

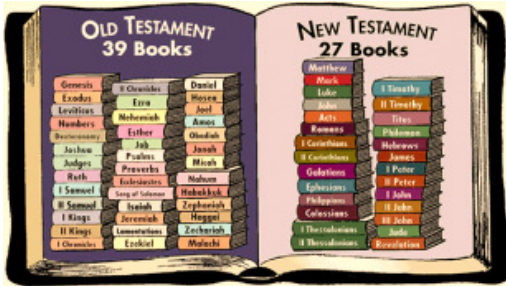


Does the Same God Rule in the Old and New Testament? (Part II)

Isaiah 45:7: (KJV) *I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.*

OR...

1 John 4:8: (KJV) *He that loveth not knoweth not God; for God is love.*



A few weeks ago, we began an important discussion regarding God and His treatment of humanity in the Old and New Testaments. There are many who say that the warlike and nationalistic activities of the God of the Old Testament cannot possibly be the same as the God of mercy, love and salvation of the New Testament. So, how do we explain the obvious shift in focus? Stay with us! *(Please refer to Part I of this subject matter from our previous program.)*

Let's do a quick recap from Part I of this program: Why and how did God deal with mankind in the Old Testament?

- There was the test of obedience and the consequence of dying and mankind as a race lost God's favor. **God's response to this would be to label sin and its consequence at every turn through justice. This would be for the ultimate good and reconciliation of His creation.**
- This meant a "humanity can make up their own rules as they go" approach instead of a "God commands and we obey" approach. This is Satan's approach and we see both men and some angels follow it. **God allows this, as it ultimately labels sin. This was the first step in creating a plan of ultimate good.**
- This is the basis and origin of the types of cruelty and inhumane treatment we see recorded in the Old Testament. **God did not exempt anyone or anything from any part of this treatment. Harsh treatment did not originate with God, rather, He allowed all to be subject to the dark path created by mankind and results of the "make it up as you go" approach.**
- Within the context of this death sentence, there would be very few who would choose to follow righteousness and thereby maintain some favor of God. **God let man choose!**
- Noah, a righteous man in a polluted world, saved humanity and kept the thread of God's favor intact. Humanity would still for the most part seek its own ways and rules. **God did not stand in the way of the fallen human will. God destroyed what needed to be destroyed. God's intention is for resurrection and reconciliation.**
- Abraham, Isaac and Jacob are three individuals through whom a specific promise of favor had been given which held worldwide implications. **Even these faithful men were allowed to be subject to walking the**



darkening path that sinful man was developing. *He blessed them within the context they were in.*

- The twelve tribes of Israel are an entire nation given God’s favor and through that favor a Law for the people is given to maintain that favor. This is marked by a miraculous deliverance from the darkness of slavery. **This was a new beginning full of promise!**
- Israel, true to the course of humanity, defies God and often walks the “make it up as you go” pathway. They suffer all of the injustice and cruelty of other nations except they have a Law that labels the darkening path for what it is.

Does the New Testament follow in this same path, or is it an entirely different story from the Old Testament?

Isaiah 6:8-11: (NASB) ⁸Then I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then I said, here am I. Send me! ⁹He said, go, and tell this people: Keep on listening, but do not perceive; keep on looking, but do not understand. ¹⁰Render the hearts of this people insensitive, their ears dull, and their eyes dim, otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed. ¹¹Then I said, Lord, how long? And He answered, until cities are devastated and without inhabitant, houses are without people and the land is utterly desolate.

This is Jesus speaking through Isaiah, but why does he not want people to understand the message?

Is there a connection between how the Old Testament ends and the New Testament begins?

We see thus far that the strict justice approach did not in any way finish the work of reconciling the physical creation of man to God. On the other hand, it only served to identify sin and how far the sinful race of man was from God. More would need to be done - much more - for this was just the beginning, the foundation of the work of God towards His creation.

How does the Old Testament end? Malachi 4 is the last chapter of the Old Testament:

Malachi 4:1-6: (NRSV) ¹See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. (A prophecy of more trouble) ²But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. ³And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts. (Yet, a prophecy of hope within it) ⁴Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. (A reference to the bringer of the Law and the deliverer of the people) ⁵Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. ⁶He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

Note the very last reference in the Old Testament is to Elijah and his mission. Now when we go to the New Testament, what is the first event found there?



This gives us a sense that the Old and New are positively connected:

Luke 1:11-17: (NRSV) *¹¹Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. ¹²When Zechariah saw him, he was terrified; and fear overwhelmed him. ¹³But the angel said to him, Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John...¹⁶ He will turn many of the people of Israel to the Lord their God. ¹⁷With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.*

So, the spirit and power of Elijah returns in the form of John the Baptist and are plainly introduced by the angel Gabriel. **Four-hundred years later, the story from book one picks up with the very first event of book two!** John pictured Elijah in exactly the same way Malachi talked about.

Some Christian denominations “add” several books between the Old and New Testaments. We can assume the “additional” books do not belong, because although there is a 400-year planned gap, the story that ended with Malachi and starts with Luke simply continues with the anticipated coming of Messiah.

God allowed our destructive pathway and the cruelty in the Old Testament because we, as a race, chose the wrong ruler. Man chose Satan over God. This creates an everlasting lesson that will allow us to learn from our mistakes. God allows the consequences of our actions to unfold.

As he is closing his prophecy, Malachi speaks of two heroes: Elijah, whose work is continued in the New Testament by John the Baptist, and Moses. He has just told of the coming day of the Lord and now he says to remember what the Law of Moses stands for.

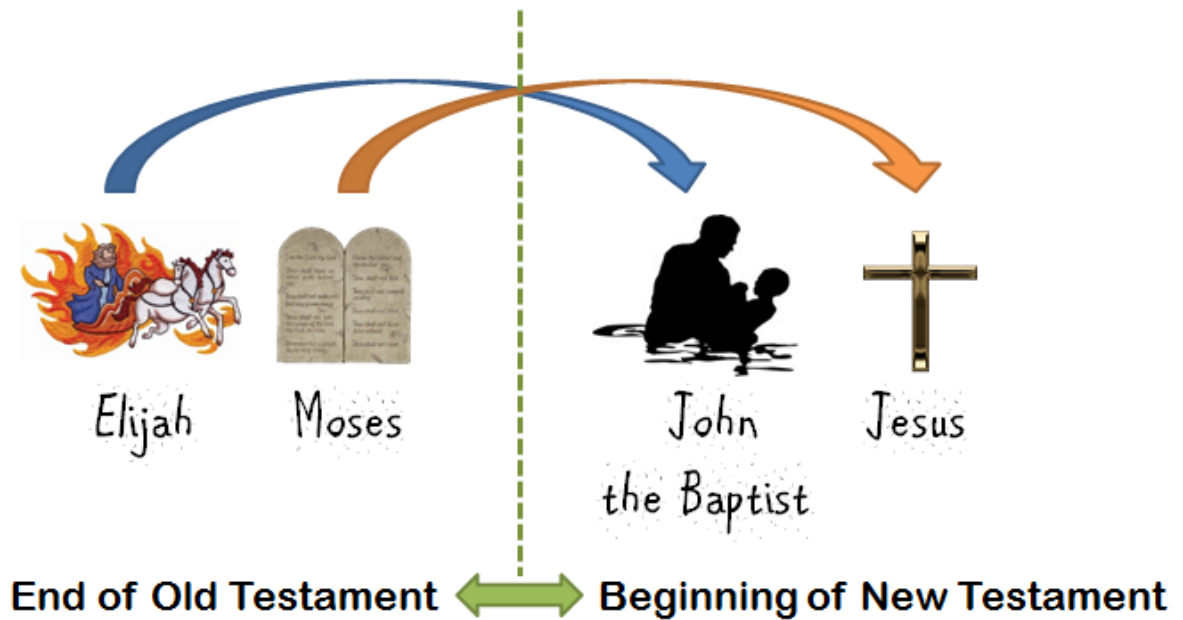
Here is what Moses said about his own role:

Deuteronomy 18:18-19: (ASV) *¹⁸I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. ¹⁹And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.*

Moses referenced another prophet who would, like Moses, be the deliverer, the leader of the people and the bearer of God’s Law. This prophet would unmistakably be Jesus. How do we know this? Who delivered the children out of Egypt? Moses. Who was the leader of the people? Moses. Who was the bearer of the Law? Moses. Jesus was also the deliverer, the leader and fulfiller of the Law. The Old Testament ends talking about Elijah (representing John the Baptist) and Moses (representing Jesus).

One era (Old Testament) ended and a new one (New Testament) was about to begin. Two of the most influential characters - Elijah and Moses - are now shown to be representations of the work of John the Baptist and Jesus. God’s plan was not yet finished!

The Old and New Testaments are unequivocally connected! The Old Testament shows us that it is the foundation for the New Testament and just the beginning of the story.



So, why do the death toll and the violence practically cease in the New Testament?

What about those who would take our first theme text of this program and say that the God of the Old Testament is the author of evil?

Isaiah 45:7: (KJV) *I form the light, and create darkness: I make peace, **and create evil**: I the LORD do all these things.*

(Source McGee Bible Commentary) "And create evil"—the word evil does not mean wickedness in this instance, but rather "sorrow, difficulties, or tragedies"—those things which are the fruit of evil, the fruit of sin. This is the Old Testament way of saying, "The wages of sin is death..." Romans 6:23 - If you indulge in sin, there will be a payday for it!

God makes peace but gives consequences to violation. That is not "creating evil," rather it is Him being a God of justice.

Here is another apparent contradiction - did God send an evil spirit?

1 Samuel 16:14: (NASB) *Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrorized him.*

The more favored by God, the more responsible one must be. Saul was favored above all, becoming a king where God did not want one, yet God blessed Saul in spite of the foolish choice of the people. All Saul had to do was rule in a godly manner. He even had Samuel the prophet to help him with that. When Saul rejected God's way, God rejected Saul, and just like in the Garden of Eden, God permits Satan's influence to become Saul's chief guide.

God sent an evil spirit = God allowed Saul's actions to reap the consequences of a lack of godliness following after Satan's ways.



Here is the beginning of the New Testament with a new approach for the nation of Israel:

Luke 3:3-16: (NASB) ³And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins...⁷So he began saying to the crowds who were going out to be baptized by him, You brood of vipers, who warned you to flee from the wrath to come? ⁸Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, We have Abraham for our father, for I say to you that from these stones God is able to raise up children to Abraham.

This is John the Baptist preaching to the people to come to righteousness. This is a message and warning to the nation of Israel, but he is not giving the message nationally, he is giving the message individually. He is also warning them that if they don't respond, God can raise up a new nation, new individuals, in their place. He was not addressing the leaders, but rather the individual people, stressing repentance because Jesus was coming.

⁹Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire. ¹⁰And the crowds were questioning him, saying, then what shall we do? ¹¹And he would answer and say to them, the man who has two tunics is to share with him who has none; and he who has food is to do likewise.

The people hear these dire consequences and respond with practical questions - the practical answers are all individually driven. Here is where we think Christianity begins to make the greatest mistake in recent history: **Christianity no longer is applied on a national standpoint, but rather the Gospel was introduced on an individual basis.**

¹²And some tax collectors also came to be baptized, and they said to him, Teacher, what shall we do? ¹³And he said to them, Collect no more than what you have been ordered to. ¹⁴Some soldiers were questioning him, saying, and what about us, what shall we do? And he said to them, do not take money from anyone by force, or accuse anyone falsely, and be content with your wages.

Each individual was given a practical application of how to truly repent in his or her personal life. The people looking for repentance were tax collectors and soldiers - the same people that the Pharisees wanted nothing to do with! John was showing us an individual response, not a national response.

Christianity is a **different kind of call** than being a favored nation like Israel. The Gospel is now an **individual call** to be a follower of Jesus and receive a heavenly reward.



¹⁵Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ, ¹⁶John answered and said to them all, as for me, I baptize you with water; but one is coming who is mightier than I, and I am not fit to untie the thong of his sandals; he will baptize you with the Holy Spirit and fire.

John's message: "I am paving the road for the one who will bring true change!" There is a paradigm shift about to occur from the Old Testament times. It is no longer about a nation or national interaction with other nations - it is now about a called-out people. But why? And does this mean that Israel's time as a favored people had expired?



If it is no longer about a national approach, then doesn't that indicate God changed His mind?

NO! Consider the central promise of all Scripture and its application:

Abraham is given the promise which is restated to him in additional Scriptures as well:

Genesis 22:15-18: (NASB) ¹⁵Then the angel of the LORD called to Abraham a second time from heaven, ¹⁶and said, By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, ¹⁷indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. ¹⁸In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

Isaac is next given the promise because of Abraham:

Genesis 26:3-5: (NRSV) ³Reside in this land as an alien, and I will be with you, and will bless you; for to you and to your descendants I will give all these lands, and I will fulfill the oath that I swore to your father Abraham. ⁴I will make your offspring as numerous as the stars of heaven, and will give to your offspring all these lands; and all the nations of the earth shall gain blessing for themselves through your offspring, ⁵because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.

Interesting...Isaac represents Jesus in that he was to be sacrificed. The stars are the focus of the promise and Isaac is a picture of Christ. What reward are the true followers of Jesus promised? Heaven! The stars are...in heaven!

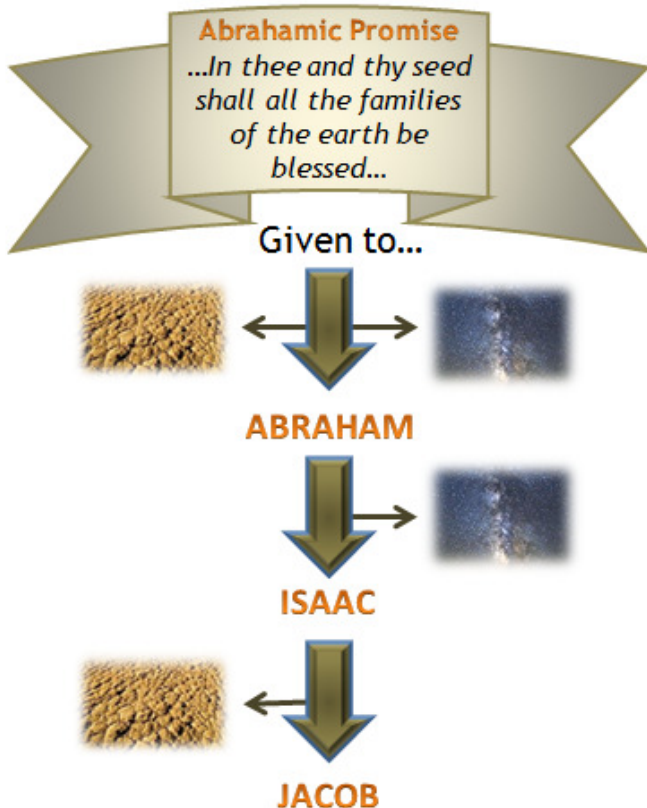
Jacob is then given the promise because of Abraham:

Genesis 28:12-14: (NASB) ¹²He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. ¹³And behold, the LORD stood above it and said, I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. ¹⁴Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.

Only the dust of the earth is the focus here - no stars this time. Why does God in repeating the promise to Isaac talk only about the stars in heaven, but when he repeats the promise to Jacob speaks only of the dust of the earth? Jacob is the father of the nation of Israel. The Law was built upon the nation.

Here in the promise Jacob as a representation of Abraham is the earthly part of God's plan - His reconciliation process. Through this earthly nation, all the families of the earth will be blessed.

The promise given to Jacob reflects the Old Testament work and the promise given to Isaac reflects the New Testament work. The dust is





the focus of the promise and Jacob is a picture of Israel. What reward is promised to the faithful of Israel before Christ? An earthly reward! The dust is...on earth!

Now the New Testament builds upon the foundation of the Old Testament application:

Galatians 3:6-9: (NASB) *⁶Even so Abraham believed God, and it was reckoned to him as righteousness. ⁷Therefore, be sure that it is those who are of faith who are sons of Abraham. ⁸The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, All the nations will be blessed in you. ⁹So then those who are of faith are blessed with Abraham, the believer.*

This provides a recap of the Old Testament promise.

Galatians 3:27-29: (NASB) *²⁷For all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. ²⁹And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*

The call to Christianity is the call to inherit the promise - the call to inherit the ability and privilege to bless all the families of the earth! Christianity is given that call and promise just as Israel as a nation was given that same promise.

So, God is not *changing*; He is *building* - building something BIG!

James 1:17-18: (NASB) *¹⁷Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. ¹⁸In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.*

God allowed Gentiles to be part of the plan. The Law provided the foundation but the New Testament built upon it.



- ✓ **New Testament**
- ✓ **Stars of heaven**
- ✓ **Repeated to Isaac**
- ✓ **For Christ's true followers now**

- ✓ **Old Testament**
- ✓ **Sand/dust of the earth**
- ✓ **Repeated to Jacob**
- ✓ **For the nation of Israel**

Bless ALL the families of the earth!



If Jesus came to fulfill the Law then why did he seem to *change* the Law?

Isn't Jesus taking God's stated Law for His people and turning it on its ear?

Matthew 5:38-39: (NASB) ³⁸You have heard that it was said, An eye for an eye, and a tooth for a tooth. ³⁹But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.

Not only Jesus, but his followers too!

1 John 3:15: (NASB) ¹⁵Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

This is how it used to work:

Deuteronomy 21:21: (NASB) Then all the men of his city shall stone him to death; so you shall remove the evil from your midst, and all Israel will hear of it and fear.

Did Jesus pick and choose the way he wanted the Law to apply?

Galatians 3:10-12: (NASB) ¹⁰For as many as are of the works of the Law are under a curse; for it is written, Cursed is everyone who does not abide by all things written in the book of the law, to perform them. ¹¹Now that no one is justified by the Law before God is evident; for, The righteous man shall live by faith. ¹²However, the Law is not of faith; on the contrary, He who practices them shall live by them.

So, the Law was specific in its condemnation and no one could live up to it. Okay, but if everyone is cursed under the Law because no one can meet its perfect standards, then doesn't that deflate the promise previously given of blessing? It is impossible to bless if they can't do it anyway. How do we put this in perspective? Keep reading...

Galatians 3:16-18: (NASB) ¹⁶Now the promises were spoken to Abraham and to his seed. He does not say, and to seeds, as referring to many, but rather to one, and to your seed, that is, Christ. (Remember how Isaac, as a willing sacrifice, was a picture of Christ?) ¹⁷What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. ¹⁸For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

So, the promise did not need the Law - the promise stood on its own merit. God is its sole provider. The Law was a way for people to understand the *value* of the promise.

Galatians 3:19-22: (NASB) ¹⁹Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made...(So, the Law was to “pass the baton” to the seed of the promise) ²¹Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. ²²But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. (The Law's purpose is clearly defined.)

The Law was not able to bring about eternal life, but it “labeled” sin.



We see a major error taught in what Christianity is supposed to accomplish. Israel was the chosen nation of God - this was a *national* approach. In the New Testament when we see John the Baptist beginning the call to those who would have an opportunity in Christianity, it was done *individually* and not nationally. The



New Testament repeatedly talks to the individual: *Take up your cross and follow me; Give your life as a living sacrifice.* It stresses individual activities and an individual following. The reward promised has nothing to do with being a nation, but rather, it promises an individual heavenly reward that will help to bless all the families of the earth.

The mistake Christianity has made, in our opinion, is that it has taken the nationalism of the Old Testament and tried to bring it to the New Testament where it doesn't belong.

Christianity ought not to be a political force in the running of nations. That is not the purpose of what Jesus brought to us. Instead, it was to follow after him. He said *if my kingdom were of this world, he would fight.* He would conquer. The fact that his kingdom is not of this world means we are called to a higher kingdom. Our political allegiance ought to be in heaven and not to politically run a country.

Christianity - in its purest, truest sense - does not belong in politics. We do agree, however, with running a country according to Christian principles, but Christianity should not be running the country.

We need to be very careful in our involvement in this world. The Apostle Paul talked about being an ambassador for Christ. Ambassadors are not citizens of the nation in which they reside; rather, they are representing another nation. We are to be representing heaven here on earth. We ought not to put our hands into the political affairs of mankind. Should we lead the way by living the right way and be an example? Yes.

The mistake is taking the nationalism of the Old Testament and trying to apply it now.

Galatians 3:23-26: (NASB) ²³*But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.* ²⁴*Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.* ²⁵*But now that faith has come, we are no longer under a tutor.* ²⁶*For you are all sons of God through faith in Christ Jesus.*

The Law came *after* the promise just as the nation came *after* and from the individual. Once the seed (Jesus) arrived, having come through the Law AND through the individual (the lineage of Abraham), God's planned reconciliation was able to progress to a whole new level.





God had the solution for sin in place even before sin began. He was willing to allow misery temporarily so that the experience could bring something much greater and eternal.

So, what is the moral of the story?

The Old and New Testaments are connected as a whole, with a very specific purpose in mind. Where there is a God of justice, wisdom, power and love, there is a plan that ultimately treats everyone with equal justice and equal opportunity for life. It is just a matter of time and timing - we need to consider *God's* timing!

Ecclesiastes 3:1-8: (NRSV) ¹*For everything there is a season, and a time for every matter under heaven.*

Acts 17:31: (NASB) *because He has fixed a day in which He will judge the world in righteousness through a man whom He has appointed.*



A caller from Connecticut suggested: **1 Corinthians 4:9:** *We have become a spectacle to the world, to angels, and to men.*

A key to Christianity is to become a spectacle to show the outworking of God. Through a sacrificial life, we are individually called to and for a heavenly reward.

These are the times of preparation - putting the pieces in place:

²*a time to be born, and a time to die...*

John 12:24: (NASB) *Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.*

Sin came in and death occurred, but through the death of Jesus, death will eventually go away.

²*...a time to plant, and a time to pluck up what is planted;*

Matthew 13:30: (NASB) *Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, first gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.*

Everything is done in its own time. Even when things looked like they went in the wrong direction, God was still patient.

³*a time to kill, and a time to heal...*

Job 13:15: (NASB) *Though He slay me, I will hope in Him.*

Darkness and evil were brought in by the decisions of mankind. Job understood resurrection and that death could yield life through the plan of God.



³...a time to break down, and a time to build up; ⁴a time to weep, and a time to laugh; a time to mourn, and a time to dance;

Isaiah 61:1: (NASB) *The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners.*

Jesus announced that he came to fulfill this Scripture in God's timing.

⁵a time to throw away stones, and a time to gather stones together; ⁶a time to embrace, and a time to refrain from embracing;

Isaiah 61:2: (NASB) *To proclaim the favorable year of the LORD and the day of vengeance of our God; To comfort all who mourn.*

The times that are a *result* of the preparation:

⁶a time to seek, and a time to lose; a time to keep, and a time to throw away; ⁷a time to tear, and a time to sew; a time to keep silence, and a time to speak;

Isaiah 61:3: (NASB) *To grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the LORD, that He may be glorified.*

⁸a time to love, and a time to hate; a time for war, and a time for peace.

Micah 4:3-4: (NASB) ³And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares and their spears into pruning hooks; Nation will not lift up sword against nation, and never again will they train for war. ⁴Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken.

The whole point is that there is a time for everything. The prophecies tell us a time for peace is not only coming, but once it arrives it will never leave. That was God's original intention and plan.

*So, does the same God rule in the Old and New Testament?
For Jonathan and Rick and Christian Questions...
Think about it...!*

*And now even more to think about...
only in the **Full Edition** of CQ Rewind!*



Here is a sweeping overview of how the Old and New Testaments dovetail to produce a comprehensive plan that uses all of the violence and mercy of the Bible to teach eternal lessons.

There are reasons for the allowance of violence, evil and the long road of sin that man has walked but also the death and resurrection of Jesus. The world will be saved...everyone!



John 3:16-18: (KJV) ¹⁶For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not His Son into the world to condemn the world; but that the world through him might be saved. ¹⁸He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

The world will be judged righteously...everyone!

Jeremiah 31:29-34: (KJV) ²⁹In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. ³⁰But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. ³¹Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The world will be healed...everyone!

Isaiah 35:5-10: (KJV) ⁵Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ⁶Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. ⁷And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. ⁸And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. ⁹No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: ¹⁰And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The world will be able to choose to willingly follow after God:

Zechariah 8:20-23: (KJV) ²⁰Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: ²¹And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. ²²Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. ²³Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Once righteousness is chosen, the world will ultimately live in peace.

Micah 4:1-5: (KJV) ¹But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. ²And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. ³And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. ⁴But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. ⁵For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God forever and ever.



Zephaniah 3:8-9: (NRSV) ⁸Therefore wait for me, says the LORD, for the day when I arise as a witness. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all the heat of my anger; for in the fire of my passion all the earth shall be consumed. ⁹At that time I will change the speech of the peoples to a pure speech, that all of them may call on the name of the LORD and serve him with one accord.

Isaiah 11:1-9: (NRSV) ¹A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. ²The spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. ³His delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide by what his ears hear; ⁴but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. ⁵Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. ⁶The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. ⁷The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. ⁸The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. ⁹They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the LORD as the waters cover the sea.

Death and sorrow will be destroyed:

Revelation 21:1-4: (KJV) ¹And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ²And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. ⁴And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.