

To whom was the Gospel preached?

Heb. 4:2 For unto us was the *gospel* preached, *as well as unto them*: but the word preached did not profit them, not being mixed with faith in them that heard it. Luke 20:1; Rom. 10:16; Mark. 1:15. Eze. 33:10.

1 Peter 1:19 But with the precious blood of Christ, *as of a lamb* without blemish and without spot:
1:20 Who verily was foreordained before the foundation of the world, but was manifest *in these last times* for you,

John. 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Isa. 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53:5 But *he was wounded* for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and *the LORD hath laid on him the iniquity of us all*. See sin offering in Levitical law.

53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: *he is brought as a lamb to the slaughter*, and as a sheep before her shearers is dumb, so he openeth not his mouth. 1Peter 2:24,25.

SEE The Book of Hebrews Chapters 9, and 10.

Written by Moses of Christ,

Luke. 16:31 And he said unto him, *If they hear not Moses and the prophets*, neither will they be persuaded, though one rose from the dead. (One did rise from the dead and they won't repent.)

John. 1:45 Philip findeth Nathanael, and saith unto him, We have found him, *of whom Moses in the law*, and the prophets, *did write*, Jesus of Nazareth, the son of Joseph. see 1Peter 1:10-12.

1:17 For *the law was given by Moses*, but grace and truth came by Jesus Christ.

Acts. 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, *persuading them concerning Jesus, both out of the law of Moses*, and out of the prophets, from morning till evening. 2Cor. 3:15; Rom. 10:5,9; Luke. 16:31;

13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, *they have fulfilled* them in condemning him.

13:28 And though they found no cause of death in him, yet desired they Pilate that he should be *slain*.

13:29 And *when they had fulfilled all that was written of him*, they took him down from the tree, and laid him in a sepulchre.

Matthew. 8:4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and *offer the gift that Moses commanded*, for a testimony unto them. Mark. 1:44; Luke. 2:22; 5:14.

Heb. 10:7 Then said I, Lo, I come (*in the volume of the book it is written of me*), to do thy will, O God.

1Peter. 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Rom. 16:26.

1:11 Searching what, or *what manner of time* the Spirit of Christ which was in them *did signify, when it testified beforehand the sufferings of Christ*, and *the glory that should follow*. Heb. 12:4; Eph. 1:9;

Dan. 9:27 And *he* shall confirm the *covenant* with many for one week: and in the midst of the week *he shall cause the sacrifice and the oblation to cease*, and for the overspreading of abominations he shall make it

desolate, even until the consummation, and that determined shall be poured upon the desolate. See **Heb. 8:8**; 13:11,12; Lev. 4:12.

Mark. 1:15 And saying, **The time is fulfilled**, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts. 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; **him shall ye hear** in all things whatsoever he shall say unto you.

3:23 And it shall come to pass, that every soul, which will not hear that prophet, **shall be destroyed** from among the people.

Heb. 1:9 **Thou hast loved righteousness, and hated iniquity**; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Be like Jesus. (Ps. 119:172; Rom. 7:12.)

NOTE: under the sacrificial-ceremonial system you didn't need to accept Christ; But not so with the 10 Commandments, Christ is the only remedy for transgressing them!

Jesus Taught;

John. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are **they which testify of me**.

5:46 For had ye believed Moses, ye would have believed me: **for he wrote of me**.

Luke. 22:37 For I say unto you, that this **that is written must** yet be accomplished **in me**, And he was reckoned among the transgressors: **for the things concerning me have an end. Luke. 2:24.**

Acts 24:27 And beginning at Moses and all the prophets, **he expounded unto them in all the scriptures the things concerning himself**.

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the **law of Moses**, and in the prophets, and in the psalms, **concerning me**.

Mattew. 26:24 **The Son of man goeth as it is written of him**: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Luke 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and **the third day** I shall be perfected.

John. 7:6 Then Jesus said unto them, **My time is not yet come**: but your time is always ready. see Dan. 9:27

7:19 **Did not Moses give you the law, and yet none of you keepeth the law?** Why go ye about to kill me? see Heb. 10:28-30. (If you don't keep the law now then why were they condemned then?)

7:20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.

7:22 **Moses therefore gave unto you circumcision**; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

7:23 If a man on the sabbath day receive circumcision, **that the law of Moses** should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Isa. 58:6-8.

7:24 Judge not according to the appearance, but judge righteous judgment.

John. 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, **when ye shall neither in this mountain, nor yet at Jerusalem**, worship the Father. Matt. 21:41-46; Luke 2:42.

4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
4:24 God is a Spirit: and they that worship him must worship him *in spirit and in truth.* 2Cor. 3:6; Rom. 7:6.

Not the Ten Commandments.

Isa. 8:16 Bind up the testimony, *seal the law among my disciples.*

"It is worthy of notice that in verse 16, which reads, "Bind up the testimony, seal the law among my disciples," the term *disciples* is used, which is the common designation in the New Testament of a follower of Jesus, though it is not found elsewhere in the Old Testament. The force of this expression, as pointing us to New-Testament times, is seen in the fact that he who uses this term, "my disciples," is evidently our Lord Jesus Christ." {Samuel And The Witch Of Endore. JNA. 1.3}

Isa. 42:21 The LORD is well pleased for his righteousness' sake; *he will magnify the law, and make it honourable.*

42:22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Ps. 111:7 The works of his hands are verity and judgment; all his commandments are sure.

111:8 *They stand fast for ever and ever,* and are done in truth and uprightness.

19:7 The *law of the LORD is perfect, converting the soul:* the testimony of the LORD is sure, making wise the simple.

19:8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

19:10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

19:11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

Matt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle *shall in no wise pass from the law,* till all be fulfilled.

5:19 Whosoever therefore shall break one of these least *commandments,* and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but *if thou wilt enter into life, keep the commandments.*

1John.2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

Rev. 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

22:14 Blessed are they that do his *commandments,* that they may have right to the tree of life, and may enter in through the gates into the city. *1Cor. 6:9,10; Gal. 5:21.*

14:12 Here is the patience of the saints: here are they that keep the *commandments* of God, and the faith

of Jesus.

Paul, the Apostles and the laws of Moses,

Acts 6:14 For we have heard him (Stephen) say, ***that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.*** Luke 2:22; 2:39; 5:14

Acts. 13:39 And ***by him*** (Christ) all that believe are justified from all things, from which ***ye could not be justified by the law of Moses.*** see Rom. 5:9 (*Heb. 9:12-14, 10:1-4*); 2:13; 3:26; 4:25; Gal. 2:16,17; Luke 16:15;

Titus. 3:7 That being ***justified by his grace***, we should be made heirs according to the hope of eternal life.

Rom. 5:9 Much more then, being now ***justified by his blood***, we shall be saved from wrath through him.

Gal. 3:24 Wherefore the law was our schoolmaster ***to bring us unto Christ***, that we might be ***justified by faith***.

Acts. 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, ***saying none other things*** than those which the prophets and ***Moses did say should come:***

26:23 ***That Christ should suffer***, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

Acts. 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep ***the law of Moses.*** 1Cor. 7:18,19. Luke 2:27.

John. 9:28 Then they reviled him, and said, Thou art his disciple; but ***we are Moses' disciples.*** Mark. 7:10-12; 10:3-9;

Acts. 21:21 And they are informed of thee, that ***thou teachest all the Jews which are among the Gentiles to forsake Moses***, saying that they ought not to circumcise their children, neither to walk after the ***customs.*** see Gal. 5:2-4. Rom. 3:30. John 7:19-23.--Gal. 1:13,14. see Col. 2:8; 1Peter. 1:18; Mark. 7:5-13; Gal. 1:13,14; Matt. 15:2-6.

Acts. 21:28 Crying out, Men of Israel, help: This is the man, that ***teacheth*** all men every where ***against the people, and the law, and this place:*** and further brought Greeks also into the temple, and hath polluted this holy place.

See controversy that arose between Paul and the Apostles. Acts 21:21-25. LP 208-214:

"When Peter, at a later date, visited Antioch, he won the confidence of many by his prudent conduct toward the Gentile converts. For a time he acted in accordance with the light given him from heaven. He so far overcame his natural prejudice as to sit at table with the Gentile converts. But when certain Jews who were zealous for the ***ceremonial law***, came from Jerusalem, Peter injudiciously changed his deportment toward the converts from paganism. A number of the Jews "dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." ***This revelation of weakness on the part of those who had been respected and loved as leaders, left a most painful impression on the minds of the Gentile believers. The church was threatened with division.*** But Paul, who saw the subverting influence of the wrong done to the church through the double part acted by Peter, openly rebuked him for thus ***disguising his true sentiments.*** In the presence of the church, Paul inquired of Peter, "If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews, Why compellest thou the Gentiles to live as the Jews?" Galatians 2 : 13,14. Peter saw the error into which he had fallen, and ***immediately*** set about repairing the evil that had been wrought, so far as it was in his power... Even the best of men, if left to themselves, will err in judgment. {AA 197.3-198.2}

The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice. By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution. The Sanhedrim was doing its utmost to hinder the progress of the gospel. Men were chosen by this body to follow up the apostles,

especially Paul, and in every possible way oppose them in their work. Should the believers in Christ be condemned before the Sanhedrim as breakers of the law, they would bring upon themselves swift and severe punishment as apostates from the Jewish faith. . .

The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. **But he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character.** His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part. (see Gal. 2:18)

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,--when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. **But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.**

Gal.3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ.*

3:17 And this I say, that the covenant, that was confirmed *before* of God in Christ, the law, which was *four hundred and thirty* years *after*, cannot disannul, that it should make the promise of none effect. see Gen. 26:5; Gal. 3:8; Rom. 5:12-21

3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

3:19 Wherefore then serveth the law? It was *added* because of transgressions, *till the seed* should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. See **Rom. 5:13** and section, Not the Ten! 1John. 3:4.

3:20 Now a mediator is not a mediator of one, but God is one.

3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

3:22 But the scripture hath concluded all under sin, that the *promise* by faith *of Jesus Christ* might be given to them that believe.

3:23 But before faith came, *we were kept under the law, shut up unto the faith which should afterwards be revealed.* Heb. 9:10; 2Cor. 3:15; Col. 1:26; 2:17. Eph. 3:9; Rom. 16:25; 1Cor. 2:7

3:24 Wherefore the law was our schoolmaster *to bring us unto Christ*, that we might be justified by faith. see Rom. 3:21.

3:25 But after that faith is come, we are *no longer* under a schoolmaster. **Gal. 2:18***

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

See Galatians 2:9-18. Peter. Acts. 10:28; 11:5-18; 15:10; Gen. 20:11--stranger OT.

Col. 2:14 Blotting out the handwriting of *ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

2:16 Let no man therefore judge you in *meat*, or in *drink*, or in respect of an holyday, or of the new moon, or of the sabbath days: (Not the weekly, but ceremonial Sabbaths, Lev. 23:37,38,39,24,32.)

2:17 *Which are a shadow* of things to come; but *the body is of Christ.* see 2Cor. 3:15; Heb. 9:10; 10:1,5,10. Rom. 2:27,29; 7:6. 1Tim. 1:9;

Eph. 2:15 Having abolished in his flesh the enmity, even the law of commandments *contained in ordinances*; for to make in himself of *twain* one new man, so making peace; See 2Chron. 33:8; **Rom.1:16; 2:9; 10:12; 1Cor. 1:24; Gal. 3:28; Col. 3:11. Eph. 1:9;**

2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

2:17 And came and preached peace to you which were afar off, and to them that were nigh.
2:18 For through him we both have access by one Spirit unto the Father.
2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Rom. 3:21 But now the righteousness of God *without the law* is manifested, being *witnessed* by the law and the prophets;

Rom. 3:24 Being *justified freely by his grace through the redemption that is in Christ Jesus:*

3:25 Whom God hath set forth to be a *propitiation through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God; *Heb. 10:4.*

3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

3:28 Therefore we conclude that a man is *justified by faith without the deeds of the law. Ceremonial.*

Hosea 2:11 I will also cause all her mirth to cease, her *feast* days, her new moons, and her sabbaths, and all her solemn feasts.

1Cor. 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. *For even Christ our passover is sacrificed for us:* Ex. 12:27: Num. 9:12-14.

5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Heb. 9:1 Then verily the first covenant had also *ordinances* of divine service, and a worldly sanctuary.

9:10 Which stood only in meats and drinks, and divers washings, and *carneal ordinances, imposed on them until the time of reformation.* Gal. 3:19.

2Kings.17:37 And the statutes, and the *ordinances*, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

Heb. 6:1 Therefore *leaving* the principles of the doctrine of Christ, *let us go on unto perfection;* not laying again the foundation of repentance from dead works, and of faith toward God, Matt. 5:48.

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Paul confronting Peter

Gal. 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, *fearing them which were of the circumcision.* Peter had NO excuse. Acts 10:9-16, 28*; 11:5-18*, 17*; 15:7, 10; See Note Stranger and Gentile.

2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

2:14 But when I saw that they *walked not uprightly according to the truth of the gospel*, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

2:15 We who are Jews by nature, and not sinners of the Gentiles,

2:16 Knowing that a man is not *justified by the works of the law, but by the faith of Jesus* Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

2:18 *For if I build again the things which I destroyed, I make myself a transgressor.*

2:19 For I through the law am *dead* to the law, that I might live unto God.

2:20 ***I am crucified with Christ***: nevertheless I live; yet not I, but Christ liveth in me: and the life which ***I now live in the flesh*** I live by the faith of the Son of God, who loved me, and gave himself for me.

2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Written By God!

Due. 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,

5:5 (I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

5:6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

5:7 Thou shalt have none other gods before me.

5:8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

5:9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

5:10 And showing mercy unto thousands of them that love me and keep my commandments.

5:11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

5:13 Six days thou shalt labour, and do all thy work:

5:14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox,

5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

5:17 Thou shalt not kill.

5:18 Neither shalt thou commit adultery.

5:19 Neither shalt thou steal.

5:20 Neither shalt thou bear false witness against thy neighbour.

5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and ***he added no more***. And ***he wrote them in two tables of stone***, and ***delivered them unto me***.

9:10 And the LORD delivered unto me ***two tables of stone written with the finger of God***; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

Ex.31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of ***testimony***, tables of stone, ***written with the finger of God***.

The Ten Established in Eden.

1John 3:4 Whosoever committeth sin transgresseth also the law: ***for sin is the transgression of the law***.

Rom. 7:7 What shall we say then? is the law sin? God forbid. Nay, ***I had not known sin, but by the law***: for I had not known lust, except the law had said, Thou shalt not covet.

1828 Noah Webster's Dictionary:--

REPENT, v.i. [L. re and paeniteo, from paena, pain. Gr. See Paint.]

1. To feel pain, sorrow or regret for something done or spoken; as, to repent that we have lost much time in idleness or sensual pleasure; to repent that we have injured or wounded the feelings of a friend. A person repents only of what he himself has done or said.

2. To express sorrow for something past.

Enobarbus did before thy face repent.

3. To change the mind in consequence of the inconvenience or injury done by past conduct.

Lest peradventure the people repent when they see war, and they return. Exodus 13:17.

4. Applied to the Supreme Being, to change the course of providential dealings. Genesis 6:6; Psalm 106:45.

5. In theology, *to sorrow or be pained for sin, as a violation of God's holy law*, a dishonor to his character and government, and the foulest ingratitude to a Being of infinite benevolence.

Except ye repent, ye shall all likewise perish. Luke 13:3; Acts 3:19.

REPENTANCE, n.

1. Sorrow for any thing done or said; the pain or grief which a person experiences in consequence of the injury or inconvenience produced by his own conduct.

2. In theology, *the pain, regret or affliction which a person feels on account of his past conduct, because it exposes him to punishment*. This sorrow proceeding merely from the fear of punishment, is called legal repentance, as being excited by the terrors of legal penalties, and it may exist without an *amendment of life*.

3. Real penitence; *sorrow or deep contrition for sin, as an offense and dishonor to God, a violation of his holy law*, and the basest ingratitude towards a Being of infinite benevolence. This is called evangelical repentance, and is accompanied and followed by amendment of life.

Repentance *is a change of mind, or a conversion from sin to God*.

Godly sorrow worketh repentance to salvation. 2 Corinthians 7:10; Matthew 3:8.

Repentance is the relinquishment of any practice, from conviction that it has offended God.

Isa. 43:27 *Thy first father hath sinned*, and thy teachers have transgressed against me.

Rom. 5:12 Wherefore, *as by one man sin entered into the world*, and death by sin; and so death passed upon all men, for that all have sinned:

5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

5:15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.

5:16 And not as it was by one that *sinned*, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom. 4:15 Because the law worketh wrath: for *where no law is, there is no transgression*. Rom. 5:13, 7:7; (Are you a sinner? if there is no law there is no sin, *and no need for a saviour*).

6:23 For the *wages of sin is death*; but the gift of God is eternal life through Jesus Christ our Lord. Wages ? Ceremonial laws! **Rom. 6:4.**

Matt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

5:18 For verily I say unto you, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law*, till all be fulfilled.

22:36 Master, which is the great commandment in the law?

22:37 Jesus said unto him, Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22:38 This is the first and great commandment.

22:39 And the second is like unto it, Thou shalt *love* thy neighbour as thyself.

22:40 On these two commandments *hang all the law* and the prophets.

Rom. 13:10 Love worketh no ill to his neighbour: therefore *love is the fulfilling of the law*.

Rom. 7:12 Wherefore *the law is holy, and the commandment holy, and just, and good*.

Rom. 7:9 For I was alive without the law once: but *when the commandment came, sin revived, and I died*.

7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that *sin by the commandment might become exceeding sinful*.

James 2:8 *If ye fulfil the royal law* according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Rev. 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

22:14 *Blessed are they that do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city. Gen. 26:5; Ex. 16:28,29; Due. 5:22; 9:10; Ex. 31:18.

2Peter 2:21 For it had been better for them not to have known the way of *righteousness*, than, after they have known it, to *turn from the holy commandment* delivered unto them. Ps. 119:172; Rom. 7:12.

Heb.10:26 For if we *sin* wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for *sins*,

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

10:28 He that despised *Moses' law* died without mercy under two or three witnesses:

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was *sanctified*, an unholy thing, and hath done despite unto the Spirit of grace?

Ex.16:25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

16:27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

16:28 And the *LORD said* unto Moses, How long refuse ye to keep *my commandments* and my laws? *See Gen. 26:15*

16:29 See, for that *the LORD hath given* you the *sabbath*, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

16:30 So the people rested on the seventh day.

Isa. 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on *my holy day*; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

58:14 *Then shalt thou delight thyself in the LORD*; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

The 7th Day Sabbath?

Jesus Kept the 7th day Sabbath,

Luke 4:16 And he came to Nazareth, where he had been brought up: and, *as his custom was, he went into the synagogue on the sabbath day*, and stood up for to read.

and Paul followed Jesus's example,

Acts. 17:2 And Paul, *as his manner was*, went in unto them, and three *sabbath days* reasoned with them out of the scriptures,

by keeping 78 sabbaths in,

Acts 18:11 And he continued there a year and six months, teaching the word of God among them.

and a total 728, throughout his "above 14 years" of conversion (2 Cor. 12:2, Gal. 2:1, Acts. 11:26; 13:14, 42, 44; 16:13; 19:8), Gal. 1:13,14.

and the Gentile converts to Christianity were taught by him to keep the Sabbath

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

18:4 And he reasoned in the synagogue every sabbath, and persuaded the *Jews_and_the_Greeks*, *Rom. 1:16; 2:9; 10:12; 1Cor. 1:24; Gal. 3:28; Col. 3:11.*

Ex. 31:13 Speak thou also unto the CHILDREN OF ISRAEL, saying, Verily my sabbaths ye shall keep: for it is a SIGN between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

31:17 It is a *sign* between me and the *children of Israel for ever*: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

How did the Sabbath be a Sign for ever for the Children of Israel to the Gentiles?

The people of "Israel" are not confined to the descendants of Abraham after the flesh, but that true Israelites are Jews inwardly (Rom.2:29); not "children of the flesh," but "children of the promise" (Rom.9:6-8); wild scions grafted into the good olive-tree and partaking of its nature (Rom.11:17,24); members from the Gentiles, of the "commonwealth of Israel." Eph.2:12,19. And all this pertains to Christians, who are in consequence of their relation to Christ, "Abraham's seed, and heirs according to the promise." Gal.3:29. Hence James, addressing Christians at the time—when "the coming of the Lord draweth nigh" (the very time to which Rev. 7:1-8 applies), greets them as "the twelve tribes which are scattered abroad." And the New Testament city, the New Jerusalem, whose builder and maker is God, which bears on its foundation jewels the names of the twelve apostles, shows on its twelve gates, through which the whole host of the redeemed are to pass in and out through all eternity, the names of the twelve tribes of the children of Israel. The 144,000 may therefore be made up from the last generation of Christians, and yet be drawn from the twelve tribes of the children of Israel.

NOTE: Stranger = Gentile: Ex. 12:48,49; 20:10; 23:12; Lev. 16:29-gospel; 18:26; 19:34; 24:22; 25:6; Num. 9:14; 15:16, 29-31; 35:15; Due. 1:16; 5:14-Ten commandments; 10:19; 27:19; Isa. 56:3,4. (Acts 7:45)

Christian in the NT are required to Keep the Sabbath just like the stranger-GENTILES (Acts 7:45) in the OT were required to keep the Sabbath. Ex. 20:10; 23:12; Lev. 19:34; 24:22; 25:6; Num. 15: 16, 29-31; Isa. 56: 3,4. Acts 10:45; *11:1, 18; 26:18,20,23*; 28:28; Rom. 2:14,15; 3:29; 9:24; 11:11-13, 25; 15:9-16, 18, 27; Gal. 3:14, 28-29; Eph. 2:11, 15-19 (1Cor 12:13); 3:6; 4:17; Col. 1:27; Rev. 11:2; Matt. 12:18

1 John. 5:17 All unrighteousness *is sin*: and there is a sin not unto death.

5:18 We know that whosoever is born of God *sinneth not*; but he that is begotten of God *keepeth himself*, and that wicked one toucheth him not. 1John. 3:3.

1:9 If we confess our sins, he is faithful and just to forgive us our *sins*, and to cleanse us *from all unrighteousness*.

Gal. 5:19 Now the *works of the flesh* are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God. Due. 25:16*

Are we unrighteous? Then we can't go to heaven!

1Cor. 6:9 Know ye not that the *unrighteous shall not inherit the kingdom of God? Be not deceived:* neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Rom.1:18 For the wrath of God is revealed from heaven *against* all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

6:13 Neither *yield* ye your members *as instruments of unrighteousness unto sin:* but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (Ps. 119:172; Rom. 7:12.)

2Cor. 6:14 Be ye not unequally yoked together with unbelievers: for *what fellowship* hath righteousness with unrighteousness? and what communion hath light with darkness? (Ps. 119:172; Rom. 7:12.)

Isa. 55:7 Let the wicked forsake his way, and the *unrighteous man his thoughts:* and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

False Gospel exposed. 2Cor. 11:3,4;

1:6 I marvel that ye are *so soon removed* from him that called you into the grace of Christ unto another gospel:
1:7 Which is not another; but there be some that trouble you, and would *pervert* the gospel of Christ.
1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
1:11 But I certify you, brethren, that the gospel which was preached of me *is not after man.*

Micah. 6:11 *Shall I count them pure* with the wicked balances, and with the bag of deceitful weights?

Pro. 11:1 *A false balance is abomination* to the LORD: but a just weight is his delight.

Mal.2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? *When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them;* or, Where is the God of judgment?

Pro. 24:24 *He that saith unto the wicked, Thou art righteous; him shall the people curse,* nations shall abhor him:

Isa. 43:24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but ***thou hast made me to serve with thy sins***, thou hast wearied me with thine iniquities.

5:20 ***Woe unto them*** that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

5:21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

5:22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

5:23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! (Ps. 119:172; Rom. 7:12.)

Amos 5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.