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The remarkable level of justice demanded for the *ger*, both foreign and Israelite, is shown by the demand in Lev. 25:35, 40 that the Israelite who has fallen on evil days shall be treated as generously as the *ger*, the *toshab* and the *sakir*.

(To be Continued)

‘THINE IS THE KINGDOM, THE POWER AND THE GLORY’

J. H. TODD

In the prayer given by our Lord to His disciples in Matthew 6, the above words form the doxology. The phrase is omitted in the Revised Version as it is not found in several MSS. Embodied as it is in the Authorized Version it has certainly some authority, and seeing that we do not intend to deal with it critically but rather to recognize in it a message to the individual believer, we will take it as belonging to the text.

A close study of the Scriptures convinces one that not only are the words of the Sacred Writings inspired and so given by God, but also that the very order in which they are found is of God. The structure of the Bible is Divine, each book having its own particular plan, and place, and divisions. And just as surely as the words are of God so is the arrangement of them. In the doxology before us the order of the words is not only significant but necessary; and in noticing the message each word brings, it is the order that we desire to emphasize.

‘Thine is the Kingdom’

We acknowledge that this prayer will have a very real fulfilment in the coming kingdom of the Lord, and that its primary interpretation concerns Israel. Every clause in it, however, may be applied to the believer in a spiritual way, and it is this application that we wish to set forth.

The kingdom must come first before there can be the realization of the power of the King, and it is the manifesting of His power that brings glory to Him. A kingdom means authority

and rule and government, which is one of the first and greatest needs in every life. We are all under some authority and rule, either that of the power of darkness and Satan, or that of God and of Christ. It is by being born again by the Spirit of God that we are brought out of the kingdom of darkness into the kingdom of God, and so are brought into that relationship with God where we recognize His authority and bow to His Word as our rule of life.

The manifestation of Christ as King, and His reign in righteousness is yet future. God, however, has made Him both Lord and Christ, and it was 'to this end that He both died and rose and revived that He might be Lord'. It is by confessing Him as Lord and by believing that God has raised Him from the dead that we are truly saved. In Him all authority and power centre, for He has all authority in heaven and earth. The great and the chief need in every saved soul is that of power and of control, and that is most truly and blessedly found in submission to Jesus Christ as Lord.

Thine is the kingdom. What a King, what a Lord, what a Sovereign He is! How worthy of our trust, our obedience, our loyalty, and our full and hearty submission and allegiance to His blessed will. What a glorious King He will be when He comes in power and glory, and how wonderfully blessed will be His reign when every enemy is put under His feet and when righteousness and peace abound throughout the earth. Then every knee will have to bow and acknowledge Him as King. Now it is the blessed privilege of every believer to anticipate that beneficent reign and its blessings in their lives by yielding to Him as Lord, and giving Him that loyal and devoted obedience of which He is so worthy.

He is Lord of Lords and as such is omnipotent. His rule is autocratic and He will have no rival. The word *despot* is the English equivalent of one of the words for Lord in the New Testament, and it means one who has the sole and undisputed right to His own. His authority is absolute, and His control undisputed. He will have no parliament to make laws and put them before Him for His signature. Owning Him as Lord means bowing to His Word as the only law, and submitting lovingly to His will as the most blessed rule of life that can possibly be known. THINE

is the kingdom—that is none other than the Lord Jesus Himself, He who died for us and rose again and now lives at the right hand of God as our great High Priest, and who will come again in power and glory. It is 'the Son of God who loved us and gave Himself for us' that He might 'redeem us from all iniquity and purify us unto Himself a people for His own possession'.

Thine is the *kingdom*. Has He the control and the rule in our lives? Is He given the place that is His by right as well as by purchase? He will yet have the place of absolute authority and government; but must it not be admitted that there are many lives where He is known as Saviour, in which He is not yet enthroned as Lord and Master without any rival? When David came to the throne the kingdom was for a time divided, and it was some time ere He received the full allegiance of all of the tribes of Israel as well as of Judah. When all Israel had been won over to him and he was crowned the second time at Hebron, the record of his followers is given in 1 Chronicles 12, where the men of Zebulun are mentioned as those 'expert in war who could keep rank and were not of double heart'. And later on in the chapter we read that all the men of Israel came with a perfect heart to make him king. That was whole-hearted loyalty, and that is what our Lord looks for and expects from His own. 'Sanctify Christ as Lord in your hearts'.

The very basis of all blessing in the Christian life is the recognition of Christ as Lord and giving Him the place of Master. We must therefore be prepared to bow to Him and be ready to say from the heart, '*Thine* is the kingdom'.

'Thine is the Power'

This is the next step, and naturally follows what has preceded. When once the King has been given His place, He will manifest His power. The great need in every life is that of power. This is needed if we are to have victory over sin or the flesh or the devil, and these forces are so strong and so great that only omnipotence itself is equal to them, and can overcome them. Throughout the Scriptures this is recognized as the particular need of the people of God; for salvation and strength are linked together constantly. In the song of Israel after they had passed

through the Red Sea the Lord is praised as their salvation and their strength. And in Isaiah 12, where the Millennial song is given, the same words are used. Power is needed to live the Christian life. It is needed for service, it is needed to give us victory over our enemies and to enable us to live the victorious life. It is only by the power of God that we are kept, quickened, strengthened, controlled, and empowered for service or for suffering. And '*Thine* is the power'.

Power belongs to God and to Him alone. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose heart is perfect towards Him". There is no limit to His power, for He is omnipotent. 'I know that Thou canst do everything'. The root idea in the name of God is strength or power, and He is the *source* of all power and strength; He is the mighty God. He is not only the Creator of all things but He is also the God who raises the dead. The very same wonder-working God who wrought on behalf of His people in Old Testament times was manifested in the Lord Jesus when on earth, and it is He who is working today by the Holy Spirit in the lives of those who believe in Christ as their Saviour and yield to Him as their Lord. *Thine* is the power.

'Ye shall receive power after that the Holy Spirit has come upon you'. 'My power is made perfect in weakness'. 'He giveth power to the faint and to him that hath no might He increaseth strength'. 'The exceeding greatness of His power towards us who believe'. He Himself is the power and He manifests it by His Spirit. The conditions necessary for the realization of it are yieldedness and faith. It matters not how weak we are, how great are the forces against us, or how terrible the difficulties facing us or the circumstances around us, HE is able to meet them and to make us 'more than conquerors through Him that loved us'. The power is His. And so the language of the believer is 'I can do all things through Him who empowers me'. *Thine* is the power.

'And the Glory'

This is the necessary sequence, for as surely as He is Lord and Master, and His power is realized, so surely must all the honour and glory belong to Him and to Him alone.

First of all what honour it is to have Him ruling in the life, and what glory comes as His power is realized, giving victory and blessing. For every manifestation of His power in the life gives it a richness and a glory that otherwise could never be known. The life that knows the saving and the keeping power of the Lord Jesus, that is lived in fellowship with Him, has a glory that no earthly wealth or position could ever confer. For *Thine* is the glory.

Glory has been defined as manifested excellence. When Moses prayed that God would show him His glory, God answered in giving a revelation of Himself as a gracious and merciful God, entering into covenant relationship with His people in faithfulness and truth. His glory is just the full expression of all that He is in the richness and abundance of His character as Jehovah the covenant-keeping God. When Israel had been brought out of Egypt into the wilderness into a place of relationship with Him as His redeemed people, He had the tabernacle set up in their midst, and then when it was anointed and sanctified the Shekinah cloud rested over it as the symbol and pledge of His presence there. Years later through the disobedience of the people the cloud removed and departed from them. When the Lord Jesus came the glory was seen in Him as God's dwelling place on earth; and now that glory is manifested in the presence of the Holy Spirit in the believer.

Wherever the kingdom of God comes and His power is felt in saving there will be glory to Him; but the more fully He is given His place as Lord and the more that His power is realized the more will He get glory in that life. And the glory must be given Him. There is ever the danger of taking some glory to one self and failing to give all to the Lord and to Him alone. As we remember the utter depravity of man naturally, we will surely recognize that every victory or conquest, every good thought or word, as well as every bit of service that we are enabled to render, are all of Him, and so we must say, to Him be all the glory. *Thine* is the glory.

To bring to Him glory and praise and honour should be the all-absorbing aim of every true follower of the Lord Jesus; and

such has been the great constraining motive in the lives of those who have served Him most devotedly. This too was the great purpose of the coming of the Holy Spirit, as the Lord Himself said, 'He shall glorify Me'. And in the coming day when the Lord has come and taken up into His presence all of the redeemed, and they have been transformed by His power, what wondrous glory will be His, as the exceeding riches of His grace are seen in them. There can be no higher aspiration, no greater attainment, nor any more blessed service than to bring glory to Him who is Lord of Lords and King of Kings. But that can most truly be realized only as He gets His place as Lord, and is allowed to manifest His power in the yielded and obedient life. For THINE is the *kingdom*, THINE is the *power*, and THINE is the *glory*.

As Abner appealed to the tribes of Israel to make David their King, we would use his words in appealing to our readers to give the Lord Jesus His rightful place in their lives so that His power may be known and realized and His precious Name glorified. 'Ye sought for David in times past to be king over you—now then do it'. 'For the Lord hath spoken . . . saying, by the hand of My servant David I will save My people . . . out of the hand of all their enemies'.

THE BOOK OF JOB

W. D. MOOREHEAD, D.D.

The book of Job is one of the noblest poems in existence. The key-word is '*Chastisement*'; the key-verses, ch. 34:31, 32. It is anonymous. The question of its authorship can never be finally settled. The anonymous character of the book, however, does not invalidate it.

1. **Is Job a Real or Fictitious Character?** The actual existence of the patriarch has been denied by many. In current literature one meets with it almost constantly. We hold, however, that the contents of this book are veritable history. Besides, the Bible itself settles this matter for all who receive it as God's Word. The prophet Ezekiel associates him with Noah and Daniel,