Does Our Preaching Really Save Those Who Hear?

Matthew 28:19: *Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the son and the holy spirit.*

So, what is the real mission of Christianity? Are we tasked with converting the world? Are we responsible to preach the good news of the gospel wherever we go, to anyone and everyone? Is the eternal destiny of those we come in contact with heavily dependent upon our delivering the message of salvation? All Christians would agree that at his ascension, Jesus commanded us to be part of preaching the gospel throughout the world. Where we differ is in the outcome of this preaching. The bottom-line question: do we as Christians bear the responsibility of saving sinners from the wrath of God right here and right now in this age, or do we preach for another reason?

Why don't we answer the question right up front and then get into the scriptural proofs? Does our preaching really save those who hear? Yes and no!

Here is more of the context of what Jesus said at his ascension in our theme verse:
Acts 1:6–8: *6 So when they had come together, they were asking him, saying, Lord, is it at this time you are restoring the kingdom to Israel? 7 He said to them, It is not for you to know times or epochs which the Father has fixed by his own authority; 8 but you will receive power when the holy spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.*

It is not for you to know—while his disciples were not to know the big events of the future, they were to systematically expand the reach of the gospel, beginning in Jerusalem. The disciples were already in Jerusalem to celebrate Pentecost.

…and in all Judea and Samaria—over time, the gospel would be spread *even to the remotest part of the earth*.

So, they were to expand the gospel, but for what reason?
Matthew 28:18–20: *18 …All authority has been given to me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the son and the holy spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.*

There is a great comfort at the end of the verse, *I am with you always, even to the end of the age*. "Even when I am not here where you can see me, I am still with you."

Notice how Jesus said this: *make disciples of all nations*, not "make all nations my disciples." After you make disciples from all nations, (back to **Acts 1:6**) then the nation of Israel will be restored. This was a long-term project.

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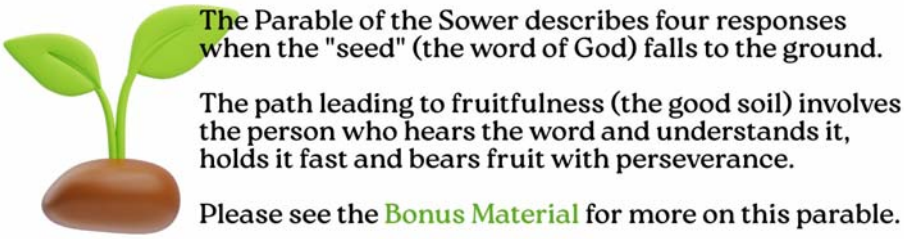
While specifically commanded to spread the gospel throughout the whole world, we are <u>not</u> specifically commanded that our objective is to convert everyone.

How can we be sure that worldwide conversion is not our responsibility here and now? The Bible teaches us in many scriptures and in many ways what our preaching is for.

One example: Jesus, in the Parable of the Sower, reveals a profoundly important truth regarding the gospel and those who are exposed to it.



This parable is unusual in that Jesus interprets it after he speaks it:
Luke 8:4–5: *4 When a large crowd was coming together, and those from the various cities were journeying to him, he spoke by way of a parable: 5 The sower went out to sow his seed…*

In the parable, Jesus says a farmer goes out to sow seeds. Some fall along the path, some onto stony places, some onto thorny places, and some into good ground.

Luke 8:11: *Now the parable is this: the seed is the word of God.*

The seed, representing the word of God, falls on different kinds of soils. Only one ends up producing fruitage. Jesus does not define the sower in detail, but the implication is he himself is sowing the word of God during his ministry. Through additional teachings (**Matthew 28:19-20**, **Mark 4:26-29**), we get the sense that his followers are also sowers.

The Apostle Paul confirms this interpretation many years later:
1 Corinthians 3:6–9: *6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 8 Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. 9 For we are God's fellow workers; you are God's field…*

Paul *planted, Apollos watered* (the seed Paul planted), and we are all *God's fellow workers; you are God's field*.

In the Parable of the Sower, the good ground was the field that grew the seed into fruit.

The Apostle Paul uses similar horticulture analogies to say the followers of Christ plant and water, sowing the gospel message. They are all part of the same field.

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Focusing on one specific aspect of this parable helps us see what happens as a result of our sowing the seeds of the gospel. Remember, most of the ground the seed fell onto did not properly nurture the seed, and it did not grow well.

Jesus explained the meaning of the seed falling on or beside the path:
Matthew 13:19: *When anyone hears the word of the kingdom and does not understand <4920> it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.*

Understand: Strong's Exhaustive Concordance #4920, *suniemi*; to put together, i.e. (mentally) to comprehend; by implication, to act piously

Jonathan

This is all about hearing God's word but not understanding the kingdom. Many Christians don't talk about the kingdom. This reminds me of when I was in line at my local doughnut shop for some doughnuts. While I was in line, I was fellowshipping with a Christian woman, and our discussion came around to how terrible things are in the world. I said, "We really need the kingdom!" She asked, "What kingdom?" I told her, "The kingdom Jesus told us to pray for—*Thy kingdom come on earth, as it is in heaven*." She looked at me strangely, and our conversation ended.

God's kingdom was the heart of Jesus' message, appearing over 60 times in Matthew, Mark and Luke. Many of his parables start with *the kingdom of heaven is like* (the mustard seed, the leaven, the hidden treasure, the pearl of great price, the dragnet—**Matthew 13**). He spoke of the kingdom in his Sermon on the Mount (**Matthew 5:3**) and in many other teachings.

The verse we just read in **Matthew 13:19** tells us, *when anyone hears the word of the kingdom and does not understand it*, then Satan *comes and snatches away what has been sown in his heart*.

Q

If it were true that it is our responsibility to convert the world now with our preaching, why would a simple lack of understanding of the word of God give Satan the ability to take away what we taught them? Is that fair?

How can someone reject what they haven't even understood? It's like telling a seven-year-old he can't have his dinner because he didn't understand the calculus we taught him. Well, we taught him calculus —he just didn't get it. Too bad!

People can't truly reject a doctrine unless they have a full understanding of it. In Matthew 13:19, Jesus does not mention rejection of the kingdom message as a reason for not accepting it. If individuals really understood this message and dismissed it through free and informed choice, then why blame Satan as Jesus does in this verse?

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The answer lies in what Jesus explained after he spoke the parable to the people, and before he explained it to his disciples:

Matthew 13:10–12: *10 And the disciples came and said to him, Why do you speak to them in parables? 11 Jesus answered… To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12 For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him.*

This certainly wouldn't be fair if everyone has to be converted in this lifetime!

To his disciples, his specially chosen followers, *it has been granted to know the mysteries… but to them* (most of those listening) *it has not…* ? Why wouldn't Jesus explain his teachings to the crowd at large? Why only to his close disciples?

While we ARE to preach to the world, we also need to realize the fact that this is Satan's world, and his influence is very powerful in most lives. He CAN undo the power of the gospel, but only temporarily!

Even though Satan can only *temporarily* snatch away the message of the gospel from many, Jesus makes it clear Satan is doing this extensively during this age of gospel expansion.

Let's look at the practicality of why we are to preach to the world even though Satan is taking away much of the "seed" we are sowing.

Jesus is God's gift of salvation for the world:

John 3:16–17: *16 For God so loved the world, that He gave His only begotten son, that whoever believes in him shall not perish, but have eternal life. 17 For God did not send the son into the world to judge the world, but that the world might be saved through him.*

If God's objective is to save the world,
why did Jesus make the following statements:

John 6:44: (KJV) *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

It doesn't sound like God is saving the world if only a few are drawn to Him! Is this a contradiction?

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.*

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Those *few who find it* refers back to those who in **Matthew 28:19** were called to be *disciples of all the nations*. Only a few walk what Jesus calls the *narrow way*. Again, this seems contradictory to saving the whole world.

We used to have an atheist friend named Don call into our live program on the radio many years ago. He would call just to try to trip us up by quoting scripture to contradict what we were saying. We loved talking to him. But we would answer him and say, "There you go again, Don, reading other people's mail. Why are you trying to interpret that which wasn't even addressed to you? You've said you don't want to believe any of this, so leave it to those it was addressed to!"

Why wouldn't God draw ALL men to Him? Because there are two groups of people referenced: those to which the Bible is NOT addressed, and those of us to which it IS addressed—the followers of Jesus.

God does not draw all men to Himself now because His plan works in two stages—this eliminates any thought of there being a contradiction.

The first stage is the calling to follow Jesus; this is when these statements of Jesus referring to the *narrow way* apply. God calls only a few *to know the mysteries*. We will refer to these called-out ones as "disciples" for this episode.

These few disciples have a mission to be faithful NOW for the benefit of all others later:

1 Peter 2:9,12: *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;*

A priesthood exists to serve others. They are to proclaim God's *excellencies* (His plans, deeds and mercies) to others—there is privilege, but there is also responsibility. This scripture is written to the few disciples now.

How are those disciples supposed to act compared to everyone else?

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.

Gentiles—the rest of the world; those who aren't faithful followers of Jesus in this lifetime. They will slander us but will still see (take note of) our good deeds. And they will also glorify God—when? *In the day of visitation*, (the day of judgment) which we will address in a few minutes.

The key here, though, is that these two groups (the disciples and the Gentiles—the rest of the world) will both glorify God! They look like they are at odds at the beginning, but by the end they are in harmony. How does that happen?

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The world waits for the faithfulness of the followers of Jesus to be completed:
Romans 8:19–21: *19 For the anxious longing of the creation* (the rest of the world) *waits eagerly for the revealing of the sons of God* (the disciples). *20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope…*

What kinds of answers will we get if we go out on the street and take a survey of 100 people, asking, "Are you waiting for the revealing of the sons of God, Jesus' disciples?" They won't know what we are talking about!

But we know they are looking for answers to the myriad of unsolvable problems that exist in the world. They are looking for a way to find harmony and unity and to get rid of all the injustice and horror in this world. The sons of God will bring all of that, so they are waiting for them, but they just don't know it; they only know they want the good results.

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.

So, the rest of the world will be given freedom from the futility of trying to solve all the problems without God. Their future freedom will come as a result of the disciples.

Let's look back at the true disciples of Jesus:
Romans 8:28: *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*

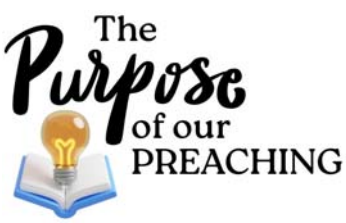
People often quote just the first part of this verse, *All things work together for good to those who love God.* But it is specifically *to those who are called…*

At this point in time, this verse only applies to those few called-out disciples who are walking in Jesus' footsteps. It does not pertain to the average "fan" of Jesus, someone who maybe loves what Jesus stands for but is not changing their life to a life of sacrifice like his.

It is for those few who, like the apostles, are walking the way Jesus walked. They have a special privilege, and yet a heavy responsibility, to sacrifice their earthly ambitions during their lifetime.

We are not converting the world right here and now!

But we are assured that in the future, both groups—the disciples and everybody else—will glorify God!



God's plan of redemption for every human being works through true Christians. They are called to be a faithful and royal priesthood for the benefit of the whole world. We preach to find those who are called according to His purpose.

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We preach to find those who feel a calling by God, but along the way, like Jonathan's experience in the doughnut shop, we are given an opportunity for the kingdom to be revealed. Most people won't understand our words or think further on them, but we can still give them the hope of the peace of God's future kingdom.

Is the world given a "free pass"? Do they just get away with all of their sinful behavior? No!

2 Peter 3:9: (KJV) *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 <3341>.*

Repentance: Strong's Exhaustive Concordance #3341, *metanoia*; from #3340; (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision)

Notice it doesn't say "all come to eternal life." It says, *all should come to repentance* so they can learn what is required for eternal life. That's what the kingdom on earth is for.

God is *not willing that any should perish, BUT that all should come to repentance*. They will not get a "Get out of jail FREE" card, obtaining eternal life no matter what.

They will have to be educated as to what past behavior needs repentance. They will need to understand what they did wrong and how they harmed others. They will have to recognize the need to make amends for all their sins.

How does this true repentance happen? Through a complete education regarding God's truth:

1 Timothy 2:4–6: (KJV) *4 Who will have <2309> all men to be saved, and to come unto the knowledge <1922> of the truth.*

Will have: Strong's Exhaustive Concordance #2309 *thelō*
Greek-English Lexicon: 1) to will, have in mind, intend
1a) to be resolved or determined

Knowledge: Strong's Exhaustive Concordance #1922 *epignōsis*;
recognition, i.e. (by implication) full discernment

That word for *knowledge* means full discernment, full understanding. Remember in the Parable of the Sower, some heard the gospel but didn't understand. Satan was able to "snatch" *away what has been sown in his heart*. He took the gospel of the kingdom they had heard away from them. **1 Timothy 2:4** shows a time when they actually will understand.

5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 who gave himself a ransom for all, to be testified in due time.

It wasn't "fair" that Satan took away the good news of the gospel from some people. They were given the truth, but Satan's influence was too strong and he perverted and "took away" what had been sown in their hearts before it had even sunk in.

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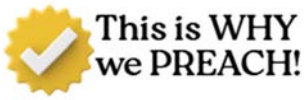
But, what IS fair is that God *will have* *all men to be saved to come unto the knowledge*, the full discernment, *of the truth* in His kingdom! ALL men will be able to understand fully what they cannot now. It's okay if they don't understand now; they will later if they do the work needed to fully discern God's plan and repent.

Jesus will mediate between God and mankind to give ALL a true opportunity for life.



We preach *good news of great joy for ALL people* (**Luke 2:10**)! It's good news for the disciples, the true followers of Jesus. But it's also good news for the rest of the world!

This opportunity will include ALL, providing an appropriate period of testing after they have fully learned what is expected of them.

When will all this happen?

2 Peter 2:9: (KJV) *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment <2920> to be punished <2849>*

Judgment: Strong's Exhaustive Concordance #2920 *krisis*
Thayer's Greek-English Lexicon #2920: 1) a separating, sundering, separation 1a) a trial, contest 2) selection 3) judgment

Punish: Strong's Exhaustive Concordance #2849 *kolazo*
Thayer's Greek-English Lexicon #2849: 1) to lop or prune, as trees and wings 2) to curb, check, restrain

The *day of judgment* is the *day of visitation* from **1 Peter 2:12** we read earlier.

The Greek word here for *punish* isn't what we may think; it means to lop or prune; to curb, check or restrain.

Lopping, pruning, judgment, separation of the godly and unjust, trial—all of these are difficult. But if we use an analogy of surgery, we get a better understanding. When someone goes through a knee reconstruction, they wake up and the doctor comes in to tell them the good news. They are going to be fine—able to use the knee better than before. But wait! To get to the point of being "fine," they will need to go through serious physical therapy. That therapy is painful and difficult. Is this person willing to go through the pain and difficulty so they can walk again freely and eventually be pain free? Of course!

Salvation will be enacted by walking the world through accountability, so people will be able to stand before God forever on their own individual merit of righteousness. It will be a difficult process of unlearning error, making amends and transforming their selfish hearts. But they will eventually reach the point of being "fine," able to fully appreciate the good news of the gospel. It will take great effort!

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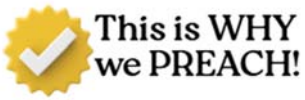
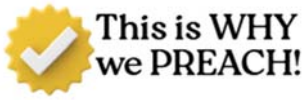


We prepare the world for the message of hope by planting the seeds of the gospel message.

The time when Jesus mediates will have an entirely different basis for operation than the world does today:

Acts 3:20–21: *20 and that He may send Jesus, the Christ appointed for you, 21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.*

The *period of restoration of all things* is not going to operate like our societies today. Jesus' mediation is a future time of universal restoration.



We preach to show how good God is, as He will have all to be saved and come back into harmony with Him. They will have the ability, with full knowledge, to choose everlasting life.

But see what happens *before* the period of restoration:

Zephaniah 3:8-9: *8 Therefore wait for Me, declares the LORD, For the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; for all the earth will be devoured by the fire of My zeal.*

However, once the time of trouble and Armageddon are over, the landscape changes dramatically as the removal of the broken systems of imperfect human government open the door to true learning. Read the next verse!

9 For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.

We preach to prepare mankind for the time when they will all speak one language, praising God. Can you imagine?

But it gets even bigger!

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.*

No more war! *For the mouth of the LORD of hosts has spoken.*

We preach to praise God for guaranteed permanent peace, safety, food and shelter for all. God is good!

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Revelation 21:3–4: (KJV) *3 And 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 He their God. 4 And 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.*

God Himself shall be with them and be their God—this sounds like the Garden of Eden. God was with Adam and Eve, but they lost that communion. Mankind's relationship with God will return and all pain and suffering will be removed.

God is still calling out those who would answer His call to walk in Jesus' footsteps. Our mission IS to preach, to spread the seeds of the gospel, find those who would answer God's call and to spread hope to any and all who will accept it. Our preaching the gospel in its original form helps, encourages and brings praise and honor to our God and to our Lord Jesus!

Does our preaching really save those who hear? No. But it does give the hope in the gospel that Jesus saves everyone. Most will dismiss it, but the message will draw some (few) to follow in Jesus' footsteps. Regardless, the gospel applies to all.

The preaching of the gospel is to fulfill the commandment to draw disciples from the nations. It is also to give hope to the rest of the world because their salvation is coming. *Thy Kingdom come, Thy will be done on earth as it is done in heaven.*

This is why we preach.

So, does our preaching really save those who hear?
For Rick, Jonathan, Julie and Christian Questions…
…Think about it!

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

Next episode

Episode 1416: How Did God's Spirit Inspire Those Surrounding Jesus' Birth?

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Bonus Material and Study Questions

Recommended additional study:

Ep.1371: Will There Ever Be Peace on Earth?
Establishing God's coming earthly kingdom as a scriptural reality
https://christianquestions.com/program/1371-peace-on-earth/

Ep.1231: What if I'm Not Good Enough for Heaven?
Uncovering the destiny of humanity's billions who don't go to heaven
https://christianquestions.com/program/1231-heaven/

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More on the Parable of the Sower:

Mark 4 begins with Jesus addressing a "great multitude" of people. One of the lessons he taught them was the Parable of the Sower (**Mark 4:2-9**). In the parable, a sower (a farmer) sows a parcel of seeds. Different things happen to the seeds. Some are eaten by birds (**Mark 4:4**). Some land on stony ground where, although they sprout, they don't have enough earth to take root, and are burned away by the sun (**Mark 4:5-6**). Others fall into ground where thorns grow, and the thorns choke them and prevent them from growing (**Mark 4:7**). Some, though, fall on good ground and produce fruit. The amount of fruit is described as different from plant to plant, but all the plants growing from the good ground are considered to have delivered "an increase" (**Mark 4:8**).

The different soils reflect why individuals fail to retain or act on the divine message, which often correlates to three major paths of failure:

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• Roadside (Lack of Knowledge): The seed does not penetrate because the heart is hardened or lacks knowledge, allowing Satan to snatch it away.

• Rocky Ground (Immaturity): The seed springs up with joy but has no firm root. When affliction or persecution arises, the immature heart quickly falls away, lacking the endurance needed to overcome trials.

• Thorns (Weakness/Distraction): The word is choked out by the worries of the world, deceitful riches and desires for worldly things. This inability to choose the spiritual over the convenient illustrates failure due to weakness.

After the crowds left, the apostles asked Jesus to explain the parable to them (**Mark 4:10**). Jesus explained that the seeds represented the word of God (**Mark 4:14**). The parable teaches that different people have different reactions to God's word. Some hear God's word and immediately respond positively to it; however, they take no further action to develop their understanding of it, or allow it to change their minds and hearts into something more pleasing to God. In the parable, these are the "seeds" that fell on the stony ground, and, without being able to take root, were soon "burned away" (**Mark 4:16-17**). Others hear God's word, but allow worldly pursuits and priorities to dominate their time, and eventually their hearts. These are like the plants that tried to grow among the thorns. Worldly pursuits often take a great deal of one's time and energy, leaving a smaller amount of time and energy to pursuing God's word. Christian growth is often stifled and choked under these conditions, just like the thorns stifled and choked the growing plants (**Mark 4:18-19**). There are other people, however, who not only hear God's word, but "receive it" (**Mark 4:20**). These are "the seeds sown on good ground," who devote their time and energy to God, and in so doing, grow into something pleasing to him; each according to their own individual ability ("some thirtyfold, some sixty, and some an hundred"—**Mark 4:20**).

Jesus continues to emphasize this expectation that receipt of God's word is expected to cause one to work toward growing closer to God by pointing out that a candle, once lit, is expected to be placed in a place of prominence, where it can give light, not hidden away under a bushel or under a bed (**Mark 4:21**). God's word, like the light of the candle or the seeds sown on the ground, is expected to take a place of prominence in one's mind and heart, and not be buried under the priorities of the world, causing spiritual growth to be choked out like so many seedlings among a patch of thorns. To highlight the importance of this lesson, Jesus warns that a lack of appreciation for God's word will not be something that one can hide from God (**Mark 4:22**). God has a work that needs appreciative and diligent workers to complete. One's spiritual progression can only be accomplished through focus, sincerity, priority and love.

Those who hear God's word but do not allow "the seed" to "take root," or who allow it to whither or be overtaken may expect that sooner than later, the opportunity to serve Him

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will be taken from the unappreciative heart ("take heed what ye hear: with what measure ye mete"—in other words, take care to respond with an appreciative heart and a mind and will that devotes time and energy to serve God—**Mark 4:24 KJV**). The opportunities to work and grow in God's service will be taken from those who do not respond to God appropriately and given to those who joyfully do so ("unto you that hear shall more be given").

Here are a few more scriptures that further paint the picture of the hope of our preaching.

This learning for the world begins with the resurrection:
Acts 24:14–15: *14 But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets; 15 having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.*

The righteous are those who followed Christ (the called-out ones) and the wicked are those who died in their sins (the everybody else). This is the point at which the world's reconciliation begins.

Now the gospel begins to shine with the dramatic process of removing sin and infusing perfection!
Isaiah 35:5–10: *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. 7 The scorched land will become a pool and the thirsty ground springs of water; in the haunt of jackals, its resting place, grass becomes reeds and rushes.*

Along with the correction of all physical maladies comes the correction of sinful thoughts and actions, pictured in the progress made by moving towards a destination:
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.

God clearly shows us through prophecy that the rules will go from inheriting generational sins to being fully accountable for past personal sins. This prophecy is focused on Israel's restoration:
Jeremiah 31:29–34: *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.*

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This is the personal accountability Jesus will mediate between God and man:
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….

The Law WAS temporary, and now with the ransom for Adam paid, a New Covenant will be in place. Remember, just as the Old Covenant needed mediation, so this New Covenant will need mediation.

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. 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.

Through Jesus, THIS covenant will produce heart-driven obedience to the sovereignty of God!

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.*

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

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