

God's Future Righteous Administration

*“Behold, a king
shall reign in
righteousness, and
princes shall rule
in judgment.”
—Isaiah 32:1*

ON JANUARY 20, 2025, THE inauguration of the forty-seventh President of the United States will take place on the steps of the Capitol building in Washington, DC.

At that time, Donald Trump will become the elected leader of what many feel is the most powerful and influential nation on Earth. This will be his second term as President, having been elected in 2016, but then losing in 2020 to current President Joe Biden. As such, President-elect Trump becomes only the second United States president to win two non-consecutive terms of office with a loss in between. The other instance was President Grover Cleveland in the late 19th century.

AN UNUSUAL ELECTION CYCLE

The recently completed election cycle has been, to say the least, most unusual in terms of

circumstances and events. First was the question of whether former President Trump, after a bitter loss in 2020, would run again. This was answered relatively early on when he announced his candidacy for a second term in November 2022. Five months later, in April 2023, President Biden announced he would be running for a second term. This set the scene for both candidates to campaign for a second term in the White House.

As Biden and Trump began their campaigns throughout the remainder of 2023 and into 2024, they naturally engaged in the usual political rhetoric that has come to be commonplace among candidates running for office. Each promoted his respective record while in office, while harshly criticizing the other. Both also repeatedly warned the electorate against voting for the other candidate, as that would, they said, surely bring about terrible results for the country and the world.

A second unusual campaign occurrence which gradually developed related to President Biden's age and mental acuity. As the campaign drew on toward the summer of 2024, many began to believe his advancing age, 81 at the time and 82 now, was a concern, given the fact that on a number of occasions he had inadvertently gotten mixed up when speaking to the press or to the public. This was exacerbated when, on June 27, Biden and Trump had their first televised campaign debate, which turned out to be the only one they had. Afterward, it was conceded by nearly all political pundits of both parties that President Biden's debate performance was very weak.

Then, on July 21, 2024, less than one month after the debate, Biden announced that he was

ending his candidacy for a second presidential term and announced his endorsement of Vice President Kamala Harris as his replacement. Vice President Harris officially secured the Democratic Party nomination just fifteen days later on August 5 by a virtual, rather than in-person, roll call vote of delegates who were previously committed to President Biden.

A third set of unusual circumstances revolved around former President Trump when, on two separate occasions, the first time in July and the second in September, assassination attempts took place, the first of which resulted in a slight injury to his right ear. The second attempt on his life was thwarted before the suspect was able to carry out his intentions. Both of these assassination attempts seemed to solidify Trump's base of support, while at the same time Harris' candidacy also had gained firm support following the withdrawal of President Biden.

As the presidential campaign entered its final two months, most pre-election polls showed a very tight race. On September 10, Vice President Harris and former President Trump held their first and only debate during the campaign. In response to her performance in the debate, Harris' poll numbers inched up several points. However, as time went on, the polls once again got tighter and tighter, with some polls showing Trump having a slight lead heading into November.

FINALLY—THE ELECTION

On November 5, the long awaited election took place. More than 150 million people went to the

polls throughout the United States to select the next president. After polls closed, results soon began to come in from the states, starting in the east and moving to the west. As election night wore on, it became apparent that former President Trump was doing much better than many polls had predicted. This trend held up, and by the next morning, most news outlets had declared him the winner, the new President-elect.

Over the next several days, as remaining votes were tabulated, the results were that Donald Trump had carried 31 of the 50 states, garnering 312 Electoral College votes, while Kamala Harris had won 19 states and 226 electoral votes. At latest count, Trump also won the popular vote by just under 2.5 million votes, and he became the first Republican candidate ever to receive more than 76 million votes.

WHAT OF THE FUTURE?

We ask then: What does the next four years hold? Will the new President be able to keep his campaign promises? Will Congress, which for at least the next two years is to be controlled also by the Republican Party, be able and willing to pass legislation in keeping with President Trump's agenda? These are, of course, unanswered questions at this point in time. However, if past history is any indicator, the majority of promises made by candidates of either party, once they have become President, end up either by the wayside, or diluted by partisan politics.

For the follower of Christ, however, a view must be cast toward the Scriptures, which contain many

prophecies that point to the time in which we are living as a period of turmoil and trouble—a “time of trouble, such as never was since there was a nation.” (Dan. 12:1; Matt. 24:21) For this reason, the Christian’s focus should not be primarily on “who” is in office, nor whether we personally agree or disagree with this or that policy they have put forth. Rather, we should consider the fact that God is overruling all the affairs of Earth to bring to fruition his long-term plan and purpose for the human race, regardless of who may be the leaders of the nations at any given time.

What is God’s plan? Simply put, it is to rescue mankind of every nation, past and present, both the dead and the living, from the condition of sin and death that has plagued the human race since our first parents fell into sin. Our loving God’s desire is for “all people to be saved and to come to the knowledge and recognition of the divine truth.” (I Tim. 2:4, *Amplified Bible*) This, the Scriptures clearly point out, will not be through any administration of men or women, but through the righteous administration of none other than his Son, our Lord and Savior Jesus Christ.

THE BIBLICAL NEW ADMINISTRATION

Our primary interest, as students of the Bible, should focus on the new administration promised in God’s Word. It, too, requires an “election,” or more accurately, a selection process. This selection began with Jesus, the Messiah. The Prophet Isaiah points to him saying, “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth

judgment to the Gentiles.” (Isa. 42:1) God’s “elect” class also includes the faithful followers of Jesus since the Day of Pentecost. The Apostle Peter spoke of these saying, “Give diligence to make your calling and election sure.”—II Pet. 1:10

In the New Testament we find references to this election such as: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;” and “Who shall lay any thing to the charge of God’s elect?” (Col. 3:12; Rom. 8:33) These individuals are being selected by God to be “partakers of the heavenly calling,” and they are “Elect according to the foreknowledge of God the Father.” (Heb. 3:1; I Pet. 1:2) It is God who will complete the election process when, through Jesus, he will “send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”—Mark 13:27

Thus will the work of God’s election be concluded. The work of the new administration, which is the blessing of all the families of the earth, has been described as occurring when Christ, “the Sun of righteousness” shall “arise with healing in his wings.” (Mal. 4:2) It will bring joy, peace, and everlasting life to all who desire to live obediently on a restored, perfect Earth. All will be accomplished through this new administration and carried out based on God’s wonderful character attributes of love, mercy, justice, wisdom, and power on behalf of the human family.

MEANING OF ADMINISTRATION

The dictionary definition of the word administration is “the act or process of administering;

performance of executive duties; the execution of public affairs; a body of persons who administers.” The verb form, to administer, is defined as “to manage or supervise; mete out or dispense; to minister; to manage or execute.” Fully dedicated followers of Christ learn how to do this during their present Christian walk.

This new administration requires that those that strive to be part of the “elect” be properly prepared in the present life for their work in the future. These are not to be “conformed to this world,” but are described as being “transformed by the renewing” of their mind, that they “may prove what is that good, and acceptable, and perfect, will of God.”—Rom 12:2

As Christians, we are to love the Heavenly Father with all of our heart and are, therefore, interested in the Biblical definition of administration and administrators. The word administration occurs twice in the New Testament *King James Version*, and is translated from the Greek word *diakonia*, which means ministry or service. (I Cor. 12:5; II Cor. 9:12) The verb form, administer, found in II Corinthians 8:19,20, is from the Greek word *diakoneo*, which means to minister or serve. The English word deacon is derived from this Greek word, having to do with one who ministers or serves. Jesus also used this word in giving a lesson on service to his disciples saying, “The Son of man came not to be ministered unto, but to minister.”—Mark 10:45

MANY ADMINISTRATIONS

In I Corinthians 12:5, the Apostle Paul says, “There are differences of administrations, but

the same Lord.” There are indeed varieties of Christian service, but God is directing them all. Paul implies here that each dedicated Christian has something to offer, a talent to give to the Lord and to be used in his service. As we give of ourselves, it is for the purpose of building up one another in the body of Christ. (Jude 1:20; I Cor. 12:12,25,27) When we do this we honor our Father in heaven. In training for their part in this administration work, the various members of Christ’s body must learn to cooperate with each other, offsetting and compensating for each other’s imperfections, shortcomings, and weaknesses. We learn to do this by becoming united with Jesus. Jesus invites us: “Take my yoke upon you, and learn of me; ... For my yoke is easy, and my burden is light.” (Matt. 11:29,30) In this union we learn about our privilege of fellowship in the body of Christ and how to work with the other body members.

We are indeed yokefellows together with Christ. Paul tells us this in Philippians 4:3,4, “I intreat thee also, true yokefellow.” He finishes his thought with, “Rejoice in the Lord alway: and again I say, Rejoice.” We should feel this same way, for all who are in the family of Christ are bound together in the one bond of love and fellowship. This will help us develop a common interest with our brethren and have confidence in, sympathy for, and harmony with them. This is the same training the world of mankind will receive during God’s kingdom. All will then learn to give glory, praise, and honor to the Father under his new administration.

FINANCING THE ELECTION PROCESS

In the election process in this present world, wealth is required to fund a campaign for a new administration. Advertising is required to make known the qualifications of the candidate and, more often than not, the faults and weaknesses of the opposition. As a point of interest, and as difficult as it may be to believe, it is estimated that a combined \$15.9 billion was spent on the recently concluded United States presidential election campaigns. How different is God's election process in preparation for a new righteous administration. Wealth can be a hindrance, as Jesus said: "It is hard for a rich man to enter into the kingdom of heaven." —Matt. 19:23, *Revised Version*

Paul, by contrast, speaks of himself and his co-laborers in the work of spreading the Gospel, "as poor, yet making many rich." (II Cor. 6:10) These faithful servants of God made many rich in hope, faith, love, and all the various aspects of the graces of God, which he abundantly supplies. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." (II Cor. 9:12) The apostle continues, saying that the brethren in Jerusalem were glorifying God on account of "your liberal distribution unto them, and unto all men." —vs. 13

NEED FOR SACRIFICE

Another part of our Christian training for the new, righteous, kingdom administration involves sacrifice, or laying down our lives, in service to the cause of truth and righteousness. We look upon

this as a privilege, but the world looks upon sacrificing differently. To some, sacrifice carries with it a sense of being a fanatic and, indeed, there have been many fanatic martyrs.

The true followers of Jesus render their sacrifice to God day-by-day, hour-by-hour, experience-by-experience, on a continuing basis with every opportunity that is given. We are to give our little all. Our sacrifices may be small, but they must be all-consuming and burning, until there is nothing more to be consumed, and we have reached the end of our earthly course.

The Christian's sacrifice and suffering is clearly outlined for us by the Apostle Paul when he said, "If we suffer, we shall also reign with him." (II Tim. 2:12) We also are promised, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) What a blessed privilege it is for these called ones to be granted a share in the heavenly realm, and to be raised to glory, honor, and immortality, if faithful unto death. (Rom. 2:7; Rev. 2:10) "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II Cor. 9:8

This ministering and serving throughout our Christian walk, and the desire to give our all, is stated by Paul to Timothy, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (I Tim. 4:15) The first lesson in giving was of our hearts to the Heavenly Father, but this was only the beginning of a walk that leads to the giving of our all. We must develop a God-like character, and in this regard Paul told Timothy, "Godliness with contentment is great

gain.” (I Tim. 6:6) It is one of the important steps on the Christian ladder, along with faith, virtue, knowledge, temperance [self-control], patience, brotherly kindness, and most importantly, love.—II Pet. 1:4-8

Such love must be developed with the assistance of the Holy Spirit and cannot be hypocritical. It must be genuine, heartfelt, as well as expressed by service and word of mouth. The psalmist speaks for us when he says, “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.” (Ps. 19:14) This love is toward God, his Son Christ Jesus, our fellow brethren in Christ, and is accompanied by a compassionate love towards the world, and even for our enemies.

Paul explains more about this love when he writes, “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—Eph. 3:17-19

MAKING KNOWN THE GLAD TIDINGS

Another aspect of our training for this administration of the future is in the promotion of the good news—“the gospel of the kingdom.” (Matt. 24:14) Paul, quoting in part from Isaiah 52:7, wrote, “For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and

how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”—Rom. 10:13-15

THE POWER OF JESUS

When the kingdom administration becomes a reality, these who have been thus trained will be used by God. It is he who has authored a plan of recovery for all mankind and guarantees its success by miracle-working power. Jesus is the ruler in that plan, not elected by the people, but chosen by God. His enemies killed him when he was on Earth, nearly twenty centuries ago, but divine power raised him from the dead. (Phil. 2:7-11) After his resurrection Jesus announced to his disciples, “All power is given unto me in heaven and in earth.”—Matt. 28:18

By the use of “all power” given to him, Jesus will have no difficulty in establishing divine control over the peoples of Earth. Associated with him in that government will be his faithful followers who, since Pentecost, have suffered and died with him. They, too, are raised from the dead in what the Scriptures describe as the “first resurrection,” that they may share with Jesus in his divine administration.—Rev. 20:6

These will be the invisible spiritual rulers in the new social order—as Apostle Peter speaks of it, the “new heavens and new earth, wherein dwelleth righteousness.” (II Pet. 3:13) They will have human representatives who will be the resurrected Ancient Worthies of past ages, of whom righteous Abel was

the first, and John the Baptist the last. These also, as “princes in all the earth,” will be raised from the dead just before the new kingdom is ready to function for the actual liberation of the people from their bondage to sin and death. (Ps. 45:16; Isa. 32:1; Heb. 11:1-40) The most important consideration, however, is that divine, miracle-working power guarantees the success of God’s plan for solving the present problems of the people and the nations.

GOVERNED BY DIVINE WISDOM

These Ancient Worthies in God’s kingdom, or government, will function directly under the authority of Christ. They will all be wholeheartedly in harmony with the righteous principles by which he will judge and govern the people. How wonderful are those principles!

Jesus will not need to placate various conflicting elements and divergent interests of those who will work with him in that divine government. There will be no “party politics” or “lobbying.” As Isaiah prophesied, “He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.” (Isa. 11:3) As Earth’s new king, Jesus will be able to read the hearts of men, and will know and understand their innermost thoughts. Through the “elect,” he will deal with the people according to what is really in their heart, and not upon the basis of what they profess to be. Imagine what changes this will make in governmental administration!

“With righteousness shall he judge the poor, and reprove with equity for the meek of the earth.” (vs. 4)

Under the rulership of this righteous king, the legitimate desires of all mankind will be satisfied.

EVERYONE A BENEFICIARY

The poor and the meek will then have someone to speak for them. David wrote concerning this coming king: “He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls [Hebrew: lives] of the needy. He shall redeem their soul [life] from deceit and violence: and precious shall their blood be in his sight.”—Ps. 72:12-14

In verse 11 of this psalm, we read: “All kings shall fall down before him: all nations shall serve him.” The great and mighty, as well as the meek and humble, will recognize the virtues and qualifications of this new king. He will not pamper the rich and exploit the poor. Neither will he exalt the poor and destroy the rich. Everyone will be dealt with justly and equitably.

One of the symbolisms descriptive of the effect of Christ’s rulership portrays the valleys being exalted, and the hills made low. (Isa. 40:4; Luke 3:5) This indicates a just distribution of all the bounties of earth, and a recognition that God has “made of one blood all nations ... on the face of the earth.” (Acts 17:26) From God’s standpoint, there are no dukes or lords, and there will be no peasants or paupers.

Beyond this, and even more wonderful, is the fact that the Lord’s government will give health and life to the people—everlasting life. “The inhabitant shall not say, I am sick.” (Isa. 33:24) This is

why God allowed Jesus' enemies to put him to death, and why Jesus voluntarily gave himself up to die. It was part of the divine arrangement that his rulership should not be over a dying race, but over one being restored to life. (Acts 3:20,21; I Cor. 15:22) It was therefore necessary that he should first die to redeem mankind from death. Paul wrote that Jesus gave himself "a ransom for all," and then added, "to be testified in due time."—I Tim. 2:5,6

Jesus gave himself as a ransom at his First Advent, and it will be during his Second Presence that the glorious truth concerning this will be testified, or made known to all. All who, when they learn of this provision, accept God's grace through Christ and obey the laws of that "government" which will then be upon "his shoulder," will not need to die. (Isa. 9:6,7) They will be restored to perfection of being, and live happily forever. How we look forward with anticipation to this future administration of righteousness, blessings, and life! ■