Why, of course, that old devil will try to steal that away from you if you let him. But why didn't you come out here and say, uh-huh, Jesus, the devil's loose.

And I know, I know what he's up to. Now, Jesus, you just live in me. And you're in me, Jesus.

You're in me. So you and I'll get this pump out and get this jack out. And Jesus, you and I are going to jack up this car.

And Jesus, you and I are going to get out this pump. And Jesus, I'm going to sing to you, Hallelujah, I'm the glory. Hallelujah, I'm the glory.

Do what he's up to. He that is in you is. And are you going to let him down, my son, and blight this holy thing that's taking place inside of you that, what kind of a witness is that to the angels? You know, each one of us have a guardian angel.

What kind of a witness is that to your angel? There are angels who are ministers to those who are heir of salvation. What kind of a witness is that to the angels? What kind of a witness is that to the folks, everybody around? What companions we make of ourselves to Jesus? No, we have to be tested and qualify for what we're going to be in the ages to come. There's no development going on as long as we're up and down and in and out and carnal, failing, no.

But stay in Christ, in you, the hope of such glory. What is the glory? The full expression of Jesus in us. This is what the glory is.

All right? Now, I'm going to let... Does anybody have any questions? Yes? Yeah. In three, did you say? Yes. Yes.

Yes, this... Yes, this... He is the seed. And there is... And he doesn't... It isn't the Christ in us that commits sin. He doesn't sin.

He won't sin. He can't sin. This is the incorruptible seed.

Here is another scripture of the proof that he is the incorruptible seed, which means in which there is no death, in which there is no sin. This doesn't mean... It really doesn't mean that the one who possesses this seed cannot sin, but it's the seed that won't sin. The first part of the question is, who so ever is born of God does not sin.

I know. I wonder if he commits habitual sin, or he is habitually backsliding. Yes.

Well, if he does, he's a backslider if he habitually commits sin. He's a backslider. Yes.

But it's a willful sin. And if we are born of God and willfully commit sin, we take ourselves out of God. Now, this is a terrible scripture.

It's a terrible scripture. We cannot willfully sin and get away with it. Habitual sin is conceived in us, that we actually plan to do this thing.

It's a conceived, willful thing. And when we do that, we do to us exactly what Adam did, or what Eve did when she partook that fruit. In the day you eat thereof, you die.

You apply what is essentially life that is given to Christ. You know, He is living in us, as long as He is living in us, and if He has control, you understand what I'm saying. Yes, I understand what you're saying.

But this scripture goes a little bit. Who so ever is born of God does not commit sin. That's the part that we're dealing with.

Who so is born of God does not commit sin. You're in God. It is that you don't do it over and over.

You're either in or out. What do you do at First John? First John. What's the name? Well, no.

No. No. Here, now this is the unregenerated man.

Yes. Yeah, this is. Yes, if we confess our sins, He's faithful and just to forgive our sins and cleanse us from all unrighteousness.

But this is not a willful thing. Do you still have? We have deliberate sin is one thing. To be trapped and fail is another thing.

This sin that he's talking about here is the frailty of human nature. Now let me, let me. Now this will take care of both of these scriptures.

This is why we have to have a high priest who makes intercession. He ever liveth. His life is intercession for us.

He ever liveth to make intercession for us. Jesus does not condemn us for what we are when he finds us and when he picks us up. And we have, we have this treasure in earthen vessels in this human thing.

And here is this constant battleground. These two dogs that I was talking about this morning. All right.

Now the sin that this is talking about. If, if we say we have no sin, we deceive ourselves and the truth is not in us. Now this is the sin which is the frailty of human nature.

There isn't one of us who lives an absolutely sinless life in one, in this context, in this context. How many of you, well, today's what, Tuesday? Today's Tuesday. How many of you since Sunday have had to say, Father, I'm sorry.

I'm sorry. Father, forgive me, I'm sorry. Come on, tell the truth.

Tell the truth. Yes. Yes.

But, but what we're talking now, now in the frailty of human nature. Now let's look at it this way. How many of you wish you were more broken in spirit than you are now? All right.

Then unbrokenness is, is sin. Right? Do you see this? Eh? You see this? Unbrokenness is sin. All right.

How many of you wish you had more of the tenderness of Jesus in you? Eh? All right. Then not to be tender is sin. That's, that's in our sinful nature.

This is what John is dealing with and what he's talking about. So if I, when I, if we say we have no sin, we deceive ourselves and the truth is not in us. I still have this.

You see, now let me say here, you know, some of our friends, we all have friends who believe in entire sanctification. And they believe that old nature has been taken out root and branch. You know about this, don't you? Well, how many of you found out it didn't go? And it's not pulled out.

And we have this sinful nature. Now, if we didn't have the sinful nature, we wouldn't have tears from temptation. But see, this is where the test and the temptation comes and we have to cautiously decide which nature we're going to live in.

But if we slip back into that old nature, not willingly, but we have been trapped for a minute and maybe said something that we're sorry we said, then this is if I confess, Jesus will forgive. He ever lived to make

intercession for me. And oh, honey, this is so beautiful.

When I'm not broken, Jesus says, Father, accept my brokenness for her hardness. This is the ministry of a high priest. Father, accept my love where they haven't expressed love.

And he prays for us. And because we have this high priest, I can confess my sin. And he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

But this is talking about the frailties of human nature. This is not talking about going out and committing adultery. But this thing over here says if he that is born of God will go out and do that if he's living in God.

But if I concede in my heart to do that, then I take myself out of God and I'm cut off and cast out. There's two different things that John is dealing with. Do you see this? This is Tom.

I'm a scholar of the text. He told me about this illustration that when Father stole the turkey, he was down in the field where God was forgiven for that turkey he stole. And true, Lord, Father, he's the one who forgave him for that and he was the one.

Sounds like he didn't know much about the Lord. Well... What you really... Well, the word that you're reaching for is capacity. Yes.

Different people have different capacities. And it is true. God... God does require of me... Now, I know we're living in a time when... when... People don't want a distinction between the preacher and the layman, but there is a difference.

And God requires more of the preacher and the ministry. He does. There is a difference, but there's a trying to break down today everything that God has established.

There is a difference in requirement. There's a call on ministers and so on, but in this area, God deals with the capacity. God knows my capacity, and if you have six children in your family, they're all different.

They're all different, and you don't expect of one, you know not to expect of this one the same as this one, because they don't have the capacity that this child has. Now, he understands every one of us. All right, now here is this time element, too.

Sometime in teaching like this, folks will say, I just got saved, you've been on the way for 50 years, I just got saved, is there time enough left for me to reach this maturity? Ah, the Lord will take us on just as fast as he can take us. Now, he says, he uses the word more often than he uses maturity, he uses perfection, and there is a difference. Won't performing be perfect? And then in his Sermon on the Mount, when he finishes the Sermon on the Mount, what did he ask for? The very last thing that he asked for in the Sermon on the Mount is that we be perfect.

That bothered me for a while, and be ye therefore perfect, even as your Father which is in heaven is perfect. And that bothered me for a while, I held that before him and got that straightened out. How many of you have ever seen a perfectly perfect baby? Four, so you had four, yes, yes, you had four, yes, now, yes, and so I can easily comfort these newborn babes and say, honey, there's a terrific responsibility on me and it scares me when I think I have known the Lord for more than fifty years, that frightens me.

But all he asks of you is that you just be a perfect baby, that's all he's asking of you now. He's not asking you to put on high-heeled shoes and try to live in some preacher's uniform and act like Pastor Joshua, just

be a perfect one-year-old, and if you're two-year-old, just be a perfect two-year-old, and if you're three-year-old, just be a perfect three-year-old. He's just, isn't he? He is just and perfect in all his ways, yes, dear.

I don't hear you, dear. Where does it leave us? Oh, honey, we need a revival, don't we? Yes, we need, and preaching of repentance. Never leave repentance out of your ministry, and sanctification and holiness, the requirements of God are still the same, they're still the same.

But this spirit of the age, I can do anything, and God is love. I heard one preacher, I almost broke up the meeting. This preacher was telling the people that don't worry, dear, don't worry.

When Jesus comes, if you're not all that you're supposed to be, on the way up in the rapture, he'll change you so that when you, by the time you get where he is, God is love and he is so loving and he understands and he'll forgive you. There's certainly none of the word of God in that. The soul that's in us, it shall die.

And the carnal Christian, carnality leads, is death. That's death, that's death. The day you eat thereof, you die.

And something happens in the life of one who has been born again, every explosion of carnality instead of progression, there's withering and withering and withering and withering, and finally death, and they're just out of God. That's where they are. And the promise of, well, I see in the rapture, I see the overcomers.

You can't fool around with this thing. I'm going to be raptured when he comes, I'm going to have a crown and sit on the throne and rule and reign. That's not the word of God.

So the only thing to do is to confess our sin, confess our failure, turn back and give ourselves to this holy seed. He won't sin. And I walk in him, as Brother says, abide in him.

I won't sin. Because this holy thing, there's no sin in him and he won't. But if in human frailty along the way, I'm talking about deliberate, willful sin, but this carnal, if unwillingly I'm tested and fail, I can confess my sin, and he's faithful and just to forgive me.

Well, then the fellowship is restored and we just go on, we go on. That doesn't mean that there's a break in the fellowship, because soon as we're conscious of sinning, we confess it, don't you? Yeah, we confess it. Immediately.

And he forgives. And he ever lives to make intercession for us. And we just come on in him.

Well, there was no repentance in Judas at any time. But Peter got restored and the other disciples weren't even conscious of what was happening. Jesus did it so perfectly.

Do you think there is development if a person dies brand new in the Lord? There's no way that he is fully developed to his capacity. Is there further development in him? Well, brother, we have the countless ages to learn God and go on in God. But in this thing, as far as the Church and the Bride of Jesus Christ is concerned, we qualify for a position in Jesus.

Well, now, when we leave this world, what we have qualified for, that's the rank that we will be in. That will never be changed. But we can, we, of course, we've got the eternal age, where there's life, there's growth, and we will constantly go on.

But if you miss, the Bible says, if we don't yield and let him deal with us and pay this price here and now, it says, they shall suffer loss. Well, you know, with that life gone, I mean, they just got on the sand field. Maybe they're not receiving more life because they're not seeking more life.

Now, would they, because I know it's beyond the place of judgment, would they be in it and just suffer the loss of what they could have had or would they be kept? Well, we're either saved or not saved, you know. We're either, the dead in Christ shall rise. We're either in Christ or not in Christ.

And the promise is only to those who are in Christ. And it's this life element, you see, that is the eternity, the eternal part of us. And if I'm cut off from that eternal thing that comes in when Jesus comes in, I have no hope of the resurrection.

There's a, well, there's a, no, well, yes, yes, you can, you can use these terms. I can, I can be out of fellowship. I can be saved, but be out of fellowship.

You, you just, you can be saved, but if you stop praying and stop feeding on the Word, it isn't very long until you're out of fellowship. And that fellowship, we come back into fellowship and fellowship is, is restored again. The relationship will be broken, yes.

The day you eat thereof, you die. You die. The day you eat, yes, we're all tempted.

It's not a sin to be tempted. The sin is when we react. When the act is committed, that's when the sin is.

We're all tempted. It's not a sin to be tempted. The sin is when you yield.

I thought it was, and it used to be something that I know would be my choice to think. So, therefore, I was made of it. If I live without condemnation, and all the money that I have, and all of that, I'll be not convicted.

Now, later on, as far as I know, I haven't stolen anything since I've been here, but I won't tell you that. Then, if I have, you see, there's a difference in the moment. Sure.

So, therefore, but to live, that's in a sense, but for me to live, now that I have the capabilities of that, then I'm not sealed with it. Yes. Yes.

Just stay in Christ. That's the faith place. That's our hiding place.

That's where the strength is. That's where the power is. That's where the life is.

In Christ. In Christ. All right? We're going to pray for each other.

We're going to pray for each other. Is there anybody here with a need that you would like to mention for which you would like prayer? Brother Petrie? Petrie? Petrie? All right. Come on out here, dear.

You can kneel. Anybody else? What is? Come on. Yes, brother.

All right. All right, brother. Honey, did you say a hi to honey yet? We have to pay to let him live.

Who will pay to let him live? What misunderstanding, my brother, when once you know and fellowship with him and turn the whole life. He becomes our life. Don't you dare to know sometimes that you know him.

You know him. Our Father.

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