

Where Were You?

Wayne Matthews

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Feast of Unleavened Bread

Welcome, everybody, to this first day of the Feast of Unleavened Bread.

We understand that the Feast of Unleavened Bread is spiritual in nature and is about repentance. It's about looking for sin during this period of time and then identifying it within ourselves, and then repenting.

We'll turn to **Leviticus 23:6—On the fifteenth day of the same month, which is Abib, is the Feast of Unleavened Bread to the Eternal. Seven days you shall eat unleavened bread.** We understand that we are to have a small piece of unleavened bread during that period. It's not about eating no unleavened bread or only unleavened bread in that period; we're to have no leaven, but we're to have a small piece of unleavened bread. And that's a sign that we are looking at ourselves.

On the first day (the fifteenth), **you shall have a holy convocation; you shall do no customary** (occupational) **work on it.**

Verse 8—But you shall bring an offering made by fire to the Eternal for seven days. So, it's this seven day period we are to be looking at ourselves and sacrificing part of our self, which is our nature. We were all born with the same nature. **And you will have a holy convocation on the seventh day,** which is, of course, the twenty-first. **The seventh day and the twenty-first shall be a holy convocation; you shall do no customary** (occupational) **work on it.**

We understand that instruction. We've been keeping the Feast of Unleavened Bread for a long period of time. We've de-leavened our homes, and looked for sin, which is the more important part. We can de-leaven our home and be completely physically unleavened, but still be spiritually leavened if we're not careful. So, this period of time is about examining self, looking at self, and asking God to reveal this leaven to us that exists within ourselves.

We'll look at Exodus 13:3. Now, this is when Moses is talking to the children of Israel about this particular period of time, and it's new to them; they've never kept it before, and now Moses is instructing them about what they are to do in this period. And this would be difficult for the first time because here you have something that's quite strange. They wouldn't understand any aspect of the spiritual component (we need God's spirit to do that), but they would understand aspects of the physical. And that's all they could do, whereas we can understand the physical and the spiritual component.

Exodus 13:3—And Moses said to the people, Remember this day (the fifteenth), **in which you went out of Egypt.** So, that's the physical component where they left by night on the fifteenth, where we look at our calling. Remember your calling, brethren. That's what it's really about. So, we are to remember our

calling because our calling is the most important part. It's actually the spiritual component of coming out of Egypt, coming out of this world's system.

...out of the house of bondage. So, we're coming out of the world, which is bondage, because Satan is the prince and power of the air, and he has deceived the whole world. Now, we were deceived, and to this point of time when God in His mercy decided that He would call us. That calling is then up to us whether or not we're going to respond. Some do. Some don't. Some go for a while and give up on that calling. But in this period of time, we look at our calling and remember our calling.

It's incredible when you look at the number of people that are in existence, and now you look at the numbers that are in the Body of Christ that have been called to this period of time, called to repentance.

For by strength of hand of the Eternal... Because God chose to do it. It's nothing physical. Someone didn't learn any of this by themselves. We learned this through God's apostle, apostles that we've had over a period of time. **...brought you out of this place. No leaven...** Now, we know it's looking for sin. Now, this is a physical sign: **No leavened bread shall be eaten.** So, we now look at our calling, and we look to repent of sin during that period, sin that we now see within ourselves, but new sin. So, we're looking for leaven; we're looking for sin.

On this day (the fifteenth) **you are going out in the month of Abib.** So, they started to leave by night.

Verse 5—And it shall be, when the Eternal brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites, and the Jebusites... Now, we understand that they left by night on the fifteenth, but because of rebellions that they did they then wandered in the wilderness for forty years, which is a long period of time. But it's all physical, and it's pointing to something.

...which He swore to your fathers to give, the land flowing with milk and honey, that you shall keep this service in this month. So, here we are, many, many years later, keeping this very service, the Feast of Unleavened Bread. Because it's about removing the physical leaven, we do all the physical component, but the more important part is the spiritual, the removing of leaven in our life, sin that dwells in us. And we repent, ongoing of course, of sin, but during this period it's very important that we ask God that He reveal sin to us, things that we haven't seen yet.

This sermon is going to look at an aspect of pride.

Verse 6—Seven days you shall eat unleavened bread, and on the seventh day there shall be a Feast to the Eternal. Now, we understand there are two High Days in this period.

Unleavened Bread shall be eaten seven days. So, that's a component, which is a sign of something, a sign that we're willing to look for sin. **And no leavened bread shall be eaten among you, nor shall leaven be seen among you in all your quarters.** We are to remove all leavened breaded products physically from areas under our control.

This question has come up at times about how far do you go. Well, in a work environment, you can't make everybody get rid of their breaded products. We can within the area that we control. So, if we had an office, for example, or a desk or a location, we just make sure that there was no leaven left there.

Then enter into seven days of looking for sin within ourselves, which God reveals. And only God can reveal that sin. Once we see a sin, we repent and ask God for help to overcome that sin. So, this is a period about examining and getting rid of some leaven, getting rid of sin.

Verse 8—And you shall tell your son in that day... During the Feast of Unleavened Bread, while we're doing it, a younger person would come up and say, "What are you doing that for? Why are you getting rid of leaven, and what's all that done?" Because it's a physical sign. This is the answer we would explain: **This is done because of what the Eternal did for me when I came out of Egypt.** So, this is about explaining God's way of life.

Because if someone saw us keeping unleavened bread, a younger person, well, we'd explain to them about "God called me." Within a family environment, you can explain it. Whether the child will understand it and believe it is irrelevant, but the opportunity was there, we would explain it. "Well, God called me out of this world, and I am now getting rid of this leaven for that reason, because we're coming out of 'Egypt,' we're coming out of the world."

So, we have been called to look at and find sin. So, we've been called to see sin, what it really is. Because the world doesn't know. Talk about sin? They've got no idea. But we know what sin is. It's the transgression of God's law. So, from that we can see that we've been called at this period to look for sin within ourselves, to see it. In other words, see pride. Because pride drives all sin. Hidden underneath everything that we do is an aspect of pride, and this is what the sermon is about: It's about an aspect of pride that we actually don't see that easily. And yet we can live our life and not really fully understand it.

Verse 9—It (unleavened bread) shall be as a sign to you on your hands (your actions) and as a memorial between your eyes. In other words, in the thinking or in the mind. **...that the Eternal's law may be in your mouth; for with a strong hand the Eternal has brought you out of Egypt.** So, unleavened bread, really, is about a sign of our calling. Because only a person called and has the gift of God's holy spirit can actually come out of sin, and a person can come out of Egypt because God delivers them. Well, that's what this is about. It's about us coming out of this world and repenting of sin.

Verse 10—You shall, therefore, keep this ordinance in its season (which is annual) from year to year.

The purpose of this Feast of Unleavened Bread split sermon is to look at one aspect of pride that we often don't see within ourselves. That aspect is when we take credit to self, lift up self because we think we created or achieved an ability by our own efforts.

The title of this sermon is *Where Were You?*. Because we're going to look at Job. Because to really see self we have to compare, and the best way is when God has said, "Well, who are you going to compare Me with?" We're going to look at that.

The pride is a sin, and it's symbolic of leaven. Leaven is symbolic of sin, and therefore, we understand that during this period we have to be very careful about ourselves and look at ourselves, that we all commit sin. We do it every day. And underneath that, there's an aspect of pride because we've raised something else up.

And anything we raise up before God is a sin and pride is in it. That's why we do it. The only reason we lift something up is because there's an aspect of pride that we haven't fully seen or comprehend yet. But we often don't realize it or see it within ourselves as we should, pride.

Pride is part of our human nature. Everybody, every human other than Joshua, the Messiah, has been born with pride. It's part of being a human. We all have pride, and we all have it to different degrees.

Now, it's quite easy to see it external when you look sometimes and you see people, and you think, "Whoa..." You can see it. But we don't see it necessarily in ourselves because it's in our thinking. We lift ourselves up in ways that we really sometimes don't really see; we don't connect pride to what the action is. We don't see our own pride.

God gives us all physical and spiritual abilities. Now, this is an incredible thing that only we can understand. So, during this Feast of Unleavened Bread, we can ask God that He reveals more of our pride to us. We should strive to seek out sin during this period (leaven) in our thinking. We can improve any ability we have by working to develop it, but God gave that ability in the first place.

You know, this is where the aspect of pride comes in because we take it to self. Now, this can be physical, any physical ability, for example. God gave us the ability to think. God gave us the ability to speak. God gave us the ability to look at something and to develop something. But it all first started with God. So, some people have one language, two languages, three languages, and they can take it to themselves, "Well, I know seven languages," and pride kicks in. Well, the ability to do that was given by God, but it can then be developed. Of course, God gives an ability, then that person, whether they want to maximize that ability by study or by really working hard at a particular thing physically, well, that's a choice.

Well, it's the same as a spiritual ability. God gave all spiritual abilities. Any ability to understand the truth, to comprehend the truth and to live the truth all came from God. Now, what we do and whether we exercise it... For example, whether a person reads the truth and studies into them a little bit more with the power of God's holy spirit and then continues to believe the truth (because that belief of the truth came from God anyway) – but a person can take a truth and study it a little bit more, work on it a little bit more, and develop that by asking God to give support through the power of His holy spirit to develop that spiritual understanding of that particular truth.

The secret to understanding this topic really comes back to the ability to “see” that God provides us with the base ability to what can be developed. Now, the word “see” is not see; it’s to “see” it, which, through the power of God’s holy spirit, we “see” the truth. We can give 57 Truths to somebody on a piece of paper, and they see it, but they don’t “see” it. I know you know what I’m talking about.

So, a physical example would be language. A spiritual example would be understanding, a deeper understanding of the truth, not just having 57 truths on a piece of paper, reading them, and just going, “Ah, yep. I can see them.” No, this is about whether we really “see” them. Because if we “see” them, we will implement them into our life and will live them because it’s all driven by the power of God’s holy spirit.

We should never take credit to self for any physical or spiritual ability God has allowed us to have.

To really have the understanding of this topic about pride, we need to look at and compare ourselves to God. Because that’s the only way pride can be actually overcome. And the gift of humility that God has to give is to be able to see and to understand more about God. Because when we compare ourselves to God and understand who God is, it’s humbling in itself. We’re pathetic. We can understand David when he said, you know, looked up and said, “What is man that You are mindful of him?” Well, God has a plan for us. But this ability to “see” self for what we really are, well, we need to then compare ourselves to God.

Isaiah 40:25—To whom then will you liken Me (this is God). “To whom are you going to liken Me?” Can we compare anything with God? The answer is no, not when you really look at it. **Or to whom shall I be equal? says the Holy One. Lift up your eyes on high and see who has created these things.** So, we look up and look at all the planets and the trillions of stars and planets, and you think, “Who...who has done that? Is there any human that can?” We can’t even create matter. You know, there is no comparison.

Who brings them out? Talking about all the host of heaven. **Who brings them out of their host by number?** So, there they are every day. Who does that? Who controls all that? Who keeps it in place? **He calls them all by name.** Now, all these trillions of planets and stars are called by name. My current age, I’m struggling to remember names, full stop. Thirty people, maybe, and sometimes you get a blank, and you’ve got to try to recall it because you can’t. Well, God doesn’t have that issue. We do, humans, and as you get older, it gets worse, unfortunately.

By the greatness of His might and the strength of His power, not one is missing. So, it’s the Almighty God, the Creator of All Things holds this all together. And nothing is missing. It’s just staggering that we can’t fully comprehend or even begin to comprehend the mind of God.

Why do you say, O Jacob, and speak, O Israel, My way is hidden from the Eternal. Now, that’s mankind. Mankind does a lot of things at night thinking it’s not being seen. Well, if we’re not careful we can fall into the trap during the day even, let alone the night, but in the day. God sees everything. Every aspect,

every thought of the mind, God sees it. Now, that, we can understand that we don't fully comprehend that. But isn't that staggering? You know, we don't even know our own mind. I can't recall things back ten years ago; it's all vague. God remembers every little aspect of everything from forever, eternity. Like, it's just, we're pathetic when you look at the scheme of things.

So, Israel is now saying, God doesn't see all this. Yes, He does. He sees every aspect. Doesn't matter whether it's day or night because God created the daytime and the nighttime. It doesn't make any difference. God sees it all. God knows it all.

And my just claim is passed over by my God? So, virtually saying, "Well, God's unfair. God's unfair." No, God is not unfair. God has a plan for mankind to bring many sons to glory, and it's an incredible plan. And we are so blessed to have life itself. To take a breath of life every day is an incredible opportunity. Because you just look at everything else, all the animals around, they don't have that opportunity to be begotten sons of God and then to be sons of God as a spirit being.

Verse 28—Have you not known? Have you not heard? The Everlasting God, the Eternal, the Creator of the Ends of the Earth, neither faints nor is weary. In other words, doesn't get tired, doesn't need to sleep.

His understanding is unsearchable. Now, the human mind cannot comprehend the glory and the power of God. It's just not possible. And no matter what we strive to do, we are nothing in comparison to the Eternal God. Nothing.

The key to this topic is to understand that everything, including any ability or spiritual ability, comes from God.

This Unleavened Bread split sermon really is about pride. One clear sign of pride is self-reliance. And self-reliance can be seen by a lack of prayer. Now, we all fall into this trap at times, and there are different times of our life (I know in mine) that this principle applies. That becoming self-reliant is virtually what happened during the Laodicean period, where people became reliant on (so-called) what they thought was knowledge. And yet look at what God has revealed since the Laodicean era. It's staggering, absolutely staggering.

So, the point of being self-reliant is easy. But it is easy to measure. So, if we ever think we're not self-reliant, we can look back over a day and see how much communication we had with God. Because if we failed to pray or to seek God during that whole day, it means that whole day we have believed within ourselves that we can manage without God. Now, that's what you call pride, and that's what we would call deception. Because it's not. We need God every single minute, of every second of the day, because that's who we are. We need God, because without God, we've got nothing.

I'm going to turn to Job 38:1. We may not get through all of what I wanted to cover, but the main point of this is we have to be very careful that pride isn't subtly creeping up in our life and we're not aware of

it. Because it's there every single day of our life, it's just a matter of whether we identify it in our responses, or in actions, or in thoughts.

Job 38:1—Then the Eternal answered Job out of the whirlwind (out of the storm or tempest) and said, Who is this who darkens counsel by words without knowledge? So, what is it really saying? Well, it's about someone who's ignorant. You know, you're saying things, but really ignorant or unaware really of what is really going on. Whereas, we should be fully aware of what's going on. God's plan of salvation is a work in progress, and we're in near part of the end of one period of time of that work that God is doing.

It can be when we speak from our perspective or our opinion. Well, that's speaking without knowledge. That's just our view or our opinion because we've formed it because of what's around us and the way we've been brought up, etc. It can be when we take credit for something that really came from God. So, we can take something and, you know, it's almost like we boast about it. Not verbally, necessarily, but by the way we live.

Verse 3—Now, prepare yourself like a man. In other words, "gird yourself up and receive this correction." That's what's really been said. **I will question you.** In other words, "I will demand an answer from you," **and you shall answer Me.** So, God now demands an answer from Job. So, Job, now, hasn't seen himself, but now he's going to be able to see himself because God is going to give him a comparison.

Verse 4—Where were you when I laid the foundations of the earth? Now, that puts it into perspective. Because we can say the same thing. Where were we 120 years ago? Where will we be in 120 years? Because God has always existed and God will always exist, so, where will we be? It's a bit of a sobering thought.

Because Job is going to have to answer this question now, "Where were you?" "Where were you when I did 'this' and I did 'that'?" And the answer is we weren't even in existence. We were nothing. We weren't even a thought. Because, possibly, 120, 140 years ago, our parents weren't even born.

So, the question is, "Where were you when I laid the foundations of the earth?" Well, where were we? Well...

Tell Me, if you have understanding. So, really, what we're doing here is looking at ourselves and asking, "Well, how do we stack up against God?" And if we do, why would we have any aspect of pride? Why would we tolerate it? Why would we take any credit to self for anything? Because it's absolute stupidity when you look at it.

Verse 5—Who determined its (the earth's) measurements? Surely you know! Or who stretched the line upon it? In other words, the dimensions of the earth, how were they arrived at? Where were you when that was said, "Well, it's going to be 'this' big or 'that' big or 'this' big, and it's going to have this much

water versus this much land?” Or “It’s going to have this many animals on this area and not many on this area?” Where were you when all that happened?

That’s what God is asking. Where were we when all this took place?

Verse 6—Where were you when the foundations were fastened? So, when everything was put in its place. **...or who laid its cornerstone?** “How did it all start? Where did it start? What was made first? What appeared first?” We know from a creation point of view in Genesis, the remodelling of the earth, but prior to that, it had existed for millions of years. So, how did it start? What was put there first? How was it done? We have no comprehension of that. Putting it into perspective of how big we are really compared to God, our minds.

When the morning stars (the angels) sang together, and all the sons of God (angels) shouted for joy? So, where were we when that all happened? We weren’t around.

Drop down to **Job 40:1—Moreover, the Eternal answered Job, and said, Shall the one who contends with the Almighty correct Him? He who rebukes God...** in other words, try to correct God or argue with God about something, **let him answer it.** Now, this is important to look at this because unknowingly, sometimes we do this.

Well, this is Job’s answer now: **Then Job answered the Eternal and said, Behold, I am vile.** “I am small.” “I am really a nothing.” “In the scheme of everything, I am nothing,” other than the fact that God loves us and wants us in His Family. Outside of that, we are nothing. What are we? We have no power. We have no strength.

What shall I answer You? I lay my hand over my mouth. In other words, “I’m not going to say anything anymore. I’ve had enough. I’m not saying a single word because I can now begin to ‘see’ myself, what I really am.”

Drop down to **verse 7.** This is God speaking. **Now, prepare yourself like a man; I will question you, and you shall answer Me.** “There’s no turning back here. You will give Me an answer.”

Would you indeed annul My judgments? Which is “to break or make void or to defeat.” If you look at it, who would want to do that? Well, we understand the man of sin did that – tried to annul something that God had established. The man of sin tried to change God’s law. But it can’t be changed. God is perfect. He set something up for a reason. Elohim, of course.

Would you condemn Me? Talking about God. **Would you condemn God, that you may be justified?** So, how can we answer any of these things? Well, really, we can’t. There is no comparison to what God is doing.

Job 42:1—Then Job answered the Eternal and said, I know that You can do everything. So, Job now has seen himself to what he really is compared to God. **...and that no purpose of Yours can be withheld**

from You. This is what we begin to see if we look and compare our self to God. Were pathetic. We're absolutely pathetic. And God in His love and mercy has called us for a purpose, that we will fight self so that He can give us something, which we're never going to earn, never going to be worthy of, which is life in Elohim. That's incredible!

God's will and purpose will be achieved, and nothing can stop it. Nothing. Because God is almighty.

If you look at Truth #6, God's purpose for mankind...

6 (3) God's purpose for mankind. God is reproducing Himself and no other church knows or preaches this truth. We are to be born of God and become God—in the God Family: Elohim.

Now, only somebody with God's holy spirit can comprehend the greatness of that plan that God has. And we will never be worthy, never, because of our minds, because of what we really are.

Job 42:3—You (talking about God) **speak, or You ask, Who is this who hides counsel without knowledge? Therefore, I (Job) have uttered what I did not understand, things too wonderful for me, which I did not know. Listen, please, and let me speak. You said, I will question you, and you shall answer Me.**

Verse 5—I have heard You by the hearing of the ear. That's what can happen to us; we can just hear it. **...but now my eye 'sees' You.** Now, this is what the Days of Unleavened Bread are about. It's about "seeing" God and seeing the difference between the two. Incredible spirit being, and here we are, pathetic humans that now have the opportunity to fight self, identify sin within ourselves—through the power of God's holy spirit, God will reveal it—and then to genuinely repent and abhor ourselves. You know, we are vile creatures in comparison to God. But God in His mercy has a plan for us.

But now my eye sees you. Now, it's not something like saying, "Ah, now I see you," and see God. No, this is something about the spirit. It's in the mind, and it's about God's wonderful character, His plan. We "see" it all. We "see" it. We compare ourselves to God, and we are humbled because of it, because we know we are pathetic.

When a person is called, they start to see God and God's true character. And that character is all based on love, outgoing concern. It's incredible. Whereas we're not. We're born with the opposite. We're not much concerned for anybody but ourselves. And that's something that we fight and move to change; we work to change it.

By the power of God's holy spirit and by the word of God, we begin to see spiritual matters. We can only see God if God grants us the ability to "see." It all comes from God, everything.

Verse 6—Therefore, I (Job) abhor/loathe myself, and repent in dust and ashes. By the power of God, we can "see" self. That's an incredible thing. The ability to "see" self, it's a wonderful thing.

Well, brethren, I really hope that during this Feast of Unleavened Bread that we're going to go into that we have de-leavened our properties, we've de-leavened the things under our control, but the more important part over these seven days is to de-leaven self. So, look for leaven and repent before God. And the one way we can do it is to learn to "see" ourselves compared to God and ask God for the gift of humility. Because it has to come from God. Everything, every ability, humility, all these things, all come from God.

Because we're the complete opposite to God. In this natural physical body, with our minds, they are evil in themselves. We have a mind that is selfish. Well, this is a time to look at self, examine self, and to repent before God and seek to strive to overcome self for the rest of our life.

I really hope you have a great spiritual Feast of Unleavened Bread.