

Prophetic Implications of the Days of Unleavened Bread

Whenever we reflect on the annual festivals, we often think of implications of their future fulfillment:

- ❖ after its institution in Egypt, the Passover sacrifice pointed to the future time when Amanuwal would come and die as the Lamb of Yahuwah;
- ❖ Pentecost symbolizes the fulfillment of the Wave Loaves ceremony at the First Resurrection;
- ❖ the Feast of Trumpets foreshadows the Seven Trumpets of REV, culminating in the return of Amanuwal;
- ❖ Atonement looks forward to the binding of Satan and the time when the blood of the Savior will be made available for those who live during the second and third Days of Judgment for Salvation;
- ❖ the **Feast of Tabernacles** pictures the 1000 years' reign of Amanuwal; and
- ❖ the Last Great Day looks to the White Throne Judgment period after the Second Resurrection.

However, when the Feast of Unleavened Bread is mentioned, we don't tend to think of it having future implications – but rather, as a reminder of historical of events.

LEV 23:4-5 These are the feasts of Yahuwah, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is Yahuwah's Passover.

LEV 23:6-8 And on the fifteenth day of the same month is the Feast of Unleavened Bread to Yahuwah; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to Yahuwah for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.

*EXO 12:15-17 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. So you shall observe the Feast of Unleavened Bread, for on this same day **I** will have **brought your armies out of the land of Egypt**. Therefore you shall observe this day throughout your generations as an everlasting ordinance.*

Observing the Days of Unleavened Bread commemorates a historical event performed by Yahuwah!

EXO 12:18-20 In the first month, on the fourteenth day of the month at sunset, you shall eat unleavened bread, until the twenty-first day of the month at evening. For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.

*EXO 13:3...by strength of hand Yahuwah **brought you out**...*

EXO 13:6-9 –Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to

Prophetic Implications of the Days of Unleavened Bread

Yahuwah. Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. And you shall tell your son in that day, saying, This is done because of what Yahuwah did for me when I came up from Egypt...for with a strong hand Yahuwah has brought you out of Egypt.

These passages clearly show that the physical nation of Israel was to use this festival to reflect on a great physical deliverance that Yahuwah performed for them. We understand that, in conjunction with the Passover, this festival is to be observed by the spiritual nation of Israel to reflect on a great spiritual deliverance Yahuwah has performed for it. We understand that the observance of the physical requirements of these days pictures the fact that we now live under Yahuwah's grace because Amanuwal's sacrifice has been applied for us and because Amanuwal is now present in us. We also know that others in the future will experience the same. But, is this all that is represented by the Days of Unleavened Bread? Does this festival—like the others—have any prophetic implications?

To answer the question, we need to review events from the time shortly after Moses had died, and the people were preparing to cross over the Jordan and go up against Jericho.

JOS 3:1, 14-17 Then Joshua rose early in the morning; and they set out from Acacia Grove and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over... So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people, and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest), that the waters which came down from upstream stood still, and rose in a heap very far away at Adam, the city that is beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, and were cut off; and the people crossed over opposite Jericho. Then the priests who bore the ark of the covenant of Yahuwah stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

This miracle was a reminder of the close of the miraculous deliverance Yahuwah had provided for them at the Red Sea—when they were delivered completely out of Egypt. It also pictured that entrance into the reward promised by Yahuwah requires Yahuwah's help—it cannot be achieved by human effort alone.

JOS 5:1-3 When all the Amorite kings to the west of the Jordan and all the Canaanite kings by the sea-coast heard how Yahuwah had dried up the waters of the Jordan before the advance of the Israelites until they had crossed, their courage failed them; there was no more spirit left in them because of the Israelites. At that time Yahuwah said to Joshua, Fashion knives out of flint, and make Israel a circumcised people again. So Joshua made knives of flint, and the Israelites were circumcised at Gibeath-haaraloth [NKJ: hill of the foreskins]. (REB)

JOS 5:4-5 This is the reason why Joshua had the circumcision performed: All the people who had come out of Egypt, all the males of military age, had died during the desert wanderings after leaving Egypt. 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. (TNK)

JOS 5:6 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

Prophetic Implications of the Days of Unleavened Bread

honey. (NIV)

All of the rebels and complainers of the wilderness were dead. Just as Yahuwah said would happen and the apostle Paul later summarized in *1CO 10:5, –the wilderness was strewn with their corpses.*

JOS 5:10-11 So the children of Israel camped in Gilgal, and killed the Passover on the fourteenth day of the month at between the evenings on the plains of Jericho. And they ate of the produce of the land on the day after the sacrifice of the Passover, unleavened bread and parched grain on the very same day.

Yahuwah brought them into the Promised Land during the Passover season. The Promised Land was symbolic of both the millennial reign of Amanuwal and the Kingdom of Yahuwah.

JOS 5:12 Now the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

Yahuwah caused the manna to cease after the Passover (First Day of Unleavened Bread). As long as they were in the wilderness, their needs had to be continually supplied. Once they entered the Promised Land, abundance was always there—they weren't required to go looking for it. As long as we are in the flesh—in the wilderness of this world—we're required to be replenished by Yahuwah's spirit day by day (*MAT 6:11, give us this day our daily bread*), hence we are warned not to quench or inhibit the Ruwach. However, once we enter the Promised Land of the Kingdom, we will be spirit and will not need replenishing.

JOS 5:13-15 Now when Joshua was near Jericho, he looked up and saw a Man standing in front of him with a drawn sword in His hand. Joshua went up to Him and asked, Are You for us or for our adversaries? Neither, He replied, but as Commander of the army of Yahuwah I have now come. Then Joshua fell facedown to the ground in reverence, and asked Him, What message does my Lord have for His servant? The Commander of Yahuwah's army replied, Take off your sandals, for the place where you are standing is holy. And Joshua did so. (NIV)

The One who later came as Ha'Mashyach appeared to Joshua before the fall of the city of Jericho. Here, prior to the destruction of Jericho and all that it represented, the One who will, in the future, come as King of kings and Sovereign of sovereigns, met with His servant Joshua—not only to indicate His presence in the actual overthrow of Jericho, but also to represent His part in the major event prophesied for the end of the age through the historical destruction of Jericho.

Both Jericho's king and its inhabitants had the reputation of being licentious and wicked. The city was considered indestructible—its walls were so massive that houses were built on them. Symbolically, it stood in the way as an obstacle to the establishment of Yahuwah's Kingdom.

JOS 6:1 Now Jericho was securely shut up because of the children of Israel; none went out, and none came in.

Jericho closed and locked the gate, thinking they would just wait them out. This pictured resistance to the establishment of Yahuwah's Kingdom over the earth.

JOS 6:2 And Yahuwah said to Joshua: See! I have given Jericho into your hand, its king, and the mighty men of valor.

Prophetic Implications of the Days of Unleavened Bread

Yahuwah promised to deliver the city, the king, and all of the mighty into the hand of Joshua.

JOS 6:3-4 You shall march around the city, all the men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

There was a very important reason for them to march and blow trumpets in this sequence. That reason was to be symbolic of events that are yet to occur during the final days of this age.

JOS 6:5-10 —Then it shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him. So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests bear seven trumpets of rams' horns before the ark of Yahuwah. And he said to the people, Proceed, and march around the city, and let him who is armed advance before the ark of Yahuwah. So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before Yahuwah advanced and blew the trumpets, and the ark of the covenant of Yahuwah followed them. The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the priests continued blowing the trumpets. Now Joshua had commanded the people, saying, You shall not shout or make any noise with your voice, nor shall any word proceed out of your mouth, until the day I say to you, Shout! Then you shall shout.

The time of the shout was specific because of its prophetic meaning.

*JOS 6:11-16 So he had the ark of Yahuwah circle the city, going around it once. Then they came into the camp and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of Yahuwah. Then seven priests bearing seven trumpets of rams' horns before the ark of Yahuwah went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of Yahuwah, while the priests continued blowing the trumpets. And the second day they marched around the city once and returned to the camp. So they did six days. But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. And the **seventh time** it was so, when **the priests blew the trumpets**, that Joshua said to the people: **Shout**, for Yahuwah has given you the city!*

They did as they were instructed.

JOS 6:17-19 The city and all that is in it shall be devoted to Yahuwah for destruction. Only Rahab the prostitute and all who are with her in her house shall live because she hid the messengers we sent. As for you, keep away from the things devoted to destruction, so as not to covet and take any of the devoted things and make the camp of Israel an object for destruction, bringing trouble upon it. But all silver and gold, and vessels of bronze and iron, are sacred to Yahuwah; they shall go into the treasury of Yahuwah. (NRS)

Just as Jericho's wealth went only into Yahuwah's treasury, the wealth of the earth will be under the control of Amanuwal when He assumes His position of King of kings over all nations.

Prophetic Implications of the Days of Unleavened Bread

JOS 6:20-25 So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword. But Joshua had said to the two men who had spied out the country, Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her. And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel. But they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of Yahuwah. And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

Rahab lived in the city and was totally part of the idolatrous system of Jericho. Due to its influence all around her, she succumbed to its way of life, and entered into the profession of prostitution. However, once confronted by the evidence that in Jericho she was not serving the true Aluhym, she sought mercy so that she and hers could be saved from the system of Jericho and come out alive when the city was destroyed.

JOS 2:1, 8-11 Now Joshua the son of Nun sent out two men from Acacia Grove to spy secretly, saying, Go, view the land, especially Jericho. So they went, and came to the house of a harlot named Rahab, and lodged there...So before they lay down, she came up to them on the roof, and said to the men: I know that Yahuwah has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you. For we have heard how Yahuwah dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. And as soon as we heard these things, our hearts melted; neither did there remain anymore courage in anyone because of you, for Yahuwah your Aluhym, He is Aluhym in heaven above and on earth beneath.

Rahab acknowledged Yahuwah as the one true Aluhym.

JOS 2:12-13 Now therefore, I beg you, swear to me by Yahuwah, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token, and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death.

She sought mercy so that her family could be saved when the whole of Jericho was destroyed.

JOS 2:17-19 The men said to her, This oath you made us swear will not be binding on us unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house. If anyone goes outside your house into the street, his blood will be on his own head; we will not be responsible. As for anyone who is in the house with you, his blood will be on our head if a hand is laid on him. (NIV)

In order to be saved, she was required to separate herself and her family from the rest of Jericho. The requirement was to come out of that worldly system—and this she did during the Days of Unleavened Bread. She didn't remain a harlot! We are told (MAT 1:5) that she became the wife of Salmon, who was probably one of the two spies.

Prophetic Implications of the Days of Unleavened Bread

In reviewing the account of the overthrow of Jericho, we've encountered several historical events that clearly have prophetic implications! Yahuwah's word prophesies that a Jericho-like system called Babylon the Great will emerge at the end of the age. It will be a vast religious, economic and military power. That power, which Yahuwah names after a great city, will be controlled religiously by what Yahuwah calls the —*mother of prostitutes and abominations of the earth* (REV 17:5).

All will be expected to participate in her system of prostitution. That power will subtly enslave the Western world and put people to death if they refuse to accept the state religion. This Babylonian system will be utterly destroyed because it stands as an obstacle to prevent the establishment of Yahuwah's Kingdom—just as Jericho was an obstacle to the settlement of Yahuwah's people in the Promised Land. And just like Jericho was located in the Promised Land, so Babylon the Great will be headquartered in the land of Israel when the Savior comes (DAN 11:45).

JER 50:14-15 Put yourselves in array against Babylon all around, all you who bend the bow; shoot at her, spare no arrows, for she has sinned against Yahuwah. Shout against her all around; she has given her hand, her foundations have fallen, her walls are thrown down; for it is the vengeance of Yahuwah. Take vengeance on her. As she has done, so do to her.

This is a prophecy of the fall of the end-time Beast power. Notice again the similarity with the overthrow of Jericho:

REV 18:2-5, 8 And he cried mightily with a loud voice, saying, —Babylon the great is fallen, is fallen, and has become a habitation of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury. And I heard another voice from heaven saying, —Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and Yahuwah has remembered her iniquities...Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong is Yahuwah Aluhym who judges her.

The fall of Jericho typified the fall of Babylon the Great. Jericho was burned to ashes to symbolize the utter destruction of Babylon the Great; nothing of it will survive and carry over into the Kingdom of Yahuwah. All who participate in its system will be destroyed just like all of the inhabitants of Jericho who trusted in the walls of their city. Those who understand the need to come out of Babylon—to sever ties with its system of prostitution—and obey Yahuwah's instructions, like Rahab did, will be delivered when Babylon the Great is destroyed.

The book of Revelation reveals how Yahuwah will bring down the walls of Babylon the Great. It will be done in similar fashion to bringing down the walls of Jericho. Seven specific times trumpets will be blown before the walls of Babylon the Great symbolically fall and it is totally destroyed.

REV 8:1-2 When He opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before Yahuwah, and to them were given seven trumpets.

Each of the seven angels will blow trumpets to indicate the coming of a great event or calamity as Yahuwah brings His judgment on mankind. The seven priests who blew the seven trumpets as they marched around Jericho were types of these seven angels.

Prophetic Implications of the Days of Unleavened Bread

As revealed in REV 8-9, each trumpet announces a specific calamity. Not until a calamity has been fully discharged will the next trumpet be blown. The first six calamities will be administered methodically, just as the seven priests blew their seven trumpets as they walked once around Jericho each of the first six days of Unleavened Bread.

However, just as more actions were taken on the seventh day leading up to the destruction of Jericho, so more actions will be connected with the great event that follows the blowing of the Seventh Trumpet by the seventh angel. On the seventh day of Unleavened Bread, the seven priests circled Jericho seven times while blowing their trumpets. The seven encirclements symbolized the seven calamities that Yahuwah will pour out after the Seventh Trumpet is blown by the seventh angel—the seven Last Plagues or Bowl Plagues.

In addition to the seven encirclements of Jericho, one other action was taken on the seventh day that was not done on the preceding six days—the people all shouted when the priests blew the trumpets on the seventh encirclement. That shout symbolized the shout that will be made when Ha'Mashyach comes to gather the elect (1TH 4:16) immediately after the Seventh Trumpet is blown.

The prophetic implications of the overthrow of Jericho during the Days of Unleavened Bread should not be taken lightly. We need to pay close attention to all of the events connected to the destruction of the city. In addition to personal lessons to be gleaned from the example of Rahab, there are some other events that took place during the overthrow of Jericho that have implications for Yahuwah's people today. Specifically, the disobedience of one of the members of Yahuwah's nation—a man named Achan.

Remember, Joshua had warned all the people that no one was to take of the spoils of Jericho because the spoils were all the property of Yahuwah which He required to be burned to ashes; only the metal was to be collected afterward and placed in Yahuwah's treasury.

JOS 7:1 But the Israelites acted unfaithfully in regard to the devoted things; Achan...took some of them. So Yahuwah's anger burned against Israel. (NIV)

This transgression was not discovered until after the days of UB had ended. In fact, it was not until Joshua sent 2000-3000 men to overthrow the city of Ai, that it was clear something was amiss. The army of Israel was forced to flee from the soldiers of Ai. The people were extremely discouraged to learn that 36 (6 times 6; man's number times man's number, which shows that Yahuwah was not with them) Israelite men died in the battle. Joshua went to Yahuwah about the defeat, totally ignorant of what Achan had done, so Yahuwah laid everything out before him:

JOS 7:10-12 Yahuwah said to Joshua, Stand up! What are you doing down on your face? Israel has sinned; they have violated My covenant, which I commanded them to keep. They have taken some of the devoted things; they have stolen, they have lied, they have put them with their own possessions. That is why the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction. (NIV)

JOS 7:14-15 In the morning, present yourselves tribe by tribe. The tribe that Yahuwah takes shall come forward clan by clan; the clan that Yahuwah takes shall come forward family by family; and the family that Yahuwah takes shall come forward man by man. He who is caught with the devoted things shall be destroyed by fire, along with all that belongs to him. He has violated the covenant of Yahuwah and has

Prophetic Implications of the Days of Unleavened Bread

done a disgraceful thing in Israel! (NIV)

By this process, Achan was revealed to the people as the source of their troubles.

JOS 7:19-20 So Joshua said to Achan, My son, I beg you, give glory to Yahuwah Aluhym of Israel, and make confession to Him, and tell me now what you have done; do not hide it from me. And Achan answered Joshua and said, Indeed I have sinned against Yahuwah Aluhym of Israel, and this is what I have done:

Achan acknowledged his sin because he was caught—not because he was repentant for what he had done and the suffering and death that he had caused others.

JOS 7:21 When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it.

He took a Babylonian robe, 5 pounds of silver and 1¼ pounds of gold. Taking the robe symbolized Achan's desire to be clothed with the unrighteousness of the harlotry of the Babylonian system. Those of Israel—prevailer with Yahuwah—are to be clothed in righteousness symbolized by fine, clean, sparkling white linen (REV 19:8); they are to be walking the way of life of obedience to Yahuwah's instructions—the way without sin.

Achan chose not to be covered by Yahuwah's garment of righteousness, but rather by the garment from Babylon that represented the way of sin!

JOS 7:24-26 Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them to the Valley of Achor. And Joshua said, —Why have you troubled us? Yahuwah will trouble you this day. So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones. Then they raised over him a great heap of stones, still there to this day. So Yahuwah turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor [Trouble] to this day.

The example of Achan emphasizes that the sin of one person is far-reaching; it causes hurtful and deadly consequences that affect many others. All of the members of the household of Achan lost their lives because of the sin he committed by his selfish act. Yahuwah's people must keep uppermost in mind that every decision they make will affect others as well as themselves!

Achan was not content with all that Yahuwah had given him; he coveted things that belonged only to Yahuwah. Yahuwah, who is the Giver of every good and perfect gift (JAM 1:17) gives His people gifts when they are ready for them—after they have proven themselves able to rightly use those gifts.

JOS 8:1-2 Then Yahuwah said to Joshua, —Do not be afraid; do not be discouraged. Take the whole army with you, and go up and attack Ai. For I have delivered into your hands the king of Ai, his people, his city and his land. You shall do to Ai and its king as you did to Jericho and its king, except that you may carry off their plunder and livestock for yourselves... (NIV)

Had Achan only been faithful and obedient to Yahuwah's instructions, he would have received wealth

Prophetic Implications of the Days of Unleavened Bread

from Yahuwah. If we prove to be faithful now and, by doing so lay-up treasure in heaven, we will be given that treasure— much more than we can ever imagine—in the days when the walls of Babylon the Great come crashing down.

Amanuwal warns us to avoid the actions of Achan:

MAT 16:26 What will anyone gain by winning the whole world at the cost of his life? Or what can he give to buy his life back? (REB)

For Achan, it was gold, silver and to be clothed with the unrighteousness of the Babylonian system that he coveted, that cost him his life. Are we tempted by any Babylonian robes? Do any of the things of the Babylonian system appeal so strongly to us that we're willing to compromise the truth we know? Is there anything worth the cost of our lives and loss of everything Yahuwah has promised us?

When we consider the actions of two of the primary individuals who were involved in the story of Jericho, we discover a major contrast between Achan and Rahab. Achan had seen with his own eyes all the miracles and wonders Yahuwah had done, yet refused to believe it necessary to obey Yahuwah. Rahab had seen none of the miracles—she had only heard about some of them—yet, she believed Yahuwah and acted on that belief. She was one of those referred to by Amanuwal when He told Thomas that those *who believe without seeing will be blessed (JOH 20:29)*.

JOS 6:17 The city and all that is in it shall be devoted to Yahuwah for destruction. Only Rahab the prostitute and all who are with her in her house shall live because she hid the messengers we sent. (NRS)

Salvation came to Rahab and her loved ones because she feared Yahuwah and obeyed the instructions she was given. Have we truly learned the lesson of Rahab? Do we truly fear Yahuwah and obey all of the instructions Yahuwah has given us? Are we showing the same concern for our fellow brothers and sisters in Amanuwal that Rahab showed for her family members? Or, are we falling into the same state of mind and living our lives like Achan did his? Are we being unfaithful and rejecting Yahuwah's authority over our lives by acting selfishly— thereby jeopardizing the lives of others like Achan did? Are we guilty of unbelief and disobedience like Achan, or do we believe and obey Yahuwah like Rahab?

HEB 11:30-31 By faith the walls of Jericho fell down after they were encircled for seven days. By faith the harlot Rahab did not perish with those who did not believe [including Achan] when she had received the spies with peace.

Rahab was an ancestor of David, and therefore was an ancestor of Amanuwal through His mother Mariam. Rahab will forever be spoken of as a woman of faith and love. Whereas the epitaph for Achan—due to his selfish actions that cost the lives of many others—is nothing more than a pile of stones, which is probably no longer in existence.

Brethren, as we keep the Days of Unleavened Bread, celebrating this festival that portrays our state of not having sin attributed to us due to the presence of Sovereign Amanuwal, the unleavened bread of Yahuwah, in us, let's also keep in mind the prophetic implications for us individually of all that was symbolized in the destruction of Jericho. We must resist the self-centered attitude of Achan and hold fast to the faith that compelled Rahab to work righteousness. We must understand the need to refuse the lure to be clothed with the Babylonian robes of unrighteousness. And we must be diligent to follow

Prophetic Implications of the Days of Unleavened Bread

Yahuwah's instruction concerning the relationship we must have with the Babylonian system of the present world that is thoroughly leavened with sin.

2CO 6:17-18 Therefore Come out from among them and be separate [like Rahab], says Yahuwah. Do not touch what is unclean [like Achan], and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says Yahuwah Almighty.