

[ORIGINAL]

Power for Service.

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OW many are the prayers daily ascending to God from His people for *more power*. The sense of need, and the reiterated prayer should lead us to search and see whether the supply of power as revealed in the Word of God is not already within our reach, and whether it is not

simply ours to take. In Luke x. 19, we find the Lord's own Words: "Behold I give you power over all the power of the enemy, and nothing shall by any means hurt you." Was this promise confined to those men and to that time? We think not. The same Lord that gave the power then, gives it now, and how far reaching is it? Power over all the power of the enemy. Let us never be tempted after this to say, "I cannot do the Lord's work," or "I cannot overcome this or that dark power of evil." This gift, like all other gifts of Divine love, has to be taken by the hand of faith. There is no other way of laying hold of it. To ascertain what this power has already accomplished, look at Eph. i. 18-23. The Apostle here prays that the Ephesian Church may know "What is the exceeding greatness of his power to us-ward who believe, according to the working of His mighty power." *His power* then has effected some great triumphs already. It has worked, and worked effectually. It is in no way diminished, and can accomplish as great deeds of deliverance and victory as before. And this power is to *us-ward*. What has it accomplished? God wrought it in Christ when "He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." The Lord Jesus lay in the grave in all the weakness, and silence, and helplessness of death, until this power entered Him, and the spirit raised Him, taking Him out of the grave, then above the grave, then away past all principalities and powers, and ceased not until He was seated on the right hand of the throne of the Majesty on high. What a mighty leap from the grave to the throne, from underneath the sealing of the Roman Soldiers to the right hand of God. What a mighty *lifting* power! And this is the power that is toward us who believe. Do we believe that the resurrection of Jesus has been accomplished thus? If so, do we believe,—can we believe—that the same power that placed Him on

the throne, has descended again to earth, to lay hold of and raise up and exalt us? Yet so it is: for the Apostle goes on to say that God who wrought the power in Christ when He raised Him from the dead, and set Him in heavenly places, has wrought it in "you, who were dead in trespasses and sins, and hath raised us up together, and made us sit together in heavenly places." Eph. ii. 1-6. By reading these two passages together, and inserting the word "IN" before the word *you* in chap. ii. 1, and omitting the words in italics, we get a new force and beauty added, and see how God has sent down the same power of resurrection into us, to accomplish in us that which has been accomplished already in Christ. Let us then grasp the fact,—let us believe the "*Behold, I give you power.*" Let us link on our weakness to this strength; our nothingness, to this Fulness, and identify ourselves with God's resources as declared to—us. Well may we pray that the eyes of our heart may be enlightened. But how shall this power be obtained? We look to the Old Testament for illustrations of this, and turn to Genesis xxxii.

Jacob was on his way back to his father after the long sojourn in Padan-Aram with Laban. His principal characteristic has been, and is, that he must scheme and plan the way by which God's promises are to be fulfilled. He cannot sufficiently trust what God says, so as to leave to Him that carrying out of His own Word. Yet the "God of Jacob" is full of long-suffering, grace and patience, and in the opening of this chapter we find that there were sent to meet Jacob at Mahanaim, two hosts of angels. When Jacob left his home, God gave him a *vision* of angels. Now he is returning He shows him the *fact* of the presence of the angels; the great body-guard of Jacob and his family, and possessions. How perfectly safe then might he feel as he slowly advanced under the protection of this magnificent escort. But no sooner were the angels lost to sight, than they were apparently lost to mind, also. Jacob had no faculty for walking by faith; he could only walk by sight, and when the news reached him, "Behold, thy brother Esau cometh to meet thee, and four hundred men with him," he was greatly afraid. What were Esau and four hundred men in the presence of the hosts of Mahanaim? The one company was visible, the other invisible, and the eyes of his heart were not enlightened, that he might know the exceeding greatness of the protecting power of God toward him, if he would but trust Him. Accordingly, we find him laying the best plan he could to protect himself and his property, and then turning to God in prayer to remind Him of his promise, and to beg for His help. The prayer was mixed with unbelief and fear more or less, but the answer came very