

Unleavened Bread Service

Final High Day

Morning service

Blow Trumpets

Songs of Praise

Opening Prayer

In the Books of Moses, the Feast of Unleavened Bread commemorates the escape of Israel from slavery in Egypt. (Numbers 33:1 to 4)

This process of release began with our God Jehovah and one man: Moses. Then it grew until it led to the Passover and the death of the first-born. This initiated a temporary release of the Israelites from Egypt's control. But while Israel fled, the Egyptians regretted releasing them and began their pursuit.

This Final Holy Day of the Feast of Unleavened Bread commemorates the crossing of the "Red Sea" (prob at the Gulf of Aqaba) as recorded in Exodus 13:17 to 15:21, which we shall read now.

And so Israel, God's people, were finally freed from Pharaoh and Egypt, who represent Satan and his demonic forces.

This epic of fleeing from slavery and miraculous salvation also applies to us, and we are still to sing Moses' song:

Rev 15:1 Then I saw another great and marvellous sign in heaven: seven angels having the last plagues with them, for in them the wrath of God is finished.

Rev 15:2 And I saw a sea of glass as if mingled with fire, and those who are victorious over the beast and over its image and over the number of his name, standing on the sea of glass, having God's stringed instruments with them.

Rev 15:3 And they sang the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous are Your works, Lord Jehovah God ¹! Your works uphold all *that is* just and true, O King of the universe!

Rev 15:4 Who shall not revere You, O Lord Jehovah, and glorify Your name²? For only You are holy. Therefore all the nations shall come and worship before You, because You are True."

And we are to learn from Exodus:

1Co 10:1 Therefore, my brethren, I want you to know that all of our fathers were under the cloud, and all of them passed through the sea,

1Co 10:2 and all of them were immersed by Moses in the cloud and in the sea,

1Co 10:3 all of them, they ate the one food of the Spirit,

1Co 10:4 and all of them, they drank the one drink of the Spirit. For they drank of that Rock of the Spirit which was with them, and that Rock was the Messiah.

1Co 10:5 But God was not pleased with the majority of them, for they fell in the wilderness.

¹ As in Exodus 6:3; Jehovah is rendered as Lord Jah (MarJah) in the Peshitta.

² As in Jeremiah 10:6-7; Jehovah is rendered as Lord Jah (MarJah) in the Peshitta.

1Co 10:6 Now these things are examples to us, that we should not lust after evil just as they lusted.
1Co 10:7 Nor should we serve idols as some of them also served. As it is written, "The people sat down to eat and drink, and rose up to play."

1Co 10:8 Nor should we commit sexual immorality, as some of them *committed* fornication, and in one day twenty-three thousand of them fell;

1Co 10:9 nor should we tempt the Messiah, as some of them tempted, and serpents destroyed them;

1Co 10:10 nor should we complain, as some of them complained, and they were destroyed by the destroyer.

1Co 10:11 Now all of these things happened to them for our example, and they were written for our warning, for the end of the age is coming upon us.

1Co 10:12 From now on, whoever thinks he stands, let him beware lest he fall.

1Co 10:13 No temptation has come to you except those of the children of man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make an escape, so you can endure it.

1Co 10:14 Because of this, my beloved, flee from serving idols.

Interwoven with the Exodus was the symbolism of the Wave Sheaf Offering, marking the beginning of God's Harvest, both physical and ultimately spiritual. Thus the resurrection of the Anointed is also a key component of the Feast of Unleavened Bread.

We are not to appear empty before God

(Exo 23:14-16)

Collection taken

What will we do with the collection??

Lunch break -shared meal

Afternoon Service

Christian meanings of the Feast:

Jeshua is our Passover, who died to give us life:

1Co 5:7 Purge the old leaven out of you, that you may be a new lump, since you are unleavened. For our Passover is the Messiah, who was sacrificed for our sake.

Jeshua was also raised again to life as the First Fruit/Wave Sheaf Offering, as an example for us and the proof that one day Jehovah God will also raise us to eternal life.

Rom 8:11 But if the Spirit of Him who raised our Anointed Lord Jeshua from the house of the dead dwells in you, He who raised Jeshua Messiah from the house of the dead, He will also give life to your dead bodies because of His Spirit who dwells in you.

Jeshua was the one who led the Israelites out of slavery in Egypt and into freedom, as we read this morning in 1 Cor 10:4. He wants to do the same for us, setting us free from sin:

Rom 8:3 For the Instructions were weak because of the infirmity of the flesh. God sent His Son in the form of sinful flesh, because of sin, to condemn sin in His flesh,

Rom 8:4 that the righteousness of the Instructions would be fulfilled in us, that we would not walk according to the flesh but in the Spirit.

Rom 8:5 For those who are of the flesh are governed by that flesh and those who are in the Spirit are governed by that Spirit.

Rom 8:6 For the mind of the flesh is death, and the mind of the Spirit *is* life and peace.

Rom 8:7 Because the mind of the flesh is enmity towards God; for it is not subject to the Instruction of God, for that is not possible.

Rom 8:8 And those who live in the flesh are not able to please God.

Just as God destroyed the enemies of the Israelites at the Gulf of Aqaba, He will destroy our enemies when He returns to establish His Kingdom.

Rev 19:11 Then I saw heaven opened, and behold, a white horse. And He who sat on it was called Faithful and True, and in righteousness He judges and He makes war.

Rev 19:12 His eyes were like a flame of fire, and on His head were many crowns. And He had a name written that no one knew except Him.

Rev 19:13 He wore a garment soaked with blood, and His name is called The Word of God.

Rev 19:14 And the armies in heaven followed Him on white horses clothed in linen, white and pure.

Rev 19:15 Now from their mouths comes out sharp swords, by which they will kill the nations. And He will shepherd them with a rod of iron and He will tread the winepress holding all the wrath of God.

Rev 19:16 And on His garment, over His thigh, a name is written: The KING of KINGS and The LORD of LORDS.

Rev 19:17 Then I saw another angel, standing in the sun; and crying in a loud voice, he said to all the birds flying in the midst of heaven, "Come, gather for the supper of the great God,

Rev 19:18 "to eat the flesh of kings, and the flesh of captains of thousands, and the flesh of warriors, and the flesh of horses and of those sitting on them, and the flesh of freemen and slaves, small and great."

Rev 19:19 And I saw the beast and its armies, and the kings of the earth and their soldiers, who gathered to make war with Him who sat on the horse and with His soldiers.

Rev 19:20 Then the beast was captured, and the false prophet with him; he who worked signs before it, by which he seduced those who received the mark of the beast and those who worshipped its image. And both were taken down and cast into the lake of fire that burns with brimstone.

Rev 19:21 And the rest were killed with the sword of Him who sat on the horse, which came from His mouth. And all the birds of prey were filled with their flesh.

Leaven can be a symbol of sin and hypocrisy:

Luk 12:1 And when a multitude of people had gathered together, so many that they began to trample one another, Jeshua said to His disciples, "First of all, beware of *allowing* the leaven of the Pharisees into yourselves, which is hypocrisy.

Luk 12:2 "For there is nothing covered that will not be revealed, nor hidden that will not be known.

Luk 12:3 "Therefore everything you say in the darkness will be heard in the light, and what you have whispered in the ear in inner rooms will be proclaimed on the roofs.

Luk 12:4 "And I say to you, my friends, do not be afraid of those who kill the body, and after that they have nothing more to do.

Luk 12:5 "But I will show you whom you should fear: Him who, after He has killed, has authority to throw *you* into Gehenna. I say to you, Yes, fear Him!

Sin is the transgression of God's Law:

1 John 3:4 But whoever sins commits evil, for sin is entirely evil.

Jeshua had to die to free us from sin:

Joh 1:29 The next day John saw Jeshua coming to him, and he said, “Behold! He is the Lamb of God who takes away the sins of the world!

Joh 1:30 “This is the One about whom I said, ‘After me comes a Man who is before me, for He preceded me.’

Joh 1:31 “And I, I did not know Him; but that He should be revealed to Israel, therefore I came immersing in water.”

Joh 1:32 And John testified and said, “I saw the Spirit descending from heaven like a dove, and remaining upon Him.

Joh 1:33 “And I, I did not know Him, but He who sent me to immerse in water, He said to me, ‘He upon whom you see the Spirit descending, and remaining upon Him, this is the One who immerses in the Holy Spirit.’

Joh 1:34 “And I, I have seen and I testify that this One is the Son of God.”

Rom 6:23 For the wages of sin *is* death, but the gift of God is everlasting life in the Anointed Jeshua, our Lord.

Rom 5:5 But hope does not produce shame, because the overflowing love of God has been poured into our hearts by the Holy Spirit who has been given to us.

Rom 5:6 Truly, the Messiah, due to our weakness at the time, died for the sake of the wicked.

Rom 5:7 Though it is improbable that a man will die for the sake of the wicked³; yet for the sake of the good perhaps a man would dare to die.

Rom 5:8 But here God demonstrates His own sure love for us, that while we were sinning, the Anointed died in our place.

Rom 5:9 Therefore, how much more, having now been even more justified by His blood, we will be saved from wrath by Him.

Rom 5:10 For if when we were enemies we were reconciled to God in the death of His Son, therefore, how much more, through His reconciliation, we shall live by His life.

Rom 5:11 And not in this way only, but we also rejoice in God through our Anointed Lord Jeshua, for it is through Him that we have now received the reconciliation.

Rom 5:12 Therefore, just as by the hand of one man sin entered the world, and death through sin, and in this way death spread to all the children of men, because all of them have sinned;

Rom 5:13 For until the Instruction, sin was in the world but it was not counted as sin, because there was no Instruction.

Rom 5:14 But death reigned from Adam to Moses, even over those who had not sinned in the likeness of the transgression of the Instructions by Adam, who was an image of Him who was to come.

Rom 5:15 But the gift is not like the fall. For if by the fall of one many died, therefore so much more *is* the grace of God and His gift *which* by one Man, Jeshua the Anointed, became superabundant to many.

Rom 5:16 And the gift is not like the offense of one. For the judgement which came from one *offense* resulted in condemnation, but the gift which followed the sins of many *led* to righteousness.

Rom 5:17 For if, because of one’s offense, death reigned, all the more will those receiving an abundance of grace and the gift of righteousness reign in life by the hand of the One, Jeshua the

³ The Greek manuscripts substitute ‘righteous’ for ‘wicked’, likely an error in their translation from the Aramaic.

Anointed.

Rom 5:18 Therefore, because one's offense there was condemnation for all the children of men, in a similar way the righteousness of One is the triumph of life for all the children of men.

Rom 5:19 For just as through the disobedience of one man the many became sinners, in this way also because of the obedience of One, the many will become righteous.

Rom 5:20 But the Instruction was introduced so sin would increase. And where sin increased, grace became superabundant there,

Rom 5:21 so that as sin reigned in death, in this way grace will reign through righteousness to eternal life through our Lord Jeshua the Messiah.

Rom 6:1 Then what shall we say? Shall we continue in sin that grace may abound?

Rom 6:2 It cannot be so! For those of us who died to sin, how shall we live in it again?

Rom 6:3 Or do you not know that all of us who were immersed into the Anointed Jeshua were immersed into His death?

Rom 6:4 We were buried with Him through immersion into death, that as Jeshua *our* Messiah rose from the dead through the glory of His Father, so we also shall walk in new life.

Rom 6:5 For if we have been planted with Him in the likeness of His death, in this way we shall also be in His resurrection,

Rom 6:6 for we know that our old person was impaled with Him, that the body of sin will be destroyed, so we shall not serve sin again.

Rom 6:7 For the one who has died has been freed from sin.

Rom 6:8 But if we died with the Anointed, we believe that we shall also live with the Anointed,

Rom 6:9 knowing that the Anointed, having been raised from the dead, dies no more. Death has no further dominion over Him.

Rom 6:10 For when He died, He died to sin once for all; but now that He lives, He lives to God.

Rom 6:11 So you also, count yourselves as dead indeed to sin, but alive to God in our Lord *and* Messiah, Jeshua.

Rom 6:12 Therefore do not let sin reign in your mortal body, to obey it in its lusts.

Rom 6:13 Nor yield your members as instruments of unrighteousness to sin, but yield yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

Rom 6:14 For sin shall not have dominion over you, for you are not under the Instruction but under grace.

Rom 6:15 What? Shall we then sin because we are not under the Instruction but under grace? It cannot be so!

Rom 6:16 Do you not know that to whoever you present yourselves to obey, you are bonded as slaves to him who you obey, if your ear listens to sin or if to righteousness?

Rom 6:17 But thanks be to God that though you were slaves of sin, you obeyed from the heart that form of teaching to which you were delivered.

Rom 6:18 And having been freed from sin, you became slaves of righteousness.

The Feast of Unleavened Bread talks of removing the leaven of sin and malice from ourselves so we can become like the Anointed:

1Co 5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

1Co 5:7 Purge the old leaven out of you, that you may be a new lump, since you are unleavened. For our Passover is the Messiah, who was sacrificed for our sake.

1Co 5:8 Therefore let us keep the feast not with old leaven, nor with the leaven of bitterness or wickedness, but with the leaven of purity and holiness.

We must accept his sacrifice, be immersed and receive the Holy Spirit to be saved:

Act 8:26 Now an angel of the Lord Jah⁴ spoke to Philip, saying to him, “Arise and go to the south on the desert road which goes from Jerusalem down to Gaza.”

Act 8:27 So he arose, went and met one eunuch who had come from Cush.⁵ He was an official under Queen Candace of the Cushites, who had authority over of all her treasury, and had come to worship in Jerusalem.

Act 8:28 And when he had turned to go, he sat down on his chariot, and he was reading in Isaiah the prophet.

Act 8:29 Then the Spirit said to Philip, “Approach and join this chariot.”

Act 8:30 And as he approached, he heard what he was reading in Isaiah the prophet, and he said to him, “What do you understand of your reading?”

Act 8:31 And he said, “How can I understand, unless someone instructs me?” And he asked Philip to come up and sit with him.

Act 8:32 But the place in the Scripture which he read had this in it: “He was led as a lamb to the sacrifice; and as a ewe is silent before the shearer, so He also did not open His mouth.

Act 8:33 He was lead, in His humility, from imprisonment and from judgement, and who will declare His time? For His life is taken from the earth.”⁶

Act 8:34 So that eunuch said to Philip, “I beg of you, about whom does the prophet say this, about himself or about another man?”

Act 8:35 Then Philip opened his mouth, and beginning from this Scripture, he preached to him about our Lord Jeshua.

Act 8:36 Now as they went down the road, they arrived at one place that had water. And that eunuch said, “Behold, water! What is preventing me *from* being immersed?”

Act 8:37 And Philip said, “If you believe with all your heart, it is permitted.” And he answered and said, “I do believe that Jeshua the Anointed is the Son of God.”

Act 8:38 So he commanded the chariot to stop. And the two of them both went down into the water and Philip immersed that eunuch.

Act 8:39 Now when they came up from the water, the Spirit of the Lord Jah⁷ took Philip up, and the eunuch did not see him again; but as he went down the road, *he* rejoiced.

Act 10:34 Then Simon opened his mouth and said: “In truth I perceive that God does not show partiality.

Act 10:35 “But in every nation whoever worships Him and works righteousness is acceptable to Him.

Act 10:36 “For the word which He sent to the children of Israel announced peace and tranquillity to them through Jeshua the Anointed. This One is Lord Jah⁸ of all.

Act 10:37 “You also are aware of the word which has been proclaimed throughout Judea, which went out from Galilee after the immersion which John preached:

Act 10:38 “About Jeshua from Nazareth, Whom God anointed with the Holy Spirit and with power, who travelled about and He healed those injured by the evil one, for God was with Him.

Act 10:39 “And we are His witnesses of all the things which He did in all the land of Judea and in Jerusalem. This One is He whom the Jews hung on a tree and they murdered Him.

⁴ As in the Peshitta.

⁵ Ethiopia

⁶ Isaiah 53:7-8

⁷ As in the Peshitta.

⁸ As in the Peshitta.

Act 10:40 “And God raised Him up the third day, and allowed Him to be seen in public’s eye,
Act 10:41 “but not to all the people, but to those of us chosen as witnesses by God; we who ate and drank with Him after His resurrection from the place of the dead.
Act 10:42 “And He commanded us to preach to the people, and to testify that this is He who is appointed by God as the Judge of the living and of the dead.
Act 10:43 “And about Him all the prophets witness that everyone who believes in His name will receive forgiveness of sins.”
Act 10:44 While Peter was speaking these words, the Holy Spirit rested upon all of them who were hearing the word.
Act 10:45 And the circumcised brethren who came with him; they were stunned and they were astonished, because the gift of the Holy Spirit rushed upon the Gentiles also.
Act 10:46 For they heard them while they spoke from language to language and they were magnifying God. Then Peter said,
Act 10:47 “How can anyone forbid water, that these should not be immersed? For behold, they have received the Holy Spirit just as we did.”
Act 10:48 Then he commanded them to be immersed in the name of our Lord Jeshua the Anointed. Then they begged him to stay some days with them.

God also wants us to teach this to others:

Mat 28:16 Then the eleven disciples went to Galilee, to the mountain which Jeshua had appointed for them.
Mat 28:17 And when they saw Him, they worshipped Him; though some of them had doubted.
Mat 28:18 Then Jeshua spoke with them, and He said to them, “All authority has been given to Me in heaven and in the earth. Just as My Father sent Me, so I am sending you.
Mat 28:19 “Therefore go and disciple all the nations, immersing them in the name of the Father and the Son and the Holy Spirit,
Mat 28:20 “and teach them, so they keep everything that you have commanded them. Behold, I am with you, every day until the end of the universe.” Amen.

We are now to be spiritual, eventually to receive spiritual bodies:

1Co 15:44 They are sown as an animal body, it is raised as a spiritual body. For there is an animal body, and there is a spiritual body.
1Co 15:45 And so it is written, “The first man Adam was a living soul.” And the last Adam *is* the life-giving Spirit.
1Co 15:46 But the spiritual was not first, but the animal, and then the spiritual.
1Co 15:47 The first man was from the dust of the earth; the second Man *is* Lord Jah⁹ from heaven.
1Co 15:48 So just as he was a being from dust, so also are those of dust; and just as He is a being from heaven, so also are the heavenly.
1Co 15:49 And as we have worn the image of him from the dust, thus we shall also wear the image of Him from heaven.
1Co 15:50 Now this I say, my brethren, flesh and blood are not able to inherit the kingdom of Heaven; nor can corruption inherit indestructibility.
1Co 15:51 Behold, I tell you a mystery: Not all of us shall sleep, but we shall all be transformed;
1Co 15:52 suddenly, like the blink of an eye, at the last trumpet. For *it* will sound, and the dead will rise without corruption, and we shall all be transformed.
1Co 15:53 For this destructible is going to wear indestructibility, and this mortal will wear

⁹ As in the Peshitta.

immortality.

1Co 15:54 And when this destructible puts on indestructibility, and this mortal, immortality, then these written words will come to pass: "Death is swallowed by victory."¹⁰

1Co 15:55 Death, where is your sting? O Sheol, where is your victory?

1Co 15:56 For the sting of death is sin, and the power of sin is the Instructions.

1Co 15:57 But thank God, who gives us the victory through our Anointed Lord Jeshua.

1Co 15:58 Therefore, my beloved brethren, be steadfast and do not be shaken, but always be abounding in every work of the Lord Jah, for you know that your labour in the Lord Jah¹¹ is not worthless.

Our new walk requires growth and commitment:

1Jo 1:4 And these things we write to you that our joy in you may be full.

1Jo 1:5 This is the Good News which we have heard from Him and we declare to you, that God is light and there is not any darkness in Him at all.

1Jo 1:6 If we say that we have fellowship with Him, and we walk in darkness, we lie and we do not understand the truth.

1Jo 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of His Son Jeshua cleanses us from all of our sins.

1Jo 1:8 If we say that we have no sin in us, we deceive ourselves, and the truth is not in us.

1Jo 1:9 But if we confess our sins, He is faithful and righteous to forgive us our sins and He will cleanse us from all our evil.

1Jo 1:10 And if we say that we have not sinned, we make Him a liar, and His word is not in us.

1Jo 2:1 Children, I write these things to you, that you will not sin. And if anyone sins, we have the Redeemer of the cursed with the Father, Jeshua the righteous Messiah.

1Jo 2:2 For He is in Himself the atonement because of our sins, and not in our place only but also in place of the whole world.

1Jo 2:3 Now by this we can tell that we know Him, if we keep His commandments.

1Jo 2:4 For he who says, "I know Him." and does not keep His commandments is a liar, and the truth is not in him.

1Jo 2:5 But whoever keeps His word, truly the love of God is completed in them. By this we know that we are in Him.

1Jo 2:6 He who says "I am in Him.", it is necessary for him to walk just like He walks.

1Jo 2:7 Beloved ones, I do not write a new commandment for you, but an old commandment which you have had from the beginning. The old commandment is the word which you have heard.

1Jo 2:8 Again, a new commandment I write to you, that which is true in Him and in you, because the darkness has passed away, and the true light is beginning to shine.

1Jo 2:9 Therefore, whoever says that he is in the light, and hates his brother, is in darkness until now.

1Jo 2:10 But he who loves his brother dwells in the light, and there is no offense in him.

1Jo 2:11 And he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

1Jo 2:12 I write to you, children, that your sins are forgiven to you because of His name.

1Jo 2:13 I write to you, fathers, that you have known the One who is from the beginning. I write to you, young men, that you have overcome the evil one. I have written to you, boys, that you have known the Father.

¹⁰ Isaiah 25:8

¹¹ As in the Peshitta.

1Jo 2:14 I have written to you, fathers, that you have known Him who is from the beginning. I have written to you, young men, that you are strong, and the word of God dwells in you, and you have overcome the evil one.

1Jo 2:15 Do not love the world or the things that are in it, for whoever loves the world, the love of the Father is not in him.

1Jo 2:16 For everything that is in the world; the lust of the body, and the lust of the eyes, and the pride of this life; these are not from the Father but these are from the world.

1Jo 2:17 The world is passing away, and its lusts; but he who does the will of God will dwell forever.

1Jo 3:1 Behold how greatly the love of the Father abounds to us, that He has called us and He has made us children! Because of this, the world does not know us, because it does not know Him either.

1Jo 3:2 Beloved, now we are children of God; and it has not yet been revealed what we are going to be, but we know that when He is revealed, we shall be like Him, and we shall see Him as He is.

1Jo 3:3 And everyone who has this hope in Him purifies himself, just as He is pure.

1Jo 3:4 But whoever sins commits evil, for sin is entirely evil.

1Jo 3:5 And you know that He was revealed to take away our sins, and there is no sin in Him.

1Jo 3:6 And everyone who remains in Him does not sin. Everyone who sins has not seen Him nor have they known Him.

1Jo 3:7 Children, let no one deceive you. He who does righteousness is righteous, just as He, the Messiah, is righteous.

1Jo 3:8 He who commits sin is from Satan, for from the beginning Satan has sinned. Because of this the Son of God appeared to destroy the works of Satan¹².

1Jo 3:9 Whoever has been begotten from God does not sin, for His seed is in him; and he is not able to sin, because he has been begotten from God.

1Jo 3:10 In this the children of God are distinguished from the children of Satan: Everyone who does not do righteousness nor loves his brother is not from God.

1Jo 3:11 For this is the commandment that you heard from the beginning, that you shall love one another;

1Jo 3:12 not as Cain, whose being was from the evil one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

1Jo 3:13 Do not be surprised, my brethren, if the world hates you.

1Jo 3:14 We know that we have departed from death to life, because we love the brethren. He who does not love his brother remains in death.

1Jo 3:15 For every person who hates his brother is a murderer, and you know that no murderer can have eternal life abiding in him.

1Jo 3:16 By this we know His love toward us, for He gave His soul in our place. And it is right that we also would give our souls for the sake of our brethren.

1Jo 5:1 Everyone who believes that Jeshua is the Anointed is born from God and everyone who loves the Parent also loves the one who is begotten of Him.

1Jo 5:2 And in this we know that we love the children of God, whenever we love God and we do His commandments.

1Jo 5:3 For this is the love of God - to keep His commandments. And His commandments are not burdens.

1Jo 5:4 For everyone who is born from God conquers the world for himself. And this is the victory that conquers the world; our faith.

1Jo 5:5 Who is he who conquers the world for himself, but he who believes that Jeshua is the Son of

¹² Satan is a transliteration from the Aramaic. It translates as "the adversary".

God?

1Jo 5:6 This is He who came by water and blood; Jeshua Messiah; not only by water, but by water and blood.

1Jo 5:7 And the Spirit bears witness because the Spirit is Truth.

1Jo 5:8 And the three of them bear witness: the Spirit, and the water, and the blood; and the three of them are as one.¹³

1Jo 5:9 If we receive the witness of men, how much greater is the witness of God? For this is the witness of God which He testifies about His Son.

1Jo 5:10 Everyone who believes in the Son of God, there is this witness in his soul. Everyone who does not believe God makes Him a liar, because he does not believe the witness that God testifies about His Son.

1Jo 5:11 And this is the witness: that God has given us eternal life, and these lives are in His Son.

1Jo 5:12 Everyone who takes hold of the Son also takes hold of life; and everyone who does not take hold of God's Son, there is no life for him.

1Jo 5:13 These *things* I have written to you, so you will know that you have eternal life; you who believe in the name of the Son of God.

1Jo 5:14 Now this is our confidence toward Him; that everything we ask Him according to His will, He hears us.

1Jo 5:15 And if we are convinced that He hears us about whatever we ask from Him, even now we trust that we will receive the desired things that we ask from Him.

1Jo 5:16 If anyone sees his brother sinning a sin which does not condemn *him* to death, let him ask, and his soul will be given to him, to those whose sin is not of death. And there is sin of death. For this, I say do not pray for the man.

1Jo 5:17 For every evil is sin, and there is a sin that is not of death.

1Jo 5:18 We know that everyone who is born from God does not sin; for he who has been born of God keeps his soul, and the evil one does not touch it.

1Jo 5:19 We know that we are of God, and the whole world lies under the sway of the evil one.

1Jo 5:20 And we know that the Son of God has come and He has given us a mind that knows the True One; and we are in Him, the True One, in His Son Jeshua the Anointed. This One is the True God and eternal life.

1Jo 5:21 My children, keep yourselves from the worship of idols.

This service concludes the Feast of Unleavened Bread services. The next Holy Day, which is timed from the day of the Wave Offering, is the FirstFruits (in plural), also known as the Pentecost. It was the day on which the faithful disciples received the gift of the Holy Spirit.

Closing Prayer

Prepared by the Central Highlands Church of God www.chcpublications.net
Using the CHCoG translation based on the Aramaic NC.

¹³ As in the Peshitta. Some late Greek manuscripts, beginning in 1522, alter this to : "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost; and these three are one." This insertion was clearly a desperate attempt to put the Babylonian trinity into the Bible.