

If Jesus' Resurrection Saved the World, Why Is It Such a Mess?

Romans 8:20–21: *20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*



Let's begin by stating the obvious: the world is a mess! Now, we all know that the world has been a mess for a very long time, so the question is, is this even news? The answer is yes, it is! Our present-day mess has everything to do with the ability to be connected with as many perspectives on and interpretations of truth as we would like. We can now easily and often categorize, judge or ignore anything and everything that does not fit into our personal worldview. All of this brings us to a place where we effortlessly define good and evil according to preference and not principle. We believe Jesus died and was raised to redeem the world from sin, and

yet, we are now so much further from godly principles than ever before. How can we harmonize these seemingly conflicting thoughts?

Social media has really become “anti-social” media, as we are all bombarded with truth, lies and everything in between and feel more isolated than ever. It's all resulting in more confusion and frankly, more evil.

Even though Jesus died and was resurrected thousands of years ago, we are all still suffering and dying. Why is this? When will it change?

Harmony begins with understanding the big picture. Bible prophecy has for many thousands of years been specific regarding the conditions of the world as the end times approach.

While our first prophecy was only given to Israel, its principles are fundamental for our times as well:

Isaiah 5:18, 20–23: *18 Woe to those who drag iniquity with the cords of falsehood, and sin as if with cart ropes;*

Verse 18 (NLT): *What sorrow for those who drag their sins behind them with ropes made of lies, who drag wickedness behind them like a cart.*

20 woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet and sweet for bitter! 21 Woe to those who are wise in their own eyes and clever in their own sight! 22 Woe to those who are heroes in drinking wine and valiant men in mixing strong drink, 23 who justify the wicked for a bribe, and take away the rights of the ones who are in the right!

While this applied in Isaiah's day, doesn't it sound current? *Woe to those who call evil good, and good evil*—moral ambiguity and relativity in our world are rampant. Artificial Intelligence is starting to blur already blurry lines on what is truth. It's all about our own pleasures and what we perceive to be our rights, often at the cost of others.

Regarding end times, we have Jesus' words as he prophesied about his return with a pointed picture of end times:

Luke 17:26–27,30: *26 And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 30 It will be just the same on the day that the Son of Man is revealed.*

A lot of people take this to mean people are just going about their lives and suddenly BOOM! Everyone is taken by surprise. The end comes when Jesus returns. Is that how we are to understand this? No! There is a much bigger meaning.

Looking at the original account of the flood corrects this erroneous conclusion:

Genesis 6:5–7: *5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 The LORD said, I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.*

How awful that man had become so evil. We know from **Genesis 6:1-14** that angels came down to earth and mated with human women, creating a hybrid race (unauthorized by God) called the Nephilim. These angels became *the angels who did not keep their own domain* and fell under Satan's manipulation, **Jude 1:6**.

 **Is God saying He made a mistake in creating man? Is He expressing regret?**



God is grieving over what was done with what He had given mankind. He was grieving over the unauthorized creation of a new race that was half man/half spirit being, and over all the resulting evil. This did not take Him by surprise, nor did He think He should have done things differently. It was more sadness over *the thoughts of his (man's) heart was only evil continually*.

Genesis 6:8: *But Noah found favor in the eyes of the LORD.*

In the midst of all that was done to undo what God had given man, *Noah found favor in the eyes of the Lord because he was a godly, righteous man.*

Genesis 6:12-14: *12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. 13 Then God said to Noah, The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. 14 Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.*

Because the fallen angels interfered and made a mess of God's natural way, God had to take action. Think about the impact this eternal lesson has upon all the angels.



I am about to destroy them (evil people and the hybrid race, along) with the earth—remember this phrase, as we will reference it shortly. We know the physical earth was not destroyed in the Flood.

God felt the pain of the misuse of His gifts for such deep wickedness, the pain of humanity's utter disloyalty. Noah and his family would be spared and yet because they were all born in sin, his posterity would continue to be just as liable to darkness and evil.

Both spirit beings and humans were given free will. Unfortunately, many throughout history have used that free will to choose evil instead of righteousness. Free will plays an important role in answering our question, *If Jesus' resurrection saved the world, why is it such a mess?*

New Testament prophecy fully recognizes this continually degrading pattern:

2 Timothy 3:1-5: *1 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of godliness, although they have denied its power; avoid such men as these.*

Even as far back as in Noah's day, *every intent of the thoughts of his heart was only evil continually.* Now we see these characteristics exponentially, and on a global scale. With all our advancements, mankind is more deeply steeped in darkness than ever before.



Was Jesus' sacrifice thousands of years ago a failure? What is God waiting for before He implements the results of His son's sacrifice?



The Scriptures show us it is not so much what God is waiting for—it is more about how He allows sinfulness to develop over time for our benefit according to His overall plan. God is not waiting for something to suddenly happen; rather, He is watching the development of what naturally happens when sin, evil, darkness and selfishness rule our lives. The temporary permission of evil will be a lesson mankind will remember forever.

Here's another New Testament prophecy that talks about end times and conditions:

2 Peter 3:3-7: *3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, 4 and saying, Where is the promise of his coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation. 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water.*



The world at that time was destroyed, being flooded with water—but the earth itself wasn't destroyed. We come back to that phrase—remember in **Genesis 6:13**, God said, *I am about to destroy them (along) with the earth.*

Was the world literally destroyed? No. This shows us we need to look at these statements as part of a bigger picture.

7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

So, the “world” before the Flood was destroyed without the world—the physical planet Earth—being destroyed. Does this same principle of symbolism also apply to our *present evil world* (**Galatians 1:4**) under Satan's rule, where he is referred to as the *prince of this world* in **John 12:31** and *god of this world* in **2 Corinthians 4:4**?

Absolutely! Scriptures give us principles that are repeatedly used. When we see the “world” being destroyed without the world—the physical earth—being destroyed, God is saying, the organization of “how the world was” had an end point. He ended the evil sinfulness of the pre-Flood era of angels and that hybrid race of Nephilim, but the physical earth itself and Noah's family and progeny continued. The social order which ruled the pre-Flood world was destroyed.



How Jesus
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Prophecy shows us that God's plan is both inclusive and exclusive:

- It is inclusive in that it is of profound importance to God that **ALL** of humanity receive salvation's benefits.
- It is exclusive in that, God will absolutely destroy any and all systems of government and social order that are not driven by God's own justice, wisdom and righteousness.

The world that was before the Flood had an unauthorized creation with fallen angels acting in an unauthorized way, without God's stamp of approval. Therefore, it was not saved. It was destroyed forever. However, Noah was delivered through the Flood and humanity lived on through him.

Well, this is fun and exciting! Our message so far can be summed up in three words: death and destruction! Hold on, we're just starting!

**With this significant backdrop of difficult times before us,
how do we find and apply the hope and promise of Jesus' ransom?**

Applying this hope and promise is actually a joyful and yet detailed task. We need to begin by seeing how Jesus presented himself and then understanding why he presented himself that way. This requires us to dig beneath the most obvious examples of God's power like the healing and teaching he did so we can more fully understand his deepest purpose.

For more on the ransom, please see our blog post at:

<https://christianquestions.com/bible-questions/what-is-the-ransom/>

The prophet Isaiah shows us how Jesus stepped up to answer the call to bring salvation:

Isaiah 6:8–10: *8 Then 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! 9 He said, Go, and tell this people: Keep on listening, but do not perceive; keep on looking, but do not understand. 10 Render 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.*

Jesus volunteered for this mission to come to earth as a man, ready to fulfill every detail of God's instruction. It seems strange that part of the instruction is to make sure not everyone understands what Jesus would say and do while on the earth. Now we have to consider how God unfolds His plans.

Whenever we look at just a piece of God's plan out of context, it always looks strange until we see the whole picture. Then we sit and gasp with wonder at the view of such an incredible eternity! Let's put more of the pieces together.

John the Baptist made it plain who Jesus was and why he came:



John 1:29: *The next day he saw Jesus coming to him and said, Behold, the Lamb of God who takes away the sin of the world!*

He takes away the sin of the world, not just the sins of those who follow him now.

Jesus began his ministry in the wilderness, communing with his Father and being tempted by Satan.

Mark 1:12–13: *12 Immediately the spirit impelled him to go out into the wilderness. 13 And he was in the wilderness forty days being tempted by Satan; and he was with the wild beasts, and the angels were ministering to him.*

After answering every test from Satan with holy Scripture, Jesus would now begin preaching:

Mark 1:14–15: *14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.*

How was the *kingdom at hand* in Jesus' day? Because it comes in phases. The first phase of the kingdom is about the development of those who will be in heaven with Christ and the destruction of the present social systems, like governments and religious organizations. Jesus introduces the second phase of the kingdom—the kingdom on earth—by telling us to always think about it and pray for it. This second phase includes the resurrection of all and the rebuilding of a righteous, permanent society; the true church in heaven reconciles the earth and its inhabitants back to God.

– Episode #1285 “When Jesus Prayed ‘Thy Kingdom Come,’ What Did He Mean?”

Jesus called people to follow him. He drew the masses to him and healed people, and yet he taught in parables:

Matthew 13:34-35: *34 All these things Jesus spoke to the crowds in parables, and he did not speak to them without a parable. 35 This was to fulfill what was spoken through the prophet: (quoting from Psalm 78:2) I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.*

He was doing all these amazing miracles, yet he wasn't speaking plainly to the average person. He was hiding important truths by speaking in short stories meant to teach lessons, but rarely explaining what the lessons were. Why? He was fulfilling the instructions from God back in **Isaiah 6:8-10**. *Render 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...* This certainly seems like a strange way to promote the message! But, as we shall see, it fits in with God's larger picture.

Jesus healed and openly showed the power and glory of God, yet he taught in a veiled way. Why?

Mark 4:10-12: *10 As soon as he was alone, his followers, along with the twelve, began asking him about the parables. 11 And he was saying to them, To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, 12 so that (he now quotes from Isaiah 6:9-10) WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN.*

It was easy to see what Jesus was doing when he was raising people from the dead, healing those who had been blind since birth, and turning two fish and five loaves of bread into dinner for over 5,000 people. Those who witnessed his incredible miracles were intrigued, and yet his parables were obscure. At times, he even taught in such a way as to chase people away (**John 6:53-54**).

Jesus made it easy to see but not easy to follow. Why?

Matthew 7:13-14: *13 Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 For the gate is small and the way is narrow that leads to life, and there are few who find it.*

This describes two pathways: a *narrow gate* that leads to life for just a few, or a wide gate and broad way that is easy to find and leads destruction.



So, the way to life was narrow and only for a few? Didn't John say Jesus took away the sins of the world, meaning everybody? Is this a contradiction?



It is not a contradiction, but it doesn't seem to make sense. We don't have enough pieces of the puzzle yet. Let's look deeper.

Within the last week of Jesus life, he spoke the following words which revealed what his broader mission was all about.

He began with an allusion to his final experience of trial and death:

John 12:27-32: *27 Now my soul has become troubled; and what shall I say, Father, save me from this hour? But for this purpose I came to this hour.*

This hour refers to his looming crucifixion. The whole reason he came down to earth was to be a ransom for Adam, a perfect man exchanged for a perfect man. There was a lot on his shoulders at this point; he was carrying the burdens of the entire world.



My soul has become troubled—Jesus is feeling the weight of sin much like in Genesis when God was grieved in His heart. Jesus is feeling the pressure of reversing all that sin and bringing man and all the earth back to God. He willingly accepts his mission, *For this purpose I came to this hour*, but the burden was heavy.

He then states the sole purpose behind ALL of what he has ever done:
28 Father, glorify Your name...

Jesus' overriding purpose at all times was for his actions to glorify his Father's name.

God responds:

...Then a voice came out of heaven: I have both glorified it, and will glorify it again. 29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, An angel has spoken to him.

I have both glorified it, and will glorify it again—the voice from heaven proclaims two different times Jesus glorifies God's name. This indicates God's glory in Jesus' first advent and then God's glory in Jesus' coming resurrection and second advent.

Jesus then verifies the two different instances he glorified God's name.

1

First, he paid the ransom price for Adam:

30 Jesus answered and said, This voice has not come for my sake, but for your sakes. 31 Now judgment is upon this world; now the ruler of this world will be cast out.

The ruler of this world is Satan. But Jesus died 2,000 years ago and the world is getting worse, not better. Satan is still here. But here we have to consider what Jesus accomplished with his death and the ransom. Jesus purchased back the human race back from under Satan's rulership when he died.

As an analogy, at Jesus' crucifixion, Satan's rulership over man and the earth was pronounced terminally ill. It began the dying process. Jesus did not take away Satan's rulership at that moment, but it will be unrecognizable and eventually destroyed.

2 **Second, the resulting resurrection for mankind and reconciliation:**
32 *And I, if I am lifted up from the earth, will draw all men to myself.*

Jesus knew he would be crucified—physically lifted up from the earth. How would the crucifixion draw all men to him? This certainly hasn't happened yet.

It is the next phase. First, his crucifixion paid the price for Adam's sin. Jesus sacrificed his life willingly, which "bought" mankind's reconciliation process, giving glory to God as a result. By being *lifted up from the earth*, his faithful sacrifice gained him the right to call all men from the grave. (**1 Corinthians 15:22:** (KJV) *As in Adam all die, even so in Christ shall all be made alive.*) This also gives glory to God. To *draw all men* reminds us of how a magnet works. He is "pulling" the human race to himself because of his sacrifice.



Jesus said:

The way is narrow that leads to life, and there are *few who find it.*

WHICH IS RIGHT???

Jesus said:

And I...will draw *all men* to myself.

John the Baptist said:

Behold, the Lamb of God who takes away the sin *of the world!*

Both sides are right! We will continue to add puzzle pieces.

Digging beneath the surface helps us to see how Jesus did come for the sake of ALL of humanity:

1 Corinthians 15:21–22: *21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive.*

Jesus paid the price for Adam. Everyone who suffers because of Adam—and that's literally everyone who ever lived—is blessed because of Christ. We are saved from the inherited sin of Adam. Without the ransom price of Jesus, each generation would continue dying without hope of the opportunity for life.

UNIVERSALISM

Does the Bible teach Universalism? Our answer is NO. Universalism is a belief that all mankind, regardless of their relationship with God and His son Jesus, will be resurrected in heaven. We see the Bible teaching a "universal opportunity" for all.

The majority of humanity, after experiencing sin and death and all it entails, once given a choice between righteousness and sin, will choose righteousness after being raised back on earth.



How Jesus
saves the world
without
saving the world

Jesus' own loyalty to God and his magnificent and humble applications of God's spirit show us the depth of God's plan. Jesus focused on calling those who would walk the "narrow way" while also displaying to all others a grand preview of what God's kingdom would actually look like.

Jesus was doing two distinctly different things at his first advent:

1. Calling those **close followers** to him to walk the *narrow way* in preparation for their role in God's kingdom.
2. Revealing a peek at what the **rest of the world of mankind** could expect in that same kingdom. He had earned this ability to draw his followers to him through his obedience and sacrifice.

Jesus said: ✓
The way is narrow that leads to life, and there are **few** who find it.

BOTH SIDES ARE RIGHT!

Jesus said: ✓
And I...will draw **all men** to myself.

John the Baptist said: ✓
Behold, the Lamb of God who takes away the sin **of the world!**

Jesus' mission from God for humanity was bigger and deeper than many of us may have originally thought. Let's dig further!

In his earthly ministry, Jesus was working on two different levels. How do those two levels save the world?

Those levels were **redemption** and **reconciliation**. The work of redeeming was the work of the man Christ Jesus as he gave himself as the perfect, corresponding price for Adam, who plunged all of humanity into sin. As we will see, the work of reconciliation will be an outgrowth of that ransom and will be the work of Jesus with his true disciples, who will be specially trained for it.

The two levels of Jesus' ministry were revealed to a degree by Jesus' own description of resurrection:

John 5:28–29: *28 Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, 29 and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

Notice two points:

1. There are two kinds of resurrections described: **Those who did good** who are judged in this lifetime and achieve the promised heavenly reward, and **those who did evil** and are yet to be judged. This is the majority of mankind.
2. We need to understand *resurrection of judgment*. The word for *judgment* here is NOT a final stamp of approval or disapproval; it means a period of trial and testing. It is not a snap decision in a moment of time; it is education, then observation and a time of testing over a long period of time.

Mankind will be awakened from their graves to a period of future, on-going judgment where they will have an opportunity to learn righteousness and achieve life everlasting on earth.

These next verses reflect these two classes. We have **those who are living without Jesus** and **those who are living for Jesus**.

First, we see the big picture of what Adam's sin brought to EVERYBODY:

Romans 5:18: *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*

Adam brought:  Jesus brings:
Condemnation to ALL MEN Justification of life to ALL MEN

Justification means “to be made right” or “to be acceptable.” Look at the justice of Jesus’ sacrifice—the amazing gift of justification—to ALL men. It is the same *all men* Jesus said he would draw to himself. How did he draw them? He paid the price and had the right to be “magnetized,” so that mankind would come to him. It is because of Jesus they will be called forth from the grave.

This text is about the “allness” of justification to life of everyone who has ever lived.

Next, we see the comparison between those WITH and WITHOUT Jesus:

Romans 8:20–21: *20 For **the creation** was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that **the creation** itself also will be set free from its slavery to corruption into the freedom of the glory of **the children of God**.*

Again, there are two separate groups: *the creation*, meaning **mankind**, and *the children of God*. *The creation* is dependent on *the children of God* to be set free from the slavery of sin and death.

Let's pay attention to the role each are playing. The world, *the creation*, will be set free... into the freedom of the glory of the children of God, which the children of God are already

experiencing. The called-out followers of Christ experience this freedom from sin and death first, and the rest of the world comes later.

Does this mean ALL sinners will have opportunity for life? Yes!

Here are just two scriptures that verify this teaching:

1 Timothy 4:10: *For it is for this we labor and strive, because we have fixed our hope on the living God, who is the savior of **all men**, especially of **believers**.*

Notice the two groups of people: **all men** and **believers**.

1 John 2:1–2: 1 *My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an **advocate** with the Father, Jesus Christ the righteous; 2 and he himself is the propitiation for our sins; and not for **ours** only, but also for those of **the whole world**.*

Again, we see two groups: John refers to **our sins** for which Jesus is our **advocate**, and the sins of **the whole world**, for which Jesus is a **mediator**, as described in **Hebrews 12:24**.

Jesus' sacrifice was for two groups:
"OUR SINS"
FAITHFUL CHRISTIANS
and
"FOR THOSE OF THE WHOLE WORLD"
THE "EVERYBODY ELSE"

Unlike Universalism, with a universal opportunity, God's justice prevails and there will be both accountability and punishment for sin (not fiery torment) after resurrection. In addition, the Bible does NOT teach that the wicked and the martyred receive the same reward. We keep seeing these two distinct groups repeated over and over in Scripture. The **footstep followers of Jesus** are promised a heavenly reward for their faithfulness during this life; all others are resurrected on earth for judgment, accountability and rehabilitation with eventual reconciliation back to God.

There is no place to hide. However, sinners will be met with compassionate justice. They will be taught the ability to right the wrongs they committed.

Do those who are now out of God's favor go to heaven with Jesus' disciples? No! That's not what they are promised:

Matthew 6:9–10: *9 Pray, then, in this way: Our Father who is in heaven, hallowed be Your name. 10 Your kingdom come. Your will be done, on earth as it is in heaven.*

We remember Jesus told his disciples in **John 14:3 (KJV)** *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.* His **faithful followers** were promised a heavenly resurrection.

But **the whole world, the creation**—everyone in that **second group**—were never promised heaven. How are all of these billions dependent on **the faithful group**? **Roman 8:19–21** says **they** are waiting for **us**. In what way are they waiting for Jesus' faithful ones?

The **faithful** who closely follow Jesus' teachings complete their walk with him first before the opportunity for **the rest of the world** is open. That is why Jesus spoke of a *resurrection to life* (**John 5:28,29**) first. It is not a coincidence this happens first. Then comes the *resurrection of judgment*.

How does this opportunity unfold? Jesus' true disciples will actually play a VITAL role in it:

2 Corinthians 5:17-19: *17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.*

Once again, two groups are mentioned. The **PURPOSE** we are given if we are faithful to our calling and deemed trustworthy throughout eternity is that we have the privilege to help reconcile the world of mankind back to God under the direction of Jesus.

We recommend listening to Episode 1324: "What Is the New Creation?" for an in-depth look at what it means to be a *new creature*.

This is a huge puzzle! How does this actually work? The **true followers of Christ** are resurrected first and join Christ in heaven to help with the reconciliation. Then the function in the earthly kingdom begins by first reconciling the nation of Israel back to God and then **the rest of mankind**. Scriptures show us the old Law Covenant (a covenant is a binding agreement) will no longer be relevant.

The New Covenant will instead provide guidance:

Hebrews 8:7-8: *7 For if that first covenant had been faultless, there would have been no occasion sought for a second. 8 For finding fault with them, He says, BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;*

Reading all of **Hebrews 8** in context is important. Paul is explaining the difference between the Mosaic Law and the New Covenant is that people still died under the old Law. But the New Covenant will bring life because Christ is a better mediator than Moses and the offering of his perfect life was better than the animals sacrificed under the Law.



God had to have known the old Law Covenant couldn't permanently take away sin. No one but Jesus could keep the Law perfectly. Did He make a mistake and need to fix it with a New Covenant?



No mistake was made; it simply wasn't time. Before Jesus came to earth, Israel needed to realize the distance between them and God.

God only dealt with Israel until after Jesus' death. They were the example and will be the "blesser nation" in the kingdom here on earth.

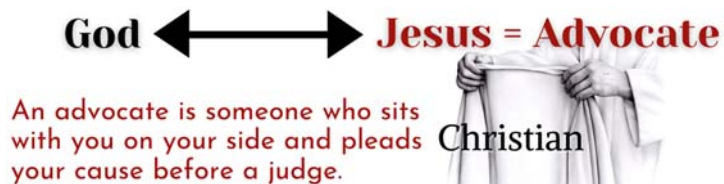
The Law showed the distance between them and God. Because Israel was in a sinful state, it gave them what they needed to learn how to be in harmony with God's will as a physical nation. They could not keep the Law because the gulf between God and man was too great, but it did prepare them for Jesus. They realized they couldn't keep the Law on their own.

This New Covenant is associated with Jesus' disciples and mediated by Jesus himself:

Hebrews 12:22–24: *22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.*

The blood of Abel—Abel offered an acceptable sacrifice to God, and he was killed for it. Jesus also offered an acceptable sacrifice to God, and he was killed for it.

Once again, here are those two groups: the *church of the firstborn* who are by this time in heaven, and *those under a New Covenant* for which Jesus is the mediator. A mediator sits between two parties at odds and reconciles them. We previously read in **1 John 2:1** that his faithful followers have Jesus as their advocate, one who sits besides them.



Just as the priesthood in the Old Testament brought the Law to the people, so the church of the firstborn will bring the new Law to the people:

1 Peter 2:9, 11–12: *9 But you are A CHOSEN RACE, a royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. 12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*



Please listen to Episode #1249: What Will We Be Doing When We Get to Heaven? (Part II) for more on these inciteful descriptions of a chosen race, a royal priesthood, a holy nation and a people for God's own possession.

Here's one interesting point: Israel's priesthood in the Old Testament was never royalty. In **Hebrews 7:11-17**, Christ and his church (his faithful followers in heaven) are likened to Melchizedek, who was both a priest AND a king. This *royal priesthood* will help the people of earth step up to godliness.



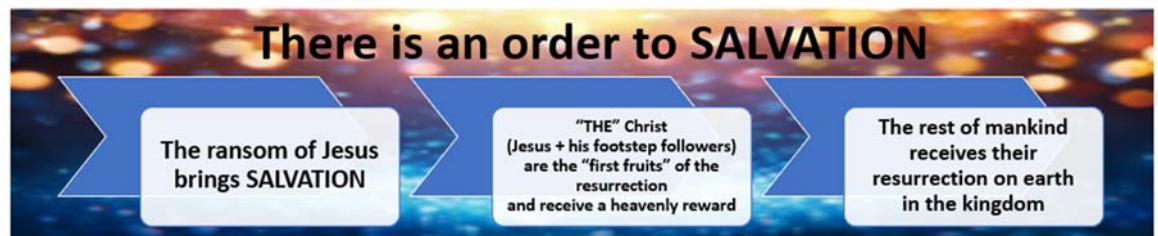
How Jesus
saves the world
without
saving the world

Jesus accomplished two world-changing things:

- 1. He paid the price to redeem Adam, and therefore redeemed every human who ever lived.**
- 2. He called out followers who would learn obedience to God through living lives of sacrifice now.**

In both cases, Jesus saves them, and in both cases, Jesus does not save the governing systems they came from.

Jesus saves the world without saving the world! The only part saved is the “good stuff.” The rest is refuse—take it away; we never need to see it again. It needs to be completely destroyed.



The Scriptures are showing us that the saving of the world is bigger, more comprehensive and far more exciting than most of us thought!

What does the end result of Jesus saving the world without saving the world look like?

Here we need to rely more fully upon prophecy. Now that we have established the two-part approach to salvation through Scripture, we can look into the prophecies and observe how much easier they are to understand with this knowledge. Remember, we have seen that Jesus saves the world without saving the social and governing systems of world. This gives him the people without the mess that surrounded them!

Satan's *present evil world* (See **Galatians 1:4**) is out of control today. We need the garbage thrown out and to never return. We rejoice in seeing God's justice, wisdom, compassion and kingdom coming into place!

Back to 2 Peter and understanding the “end of the world”:

2 Peter 3:8–9: (KJV) *8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

God is *not willing that any should perish*—if God is serious about salvation, we're obligated to embrace His approach. So, what's His approach?

Let's first state the obvious about what His approach is NOT. We keep seeing over and over again in scripture after scripture about these two groups—those who are faithful now who receive a heavenly reward and the “everybody else” raised back on earth with the opportunity for rehabilitation and reconciliation. God didn't fail and lose 99.99 percent of His creation to Satan and the flames of hell. That completely contradicts everything we've reviewed so far and would serve no purpose.

God's plan serves an amazing purpose!

Jesus' unannounced return is for the purpose of taking down the systems, so he can save the world:

2 Peter 3:10: (KJV) *10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

Symbolic language is used. *The heavens* represent the religious systems which are out of harmony with God. *The elements* picture the present order of things— social, political and financial. All ruling powers are destroyed.

There will be a massive destruction of darkness, sin and evil. In the pre-Flood world, the “ruling” fallen angels were destroyed. In the future, all hypocritical, “in name only” religions and manmade governments will be removed.

True Christians must remain steadfast, no matter what their circumstances bring:

2 Peter 3:11–12: (KJV) *11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

Verse 11: (NLT) *Since everything around us is going to be destroyed like this, what holy and godly lives you should live.*

Dissolving heavens on fire, elements melting with fervent heat? This sounds scary, but again, it is symbolic. Just like in the Flood, the fallen angels' oversight of mankind was dissolved, not the literal earth. Then there was a fresh start.

All of this brings the new system by which humanity will be governed. Jesus can't install a new government if the old still exists:

2 Peter 3:13: (KJV) *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

The word *new* in this verse means “made fresh.” Heaven and earth are not literally destroyed; this describes a new social order in Christ's kingdom.

The *new heavens* and *new earth* will be established through the New Covenant, first to be established with Israel.

What happened way back in the time of the Flood is a great picture for what we can expect. The earth still stands, but with *new heavens and a new earth*. It's a new system because now it is where, when and how righteousness will reign.

The *new heavens and a new earth* will be established through a New Covenant. That New Covenant will first be established with the physical nation of Israel.

This aspect of God's plan begins after all of Israel's coming and deepening troubles:

Jeremiah 31:28: *As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant, declares the LORD.*

God is not reorganizing earth's societies and governments and political systems. It's not a matter of, *If we all try really hard, we can make it righteous. It is all being dismantled.* We all have a bias, a leaning towards one political ideology or another, but our focus should be on the kingdom and our king, Jesus, not on trying to add band-aids to these systems we know were prophesied to be completely destroyed and rebuilt from the top down.

There will be a fundamental difference in how the accountability of sin will work:

Jeremiah 31:29-30: *29 In those days they will not say again, The fathers have eaten sour grapes, and the children's teeth are set on edge. 30 But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.*

There is a new level of accountability. It sounds like there will be no excuses or blaming of others. It won't be Adam's fault anymore, as Jesus' sacrifice took that away.

Again, the Bible does NOT teach Universalism. There will be personal accountability in the kingdom. The Day of Judgment is a time of testing. People raised from the grave will have the capacity to move forward, but whether they do or not will depend on them. We have no scriptural indication that God will remove free will.

God's whole creation is based on guiding free will to be able to take responsibility with understanding.

There will also be a fundamental difference in how this New Covenant will be received:

Jeremiah 31:31-33: *31 Behold, days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, declares the LORD. 33 But this is the covenant which I will make with the house of Israel after those days, declares the LORD, I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.*

Jeremiah, one of Israel's greatest prophets, explained that the Law of Moses was not everlasting. It could not be written in the heart or teach all men (not just Jewish people) to know God, but the New Covenant is meant to do that very work.

On their heart I will write it—this is a promise from God. This will be written in the hearts of the people “from the inside out,” not outside in. How does this happen? Why this difference? Because Jesus ransomed everyone from sin and death in Adam.

This new lease on life gives each individual the opportunity and capacity to righteously choose for themselves:

Jeremiah 31:34: *They will not teach again, each man his neighbor and each man his brother, saying, Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.*

The New Covenant brings a process of growing and developing.

Under the New Covenant mediated by Jesus, the healing of the world which Jesus showed a sampling of during his earthly ministry, will be worldwide:

Isaiah 35:5-6: *5 Then the eyes of the blind will be opened and the ears of the deaf will be unstopped. 6 Then the lame will leap like a deer, and the tongue of the mute will shout for joy. For waters will break forth in the wilderness and streams in the Arabah.*

This describes a healing of the human body for all. Jesus showed us this when he healed one person at a time. Waters will break forth—this is the living water Jesus described to the Samaritan woman at the well (**John 4:1-42**).

Isaiah 35:8-10: *8 A highway will be there, a roadway, and it will be called the Highway of Holiness. The unclean will not travel on it, but it will be for him who walks that way, and fools will not wander on it. 9 No lion will be there, nor will any vicious beast go up on it; these will not be found there. But the redeemed will walk there,*



We can imagine this highway as a path of learning. Everyone who will be awakened on earth from the grave will be able to travel on this symbolic highway, learning to live righteously by following God’s ways. There’s no lion or vicious beast—Satan will be bound, so his influence and false teachings won’t be able to harm those walking this path.

10 and the ransomed of the LORD will return and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and sighing will flee away.

Everyone will be given lots of help to learn how to live righteously. Those who will have successfully traveled this highway and learned God’s ways will then be filled with joy because they will have gradually come back into a full, proper and loving relationship with God. What a beautiful picture of the fair and effective learning process we can expect in God’s future kingdom. He has wonderful things in store for ALL of us!

Crowds today usually shout with anger and disdain for the destruction of something. But **verse 10** says they will *come with joyful shouting to Zion, with everlasting joy upon their heads*. It is a paradigm shift because the Law Covenant has been put aside. The New

Covenant is written in their hearts, and they have seen righteousness because Jesus bought them from the grave. How did this happen? Jesus!

The results of all of this are unprecedented, remarkable, joyful, righteous and eternal!

Isaiah 52:8–10: *8 Listen! Your watchmen lift up their voices, they shout joyfully together; for they will see with their own eyes when the LORD restores Zion. 9 Break forth, shout joyfully together, you waste places of Jerusalem; for the LORD has comforted His people, He has redeemed Jerusalem. 10 The LORD has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God.*

(Source: Bible Commentary by David Guzik) The expression “bared His holy arm” is a Hebrew idiom derived from rolling up long, loose sleeves before starting to work. Then the arm was bared—the symbol of any mighty undertaking or initiative.

In what way is Jesus the *arm* of Jehovah? He has the authority and power to act on behalf of God. He is the mechanism by which ALL will see the salvation of God. The answer is ALWAYS JESUS! He will be visible first through the restoration of Israel and then the restoration of the whole world. Hallelujah!

That all the ends of the earth may see the salvation of our God—every man, woman and child. Why do we say so? The Scriptures tell us so.



How Jesus
saves the world
without
saving the world

Jesus is the absolute centerpiece of God's plan. His every thought and action initially brought salvation for the world of mankind through his just and voluntary sacrifice. His resurrection to heavenly power put him in the position to, at the appropriate time, orchestrate the power of resurrection for all and therefore the opportunity for reconciliation for all.

Jesus DOES save the world while leaving behind the world of darkness, evil and death!

It all comes down to the sacrifice of Jesus saving the world, and giving every human being the opportunity to a justified life because he bought them from the jaws of death they were caught in through Adam. Praise God!

**So, if Jesus' resurrection saved the world, why is it such a mess?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!**

All scriptures cited are from the NASB1995 translation unless otherwise noted.



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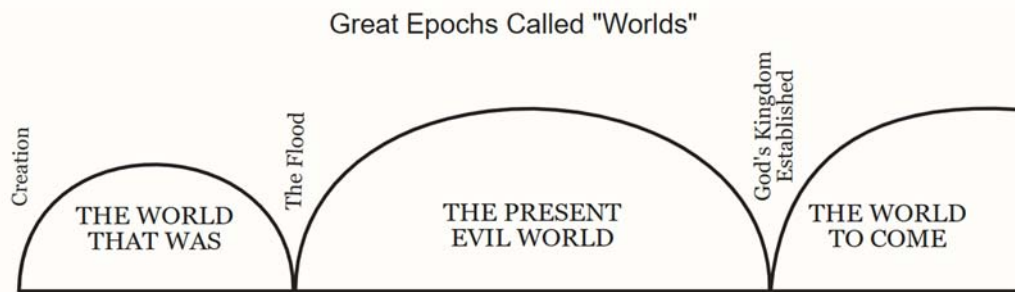
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Here are just a few more scriptures showing the glory of the world that Jesus saved:

The results of resurrection and judgment—Israel and Jerusalem will be the source of earthly blessing:

Isaiah 2:3: *And many peoples will come and say, Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths. For the law will go forth from Zion and the word of the LORD from Jerusalem.*

Righteousness will rule while the earth blossoms and humanity is healed and learns God's ways:

Isaiah 35:8-10: *8 A highway will be there, a roadway, and it will be called the Highway of Holiness. The unclean will not travel on it, but it will be for him who walks that way, and fools will not wander on it. 9 No lion will be there, nor will any vicious beast go up on it; these will not be found there. But the redeemed will walk there, 10 and the ransomed of the LORD will return and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and sighing will flee away.*

Peace and prosperity—the same peace that is in the heavenly realm under the same God:

Micah 4:3–4: *3 And 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. 4 Each 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 context of our theme text reveals a strong and righteous rule over a universally peaceful creation:

Isaiah 11:4–10: *4 But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, and faithfulness the belt about His waist. 6 And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; and a little boy will lead them. 7 Also the cow and the bear will graze, their young will lie down together, and the lion will eat straw like the ox. 8 The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. 10 Then in that day the nations will resort to the root of Jesse, who will stand as a signal for the peoples; and His resting place will be glorious.*

There will be unquestionable access to and understanding of God's ways:

Habakkuk 2:14: *For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*

Psalms 22:27–28: *27 All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. 28 For the kingdom is the LORD's and He rules over the nations.*

The reign of sin with all of its chaos and tragedy will end:

Revelation 21:4: *and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.*

All of this is for the opportunity of every human who has ever lived to benefit from Jesus' sacrifice:

Acts 17:30–31: *30 Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a man whom He has appointed, having furnished proof to all men by raising him from the dead.*

Isaiah 42:1–4: *1 Behold, My servant, whom I uphold; My chosen one in whom My soul delights. I have put My spirit upon him; he will bring forth justice to the nations. 2 He will not cry out or raise his voice, nor make his voice heard in the street. 3 A bruised reed he will not break and a dimly burning wick he will not extinguish; he will faithfully bring forth justice. 4 He will not be disheartened or crushed until he has established justice in the earth; and the coastlands will wait expectantly for his law.*

Study QUESTIONS



Ep.1327: If Jesus' Resurrection Saved the World,

See:

Why is it Such a Mess? <https://christianquestions.com/inspiration/1327-resurrected/>

1. What was the social structure of the earth before the Flood? Why was God "grieved in His heart"? How did Noah catch God's attention? Were Noah's descendants righteous post-Flood? (Genesis 6:5-14, Luke 17:26-30, Jude 1:6)
2. How did the exercise of free will affect mankind's behavior pre-Flood? How has it affected man since the Flood? Why does God not do something to stop man's downslide into sin? What was destroyed in the Flood? What will happen to Satan's world? How do we know? (Genesis 6:5, 2 Timothy 3:1-5, 2 Peter 3:3-7, Galatians 1:4, John 12:31)
3. What is happening in heaven in Isaiah 6:8-10. What are Jesus' instructions? Who does John the Baptist say Jesus is, and what Jesus will do? How could the kingdom of God be "at hand" in Jesus' day as well as in the future? (John 1:29)
4. What was the contrast between Jesus' healing and his teaching? Describe the seeming contradiction (and its solution) between John's prophecy and Jesus' prophecy that only a few would find "the narrow gate that leads to life." What were the two ways Jesus glorified God's name? (Matthew 7:13-14, 13:34-35, Mark 4:10-12, John 1:29, 12:27-32)
5. What are the two kinds of resurrection described in John 5:28-29? Define how Jesus accomplishes his two "jobs" of **redemption** and **reconciliation**. What did Adam's sin bring to ALL men? What did Jesus' sacrifice bring to ALL men? In what order do the *believers* and the *creation* reach freedom? (Romans 5:18, 8:20-21, 1 Timothy 4:10)
6. Does a universal opportunity for eternal life mean that no one has accountability for misdeeds? Explain. What are the *believers, the true followers of Jesus* promised after death? What is the *creation*, the rest of *the whole world* promised? Why does the *creation* "wait" for *the faithful ones* to go first? Explain *the resurrection to life* and the *resurrection of judgment*. What is the *believer's* role? (1 John 2:1-2, Romans 8:19, John 14:3, 5:28,29, 2 Corinthians 5:17-19)
7. What is God not willing to let happen? (2 Peter 3:9) Why does Jesus return quietly? (2 Peter 3:10) What is our part now? (2 Peter 3:11) What does Jesus establish? (2 Peter 3:13)
8. After destruction in Jeremiah 31:28, what does the Lord do? Looking at Jeremiah 31:29-34, how will man be held accountable? (vs. 29-30) Where will the New Covenant be written? (verses 31-33) What does this give each individual? (verse 34)
9. What does Isaiah 35:5-6,8-10 describe? Why is it important that this symbolic highway be free of danger? Where is Satan? What is the result of the New Covenant being written in each individual's heart? When we first looked at the mess the world was in, we could understand doubt in God's plan for it. How do you view the state of the world now?