

Our Greatest Weakness

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Welcome, everybody.

The spiritual meaning behind removing physical leaven from our homes points to us removing sin from our life. Pride is our greatest weakness. Pride is the major problem.

When you look at the first commandment, to have anything before God, well, the reason we do anything like that, where we break that often, every day—not intentionally, but we do—is because of pride, because we’re lifting ourselves up. We’re putting something in front of God. We’re raising ourselves up. We’re making another God ourselves with pride.

So, pride is in our nature. We all have it. We all have pride in the mind. In the end of 7,100 years, God will remove pride and there will be no pride; pride will be destroyed. So, part of our calling and the Days of Unleavened Bread are about this, about examining ourselves over this period, removing leaven, removing sin. Leaven points to sin.

Pride needs to be destroyed within us, which is our task in life. Once called, we are then to work at removing pride, removing sin. Well, sin is always there, and pride is always there. It’s hidden away. Now, different degrees of pride. We can often see pride in other people. It’s not very difficult because we can say, “Oh, that person is a big head,” or “They have pride.” Well, we actually have it, and it’s sometimes we don’t often see it because it’s very subtle. Pride is very subtle. But because of selfishness, because of our self, we lift ourselves up and we lift ourselves up against God. Not necessarily intentionally but by nature it’s there, and it’s something to search out during the Days of Unleavened Bread so that we find it. And we can find it in the mind and say, “Ah, I’ve never seen that before.”

The other day, Chris and I were baptized forty-two years ago, and we can look at it now and think, well, we’ve come a long way. Yes, we understand a lot of the truth and we know the truth, the 57 truths, and we believe those, and yes, we’re different people than when we were first called. But there’s an aspect there that we don’t see in our lives, and this can take a lifetime. You can be around for sixty years, and everyone will still have pride because it’s part of our nature. “The pride of life.” It’s just there.

Well, these Days of Unleavened Bread are about removing leaven physically, which we have done. Now, it’s about removing leaven (sin) from our life. And this is a difficult thing because we’ve got to be able to see it first, and only God can grant us the ability to see it.

When you look at the world, you realize that people don’t see themselves. They actually enjoy pride, they lift pride up, and we can see it once we’re called. We see people with pride, and everyone has pride, everybody. A person that is considered humble in the world is riddled with pride and it’s an

anathema to them if you went around and said, “Ah, you’ve got a lot of pride.” They say, “I’m a humble person. I don’t exalt myself.” Well, it’s still about self, “I don’t exalt self.”

Well, people don’t see self. The only way we can see self is the gift of God’s holy spirit. So, once we’re called and we are baptized and receive the gift of God’s holy spirit, we then start this journey of removing pride from our life, removing sin from our life.

Pride is our greatest enemy. Now, we might think we’ve got a lot of issues in life but the reality in life is deep down pride that is hidden from us often because our nature doesn’t want to accept it (only by God’s spirit can we see it), pride is our greatest enemy. Because if we don’t fight against it, we will be destroyed because God’s going to destroy all pride. So, we have to fight it. We’ve got to set out each day to examine self and to remove pride from our life.

Now, it’s hard work, and it doesn’t come easily. Sometimes we can let ourselves go without realizing it and then all of a sudden an aspect of pride will pop up, and then we’ll see and go, “Oh! Thought I overcame that thirty-eight years ago or thirty years ago.” We’re never going to overcome pride in the sense of fully overcome it because our nature is one of selfishness, it’s one of pride.

So, pride is our greatest weakness. The Days of Unleavened Bread are about examining or searching out sin and looking for sin in self. That’s what we’ve got to do, and pride is sin. So, one of the things we need to do is that we can work towards removing pride. It’s a lifetime, never going to stop. But pride always exists, and it can be revealed in opinions and defensive talk, lots of different things.

We’ll turn to **Exodus 12:15—Seven days you shall eat unleavened bread**. And that’s not the only thing we eat, of course, but we’re not to eat leaven. That’s the secret to this. We’re not to eat leaven during this period, but we’re to eat unleavened bread along with a meal, of course, eating other things as well.

By the first day you shall have removed leaven from your homes. Which we have done. We have removed physical leaven. Now, that exercise within itself is really interesting because if people just simply work really hard at cleaning up around the house and going through the car and going through anything under our control, we look at it and we remove it. And of course, there are different situations where a person may have an unconverted person or unconverted person within the house they live (they’re married) and therefore, things are a little bit different because that person may wish to eat leaven that whole period and we would work towards not having it.

By the first day you shall have removed leaven from your homes. For whoever eats leavened bread from the first day until the seventh, that person will be cut off from Israel. Well, we know that that was a physical thing. This is a spiritual thing. That if we wilfully go out—it’s not about an accidental thing—but if someone wilfully went out and ate leavened bread during this period, well then there is an issue in their life, and therefore, they will be cut off from the flow of God’s holy spirit.

I remember, was it about a week after, I think, Unleavened Bread had finished, and Chris was going through a cupboard and at the very back of the cupboard there was leaven. I can't even remember what it was exactly, but it was leavened. And you realize you can do all the searching you like but the reality is there's leaven somewhere. It's tucked away somewhere in our life (referring to). But it can happen physically as well, and I know many of stories of people that have gone through and think they've totally de-leavened and halfway through Unleavened Bread they realize they've still got something; they've still got leaven there. Well, that's what it's like in our life. Within our own life leaven exists because we will always have it. That's just the way it is.

Verse 16—On the first day there shall be a holy convocation. Which is this gathering. In other words, it's a high day, which is what we're on. **...and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them.** On those two days we would stop because they're what we would consider high days, which are Holy Days which God has outlined in Leviticus 23. **...but that which everyone must eat.** So, we're not to do any work other than we're allowed to prepare meals. **That only may be prepared by you.**

Verse 17—So you shall observe the Feast of Unleavened Bread. Now, that's what we're doing. We have observed or are observing the Feast of Unleavened Bread, which means in this period we're going to refrain from physical leaven. Well, that's a physical thing. It's spiritual in nature, but it's a physical thing we do. It's far, far, far more important for us to actually examine ourselves and begin to remove sin, to work toward and identify sin in our life and go, "Ah," and then work hard.

This is a seven-day period of main focus of examining, but the reality is it's an ongoing process the rest of our life. So, once we have identified it, we can't necessarily get rid of it straight away. Like leavening, you can get it to just throw it out and remove it from your property. Well, it's not that simple with sin because sin dwells in us and there's all different degrees and certain sins are more magnified than others at a particular time in our life.

Verse 17—And so you shall observe the Feast of Unleavened Bread, for on this same day, which is the fifteenth. Not the fourteenth, on the fifteenth. By night we know they went out. **...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.** Well, we're doing it. The world doesn't know about it, the world doesn't care about it. But once called we begin to see the truth. This is what this really is about.

The Days of Unleavened Bread is actually one of the truths, because it talks about Holy Days. Well, knowing God's plan is an incredible truth, to actually know God's plan. This plan of salvation that we are on, being saved, is the fact that Unleavened Bread (we know it starts with Passover), but Unleavened Bread is so important because it's a journey for the rest of our life.

We've been called, which is that coming out of the world, coming out of Egypt, coming out of sin. Well, we've been called to come out, and that's what these days are about – a calling that brings us out and

we are separate, and we are journeying in the wilderness. We're wandering in the wilderness, and God is our provider because without God's holy spirit, without God providing His holy spirit there is no hope for us. We are totally, totally without hope without God's holy spirit.

Verse 18—In the first month, on the fourteenth day of the month at even... Which sundown on the fourteenth is the beginning. So, end of the fourteenth and it started the fifteenth, that's when Israel (physical Israel) began their journey out of Egypt. Well, when we are called and then we are baptized and receive the gift of God's holy spirit, we begin that journey of coming out of sin.

Now, before receiving God's holy spirit there is an aspect of identification of certain truths, which is like the Sabbath for example, and tithing (the main two), that we would need to be demonstrating those. And talking today, that's something we have all done. We identified that the Sabbath is a command, the fourth commandment, and hasn't been done away, and that this is a time to worship God. Seventh day, resting. We rest from our physical labor, but it's a spiritual journey that we are on. So, this day, the Sabbath, we then would take time off, stop work physically, but focus on God spiritually.

On the fifteenth you shall eat unleavened bread, until the twenty-first day of the month at evening.

We understand that leaven puffs up. Now, if you've ever seen what happens when they make bread, they put leaven in it. Well, leaven is actually in the air, but you put leaven in it and the bread will rise so that when it's baked it actually will swell. That's why it's pointing that to leaven.

So, it's the same with pride, pride puffs up. You know, we by nature lift ourselves up, we compare ourselves with others. It's just a natural thing we do. Well, God calls us not to do that, not to be puffed up and not to compare ourselves with others. It's like measuring to see, "Oh, well, I'm doing better than that person. Look at them!" Well, God's called us for the purpose of not doing that but to compare ourselves with God's word. That's an incredible thing. And when we do compare ourselves with God's word, having God's holy spirit, we see our self. Then we become quite lowly. You think, "Not doing that well really compared to what God says I should be doing. I'm saying things that I shouldn't be saying. I'm doing things I shouldn't be doing." All these little things that we realize compared to God, ugh, we are shocking as people. Human nature is an evil thing. And we all have it.

So, we understand that leaven puffs us. That's the example, physical to something spiritual. And if we have pride, what is it doing? It's puffing us up. It's making us think we are better than we are, because compared to God we are terrible, we're shocking. We have the nature of Satan.

Pride is easy to see in others and not in self. That's one of those things that, you know, we can see it in others but it's difficult to see in self. We only see degrees of pride. I know that in certain things that I have said that pride has existed. One of the things a person can work on, it's exaggeration or making something bigger. It's like saying, "Yeah, I've caught the fish." It's the same thing. It can be only a little exaggeration, but what's an exaggeration about? Well, it's a lie. But what is it really about? It's about pride. It's about making something better that we may have done, or we are planning to do. We're

making it bigger and better so that it sounds better to others. What's the motivation of that? Self. Pride. It's exalting self. "Look. Look at me. I'm a bit better than what you think I am."

Verse 19—For seven days no leaven shall be found in your homes, since whoever eats that leaven...

Now, this eating that leaven, it's practicing sin, continues to practice sin. Once we identify a sin what we have to work on, and what we do work on, brethren, is the fact that we no longer want to practice that sin. That sin will be there, but to practice it? Once we know it, we can fight it.

Now, there are certain things that I've seen that were within myself that you see a particular sin and you set out to then not do it anymore and you're aware of it. Certain environments it pops back up and sometimes it's at the end of it that I'll see that particular sin, or in the middle of it I can see it, and I'm trying to pull back and change quickly. Well, that's what the life is about. Life is about once God reveals something to us that we are then to set out to get rid of it, to fight it.

Whoever eats leaven in that period (or practices sin), that same person shall be cut off. Well, what's that about? That's actually about God's holy spirit. If we're going to continue to practice sin. Once we've identified it and God has revealed it to us because it's through the power of God's holy spirit that we see it, we then have to actively work towards not doing it anymore, making that choice. Then God will do His work in us as long as we're working because God can't do His work in us unless we're working first. We have to be actually working at overcoming it.

So, we're cut off from the flow of God's holy spirit. And that's, of course, not working on self. So, if we want to cut ourselves off from the flow of God's holy spirit we stop working on self and self will take over and we will revert back to what we were before we were called. Before we even realize it that process can start, and it's a gradual one for some and quicker for others.

So, that **person is cut off from the congregation of Israel, whether he is a stranger or a native of the land. You shall eat nothing leavened.** You shall not practice sin once we've identified what that sin is. Now, a lot of us, brethren, will go most of our life and not identify a particular sin. It's not really revealed to us to the degree it is. Oh, it may be revealed, and we may not see it in its full extent. Because if we saw our human nature in its fullest extent, if God revealed really what it was like, we would be horrified, absolutely horrified. Because we all have selfishness, and it pops up at different times, and we can jump on that. But if God revealed every aspect of our life that is motivated, our thinking, of course, all the way through our life, we would be horrified if we saw ourselves, what we really, really are.

So, God in His mercy does gradually reveal certain things to us. And I know that certain sins have been revealed after forty-two years, a sin will be revealed, and I realize, "Ah, I've always done it that way during my whole converting." It's staggering. There's no point where you can say, "I've overcome it all," because it's not possible. It's not possible. We can continue to work at it, and that's what it's about. It's about being in the battle and fighting to the end until there is no more fight, and then we are changed to spirit, and we will think differently, have a different mind. Look forward to that day.

...you shall eat nothing leavened. Which is no practicing of sin. Once we've seen it, don't practice it. **In all your dwellings you shall eat unleavened bread.**

So, the purpose of this split sermon is to look at some of the spiritual meaning behind Unleavened Bread, which we've been going into, and why we as humans actually won't listen to God. And the reason is, of course, pride. We just don't want to listen to God, to be told what we're really like. It's a hard thing for the human mind to take.

The title of this split sermon is *Our Greatest Weakness*. Well, we've covered a bit of that already. Our greatest weakness, of course, is pride.

Deuteronomy 16:1—Observe the month of Abib and keep the Passover (on the fourteenth) to the Eternal your God, for in the month of Abib the Eternal your God brought you out of the land of Egypt. And that was on the night of the fifteenth. So, that's the start of the first day of Unleavened Bread.

Now, we have on the Church website, I believe it's up there, in relation, and we would understand about the "Night to be Much Observed" that really the "Night to be," if a person chooses to celebrate it or go out or do whatever, really that night is about this coming out of Egypt, which is about our calling.

So, we might go out and have a nice meal and all that. That's all physical. We can have the fellowship, which is fantastic, is spiritual. But also, an important part about it is to look at ourselves and just remember our calling. Remember our calling. What's it all about? And it's an incredible thing if we just stop and think a little bit about our calling.

Now, we all have a different story to tell about our calling and I remember mine in great detail and some of the stupid things I did at the beginning of my calling. Because we were isolated and we'd missed the ministry a few times, but God had been working with us, and we realized that, you know, this was truth. We'd seen Mr. Armstrong on the morning program. And of course, coming out of a Catholic background I didn't really fully comprehend what was going on. I knew about tithing; I knew about the Sabbath. But I did know about tithing, so I started tithing and gave a lot of money to the Catholic Church. It's a growth process. It's something that happens.

So, I remember our calling and how incredible it really is to be one of a very few. Today's society, today's age, out of the seven or eight billion people, there are so few people that God is working with and they're actually coming out of this world as a gradual thing, and it's a long-term thing. It's not just come out and you're out. This is about a journey. The world will always try to influence or have an effect on us, and there's many trials in life which are going to be to everyone whether they're called or not. But being called, it's different. The fact that God the Father chose us and decided to call us and placed us under the authority of Joshua the Messiah, the Head of the Church, and to be part of the Body of Christ.

I know people that have left the Body of Christ and think they can do it on themselves or by themselves. Well, that's living a lie. That's pride. Because it's not possible. We have to be taught, and God's holy spirit

has to be involved. That's what the ministry, that's what God set up, so that we could learn that way. That's how we can learn the truth. But there's people that have left and thought they could do it by themselves. Well, they're living a lie, and the reality is that is pride. That's a demonstration of pride. That's a demonstration of self-reliance.

We can't rely on self; we have to rely on God for everything. And how does God work? Through a Church structure, through an apostle. That's how God works.

Verse 2—Therefore you shall sacrifice the Passover... Which is a term that they used. It's called the Passover season, and it picks up the Days of Unleavened Bread. But we have Passover and Unleavened Bread, but it was often referred to in scripture as the Passover or the Passover season.

...to the Lord your God, from the flock and the herd, in the place where the Lord chooses to place His name. So, they're getting ready now for Unleavened Bread. We know that they started the animal sacrifices at about 3:00 on that particular Passover day. They would start their sacrifices getting ready for that particular evening where they would eat. Now, people that have said, "Oh, you're only to eat unleavened bread that whole time," well, why would they have animal sacrifices at 3:00 so they could eat it at sundown, once the sun had gone down, and roast it that night, cook it, and they would eat it as a group. Well, they have already broken the first Holy Day if that's the case, if you're only to have unleavened bread and you're not allowed to eat meat or anything else. And yet they killed the animals at 3:00 so that they could feast because it's a feast day.

Verse 3—You shall not eat leavened bread with it. Seven days you shall eat unleavened bread with it, on the fifteenth to the twenty first, **that is, the bread of affliction, for you came out of the land of Egypt in haste.** So, there is no lingering. Once we're called there is no lingering in sin, we're to come out of sin. That's what our life is about.

So, once we're called, we've been baptized, received God's holy spirit, we started a journey. And that journey is about coming out of Egypt, coming out of sin. We don't want to linger in sin. We don't want to dwell in sin. We don't want to practice sin. As sin within our minds is revealed to us by the power of God's holy spirit we are determined to come out. There is many of times we go, "Ah, no! I don't..." We don't like ourselves. Well, that's a good thing. That's actually a good thing.

We're to come out. We're not to linger, we're to come out. **...that you might remember the day in which you came out of the land of Egypt.** Well, that's part of Unleavened Bread. That's what the "Night to be" is really about. It's a spiritual thing. It's to remember our calling and think, "Ah, how incredible that the God of the universe, the Great Creator who we underestimate incredibly..." (I know in my life I'm ashamed of some of the things that I thought.) God is all mighty. He is all merciful. He is all loving and He wants to give us something. It's just an incredible thing. And what are we? We deserve nothing. We're owed nothing. And what are we really? Staggering.

Anyway, underestimating God is a typical thing in the world. The world wants nothing to do with God. They don't care about God. They don't know God. We've been called to know God and to realize His greatness and His power. God can do anything. That's where we underestimate God often. We don't realize God can do anything if it's to our spiritual benefit. If – IF – we wish to enter Elohim and we desire to enter Elohim, we then go through a lot of trials in life because we know there is a promise at the end. And we wait for that promise.

So, like a calling. ...**all the days of your life.** Finishing that verse 3.

Verse 4—And no leaven shall be seen among you in all your territory for seven days, nor shall any meat which you sacrificed the first day at twilight remain until the morning. It's referring back to Passover, of course. They would make sure that everything was gone as well.

Well, here we see that God provides us with spiritual meaning of these verses, that they can be confusing to the world, but God provided the meaning of these days. That Passover is a totally separate time to the Days of Unleavened Bread, to the first day of Unleavened Bread, totally. But we do need to go through Passover, which every member of the Body of Christ has gone through.

Now it is up to each individual to implement change of thinking once spiritual knowledge and understanding has been given. So, once we then see the beginning, we see the beginning of what it's all about, it's about the forgiveness of sin, Passover, the covering of sin, now we can move forward. Now we have the gift of repentance. So, we see a sin, which is leaven, if we see it, we identify it, and now we have the calling to be able to repent of it.

The world can't. The world can say they're sorry. I remember I've worked for a couple of Jewish companies in my life and one in particular there was a lady there, and I won't mention her name, but she was what you would consider a practicing Jew maybe. She wasn't orthodox. But anyway, that came up in conversation, what tribe I belonged to, and obviously, I was of Judah. I said, "Well, probably not. I'm probably more than likely Ephraim." That was utterly confusing to them because keeping the Holy Days, keeping Sabbaths, these types of things, and this was quite foreign. "You're Jewish. You have to be Jewish to do all these." "No, I don't think I am but, who knows." I think my descendancy is probably Ephraim.

But you realize that they don't see. So, then I explained to her about Passover because they don't actually keep Passover as a day. They actually think Passover is the fifteenth. And I was trying to explain to her, well, Passover was a separate thing because they don't necessarily believe in Joshua the Messiah. Some do, some don't, and that the fifteenth was a different day, the first day of Unleavened Bread. And she'd say, "Yeah, yeah, yeah." And I'd say, "No, but hang on a minute..." and could not get through. Then I realize now why. But that conversation came up so I tried to explain it, but she couldn't hear. They can't hear a thing.

So, I did what was required in the sense I was asked a question, gave the answer. But it wasn't accepted because they can't understand it. Can't understand it because they're so deeply struck and stuck in Judaism.

When we refuse to listen to God, we reveal pride. So, God has called us; He's given us an opportunity to change, to repent, to think differently. Well, we have to listen to God to be able to do that. The most important thing that we are to do during the Days of Unleavened Bread is examine ourselves and listen to what God reveals and then take action. Repent about it and if it's a lifetime of repenting before God, not wanting to do it but doing it because of habit and all those things, well, that's life. We've just got to keep going no matter what happens.

Zechariah 7:8—Then the word of the Eternal came to Zechariah, saying, Thus says the Eternal of hosts, Execute true justice. Once something has been revealed to us we are to live what has been revealed to us. So, that's about executing true justice. We are to execute it. It means you are to do it. "True justice." What is true justice? Well, we understand it's what God's word is. God is just (only God is just), and therefore, we're to live it.

Show mercy and compassion, everyone to his brother. That's in the Church. We're to show loving kindness to one another because we're all on the same journey, we've all been called out of spiritual Egypt (we've been called out of the world), and we're on a journey. And our desire is that everybody follows the lead, which is Christ, the Head of the Church. He's leading us based on God the Father's will.

Do not oppress the widow and the fatherless. So, this is about a mindset about oppressing. You know, oppressing is that we can judge hard/harshly, we can pull people down in our thinking (which is all to do with pride), and that we will make decisions and discernments based on the way we see it rather than God's word.

Just dropping down: **Let none of you plan evil in his heart, in his thinking against his brother.** So, what is "evil?" Well, we know what evil is. That's what our nature is. By nature without God's holy spirit we think evil. It's about selfishness and it's all connected to pride, which is what these Days of Unleavened Bread are about. We don't want to be puffed up thinking that our opinion or our view on a matter is right. We are all guilty of it.

Then drop down to **verse 12—Yes, they made their hearts like flint, refusing to hear the law.** So, this is about us. When we see something and we see that there is sin involved, we should do something about it and not refuse to hear God. Now, the law as we understand it is a guide to sin. It shows us what sin is. The law is not evil. The law is a good thing because the law actually reveals what sin is, hence, the world wants nothing to do with God's law, the Ten Commandments. They'll cover them up, twist it and change it.

But really, it's not the law that's hard or anything, it's just simply helpful. The law is actually helpful for us to see what sin is. And of course, behind the law – you can read the law and think, “Oh, yeah, I do all those things” – it's about intent. Which is what Christ came to reveal, Joshua the Messiah revealed the intent of the law, which is the spirit of the law, the way that we think about a matter.

Yes, they made their hearts like flint (their thinking) **refusing to hear the law and the words the Lord of hosts had sent by His spirit through the former prophets.** So, it's there, it's a matter of whether or not we want to accept it and examine ourselves during these days.

Thus great wrath came from the Eternal of hosts. Well, we understand it's too much of the Apostasy, where God withdrew and vomited the Church out of His mouth because of sin, because we became lukewarm. I was one of them.

Verse 13—Therefore it happened just as He proclaimed, and they would not hear, so they called out and I would not listen. So, people, we have that tendency that unless we're willing to repent of something, unless we're willing, desiring to change, in the end, God won't listen. And that's what happens when people drift and go out in the Church. Because God doesn't listen because they're not really doing it for the right motive, because prides driving it. Because they're right, and the Church is wrong.

So they called out and I would not listen says the Eternal of hosts. We have to choose to listen and obey, which will reveal whether we are fighting pride in self. So, this refusal to listen to God, this refusal to listen to God's government is actually revealing pride because we obviously know better. We're willing to argue about a matter, it's all about pride, brethren.

Rebellion in the end is pride (because you need pride for rebellion), rebellion, sin, pride is a personal choice. Now, we can identify it because God's given us the power to identify it. Well, once we've identified it, the secret to life is we do something about it.

We can ruin the spirit of the mind by wrong choices. So, we've got a choice in life, and we can ruin the whole spirit, what God's given us, and cut off the flow of His holy spirit. But our mind can get fixed, very set so that it can't be worked with because of pride. It just will not listen to what God says. So, the important part of it all is, of course, the problem with the world, the problem with us, the problem with humans is pride. The basic answer is our human condition, which is one of pride, “the pride of life,” and it can come out in many, many different ways.

By nature we practice sin. Sin makes up our life. “The lust of the flesh, the lust of the eyes, and the pride of life.” That's the overview of things. But they're all sin. By nature we are leavened. We have these things in us. Well, the secret to life, of course, is to fight them.

Leaven points to sin. Pride is sin. We have been called to be unleavened. That's what these days are about. It's about us becoming unleavened by the grace of God, by the mercy of God, because He's revealed to us through Passover that sin can be covered by repentance.

We have been called to not practice sin. That's what we have been called to do. We've been called to know sin, see what sin is about, see the leaven in ourselves, and then not to practice it anymore. It's an exciting time, really. We have been called to fight pride and that's what our life is about, fighting pride. It's hidden away in all of us to different degrees.

Pride is the motive that drives self glory. Pride is our greatest weakness. That's the title of the sermon. Pride is our greatest weakness, really. Our greatest weakness is pride. That's what it is. Because we lift ourselves up in ways that we don't even understand, ways we can't fully comprehend that we do it, but we do. Pride drives the practicing of sin. Pride is the motive that drives why we won't listen. Pride often drives our opinions. Pride pleases self.

Matthew 6:1—Take heed that you do not your charitable deeds before men, to be seen of them. This is Christ speaking, and it's going down to the intent of the law, which is the spirit of the law, which is motive. So, why would a person do something charitable, in front of others in other words? Why? The motive? Pride. To be seen so that credit can be given to them.

It's come up within the Church at times that people have excess second tithe or whatever or donation they want to just give to somebody else. And generally, what we would say to that person is "You're far better off to give it to the ministry and let the ministry distribute according to needs." Why? Because sometimes the person may think, "Ah, I want to give a thousand dollars," for example, "to that particular person." But the ministry generally know that that person may not be tithing, they may not be giving offerings, and they might be quite well off, and yet this person has a view to give them some money. Well, it's far better to give it to the ministry and just leave it at that because the ministry will then allocate it according to God's will rather than according to our own will (if that makes sense to you).

Otherwise you have no reward of your Father in heaven. So, if we do anything that we want to do that we think it's going to give any credit back to self it's best to do anything anonymously, of course. Well, we don't want any credit to self so that the person's view will be raised up and think, "Oh, that person gave me money." The credit has gone to you. Well, "You have no reward of your Father in heaven." So, we have to be very careful how we do things.

Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do. Because their motive is "Look at me! Look at me! Look at me!" Pride. **...in the synagogues and in the streets, that they may have their glory from men. Assuredly, I say to you, they have their reward.** God is saying there is no reward coming. We look at it not a physical reward, it's a spiritual reward that we're after. We want the gift of God's holy spirit. That's our motive in life. We want God to be working in us,

and therefore, we have to do work according to God's word. Therefore, "Do not sound the trumpet." In other words, don't make a big song and dance about it.

Verse 3—But when you do your charitable deed, do not let your left hand know what your right hand is doing. In other words, do it confidentially so that there is no credit to self, so that God can reward you. **Your charitable deed may be secret.** So, it's about motive, why we're doing it. ...**and your Father who sees in secret will Himself reward you openly.** Isn't that staggering?

So this applies, this principle, it's a spiritual principle of the way that we live our life. Now, we do it quietly and calmly and we don't look for any credit to self. The glory goes to God because it's God working in us. It's God that's doing it. We can only do good if God does it in us, through us. Because of and by ourselves we have "lust of the flesh, lust of the eyes, and the pride of life." We can't do it; it'll be the wrong motive behind it. So, we want God and God's holy spirit to influence us so that we can willingly change, we choose to change, we choose to be unleavened during these Days of Unleavened Bread.

Philippians 3:18. Verse 17 covered the fact of that people should work according to the pattern that had been set by the apostles. **Philippians 3:18—For many walk, of whom I have told you often, and now tell you even weeping...** So, these are people that are called, part of the Body of Christ, and then because of pride they begin to go in a different direction. They do not discipline themselves. They do not fight self, and then they go somewhere else and **they become enemies of the pole of Christ, which end is destruction, whose god is their belly.** So, their motivation is selfishness. Pride has got in the way. And here the scripture clearly says, God says very clearly their end is destruction. Because that's the end of pride. Pride will be destroyed. At the end of 7,100 years, all pride will be gone. There'll only be Elohim and angels that obey God.

Unleavened Bread is about this. The focus must be on spiritual matters. Not just the removal of leaven, but the removal of sin – repentance.

I'm just going to wind up now because time has got ahead of me as always.

God taking them out of Egypt points to our calling out from a way of thinking from this present evil age. So, that's what our calling is about. We've been called to be different. We've been called to be unleavened and that unleavening is a process. Not just seven days of unleavened bread, it's a lifelong journey. It's a lifelong experience of becoming unleavened. Because we have leaven, we're born with leaven, and therefore we'll have leaven all our life. But our choice is to be unleavened. That's what we want for the rest of our life.

So, once the seven days of Unleavened Bread are finished and we've gone through examining, we're to continue to examine so that we can become unleavened. And when we identify leaven in our life we will cast it out just like we do physical leaven. If we find it during the Days of Unleavened Bread or after the

Days of Unleavened Bread, we will throw it out and get it away from us. We don't want anything to do with it.

I'll correct that. Not "after the Days of Unleavened Bread." You don't have to throw leaven out, but on a spiritual level we do. We would see leaven; we would throw it out.

The spiritual meaning behind removing physical leaven from our homes points to removing sin from our thinking, and that's what these days are all about. Pride is in all our actions. It's there. Pride is our greatest weakness. It's a weakness that will creep up on us. Little things, subtle things. We don't even realize that it is pride half the time, but it's there and it's so subtle.

The Days of Unleavened Bread are about examining and looking for pride in self. In the end, all pride will be destroyed by God. Pride will not have any part in God's Family. So, in Elohim when everyone is changed to spirit that is going to be changed to spirit, pride will not exist. There will be no self-exaltation or building up for self glory or praise or credit. All the credit will go to God because it's God's plan and it's God's Family. We're an extension of God. We have His mind. We are begotten sons of God. We are waiting to be born sons of God. It's an amazing thing. It's incredible! What a promise!

And getting older now you realize how quickly time goes. And you look ahead and think, well, in five to ten, twelve years, if time went on that long, there is only one outcome. Death. That's what's facing – death. Well, we're all going to face it at some time.

Pride will have no part in God's Family. Our battle in life is to fight pride and look for it, little subtle things that are there, not just the overt things that we first identified when we were called and got rid of them, but things that are much more subtle.

The problem we have in life is that we don't often examine ourselves enough to look for pride, and it's often in our words, because pride is our greatest weakness.