

# Gratitude for Amanuwal and Days of Unleavened Bread

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## Introduction

For decades, most of us have rehearsed the framework of the plan for man that Yahuwah is working out on this earth as we observe the annual festivals of Yahuwah. As commanded, we have begun each of those annual cycles by preparing ourselves spiritually and physically prior to Amanuwal's Memorial and Days of Unleavened Bread. We have examined ourselves spiritually by comparing our present spiritual states with the commitment we made in our immersion vows. We have physically removed all leavening agents and leavened products from our properties as instructed by Yahuwah as a way to be reminded that sin is eradicated from our lives based on the events depicted in Amanuwal's Memorial and Days of Unleavened Bread.

Spiritual and physical preparations are essential for properly observing the spring festival. However, there is one other area of preparation we sometimes overlook that is also critical to the proper observation of all of Yahuwah's festivals—including Amanuwal's Memorial and Days of Unleavened Bread. That critical area is the need to prepare mentally. The mental preparation necessary requires reflection and gratitude. It is extremely important to be grateful for all that Yahuwah has planned and directed to make possible our participation in His festivals: to be able to keep Amanuwal's Memorial and observe the Days of Unleavened Bread. To achieve the level of gratitude necessary, we should review the background, examples and lessons that Yahuwah has preserved for us concerning this festival season. We should start with the background: the establishment of the sacrifice that would pay the penalty required by sin, so that a sinner could be redeemed or bought back from certain death.

*1PE 1:18-20 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Ha'Mashyach, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you.*

*LUK 22:22 "And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"*

*ACT 2:23 This man was arrested in accordance with Yahuwah's predetermined plan and foreknowledge... (CJB)*

The need to offer the life of a Messiah or Savior was not an after-thought, made necessary because the devil deceived Eve and led Adam to sin; from its inception, the entire plan of Yahuwah revolves around the need for that sacrifice. It was prophesied throughout the Old Testament, and was willingly fulfilled by Amanuwal in the New Testament. He explained how He viewed His imminent sacrifice in:

*LUK 22:15 Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer;*

He expressed how much He was looking forward to fulfilling this focal event in Yahuwah's plan of salvation. He never mentioned any disappointment in humanity for committing the sins that made His sacrifice necessary.

*LUK 22:19-20 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."*

## Gratitude for Amanuwal and Days of Unleavened Bread

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The emphasis that Amanuwal made was thankfulness for being able to give Himself for them and all humanity. Amanuwal did not die on the stake because He was forced to do so. He died in the manner that He did because He and the Father had designed that to be the way in which the penalty of sin would be paid. The shedding of His blood was the way that He exhibited His supreme love for man.

*JOH 15:13-14 Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you.*

Laying down one's life can entail any activity that is willingly, and selflessly, done out of concern for others. Amanuwal made the ultimate sacrifice by literally laying down His life. He now requires us to be reminded of that sacrifice by taking the symbols of unleavened bread and wine at Amanuwal's Memorial service which is clearly established in *1CO 11:23-26*.

The willing sacrifice of the Savior and His subsequent presence in those who the Father selects to bring to repentance are major focuses of Amanuwal's Memorial and Days of Unleavened Bread. During this festival season, it is important that we meditate on those focuses so that we achieve the level of gratitude we need toward Yahuwah—both our Father and our Savior—for what has been done for us.

For us to appreciate this need, it would be helpful to examine some of the recorded examples of spring festival seasons experienced by Yahuwah's people historically. The place to start is with:

### Israel's Passover In Egypt

Contrary to the vast majority of humanity which celebrates its new year in the dreariness of the dead of winter, Yahuwah required Israel to observe the new year in the spring, when hope and newness were visible everywhere. Grass is greening, blossoms and leaves are bursting from buds on the trees, flowers are blooming, days are growing longer, etc. All of these conditions promote hope and a sense of encouragement. This was certainly the experience of the tribes of Israel as Yahuwah made possible their release from bondage.

*EXO 12:2-6 This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight [HEB: between the two evenings].*

The sacrifice (killing thereof) of Amanuwal's Memorial was required to occur on the 14<sup>th</sup>:

*EXO 12:7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. (NIV)*

All who ate the flesh of Yahuwah's Passover lamb were required to enter the dwelling through the blood of the Passover lamb.

*EXO 12:8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.*

*EXO 12:11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is Yahuwah's Passover.*

## Gratitude for Amanuwal and Days of Unleavened Bread

---

Those who ate the sacrificed lambs of the first Passover did so fully prepared to begin their new life of freedom from slavery as soon as they were released.

*EXO 12:12 For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the Idols of Egypt I will execute judgment: I am Yahuwah.*

Yahuwah—the one called the Word—put all of the Egyptian firstborn to death. This action is what finally convinced Pharaoh to release Israel from bondage.

*EXO 12:13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.*

Yahuwah encouraged them to be reflective about what they would experience that night: their lives would be secure because of the blood of Yahuwah's Passover lambs which prevented death from reaching them.

*EXO 12:14 So this day shall be to you a memorial; and you shall keep it as a feast to Yahuwah throughout your generations. You shall keep it as a feast by an everlasting ordinance.*

The day—when Israel ate Yahuwah's Passover lambs in haste, when Yahuwah put to death all of the Egyptian firstborn, when Pharaoh released Israel from bondage, allowing them to begin their journey out of Egypt—has been established by Yahuwah as a memorial and feast. The next two verses reveal to what feast this day is to be attached:

*EXO 12:15-16 Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat-- that only may be prepared by you.*

The Feast of Unleavened Bread begins and ends with a holyday. The first holyday commemorates the beginning of Israel's journey out of Egypt; the holyday on the last day commemorates the end of Israel's journey out of Egypt when they exited through the Red Sea. The next verse refers back to verse 14 and the time of the first holyday.

*EXO 12:17 So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies [TAN: ranks] out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.*

Yahuwah clearly connected Israel's need for perpetual gratitude toward Him for all He did in making possible their deliverance from bondage.

Israel responded to what Yahuwah had done and was doing for them by journeying through Egypt confidently, in high spirits, without fear:

*EXO 14:8 ...and the children of Israel went out with boldness.*

Based on what Amanuwal's Memorial and Feast of Unleavened Bread mean to us, we should also exhibit boldness or confidence. Being bold and confident should be one outcome of our gratitude for all that Yahuwah has done and is doing for us—and should be reflected both during this season and throughout the rest of the year, as the apostle Sha'ul brings out in several passages in Hebrews:

*HEB 9:13-14 For if sprinkling ceremonially clean persons with the blood of goats and bulls and the*

## Gratitude for Amanuwal and Days of Unleavened Bread

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*ashes of a heifer restores their outward purity; then how much more the blood of the Ha'Mashyach, who, through the eternal spirit, offered Himself to Yahuwah as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living Aluhym! (CJB)*

Sha'ul states here that, if we comprehend the meaning of the sacrifice Amanuwal made, we should not feel the weight of sin, or fear the loss of eternal life—rather, we should be confident that what Yahuwah has thus far done for us is proof that He will continue to act on our behalf.

*HEB 10:19, 22 Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Amanuwal...let us draw near to Yahuwah with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water [ie, having repented and been immersed]. (NIV)*

Entering the Most Holy Place refers to going to Yahuwah in prayer. We know that access to Yahuwah requires that we are without sin—a condition that is made possible only by the death of the Savior.

*HEB 4:15-16 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (NIV)*

Our High Priest and Passover Lamb, Amanuwal Ha'Mashyach, understands each of us and our weaknesses. As the Word, He knew He would die for our sins—even before Adam was created—because Yahuwah's plan for our salvation required that sacrifice. If we grasp that fact, then we understand how willing He, as our High Priest, is to extend grace to us whenever we fall short of obeying the Law due to our weaknesses. We should then be grateful for His willingness to continue to represent and support us—a point Sha'ul later makes in:

*HEB 13:5-6 Keep your lives free from the love of money and be content with what you have, because Yahuwah has said, "Never will I leave you; never will I forsake you." So we say with confidence, "Yahuwah is my helper; I will not be afraid. What can man do to me?" (NIV)*

Yahuwah Passing-Over and Feast of Unleavened Bread experienced by Israel in Egypt was a time filled with Yahuwah's intervention and oversight. It was the knowledge of His continual presence and help that created the confidence exhibited by Israel as they journeyed out of Egypt toward the Promised Land. Like Israel, we have witnessed the presence of Yahuwah in our lives and have been granted the confidence that He will see us through to the promise of eternal life (as indicated in *PHI 1:6*). We need to stay ever-grateful for these things.

The next example of a spring festival that reveals another aspect of gratitude for what Yahuwah provides is found in:

### Joshua's Passover

Forty years had elapsed since Israel's Passover in Egypt. The tribes of Israel found themselves entering the Land of Promise under the leadership of Joshua:

*JOS 5:2 At that time Yahuwah said to Joshua, "Make flint knives for yourself, and circumcise the sons of Israel again the second time [REB: and make Israel a circumcised people again]."*

*JOS 5:3-4 So Joshua had flint knives made, and the Israelites were circumcised at Gibeath-haaraloth [NKJ: hill of the foreskins]. This is the reason why Joshua had the circumcision performed: All the*

## Gratitude for Amanuwal and Days of Unleavened Bread

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*people who had come out of Egypt, all the males of military age, had died during the desert wanderings after leaving Egypt. (TAN)*

They died just as Yahuwah decreed because Israel refused to go up and take the land of promise (*NUM 14*).

*JOS 5:5 Now, whereas all the people who came out of Egypt had been circumcised, none of the people born after the exodus, during the desert wanderings, had been circumcised. (TAN)*

Circumcision was a token of the covenant Yahuwah made with Abraham to be Aloah (Eloah) to him and his descendants based upon Abraham's obedience and the obedience of his descendants (*GEN 17:7-14*). The covenant included giving Abraham's descendants the Land of Promise. Yet, after the anniversary of the first Passover in Egypt, when Israel refused to go up and take the land at the time Yahuwah directed them to do so (*NUM 14:1-10*), they revealed their unbelief in Yahuwah's promise to be their Aluhym. It was apparently due to their rejection of Yahuwah's fulfillment of His promise that circumcision was suspended until that generation died out. This means that the only circumcised males in Israel were those who were newborns through the age of 19 at the time of the exodus, and were now 40 to 59 years old.

*JOS 5:6-7 The Israelites had moved about in the desert forty years until all the men who were of military age when they left Egypt had died, since they had not obeyed Yahuwah. For Yahuwah had sworn to them that they would not see the land that He had solemnly promised their fathers to give us, a land flowing with milk and honey. So He raised up their sons in their place, and these were the ones Joshua circumcised. They were still uncircumcised because they had not been circumcised on the way. (NIV)*

The only males circumcised on the tenth day of the month were those between 8 days and 40 years old.

*JOS 5:8 So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.*

As Yahuwah had stipulated 40 years previously, Yahuwah's Passover could only be eaten by those who were circumcised (*EXO 12:48*).

*JOS 5:9 Then Yahuwah said to Joshua, "This day I have rolled away the reproach of Egypt from you." Therefore the name of the place is called Gilgal to this day.*

The "reproach of Egypt" referred to the shame of being an uncircumcised nation because of the unwillingness of the generation which came out of Egypt to repent of the deeply-rooted influence of Egypt.

*JOS 5:10 So the children of Israel camped in Gilgal, and killed the Passover on the fourteenth day of the month at twilight [KJV: at even] on the plains of Jericho.*

Israel observed this Passover grateful that the stigma of Egypt was at last put away. They were now in the Promised Land, assured by Yahuwah that they would take possession of it.

It was on the next day—the first day of Unleavened Bread—that Joshua met the Word who instructed him to have the armed men of Israel and the priests carrying the ark of the covenant march around Jericho once on each of the first six days of Unleavened Bread, then seven times on the last day, when the wall of the city would fall flat at the blast of the trumpets (*Josh 5:13-6:5*). For Israel, Jericho epitomized the obstacles that stood between them and possession of the Promised Land. Israel learned during this festival season that Yahuwah would cause every obstacle to crumble before His people. For us, Jericho symbolized the sins of the present evil world. Like Israel, we should be grateful that

## Gratitude for Amanuwal and Days of Unleavened Bread

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Yahuwah can destroy every obstacle in this present evil world—every sin—that stands between us and the promise of eternal life.

The next spring festival example containing another aspect of gratitude toward Yahuwah is found in:

### Hezekiah's Passover

Hundreds of years after the period of the Judges, the division of the kingdoms of Israel and Judah, and other major upheavals, a king came to the throne of Judah who realized it was time to turn a wayward people back to Yahuwah.

*2CH 29:1-11 Hezekiah became king when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abiyah the daughter of Zechariah. And he did what was right in the sight of Yahuwah, according to all that his father David had done. In the first year of his reign, in the first month, he opened the doors of the house of Yahuwah and repaired them. Then he brought in the priests and the Levites, and gathered them in the East Square, and said to them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of Yahuwah Aluhym of your fathers, and carry out the rubbish from the holy place. For our fathers have trespassed and done evil in the eyes of Yahuwah our Aluhym; they have forsaken Him, have turned their faces away from the habitation of Yahuwah, and turned their backs on Him. They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the Aluhym of Israel. Therefore the wrath of Yahuwah fell upon Judah and Jerusalem, and He has given them up to trouble, to astonishment, and to jeering, as you see with your eyes. For indeed, because of this our fathers have fallen by the sword; and our sons, our daughters, and our wives are in captivity. Now it is in my heart to make a covenant with Yahuwah Aluhym of Israel, that His fierce wrath may turn away from us. My sons, do not be negligent now, for Yahuwah has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense."*

Hezekiah's actions set the stage for restoring the spring festival.

*2CH 30:1-3, 5, 10-13, 17-18 And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of Yahuwah at Jerusalem, to keep the Passover to Yahuwah Aluhym of Israel. For the king and his leaders and all the congregation in Jerusalem had agreed to keep the Passover in the second month. For they could not keep it at that time, because a sufficient number of priests had not sanctified themselves, nor had the people gathered together at Jerusalem...So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to Yahuwah Aluhym of Israel at Jerusalem, since they had not done it for a long time in the prescribed manner...So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed them to scorn and mocked them. Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. Also the hand of Yahuwah was on Judah to give them singleness of heart to do the commandment of the king and the leaders, at the word of Yahuwah. Now many people, a very great congregation, assembled at Jerusalem to keep the Feast of Unleavened Bread in the second month. For there were many in the congregation who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover lambs for everyone who was not clean, to sanctify them to Yahuwah. For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate Yahuwah's Passover contrary to what was written.*

This was the first Passover these people had ever experienced, so many were unprepared; apparently many were ritually unclean for a variety of reasons. This made it necessary for the Levites to sacrifice the lambs. That method became the general practice after the Jews later returned from Babylonian

## Gratitude for Amanuwal and Days of Unleavened Bread

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exile.

*2CH 30:18-20 ...But Hezekiah prayed for them, saying, "May the good Aluhym provide atonement for everyone who prepares his heart to seek Aluhym, Yahuwah Aluhym of his fathers, though he is not cleansed according to the purification of the sanctuary." And Yahuwah listened to Hezekiah and healed the people.*

These people were not physically sick. They were cut off from Yahuwah because they had not been following the teaching of His Law. This "healing" was a reconciliation between Yahuwah and those who turned to Him.

*2CH 30:21-22, 25-27 So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised Yahuwah day by day, singing to Yahuwah, accompanied by loud instruments. And Hezekiah gave encouragement to all the Levites who taught the good knowledge of Yahuwah; and they ate throughout the feast seven days, offering peace offerings and making confession to Yahuwah Aluhym of their fathers...The whole congregation of Judah rejoiced, also the priests and Levites, all the congregation that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah. So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, there had been nothing like this in Jerusalem. Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came up to His holy dwelling place, to heaven.*

Once the relationship between Yahuwah and the people was healed, their prayers were heard.

The major lesson from Hezekiah's first Passover is that the spring festival season is a time of healing. For us, it commemorates the time when the breach between Yahuwah and each of us was healed. (The meaning of "healing" in the Old Testament includes "repairing", "restoring" and "making whole".)

*1KI 18:30 Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of Yahuwah that was broken down.*

*HOS 14:4 I will heal their backsliding, I will love them freely, for My anger has turned away from him.*

Healing is an important part of Amanuwal's Memorial because the breach between Yahuwah and man is healed by the Passover.

*MAT 13:15 "...for the heart of this people has grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart and turn, so that I should heal them."*

The sacrifice of the Lamb of Yahuwah helps make us whole, repairing the breach between us and Yahuwah. Our gratitude for this action should cause us to strive for diligence in applying Yahuwah's love toward Him and each other.

*IPE 2:24-25 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.*

The parable of the Prodigal Son exemplifies Yahuwah's attitude toward us, which is annually brought into focus during the spring festival season.

*LUK 15:11-16 Then He said: "A certain man had two sons. And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his*

## Gratitude for Amanuwal and Days of Unleavened Bread

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*possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.*

When we were part of this world, we discovered the futility of finding lasting happiness among the values held in high regard by the world:

*LUK 15:17-19 But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants."'*

We came to ourselves only after Yahuwah opened our minds to understand with our hearts (*MAT 13:15*).

*LUK 15:20-24 And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.*

Just as the father of the prodigal son was overjoyed to have his straying son turn to him, so our Father rejoices over us—that we have responded to His selection—that we have expressed gratitude for what He has done and continues to do for us.

There is one more spring festival example containing a lesson in gratitude that needs to be reviewed:

### Josiah's Passover

About a century after the first Passover of Hezekiah, Josiah came to the throne of Judah to find that, due to his father's and grandfather's reigns (Amon and Manasseh), Yahuwah's temple was again in disrepair and the people had once again been cut off from Yahuwah. After a ten year break in his reign, Josiah made a decree:

*2KI 22:3-6 Now it came to pass, in the eighteenth year of King Josiah, that the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of Yahuwah, saying: "Go up to Hilkiyah the high priest, that he may count the money which has been brought into the house of Yahuwah, which the doorkeepers have gathered from the people. And let them deliver it into the hand of those doing the work, who are the overseers in the house of Yahuwah; let them give it to those who are in the house of Yahuwah doing the work, to repair the damages of the house—to carpenters and builders and masons—and to buy timber and hewn stone to repair the house."*

It was clear that Josiah wanted the temple operational.

*2KI 22:8, 11 Then Hilkiyah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of Yahuwah." And Hilkiyah gave the book to Shaphan, and he read it...Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes.*

When confronted with Yahuwah's instructions, Josiah exhibited extreme humility. He then sent his trusted servants to Huldah the prophetess to enquire about when the curses contained in the Book



## Gratitude for Amanuwal and Days of Unleavened Bread

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of the Law would come on Judah.

*2KI 22:15-20 Then she said to them, "Thus says Yahuwah Aluhym of Israel, 'Tell the man who sent you to me, Thus says Yahuwah: 'Behold, I will bring calamity on this place and on its inhabitants—all the words of the book which the king of Judah has read—because they have forsaken Me and burned incense to other Idols, that they might provoke Me to anger with all the works of their hands. Therefore My wrath shall be aroused against this place and shall not be quenched. But to the king of Judah, who sent you to inquire of Yahuwah, in this manner you shall speak to him, 'Thus says Yahuwah Aluhym of Israel: "Concerning the words which you have heard—because your heart was tender, and you humbled yourself before Yahuwah when you heard what I spoke against this place and against its inhabitants, that they would become a desolation and a curse, and you tore your clothes and wept before Me, I also have heard you," says Yahuwah. Surely, therefore, I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place.'" So they brought word to the king.*

Since the nation had not been keeping the Passover, it was cut off from Yahuwah. Its sins would require an irrevocable penalty. However, due to Josiah's humility toward Yahuwah's Law, Yahuwah promised grace to Josiah, so that he would not suffer that penalty. Josiah then exhibited gratitude toward Yahuwah in word and deed:

*2KI 23:3-5 Then the king stood by a pillar and made a covenant before Yahuwah, to follow Yahuwah and to keep His commandments and His testimonies and His statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people took their stand for the covenant. And the king commanded Hilkiah the high priest, the priests of the second order, and the doorkeepers, to bring out of the temple of Yahuwah all the articles that were made for Baal, for Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel. Then he removed the idolatrous priests whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah and in the places all around Jerusalem, and those who burned incense to Baal, to the sun, to the moon, to the constellations, and to all the host of heaven.*

Josiah affected change in his area of influence. He did not rationalize away Yahuwah's instructions; he carefully followed them. He viewed the Law of Yahuwah the same way his ancestor David did in *PSA 19:7*—when obeyed, the Law transforms the thinking and life of the obedient.

Once Josiah had purged the kingdom of idolatrous trappings and priests, he ordered the populace to keep the Passover:

*2CH 35:1, 16-18 Now Josiah kept a Passover to Yahuwah in Jerusalem, and they slaughtered the Passover lambs on the fourteenth day of the first month between the evenings. So all the service of Yahuwah was prepared the same day, to keep the first day of Unleavened Bread and to offer burnt offerings on the altar of Yahuwah, according to the command of King Josiah. And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread for seven days. There had been no Passover kept in Israel like that since the days of Samuel the prophet; and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem.*

Josiah made certain that the Passover was kept exactly as prescribed by the law.

The lesson that stands out from this example is that gratitude is linked to humility; Amanuwal saw the importance of emphasizing the need for humility by introducing the foot-washing ceremony as preparatory to the entire spring festival season.

## Gratitude for Amanuwal and Days of Unleavened Bread

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The major lessons for us that can be deduced from the examples we have covered today regarding this festival season are:

1. It is Yahuwah who has brought us out of bondage to and released us from the penalty of sin. We have not done it, nor have we deserved it.
2. It is the extension of Yahuwah's grace that has kept us in an unleavened state, so that no sin is attributed to us. In both regards—forgiveness and grace—neither can be achieved unless Yahuwah works with us and in us!

### Conclusion

Brothers and Sisters, as we have reviewed, the examples connected to Amanuwal's Memorial season all point to the need to be filled with gratitude during this festival period. So, as we journey through the seven days of Unleavened Bread this year—eating flat bread as a reminder that we are without sin because of what Yahuwah has done and continues to do for us—let's be mentally prepared, appreciative and filled with gratitude toward Yahuwah and His Son, keeping in mind the encouragement the apostle Sha'ul recorded in:

*ROM 8:31 What then shall we say to these things? If Yahuwah is for us, who can be against us?*