

The Covenant Breaker



Unconditional Love's Sinister Plan

Volume 5

***Why Not Live for
What Gets Heaven Excited?***

Prepared by
Elder Dwight Burford
www.hisworkmanship.net
November 23, 2016 DRAFT

Table of Contents

Against the Lord and Against His Anointed.....	4
Fishers of Men.....	5
The Ministry of Reconciliation.....	6
Some Have Compassion, Making a Difference.....	7
The Call to Repentance.....	9
How Great Shall Be Your Joy.....	12
Go Ye Therefore, and Teach All Nations.....	13
Thoroughly Furnished Unto All Good Works.....	14
Declare the Tidings of the Conditions of Repentance.....	16
Endnotes.....	19

Why Not Live for What Gets Heaven Excited?

Prepared by
Elder Dwight Burford
www.hisworkmanship.net
November 23, 2016 DRAFT

*What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, and saith unto them, Rejoice with me; for I found my sheep which was lost. **I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance. Either, what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner who repenteth.** (Luke 15:4-10)*

***The Lord is not slack concerning his promise and coming, as some men count slackness; but long-suffering toward us, not willing that any should perish,¹ but that all should come to repentance.** (II Peter 3:9)*

Introduction

Though it may be popular for a season on earth, unconditional love does not bring joy in heaven among the angels of God.² Why? It does not lead sinners to repentance; and in the event that sinners happen to be brought unto repentance by other means, unconditional love is not equipped or so inclined to lead them to go on and repent of their sins.³

Yes, God is love,⁴ but He is not unconditional love. Yes, God is good⁵ and His goodness leads us to repentance;⁶ yet, unlike unconditional love, God, as light⁷ and love,⁸ *rebukes and chastens those He loves, saying, "...be zealous therefore, **and repent.**"⁹*

Our God is righteous and holy¹⁰ and He judges the unrighteous and ungodly according to His wisdom and knowledge of all things. He does not throw out justice nor does He hand out mercy carelessly and indiscriminately. No, His are the ways of discretion and honest assessment. Careful, contemplative thought goes into all that our Lord does and in all that He pronounces over and upon each and every element and body in His creation.

When our Lord returns in glory – and He will return – Jesus Christ promises to execute judgment upon all who have not repented of their sins.¹¹ For, as we read in the book of

Jude in the Bible, He will come with His saints, *“To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”*¹²

Even now His Spirit of truth is among us to *“reprove the world of sin, and of righteousness, and of judgment.”*¹³ Unconditional love knows nothing of this convicting, convincing, and converting work of the Lord’s Spirit and, thus, it has no place or part in it. The angels of God are, however, intimately involved in this process. For, as it is written, *“... of the angels he saith, Angels are ministering spirits,”*¹⁴ and *“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”*¹⁵ Unconditional love is, therefore, of no use to God’s angels in the work to which He has called them – in ministering to *the heirs of salvation.*

What instrument of love can and do angels use, then, in their service to God as ministering spirits? The answer is charity, the pure and perfect love of Jesus Christ;¹⁶ it is His covenant love, even the love of the New Covenant which He mediates.¹⁷ This is the only love which can *grant* us repentance and the forgiveness of sins. This is the only love which can bring us to *the conditions of repentance* and, there, guide us in repenting of our sins. For it is also written of the angels of God, *“the office of their ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which He hath made unto the children of men...”*¹⁸

Against the Lord and Against His Anointed

*Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, **against the Lord, and against his Anointed**, saying, Let us break their bands asunder, and cast away their cords from us. (Psalm 2:1-3)*

Unconditional love is one of the “secret” weapons of Satan, the enemy of God and of His Christ¹⁹. He uses it to keep people unprepared for *the Day of the Lord*. Designed to be stealthy, this false love provides a direct, almost imperceptible avenue for Satan to influence the thought processes of individuals and of groups of individuals – both members and non-members of the body Christ, and believers and unbelievers in the gospel of our Lord.

Through this sinister means, the enemy of heaven has been able to infiltrate and enter directly into the thinking of the body of Christ; and by its subtly persuasive influence, unconditional love has become firmly entrenched in the beliefs of many people, even among some of the most devoted and prominent members of Christ’s church.

Notwithstanding Jesus Christ’s victory over death and the grave, Satan and his angels work intently and continuously to draw people away from God by turning them away from His true love. By promising to fill their hungering souls with joy and contentment with something that cannot actually do so, he causes their expectations to be dimmed, even to the extinguishing of the passion some once held for God and His love.

As described in the second volume in this series, [Volume 2: Unconditional Love – A False God](#), Satan originally came up with the concept of unconditional love as an alternative to God and His love. The intent was to replace or substitute this anti-covenant love for God’s covenant love in an attempt to rise above God and His throne of light and love so that

he might gain God's glory and honor. Now, as the devil, he still uses unconditional love, but for a somewhat different purpose; it is used not just to turn people away from God and to himself, but to make them as miserable as he is miserable.²⁰ He does this by disillusioning individuals and groups of individuals to harden them toward love by giving them an artificial (fake) love which leaves their hungering souls empty.

Thinking it is God's love, many people have adopted unconditional love as a way of coping with life's many stresses and difficulties. But when they eventually find it to be less than capable and fulfilling, it serves to lower their expectations of love overall.

In using unconditional love to disillusion people, Satan has been effective in causing many to become jaded toward the message that God is love. Although Satan meant this effect for evil, because God is love, He can use it and has used it for good.²¹ That is, God can and has used even unconditional love to lead people to His everlasting, covenant love revealed in the sacrificial love of Jesus Christ's offering on the cross. The risk is high, however, in putting forth unconditional love as God's love. Doing so will always diminish and lessen the value of the Lord's covenants (e.g. baptism, marriage, etc.). Once incorporated in a person's life, unconditional love will always serve as an avenue by which Satan can tempt people to take their focus off of Jesus Christ and the New Covenant.

Eventually unconditional love will allow them come up with excuses to violate His commands and teachings without any sense or conviction of consequences. As such, it cannot and never will be compatible with the teachings of Jesus Christ. While it can be used by God, we must recognize that it is not the starting point designed by the Lord to bring people into His kingdom. The covenant love Jesus Christ offers the world is that starting point.

In summary, although it was invented in ancient times by Satan,²² unconditional love continues to cause many individuals and groups of individuals within and without the church to miss *the mark* of what Paul described as *the prize of the high calling of God in Christ Jesus*.²³ It yet serves to divert (shunt) people away from the true doorway and pathway by which they may enter into the kingdom of God.²⁴ Since Satan's fall in the beginning, the main purpose of his unconditional love has been to disillusion both members and non-members of the body of Christ through distraction and disaffection. By souring people on *the message of love* and on *love* itself, unconditional love is used effectively by the devil to turn people away from the one true God who is love.

Fishers of Men

Jesus called His disciples to be fishers of men.²⁵ With His opening command to repent and believe the gospel,²⁶ Jesus both exemplified and taught them the correct way to fish for the souls of men and to bring them into the kingdom of heaven. His example and instruction on the *conditions of repentance* proved successful in winning disciples to the true God of heaven. By His fishing methods, Jesus brought many souls to salvation.

Satan, too, seeks to be a fisher of men by using unconditional love as his bait. By way of an illustration, unconditional love is like artificial fish bait, such as a plastic worm, which is designed to mimic a real worm for the purpose of attracting hungry fish. Unconditional love, like artificial bait, is something men and women are likely to be attracted to. But its purpose ultimately is to draw them away from God and His kingdom.

Like artificial fish bait, unconditional love has a hook in it but no food to offer. It serves as a way for Satan to easily set the hook of unforgiveness in both the one who would attempt to love unconditionally and in those he or she would so love. Because unconditional love is not equipped to actually resolve conflict between God and mankind and between individuals or groups of individuals, unresolved conflicts mount between the associated parties. Those who would love unconditionally must, therefore, do their best to make everyone feel comfortable without actually solving conflict. The hope is that through unconditional means, all parties will rise above the conflict and thus dispense with it. This can be tough with longstanding differences that exist between multiple parties, and even tougher with the difficult situations that can and do arise each day, thus wearing us down through the daily grind of life. It's one thing to say you actually love unconditionally and quite another to actually maintain such an ideal on an on-going basis.

In the end of it all, unconditional love can only serve to allow situations to fester and grow worse – to rotten and sour, then decay – since it cannot actually preserve or enliven our souls from an external source. It has no means in and of itself to correct our core problems, those deep within us, because it is not equipped to resolve the underlying issues that lead to such problems in our lives, namely sin. Whether or not people can identify and recognize its true nature and effects, it simply cannot and does not heal anyone, at least not everlastingly.

It also places people in the *catch area* of the devil, where he can more easily claim them as his own. This can happen because unconditional love does not feed their souls, making them weak spiritually and susceptible to temptations.

Because unconditional love does not actually deliver on its promise of being a substantive love, those who adopt it likely will turn against the message that God is love and, in turn, turn against the call of repentance and forgiveness. They not only become jaded toward God and His substantive love, they are likely to also become cynical toward Him and others.

By representing itself to mankind as the greatest love there is, meaning God's love, unconditional love eventually hardens peoples' hearts toward Him because they soon experience its ineffectiveness in meeting their hopes and need for His love in their lives. Equally handicapping, it may cause them to become complacent or content to have it serve as the form of love they wish to share and receive. Since it has no substance of its own, they must choose to accept or reject it based solely on its intellectual appeal (as positive thinking).

To summarize, unconditional love simply cannot convert and transform our lives in this world and the world to come. Neither can it bring about a permanent change around us because it cannot bring about a substantive change in us individually, one that is able to deal with problems larger than our own wills. It may taste sweet initially by bringing a measure of hope to those who engage in its promises. However, with time this hope wanes as its effects prove to be temporary and ultimately ineffective.

The Ministry of Reconciliation

If unconditional love is not the answer to resolving conflict and establishing peace between us and our God, and between each of us, what then is the means provided by God for this very purpose? Jesus Christ. He is the mediator between God and man and between

each of us.²⁷

For this is good and acceptable in the sight of God our Savior; Who is willing to have all men to be saved, and to come unto the knowledge of the truth which is in Christ Jesus, who is the Only Begotten Son of God, and ordained to be a Mediator between God and man; who is one God, and hath power over all men. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (I Timothy 2:3-6)

As he wrote to the church in Corinth, Paul also showed his confidence in the love of Jesus Christ which brings reconciliation between God and man, and between man and man.

*To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes **forgive I it in the person of Christ**; Lest Satan should get an advantage of us; for we are not ignorant of his devices. (II Corinthians 2:10,11)*

***For the love of Christ constraineth us**; because we thus judge, that if one died for all, then are all dead; And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore, henceforth live we no more after the flesh; yea, though we once lived after the flesh, yet since we have known Christ, now henceforth live we no more after the flesh. Therefore if any man live in Christ, he is a new creature; old things are passed away; behold, all things are become new, and receiveth all the things of **God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation**; To wit, that God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (II Corinthians 5:14-21)*

Unconditional love has no need for reconciliation because it holds to no conditions and, therefore, never needs to deal with rifts. Neither does it have the means to provide for reconciliation, even if it did recognize a need of the same. Because it is unconditional, it simply loves, nothing else. To some it may provide a method of coping psychologically, but it will likely break down when their coping capacities are exceeded. In comparison, Jesus Christ's capacity is never exceeded. He will forever be able to support us in our time of need.

For we have not a high priest which cannot be touched with the feeling of our infirmities; but was on all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:15,16)

Some Have Compassion, Making a Difference

Our calling in Christ Jesus is not simply to love others irrespective of any and all things.

We have been called by God to love each other with that same fervency that our Lord has loved us: redemptively, compassionately, purposefully, as led by the Spirit of God.

*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, **see that ye love one another with a pure heart fervently.** (I Peter 1:22)*

By His witness and words, Jesus Christ has taught us to love sacrificially, even to the laying down of our lives.

A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34,35)

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. (John 15:12-14)

Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (I John 3:16,17)

Our Lord's love is often expressed in the form of compassion, and if His love resides within us, we too will be moved by compassion. This means that our love will lead us to affect change in the circumstances of others with the intent of making a difference in their lives.

***And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.** (Jude 1:22,23)*

Because it does not take conditions into consideration, unconditional love does not act out of compassion. It is simply not moved or motivated by the conditions of others. Realistically, it cannot hope for change because its very own nature dictates that it maintains a position of neutrality with respect to conditions, regardless of the response of others. Thus, while unconditional love may sound noble in some ways, it lacks effective compassion and purposeful intervention.

Christ's love, on the other hand, has hope for a reason. It can and does cause change. It can intervene and make changes purposely and directly. It grants vision and a clear ideal to a positive end result. It sacrifices and invests. It labors to the realization of our salvation. It seeks that which is lost. It seeks to turn us away from our sins and bring us into the conformance of God's will for our lives, which are lives that are whole and living the abundant life in Him.

Because our Lord had compassion upon us, He died for us to atone for our sins. He came to save us from our sins, not to leave us in the very sins He has remitted through the shedding of His blood. He came to show us the way to die to our old selves and become

new creatures, i.e. to be born again.

Our Lord loved us so much that He died and was raised from the dead to bring about the resurrection of the dead and thereby bring us back into His presence. He loved us so much that He came to lift us out of our fallen state and bring us home to God, cleansed and purified, spotless, freed from all sin and the bondage associated with sin.

Our Lord loved us so much that He showed us the way to enter into His kingdom. As our Lord, He has given us commandments which bring life and vitality by healing relationships through Himself.

*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, **that we might live through him.** Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. **Beloved, if God so loved us, we ought also to love one another.** No man hath seen God at any time, except them who believe. **If we love one another, God dwelleth in us, and his love is perfected in us.** Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. **And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.** There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. (I John 4:9-19)*

The Call to Repentance

Jesus Christ revealed a special kind of love, a love that recognizes the danger which awaits unrepentant souls and acts to rescue and save them through compassion and sacrifice.

***And of some have compassion, making a difference;** And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. (Jude 1:22,23)*

*For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, **by whom we have now received the atonement.** (Romans 5:6-11)*

This form of love has been raised through the voices of many messengers over the years in addition to our Lord's, each calling us to repent of our sins and turn back to the Lord our

God. Otherwise, as they have also testified, the judgments of God await the unrepentant heart. Here are but a few examples from those who have lifted high the call to repentance in love for our souls. They are voices which call to us yet to this day.

Isaiah spoke the word of the Lord, saying, “*Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. **If ye be willing and obedient, ye shall eat the good of the land; But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.***”²⁸

Jeremiah prophesied, “*Therefore now, amend your ways and your doings, and obey the voice of the Lord your God, and **repent, and the Lord will turn away the evil that he hath pronounced against you.***”²⁹

Ezekiel testified, “*Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. **Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.***”³⁰

Joel spoke, “*Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and repent, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and he will turn away the evil from you. **Therefore repent, and who knoweth but he will return and leave a blessing behind him...?***”³¹

John the Baptist was sent by God to prepare the way before Jesus Christ through preaching **the baptism of repentance**. Of him “...it is written in the prophets. Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”³² According to God’s word, John did come, “preaching in the wilderness of Judea, and saying, **Repent ye; for the kingdom of heaven is at hand.**”³³

Joseph, Mary’s husband, was told that “*she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people **from** their sins.*”³⁴ And so Joseph and Mary called the babe, *Jesus*, according to the word of the Lord.

Jesus Christ soon followed John and preached *the gospel of the kingdom*,³⁵ saying, “*The time is fulfilled, and the kingdom of God is at hand; **repent ye, and believe the gospel.***”³⁶ Jesus maintained this message of repentance throughout His ministry. In fact, just prior to ascending into heaven Jesus said, “...*Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; **and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.***”³⁷ Accordingly, Jesus

commissioned His disciples to carry this same message throughout the world, saying, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world. Amen.*³⁸ Jesus also said, *As many as I love, I rebuke and chasten: **be zealous therefore, and repent.***³⁹

The twelve Jesus chose went out to minister two by two as He commanded and *preached that men should repent.*⁴⁰

Peter obeyed his Lord's command. On the Day of Pentecost, being filled with the Holy Ghost, Peter preached, *... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*⁴¹ He also preached to the people who marveled at the healing of a lame man, *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*⁴² He responded likewise to Simon the sorcerer (who offered the Apostles of Jesus Christ money for the gift to grant the Holy Ghost by the laying on of hands), *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*⁴³ And when Peter testified of how God had given the gift of the Holy Ghost to Gentile believers, the Apostles and brethren in Judea *held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*⁴⁴ Peter summed up the matter when he wrote, *The Lord is not slack concerning his promise and coming, as some men count slackness; but long-suffering toward us, **not willing that any should perish, but that all should come to repentance.***⁴⁵

Paul preached to the Athenians, *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. **And the times of this ignorance God winked at; but now commandeth all men everywhere to repent;** because he hath appointed a day, in the which he will judge the world in righteousness by him whom he hath ordained; and he hath given assurance of this unto all men, in that he hath raised him from the dead.*⁴⁶

Paul called the elders of Ephesus together and told them, *Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, **testifying both to the Jews, and also to the Greeks, repentance toward God, and faith on the name of our Lord Jesus Christ.***⁴⁷

Paul testified before King Agrippa, *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem,*

*and throughout all the coasts of Judea, and then to the Gentiles, **that they should repent and turn to God, and do works meet for repentance.***"⁴⁸

Paul wrote to the Romans, "... despisest thou the riches of his goodness and forbearance and long suffering; not knowing that **the goodness of God leadeth thee to repentance?**"⁴⁹

Paul wrote to the Corinthians, "**For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.**"⁵⁰

Paul wrote to Timothy, "*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; **if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.***"⁵¹

These, along with many others, provide a unified voice, not of unconditional love, but of a love which speaks better of things, of things that last, things which reveal the way of salvation from sin.

How Great Shall Be Your Joy

Should we not also be so engaged in our Masters work? Remember it is the repentance of sinners which brings great joy in heaven *in the presence of the angels of God!*

*I say unto you, that likewise **joy** shall be in heaven over one sinner **that repenteth**, more than over ninety and nine just persons, who need no repentance.* (Luke 15:7)

*Likewise, I say unto you, there is **joy** in the presence of the angels of God over one sinner **that repenteth.*** (Luke 15:10)

Why then do we not live for that which gets heaven excited, even for that which brings great joy and honor to our Lord? To do so we must remember the great sacrifice of Jesus Christ, which He offered freely that He might extend mercy unto those who repent and come to Him by faith in His name.

May we too go forth and call upon everyone to repent and come unto Jesus Christ as did He and His disciples of old. If we are faithful in this our calling, then will our joy be full, for we will forever experience the great joy of our Redeemer Lord, which the angels who abide in His presence know.

Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people.

And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me! Behold, you have my gospel before you, and my Rock, and my salvation. (D&C 16:3c-4b)

Go Ye Therefore, and Teach All Nations

In the same manner and with the same message with which He began His ministry,⁵² so again in these latter days our Lord has called and is calling laborers into the harvest of souls for His kingdom.

*Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, **if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen. (D&C 4)***

His instruction is straightforward: preach repentance and faith on Him as our Savior.

*Verily, verily I say unto you, Even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. **Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed. (D&C 6:4a,4b)***

*And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. **And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost. (D&C 18:4b-4d)***

Will you lift up the Lord's standard today? You may, if you are willing to lift up the call of repentance. Those who are willing to do so are called to thrust in their sickles with all their might while the day lasts.

*Verily, verily I say unto you, Even as you desire of me, so shall it be done unto you; and, if you desire you shall be the means of doing much good in this generation. **Say noth-***

ing but repentance unto this generation. (D&C 10:4a,4b)

*And now, behold, I say unto you, that the thing which will be of **the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.** Amen. (D&C 14:3)*

As Jesus said in the days of His ministry on earth, He is saying again: the laborers are few, but their joy will be great with the souls that they bring into the kingdom.

*And he said unto them, **The harvest truly is great, but the laborers few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways; behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; nor salute any man by the way.** (Luke 10:2-4)*

*And the Lord of the vineyard said unto them, **Go to and labor in the vineyard, with your mights. For behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh; And if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.** (Jacob 3:137-139)*

Go, then, according to the great commission of our Lord and Savior Jesus Christ, to whom all power in heaven and earth has been given, teaching in *all* nations to observe *all* things the Lord has commanded His disciples.

*And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; **Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world.** Amen. (Matthew 28:17-19)*

Thoroughly Furnished Unto All Good Works

To actively respond to the calling of Jesus Christ to labor in the harvest of souls, we must prepare ourselves to preach repentance and faith on His name (which means He will save us *from* our sins). However, to some called into the harvest of souls such a message may seem too limiting, appearing to them to be a topic which can be said only so many ways. The scriptures reveal a much more expansive view of repentance. They make it clear that the message of repentance and belief in the gospel is actually a much larger subject than it may first appear. It is, in effect, the essences of the gospel. Consider the following words of counsel from a father to his son regarding ministry.

*And the Lord God doth work by means to bring about his great and eternal purposes; and **by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls.** And now, it has hitherto been wisdom in God, that these things [their records and words] should be preserved: for behold, they have enlarged*

*the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God, unto the salvation of their souls. Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites, of the incorrect tradition of their fathers; Yea, these records and their words, **brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.*** (Alma 17:36-39)

Through the incorporation of the words “*that is*” in the closing line of the above quote, we learn that *repentance* is comprised of two rather profound components. That is, to be brought to repentance means to be brought:

- 1) to the knowledge of the Lord their God; and
- 2) to rejoice in Jesus Christ their Redeemer.

Regarding the first, recall how Jesus prayed similar words just prior to going out to the Garden of Gethsemane the night of His betrayal and arrest:

*These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*** (John 17:1-3)

Being brought to know the Lord our God is *life eternal*. Obviously, this is no small, narrow subject. This alone means that the topic of repentance is boundless, even infinite and eternal, just as the Lord our God is infinite and eternal. Therefore, whatever speaks to this topic in its right and proper context fulfills the command to preach repentance – that is, if the preacher actually labors to bring people to the knowledge of the Lord their God and not just express personal views. For we are also told, “*And of tenets thou shalt not talk.*”

Equally exciting and important is bringing people to rejoice in Jesus Christ as their Redeemer. This, too, is on the topic of repentance. All that lifts Jesus Christ up as a light to the world is fulfilling the command to preach repentance as well, that is, if it actually lifts up Christ, not the preacher or the congregation.

Both elements of what it means to bring people to repentance provide a fuller revelation than just telling people to repent. Jesus is our example. All that He taught was on the topic of repentance, that is, of turning from our old, natural ways to ways of the new man created in His image and likeness.⁵³ In fact, all that is contained in the scriptures can be set in its proper framework of repentance when represented with these objectives clearly evident in the teaching and preaching.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is

*in Christ Jesus. And all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, **thoroughly furnished unto all good works.** (II Timothy 3:14-17)*

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;** Till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:11-16)*

Declare the Tidings of the Conditions of Repentance

The *tidings of the conditions of repentance* are the tidings of great joy which the angels of heaven declare.

*O remember, remember, my sons, the words which King Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world. And remember also, the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him, that the Lord surely should come to redeem his people; but that he should not come to redeem them in their sins, but to redeem them from their sins. **And he hath power given unto him from the Father, to redeem them from their sins, because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.** And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind; Yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they can not fall. (Helaman 2:71-75)*

They are the *good news*, even the *good tidings of great joy* which the heavenly host brought to earth when Jesus was born, declaring that Christ the Savior was born.

And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night. And lo, an angel of the Lord appeared unto them, and the glory of the Lord shone round about them; and they were sore afraid. But the angel said unto

*them, Fear not, for behold, I bring you **good tidings of great joy**, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord. And this is the way you shall find the babe, he is wrapped in swaddling clothes, and is lying in a manger. And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; and on earth, peace; good will to men. (Luke 2:8-14)*

And this is the good news they bring yet today.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6,7)

This is why Jesus came into the world preaching repentance. This is why John the Baptist came before Him preaching the same. This is why all His disciples speak of repentance. The conditions of repentance are the lifeline which Jesus Christ has extended to us. Without them, there could be no tidings of great joy and no joy among the angels in heaven. Therefore, refresh your memory often with these words:

*Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, **that all men might repent and come unto him**. And he hath risen again from the dead, **that he might bring all men unto him on conditions of repentance**. And how great is his **joy in the soul that repenteth**. Wherefore you are called to **cry repentance unto this people**. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your **joy** with him in the kingdom of my Father! And now, if your **joy** will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your **joy**, if you should bring many souls unto me! Behold, you have my gospel before you, and my Rock, and my salvation. (D&C 16:3c-4b)*

For the joy of the Lord is indeed our strength.⁵⁴ In Him alone can each of us expect to find victory, peace, and rest to our souls and to the souls of others.

*And now my son, I have told you this, that ye may learn wisdom, that ye may learn of me that **there is no other way nor means whereby man can be saved, only in and through Christ**. Behold, he is the life and the light of the world. Behold, he is the **word of truth and righteousness**. (Alma 18:11,12)*

And now remember, my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; Therefore, according

to justice, the plan of redemption could not be brought about, **only, on conditions of repentance** of men in this probationary state; yea, this preparatory state; **for except it were for these conditions, mercy could not take effect except it should destroy the work of justice.** Now the work of justice could not be destroyed: if so God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either: for they would have no claim upon the creature. But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, **and mercy claimeth the penitent,** and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God; And thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, **none but the truly penitent are saved.** What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; And whosoever will not come, the same is not compelled to come; but in the last day it shall be restored unto him, according to his deeds. If he has desired to do evil, and has not repented in his days, behold evil shall be done unto him, according to the restoration of God. **And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance.** (Alma 19:92-112)

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, **through the blood of the everlasting covenant, make you perfect in every good work to do his will,** working in you that which is well pleasing

in his sight, through Jesus Christ; to whom be glory forever and ever. Amen. (Hebrews 13:20,21)

Endnotes

- 1 cf. John 3:14-22
- 2 cf. Luke 15:7
- 3 Note: Repentance is the ordinance and repenting is the sacrament. See [*The Covenant Breaker – Unconditional Love’s Sinister Plan, Volume 4: Unconditional Love Versus the Conditions of Repentance.*](#)
- 4 I John 4:16
- 5 Luke 18:19
- 6 Romans 2:4
- 7 I John 1:5
- 8 I John 4:8,16
- 9 Revelation 3:19 with Job 5:17, Psalm 94:9-12, Proverbs 3:11,12, Hebrews 12:5-11
- 10 I Peter 1:15,16
- 11 John 5:19-23 with Matthew 25:32-47 & II Corinthians 5:9
- 12 Jude 1:15
- 13 John 16:7-11
- 14 Hebrews 1:7
- 15 Hebrews 1:14
- 16 Moroni 7:52,53 & Moroni 8:18 with I John 4:16-18
- 17 Hebrews 12:22-24
- 18 Moroni 7:24,31,32
- 19 I Peter 5:8,9 & Psalm 2:1-3 with James 4:4 & I John 2:15-17
- 20 II Nephi 1:103
- 21 Romans 8:28 with Genesis 50:20
- 22 Volume 2: Unconditional Love – A False God,
http://hisworkmanship.net/index_files/StudyLetters/CovenantBreakerSinisterPlan18Oct2012V2e.pdf
- 23 Philippians 3:14
- 24 II Nephi 13:23-32
- 25 Mark 1:15
- 26 Mark 1:12,13
- 27 I Timothy 2:4-6
- 28 Isaiah 1:16-20
- 29 Jeremiah 26:13
- 30 Ezekiel 18:30
- 31 Joel 2:28-32; cf. Acts 1:4-8 & Acts 2:14-21;
- 32 Mark 1:1-6 [1:1-8 KJV] with Isaiah 40:2,3 & Malachi 3:1; see also Matthew 3:27-40 [3:1-12 KJV], Matthew 21:32-34 [21:32 KJV], Luke 3:2-21 [3:2-14 KJV], John 1:20-34 [1:19-34 KJV], Acts 13:23-25, Acts 19:4-6
- 33 Matthew 3:27,28 [3:1,2 KJV]
- 34 Matthew 2:1-4 [1:18-21 KJV]
- 35 Matthew 4:22 & 9:41 [4:23 & 9:35 KJV]
- 36 Mark 1:12,13 [14,15 KJV]; see also Matthew 4:12-16 [12-17KJV], Matthew 7:22 [IV], Matthew 9:14 [9:13 KJV], 18:11, Mark 2:14,15 [2:16,17 KJV], Luke 5:32
- 37 Luke 24:45-47 [24:46-48 KJV]
- 38 Matthew 28:18,19 [28:19,20 KJV] with Matthew 7:9 [IV]
- 39 Revelation 3:19
- 40 Mark 6:13 [6:12 KJV]
- 41 Acts 2:38
- 42 Acts 3:19

- 43 Acts 8:22,23
- 44 Acts 11:18
- 45 II Peter 3:9
- 46 Joel 2:12-14a, see also Acts 17:29-31
- 47 Acts 20:18-21
- 48 Acts 26:19,20
- 49 Romans 2:4
- 50 II Corinthians 7:10
- 51 II Timothy 2:24-26
- 52 Mark 1:1-13
- 53 Colossians 3:1-16
- 54 Nehemiah 8:10