

# In the Day of God's Power

by Carter Conlon

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*Carter Conlon's sermon emphasizes the importance of recognizing God's power and calling in our lives, especially in moments of weakness and prayerfulness.*

**Duration:** 40:40

**Scripture:** Psalm 110:1, Psalm 110:3, Isaiah 6:8, John 1:11-12, Romans 11:15

**Topics:** "Divine Intervention", "Faith And Obedience"

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## Description

This sermon from Psalms 110 titled 'In the Day of God's Power' emphasizes the willingness to embrace God's calling and power, recognizing divine intervention in times of weakness and the importance of being volunteers in God's work. The message highlights the prophetic nature of Psalms 110, pointing to Christ's ultimate victory and the need for believers to respond to God's call with faith and obedience.

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## Transcript

My message today is from Psalm 110, and it's called, In the Day of God's Power. If you'll turn there in your Bible, Psalm 110. Father, I thank you, Lord.

God, with all of my heart, I thank you for mercy. I thank you, Lord, for your kindness to us and to those that have gone before us. Lord, when we have been in our weakest state, you have come down and you've displayed your power and your mercy one more time.

We sense it in our heart as we worship today, as we just simply sing your name, Jesus. We feel a rekindling, a resurgence of hope, life of light for the future growing in us. Oh God, you're calling us to something.

Would you give us the ears to hear it? Would you help us, Lord, to have hearts to embrace it? Would you give us, Lord, the strength that we know we don't have in ourselves, the wisdom that we lack? Lord, let it all come from your hand, and may we bring it back to you and never touch the glory for what you alone can do and will do for your holy name's sake. Anoint me today, God, and anoint those that are listening here in this sanctuary and our overflow rooms in North Jersey and online. Anoint us to hear, because we can't hear unless you allow us to.

Give us the ears to hear it, oh God, and the grace to embrace your future for our lives. We ask it in Jesus' name. Psalm 110 is a messianic psalm.

There's little or no debate about that. King David, under the influence of the Holy Spirit, frequently saw what was coming ahead of him. He couldn't put it into any other words.

He didn't understand the cross, didn't understand Christ, but yet he wrote about it. If you read Psalm 22, it's not even debatable. It's as if God transported him right to the cross and gave him the very words that Christ was going to be speaking there, showed him the people gathered around, even the people gambling for his garments.

Here is a psalm, a prophetic psalm, speaking about Christ. And David had this, in the spirit, at least had a view from the cross to the resurrection and to the second coming of Christ, as complete and utter conquering king. And in the midst of it, the victories, in a sense, that are going to be won until the day he returns.

Beginning at verse one, the Lord said to my Lord, sit at my right hand until I make your enemies your footstool. The Lord shall send the rod of your strength out of Zion, rule in the midst of your enemies. Your people shall be volunteers in the day of your power.

In the beauty of holiness from the womb of the morning, you have the due of your youth. The Lord has sworn and will not relent. You are a priest forever according to the order of Melchizedek.

The Lord is at your right hand. He shall execute kings in the day of his wrath. He shall judge among the nations.

He shall fill the places with dead bodies. He shall execute the heads of many countries. He shall drink of the brook by the wayside.

Therefore, he shall lift up the head. I'm gladdened in my heart to have the understanding that throughout history, God has visited his people. Often at times where evil seems to have gained the upper hand, and only divine intervention can set the captive and the oppressed free.

It seems to be the pattern of God that he waits until we no longer have any strength or any plans, and our failure to represent him has become obvious. In verse one, David writing in the spirit, he foresaw the risen Christ. He saw him seated at the right hand of God.

He saw him in full authority over all that had ever opposed him. The Lord said to my Lord, sit at my right hand till I make your enemies your footstool. As I said earlier, he saw right through to the end of time when Jesus returns, not as the lamb, but as the lion.

He comes back to judge. That's why the nations should fear him. That's why the arrogant should beware of their condition.

He's not coming as a lamb the second time, he's coming as a lion. And he has vowed that he will rid this planet as it is of that which opposes him and his reign. He saw at the end in verse seven says, he shall drink of the brook by the wayside, and therefore he shall lift up the head.

David saw the divine enablement accompanied him and was available to whoever would respond to his purposes. Now, David had known that in his own life. And if you walk with God for any amount of time, you know it too.

There is an enablement. You ever had even just a minimum moment when you know that what I just said didn't come from me. It came from something deeper.

The words I just spoke, the wisdom that God just gave me, it might only be like a foreshadowing of what could be, but everyone who walks with God over a period of time, if you're sincere in your walk with God, you begin to realize that I really do have the risen Christ living inside of this earthly vessel. And if I will let him, there is no limit to what he can do, what he can speak, where he can take me. He's called me as a partner, co-labor as it is in his work in the earth of the saving of that which has been lost through sin.

But the tragedy of this whole thing, which repeats itself as well as the visitation of God, which repeats itself, but there's also a tragic side to this as well. I call it tragedy. Maybe that's a strong word, but it's what comes to mind.

It's found in John chapter one, verses 11 and 12. Let me just read it to you. He came to his own and his own did not receive him.

You know, it's easy for us to point to the Jews and say, well, yeah, we recognize historically, Jesus came to the Jewish people and sadly they did not recognize their Messiah. Shouted for his, not everybody, but the majority shouted for his crucifixion. But how many times throughout history has Christ been speaking to you and to me about something he wanted us to do, somewhere he wanted to take us, something he wanted to accomplish through us.

And he came to us, but we couldn't receive it. Maybe it was just too far outside of our religious thinking, too far outside of our own perception of ourselves. And we just couldn't believe that God actually meant what he was saying or that he could somehow take us and use us for his glory.

But thank God there's a second verse in John one. It doesn't finish at 11, but it says, as many as received him to them, he gave the right to become children of God. I like the original King James.

He gave them the power to become the sons of God, to those who believe in his name. In other words, to those who received him, to those who opened their hearts to those who say, God, don't let me say no to you. When you're speaking to me and you're calling me to something bigger than myself, to those who received him, he gave the power to become the children of God means they would possess divine qualities and enablements.

In other words, there would be this inner change. The quality of their character would change. The quality of their nature would change.

And there would be an enablement of God come into their lives to do what they couldn't do. So folks, best advice I could ever give you is look away from yourself. You're not going to find the strength you need there.

Take down your resumes and your certificates because it's not found there. It's in Christ. It's Christ in you that is the hope of glory.

It's all in Jesus Christ. I pray God in my own life. Don't let me say no to you.

I don't want to get to the throne of God one day and find out that he had something for my life so much bigger than what I was willing to embrace. It was taking me so much farther than I was willing to go. And

then suddenly you stand at the throne of God and yes, you're redeemed.

I understand that you are redeemed. Yes, heaven is your home. This is not, I'm not sharing this to condemn anyone here today, but you get to the throne of God.

And then suddenly, because he is a God of truth, the truth of your whole life will have to be in an instant, perhaps revealed, even if it's only to your own mind and heart, and suddenly we'll realize what your life could have been. I don't want to get there and realize what my life could have been. I want my life to be that.

I want to get there with a thankful heart and say, God, if I missed it, it's because I didn't hear it. If I missed it, it's because of some reason, but God, my heart was open and you know it was. And I was willing to walk through any door that you would call me to go through.

I don't want to get there with regret. Luke 19, verse 41, talking about the city, the city that he had said he would dwell in and reign from, the city of such Jerusalem of incredible promise, prophecy, prediction, just as it is for you and for me. The scripture says, verse 41, as he drew near, he saw the city and wept over it and said, if you had known, even you, especially in this, your day, the things which make for your peace, but now they are hidden from your eyes.

If you had known, if you had considered what I have for you, for days will come upon you when your enemies will build embankments around you, surround you and close you in on every side and level you and your children within you to the ground. And they will not leave in you one stone upon another because you did not know the time of your visitation. You did not know I was knocking and you failed to recognize your moment in history.

You didn't know. And he wept over the city. We can only wonder what might've happened had they recognized who was in their midst and what he desired to do in and through them.

In Romans chapter 11, verse 15, the apostle Paul says, the blessing that will touch this world when Israel opens his heart to Christ will be nothing short of life from the dead. That's how he describes it. There'll be a baptism of life literally touches this world when Israel turns its heart towards Christ, which is coming folks.

Jerusalem will be encompassed with armies. The scripture tells us it will appear that she's going to be conquered again, only to have Christ himself intervene. The hearts of the Jewish people will open.

And Paul says, when they now recognize their moment, the Christ who wants wept over them is there's going to be now an explosion of power from God that touches the world through the nation of Israel. And Paul says it will be similar to life from the dead, be like a resurrection in a similar way to embrace our moment in history. Your moment, my moment, ours collectively as a church body will mean life from the dead for countless numbers of people.

If we will embrace our moment. I think that's why Jesus was so angry because after he wept over the city, the scripture tells us immediately went into the temple. You remember he overthrew the tables of the money changers and the scourge that made a scourge and drove out the animals and the goat and the dove sellers and everything else.

And he said, it is written. My father's house shall be a house of prayer, but you've made it a den of thieves, not suggesting that the money changes were short changing the people. Maybe that was going on.

No, that wasn't the thievery. The thievery was because you don't pray. You don't know the voice of God.

You're closed to the coming of the Messiah. You don't understand when he's visiting and wanting to do something that's going to bring life from the dead for multitudes. That was the thievery.

Prayerlessness is thievery in the house of God. I speak to every pastor that can hear me online. If you have no prayer meeting in your church, your church is a den of thieves.

You steal from the people, the power of God. You steal the word of God from their hearts. The calling of God for a divine moment in history rarely comes when those that he wants to use are in a position of strength.

I thank God for that. He came to Bethlehem when his own people were overpowered by a dominant society called Rome, seemingly supposed to be a blessing, but they had received the short end of the stick, figuratively speaking. To announce the coming of the Messiah, he went to a priest called Zacharias and his wife Elizabeth when they were too old to have a child.

He called Nehemiah to leave where he was and to go back and rebuild the testimony of the wall, the separation as it is of the place that God dwells in Jerusalem, when all they had left to work with was ruin and rubble. He came to Gideon when they were no numerical or military match for their oppressors. He came to the Israelites in Egypt when all they had were huts and doorposts and lambs, oh, think about that one.

That's all they needed. Get in your hut, take a lamb, begin to eat, share with your neighbors, take the blood, put it on the doorpost. He took what they had and worked with what they had, even though in the natural, it looked like they had absolutely no power to escape the dominant society that had corralled them and was using them for their own glory and gain.

He came to his disciples in the book of Acts when their own strength was gone and their own plans were hopeless. Their own viewpoints of religion and advancing the kingdom of God had fallen through their fingers in the garden of Gethsemane and henceforth at the cross. They were left with nothing but a sense of failure.

Where did I miss it? What happened? What happened to what I thought was going to happen? It all fell through my fingers. What has just transpired? But he came to them in power and brought the gospel to the whole known world through a group of people whose strength was gone and their plans seemed hopeless. But they all had one thing in common.

They recognized his coming. When the voice of God came through a report to Nehemiah, he recognized God was calling him to rebuild something. Gideon understood that God was initiating a battle plan that in the natural looked ridiculous, but it was about to bring down an army of 135,000 Midianites that came in on a repetitive basis to rob the nation of Israel of anything that they tried to produce.

Of course, the devil's always been after anything that will bring glory to God in the earth. The voice of God came to the Israelites in Egypt through two old men. One was 80, one was 83.

They carried a stick, one stuttered. The other, he was a little shaky in his faith. But they recognized the voice of God.

You understand there was a visitation of God. You know, when the natural would say if somebody rode in in a chariot with 12 white horses and talked about, I've got this army behind me, we're coming to set you free. That's how the natural man thinks.

But the supernatural man, the supernatural woman begins to recognize that God calls us in our weakness. He calls us in our foolishness. He calls us in our nothingness.

They recognized the moment of their visitation. And this is what David says in Psalm 110, the people shall be volunteers. This is the new King James.

The original says the people shall be willing in the day of your power. They're willing. They're willing to get up.

They're willing to look ridiculous in the sight of a fallen world. They're willing to hear the voice of God. They're willing to believe that God is still able to do what he's always been able to do.

They're willing to get up in their weakness, their frailty, their foolishness in the sight of this world, because they recognize that God is calling them to do something that only he can do. They were willing in the day of his power. And so I guess that's my question, because I feel God calling us to something of himself.

We look at our society today. We look at our schools. We look at our college campuses.

We look at the moral breakdown of America. We look at what seems to be hopelessness. We look at the bitter division in our society.

We look at the evil of godlessness and what it wants to do to this nation. And then we suddenly recognize that only God can make a difference now. Only Jesus can defend his own name.

And so we find ourselves like Zacharias and Elizabeth. Many people are saying I'm too old to do anything. That's not true.

Or like Nehemiah, all I have is rubble to work with. That's all you need. Or like Gideon, this battle plan is insane if God is not in it.

There's only 300 of us. We are going to place ourselves on a hill. Remember, you are a city set on a hill that cannot be hidden.

We're going to shout with our mouths the victory of the Lord. We don't have weaponry. We don't have the numbers to win this battle.

But we believe in our hearts that God has called us for this moment. Like the Israelites in Egypt, we believe that God is calling us to rebuild our lives of personal dedication to him, to get away from what we need to get away from, to leave what needs to be left behind, to get in our house and begin feasting on the lamb and put that blood back on the doorpost again of our house. Get these things out of your house and out of your life that are weakening your life and weakening the testimony of God.

Just get it out of your house. Get it out. Get rid of it all and get the blood of the lamb back on the doorposts of your house again.

In other words, walk under the redemption that God has provided for you in Jesus Christ and get back to the prayer meeting. It was in a place of prayer that the baptism of the Holy Spirit came in Acts 2. It wasn't in a strategy session. It wasn't just in attending some kind of formalized worship for an or two every week.

They went into the upper room and they began to pray, God, you have to come. God, you have to give us your power. God, your promise to us has to be fulfilled.

God, you have to make us more than we are. God, you got to put words in our mouth that we don't have of ourselves. You have to give us a passion.

You have to give us a burden for the lost. You have to give us the ability to reach people of other cultures, of other nations, of other places that we're not familiar with. God, you have to come to us and be God to us and be God in us.

Aren't you thankful today they didn't go home? Because if they had gone home, you most likely would not be here. No, they went to prayer. The strength of God's kingdom is found in the prayer meeting, not the preaching, not the music.

As wonderful as those things might be, the strength of the kingdom of God is found in the prayer meeting. The people shall be willing in the day of your power. Volunteers.

I can't help but think of Isaiah as a young man. He'd already been prophesying to the nation. He was already in his own sight, at least clean, fulfilling the law of God, speaking for God, but suddenly he's drawn up into the presence of God because God has determined to do something that will honor his name in Isaiah's generation.

Draws him to the throne and Isaiah becomes aware of his uncleanness, aware of his frailty, aware of his total lack of worth to even be there at the throne of God. And he utters out, woe is me. I'm doomed.

I'm damned. I'm undone. I'm finished.

I'm unclean. My speech is unclean. Not only me, but all of what's supposed to be God's people.

We're all unclean in the sight of a holy God. God touches him with mercy. And that's, of course, our testimony.

We've been touched with mercy. By God's grace, we've been covered. By God's grace, we've been called.

By God's grace, we've been made co-laborers with Christ. Somebody asked me, what is it? Give me a picture of what that looks like. I said, okay, go out into New York City, find the most disadvantaged, disabled, the most mentally challenged person, the poorest person you can find in the city, and say, from now on, you and I are partners.

You and I are partners. Everywhere you go, you boast of me. You need me, you call, I'll be there.

All my resources belong to you. And that is a billion times closer than what it meant for Christ to come down and partner with you and I. The people will be willing in the day of your power. Oh, by God's grace.

Suddenly, Isaiah hears the voice of God saying, who will go for us and who will we send? And he says, here am I. That's the man who was just undone. That's the man that just said, walk unto me, I'm finished. I've now seen the holiness of God.

Now I've been touched by his mercy. And he suddenly, the moment you're touched by mercy, the moment you and I become aware of our frailty, the moment we see the power of God, suddenly we begin to hear with our ears a voice, who will go and who shall we send? And Isaiah says, here am I. The people will be willing in the day of your power. People will be volunteers.

They'll go beyond the normative, beyond just going to church, beyond just doing the minimum. God sends Isaiah down to a nation that if you read the rest of the book, it says, their ears are shut, their hearts are hard. And he says, but for your labor, I'll give you one in 10 that you preach to.

I guess the question is, is it not worth it? Is not one in 10 worth it? If God gave us one in 10 in America in our generation, that would be over 30 million people coming into the kingdom of God. Then he finishes off in verse four, David, and says, the Lord has sworn and will not relent. You are a priest forever according to the order of Melchizedek.

Now it's equating Christ as a type or this priest Melchizedek as a type of Christ. And when Abraham saw that the kings of the region at that time came and conquered Sodom and Gomorrah and took his family captive. And when he saw the lot and all his family were captive, Abraham saddled up 368 people that were raised in his own house.

He's going against several kings. I mean, obviously he's outnumbered, but Abraham sets out because it was the day of God's power. You understand what we're talking about today.

There was a call and came into his heart. Go get your brother. Go get him.

He's taken captive. Go get him. Now, Abraham could have argued and said, wow, there's what seven, eight Kings involved in this thing and their armies.

And you're sending me out against him with 368 people. Go get your brother. That's all God would have said.

Or you're in his case, his nephew. And so Abraham heads out and he conquers and gathers everything back. How many times have we seen that in the scripture? And as he's coming back into the place of victory, the Melchizedek who was a King and a priest at that time comes out to meet him with bread and wine.

Now, who do you suppose that is? Most commentators believe it's a pre-incarnate Christ coming out to meet Abraham. It says he was the priest of the most high God. And he blessed him and said, blessed be Abraham of God, most high possessor of heaven and earth and blessed be God.

Most high was delivered your enemies into your hands. And then the scripture goes on to say, Abraham gave him ties of all, which tells us that he considered him greater than himself. And when you study it, you'll see most believe it was a pre-incarnate Christ.

I mean, amazing. He comes to him and blesses him and says, blessed be Abraham, possessor of heaven and earth. In other words, you have the heart of heaven.

You have a connection with God and he's given you the victory that only God could give you on the earth. That was the blessing. Those who are willing to lay hold of God.

Are you willing to lay hold of God? Are you willing to believe that in this generation, we can be more than just somebody who fills a seat in a church on Sunday? Are you willing to believe it? I'm not degrading that. I'm not downgrading. That's wonderful that you're here and you're saved.

But do you understand that you and I are called for more than this? We're called to glorify his name on the earth. We're called to do exploits. We're called to be a people.

The Bible says that are wondered at. We're called to be something that the ungodly of this world look at us and they're forced to admit that God is with us. When the Lord turned again, our captivity, we were like them to dream.

Then our mouths were filled with laughter, our tongues with singing and the heathen left around about us said, the Lord has done great things for them. God is more than able to do great things for us and through us, things that will bring his name to glory again. He's willing to use us as a key to open prison doors and let the captives out.

He's willing to give us that oil of joy. There's gotta be somebody somewhere that says, Lord, I believe. Lord, I believe.

Lord, I believe that my life is going to count for you. Lord, I believe that if you open the door and I go through it, heaven will be gained and hell will lose because of it. Some of you say today, pastor, your messages are getting repetitive.

You better believe they are. I'm going to hammer this wall until it comes down. I'm not letting you sit there any longer and just sing songs and just clap your hands and just marginally agree with biblical truth.

By the grace of God, you are going to get up and you're going to be an army that has to be reckoned with in this generation. We are going to pray and God is going to answer our prayers. We are going to preach and souls are going to be saved.

We are going to proclaim. Prison doors are going to open. Blinded eyes are going to see.

Wounded hearts are going to be healed. We are called to be the church of Jesus Christ, not likely esteemed, not able to be discarded, not salt that's cast under the feet of men. Yes, some of our religion, that's all it's been worth and that's where it is today, but let the redeemed of the Lord one more time rise up and say, show I'm 63 years old and I'm going through any door that God opens before me and trusting him for the strength no matter where it is.

I said that just a little while ago and suddenly I'm going to Kenya, Tanzania. I forget where else Jordan in two weeks to speak to pastors. I'll go wherever he leads me.

We are living at a time of God's power. We are living at a time when the Lord is calling his church again back to himself. We're outnumbered, vastly outnumbered, but recognizing the moment as David did when he faced the Philistine army and Goliath and for the souls of men and for the glory of Christ, he volunteered.

I'll go. We still talk about it today. You understand everybody that went and did exploits were volunteers.

Search it. They were all people who had the choice not to and they had the reasons not to, too old, too young, too inexperienced. There's too few of us.

We have no weapons. Hey, why don't you call somebody that can still have a child? They all had the reasons not to go, but instead of succumbing to the reasons, they volunteered and said, I'm in. By the grace of God, I'm in.

I'm bringing my weakness. I'm bringing everything that I have or don't have. And Lord, I'm trusting that you're going to use my life for your glory because this is the day of your power.

This is the day when you're going to show yourself strong again. You're visiting this vine that your hand has planted. God doesn't require any more of you today than just saying, I'm in.

Years ago in the church service, I was only saved for a short season and I was in a moment where I felt the Lord asking of me what I'm now standing and speaking to you about. There were so many people in that church had so much more than me. They had biblical knowledge.

They had the heritage that I didn't have in Christian homes. They knew the scriptures that I didn't know. They were free from a lot of the struggles I was still fighting with.

At least they said so anyway. I'm the new kid in the block. I remember reading about the story of the little boy with his lunch and there's thousands need to be fed.

And I love the fact that Jesus said he already knew what he was going to do. He already knew there was faith in the crowd. He first asks his disciples and then they give them all the reasons why it can't be done.

Then this little kid comes up and says, this should do it between you and me, Jesus, we should be able to feed this crowd. Why do you think he said, unless you have faith as a child, you won't see the kingdom of God. You'll never understand it unless you have that kind of faith.

I felt in that sanctuary like I was the least of the least of the least. I'm just still struggling to get over my stuff. You understand? I'm fighting to try to be a husband and a father and to not have a bad temper and all the rest of the stuff.

I'm just fighting to get through this stuff, but suddenly I feel God calling me. And you know, the thought comes, don't you have to get it all together before you respond? So I remember getting out of my seat and there was only a few of us. And I came down, I knelt at the front of the church and I started weeping.

I said, Lord, I just, I have nothing. I have nothing to give you, but if you can use it, it's yours. That was my prayer.

I volunteered and the rest is history. I just volunteered. The people shall be volunteers in the day of your power.

You don't have to know the whole plan. You don't have to know what the future is going to hold, but you have to get to the point of saying, I'm in. Here am I, send me, send me with all of my struggles, my trials, my frailty, my foolishness, my falling, my mistakes, my mess, my ruin, my rubble, my hut, my lamb and the blood of my door, God send me.

And so I come back to the original question, who, who, who will go? Who will go? Who will break out of the box of self? Who will, who will become a voice for God? Who will go to that person or those persons that have no hope if somebody doesn't come to them? And so I want to give an altar call for all the volunteers today. Leave all your resumes in your seat. God doesn't need them.

Leave your failures. He doesn't need them. Leave your successes.

He doesn't want them. Just come as you are and we're going to pray together. Up in the balcony, main sanctuary, you can go to the aisles in just a moment and make your way down and we're going to pray together.

It is written, my father's house shall be a house of prayer, but I'm just giving an altar call for volunteers. Let's stand together in the balcony, go to either exit. In the annex, you can step between the screens and in North Jersey, we'll worship.

Just come, just slip out of your seat and come everywhere you are. Do what I did years ago. Just come, bring your mess, bring your struggles, bring your trials, bring your ruin, bring your rubble, bring your lack of weaponry, bring it all.

Just bring it all. Amen. Bring your husband, bring your wife, bring your kids, bring your friends, and we're going to pray and we're going to believe God.

Praise God. I feel this morning like a captain of an army and we're standing here, we're preparing and saying the odds are against us. We're outnumbered, we're outflanked, we're outranked, we're outmuscled, outweaponized, but God is with us.

God is with us. God in this world still needs to see what God is able to do. You might see yourself today as a struggling student, a single mom.

You might see yourself as somebody who's trying to just get free, get to God, but I don't see that way. Neither does God. He looks at what you are according to his plan and calls you what you are.

You need to ask God to open your ears to that. He's not calling you failure. He's not calling you a loser.

He's not calling you hopeless. He doesn't call you any of those things. Comes to Gideon who's trying to hide the little bit he's doing for the nation at that time and his father's got an idol in the backyard and a whole deal and a messenger of God appears to him and says, greetings mighty man of valor.

How I love it, don't you? Mighty man of resources and Gideon says, are you sure you're at the right house? Have you not noticed my situation? And the word of the Lord was, I've sent you. That's all you need. I've sent you.

I've sent you and everything I've sent you to do will be accomplished. And so the question is, yes, what would you have me do? What would you have me do? What would you have me do? Praise God. Father, I just pray for these men and women, young people, Lord, senior citizens, everybody at this altar today and down these aisles.

Lord, I just ask you father in Jesus name, that you would just make us willing in the day of your power. That you would help us to say yes, Lord. You would help us God to not cower under unbelief or our viewpoint of the circumstance, but simply look at you and say, you're God.

You made heaven and the earth. Who by your servant David said, why do the kingdoms of this earth rage? Why do they take counsel against you and against your Christ saying, let us cast off their bands. The Lord in heaven shall have them in derision.

And so God, we just yield our bodies to you, Lord, and ask you to bring glory to your name as you always have done throughout history. Bring glory to your name through our prayers. Bring glory to your name, Lord God, through these physical bodies and what we say, where we go, how we look, what we touch.

My God, bring glory to your name. Give us weight in our speech. Give us giftings of the Holy spirit.

God do things through us that only you can do that. The glory may be of you and not of us Lord. It will be of you.

Make us servants everywhere. We go to all people. Father, we thank you for it.

God, with all of our heart, we consider this an ordination service today because it's you who ordains men give certificates, but you ordain Lord and God. So we thank you for the ordination of the Holy spirit to do what we're called to do. Every one of us, what we're called to do and to do it well.

Oh God, to do it well. Then when we stand before your throne one day, you say, well done, good and faithful servant. Father, we thank you for that.

Help us Lord to have hearts of faith. Help us not to cower down against our enemies. God, give us the grace Lord that we need to do all that we're called to do.

And at the end of our lives, Oh God, may there be a shout of glory in our hearts. Knowing that your name has been glorified. Father rekindle the pastors that are here at this altar rekindle them.

Oh God, let a new fire begin to burn in their hearts. A new vision for the town, the city, the neighborhood, Lord, the church. My God, my God, my God, touch them so powerfully that the church would be amazed when they go home.

Thank you for it. Thank you God. We give you the praise.

We give you the glory Lord for what you alone are able to do, but Oh God, we would glorify your name. Jesus. We would, we would glorify you.

That's the cry of heart and we are willing in the day of your power in Jesus name. Amen and amen. Praise God.

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