

# Arm of the Lord (Alternate)

by Glenn Meldrum

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*The sermon emphasizes the importance of trusting in God rather than relying on human strength, intelligence, or experience, and highlights the dangers of tradition, love of brevity, and control in hindering the move of God.*

**Duration:** 38:40

**Scripture:** Jeremiah 17:5

**Topics:** "God's Work"

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## Description

In this sermon, Glenn Maldrum focuses on the importance of trusting in the Lord rather than relying on human strength. He references Jeremiah 17:5-8, which describes the consequences of trusting in man and turning away from God. Maldrum emphasizes that the church has been called to a spiritual work and must rely on God's power to draw people to Christ. He also addresses the need for preaching the word of God, even if it means going beyond the typical time constraints of a church service. Overall, the sermon emphasizes the importance of trusting in God and being desperate for His presence.

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## Transcript

For more messages by Glenn Meldrum and in his presence ministries, go to [www.ihpministry.com](http://www.ihpministry.com). You are welcome to make additional copies of this CD for free distribution. Turn to Jeremiah 17 beginning in the fifth verse. This is what the Lord says.

Cursed is the one who trusts in man, who depends on flesh for his strength, and whose heart turns away from the Lord. He will be like a bush in the wastelands. He will not see prosperity when it comes.

He will dwell in the parched places of the desert, in the salt land where no one lives. But blessed is the man who trusts in the Lord, whose confidence is in him. He will be like a tree planted by the water that sends out its roots by the stream.

It does not fear when heat comes. Its leaves are always green. It has no worries in a year of drought and never fails to bear fruit.

There's a contrast that's brought here between the one who trusts in man and the one who trusts in God. Now it's a very difficult thing for us to come to the point to actually trust in God. That might sound untrue, but it is.

It's difficult for us because God is spirit, and we can't just reach out and just touch him. We can't go to church and see him, in essence, sit on a throne up there and come before him and say, you know, hey Jesus, what's going on? We don't have that ability to confront him in such a manner. Where this world and the things of this world, we can touch, we can handle, we can see, we can possess, we can sell, we can buy, we can have all the things of it.

But God is not like that. And so trusting in him is difficult. Trusting in the world is easy.

When trouble comes, what do we do? It becomes easy to trust in our own strength, in our own intelligence, in our own experience in the past, and the experiences of other individuals, and counselors, or doctors, or anything else that might be. It's easy to trust in the arm of flesh. It comes very natural.

It's easy. And we've got to see how easy it is. To trust in God is very difficult.

It is not an easy thing to trust in God. Now we can say that very simply, it says, oh yes, I trust in God, but you've got to see how difficult it is, and see, are you trusting in God? Are you trusting in God the way that you should? Because like I said, it becomes so natural for us to trust in the flesh. It becomes so natural.

Israel was called to be a people of God. They were called out of the world to be a community of faith. As a community of faith, they were separated, that God was to be their God, their king, and their ruler.

But they wanted to be like the rest of the world, because the rest of the world had kings that were tangible. Israel had a king that was invisible. A king that they could not go up and touch, and beseech when there was a dispute, they couldn't go before this king in the same way that you do before a natural king.

So what did they want? They said, send us a king. God, give us a king. Somebody that we can see, and somebody that we can touch.

But God said, okay, you can have your king, but he's going to take the best of your men, and they will go and fight for him. They will take the best of your crops, because you have to feed their army. And they'll take the best of your women, because he'll want them for his wife.

So they wanted to trust in the arm of flesh. And lo and behold, what happens when an enemy comes? It becomes very difficult for us to sit down and say, okay, here's the enemy, they've come against me, they're going to fight against me, they're going to destroy me, they're going to annihilate me. Sitting there and trusting in God seems absolutely absurd, seems idiotic.

On a natural basis, it makes no sense at all. Because here's the army, what do you do when the army comes? You get your army together, and you hope your army is big enough to beat that army. Very natural.

I mean, it makes great sense from a natural viewpoint. What Israel did time and again was very natural, very typical. What the majority of people would do, and nations would do.

They put their trust in the arm of flesh, rather than in the arm of God. But how does this affect the church? We have to see that God has called us to a work that is not physical, but that is spiritual. Though it works in the physical realm.

We don't minister to ghosts. We minister to people, but they are spiritual creatures. And so he's called us to a spiritual work in the sense that a person cannot come to Christ except that he draw them.

But he made it a little more complicated. He says, I am going to use you as the agent in which that I will draw people, so you must speak. And not just the aspect that you must speak, you must be full of me to be able to accomplish the task.

So now, I dealt with this somewhat in the morning of the powerlessness of the church, and why the church is so weak. But I'm going to want to focus on this. Because what ends up happening is we are trying to do a spiritual work through the arm of flesh.

The 70s, the 80s, you know, especially the 80s and early part of the 90s had a zillion and one programs on how to make your church grow. You know, as a pastor of 16 years, I have a portion of my library, and to be very honest, I have them all packed away in a box, on how to make your church grow. You know, all kinds of books, church growth books.

And you know, they have some good points. But it was something that God did with an individual, and who says he's going to do it with anybody else? And not just that, as many churches have been built not from the aspect of the Spirit of God, but because of good management. I remember a service I heard recently.

There was a pastor from Sunderland, England. And Sunderland, England would be the equivalent of the Toronto in North America. So it was a renewal movement that was going on within the church.

And this church was in the slums, in Sunderland, in a bad area. They built a beautiful building, but because they were having their cars and everything broken and the place was being built, broken, they built a big fence all the way around it, to protect it. But it ended up speaking to the community of saying, you are blocking us out.

And so it spoke very loud to the community. And the church grew, became very large, became prominent, and all of a sudden one day God confronts the pastor and says, this church I have not built. You have built it.

You have kept the people out that I wanted to win. You have built walls of separation. I'm removing you from the pastorate.

Another man is going to take your place. God told him, says, you are building your own kingdom. You're building your own church.

He says, I did not call you to do this. I did not call you to build this. What is done is not of my will.

God moved him out, humbled him and eventually moved him into a different ministry. But it's a very scary thought that Christians can build their own kingdoms, that they can do what God calls them to do through the Spirit, do it with the arm of flesh. And then God looks at it and says, I have no part of this.

Now equally, as much as he's called us to do something through the Spirit, we have to see that there is no possible way that it can be accomplished through the arm of flesh. You do not have a program that is going to save people. Because no program, no plan, no idea is going to save an individual.

We cannot have some particular plan that is going to make people get healed. It's just not going to happen. I remember hearing of this one, I believe he was an Episcopal pastor.

And the Episcopal church would be the equivalent to the Anglican church over in England. And God was moving and was using this brother as a, in a gift of healing. And so he didn't understand the Pentecostal

way and so he didn't do it in the Pentecostal thing.

He went in his church and took a piece of tape and ran the tape all the way down the altar. And then he says, anybody who wants prayer, you come up here and you put your toes on that tape. Because he wanted everything done in order.

And he'd go through and pray for them. And God would just knock them down. Nice little order.

So he put a little order to it, but when God begins to move, it's not the arm of flesh. It becomes the arm of God. Now, why isn't this church full? I'm going to be just very honest.

How many times have you asked that? A couple back here that some friends, they were here in the time where I attended the church and they saw what the services were in the old part of the building over here. They were packed in, not just packed in. You would take chairs and they would put chairs right up to the altar.

If you were in that front row, your knees were touching the altar. And then they'd have chairs down both sides of the center aisle, chairs down the side aisle, chairs all the way up along the back. And people would still be standing outside.

It was packed. It was packed with young people. It was packed with young people that were coming all over the place.

And you know, the revival that took place in this church could have been a thousand times more powerful if people would have understood what was going on and done something with it. God was merciful and saved many young people, many miracles. Steve walked in back here and just says, you know, I'm one of the miracles of this church.

What happened? See, when God begins to move, one thing that revival is, is the moving of individuals out of the way and God coming on the scene. When God comes on the scene, he doesn't need showmen. He doesn't need super evangelists.

He doesn't need people that have television shows and talk shows on the Christian networks. He doesn't need that. When God comes on the scene, people need to step aside and say, let the true star be seen.

Let him be known. But when he's not there, we substitute it with the arm of flesh. And so this becomes an important thing for us to begin to understand is the church operates in the arm of flesh, except when it comes to a place that it's revived and then it begins to step aside and allow God to do it.

So why isn't the church full? Why isn't the church full? We can come up with all kinds of things. This happened, that happened. There was problems in the church and so on, but it's not full because the arm of God has not been revealed.

Plain and simple. The arm of God has not been revealed. And so ultimately that ends up meaning that the arm of flesh has, does this make this church unique? Nope.

I'll tell you what you go through every other church. There is not one church I know of in Detroit where revival is in existence. Now people might have their signs out there.

They might say it's out there. It's not out there because it was out there. Detroit would be changing.

It's not out there. Why isn't it? Isn't that God doesn't love Detroit or is it that there's something in this area that is stopping the move of God and the saints aren't battling the spiritual strongholds that is against the church, that they're not in, in passion and desperation before God to see something happen. Because what we, what do we do? We have another book that comes on the market.

The pastors, you know, it is snatched up and figure this is going to be the answer. Home groups. That's the answer.

No church girls seminars. Those are the answer. This is the answer.

That thing's the answer. And once again, they go to the arm of flesh rather than a place of desperation, which is only manifested at the altar. Because that is in essence the type of situation.

Here's the army out there. They're marching against us. There are thousands upon thousands.

And what do we do? We run to an altar. How foolish in the eyes of the world, but how foolish in the eyes of the church, the church thinks it ridiculous in essence, because if it thought it important, then why is prayer meetings so scarce? Why is it that God called his house a house of prayer, but go to the majority of churches and do a pie chart and figure out the amount of time that is spent on particular activities in the church. What percentage is on prayer? Now, let me ask you a question.

Is your church a house of prayer? It's a difficult thing to ask. It's a difficult thing to look at, but that's what it really comes down to be is that we have to be willing to look at it and say, is the church what God has called it to be? And if the church isn't what God's called it to be, then we have to get ourselves in a place to align ourselves with what he's asking. If we're resting in flesh, we're resting in programs and not in the presence of God, then we have to change something.

A thing that God has been doing in my life has been helping me to come to the point to understand that I can't do it. I can't do it. I cannot save one individual.

I cannot heal one person. I cannot renew a believer. I do not have the ability.

Now I might be able to, to become a, a very good speaker and in speaking. Well, I might be able to move the emotions, but you know, you can move the emotions and people come to the altars and they can be the same identical individual when they're gone because it can only be the spirit of God that can move the emotions to the point of, of godly sorrow that brings genuine repentance and brings transformation. Only godly sorrow brings transformation.

The sorrow of the world that can be produced through, through guilt does not ever produce transformation because people remain the same. How many times have people sorrowed over something? They come to an altar, they leave and they're the same identical individual. They had a worldly form of sorrow, not a godly sorrow that brought them to repentance because it is not in the ability of an evangelist or in the ability of a pastor or in the ability of anybody to convict.

We cannot, it is only in the presence of God. Now conviction is not within the church. And if the world is not being convicted of its sin, then what is the conclusion of it? And so these are some hard things that I'm trying to present to you, but they become so important for us to be able to look at where God really wants us to be.

I just want to take a couple of minutes and touch on a few points before I go on from here. What are some of the things that hinder revivals? I'm not going to deal with the pastoral aspects because I'm not dealing with pastors, but I'm going to deal with the congregational aspects. What is the thing that hinders the move of God and stops the arm of God of being made bare? And when scripture refers to his arm being made bare, the idea is that he's coming out in strength.

He's showing his strength. He's showing his power to save and to deliver. Why is not that arm made bare? The first thing is, is congregations love tradition.

God doesn't move because tradition becomes so important. Now guess what tradition you have? You have a Pentecostal tradition and you can be as heaped in your Pentecostal tradition as some very, you know, traditional type of churches. The Pentecostal tradition can be as much of an obstacle to the move of God as any other tradition.

Why? Jonathan Edwards ended up bringing this out. He warned the seniors and those people who were older saying you can be major detriments to the move of God because you can say, this is the way it happened to me, so it must happen like this. If it doesn't happen within what I think God should do, then it's not going to happen at all.

And so they end up stopping it. But God is a God of change that does new things. And if we don't allow him to do it, then we will stop it.

I mean, it was good for me to come here and to see the worship so different what it was than when I was, when I was young here, because often what we do is we say, this is the way I worship. And so anything that's going to be a move of God, it must be the same identical worship, but God does new type of things and worship changes. I mean, the worship of, of, of Charles Wesley and the stuff he wrote, he took bar room tunes, your hymns.

So many of your hymns in your books are bar room tunes that he took and he changed the lyrics to, why did he do it? Because they were things that they already sung. And so he just changed the lyrics because they were going to keep singing them and they would remember, but see, we don't remember that. We think that these are so sacred, so Holy, they are wonderful, wonderful lyrics, but does that mean that we have to sing songs that are 400, you know, three, 400 years old or 200 years old? Because God wants to do new things and fresh things.

He wants to work in a way where he touches lives and transforms lives. But if we love tradition, we're not going to let it happen because when God visits, he blows apart everything. You want a visitation of God, you have to let him in and you have to let him blow apart your church.

In essence, you have to let them change the pecking order. And what I mean by the pecking order is certain people have your positions right now, but what happens if a hundred people come into this church and they get saved, that whole order changes. All of a sudden you don't have the same position.

Now you're not the star that pastor talks to every time after service, because now there's so many other people, he might not get to you. And all of a sudden people start getting angry because they say, well, pastor didn't talk to me today. Well, there's a hundred new people in the church.

You want growth. You want to move with God. You have to say, God, you break into our world.

You break into our church and you change what has to change. But that's scary. Change is scary.

Change is very scary. The next thing is love of brevity. A big thing that is harmful to revival are these little thingies we put on our wrists because we end up saying, God, you've got to work within my timetable.

I ended up leaving this church and starting a church in Detroit. And it was a wonderful experience. God used that church.

We saw a lot of people saved, a lot of people out of crazy lifestyles. We had bikers saved and so on, all kinds of things. It was great.

But you know, there's something that was interesting about our, our experience is that our church was different because I was so engrossed with what God was doing on the streets in Detroit and with what was going on, I wasn't out in the Christian world. And so we weren't affected as much by what was going on in the Christian world. And so we had some very good worship in our church.

God was moving. He was saving people and so on. I resigned the church and I went to one church after another church after another church.

And the worship was so dead. It astounded me. It set me back.

I couldn't believe it. I mean, my church in Detroit had great worship and I'm out there and all of a sudden going, this is dead stuff. They were worried about getting the people out by noon.

That was most important. I mean, 20 minutes song services. That's it.

Then you're going to go and you're going to have the announcements offering, you know, and maybe a half hour preaching and going to make sure you're out because if you don't, you're going to be told it by some parishioners. I mean, as evangelists, I can't tell you how many times I've gone in and somebody has made sure that they've told me said, well, good sermon pastor, uh, you know, brother, but it was pretty long. Well, sorry.

I come and I submit to, to the pastor and what his desires are, but the word of God needs to be preached and you can't always say what needs to be said in a half hour, but not just that is what if God wants to visit? Because see, when the arm of God is manifested, he doesn't need individuals in the same way. He wants individuals to be servants, but he does not need us. But it becomes, it comes to the point where we become desperate for him.

And when we begin to get desperate for him, then he will start making himself. No, the problem is we become comfortable where we're at. The other thing is the love of the comfortable.

We come to a point where we don't want God to upset our church because if we upset it, we don't know what we're going to face. I mean, things are going to be different. People are going to come in and you know, it's just going to be a big mess because God isn't going to visit and make things comfortable.

Not to set is when he visits, he shines a light on us and we have to deal with our sin because he wants to get deeper and deeper. When people come to the Lord, he deals with the outward sins, you know, their alcoholism, their, you know, drug addiction or their sexual perversions or whatever it might be. He deals with the outward things, but as it continues, he gets deeper in the heart.

He gets deeper inside and wants to get deeper because that light shines brighter and brighter and it gets more into the problems of the individual and of the church. Another problem is the love of respect. You know, churches want to be respectable.

You know, when the Pentecostal movement began and God poured out in the revival of 1906 in Azusa street on Azusa street in Los Angeles, California, they had awful things written about it. And not just that as the Pentecostal movement spread, you had Pentecostal preachers that were tarred and feathered. Churches were bombed and burned.

They were not respectable. But you know, when you go into the Pentecostal movement, there has been no evangelistic movement like the Pentecostal movement. World evangelism has been greater from the Pentecostal church than any other time in history.

It has been phenomenal what the Pentecostal movement has done. Phenomenal. But yet it was rejected.

Lo and behold, guess what? If I'm not mistaken, the chaplain of Congress is an assemblies of God minister. I'm not saying that's bad. What it says is we're acceptable now.

We've arrived. So we want to make sure we look good, keep everything just right. Don't rock the boat.

You know, that's why you're having a growth of problems in the Pentecostal churches. Well, we don't want to speak in tongues. The gifts, you know, home group type of things, but not in the church because we're respectable.

God doesn't care about respectability. Jesus didn't care about it. He was a radical.

We don't understand how radical he was because we read him from 20th century mindset. This man was radical. He shook his world upside down.

He didn't leave Israel the same. And not just that there, he brought upon them a guilt from his radical lifestyle and from his sacrificial living. And from his death on the cross, he produced a guilt upon them because they rejected who he was.

He didn't make it safe, nor did he make it easy. But when we want respect, plain and simple, God's not going to show up. Sometimes he does things that just don't fit in our little, little world.

I mean, here's Jesus going and spitting in mud, taking mud, slapping on some guy's eye. I mean, that is not respectable. How unsanitary.

We were going to say, what a kook, what a nut. You know, what's he doing something like that for? Jesus was not out to win respectability. He was out to manifest the glory of God.

And if that becomes our ambition, then we don't care what the world thinks. And let me present another thing with this. Why should the church allow the world to tell it what it should be anyway? It should be God telling us what we're to be, not how the world thinks.

If the world says, well, this is what it should be, they have it wrong anyway. But yet we're so prone to be influenced by what the world thinks. An incorrect understanding of revival.

I don't want to take the time on that, but so will many times people do not understand what revival is. I will say the majority of the church doesn't understand what revival is. Another thing is prayerlessness that hinders revival.

If a church isn't praying, forget revival. How desperate are you for revival? How desperate are you really to see all these pews filled? It's going to depend on how desperate you are to get to this altar. If you're not desperate to get to this altar and not just give nice little prayers, but cry out to God in compassion, saying, God, please bring the lost and bring them in, do a work and start weeping before God for the souls of individuals.

You're not going to see him come in. You're not going to see him come in. You then will be reaping what you sow.

Nice little biblical thing. You'll reap what you sow. Prayerlessness produce barrenness.

You reap what you sow. Prayerfulness will produce fruitfulness. You want to see something happen.

You have to get on your face before God. Another aspect comes down to be that hinders revival is faithlessness. Charles Finney brought out the situation that one thing that stops the move of God within, uh, after it begins is that people get tired and they stop being faithful to it.

And so if God goes to do something, I'll tell you what, he's going to call you as individuals to be a part of it. You want a move of God, you better consider the aspect of saying, am I willing to invest in it? Am I willing to do it for the long haul or do I just want some new feeling? And you know, when the thrill is gone and the work really gets down to be nitty gritty, well, I'm just going to kind of check out of things. But God wants people for the long haul.

And he looks at the church and he'll say, these people are willing or these people aren't. Another thing that I want to touch on just real quick, and I feel this is important, is rebellion is a cause to stop God from moving. I'm going to relate this because this is serious.

This is a burden on my heart. I weep before God over this issue because I see it across America. It is a disease in the churches.

Rebellion. God has placed a man as pastor of this church. And I'm going to say something bold here.

You speak against that man. You speak against God. You gossip about that man.

You are in blatant rebellion against God. Okay. There's no maybes about it.

Scripture proves it time and again. If that man's not supposed to be here, you leave that to God. Somebody gossips.

You're a partaker if you don't stop it. And what you really need to do, if they start gossiping, you grab their hand, you take them to the pastor. Don't let it be a curse upon your church.

Gossip, rebellion is a curse. And when God wants to move and God begins to move and starts preparing the people to move, people who don't want revival become those who begin rebellions. And the devil uses it.

And I'll tell you what, gossip spreads. It can take things that a good individual and slander them when they've done nothing wrong. And people will believe lies.

It's powerful stuff. The devil uses it. That's why it brings a curse upon a church.

There needs to be correct submission to a pastor. You may not always agree with him. That's fine.

God didn't say you had to. But you need to always follow him. Because he has placed him in authority.

And you're not always going to see what God's wanting to do. That man, as the pastors of the churches around here, if they're the man of God for that place, they should be having the vision for it. You're not always going to see it.

And you're not always going to understand it. And you've got to let the pastor fail. You've got to let Pastor Mike make a mistake.

He's going to make mistakes. He's human. Let him fail occasionally.

And so he does something and he falls flat on his face. You know what you need to do as a church rather than go and say, I told you so. I knew that wouldn't work.

You go and run and you pick him up and you say, brother, we love you. Thank you for trying. Thank you for giving it an effort rather than belittling and condemning as what happens so often.

And so you want revival. Unity behind leadership is important. There's more I could say, but I don't want to take any more time on that particular issue.

Turn to Jeremiah 2. Jeremiah 2 and the 13th verse. It says, my people have committed two sins. They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.

Well, what people did in the Middle East, a cistern was something where they dug a hole and they would let it fill up with rainwater and so on. It would be deep enough that the sun wouldn't get to it. And so the water would stay there and they'd be able to have water until it was down and hope that rain would come and fill it back up.

Or sometimes they did deep enough and they would hit a stream, underground stream. What he's saying is that Israel has forsaken the true living water to make their own cisterns. We're going to make our own efforts, our own ability to supply what is needed within the church.

That's what he's speaking about. Now it goes back to the idea that we rest upon the arm of flesh. We figure that God's not moving.

So let me see what I can do. But if God's not moving, do we sit down and say, what is wrong with me? What is wrong with the church? Why aren't you moving? But often what we do instead, we just kind of go on and we say, well, let's see what we can do instead. You know, God's not moving.

So let's try this new program. Let's try this new thing. And we approach it totally wrong.

We rest upon the arm of flesh rather than upon the arm of God. In Isaiah 53, in the first verse, it says, who has believed our message and to whom has the arm of the Lord been revealed? And it goes through then

Jesus and his whole sacrificial thing. The arm of God was revealed in Jesus Christ to take away the sins of the world, to break the back of Satan, to take from him the keys of death and hell.

But if the church does not have the power to take the keys from Satan and to break his back, then the problem is the arm of the Lord has not been revealed. And what we have to do as a church is plead with God to become desperate, saying, God, we cannot do it anymore in our own effort. We cannot do it anymore.

We do not have the ability. We do not have the power. We're not smart enough.

We don't have the answers. The only answer we have is that you are it. But if you don't move, nothing happens.

Now, this is so important. This is the core of the message that I want to get to, is that you cannot do it. Isn't that difficult? You want to see God move in your life.

It comes down to be as a point that Oswald Chambers referred to, self-abandonment. Yes, it is highly difficult. But there's nothing that God calls us to that he will not empower us to do it.

Nothing. He is a God who empowers his church. He is a God who will be there to give them strength and give them grace and help them to accomplish the task before them.

He didn't call us to be lights in this world and to preach the good news and to see the lost saved and people delivered from, you know, demonic influences and so on. He didn't call us to do that and not say, I would give you the power to do it. If the power is not there, we have to get back to the situation.

What am I resting in? Am I resting in the arm of God or am I resting in the arm of flesh? If I'm resting in the arm of flesh, I have to see what I've done and come to the point to abandon that which I have rested in and to put myself in a desperate place of trust in God. In the place where I totally give up and I say, God, I cannot do it anymore. Because when you get a whole church that comes to the point and say, we are tired.

God, we can't keep going on. We don't want to keep church just the way it was. We want to see something new.

When you start getting the church coming to prayer meetings and they're in desperation saying, God, we need a visitation. We need to see healings. We need to see the lost saved.

God, please, if you don't do it, it's not going to happen. And they keep going to God and in desperation and say, I'm not going to stop until you visit. I'm not going to stop until you come.

Then God begins to move. But we rely on the arm of flesh. Now Jesus ended up saying, when I be lifted up, I will draw all men unto me.

And that he spoke of his death. It was a prophetic statement that he would die upon the cross. But it's also a statement of the reality of the lifting up of Jesus.

Jesus did it in space and time. In history, he was put upon a cross, died for us, was buried and rose again. A real historical event, not make-believe.

But the church has to come to the same identical point to do the same identical thing. That we have to take Jesus, not hang him on the cross again, but we have to lift him up in our midst. Now we can say that very simply, but what does it mean to lift Jesus up? What does it mean to put him in a place that he is exalted? Because if I'm exalting him, I am going to, as what John the Baptist says, I will decrease and he will increase.

But I will say that the pride in the church is absolutely appalling. The pride in the pulpit is even worse. Across this country, the proudest place in the church is in the pulpit.

And God can't move when that pride is there. That's where the abasement has to come in. The humility to go and say, God, I don't have the ability.

I can't do it. If you don't do it, it's not going to happen. The desperateness of that cry to God.

The desperateness to say, God, you must visit. Because we consistently feel that we have within ourselves the ability. So turn to John 15.

This is the last verse I'm going to deal with. In the fifth verse. It says, I am the vine.

You are the branches. If a man remains in me and I in him, he will bear much fruit. Apart from me, you can do nothing.

Very simple statement. Apart from me, you can't do nothing. Now that is not a small little statement that's referring to a little portion of our life.

He is making it to fit everything. Plain and simple. If he doesn't grant you another breath, you can't keep breathing.

If he doesn't grant you another day, you're not going to do it. If he doesn't grant you health, you can go to doctors, but it's not going to make it. When he says that it's time to visit him permanently, you're not going to argue with the undertaker.

I mean, it's just not going to happen. It's an impossibility. So he grants you and he allows you.

You cannot do another thing. He has given people the mentality to be able to hold their jobs and to do their things. Those that are genius, God has given them the ability to think such ways.

Now they might use their genius on worldly things, but it was God given. But so much more when we look to the work that he has actually called us to, is that you can't do anything. And how does he say that you do it? Does he say you do it through your own strength? He says you do it through abiding.

Through abiding in him. Through the aspect of saying, I do not have the source in and of myself. I am not living water.

The Holy Spirit is the living water. And if living water is to flow through me, all I must do is remove the dam. Remove that which stops him from moving.

Remove the sin. Remove the rebellion. Remove the pride.

Remove whatever it is that dams up that living water so that he flows. And so that's what it really comes down to be with a church. You don't have the ability to transform Livonia.

You do not have that ability by yourself. You can't do it. But God is able to do it through a church when they come to a point of desperation.

When they come to a point of saying, God, you are able to change society. Genuine revival always entails, as what I said this morning, two things. That he stirs the church and brings it to life and that he brings in the lost.

He has to bring the church to life before he can bring the lost in. When you get to the revivals of the first and second great awakening, when God moved, the bars closed down. You didn't have to go through the aspect of making it illegal.

Because you can make something illegal and if they're going to do it, they're still going to do it. You're not going to stop it. God gets a hold of the heart, changes everything.

Changes everything. It becomes so important for us to come to the point of desperation. Point of desperation.

The point of saying, I don't have the ability. I can't do it. I can't do it.

You know, you can't change your marriage. You can't change it. God can change you to change it.

You can't change your life on your own. You can have an alcoholic that stops being an alcoholic in the sense that he doesn't drink anymore. But what do they always call him? What does AA refer to him? A recovering alcoholic.

He's still classified as an alcoholic because he still has an addictive personality. But since Jesus is the one who transforms lives, he can take the person and they're no more an addict. Because he changes that personality.

The programs of the world and the programs of the church has not succeeded. It has not succeeded. It must be the church coming to a place to say, God, we need you.

And you know that's so ridiculous sounding? It's so ridiculous because that should be the very state of the church. God, we need you. But the church so easily becomes a group of people that says, we rely on the arm of flesh.

Now they might not say that because if they said it, they'd scare the socks off themselves. But that's really what it comes down to be. We rely on our own programs.

We rely on what we've been doing. We rely on our traditions.

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