

Passover/Feast of Unleavened Manual



Pesach/Kag Matzote is a very important feast for the Nation of Yisrael. It is one out of the three Holy Days that THE MOST HIGH commands us to make a pilgrimage to the land of Yisrael. This feast commemorates a great event in history and represents the start of a great nation and their freedom from hundreds of years of oppression.

When Is Passover Observed?

Ehrev/Ayrev- בֵּרֶךְ

*Gen 1:1 In the beginning⁷²²⁵ God⁴³⁰ created^{1254 (853)} the heaven⁸⁰⁶⁴ and the earth.⁷⁷⁶
Gen 1:2 And the earth⁷⁷⁶ was¹⁹⁶¹ without form,⁸⁴¹⁴ and void,⁹²² and darkness²⁸²² was upon⁵⁹²¹ the face⁶⁴⁴⁰ of the deep.⁸⁴¹⁵ And the Spirit⁷³⁰⁷ of God⁴³⁰ moved⁷³⁶³ upon⁵⁹²¹ the face⁶⁴⁴⁰ of the waters.⁴³²⁵
Gen 1:3 And God⁴³⁰ said,⁵⁵⁹ Let there be¹⁹⁶¹ light:²¹⁶ and there was¹⁹⁶¹ light.²¹⁶
Gen 1:4 And God⁴³⁰ saw^{7200 (853)} the light,²¹⁶ that³⁵⁸⁸ it was good.²⁸⁹⁶ and God⁴³⁰ divided^{914, 996} the light²¹⁶ from⁹⁹⁶ the darkness.²⁸²²
Gen 1:5 And God⁴³⁰ called⁷¹²¹ the light²¹⁶ Day,³¹¹⁷ and the darkness²⁸²² he called⁷¹²¹ Night.³⁹¹⁵ And the evening⁶¹⁵³ and the morning¹²⁴² were¹⁹⁶¹ the first²⁵⁹ day.³¹¹⁷*

According to these first five verses, both light and darkness are given different names which describe their purpose or definition. However, “evening” and “morning” are not given another name; they are merely mentioned as the starting points of both subjects. The *evening* is the transitional period of darkness/night and the *morning* is the transitional period of light/day. From the Hebrew definition and scriptural context, we can infer that “evening” came before morning, however they are both used to form the full aspect of the definitive meaning of the word “Day”.



Day is used in two different ways in the above verses. Firstly, it is used to describe “light”; Secondly, it is used to signify the completion of a cycle (and the evening and the morning were the first day.) Although “day” is truly the word for “light”, it is used in a broad sense to describe an accumulative period of time as well, not just the light. If “day” only meant “light” then, our days as we know them as a whole period would not be inclusive of darkness/night.

Lexicon-

- Ayrev- בֵּרֶךְ mixture- Exo.12:38, Nehemiah 13:3
- Ehrev- בֵּרֶךְ set, evening- (Gen. 8:11, Exo 12:18 In the first⁷²²³ month, on the fourteenth^{702, 6240} day³¹¹⁷ of the month²³²⁰ at even,⁶¹⁵³ ye shall eat³⁹⁸ unleavened bread,⁴⁶⁸² until⁵⁷⁰⁴ the one²⁵⁹ and twentieth⁶²⁴² day³¹¹⁷ of the month²³²⁰ at even.⁶¹⁵³
- Results for `ereb/erev (Strong's 06153)
 - Hebrew for ereb/erev בֵּרֶךְ

- Pronunciation ereb/erev {eh'-reb/eh'-rev}
- Outline of Biblical Usage
 - evening, night, sunset
 - evening, sunset
 - night
- Authorized Version (KJV) Translation Count — Total: 137
 - AV - even 72, evening 47, night 4, mingled 2, people 2, eventide 2,
 - eveningtide + 06256 2, Arabia 1, days 1, even + 0996 1,
 - evening + 03117 1, evening + 06256 1, eventide + 06256 1; 137

בינרעה יב – Bayn Ha-Arbayeem

Lexicon-

Exodus 12:6 {And ye shall keep^{1961, 4931} it up until⁵⁷⁰⁴ the fourteenth^{702, 6240} day³¹¹⁷ of the same²⁰⁸⁸ month.²³²⁰ and the whole³⁶⁰⁵ assembly⁶⁹⁵¹ of the congregation⁵⁷¹² of Israel³⁴⁷⁸ shall kill⁷⁸¹⁹ it in⁹⁹⁶ the evening.⁶¹⁵³}

Exodus 30:8 {And when Aaron¹⁷⁵ lighteth^{5927 (853)} the lamps⁵²¹⁶ at⁹⁹⁶ even,⁶¹⁵³ he shall burn incense⁶⁹⁹⁹ upon it, a perpetual⁸⁵⁴⁸ incense⁷⁰⁰⁴ before⁶⁴⁴⁰ the LORD³⁰⁶⁸ throughout your generations.¹⁷⁵⁵ }

By definition, “Erev” meaning mixture can be used to describe both transitional periods of “evening going into night, and morning going into day”. When you look into the Heaven at either point, there is no difference in how the Heaven looks. Thus the phrase “Bayn Ha-Arbayeem”, meaning between the evenings, becomes a little more understandable. One should be very careful when trying to translate the period of time that the Passover was sacrificed, “between the evenings” as “in the even”. The correct translation is between the evenings. If one translates this as in the even they would get an incorrect meaning and idea.



Lexicon-

- Beyn (Strong's 0996)
- Hebrew בינ
- Pronunciation beyn {bane
- Outline of Biblical Usage
 - between, among, in the midst of (with other preps), from between

Exd 12:6 And ye shall keep⁰⁴⁹³¹ it up until the fourteenth^{0702 06240} day⁰³¹¹⁷ of the same month⁰²³²⁰: and the whole⁰³⁶⁰⁵ assembly⁰⁶⁹⁵¹ of the congregation⁰⁵⁷¹² of Israel⁰³⁴⁷⁸ shall kill⁰⁷⁸¹⁹ it in⁰⁹⁹⁶ the evening⁰⁶¹⁵³.

Gen 23:15 My lord⁰¹¹³, hearken⁰⁸⁰⁸⁵ unto me: the land⁰⁷⁷⁶ [is worth] four⁰⁷⁰² hundred⁰³⁹⁶⁷ shekels⁰⁸²⁵⁵ of silver⁰³⁷⁰¹; what [is] that betwixt⁰⁹⁹⁶ me and thee? bury⁰⁶⁹¹² therefore thy dead⁰⁴¹⁹¹.

The Improper Translation of the Hebrew


1)

Lexicon / Concordance for Exd 29:39

39 אֶת־הַכֹּבֵשׂ הַאֶחָד תַּעֲשֶׂה בַבֹּקֶר
וְאֶת הַכֹּבֵשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין
הָעֶרְבִים.

Exd 29:38 ¶ Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually.

Exd 29:39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

The above verse (*Exodus 29:39*) the word “at even” is not correct; it should be properly translated “between the evenings”.  When we thoroughly investigate the context of the law or scripture in verse 39, it is speaking about offering a continual offering two different times a day; one is the morning and the other (מִיָּבֶרֶעָה וַיָּבֶ) between the evenings. The two evenings being the mixture that transpired during the morning and the other at the latter part of the day. Afternoon and dusk are some of the other names properly defining מִיָּבֶרֶעָה וַיָּבֶ.

2)

Lev 23:5 In the fourteenth [day] of the first month at even [is] the LORD'S passover. (Numbers 9:5 another support reference)

Lexicon / Concordance for Lev 23:5


5 בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר
לַחֹדֶשׁ בֵּין הָעֶרְבִים פֶּסַח לַיהוָה.

Above, we have it where (מִיָּבֶרֶעָה וַיָּבֶ) is improperly translated as “in the even”, but properly translated in Hebrew as “between the evenings”. When the Hebrew is properly translated the meaning changes and you can better understand the concept and correctly translate.

‘At Even’ Correctly Translated in the Hebrew

Lev 23:32 It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

32 שֶׁבֶת שַׁבְתוֹן הוּא לָכֶם וְעֲזִיתֶם
אֶת־זִפְשֵׁיתֵיכֶם בַּתְּשֻׁעָה לַחֹדֶשׁ
בְּעָרֹב מִעָרֹב עַד־עָרֹב תִּשְׁבֹּתוּ
שַׁבְתְּכֶם.

Here we have it, the translation, at even, correctly translated as בְּרֵעָב to mean “in the even”. This is an absolutely different interpretation than that of  מִיְבָרְעָה וַיָּב, which is translated as “between the evenings”. The Sabbath Day and the Day of Atonement are both kept בְּרֵעָב in the even. Knowing this, we should get a better understanding that “in the even” is the start of a new day. מִיְבָרְעָה וַיָּב between the evenings, should let us know that this is not at the start of a new day but is amongst or between the two mixtures before a new day arrives, particularly the afternoon or dusk of a specified day.

The above thoughts and facts can be further proven when we take a closer look at when Passover is to be observed. Let us examine the following particular verse below:

Exd 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

The above verse, just as all others that mention Passover, lets you know that you have to wait until the 14th day is present in order to observe Passover (Sacrifice the Lamb). The 14th day does begin at the eve of the 13th. However, all verses pertaining to the observances of Passover do not use בְּרֵעָב in the even. If they used בְּרֵעָב as does the Sabbath and Day of Atonement, then this would infatigably mean the 13th at even for Passover but, it does not use this. Instead it uses מִיְבָרְעָה וַיָּב (between the mixtures) which implies a different meaning of evenings.

The scriptures pertaining to the observance of Passover is quite clear. The first thing you need present is the 14th day of the 1st month. You can't be at the eve of the 13th, or the eve of the 14th. The scriptures are quite clear; you have to have the 14th day present. Now, if the 14th day is present; the 13th day is out of the picture. In fact put the 13th day out of your mind; the 13th day is mentioned nowhere in the scripture in reference to Passover (no where will we find that the 13th day at eve is Passover). Now that we understand that the 13th day has nothing to do with Passover, we can move on further to find out at which point during the 14th day Passover is to be kept. The answer to this question is “between or amongst the mixtures or evenings. Please keep in mind that the

designated time of the sacrificing (killing as a memorial) of the lamb is synonymous to the period of its observance today. That particular period between the evenings should in no way mislead someone to observe Passover for a 24 hour period. Passover is to be observed as a memorial “between the evenings” not for a whole day; it would be a direct violation of Law to do so.

Now let us examine carefully and journey through scripture. Everything was done in one day (14th day) and one night (14th night=start of 15th day). In **Exodus 12:6** we have the commandment to keep the lamb until the 14th day. This further proves that Passover had nothing to do with the 13th day, considering we took the lamb on the 10th day and did not retrieve the lamb until the 13th day was over. Thus far, here we are according to scripture, at the 14th day. “Between the evenings” is where we sacrificed or kept Passover; not the evenings of the 13th but between the 14th evenings which is the afternoon of the 14th day. If we pay close attention to the occurrences of Passover, the aforementioned points will hopefully be proven to be accurate.

While closely observing the instructions of Passover, the scripture further says in **verses 7-10** that the blood should be put on the door post and the flesh should be eaten (not sacrificed) in that night. We distinguish between sacrificed and eaten because; we’ve killed the lamb during the 14th day, and we’ve sacrificed it and given time for its flesh to be cooked (remember it had to be roasted whole). The scripture did not say it couldn’t be eaten in the start/eve of the 15th; it just said it couldn’t remain until the morning without being burnt. There is a misconception by some that, if the lamb was eaten in the eve of the 15th day, this is a violation of Passover; this is incorrect. After sacrificing the lamb between the evenings of the 14th day, it had to be eaten at the close of the 14th day going into the 15th day. And in most cases, it most likely was not even eaten on the 14th day, especially if time was needed for it to be roasted whole. Again, as long as the Passover was sacrifice “between the evenings”, with nothing remained unburned in the morning, you have obeyed the ordinances of Passover. In fact, they had to eat the Passover that night, for they ate it with their loins girded, staff in hand, and shoes on their feet. So the Passover is sacrifice between the evenings of the 14th day and eaten that day, possibly going into the even of the 15th day; with nothing remaining unburned over until the 15th morning.

Continuing sequence, **verses 9-11** explain the state we should be in upon eating the lamb. And that is eating it whole with our loins girded, shoes on our feet, staff in our hand and then the scripture says we ate it in a hurry. **Verses 12-13** let us know that in the same night we ate the lamb, the first born whose homes did not obtain the token upon them would be killed. All these things took place in one night. The proof of this will be further proven by this last point, which is the day and time of the day we left. Keep in mind that we ate in a hurry ready to run out our doors, as the 1st born were killed in the middle of that same night (Exodus 12:12).

Exodus 12:29-42 explains how in the same period of Passover the following events simultaneously take place. The 1st born males who didn’t have the blood on their doorpost were killed. In addition, THE MOST HIGH freed Israel, as Pharaoh and the

people of Egypt had thrown us out of the land; all this, still, in one night. To further prove this, let us see if we can find a scripture to prove that we left Egypt on the 15th day, especially now that we know we left Egypt in the middle of the 15th night.

*Num 33:3 And they departed from Rameses in the first month, on the **fifteenth day** of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.*

This puts the icing on the matzah sort of speak. Here we have it; scripture clearly saying that we left Egypt on the 15 day. We already know what part of the 15th day we left, which was in the start of the 15 day because we left at night. If it was the night of the 15th day that we left this would be the 16th day. In addition, the above scripture even tells us that the Passover was kept right before the prior evening by stating that we left “the morrow after the Passover”. Keep in mind the sequence of events. Passover killed and cooked right before the evening of the 15th day (14th day between the evenings). The MOST HIGH destroys the 1st born male who doesn’t have the sign of blood on the door post. We are commanded to be prepared to run out the door shortly after eating the Passover, not sacrificing the Passover. There is a difference between the two. The sacrificing took place between the evenings. After sacrificing it, we had to roast it whole (cook it). Shortly after the cooking then it was eaten. The consumption of the Passover (lamb) had to have taken place going into the 15th day (eve of the 15th). This is not a contradiction to Torah just as long as none of the lamb was left over in the morning without being burnt. Thus, immediately after eating the lamb, we went forth out of the land of Egypt “in haste” on the 15th day.

Furthermore, scripture supports the fact that the sacrificing took place between the evenings of the 14th day going into the 15th day. The same day the sacrificing took place, is the same day we put the blood on the door post, as THE MOST HIGH killed the 1st born of those who did not have the blood as a sign. In this same night we ate the lamb. Immediately after sacrificing it, we did not refrigerate it. Following eating the lamb in that night “in a hurry”, Pharaoh arose and we were thrust out of the land in that same night; which would be the beginning of the 15th day. Thus, the two facts are present in sequence. We left Egypt in the night, in which that same night was the 15th day.

Exd 12:31 ¶ And he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Exd 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Exd 12:42 It [is] a night to be much observed unto the LORD for bringing them out from the land of Egypt: this [is] that night of the LORD to be observed of all the children of Israel in their generations.

There is no way possible that we sacrificed the lamb the 13th at even (beginning of the 14th day). This would contradict Torah. THE MOST HIGH says to sacrifice *on the 14th day*, between the evenings. In addition, if we had sacrificed and eaten the lamb at this time, we now have to account for an additional whole 24 hours; for the scripture said that we left Egypt on the 15th day. Also, if we had waited another day to leave, THE MOST HIGH would not have told us to eat the lamb in haste. Furthermore, if we had sacrificed

and eaten the lamb in the 13th at even, that same night THE MOST HIGH would have passed over Egypt and Pharoah would have awoken that night and thrust us out of Egypt.

Every other Holy day that we observe is observed for a whole day. However, this is not so with Passover. Passover is not done for a 24 hour period. It is memorialized within a set period of time called “Bayn Ha-Arbayeem”. THE MOST HIGH never commands Passover to be kept for a 24 hour period and to do so would be sin and a direct violation of Law. Within the Feast of Unleavened Bread are the Holy Days that we are commanded to observe, for a 24 hour period; this has nothing to do with Passover being observed for a 24 hour period. Passover and the Feast of Unleavened Bread are kept within two different times and with two different ordinances of how they are to be observed. Now that this is understood, hopefully the time in which Passover was done and is commanded to be observed will be made a little clearer.

Let us carefully examine the scripture and sequence of events, “in the even” is a different point of time from “between the evenings”. The Passover (the lamb) wasn’t even taken, let alone sacrificed until the 14th day was first present. In fact, after setting the lamb aside on the 10th day, we didn’t retrieve that lamb until the 14th day, so we could not have killed it on the 13th between the evenings. Once again, after sacrificing it, we ate it and that same night that THE MOST HIGH passed over and killed the particular 1st born. It didn’t take people a whole 24 hours to notice that their loved ones were dead. Remember we left Egypt at night, and that same night was the 15th day according to scripture. So we pray that the HOLY ONE of Israel will continue to strengthen and open our understanding as to when the correct time to observe his Appointed times are to be done.

Additional Notes

In the Stone’s Edition Tanach the word for מִבְּרֵעָה יוֹם is translated “afternoon”.

This was a scripture shown to me by a fellow teacher and brother of mine during a discussion concerning “When the Sabbath begins”; one of the head teachers from Cincinnati, Ohio was given a wager. The wager was as follows: If he could prove through scripture that the “Sabbath” begins at “dusk”, the teacher from Ohio would pay him a certain amount of money. To make a long story and reactions short, the following scripture was given;

Neh 13:19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the sabbath day.

The point was proven truthful through scripture, but the money was not paid, nor the point refuted at that time.

In the Evening

So now that we understand when Pesach/Passover starts and ends, what do we do when the evening comes in? This, the 15th day means that we are now in Kag Matzote or Feast of Unfermented. Before getting into the heart of the discussion, there are a few terms that need to be clarified. First, by definition the “Feast of Unleavened Bread” (Kag Matzote) is really translated in Hebrew as the “Feast of Unleavening/ Unfermented”.



The word תּוֹצֵמַת “Matzote” simply means, that which has no leavens or ferments in it; this can refer to bread, cakes, wafers, etc. There are even scriptures that use “Lechem Matzah”, and if Matzah was simply pertaining to bread, there would be no need to use the word “Lechem”. The following are a list of a few scriptures to prove this point, for those who are proficient in the Hebrew Language, refer the Hebrew translation.

(Exodus 12:20, 12:39, 29:2; Leviticus 2:4&5, 7:12, 8:26; Numbers 6:19)

Secondly the word קָמָץ “Kamatz,” commonly known as “Leavened Bread,” does not literally mean leavened bread, nor does it just pertain to bread. “Kamatz” literally means that which is “leavened /fermented.” Although there are times when “Kamatz” can mean “leavened bread,” there are also times when it simply applies to anything that is leavened or fermented; depending on the context of the scripture. The following are a list of scriptures in which the word “Kamatz” is used (Exo. 12:15, 13:3, 13:7, 23:18, 34:25; Lev.2:11 (this scriptures uses both Kamatz and Se’or in the same verse; pay attention to the context and usage); Lev. 6:17, 7:13, 23:17; Deut. 16:3; Amos 4:5)



Thirdly, the word שֵׂאֵר “Se’or” means ferment or leaven. Interestingly, this word is almost never focused on when discussing Pesach/Kag Matzote.

Se’or has its own definition and its meaning is exclusive of bread or any specific food or drink when used in the scripture. The following is a list of scriptures in which Se’or is used; (Exo. 12:15, 12:19, 13:7; Lev. 2:11; Deut. 16:4) Se’or is going to be our main focus of this writing, which will in turn put a whole enlightening spin on how Pesach/Kag Matzote should be observed.

Exd 12:15 Seven 07651 days 03117 shall ye eat 0398 unleavened bread 04682; even 0389 the first 07223 day 03117 ye shall put away 07673 leaven 07603 out of your houses 01004: for whosoever eateth 0398 leavened bread 02557 from the first 07223 day 03117 until the seventh 07637 day 03117, that soul 05315 shall be cut 03772 off from Israel 03478. Exd 12:19 Seven 07651 days 03117 shall there be no leaven 07603 found 04672 in your houses 01004: for whosoever eateth 0398 that which is leavened 02556 , even that soul 05315 shall be cut off 03772 from the congregation 05712 of Israel 03478, whether he be a stranger 01616, or born 0249 in the land 0776.

Exodus 12:15 & 19 are the main verses focusing on what can and cannot be eaten during Pesach/ Kag Matzote. Here, THE MOST HIGH is very clear with stating the type of bread or substance we should not eat. THE MOST HIGH even goes further to state that not only are we not to eat any “Leavened or Fermented Bread,” but HE says “Even the first day ye shall put away Se’or (Leaven or Ferment Agents) out of your houses.” Think about it for a minute; why would THE MOST HIGH have to tell us to get rid of

the actual ferment or leaven agents out of our houses? Answer: if it's not in our possession, we won't be able to use them in our foods or drinks.

Every year that the Holy Day (Passover/Feast of Unleavened) comes around, Israelites are cleaning. They are encompassing upon a world has labeled "spring-cleaning". For Israelites, this obeying the command of THE MOST HIGH to remove dwellings. There are many different interpretations as to what to remove during the Holy Season, and I will attempt to discuss a few. However, if we look circumspectly to the scripture in Exo. 12:15 & 19 we will find that THE MOST HIGH states two totally different words and commands to be done; prohibition of eating leavened/fermented products, and the removal of the leaven/ferment agents from our dwellings.



task that this is our way of Se'or from our

After careful consideration of the words Kametz and Matzah, we should have the understanding that both words don't always pertain strictly to bread. With this understanding in mind, I'd like to focus in on the word Se'or. Se'or, unlike Kamatz and Matzah, does not focus in on any specific food and drink substance. In all the scriptures used with Se'or, it uses the word very generally; this is not done coincidentally. It is done because Se'or stands alone as the actually leaven/ferment agent itself, before it is placed into any food or beverage to enhance them. This Se'or can range from a number of things especially in modern society; from yeast to xanthan gum, from sour dough to sour/fermented grapes. This is why understanding what fermentation really is, is so important to us during this time.

Understanding Fermentation

It is often times challenging to decipher all of the ways in which this society has connected our food products with ferments. However, it should instill within us a sense of desire to begin growing and producing our own; this way our lives are not at the hands of our captors. Staying away from certain things is not really difficult at all once you put your mind to it. You can't be stagnant, and you must be diligent in your research and desire to follow the Instructions of THE MOST HIGH. Remember that Pesach/Kag Matzote is an appointed time when THE MOST HIGH shows us all the ways in which this society has polluted our foods and how far away we've gotten from eating "Holistically".

Fermentation typically refers to the conversion of sugar to alcohol using yeast. The process is often used to produce wine and beer, but fermentation is also employed in preservation to create lactic acid in sour foods such as pickles, kimchi and yogurt. The science of fermentation is known as zymology.

In its strictest sense, fermentation (formerly called zymosis) is the anaerobic metabolic breakdown of a nutrient molecule, such as glucose, without net oxidation. Fermentation does not release all the available energy in a molecule; it merely allows glycolysis (a process that yields two ATP per glucose) to continue by replenishing reduced coenzymes. Fermentation yields lactate, acetic acid, ethanol, or other reduced metabolites. Fermentation is also used much more broadly to refer to the bulk growth of microorganisms on a growth medium. No distinction is made between aerobic and anaerobic metabolism when the word is used in this sense.

Fermentation usually implies that the action of the microorganisms is desirable. Occasionally wines are enhanced through the process of cofermentation. When fermentation stops prior to complete conversion of sugar to alcohol, a stuck fermentation is said to have occurred.

We have to take into account that many of the foods we eat and products we use today has an agent in it that has gone through this fermentation process. Many of us have the understanding that fruit ferments naturally however, humans took matters into their own hands in an effort to speed up the process.

There is strong evidence that people were fermenting beverages in Babylon circa 5000 BC, ancient Egypt circa 3000 BC, pre-Hispanic Mexico circa 2000 BC, and Sudan circa 1500 BC. There is also evidence of leavened bread in ancient Egypt circa 1500 BC and of milk fermentation in Babylon circa 3000 BC. The Chinese were probably the first to develop vegetable fermentation.

During fermentation pyruvate is metabolised to various different compounds. Textbook examples of fermentation products are ethanol (drinkable alcohol), lactic acid, and hydrogen. However, more exotic compounds can be produced by fermentation, such as butyric acid and acetone.

Although the final step of fermentation (conversion of pyruvate to fermentation end-products) does not produce energy, it is critical for an anaerobic cell since it regenerates nicotinamide adenine dinucleotide (NAD⁺), which is required for glycolysis.

Products produced by fermentation are actually waste products produced during the reduction of pyruvate to regenerate NAD⁺ in the absence of oxygen.

When yeast ferments, it breaks down the sugar (C₆H₁₂O₆) into exactly two molecules of ethanol (C₂H₆O) and two molecules of carbon dioxide (CO₂).

The primary benefit of fermentation is the conversion, e.g., converting juice into wine, grains into beer, and carbohydrates into carbon dioxide to leaven bread.

According to Steinkraus (1995), food fermentation serves five main purposes:

- 1. Enrichment of the diet through development of a diversity of flavors, aromas, and textures in food substrates*
- 2. Preservation of substantial amounts of food through lactic acid, alcoholic, acetic acid, and alkaline fermentations*
- 3. Biological enrichment of food substrates with protein, essential amino acids, essential fatty acids, and vitamins*
- 4. Detoxification during food-fermentation processing*
- 5. A decrease in cooking times and fuel requirements*

Fermented foods, by region

- Worldwide: alcohol, wine, vinegar, olives, yogurt*
- Asia*
 - o East and Southeast Asia: asinan, bai-ming, belacan, burong mangga, dalok, doenjang, jeruk, fish sauce, kimchi, leppet-so, miang, nata de coco, nata de pina, natto, naw-mai-dong, pak-siam-dong, paw-tsaynob in snow, prahok, sake, seokbakji, soy sauce, stinky tofu, szechwan cabbage, tai-tan tsoi, takuan, tempeh, totkal kimchi, tsukemono, yen tsai, zha cai*
 - o Central Asia: kumis (mare milk), kefir, shubat (camel milk)*
 - o India: achar, gundruk, mixed pickle, idli*
- Africa: garri, hibiscus seed, hot pepper sauce, injera, lamoun makbouss, mauoloh, msir, mslalla, oilseed, ogili, ogiri*
- Americas: cheese, pickling (pickled vegetables), sauerkraut, lupin seed, oilseed, chocolate, vanilla, fermented fish, fish heads, walrus, seal oil, birds (in Inuit cooking)*
- Middle East: kushuk, lamoun makbouss, mekhalel, torshi, tursu*
- Europe: cheese, sauerkraut, soured milk products such as quark, kefir and filmjöl, fermented Baltic herring, sausages*

Ingredients, Additives, and Preservatives

It is safe to say that just about all the additives and preservatives used today in products are fermented agents.

MSG is produced through fermentation or is made in manufacturing and chemical plants a) using acids, enzymes, or bacteria to break down protein into its constituent amino acids, or b) through bacterial fermentation wherein selected strains of genetically modified bacteria are fed selected nutrients which cause them to secrete glutamic acid through their cell walls.

Monosodium glutamate is the name on one specific ingredient made up of processed free glutamic acid, sodium, moisture, and contaminants. Given that it invariable contains processed free glutamic acid, monosodium glutamate invariably contains MSG.

Enzymes (once called "ferments") comprise a large group of proteins that increase the reaction rates of biochemical processes sometimes as much as million-fold. They are produced by all living cells, and act both inside and outside of cells. There are tens of thousands of different enzymes. All are highly specific, meaning that each enzyme usually catalyses just one defined biochemical reaction. The names of enzymes often end in "...ase": an "amylase" cleaves starch, a "chitinase" splits chitin.

*Xanthan gum is a common thickener, the fermentation product of the bacterium *Xanthomonas Campestris*. *X. Campestris* can be grown in various media, including bulk corn sugars. Some brands of Xanthan gum claim to be corn-free; Because Xanthan gum is very cheap, its applications are still growing. You'll often find it in salad dressings, mayonnaise, and fast-food "milk shakes". It is also in cream cheese and in Egg Beaters egg substitute.*

In conclusion of this research, please find below some of the things we should avoid and those we can partake in.



Wine During Kag Matzote

Wine was in fact a part of the daily offering that was brought before THE MOST HIGH. However, not everything that is required by THE MOST HIGH for himself is intended for us as well. Example: (There were certain duties done by the Priest on the Shabat that an average person was not allowed to do) Furthermore, the wine (Ya'een) that was rendered as prescribed by Law was not the same as the wine that we purchase from our stores today. A majority, if not all of the wines produced today go through some type of fermentation process. This must take place in order for the breakdown of sugars to then form into carbohydrates and alcohol. Wine is a fermented byproduct. For further information concerning the fermentation process of wine please visit the following websites.

<http://www.totalwine.com/eng/guide-to-wine/fermentation.cfm>
<http://www.virtualwine.com.au/wine-making/fermentation.asp>

Corn, Rice, and beans during Kag Matzote

Water alone does not cause fermentation. It has long been the misconception, mostly among Jewish people, that any food product that rises is considered impermissible for Passover. This included making rice, beans, and corn. They figured, because these foods had risen in the cooking process, that they were fermented. This is incorrect. When any food is put into water, it will absorb the water thereby causing the food to swell. This is in no way an example of fermentation or leavening. If this were true, we would not be able to drink water during Kag Matzote because water would then be a ferment agent, because it is causing thing to ferment. This theory is incorrect, and unsupported.

Vinegar

Vinegar by definition is a sour liquid derived by a fermentation process. It is an acetic fermentation using diluted alcoholic liquids and often used as a preservative.

Vinegar is made by two distinct biological processes, both the result of the action of harmless microorganisms (yeast and “Acetobacter”) that turn sugars (carbohydrates) into acetic acid. Many of our favorite foods involve some type of bacteria in their production – from cheese and yogurt to wine, pickles and chocolate. The first process is called alcoholic fermentation and occurs when yeasts change natural sugars to alcohol under controlled conditions. In the second process, a group of bacteria (called “Acetobacter”) converts the alcohol portion to acid. This is the acetic, or acid fermentation that forms vinegar. Proper bacteria cultures are important; timing is important; and fermentation should be carefully controlled.

What Should be Eaten During Kag Matzote

Yeast is a product that is not always viewed as being good for human consumption. It has been known to cause the following: 1) Fungal spikes which pierce through the gut wall 2) Killing of friendly bacteria 3) Yeast infections for Men, Women, and Children These are just a few of the results of a Yeast Diet. So it is no coincidence that the MOST HIGH asked us to cease from these things.



Stick to:

1. **Fresh Meats** (No prepackaged meats/sliced smokes, no smoked meats)
Visit your local slaughter house; there are a few in urban neighborhoods now.
2. **Fresh Vegetables** (Stay away from canned. If using frozen vegetables check the date)
Any 4 digit coded product is not organic, most 5 digit coded products are.
3. **Fresh Spices and Herbs**
Stay away from bottled or sealed packed herbs and spices. Use fresh onions, green peppers, garlic and/or Braggs as a salt substitute.
4. **Salts**
Either use Braggs Amino Acid salt substitute or pure unadulterated Sea Salt.
5. **Soaps and Toothpastes**
Use soaps with pure simple ingredients such as “kiss my face” pure olive oil soap. Stay away from toothpaste that has alcohol or xanthan gum or any other alcohol byproducts as ingredients. Go to the herb store and they will be glad to assist you.
6. **Vitamins**
Please use common sense with this issue. Because most vitamins are alcohol abstracted or have yeast as an additive, please refrain from use unless your health absolutely

depends on them. Try to naturally substitute vitamins with natural healthy foods. Consult your physician before attempting this.

7. **Beverages**

Only use fresh squeezed juices. Stay away from most vitamin fortified products, even in soy milk.

A List of Things to Avoid During this Holy Season:

1. Yeast
2. Baking Soda
3. Alcohol
4. Bacteria
5. Molds
6. Enzymes
7. Fermented Juices
8. Wines
9. Beer
10. Lactic Acid
11. Acetic Acid
12. Vinegar
13. Pickles
14. Majority of Olives
15. Any Pickled vegetable or fruit
16. Most Teas
17. Cocoa or Cocoa Products
18. Chocolate
19. Vanilla
20. Tabasco
21. Soy Sauce
22. Yogurt
23. Lactate
24. Ethanol
25. Xanthan Gum
26. Cheese
27. Sauerkraut
28. Dried Fruits
29. Malted Foods
30. Cider products
31. Most B complex vitamins
32. Processed delicatessen foods (sausages, bologna, frankfurters, corned beef)
33. Malt Products
34. Soft Drinks (Citric Acid made with the aspergillus fermentation process)
35. Cholesterol Lowering Enzymes
36. Miso
37. MSG

38. Tempeh
39. Natto
40. Bacteria
41. Sour dough
42. Corn Syrup, Dextrose, Maltose, Fructose, and etc. are all questionable because they undergo a conversion from starch to liquid with acid/enzymes present. They are further taken through another ferment process in which they are converted to alcohol.
43. Stay away from processed vegetarian foods.

Things to Eat During this Holy Season:

1. Fresh Fruits
2. Fresh Vegetables
3. Fresh Meats
4. Natural seasonings that have not been processed
5. Raw Sugar
6. Almond Milk without any additives or fortification
7. Deodorant made with just mineral salt and water
8. Natural soaps with simple/natural ingredients (no xanthan gum, baking soda, or alcohol)
9. Toothpaste made with simple/natural ingredients (no xanthan gum, baking soda, or alcohol)

Stick to Natural Foods and beverages that are not preserved. Eat freshly prepared foods and freshly squeezed beverages. This Holy Season should be one that's carefully kept and in all reality, eating with a yeast or fermented-free diet will increase one's health. In addition, eating all natural or holistically, is the idea and initial way the MOST HIGH intended for Mankind to eat/live.

May the HOLY ONE blessed be HE, bless and keep us now and forever.

Shalom Uv'rakeem
Yoel Ben Yisrael

Sources:

<http://en.wikipedia.org/wiki/Fermentation>

John Mericle M.D <http://www.DrMericle.com>