

The Character of Our New Leader

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The most qualified leader, who has ever lived, will appear on the world stage just before mankind reaps the full consequence of its lawless behavior (cf. Mt. 24:12). This consequence is described in the following section of scripture.

*.... there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. ²²And **unless those days were shortened, no flesh would be saved**; but for the elect's sake (God's faithful and obedient servants) *those days will be shortened* (Mt. 24:21a-22; cf. Dan. 12:1-3; NKJV used throughout unless otherwise noted; Ed. note in parenthesis; emphasis added).*

Previously, this leader was given responsibility over a gargantuan project. While working through all the complexities associated with it, he proved to be selfless, dependable, and of the highest moral character. And, unlike the majority of leaders in today's world, he expressed regrets and took personal responsibility for failures that occurred along the way. He never blamed other people or circumstances. He was even willing to give up his life if it would lead to a successful outcome.

Therefore, he is the antithesis of most leaders who are metaphorically "*dragged kicking and screaming*" when they are forced out of office due to a scandal or lack of confidence in their ability to effectively do their job. So, you would think, given the choice, anyone in their right mind would want the leader, described in this brief introduction, ruling the world right now and making the changes necessary to improve conditions on this planet.

The good news is that this leader is poised and ready to remove all the lawless and dysfunctional authorities that have contributed to our worsening state of affairs globally. However, he cannot take control until he receives permission from the individual who anointed him (cf. Heb. 1:8-9).

But in those (future) days, after that tribulation, the sun will be darkened, and the moon will not give its light; ²⁵the stars of heaven will fall, and the powers in heaven will be shaken. ²⁶Then they will see the Son of Man (Jesus Christ) coming in the clouds with great power and glory. ²⁷And then he will send his angels and gather together his elect from the four winds, from the farthest part of earth to the farthest part of heaven (time frame associated with the first resurrection of the dead; cf. 1Thes. 4:13-17) (Mk. 13:24-27; Ed. notes in parentheses).

But of that day and hour no one knows, neither the angels in heaven, nor the Son (Christ), but only the Father (Mk. 13:32; Ed. note in parenthesis; emphasis added).

Obviously, if Christ were a co-equal partner in a "*trinity of gods*," he would know the point in time when he would take over all rulership of this planet. However, because he is subordinate to his heavenly Father, and not part of "a trinity," he does not know exactly when God the Father wants him to remove all this planet's ruling authorities. In fact, Christ explained that his heavenly Father is greater than he.

My Father, who has given them (the disciples) to me (Christ), is greater than all... (Jn. 10:29a; Ed. notes in parentheses; emphasis added).

You (Christ's disciples) have heard me say to you, 'I am going away and coming back to you.' If you loved me, you would rejoice because I said, 'I am

going to the Father,' for **my Father is greater than I** (Jn. 14:28; cf. Jn. 7:16; 8:28; 12:49-50; Ed. note in parenthesis; emphasis added).

Prior to becoming a flesh and blood human being, Christ was in the same form as his heavenly Father, but he did not regard himself as being co-equal in any way. Not only that, but Christ was also even willing to give up this similarity with his Father if it helped better serve mankind.

.... *Christ Jesus, who, being in the form of God (same spirit-composition), did not consider it (something to hold onto, or continue to maintain),⁷ but (emptied himself of the privileges associated with a spirit-being), taking the form of a servant, and coming in the likeness of men.⁸ And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the stake (Gr. *stauros*) (Phil. 2:5b-8; Ed. notes in parentheses).*

So, this willingness to give up power and privilege was part of who Christ was, even before he became a flesh and blood human being. This is confirmed by Christ's attitude from the beginning of his Father's plan to create mankind.

(God) *the Father loves me (Christ), because I lay down my life in order to take it up again.¹⁸ No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father* (Jn. 10:17-18; Ed. notes in parentheses; The Jerusalem Bible).

.... *whose names have not been written in the Book of Life of **the Lamb** (of God; cf. Jn. 1:29) slain, from the foundation of the world* (Rev. 13:8b; Ed. note in parenthesis; emphasis added).

He (Christ) indeed was foreordained before the foundation of the world, but was manifest

(revealed) *in these last times for you* (1Pet. 1:20; Ed. notes in parentheses; emphasis added). *And now, O Father, glorify me together (Gr. *para*; beside or alongside) Yourself, with **the glory which I had with You before the world was** (created) (Jn. 17:5; Ed. notes in parentheses).*

.... for **You (God the Father) loved me (Christ) before the foundation of the world** (Jn. 17:24b; Ed. notes in parentheses; emphasis added).

In fact, a spirit-being, who is now referred to as Jesus Christ, was created by his Father and then taught every detail regarding the creation of all things, before the universe existed.

*The Lord (Almighty) possessed (created; formed) me (Christ; cf. Jn. 8:58; Heb. 13:8) at the beginning of His way, **before His works of old** (Prov. 8:22; Ed. notes in parentheses; emphasis added).*

.... *consider the Apostle (one sent forth with a commission) and High Priest of our confession, Jesus Christ,² who was faithful to Him (God the Father) **who made (Gr. *poieo*) him...** (Heb. 3:1b-2a; Ed. notes in parentheses; emphasis added).*

Over time, this spirit-being became very skilled in all his Father's ways; to the point he could accurately and faithfully teach every word of God (cf. Mt. 4:4). This is why he is referred as "*the Word*," and also why his heavenly Father told mankind to listen to His Son.

.... "**This is My beloved Son. Hear him!**" (Mk. 9:7b; emphasis added).

*In the beginning was the Word, and the Word was with (Gr. *pros*; toward, nearby) God (the Father) and the Word was (a) god (cf. Ps. 82:6; 86:8; Jn. 10:34-36; 1Cor. 8:5).² He was in the beginning with (Gr. *pros*; toward, nearby) God*

(the Father) (Jn. 1:1-2; Ed. notes in parentheses).

This truth that the Son of God was beside his heavenly Father as an apprentice, before the universe existed, was known by God's faithful servants during the Old Testament period.

Then I (Jesus Christ) was beside Him (God the Father), as a master craftsman; and I was daily His delight, rejoicing always before Him (Prov. 8:30; Ed. notes in parentheses).

So, God the Father revealed every detail, pertaining to the creation of all things, to His Son who is now known as Jesus Christ. Christ was then expected to take all this information and use it to create the universe according to his Father's detailed instructions. The following section of scripture confirms this truth.

For by him (Christ) all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities (rulers) or powers (authorities). All things were created through him and for him. ¹⁷And he (existed) before all (these) things, and in him all (these) things consist. ¹⁸And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all (these) things he may have preeminence (Col. 1:16-18; Ed. notes in parentheses).

Christ acquired the power and wisdom necessary to create all things from his Father.

.... **Christ the power of God (the Father) and the wisdom of God (the Father)** (1Cor. 1:24b; Ed. notes in parentheses).

Jesus answered them, "Many good works I have shown you from my Father...." (Jn. 10:32a; emphasis added).

Even though God the Father created His Son to have preeminence, there was no favoritism

shown toward Christ. Instead, Christ was to continue learning and developing through many trials and tribulations over an extended period of time.

(Christ) who, in the days of his flesh, when he had offered up prayers and supplications, with vehement cries and tears to Him (God the Father) who was able to save him from death, and was heard because of his godly fear (deep respect), ⁸though he was a Son, yet he learned obedience by the things which he suffered (Heb. 5:7-8; Ed. notes in parentheses).

As a result of his sufferings, Christ can readily identify with the many hardships associated with being human.

For we do not have a High Priest (Christ) who cannot sympathize with our weaknesses, but was in all points tested as we are, yet (he was) without sin (Heb. 4:15; cf. 1Jn. 2:1-2; Ed. notes in parentheses; emphasis added).

As mentioned earlier in this document, Christ did not blame anyone else when things went wrong in the creation, he was responsible for. Instead, he expressed sorrow and regret, and then took corrective action that itself was very painful because Christ loves mankind and takes no pleasure in disciplining sinners.

Then the Lord (now known as Jesus Christ; cf. Heb. 13:8) saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. ⁶And the Lord was sorry that he had made man on the earth, and he was grieved in his heart. ⁷So the Lord said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." ⁸But Noah found grace (forgiveness) in the eyes of the Lord (Gen. 6:5-8; Ed. notes in parentheses; emphasis added).

*Rejoicing in His (God the Father's) inhabited world, and **my (Christ's) delight was with the sons of men** (Prov. 8:31; Ed. notes in parentheses; emphasis added).*

Therefore, the Son of God has been acquainted with sorrows throughout the creative process; not just his suffering as a human being who was condemned to a horrific death.

*He (Christ) is despised and rejected by men, **a man of sorrows and acquainted with grief**. And we hid, as it were, our faces from him; he was despised and we did not esteem him (Isa. 53:3; Ed. note in parenthesis; emphasis added).*

Another great sorrow that Christ experienced occurred when the nation of Israel rejected him as their leader.

*And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for **they have not rejected you, but they have rejected me, that I (Christ) should not reign over them.**"⁸According to all the works which they have done since the day that I brought them up out of Egypt, even to this day – with which they have forsaken me and served other gods – so they are doing to you also. ⁹Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them." (1Sam. 8:7-9; Ed. note in parenthesis).*

Again, Christ "took it on the chin" and continued to do his best to serve this ungrateful and sinful nation. He even fondly recalled one of Jacob's grandchildren when he was still a young child.

Is Ephraim my dear son? Is he a pleasant child? For though I spoke against him (as a sinful adult), I earnestly remember him still; therefore my heart yearns for him; I will surely have mercy on him, says the Lord (Jer. 31:20; Ed. note in parenthesis).

Christ also expressed his love, combined with sorrow, for the descendants of Judah living in and around Jerusalem.

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! **How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!**³⁸See! Your house is left to you desolate;³⁹for I say to you, you shall see me no more till you say, 'Blessed is he (Christ) who comes in the name of the Lord (Almighty, God the Father)!' (Mt. 23:37-39; Ed. note in parenthesis).*

Time and again Christ held back his anger at Israel's sins, which he compared to spiritual adultery, but eventually they proved beyond any rehabilitation. It was at this point that he "metaphorically" divorced them and left them to their own devices.

Then I saw that for all the causes for which backsliding Israel (nation of 10 families that descended from Jacob) had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah (11th family descended from Jacob; now referred to as the Jews) did not fear, but went and played the harlot also (Jer. 3:8; Ed. notes in parentheses).

Thankfully, the character of our new leader is very compassionate and willing to forgive those who genuinely repent of their past sins (cf. Lk. 7:47-49). In fact, he compares our foolish and sinful actions to that of an immature youth or, more specifically, a youthful woman who was refused or divorced.

*Do not fear, for you will not be ashamed; nor be disgraced, for you will not be put to shame (forever); for you will forget the shame of your youth, and will not remember the reproach of your widowhood anymore. ⁵For **your Maker is your husband**, the Lord of hosts is his name;*

and your Redeemer is the Holy One of Israel; he is called the God of the whole earth. ⁶For the Lord has called you like a woman forsaken and grieved in spirit (repentant), like **a youthful wife when you were refused, says your God.** ⁷For a mere moment I have forsaken you, but with great mercies I will gather you. ⁸**With a little wrath I hid my face from you for a moment; but with everlasting kindness I will have mercy on you, says the Lord, your Redeemer** (Isa. 54:4-8; Ed. notes in parentheses; emphasis added).

So, when scoffers say, "*where is the God of the whole earth,*" they do not understand that he hid his face from sinful mankind for a moment. Technically speaking, and according to the Biblical description of how spirit-beings experience "time," Christ has hidden his face for two days since his Father resurrected him from the dead.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years (to a human being), and a thousand years (to a human being) as one day (to a spirit being) (2Pet. 3:8; Ed. notes in parentheses).

.... scoffers will come in the last days, walking according to their own lusts, ⁴and saying, "Where is the promise of his (Christ's) coming? For since the fathers fell asleep (died), all things continue as they were from the beginning of creation." (2Pet. 3:b-4; Ed. notes in parentheses).

In conclusion, no other leader has had as much experience as Jesus Christ, nor has any leader proven to be as honest as Christ (cf. Jn. 8:40, 45). In addition, Christ was willing to accept responsibility and blame when things did not work out well; even to the point of giving up his position "*beside his Father in heaven*", and later his position as the leader of a nation. Finally, in order to fulfill the commission his Father gave him, Christ was willing to give up his life if it

meant removing the serious consequence of sin, which is everlasting death (cf. Rom. 6:23). He did this because of his love and compassion for those he is responsible for; even though most of these same people do not appreciate what he has done for them.

So, by praying "*thy kingdom come,*" we are asking God the Father to send his beloved Son, Jesus Christ, back to this earth to remove all the corrupt and oppressive forms of government that are serving themselves instead of their fellow-citizens.

For he (Christ) must reign till he has put all enemies under his feet. ²⁶The last enemy that will be destroyed is death. ²⁷For "He (God the Father) has put all things under his (Christ's) feet." But when He (God the Father) says "all things are put under him (Christ)," it is evident that He (God the Father) who put all things under him (Christ) is excepted. ²⁸Now when all things are made subject to him (Christ), then the Son himself will also be subject to Him (God the Father) who put all things under him (Christ), that God (the Father) may be all in all (one harmonious family) (1Cor. 15:25-28; Ed. notes in parentheses).

This is the good news, or "*gospel,*" that Christ proclaimed during his ministry in the land of Judea two thousand years ago (cf. Lk. 4:16-21) or, from God's perspective, about two days ago.

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