

# The Blood And Body Of Messiah

## Books of The Holy Scriptures

### As Written in *The Book of Yahweh*

The following information is given to assist you with the true names of the Apostles and Prophets within The Holy Scriptures.

Book One (Old Testament)					
Genesis	<i>Genesis</i>	II Chronicles	<i>II Chronicles</i>	Daniyl	<i>Daniel</i>
Exodus	<i>Exodus</i>	Ezrayah	<i>Ezra</i>	Hosheyah	<i>Hosea</i>
Leviticus	<i>Leviticus</i>	Nehemyah	<i>Nehemiah</i>	Yahtl	<i>Joel</i>
Numbers	<i>Numbers</i>	Hadassah	<i>Megilla Esther</i>	Amosyah	<i>Amos</i>
Deuteronomy	<i>Deuteronomy</i>	Yahshub/lyyob	<i>Job</i>	Obadyah	<i>Obadiah</i>
Yahshua	<i>Joshua</i>	Psalms	<i>Psalms</i>	Yahnah	<i>Jonah</i>
Judges	<i>Judges</i>	Proverbs	<i>Proverbs</i>	Micahyah	<i>Micah</i>
Riyyah	<i>Ruth</i>	Ecclesiastes	<i>Ecclesiastes</i>	Nachumyah	<i>Nahum</i>
I Samuyl	<i>I Samuel</i>	Song of Songs	<i>Song of Solomon</i>	Habakkuk	<i>Habakkuk</i>
II Samuyl	<i>II Samuel</i>	Isayah	<i>Isaiah</i>	Zephanyah	<i>Zephaniah</i>
I Kings	<i>I Kings</i>	Yeremyah	<i>Jeremiah</i>	Chagyah	<i>Haggai</i>
II Kings	<i>II Kings</i>	Lamentations	<i>Lamentations</i>	Zecharyah	<i>Zechariah</i>
I Chronicles	<i>I Chronicles</i>	Yechezqyah	<i>Ezekiel</i>	Malakyah	<i>Malachi</i>
Book Two (New Testament)					
Mattithyah	<i>Matthew</i>	Ephesians	<i>Ephesians</i>	Hebrews	<i>Hebrews</i>
Yahchanan Mark	<i>Mark</i>	Philippians	<i>Philippians</i>	Yaaqob	<i>James</i>
Luke	<i>Luke</i>	Colossians	<i>Colossians</i>	I Kepha	<i>I Peter</i>
Yahchanan	<i>John</i>	I Thessalonians	<i>I Thessalonians</i>	II Kepha	<i>II Peter</i>
Acts	<i>Acts</i>	II Thessalonians	<i>II Thessalonians</i>	I Yahchanan	<i>I John</i>
Romans	<i>Romans</i>	I Timayah	<i>I Timothy</i>	II Yahchanan	<i>II John</i>
I Corinthians	<i>I Corinthians</i>	II Timayah	<i>II Timothy</i>	III Yahchanan	<i>III John</i>
II Corinthians	<i>II Corinthians</i>	Titus	<i>Titus</i>	Yahdah	<i>Jude</i>
Galatians	<i>Galatians</i>	Philemon	<i>Philemon</i>	Revelation	<i>Revelation</i>



# The Blood And Body Of Messiah

In the beginning, Yahweh ordained a Plan of salvation for mankind. It was Yahweh's Plan to build the very character that He has into His creation, mankind, in order that mankind would become as He is: having true values, being able to choose to do righteousness over practicing evil; never yielding to evil in the slightest way.

## Not Man's Nature

Mankind was not created with Yahweh's perfect character. Yes, from childhood, man's character is selfishness, rebellion, and pride. All human beings who have ever lived are born with the same thing: a carnal mind—a mind that is basically against Yahweh's way. The Apostle Shaul said it this way in: ●Romans 8:7—

Because the carnal mind is enmity against; bitterly opposed to, Yahweh; for it is not subject to the Law of Yahweh, nor indeed can be.

Yahweh created man in this fashion: carnal, so He could build His perfect character into man. Character cannot be created. Character must be built with years of experience and learning.

## We Must Learn The Lessons

Mankind must learn that Yahweh's Way is the only way that will bring them true peace, health, and joyous living. But first, mankind must experience what their way will bring upon them.

Many have already experienced the effects of man's way: sickness, diseases, wars, strifes, and murders all come from man's own way. And, Yahweh allows mankind to go their own way at this time, because mankind will eventually be able to compare his way to Yahweh's Way and see for themselves that there is truly no comparison. Yahweh's Way is a way of love, joy, peace, patience, gentleness, kindness, faith, humility, and

temperance, just as Shaul shows in **Galatians 5:22-23**.

Yahweh gave His Laws to mankind, in order to guide them to perfect peace. Yes, this is the effect of keeping Yahweh's Laws. However, mankind rejected these Laws, as Yahweh knew they would, because this, too, is all in Yahweh's Plan of building His perfect character into His creation.

Once mankind sees that Yahweh's way is the only perfect way, mankind will be able to choose Yahweh's way and the opportunity to become as Yahweh is.

Mankind can then be born into the great Yahweh Family, just as Yahshua Messiah was:

● **I Corinthians 15:44-45**—

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written: The first man Adam became a living being; the last Adam, a life-giving spirit.

**T**hose who will not turn from their own way to Yahweh's way when they are drawn by Yahweh and are given the opportunity to develop the perfect character required to enter into Yahweh's Kingdom, will simply be destroyed, as we see in the following Scriptures.

● **Yechetzqyah 18:4**—

Behold, all souls are Mine. *Just* as the soul of the father, so also the soul of the son is Mine; the soul that sins, it will die.

● **Mattithyah 10:28**—

And do not fear those who kill the body, but are not able to kill the spirit; but rather, fear Him Who is able to destroy both spirit and body in Gehenna.

## The Wages Of Sin

**W**hen mankind goes his own way, which is against the Laws of Yahweh, then mankind's way is called sin, as we read:

● **I Yahchanan 3:4**—

Whoever commits sin, transgresses also the Law; for sin is the transgression of the Law.

**T**here is a set penalty for sin; for breaking Yahweh's Law, and that penalty is death: the death penalty, as we find in:

● **Romans 6:23**—

For the wages of sin is death; but the gift of Yahweh *is* eternal life through Yahshua Messiah, our Savior.

**T**his death penalty hangs over each person who has ever lived, because all mankind, except for Yahshua Messiah, the Son of Yahweh, has sinned, as it clearly says in:

● **Romans 5:12**—

Therefore, just as sin entered the world through one man, and death through sin; and in this way death spread to all men, because all have sinned:

**H**owever, when Yahweh does draw mankind to Yahshua, and they wake up to the fact that man's way is the wrong way; when they realize that it is man's way that is bringing the destruction, heartache, suffering, and misery upon this world—those who want to turn from carnal mindedness to the perfect way of Yahweh have a way planned for them.

That way is through Yahshua's shed blood, and Yahshua's Body which He gave up for us.

## Why Blood?

**T**he set penalty for breaking Yahweh's Law is death. And, we actually bring this death penalty upon ourselves, because we have committed sins. And because we have committed sins, we have cut ourselves off from Yahweh, Who is the only One Who has power to give life to anyone.

● **Isayah 59:1-2**—

1 Behold, Yahweh's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear.

2 But your own iniquities have separated you from your Father; and your own sins have caused Him to hide His face from you, so He will not listen.

**I**t is a plain Scriptural fact that Yahweh will not compromise with His Law in any way. Yahweh knows the misery that comes because His Laws are broken. The wages (what you really earn) for breaking His Law, is death. Yes, breaking these Laws brings misery and death to those who break them. In the beginning of creation, we find that the Life is in the Blood.

● **Genesis 9:4-6**—

4 But you shall not eat flesh with its life; *its blood*, in it.

5 Surely for your lifeblood I will demand an accounting; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother, I will require the life of man.

6 Whoever sheds man's blood, by man his blood shall be shed; for in the image of Yahweh He made man.

**T**herefore, blood—life must be paid for the sins that you and I have committed, since we all have committed sins. We then read that there is no remission of sins without blood in:

● **Hebrews 9:22—**

For to bind anything by the Law it must be purged with blood; so without shedding of blood there is no remission (*forgiveness of sins*).

**B**ut, Yahshua Messiah did shed His blood for us, entering the Most Holy Place at the right hand of Yahweh, and now presides as the High Priest over The House of Yahweh, the Mediator of the Covenant of Yahweh, as we read in:

● **Hebrews 10:21—**

And having a High Priest over The House of Yahweh:

● **Hebrews 9:11-15—**

11 But the Messiah came near as a High Priest over the righteous things to come, with the great and more perfect tabernacle not made with hands, that is, not of this creation;

12 Nor through the blood of goats and calves, but through His own blood He entered the Most Holy Place once, for all, having obtained eternal redemption.

13 For if the blood of bulls and goats, and the ashes of a red heifer sprinkling the unclean, sanctifies for the purifying of the flesh,

14 How much more will the blood of the Messiah, Who, through the eternal Spirit offered Himself without spot to Yahweh, purge your conscience from dead works to serve the living Father?

15 And for this reason He is the Mediator of the renewed covenant, under which, through the means of death to bring redemption from transgressions committed under the covenant, the first who are called may receive the promise of the eternal inheritance.

**Y**es, Yahshua Messiah had to give His life to buy our lives back. This was in Yahweh's Plan from the beginning.

● **Yahchanan 3:16—**

For Yahweh so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

● **Romans 5:6-11—**

6 For when we were yet without strength, at the appointed time Messiah died for sinners.

7 Now it is an extraordinary thing for anyone to die for a righteous man, yet maybe for a kind man some would even dare to die;

8 But Yahweh demonstrates His own love toward us, in that while we were still sinners, Messiah died for us.

9 But much more than just being justified by His blood, is the fact that we will, through Him, be saved from wrath.

10 For if, when we were Yahweh's enemies, we were reconciled to Him through the death of His Son, how much more, having been reconciled, will we be saved through His life?

11 And not only *this*, but we also rejoice in Yahweh, through our King Yahshua Messiah, through Whom we have now received reconciliation; *atonement*.

**W**e have received atonement for our sins against Yahweh, through the shed blood of Yahshua Messiah, our Passover, sacrificed for us.

## **Yahshua Committed No Sin**

**I**f Yahshua Messiah had broken Yahweh's Law, in any way whatsoever, He could not have paid the death penalty for the sins that we have committed. He could then have paid for His own sins only. But, Yahshua did keep the Law of Yahweh perfectly; Yahshua never sinned, as we read in:

**●II Corinthians 5:21—**

For *Yahweh* made Him, Who knew no sin, to be a sin offering for us, that we might become the righteousness of Yahweh, through Him.

**N**ot only is Yahshua Messiah our Passover offering, He is also our sin offering. Yahshua Messiah, truly, did pay that death penalty for everyone who will repent of their sins, and will turn from sinning ever again. Yes, Yahshua died in the most horrible fashion known to man—death by hanging on a stake.

## **Yahshua's Memorial**

**O**n the night before Yahweh's Joyous Passover Service, Yahweh set the night in which Yahshua was betrayed to be a Memorial Service in remembrance of Him: Yahshua's Memorial

And, just as Yahweh ordained that all the children of Israyl should choose one male lamb for each house, without blemish, to be their Passover sacrifice (**Exodus 12:3-5**), so Yahweh has given Yahshua Messiah as the Passover Sacrifice for The House of Yahweh.

**●I Corinthians 5:7—**

Therefore, purge out the old leaven, that you may be a new batch, since you are unleavened. For truly Yahshua our Passover was sacrificed for us.

**T**hroughout the Scriptures, Egypt is a representation of sin.

And, in **Exodus Chapter Twelve**, Yahweh was getting ready to bring Israyl out of sin (Egypt). However, before the children of Israyl could escape their death penalty, there first had to be the sacrifice of a lamb.

This sacrifice represented the supreme sacrifice to come, Yahshua Messiah, Who would be sacrificed on the exact same day, and at the exact same time of the day that the Passover lambs were slaughtered on the Temple Mount.

Assuredly, the first Passover lamb only represented the true sacrifice, Who could pay for man's sins. Yahshua Messiah is this true sacrifice, without spot, and without blemish.

When the night before Passover night, the night in which He was betrayed, was instituted as Yahshua's Memorial, it was set as a night of memorial for Yahshua's death for us. It is a memorial of the death of the Son of Yahweh, Who loved Yahweh's Laws, and loved you and me enough to die, shedding His blood so that our past sins could be blotted out.

Yahshua celebrated this Memorial Night (Yahshua's Memorial) with His Disciples, and instituted the ceremony which would be performed once every year, in the same way, at the same time in His honor.

● **Luke 22:17-20—**

17 Then He took the cup, and gave thanks, and said: Take this, and share *it* among yourselves,

18 For I say to you: I will not drink of the fruit of the vine, not until the Kingdom of Yahweh comes!

19 Then He took bread, and gave thanks, and broke *it*, and gave *it* to them, saying: This represents My body which is given for you; do this in remembrance of Me.

20 In the same way, after the meal *He* also *took* the cup, saying: This cup *represents* the covenant in My blood, which is shed for you.

**T**he Apostle Shaul spoke of this same Memorial Night.

● **I Corinthians 11:23-26—**

23 For I received from Yahshua that which I also delivered to you: That Yahshua Messiah, on the *same* night in which He was betrayed, took bread;

24 And when He had given thanks, He broke *it*, and said: Take, eat; this represents My body which is broken for you; this do in remembrance of Me.

25 In the same way *He also* took the cup after supper, saying: This cup represents the renewing of the covenant in My blood; this do you, as often as you drink *it*, in remembrance of Me.

26 For as often as you eat this bread, and drink this cup, you do show Yahshua's death until He comes.



**M**any have thought that this Memorial Service was the Passover. However, Yahshua's Memorial is not Yahweh's Passover Service. Yahshua's Memorial is before the Passover, as the Apostle Yahchanan was inspired to write.

●**Yahchanan 13:1**—

Now before the Feast of the Passover...

## Before The Passover

**T**he night in which He was betrayed is the night in which Yahshua's Memorial is to be observed, and the Apostle Yahchanan said this service was instituted before Passover. The time span in which **Yahchanan 13:1** is set, was the night before the Passover Night.

This night before Passover is a memorial set by Yahweh in honor of His only Begotten Son, Who came and died for our sins—Yahshua Messiah.

I urge you to write for our Free Booklet, *Yahweh's Passover & Yahshua's Memorial*, which discusses in-depth the fact that Yahshua's Memorial is before Passover.

## The Blood Of Yahshua

**Y**ahshua was without sin, just as the Scriptures say. He was pure in every way, just as the Passover lambs were without spot or blemish.

Yahshua's life (blood) was clean and free of infirmity and sin (leavening). Therefore, the contents of the cup which represent Yahshua's blood, must also be clean, pure and without leavening, for leavening pictures sin.

Many, not understanding the significance of these Scriptures, have used unfermented grape juice to represent the Blood of Yahshua in their ceremonies. By their use of unfermented grape juice, they are, in effect, saying that Yahshua had sin, because fresh grape juice has leavening in it. And it only takes a little leavening to start a fermentation, as **I Corinthians 5:6** most certainly says.

## Wine

**P**ure, unadulterated wine is the only beverage one can

righteously use to represent Yahshua's Blood. In order to understand why pure, unadulterated wine can possibly be used to represent Yahshua's blood at His Memorial, we must understand the principles behind wine making. Technically, wine is merely fermented grape juice. *Collier's Encyclopedia*, Macmillan Educational Corporation, 1980, Volume 23, page 519, tells us about the techniques of wine making:

**Techniques of Wine Making.** In general, making wine involves the basic steps of cultivating and harvesting the grapes, fermenting the juice, refining the wine, and caring for it until it is ready for bottling.

*Fermentation.* When the juice is pressed from grapes and allowed to stand, fermentation begins almost at once. The liquid seethes violently. Just what happens during the conversion of grape juice or "must" into wine was not clearly understood until the late 1860's when Louis Pasteur undertook studies of fermentation. The fermenting agents are microscopic yeasts, *Saccharomyces apiculatus* (wild yeast) and *Saccharomyces ellipsoideus* (wine yeast) that have settled from the air on the skins of ripening grapes. The *Saccharomyces* are present in the must after the grapes are pressed, and they release the enzymes that actually change the grape sugars into ethyl alcohol and carbon dioxide. If fermentation were permitted to go unchecked, vinegar bacteria would take over and convert the alcohol to acetic acid. The vintner controls fermentation by regulating the oxygen supply and the temperature at which the action takes place.

**A**s you have read for yourself, the yeast cells themselves settle from the air on the skins of the ripening fruit. As long as the grapeskins are unbroken, no fermentation results. But as soon as the juice is pressed from the grapes, fermentation begins almost at once.

The definition of the word **ferment**, from *Thorndike Barnhart Comprehensive Desk Dictionary*, Doubleday and Co, New York, is:

**fer-ment** (v. fər-ment/; n. fər/ment), v. 1. undergo a gradual chemical change, becoming sour or alcoholic and giving off bubbles of gas. 2. cause this chemical change in. 3. cause unrest in; excite; agitate. 4. be excited; seethe with agitation or unrest.—n.1. substance causing fermentation: *yeast is a ferment*. 2. excitement; agitation; unrest: *rumors of war*

caused national ferment. [*< L fermentum < fervere boil*] — fer.mentċ a.ble, *adj.*

**Yeast** is the substance which causes the fermentation of grape juice. Yeast is a fungus of the order *Saccharomyces*, as we read in *Collier's Encyclopedia*, Volume 23, page 685:

**YEAST**, a fungus, genus *Saccharomyces*, ranked as the most important of the fungi because of its ability to start fermentation. Yeast plants are microscopic in size, colorless, one-celled, and are mostly round or oval in shape. They are usually solitary, but sometimes small clusters are formed when growth is very rapid, and daughter cells begin to bud before separating from the parent. Wild Yeasts are found abundantly in the air, they are able to survive and retain their vitality without warmth, moisture, or food, by passing into a resting stage. They are destroyed however, by being exposed to moist heat at a temperature of 212°F (100°C). Because of their powers of fermentation, yeasts were used to raise bread, to make wine and to brew beer for thousands of years before their true nature was understood. It is now known that when moist foods containing small amounts of sugar are exposed to the air at a suitable temperature, yeasts multiply rapidly and secrete a ferment or enzyme which changes the sugar into carbon dioxide and alcohol.

**D**igressing here, I call your attention to the fact that yeast is a fungus. *Collier's Encyclopedia*, Volume 10, pages 469-473, tells us there are four large classified groups of fungi:

**FUNGI** [fŭ' nd<sub>3</sub>ai], a large group of nongreen plants that live as parasites, feeding on other living organisms, or as saprophytes, feeding on dead matter. In the latter role, with their close relatives, the bacteria, they are very important in reducing organic matter to simpler forms; otherwise the world would become encumbered with the remains of dead animals and plants. Fungi do not possess the green pigment chlorophyll which is necessary for photosynthesis, the process whereby green plants are able to manufacture their own food from inorganic substances. The fungus plant consists of delicate threadlike structures known as hyphae which in a mass are called the mycelium. Some kinds do not produce a mycelium and consist of a single cell or groups of cells.

Fungi may reproduce asexually from fragments of the mycelium itself, or by means of minute structures known as spores, which function as do the seeds of the higher plants. Fungi have various means of forcibly discharging the spores at maturity; the spores, because of

their minute size are easily distributed by air currents. Their size, form, and markings are exceedingly varied and are doubtless concerned with their method of distribution. Fungi may also reproduce sexually by means of special sexual cells called gametes. In the lower fungi the spores and gametes often have delicate appendages which enable them to swim about in water; in this respect they resemble they resemble the algae, from which the fungi have been derived. The spores and the manner in which they are borne are used as a basis of classification in the fungi. There are four large groups: the Phycmycetes, the Basidiomycetes, the Ascomycetes and the Deuteromycetes or Fungi Imperfecti.

Hemiascomycetes and Euascomycetes. The Ascomycetes may first be separated into two groups: the Hemiascomycetes, or those in which the asci occur singly or at least without a definite ascocarp, and the Euascomycetes. In the former we find the yeast plant (Saccharomyces), sometimes called the “billion dollar plant” since industries such as brewing and baking are based on this fungus.

**What** I want you to be aware of is the fact that mushrooms are also fungi, and are divided into two of these large classified groups of fungi—Basidiomycetes and Ascomycetes, the same group classification as yeasts. In *Collier's Encyclopedia*, Volume 16, page 737, we find:

**Classification.** All mushrooms are fungi. Not all fungi, however, are mushrooms in the popular meaning of the term since the fungi with their estimated one hundred thousand species include all the mildews and molds. The higher fungi which include the mushrooms are divided into two great groups: the Basidiomycetes, in which spores or minute reproductive bodies are produced externally on stalks; and the Ascomycetes, in which the spores are produced in sacs or asci from which they are discharged at maturity as if shot out of a gun.

**The** purpose for this digression is to inform you there are deceived Assemblies teaching that we are not to eat mushrooms. They teach this as doctrine, they say, because the mushroom is not one of the green plants and it does not have the seed in itself.

However, I refer you to the definition of fungi in *Collier's Encyclopedia*, Volume 10, page 469, to the fact that the fungi are classified as non-green plants.

Since these Assemblies teach their followers not to eat mushrooms, they should also teach them not to eat any kind of yeast product, bread, rolls, pastries, because yeast is the same plant classification as mushrooms.

If these Assemblies teach their followers not to eat mushrooms, they should also teach them not any kind of fermented product, because a beneficial bacteria was used in its manufacture. The *Thorndike Barnhart Dictionary* tells us that bacteria are microscopic vegetable organisms, but they have no chlorophyll; in other words, they are not green plants:

**bac-te-ri-a** (bak-tir'ī-ə), microscopic vegetable organisms, usually single-celled and having no chlorophyll, multiplying by fission and spore formation. Various species of bacteria are concerned in fermentation and putrefaction, the production of disease, etc.—bac.te'ri.al, adj.—bac.te'ri.al.ly, adv.

● *Collier's Encyclopedia*, Volume 7, page 651, tells us what kind of bacteria are used in the fermentation of buttermilk and yogurt:

*Fermented Milk Products.* Certain of these products are often called artificial buttermilk and are seldom made from the buttermilk left after churning cream. They are prepared by adding a starter containing desirable bacteria to skim milk, followed by a period of incubation at a favorable temperature. The most common fermented drinks of this type are cultured buttermilk, acidophilus buttermilk, and bulgarian milk. The strains of bacteria used respectively for these products are *Streptococcus lactis*, *Lactobacillus acidophilus* and *Lactobacillus bulgaricus*. Yogurt, a custard-like highly acid product has become popular in recent years. It is usually prepared from milk with added solids and a special starter which is thought to contain three kinds of bacteria: *Streptococcus thermophilus*, *Lactobacillus bulgaricus*, and *Placmobacterium yoghourtii*.

Therefore, the consumption of mushrooms is Scripturally acceptable; mushrooms do reproduce themselves. The seed is in itself, and they are classified as non-green plants. They are vegetables. The deceived Assemblies are teaching lies when they teach you otherwise.

The consumption of mushrooms is also Scripturally acceptable during the Passover Feast of Unleavened Bread they

are not leavening, neither are they leavened.

These same deceived Assemblies, as well as the majority of the other Protestant Christian Churches, also teach that the contents of the cup which represented Yahshua's blood was grape juice. This too is a lie. As proof for their doctrine, they make the following statements. We are quoting their source references from *Unger's Bible Dictionary*, Merrill F. Unger, pages 1167-1169, Moody Press, Chicago:

**Asis**—derived from a word signifying “to tread,” and therefore refers to the method by which the juice was expressed from the fruit. It would very properly refer to new wine as being recently trodden out, but not necessarily to unfermented wine (*Unger's*).

**Tirosh**—Must, the freshly pressed juice of the grape (*Unger's*). The possible intoxicating character of this drink is confined to a SINGLE PASSAGE where it is the climax of engrossing influences in immediate connection with *yayin* (*Unger's*). (In Hosea 4:11, we find the only place where *tirosh* could possibly be construed as a fermented beverage. Note it is used there along with *yayin*, but of itself does not mean that *tirosh* blunts the feelings—(See Wine, *Unger's Bible Dictionary*).

**Yayin**—Effervescing (*Unger's Bible Dictionary*). The intoxicating character of *yayin* is usually plain from Scripture.

**Sobe**—occurs three times and translated wine, drink, drunken, drunkard (*Unger's*).

**Mesek**—mixture, wine mixed with water or aromatics...or mingled with stupefying or exciting drugs so that the wine might produce more powerful effects than was possible otherwise (*Unger's*).

**Shekar**—an inebriating drink whether (sic) wine prepared or distilled from barley, honey, or dates (*Unger's*).

### New Testament Wine

**Oinos**—Comprehending every sort of wine (*Unger's*).

**Gleukos**—must, sweet or new wine (*Unger's*).

Following are some of their comments accompanying their sources:

*Tirosh* should be more properly translated *grape juice*, and *asis*, because it is an onomatopoeic word, would certainly denote freshly pressed or trampled out juice. *Chamar* also denotes a sweet syrup made from grapes and unfermented. It seems however, that, with the exception of *yayin* and *shekar*, nearly all the words trans-

lated wine must be what we would call grape juice or reconstituted grape juice (from syrup) and are not intoxicating or contain little or no alcohol, brought about by fermentation.

The Greek word *oinos* can mean either grape juice or strong wine, depending upon the context. Mattithyah 9:17 clearly implies grape juice when used with the word new as does Yahchanan Mark 2:22 and Luke 5:37-38. Other verses show that *oinos* can mean fermented wine as in Ephesians 5:18, I Timothy 3:8, among other places.

Since these Assemblies have referred to *Unger's Bible Dictionary* as a source reference to insist that this was grape juice, let us also refer to Unger's, pages 1167-1169, which says:

**Wine. 1. Bible Terms.** The product of the wine press was described in Hebrew by a variety of terms, indicating either of the quality or of the use of the liquid.

(1) Heb. *yāyīn* (*effervescing*) is rendered invariably in the A. V. "wine", excepting Judg. 13:14, "vine"; Cant. 2:4, "banqueting." This term corresponds to the Gr. *oinos*, and' our *wine*. In most of the passages in the Bible where *yāyīn* is used (eighty-three out of one hundred and thirty-eight), it certainly means *fermented grape juice*, and in the remainder it may fairly be presumed to do so. In four only (Isa. 16:10; Jer. 40:10-12; Lam. 2:12) is it really doubtful. In no passage can it be positively shown to have any other meaning. The intoxicating character of *yāyīn* in general is plain from Scripture... But although usually intoxicating, yet it was not only permitted to be drunk, but was also used for sacred purposes, and is spoken of as a blessing (Gen. 49:12; Deut. 14:24-26; Exod. 29:40; Lev. 23:13; Num. 15:5; Amos 4:9). Some, indeed, have argued from these passages that *yāyīn* could not always have been alcoholic. But this is begging the question, and that in defiance of the facts. Although invariably fermented, it was not always inebriating, and in most instances, doubtless, was but slightly alcoholic, like the *vin ordinaire* of France.

(2) Heb. *tīrōsh*, properly signifies *must*, the freshly pressed juice of the grape (the *gleuchos* of the Greeks, or *sweet wine*); rendered "new wine" in Neh. 10:39; 13:5, 12; Prov. 3:10; Isa. 24:7; 65:8; Hos. 4:11; 9:2; Joel 1:10; Hag. 1:11; Zech. 9:17; "sweet wine" in Mic. 6:15. In this last passage it seems to be used for that from which wine is made. The question whether either of the above terms ordinarily signified a solid substance, would be at once settled by a reference to the manner in which they were consumed. With regard to *yāyīn* we are not aware of a single passage which couples it with the act of *eating*. In the only passage where the act of consuming *tīrōsh* alone

is noticed (Isa. 62:8,9), the verb is *shathah*, which constantly indicates the act of *drinking*. There are, moreover, passages which seem to imply the actual manufacture of *tīrōsh* by the same process by which wine was ordinarily made (Mic. 6:15; Prov. 3:10; Joel 2:24). As to the intoxicating character of this drink, the allusions to its effects are confined to a single passage. "Whoredom and wine (*yāyīn*) and new wine (*tīrōsh*) take away the heart," where *tīrōsh* appears as the climax of engrossing influences, in immediate connection with *yāyīn*.

(3) Heb. *shēkār* (an *intoxicant*), an inebriating drink, whether wine prepared or distilled from barley, honey, or dates, *yāyīn* referring more especially to wine made from grapes. *Shēkār* is rendered in the A.V. "Strong drink" (Num. 28:7; Psa. 69:12, "drinkers of strong drink"). The liquors included under *Shēkār* might therefore be pomegranate wine, perhaps even beer, for some have identified it with the liquor obtained from barley by the Egyptians. The word is employed in the following passages in such a manner as to show decisively that it denotes an intoxicating drink; Lev. 10:9, where the priests are forbidden to drink wine, or *shēkār*, when they go into the tabernacle; I Sam. 1:15, where Hannah, charged with drunkenness by Eli, replies it is not so—"I have drunk neither wine nor *shēkār*;" Psa. 69:12, where the Psalmist complains, "I was the song of the drinkers of *shēkār*" (A.V. "drunkards"); Prov. 31:4,5, "It is not for kings to drink wine; nor for princes *shēkār*: lest they drink, and forget the law;" Isa. 5:22, "Woe unto them that are mighty to drink wine, and men of strength to mingle *shēkār*" (comp. 28:7; 29:9).

(4) Heb. *āsis* (Cant. 8:2; Isa. 49:26; Joel 1:5; 3:18; Amos 9:13) is derived from a word signifying "to tread", and therefore refers to the method by which the juice was expressed from the fruit. It would very properly refer to new wine as being recently trodden out, but not necessarily to unfermented wine.

(5) Heb. *Sōbe*, *potation*, occurs only three times (Isa. 1:22, "wine;" Hos. 4:18, "drink;" Nah. 1:10 "drunken"), but the verb and participle often the latter to denote drunk, a drunkard, a toper.

(6) Heb. *meseq*, a *mixture*, is wine mixed with water or aromatics (Psa. 75:8, A.V. "mixture"). But the noun appears to have been restricted in usage to a bad sense, to denote wine mingled with stupefying or exciting drugs, so that the wine might produce more powerful effects than was possible otherwise, at a time when distillation had not been discovered.

(7) In the New Testament we have the following Greek words: *oinos*, comprehending every sort of wine. *Gleuchos* (*must*), sweet or "new wine," which seems to



have been of an intoxicating nature (Acts 2:13), where the charge is made, “These men are full of new wine,” to which Peter replies (v15), “These men are not drunken as ye suppose.” If the wine was not intoxicating the accusation could only have been ironical. From the explanation of the ancient lexicographers we may infer that the luscious qualities of this wine were due not to its being recently made, but to its being produced from the purest juice of the grape. *Genēma tēs ampelou*, fruit of the vine (Luke 22:18). *Oinos akratos*, pure wine (Rev. 14:10). Oxos, sour wine or vinegar (Matt 27:48; Mark 15:36, etc.). Sikera (Luke 1:15, A.V. “strong drink”), an intoxicating beverage made of a mixture of sweet ingredients, whether derived from grain or vegetables, or from the juice of fruits, or a decoction of honey. It corresponds to No.4.

**I**n rebuttal to any suppositions that there were not nearly the number of yeast spores in the atmosphere of Ancient Israyl with which to cause the juice of grapes to ferment, or that the Hebrew word **Tirosh** should more properly be translated *grape juice or asis*, *The International Standard Bible Encyclopedia*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1988, Volume 4, page 1072, tells us:

In the warm climate of Palestine fermentation began almost immediately after the grapes were pressed. The first stage of fermentation took place in the wine vat. Then the wine was separated from the LEES (i.e., deposits of dead yeast, tartar crystals, small fragments of grape skins, and other solids that had fallen out of suspension; cf. Ps. 75:8, Isa. 25:6, Jer. 48:11). The wine was strained through a sieve or piece of cloth (cf Mt. 23:24) before it was put into clay jars (Heb. *nebel*, Jer. 13:12 or animal skins (*nō'd-*, Josh. 9:4,13; 1 S. 16:20; Gk. *askós*, Mt. 9:17 par.; see SKIN) for storage and further fermentation.

**W**ine is one of the purest substances known to man. Only after grape juice is fully fermented is it then known as wine. Through the process of fermentation, all impurities are worked off. After fermentation, there is nothing left but the most healthful and preserved ingredients.

Grape juice, on the other hand, has many impurities, including yeast (which pictures sin). Natural yeast clings to the skin of the grape, and when the grape's skin is broken, that yeast immediately interacts with the sugar in the grape

to start the fermentation process.

One only needs to understand wine making, or even the process of home or commercial canning, to understand why it is wine alone that must be used for Yahshua's Memorial and Yahweh's Passover.

## Why Wine Must Be Used

Yahshua's Memorial and Yahweh's Passover are celebrated in the springtime of the year. In ancient Israyl the grape harvest was finished in the fall of the year.

Knowing these facts, I want you to consider this: Yahweh's Passover was held in the springtime in ancient Israyl, when there was not even one fresh grape to be found in that land. Therefore, there was no unfermented grape juice at all in ancient Israyl during the spring of the year.

Another fact I want you to know, is that the process of heat canning was not even publicly known until the year 1810 of this Common Era. *Collier's Encyclopedia*, Volume 13, page 193, gives this information:

**Food Canning.** Nicholas Appert, France, 1804: Developed a method of preserving cooked fruits and other perishable foods by hermetical seal. Appert's findings were published in 1810.

I will assure you of this, as well: there was no canned grape juice in ancient Israyl, either.

As long as the juice within the grape's skin is protected by the skin, it is pure; but the instant the juice pours from the grape, it is instantly and immediately contaminated by the yeast on the grape's skin, it is leavened.

Were one to squeeze grape juice directly into a jar, and immediately cap the jar, the grape juice would not be preserved it will ferment, either into wine or vinegar.

Only by heating grape juice to a temperature of 212 degrees Fahrenheit, then sealing it in a sterile container, so it will not be recontaminated by airborne organisms, will the grape juice be preserved.

I will repeat, the heat canning process was not publicly known until 1810 c.e. The people who were alive in the year

33 c.e. were unaware of the heat canning process of preservation. The preservation of grapes took two forms in ancient Israyl. The grapes were either dried into raisins, or the juice was fermented, the process that turns grape juice into wine.

*Time Magazine* had a very informative wine making in their 11-27-82 issue, pages 76-85. Quoting from this article, we read:

Nature on her own can make wine, says Brother Timothy, Cellar Master of the Christian Brothers Wineries. Just crush some grapes into a glass and eventually wine is made. Of course, we do a little constructive baby-sitting. Most Wine Masters do little more than take some grapes, crush them, add extra yeast, put them in big vats or tanks for a couple of months, and POW—WINE.

**In Mattithyah 9:17, *The Book of Yahweh, The Holy Scriptures*, Yahshua Messiah said:**

●**Mattithyah 9:17—**

Neither do men put new wine into old wineskins, or else the wineskins will burst; the wine would then be poured out, and the wineskin destroyed. But new wine is put into new wineskins, and both are preserved.

●*The Revised Standard Version* renders this phrase: **...and the wine spilled, and the skins destroyed.**

*The New English Bible* translates this phrase: **...the wine wasted and the skin ruined.**

The phrase **put into new wineskins...and both are preserved** simply means that *the liquid will not be spilled out on the ground and become lost*. The ancient Israylites did not begin the fermentation of grape juice in the wineskins themselves. On our trip to Israyl in 1982, we saw ancient wine press sites. At these sites, a hole was dug out of solid rock, so the juice would not be absorbed into the earth; the grape juice was then channeled into this hole as the grapes were being crushed; and there the juice began its first fermentation stage. When the first fermentation stage was completed, the new wine was dipped out of the hole and then stored in new wineskins.

The preservation in the wineskin only refers to the fact that the wine was not poured out and wasted, neither was the wineskin ruined. This does not mean that fresh grape juice was put into wineskins in order to be preserved as grape juice.

## Wine, Not Grape Juice

The word which has been translated **wine** in **Mattithyah 9:17**, is the Greek word **oinos**. The word which has been translated wine in **Mattithyah 9:17** is the same Greek word translated **wine** in **Ephesians 5:18**, which says:

● **Ephesians 5:18**—

And do not be drunk with wine, in which is excess; but be filled with the Spirit,

The Greek word which has been translated **wine** in these Scriptures is word #3631 in *Strong's Greek Dictionary* which says:

3631. **oinos**, *oy-nos*; a prim. word (or perh. of Heb. or. [3196]); "wine" (lit. or fig.)— wine.

As you read in **Ephesians 5:18**, this wine is able to make one drunk, so this most certainly does not mean grape juice. We then read from *The International Standard Bible Encyclopedia*, Volume 4, page 1069, which states emphatically:

*C. New Wine.* The biblical terms for "new wine" are Heb. *tîrôs* (Hos. 9:2, Hag. 1:11, Zec. 9:17), Gk. *oinos néos* (Mt. 9:17; Mk. 2:22; Lk. 5:37f.), *gleúkos* Acts 2:13). New wine was wine from the most recent harvest, while old wine was wine from the previous year. The AV and RSV render Heb. *tîrôs* simply by "wine" or by "new wine." This OT term for wine is frequently paired with "grain" (Heb. *dāgān*, Gen. 27:28, 37; Ps. 4:7, MT. 8) and/or "oil" (Heb. *yishār*, Dt. 7:13; 11:14; 12:17; Jer. 31:12) in contexts extolling productivity and abundance. Both *yayin* and *tîrôs* are fermented grape juice with alcoholic content; hence both are able to cause intoxication (cf. Hos. 4:11) and are to be distinguished from "must" or unfermented grape juice. In the saying about new wine in old wineskins (Mt. 9:17 par.) the new wine is the recent product of the harvest, which should not be placed in brittle, unpliant wineskins because it may burst them. In the process of fermentation carbon dioxide gas is released, creating pressure within the container (cf. Job 32:19). The "new wine" (Gk. *gleúkos*) of the Pentecost account (Acts 2:13) was the vintage of the recent harvest; the thrust of the taunt requires that it refer to wine that can cause intoxication.

After having read the supposition of these deceived Assemblies, knowing that they teach that the beverage in the cup

was grape juice, and then after having read these source references from *Unger's* and *The International Standard Bible Encyclopedia*, which clearly refute their supposition, do you now think that the contents of the cup which represented Yahshua's blood was grape juice, rather than wine? Do not you think this even for one moment!

*The International Standard Bible Encyclopedia*, Volume 4, page 1971, tells us the significance of wine, not grape juice, at the institution of Yahshua's Memorial.

In the Gospel and Pauline account of the Last Supper "the cup" stands for wine, which in turn symbolizes the shed blood of Jesus (Mk. 14:22f. par.; 1 Cor. 11:25).

Wine functions in three significant ways in the Lord's Supper. Insofar as the Lord's Supper is a memorial to Jesus' death, the wine symbolizes His blood poured out ("proclaiming the Lord's death"). The Lord's Supper is also the fellowship meal of the early Church, affirming Jesus' continual presence among the believers and confirming God's covenant with them; in this mode wine functions as a traditional table drink. Finally, the Lord's Supper looks towards the future. It is the anticipation of the messianic banquet that is to come.

## Preserving Grape Juice?

**H**owever, despite the facts which have been presented, the deceived Assemblies make this statement:

Many reliable encyclopedias state that it was possible to preserve grape juice from the late summer until Passover. *The Living Bible Encyclopedia in Story and Pictures* (Volume 16 page 2089) states: "*Means for preserving grape juice were well known: Cato. DE AGRICULTURA CXX has this recipe: If you wish to have must (grape juice) all year, put grape juice in an amphora and seal the cork with pitch; sink it in a fishpond. After 30 days take it out. It will be grape juice for a whole year.*"

**H**owever, this question still remain: Was grape juice preserved as juice rather than wine in ancient Israyl? The Assemblies would like for you to believe this, because they use grape juice at their so-called passover and by carefully choosing their source references they might even cause you to think this. But the *International Standard Bible Encyclopedia*, Volume 4, pages 1069-1070, tells us emphatically that:

Vinegar could be deliberately produced by encouraging extra fermentation of new wine in the open air. Or wine would simply turn into vinegar, since acetic bacteria in wine turn wine sour when it is exposed to the air for any great length of time. Because impermeable containers with tight stoppers were nonexistent, wine frequently turned sour. The Greeks first solved the problem by using large clay vessels called amphorae, sometimes lined with pitch and stoppered with wax, to store wine and keep its taste intact.

**T**his says that air-tight containers with tight stoppers were non-existent. How much plainer does this have to get? The air-tight amphorah was an invention of the Greeks. If you will remember your history, it was under Alexander the Great beginning only in the year 322 b.c.e., that Greek influence came into the Land of Israyl.

Even if they had put fresh grape juice into the containers they were using before Greek amphorae came into general use in Israyl, the containers were not airtight. It would have still fermented and would have become either wine or vinegar by the time Passover arrived.

Now back to this question: Was grape juice preserved as juice rather than wine in Ancient Israyl?

The answer to this question is definitely not! And don't allow anyone to tell you otherwise.

Fresh, uncanned grape juice will simply not keep as fresh juice by sealing it in an airtight container. Neither will the heating process always assure that the contents are completely sterile. Much can always occur in the heat canning process.

**S**ince the contents of the cup has to be a pure substance, we know that the contents of the cup which Yahshua gave to His Disciples was not grape juice. Wine is one of the purest substances known to mankind, and wine was the only available fruit of the vine in ancient Israyl in the Spring of the year. Pure wine was the contents of the cup which represented Yahshua's blood at His institution of His Memorial Service with His Disciples.

Since leavening represents sin, and grape juice most assuredly contains the leavening yeast, grape juice could not possibly have represented Yahshua's blood at Yahshua's first Memorial Service with His Disciples.

Unadulterated wine contains no yeasts or impurities at all. It contains no leavening. Therefore, unadulterated wine and only that can represent the blood of Yahshua.

## Indisputable Proof Wine—Not Grape Juice

**I**s there undeniable Scriptural evidence that wine, not grape juice must be used to represent Yahshua's Blood in the cup? Yes, there most definitely is.

The Apostle Shaul clearly says that Yahshua Messiah is our Passover sacrifice our Passover offering, in:

### ●I Corinthians 5:7—

Therefore, purge out the old leaven, that you may be a new batch, since you are unleavened. For truly Yahshua our Passover was sacrificed for us.

**T**hen we see that Yahshua Messiah is pictured as our peace offering in:

### ●Ephesians 2:13-16—

13 But now, in Yahshua Messiah, you who were once far off, have been brought near through the blood of Messiah.

14 For He is our peace, Who has made both one, and has broken down the dividing wall *separating us*—

15 Abolishing the enmity; *the hatred and the opposition*, to the Law, the Commandments, and the Ordinances, through His own flesh, in order to create in Himself one new man *from the two*; making peace,

16 That would reconcile both in one body to Yahweh through the sacrifice—having killed the enmity through Himself.

**Y**es, Yahshua Messiah was the Passover sacrificed for us. He is our peace offering. And with these offerings Yahweh commanded that wine be offered with them.

*The Encyclopedia Judaica*, Keter Publishing House, Jerusalem, Israyl, 1972, Volume 14, page 603, tells us:

**Libation Offerings** (*nesekh*). A libation normally accompanied burnt and peace offerings (Num. 15:1-10); the standard was one-fourth of a *hin* of wine for a lamb, one-third for a ram, and one-half for a bull. The expression “strong drink” (שֶׁכָּר; *shekhar*) used with reference to the drink offering (Num. 28:7) is apparently only a synonym for wine (Ex. 29:40). The libation was considered an additional “pleasing odor” offering (Num. 15:7). As with the burnt offering, all was expended and

nothing was given to the priest; the entire libation was poured out in the sanctuary (Num. 28:7). Drink offerings are specifically mentioned with the daily offering (Ex. 29:40-41; Num. 28:7) and with the offerings for the Sabbath (Num. 28:9) and the New Moon (Num. 28:14). Likewise, reference is made to them in connection with the days following Shavuot (Num. 29:18, 21, 24, 27, 30, 33, 37). The same may hold true for the Passover, first-fruits, and Rosh Ha-Shanah rituals (Num. 28:16-29:11; cf. Ezek. 45:17).

**P**lease notice that wine was to be used with each of these offerings, including the Passover. Wine was offered to Yahweh by fire! However, Scripture emphatically states that no leaven was to be in any offering made by fire to Yahweh, as we find in:

● **Leviticus 2:11**—

No grain offering you bring to Yahweh shall be made with leaven: for you shall burn no leaven, nor any honey, in any offering to Yahweh made by fire.

**T**his proves without any doubt, that wine does not have leavening in it. No leavening could be burned in any offering to Yahweh.

Wine was burned as an offering to Yahweh, and it was only pure, completely fermented wine which was acceptable to Him—not grape juice.

## Rejoicing At Yahweh's Passover

**O**n the night in which He was betrayed, Yahshua instituted a Memorial Service for Himself. Yahshua's Memorial is a night of solemn reflection about His sacrifice for us. His stripes were for our healing and our coming to perfection through His example. There is no frivolity at Yahshua's Memorial, because we are remembering His death until He comes. I urge you to obtain our Free Booklet: *Yahweh's Passover & Yahshua's Memorial*, for complete and vital information about Yahshua's sacrifice for us.

The deceived Churches which keep what they call Passover, teach that the Jews do not celebrate Passover correctly. They teach that Yahshua came to straighten this out. That is why they keep their Passover just after sunset of the Thirteenth Day which is the beginning of the Fourteenth Day, Yahweh's



Way. They also keep their so-called passovers as solemn occasions. The deceived Assemblies have followed the deceived Churches' example, because that is also exactly when they celebrate what they call Passover, and they also keep it as a solemn occasion. They also make these statements saying:

Now let us look at the second item that is notes—wine. The Hebrew word is *yayin* (*Strong's Concordance* #3196) and it generally means fermented wine from which intoxication results. This is the beverage of rejoicing consumed at a joyous occasion. Such was the situation of Genesis 14, when a great victory had been won. Consequently, it now becomes very candid that this feast Melchizedek brought out to Abraham was for the purpose of *celebrating a momentous victory* over a superior-sized enemy army. It was a victory celebration, a festal occasion.

There is nothing at all to cause the student to associate this joyous victory celebration with the solemn commemoration of Yahweh's Passover...

**B**ecause these deceived Churches and Assemblies do not have Yahweh's Holy Spirit to guide them into all truth they have combined Yahshua's Solemn Memorial with Yahweh's joyous Passover. Therefore, they are teaching the interpretations of their own minds, but not the every Word of Yahweh.

The *Encyclopedia Judaica*, Volume 13, page 163, shows us that Passover is a festival and a joyous reminder of Yahweh's deliverance of His People from bondage in Egypt:

**PASSOVER** (Heb. פסח, **Pesah**), a spring festival, beginning on the 15th day of Nisan, lasting seven days in Israel and eight in the Diaspora. It commemorates the Exodus from Egypt. The first and seventh days (the first two and the last two in the Diaspora) are *yom tov* (a "festival" on which work is prohibited) and the other days *hol ha-mo'ed* ("intermediate days" on which work is permitted).

**Names and History.** The biblical names for the festival are *hag ha-Pesah*. ("the feast of the Passover," Ex. 34:25), so called because God "passed over" (or "protected") the houses of the children of Israel (Ex. 12:23) and *hag ha-Mazzot* ("the feast of Unleavened Bread": Ex. 12:15; Lev. 23:6; Deut. 16:16). Pesah is the paschal lamb, offered as a sacrifice on the eve of the feast (14th Nisan) in Temple times; it was eaten in family groups after having been roasted whole (Ex. 12:1-28,43-49; Deut. 16:1-8). A person who was unable (because of ritual im-

purity or great distance from the Sanctuary) to keep the “first Passover” could keep it a month later—*Pesah*. *She-ni* (“the Second Passover,” also called “Minor Passover,” Num. 9:1-14).

According to tradition, the Passover rites were divinely ordained as a permanent reminder of God’s deliverance of His people from Egyptian bondage.

**T**he *Encyclopedia Judaica*, Volume 6, page 1241, shows that Yahweh’s Passover, as one of His ordained Feasts, is referred to as a day of mirth, gladness and JOY. Unlike Yahshua’s Memorial which is a solemn remembrance of His death for us:

**Celebration of the Festival.** The Pentateuch cites two specific commandments in connection with the “seasons of the Lord, holy convocations”: work is forbidden and, as a remembrance, sacrifices are to be brought to the accompaniment of trumpet blowing before the Lord (Num. 10:10). The Bible also specifically commands rejoicing on Shavuot (Deut. 16:11) and especially on Sukkot (Lev. 23:40; Deut. 16:14-15; cf. Neh. 8:17). Such commandments, however, were common to all the festivals, as is proven for instance by the great rejoicings on Passover (Ezra 6:22; II Chron. 30:21ff.) and those “on the first day of the seventh month” (Neh 8:2 9ff). These celebrations, especially when the people gathered in the Temple, are testified to by Isaiah “Ye shall have a song as in the night when a feast is hallowed; And gladness of heart, as when one goeth with a pipe to come in to the mountain of the Lord to the Rock of Israel” (30:29). The festivals are therefore referred to as days of mirth, gladness and joy.

**Y**ahweh shows us how to REJOICE in front of Him. He even reveals His Financial Plan which shows how one can have sufficient funds in order to celebrate His Feasts in the place HE CHOOSES, with JOY. We read:

● **Deuteronomy 14:22-27—**

22 You must truly tithe all your income—grain, money you are paid, animals—year by year.

23 Eat the *Second Tithe* of your grain, your new wine, your oil, and the firstlings of your herds and of your flocks, in front of Yahweh your Father in the place He chooses to establish His Name, thereby learning to reverence Yahweh your Father always.

24 But if the way is too long for you, so you are not able to carry it, or if the place Yahweh your Father has chosen to set His Name is too far from you, when Yahweh your Father has blessed you;

25 Then you are to exchange it into money, take the money into your hand, and you shall go to the place Yahweh your Father chooses.

26 Then you shall spend that money for whatever you desire to have: for oxen, or for sheep, or for wine, or for strong drink, or for whatever you desire to have. You shall *then eat* there in front of Yahweh your Father, and you shall rejoice: you and your household.

27 And do not neglect the Levite who lives within your cities, for he has no part nor inheritance with you.

**Y**ahweh has given wine to gladden the heart of man, as you may read in **Psalm 104:15**, and Yahweh has given it to rejoice with in front of Him at His Feasts. However, Yahweh does condemn drunkenness—which is a sin.

Write for our free booklet: *Drinking and Drugs, What Does the Bible Really Teach?* which shows Yahweh's Will about this controversial subject. Also, request *Yahweh's Passover & Yahshua's Memorial*, which shows the vital difference in these two separate services.

## **Wine—Beneficial To Mankind**

**B**oth wine and grapes have healthful, healing properties, but only wine has no impurities and no yeast.

When Shaul wrote Timothy to tell him to use a little wine for his stomach's sake and his frequent infirmities (**I Timothy 5:23**), he must have known a lot more about health than was revealed in the Holy Scriptures. Shaul must have had some knowledge of the chemical composition of wine and physical health laws.

The following articles, gleaned from different publications over the years, show the curative effects of grapes, juices and wine:

### **A little wine curbs gallstones**

*But heavy drinking has the opposite effect, researchers say*

LONDON (AP)—Drinking the equivalent of a half-bottle of wine each day might help prevent gallstones, but heavy drinking could have the opposite effect, British researchers said Saturday.

Writing in *The Lancet*, the British medical journal, doctors at Bristol Royal Infirmary said moderate drinking lowers bile cholesterol saturation, the main cause of gallstones.

"The finding that alcohol lowers bile saturation suggests that regular, moderate drinkers have less of a risk of gallstone formation," the research team reported.

But, they said, alcohol in large amounts might actually increase the risk of both gallstones and heart disease.

Previous research, based mostly on population studies in the United States, has shown a possible link between moderate alcohol intake and a reduced risk of heart disease.

The Bristol research supports those findings and provides the first experimental evidence of a similar link between alcohol and gallstones, said Dr. John Thornton, a gastroenterologist who led the research by the three-member team.

Gallstones, which are small masses of cholesterol in the gallbladder, can obstruct the flow of bile from the liver, interfering with digestion and sometimes causing jaundice, a yellowing of the skin and eyeballs.

The condition is often painful and usually requires surgical removal of the gallbladder.

Although most kinds of cholesterol are potentially harmful, one kind—HDL (high-density lipoprotein) cholesterol appears to be beneficial.

In the case of heart disease, “HDL cholesterol works like a vacuum cleaner, soaking up other kinds of cholesterol from the walls of the arteries,” he said.

## Book touts wine’s medicinal uses

### PARIS

A French handbook reporting on the medical uses of wine has quietly gone into its sixth edition and is turning into an international success as well.

The book is Dr. Emerick Armand Maury’s *Soignez-vous par le Vin*, somewhat misleadingly translated as *Wine Is Our Best Medicine* in its American edition.

Maury indeed never claimed that wine alone could cure any illness. What he has written is that wine can contribute usefully to recovery from a wide variety of ailments.

And the author holds that wine is better for you than much of the tap water at our disposal, provided the wine is good and the dose is reasonable.

The fact is that Maury, who says he drinks a liter of good wine every day and has done so all his life, looks a good ten years younger than his actual 76.

Maury’s theory is simple. All wines have about 250 different ingredients, largely drawn from the minerals in the soil. Many such minerals—potassium, magnesium, sodium and iron—have various curative properties. Their proportions in wines vary with the soils on which they are grown.

Wines can thus be classified in terms of the medicinal values they derive from their places of origin, Maury says and can be recommended as ancillary medication of some physical deficiencies.

Three examples:

Medoc is recommended for persons susceptible of allergic conditions because that wine contains natural potassium, and potassium tends to control the retention of water involved in allergies.

Graves is preferred for people suffering from anemia because of its iron content, which will help

bring up the number of red blood cells, Maury says.

Sancerre and Pouilly are suggested to combat gallstones, he reports.

Maury's listing also takes account of the vitamins in wine.

Conditions and illnesses where Maury has found wines of use include angina, bronchitis, colitis, the flu and typhoid fever.

Most unexpected on Maury's list is the mention of diabetes. There the doctor suggests young red wines, because of their high vitamin content, apt to stimulate the combustion of sugar and fats. Also, apparently, young wines have a nutritive value that can take the place of the forbidden starches.

In Maury's classification, the wines with the most extensive curative properties are Bordeaux and Champagne.

Champagne is recommended principally in cases of stomach aches, colibacillus, coronary trouble, fever, hemorrhages, chronic rheumatism, tuberculosis and old age.

Medocs also are recommended for people with bronchitis or suffering from nervous depression or diarrhea; Saint-Emilion against decalcification, excessive tiredness, eye fatigue and itching skin.

THE SOOTHING QUALITIES of wine have been known

since biblical times, according to Maury. Noah planted a vine

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'The wines with the most extensive curative properties are Bordeaux and Champagne'

---

immediately after the flood when disembarking from his ark.

And the great bacteriologist Louis Pasteur, after all, called wine the best and healthiest among beverages.

Maury's own interest in wine goes back simply to the fact he has always liked to drink it.

As a general practitioner here in Paris for four decades, he frequently found that his patients' morale went up sharply if upon his recommendation they switched from drinking water to taking wine, with an ensuing benefit to their physical condition as well.

Maury then took up collecting various scientific communications in wine in the Bordeaux and other wine-growing areas, notably by members of an organization known as the Doctors' Association of Friends of Wine. He then completed these works with his own research.

Maury rejects any accusation of encouraging alcoholism. He argues that no physician is responsible if a patient decides on his own to double the doses he has prescribed.

## **Grapes' wrath falls on viruses**

By Warren E. Leary  
AP Science Writer

WASHINGTON (AP)—The medicinal value of grapes and wine, long touted in folklore of many countries, is getting a boost from science with the discovery that grapes kill viruses.

For centuries, people worldwide have praised the healing benefits of the grape. Roman soldiers used to pour wine into wounds and ancient Egyptian warriors mixed wine with the unfamiliar waters of countries they invaded.

Although known for many years that wine kills bac-

teria, Canadian scientists only recently discovered the anti-viral properties.

In a report to the journal Applied and Environmental Microbiology, researchers for the Canadian Department of Health and Welfare in Ottawa say grapes, grape juice, raisins and wines show antiviral activity in the test tube.

Microbiologists Dr. Jack Konowalchuk and Joan I. Speirs said grapes and grape juice were stronger viral killers than wines. And in every case, red wines were more potent against viruses than white wines.

The researchers said there was no way of knowing how these test tube results might apply to human health. But all the viruses in the experiments were those that affect humans, such as herpes simplex and polio virus, which cause herpes infections and polio.

"It is not the policy of the government to advocate drinking wine or anything else," Konowalchuk said in an interview Thursday. "But judging from these results, I would say grape juice is a very beneficial drink."

The researchers said the antibacterial properties of wine have been attributed to natural chemicals found in grapes, such as tannic acid and phenols.

Konowalchuk said he suspects the phenols may affect the viruses by binding to them and preventing them from infecting cells and multiplying.

The researchers said they first began looking at fruits and plants to see if they harbored microbial hazards that might be turned loose in humans after eating.

To the contrary, Konowalchuk and Mrs. Speirs found that extracts of strawberries and other fruits and plants contained various natural compounds with antiviral activity. They then decided to look at grapes.

The researchers found that the ability to inactivate viruses comes from grape skins and not the pulp. They also found that white wine, less effective than red, had lower phenol content and attributed this more to the process of making white wine from juice only.

Although the researchers said their results cannot yet be extrapolated to possible effects on human health, they said further experiments will attempt to see if grape products protect laboratory animals against disease.

Konowalchuk said his research is funded entirely by the Canadian government and has no connection with the grape or wine industries.

A DRINK OR TWO. Although excessive drinking can damage your health, moderate alcohol consumption may even be good for you, according to researchers at the John Hopkins Medical Institution in Baltimore. In a recently published study, the researchers found that

small amounts of alcohol can reduce the risk of heart attack, relieve stress and pain, and provide low-fat nutrition. How much is safe to drink depends largely on body weight. A 200-pounder qualifies as a moderate drinker if daily consumption is kept to less than 7 ounces of whisky or other spirits, or a pint and a half of wine or five cans of beer. For a 110-pounder, the limits would be roughly half of those. Even moderate drinking should be off limits for youthful, inexperienced drivers, for pregnant women and for alcoholics, the study said.

The *Encyclopedia Judaica*, Volume 16 , page 538, shows:

**Attitude of the Rabbis to the Consumption of Wine.** The rabbis considered that wine taken in moderation induces appetite, “sustains and makes glad” (Ber. 35b), and is beneficial to health. “Wine is the greatest of all medicines: where wine is lacking, drugs are necessary” (BB58b).

The *International Standard Bible Encyclopedia*, Volume 4, page 1071, then says:

*C. Medicinal.* Wine was apparently used to revive those who were fainting, for when David was fleeing Absalom, Ziba brought him wine “for those faint in the wilderness” (2 S. 16:1f). Both oil and wine served as dressings on open wounds (cf. the parable of the good Samaritan, Lk. 10:34). Paul urged Timothy to “use a little wine for the sake of your stomach and your frequent ailments” (1 Tim. 5:23), apparently suggesting that he mix wine with his water to purify it (see I.F above). Jesus was offered wine mixed with myrrh (Mk. 15:23; cf. Mt. 27:34, which changes this to chole, “gall,” to demonstrate the literal fulfillment of LXX Ps. 68:22—[MT. 69:22]) but He refused it, choosing instead to bear the full pain of the cross. The Talmud states that “wine is the greatest of all medicines: where wine is lacking, drugs are necessary” (T.B. *Baba Bathra* 58b).

Many times one reads of doctors of medicine agreeing that the Health Laws in the Holy Scriptures were far advanced for the general knowledge of that generation. If you are physically suffering from poor health, or even if you are not, you would be wise to study the Health Laws found in the Holy Scriptures. I urge you to obtain our free booklet *Health Yahweh’s Way*, for information about Yahweh’s instructions for mankind.

## The Unleavened Body

The sacrifice (blood) and Unleavened Bread (body) was pictured at the very first Passover sacrifice and Passover eating. We read in:

### ●Exodus 12:2-8—

2 This Moon *shall be* your beginning of Moons; it shall be the First Moon of the Year to you.

3 Speak to all the congregation of Israyl, saying; On the Tenth Day of this First Moon, each man is to take a lamb for his family, one for each household.

4 If any household is too small for the lamb, let him and his brother next to his house share it, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.

5 Your lamb must be without blemish, a male of the first year. You may take *it* from the sheep or from the goats:

6 And you must keep it until the Fourteenth Day of the same Moon: then the whole multitude of the congregation of Israyl shall kill it between the two evenings.

7 And they shall take some of the blood and put it on the sides and tops of the doorframes of the houses, in which they eat *the lamb*.

8 Then they must eat the meat in that night; roasted in fire. With unleavened bread and with bitter herbs they shall eat it.

The lamb which was sacrificed on the Fourteenth Day was a representation of Yahshua's perfect sacrifice for us. The unleavened bread which was eaten at the first meal of The Feast of Unleavened Bread, just after sunset of the Fourteenth Day, which was the beginning of the Fifteenth Day, Yahweh's Way, was a representation of Yahshua's sinless body.

After Yahshua's perfect sacrifice for us, the Passover lamb was never to be sacrificed again for The House of Yahweh. Yahshua Messiah is the High Priest over The House of Yahweh, Who offered Himself as the perfect sacrifice—once.

### ●Hebrews 10:19-21—

19 Therefore, brothers, having boldness to enter the Most Holy Place by the blood of Yahshua,

20 By a new and living way which He has consecrated for us, through the veil, that is to say, His flesh,

21 And having a High Priest over The House of Yahweh:

### ●Hebrews 7:26-27—

26 For such a High Priest is fitting for us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who does not need daily, as those *mortal* High Priests, to offer up sacrifices, first for his own sins, and then for the people's; for this He did, once, for all, when He offered up Himself.



**H**owever, the unleavened bread continues on, which represents the body of Yahshua which was given for us.

● **Luke 22:19—**

Then He took bread, and gave thanks, and broke *it*, and gave *it* to them, saying: This represents My body which is given for you; do this in remembrance of Me.

**T**he bread which symbolizes Yahshua's broken sinless body is unleavened bread. We are to put all leavening and leavened bread out of our houses and property before the day in which Yahshua's Memorial is celebrated.

Why are we to put leavening and leavened bread out, destroying it? Because we as the members of The House of Yahweh are the Body of Messiah.

● **Ephesians 5:30—**

For we are members of His body.

● **Colossians 1:18—**

For He is the Head of the body, the called out ones, Who is the beginning of the firstborn from the dead, so that in all things He may have the pre-eminence.

● **I Corinthians 12:27—**

Now you are the body of Messiah, and the members in particular.

## Obedient To Yahweh Exodus 12:15

**L**eavening represents sin so, in order to be the Body of Messiah, we must put all sin out of our lives by being completely and persistently obedient to Yahweh's Word. We are clearly commanded by the Word of Yahweh in:

● **Exodus 12:15—**

Seven days you must eat unleavened bread. On the day before you must remove leaven from your houses. For whoever eats leavened bread from the first day through the seventh day *of Yahweh's Feast of Unleavened Bread*, that person will be cut off from Israyl.

**I**n this one Scripture we are given three distinctive precepts for celebrating Yahweh's Passover Feast of Unleavened Bread: (1) We are to eat unleavened bread for seven days. (2) We are to put leaven out of our houses. (3) We are not to eat leavened bread from the first day through the seventh day of this Feast.

## Unleavened Bread

The words translated **unleavened bread** is word #4682 in *Strong's Hebrew Dictionary*, and means:

4682. **mats'sáh**, *mats-tsaw* ; from 4711 in the sense of *greedily* devouring for sweetness; prop. *sweetness*; concr. *sweet* (i.e. not soured or bittered with yeast); spec. an unfermented cake or loaf, or (ellipt.) the festival of *Passover* (because no leaven was then used) :— unleavened (bread, cake), without leaven.

The *Encyclopedia Judaica*, Volume 11, page 1155, tells us:

MAZZAH (Heb. מַצֶּה), unleavened bread. Like its antithesis, hamez ("fermented dough" or "leavened bread"), mazzah in Jewish observance is connected with the injunction that it was to be offered up with sacrifices on the altar (Lev. 2:4, 5 etc.) and that it is the only bread which is permitted for use during \*Passover. The reason for the latter institution is that the children of Israel "baked the *mazzot* of the dough which they had brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry" (Ex. 12:39), i.e., the speed with which mazzot could be prepared identifies it with the bread made in the Bible when there was no time to prepare ordinary bread (cf. Gen. 18:6;19:3).

Therefore, we are to eat bread which has no leavening incorporated into it, and we must eat this kind of bread for seven full days.

## Leaven

The second regulation for keeping Yahweh's Feast is that we must put leaven out of our houses. The word translated **leaven** in **Exodus 12:15** is word #7603 in Strong's, and means:

7603. **s'ôr**, *seh-ore* ' ; from 7604; barm or yeast-cake (as swelling by fermentation):— leaven.

The word leaven, **se-or**, is barm or yeast cake, as causing to ferment. Technically, to follow the precept of this Law, we would only have to put yeast which causes fermentation out

of our houses were it not for one Hebrew word which shows that we are to put out anything which leavens or anything leavened. We read:

● **Exodus 12:19**—

Seven days no leaven shall be found in your houses; for whoever eats what is leavened, that same person shall be cut off from the congregation of Israyl, whether a stranger or a native of the land.

**I**n the previous Scripture the word translated **leaven** is word #7603 in *Strong's*, **se'or**. The word translated **leavened**, according to *Strong's*, is word #2557 **hamez**.

2557. **châmêtz**, *khaw-mates'*; from 2556; ferment, (fig.) extortion:—leaven, leavened (bread) .

**H**owever, the word **hamez** is not written in this place. The word **machmetzeth** is written. *The New International Version Interlinear Hebrew-English Old Testament*, John R. Kohlenberger III, Zondervan Publishing, Grand Rapids, MI, Volume 1, page 177, shows the word for word Hebrew translation of **Exodus 12:19**:

שבעת ימים שאר לא						
not	yeast	days	seven-of	(19)		
מחמצת	אכל	כל-	כי	בבתיהם	ימצא	
leavened	eating	any-of	for	in-houses-of-you	he-may-be-found	
ישראל	מעדת	ההוא	הנפש	ונקרתה		
Israel	from-community-of	the-that	the-person	now-she-must-be-cut-off		
		הארץ:	ובאורח	בנר		
		the-land	or-whether-born-of	whether-the-alien		

● *The Pentateuch And Haftorah's*, Second Edition, edited by J.H. Hertz, Soncino Press, London, 1981, page 256, says that this word machmetzeth, means anything which leavens.

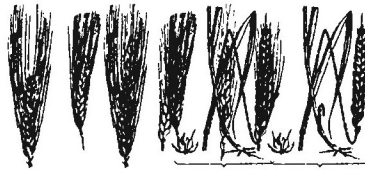
19. *that which is leavened.* Heb. *machmetzeth*; i.e. *anything which leavens; not merely chametz, leavened food.*

● *The Hebrew and English Lexicon to the Old Testament*, by Francis Brown, S.R. Driver, and C.A. Briggs, Clarendon Press, London, page 330, shows the word **machmetzeth** to mean *anything leavened*.

מַחֲמֵצֶת n.f. anything leavened, only  
Ex 12<sup>19,20</sup> (P)

The Rabbis and Talmudists have interpreted the meaning of machmetzeth to the five grain species themselves and to anything made with them. However, Yahweh has already commanded that we must eat unleavened bread during these seven days. Therefore, it simply cannot be the five grain species themselves because bread is made from them! The Five Species of Grain which come under this legislation, from the Encyclopedia Judaica, Volume 6, page 1332 are:

The five species of grain in Erez Israel to which special religious laws apply. From left: wheat (*Triticum vulgare*); rice wheat (*Triticum dicoccum*); spelt (*Triticum spelta*); barley (*Hordeum sativum*); and two-row barley (*Hordeum distichum*). Courtesy J. Feliks, Jerusalem.



The meaning of machmetzeth—anything which leavens, anything leavened—refers not just to the five grain species from which leavened grain products are made, but to anything which leavens them.

A cake or a packet of yeast is a leaven which can be seen, but in these modern times, yeast is not the only leaven which can be seen, which causes bread to rise. It is all this leaven that we must remove from our houses. We are given further instructions about this Law of Yahweh in:

● **Exodus 13:7, KJV—**

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarter.

The word which has been translated **quarters**, is word #1366, in *Strong's* and means:

1366. **g•būwl**, *gheb-ool*; or (short.) lb%0+ **g•būl**, *gheb-ool*; from 1379; prop. a *cord* (as *twisted*), i.e. (by impl.) a boundary; by extens.

the *territory* inclosed :—border, bound, coast,  
x great, landmark, limit, quarter, space.

**H**owever, *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Prideaux Tregelles, Baker Book House, Grand Rapids, MI, page 153 gives the in-depth meaning of the word **quarters**, and shows this to mean *borders of the land, entire territory*.

1366 (1) *boundary, limit* of a field, and of a region, (pr. the cord by which the limit is measured out, Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) *the space included within certain borders, limits, territory* (Gebiet), Gen. 10:19, “the limits of the Canaanites.” the whole extent of Egypt,” Ex. 10:14, 19; 1 Sa. 11:3, 7; Nu. 21:24, etc. Pl. *bounds, territories*, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; “in the midst of the sea are thy bounds,” (of Tyre).

(3) *edge* (of the altar), Eze. 43:13, 17.

**T**herefore, not only are we to remove anything which grain flour from our houses, this leavening and leavened bread, must not even be seen with us on any of our borders, boundaries or property during this whole time span.

## Leavened Bread

**I**n **Exodus 12:15**, we find that we are not to eat leavened bread for these seven days. The words translated **leavened bread** is word #2557 in *Strong's Hebrew Dictionary* and means:

2557. **châmêtz**, *khaw-mates* ; from 2556; *ferment*, (fig.) *extortion*:—leaven, leavened (bread).

**T**he *Encyclopedia Judaica*, Volume 7 page 1236, shows us that the words **se'or** and **hamez** are definitely not the same thing saying:

**HAMEZ** (Heb. “fermented dough”; cf. Ex. 12:39). Hamez is prohibited in Jewish religious usage in two instances, one of which has a purely theoretical application at the

present day, while the other is of topical application. The first was the prohibition against offering up *hamez* of any kind (or honey) on the altar as a concomitant of sacrifices (Lev. 2:11, where it is referred to as *se'or*). *Se'or* and *hamez* are by no means synonymous. *Se'or* refers to the leavening agent, while *hamez* is the new dough to which the *se'or* is added, and it is expressly called *lehem hamez* ("leavened bread"; Lev. 7:13. This distinction is clearly shown by Exodus 12:15: "Seven days you shall eat unleavened bread (*mazzot*); on the first day you shall remove leaven (*se'or*) from your houses, for whoever eats leavened bread (*hamez*) from the first day to the seventh day that person shall be cut off from Israel." Further corroboration of this distinction is furnished by a linguistic criterion: *se'or* is never used with the verb *akhal* ("eat"), since it is too sour to be edible.

The other is the complete prohibition of *hamez* (or anything containing it) during Passover, which includes its consumption, deriving any benefit from it, and retaining it in one's possession (Ex. 12:19).

**I**n order to fulfill Yahweh's Laws given to us in **Exodus 12:15**, we must understand what leavening is, in order that we may destroy it from our houses and property and not eat leavened bread during the whole time span of Yahweh's Passover Feast of Unleavened Bread. The definitions of **leaven**, **fermentation** and **yeast** from *The Basic Everyday Encyclopedia*, Random House, N.Y., 1954, are:

**leaven**, an agent (e.g. baking powder, refined yeast) that effervesces to produce gas (CO ) bubbles in dough so that it bakes to a light porous consistency. Leaven has been used since before recorded history.

**fermentation**, a slow process of decomposition of animal or vegetable substances, produced by either microorganisms or enzymes. Alcoholic beverages, e.g. beer and wine, depend on F of starches and sugars; lactic acid is produced by F of milk.

**yeast**, a small, oval 1-celled plant of the class fungi, found nearly everywhere. It reproduces asexually by forming a bud that separates from the parent cell, and multiplies rapidly in the presence of sugar. With enough oxygen, Yeast releases energy by changing sugar to carbon dioxide and water; without it, it ferments sugar to alcohol and carbon dioxide, as in the manufacture of beer. Mixed with bread

dough, it ferments the sugar; the alcohol escapes during baking. The carbon dioxide expands and "raises" the dough, making it porous and light.

**A**s we have read, when yeast is mixed with bread dough, it ferments the sugar; the alcohol formed during fermentation escapes during baking, and the carbon dioxide gas expands and raises the dough, making it porous and light.

## No Leaven Seen

**I**n **Exodus 12:15,19** and **Exodus 13:7**, we have found that two particular items are not to be seen with us during Yahweh's Passover Feast of Unleavened Bread: (1.) Leavening which can be seen, and (2.) Leavened bread. The word translated **seen** is word #7200 in *Strong's* **raw'aw**, and means *to see, literally or figuratively*.

Therefore, we are not to have leaven in our possession which can be seen with the naked eye. In the case of beer and wine, there is no leaven seen because there are two stages of fermentation in their production. The first stage is when impurities are pushed to the surface of the fermenting liquid. The second stage develops approximately five days later, when all remaining agents and impurities suspended in the liquid develop a gravitational pull and go to the bottom of the fermentation vat. Bottling valves are placed well above these settled impurities and yeast to keep these out of the bottled wine or beer.

Technically, in the case of the yeasts in baked bread there is no leavening seen, because the yeast itself is killed when the bread is baked. But Yahweh's Scriptural key in the case of bread is found in:

● **Exodus 13:7**—

Unleavened bread must be eaten seven days; and no leavened bread shall be seen with you, neither shall there be leaven seen with you in all your quarters.

**A**nd even though there is no leaven remaining in the baked bread because heat kills the yeast cells during baking, the bread is leavened; and leavened bread is forbidden during Yahweh's Passover Feast of Unleavened Bread.

Therefore, these two items must not be seen with us for the duration of Yahweh's Passover Feast: (1.) Leavening which makes bread rise, and (2.) Leavened bread.

## LEAVENING

The definition of **leavening** from the *Pillsbury Kitchen's Family Cookbook*, The Pillsbury Co., Minneapolis, MN, 1979, pages 12-13, is:

### LEAVENING

**Leavening** is a gas such as air, carbon dioxide or steam that is incorporated or formed in a batter or dough, making it rise and become light and porous during preparation and heating.

**Air** is commonly incorporated into batters through creamed shortenings and beaten egg whites. Angel food cakes and souffles are examples.

**Steam** forms in batters and doughs as they are heated. Popovers and cream puffs are examples where steam is trapped inside.

**Carbon dioxide** is formed by combining baking soda and an acid or by the action of yeast or certain bacteria with sugar.

**Baking powder** is a mixture of acid and baking soda combined with starch or flour. In the presence of moisture and heat, it produces carbon dioxide gas. Double-acting baking powder contains acids that react when liquid is added and also when heat is applied.

**Baking soda** forms carbon dioxide when combined with the acid of an ingredient such as sour milk, sour cream or molasses. The alkaline soda mixture also neutralizes the "sour" taste of these ingredients.

**Yeast** is a microscopic plant which reacts with sugar to form carbon dioxide.

As you have read, it is the gas in the form of air, steam, or carbon dioxide, which causes the grain product to rise, to leaven. Because it is the formed gas which acts as the catalyst in the leavening process we must make sure that these gases are not used to leaven any kind of grain product during Yahweh's Passover Feast of Unleavened Bread.

Should these gases be incorporated in a grain dough



product the end product would be a leavened bread. The following article from *The Cook's Magazine* shows:

## LEAVENERS

*A Comprehensive investigation of why eggs, butter, baking powder and yeast make baked items rise*

The word "leaven" derives from the Latin *levare*, which means "to raise." When applied to cooking and baking, it refers to the raising action which aerates dough or batter during mixing, resting or baking to produce a product with greater volume and a more distinctive cellular structure, as well as far better flavor and texture, than if the same ingredients were cooked or baked without a leavener. Leaveners fall into several classifications: aerating leaveners, chemical leaveners and yeast leaveners.

The aerating leaveners work on the principle that a volatile substance will produce vapors or gas that may be captured within the food as it dries out and sets during baking or cooking to create structure. Examples of aerating leaveners include whole eggs, egg whites, butter, partially-hydrogenated vegetable fats (such as Crisco), or solid animal fats (lard).

Whole eggs are often beaten until light and egg whites until fluffy before being incorporated into a batter to increase volume. During baking, the moisture in the eggs or egg whites expands even further as water vapor and at the same time the heat of the burner or oven firms the crumb surface.

Layers of butter and solid fats also leaven as well as flavor some pastry doughs, in particular those for Danish pastry, croissant, and puff pastry. These fats, which have a low moisture content, are worked with the dough so they form thin layers of dough, accomplished by rolling the cold fat between folds of dough

over and over again. This process frequently is called "turning" the dough. When the multiple layers of dough and fat are shaped and baked, the moisture in the dough evaporates in the hot oven to produce water vapor (steam) which is trapped between the moisture-proof barriers of fat. The result is a flaky, aerated pastry with lots of paper-thin layers of dough.

Chemical leaveners: Modern chemical leaveners chemical reaction between two or more ingredients, specifically between an alkali and an acid, to produce carbon dioxide gas. The most common chemical leavener is baking powder, which is a combination of alkaline and acid ingredients. Many recipes call for these two ingredients such as sodium bi-carbonate (baking soda) and an acid phosphate salt, which could be in the form of sour milk, buttermilk, or sour cream (lactic acid), cream of tartar (potassium bitartrate) or vinegar (acetic acid). These ingredients react to produce carbon dioxide, the gas which leavens. Since the results frequently are inconsistent due to variables in the actual ingredients, baking powder was created to guarantee highly consistent results. Baking powder is nothing more than sodium bi-carbonate and the acid phosphate salt (usually cream of tartar) in specific correct percentages. The chemical reaction (release of carbon dioxide) is initiated by moisture. It also continues after the liquid has been mixed into the batter but before it's baked, which is called "bench action." The stove's or ov-

en's heat promotes further release of carbon dioxide so a great deal of leavening actually takes place during baking. The entire value of the leavening agent depends on the rate the carbon dioxide is released in the mixing-raising-baking cycle. For example, pancakes require a leavener which reacts quickly with the high heat and short griddle time, but slowly with the moisture so that the batter will remain thin during the bench period. As a rule, baking powder or baking soda and an acid ingredient are used for pancakes even though they begin releasing carbon dioxide as soon as they are mixed with liquid. However, pancakes—unlike quick breads or baking powder biscuits—do not have to rise high so the leavener can lose some of its potency during bench time.

Approximately 85 percent of domestically used baking powders are sodium aluminum sulfate-phosphate combinations or double-acting baking powder. Double-acting baking powder releases gas during mixing with a liquid and then again during baking. Today nearly every brand of baking powder available is double-acting (meaning the reaction is two-fold and slower than old fashioned single-action baking powder), but may vary from brand to brand.

**Yeast and yeast leavening:** Yeast the oldest known leavener, is also necessary for fermentation. It is a living one-celled microorganism of the fungi plant group. Although there are many varieties of yeast, the species used for baker's yeast is classified as *Sacharomyces Cerevisiae*. Within this species there are different strains manufactured for active and active-dried yeast,

depending on the baking purpose.

Under the right conditions, specifically contact with moisture and heat, the tiny one-celled fungi bud, divide and multiply at a phenomenal rate. The yeast remains dormant below about 50 degrees Fahrenheit and is killed at temperatures higher than 120 degrees Fahrenheit. It is most active between 78 and 105 degrees Fahrenheit, which is why we "proof" yeast in *warm* tap water to see if it's alive.

Used for centuries to ferment wines, beers, vinegars etc., airborne yeast spores ("wild" spores floating at any given time in the atmosphere) were also "captured" in mixtures of finely ground grains, nuts, and liquids and used to make "sour" dough, the base of the first leavened bread which has been passed down from the Egyptians, Greeks, and Romans to the present. These natural yeasts are less dependable and slower to reproduce than the modern laboratory-tested ones known as baker's yeast, brewer's yeast, nutritional supplement yeast, and other lesser used yeast varieties. The widest and most commonly used is baker's yeast which is sold in every supermarket coast to coast.

In breads, the yeast cells feed on the sugars converted from the starch in the flour during kneading, rising and baking, to produce alcohol, which vaporizes, and carbon dioxide. These gases are captured in the gluten protein strands in the dough which in turn leaven the bread. Baking the bread raises its temperature above 120 degrees Fahrenheit which kills the yeast, the alcohol is evaporated and the carbon dioxide is driven off. This leaves the bread with its familiar cellular structure.

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**Remember,** we are not to have any kind of leavened bread product seen with us during Yahweh's Passover Feast of Unleavened Bread. The recipes which follow are examples

of grain dough products which we are not to use, neither are these to be seen with us for the duration of Yahweh's Feast.

I repeat: **DO NOT USE** these recipes for Yahweh's Passover Feast of Unleavened Bread!

## Air As A Leavening

The first leavened gas mentioned in the *Pillsbury Kitchen's Family Cookbook*, page 12, is air.

AIR is commonly incorporated into batters through creamed shortenings and beaten egg whites. Angel food cakes and souffles are examples.

The cooking technique of beating eggs until stiff and then folding these stiffly beaten egg whites into a bread or cake dough, results in air becoming a leavening gas.

Air is the very substance we breathe. Air cannot be seen. But if we use a technique that incorporates air into a grain flour product, we have then made it leavened and against the Law of Yahweh during the Feast of Unleavened Bread. The *Pillsbury Kitchen's Family Cookbook*, page 120, then shows us that:

Most cakes belong in one of two categories—shortening or foam. The shortening cake contains shortening, margarine or butter which give the cakes their classic moist rich texture and flavor.

Foam cakes depend mainly on air beaten into egg whites as a leavening agent. There is no shortening added so the cakes are very light. Angel food and sponge cakes are the most familiar examples.

Chiffon cake is actually a combination of the two types of cake—a shortening cake batter is folded into beaten egg whites.

Everyone should know a recipe for Angel Food Cake. Angel Food Cake is leavened with air; this is a leavened bread—do not use this recipe during Yahweh's Passover Feast of Unleavened Bread.

However, not everyone is familiar with a sponge cake recipe, nor do they realize that sponge cakes are made during Passover by most of the deceived Israylites. Yes, even though

these cakes might be made with matzah meal, they are still leavened bread. Do not use these recipes during Yahweh's Passover Feast of Unleavened Bread.

The following recipe for Basic Sponge Cake from *The Encyclopedia of Creative Cooking*, Charlotte Turgeon and Jane Solmson, Weathervane Books, N.Y., 1980, page 124, incorporates air as a leavener.

### Basic Sponge Cake

1 cup flour  
1/4 teaspoon salt  
6 eggs, separated  
1 cup extra-fine sugar  
1 tablespoon lemon juice  
Grated rind of 1 lemon  
Confectioners' sugar

Grease and lightly flour bottom of 9¼ x 5¼ x 2¾ inch loaf pan. Sift flour and salt together. Beat egg yolks until thick and lemon-colored. **BEAT EGG WHITES** in large mixing bowl with electric mixer at high speed until STIFF, but not dry. Add extra-fine sugar, about 2 tablespoons at a time; beat thoroughly after each addition. Beat in lemon juice and rind. Fold in egg yolks with rubber spatula or wire whisk. Cut and fold in flour mixture, small amount at a time. Continue folding 2 minutes after last addition. Fill prepared pan ¾ full; smooth batter evenly into corners and over top) there will be batter left over). Bake in 350 degree oven 30-35 minutes or until cake tests done. Let cake cook in pan about 5 minutes. Turn onto rack to cool completely. Sprinkle with Confectioners' sugar.

Pour remaining batter into 12 cupcake liners in muffin pan; fill about ½ full. Bake at 350 degrees about 18 minutes.

The next recipes are from *The Complete Passover Cookbook*, Francis R. AvRutick, Jonathan David Publishers, Middle Village, NY, 1981. *The Sponge Cake* recipe is found on page 263 and the *Banana Chiffon Cake* is found on page 279. These cake recipes call for techniques which incorporate air as a leavening gas. Do not use these recipes during Yahweh's Passover Feast of Unleavened Bread!

### One Bowl Sponge Cake

9 eggs, separated  
1½ cups sugar  
2 tablespoons lemon juice

- ½ cup cake meal
- ¼ cup potato starch

In a large mixing bowl, beat the egg whites at low speed for about 1 minute, until the whites are loose, and have begun to foam. Increase the speed of the mixer to high; gradually add the sugar and continue to beat for at least 5 minutes. Add the yolks and lemon juice; continue beating. Sift the cake meal with the potato starch; add to the mixing bowl. Beat until thoroughly blended. Turn the batter into an ungreased 10-inch tube pan and bake in a preheated 350 degree oven for 1 hour and 10 minutes. Invert to cool for at least one hour. Serves 10-12.

### **Banana Chiffon Cake**

- 5 eggs, separated
- 1 cup sugar, divided
- ¾ cup sifted cake meal
- ¼ cup sifted potato starch
- ¼ cup oil
- ¼ cup mashed ripe bananas
- 1 teaspoon grated lemon rind

In a large mixing bowl, beat the egg whites at low speed for about 1 minute, then increase the speed to high and continue beating until soft peaks form. Gradually add ½ cup of sugar, 2 tablespoons at a time, and continue beating the egg whites until stiff peaks form.

In a separate mixing bowl, mix the dry ingredients, including the remaining sugar. Make a well in the dry ingredients and add the egg yolks, oil, mashed bananas and grated lemon rind. Beat until smooth. Fold the egg yolk mixture into the stiffly beaten egg whites. Transfer the mixture to a 10- inch ungreased tube pan. Bake in a preheated 325 degree F. oven for 50-60 minutes or until a cake tester inserted in the center of the cake comes out clean. Remove the cake from the oven; invert the pan. Let cool completely before removing the cake from the pan. Serves 8-10.

**T**hen we come to a recipe for Old-Fashioned Pound Cake. This recipe does not have any commercial leavening agents in it, but the mixing technique of creaming shortening incorporates air into this cake. Do not use this recipe during Yahweh's Passover Feast of Unleavened Bread.

### **Old Fashioned Pound Cake**

- 2 cups (1 pound) confectioners' sugar
- 2 cups (1 pound) butter or margarine

2 tablespoons grated orange rind  
6 eggs  
3½ cups all-purpose flour  
¼ teaspoon salt

Sift flour. Cream shortening at medium speed on electric mixer about 3 minutes or until light and creamy or fluffy. Gradually add sugar and orange rind; Cream thoroughly. Add eggs one at a time, mixing well after each addition. Gradually add combined flour and salt; mix well. Pour into greased and floured 10-inch tube pan or Bundt pan. Bake at 350 degrees for 1 hour and 20 minutes, or until wooden toothpick inserted in center comes out clean. Remove from pan. Cool.

## Steam As A Leavening Gas

The second definition of a leavening gas from the Pillsbury Kitchen's Family Cookbook, page 12, is **steam**:

Steam forms in batters and doughs as they are heated. Popovers and cream puffs are examples where steam is trapped inside.

The cooking technique of beating a grain flour with a liquid and eggs develops the gluten, which entraps the steam as it bakes. Steam is the leavening gas in recipes for cream puffs and popovers.

Steam is the gas released by the evaporation of heated water. We do not put water out of our houses during Yahweh's Passover Feast of Unleavened Bread. But if we deliberately use a cooking technique that entraps steam into a grain flour product, we have made it a leavened bread and against the Law of Yahweh! Do not use these recipes during Yahweh's Passover Feast of Unleavened Bread.

### Cream Puffs

½ cup water  
¼ cup margarine or butter  
½ cup all-purpose flour  
2 eggs

Heat water and margarine to rolling boil in sauce pan. Stir in flour. Stir vigorously over low heat until mixture forms a ball, about 1 minute; remove from heat. Beat in eggs, all at once. Continue beating until smooth. Drop dough by scant ¼ cupfuls about 3 inches apart onto ungreased

cookie sheet. Bake at 400 degrees until puffed and golden, about 30-40 minutes. Cool away from draft. Cut off tops; pull out any filaments of soft dough. Fill puffs with a meat salad or cream filling. Replace tops. When cream filling is used, dust tops with powdered sugar. Refrigerate until serving time. Makes 6 cream puffs.

### Popovers

2 eggs  
1 cup milk  
1 cup flour  
½ teaspoon salt  
1 tablespoon melted fat

Beat eggs, add milk and continue beating until light and fluffy. Beat in the flour and salt. Pour into hot greased baking cups (preferably glass, earthenware, or iron because they hold the heat), until the cups are half full. Bake at 450 degrees for 30 minutes; reduce to 350 degrees and bake 15 minutes longer. Makes 8 large or 12 small popovers.

**T**hen again, there are recipes for popovers made with matzah meal. However, even though they are made with matzah meal, they are leavened bread. Do not use this recipe during Yahweh's Passover Feast of Unleavened Bread.

### Matzo Meal Popovers

1/3 cup vegetable shortening  
2/3 cup water  
1 teaspoon sugar  
1 cup matzo meal  
1½ teaspoon salt  
3 eggs

Combine shortening and water and bring to a full boil. Add matzo meal, salt and sugar all at once, stirring briskly to blend thoroughly. Remove from heat and stir in 1 egg at a time, beating to smoothness after each addition. Drop by spoonfuls into greased muffin tins (fill each cup half full). Bake 20 minutes in a 425 degree oven. Turn off heat. Leave popovers in closed oven 10 minutes. Remove to rack and make small steam slit.

## Carbon Dioxide As A Leavening

**T**he third leavening gas which causes bread to rise is carbon dioxide, as we find in the *Pillsbury Kitchen's Family Cookbook*,

page 12:

Carbon dioxide is formed by combining baking soda and an acid or by the action of yeast or certain bacteria with sugar.

As we have read, there are two processes for forming carbon dioxide gas in a grain product: (1) Mixing baking soda with an acid forms carbon dioxide in the dough, which causes bread to rise. (2) Mixing yeast in dough causes fermentation with its sugars, thereby causing carbon dioxide to form as the leavening gas.

## Alkali And Acid

There have been many misunderstandings about the chemical interaction of an alkali and an acid which causes carbon dioxide gas to form as the leavening agent in a grain dough product. In order to understand this interaction we have to understand what takes place when an alkali and an acid mix.

The following article, *The PH Factor*, by Melanie Barnard was in the March-April 1983 issue of *The Cook's Magazine*, pages 62-65. This article thoroughly discusses the interaction of acids to alkali:

Taste education leads us to expect certain foods, such as lemons and vinegar, to taste sour. Certain phrases such as "sour-puss" and "acid-tongue" conjure up very specific images. Acids, in fact, do not have a very admirable reputation although they have been essential to cooking and recognized as such by cooks both here and abroad for centuries. An acid is defined as a chemical compound with a pH of less than seven on a scale of one to fourteen. Natural acidic foods include wine, all fruits, vinegars and dairy products. Chemical acidic ingredients include baking powder, cream of tartar and powdered acetic acid. Foods vary in their acidity—a lower number denotes greater acidity. Lemons and most vinegar are rated as twos, rhubarb

and grapefruits are threes, oranges and sour cherries are fours, bananas, asparagus, spinach, potatoes and coffee are fives, and butter, milk, as well as most meats are sixes. Pure distilled water is neutral with a pH of seven. Most foodstuffs are at least slightly acidic and as you can see, many have a high acidic content. Acid ingredients usually taste sour which may or may not be an advantage in a recipe. In addition, they react with alkali or basic (a pH greater than seven) ingredients and this is an important factor in cooking—especially in baking. Other properties of acid foods and ingredients are the ability to heighten certain other flavors, tenderize meat, bleach certain foods and act as a catalyst in certain forms of cooking such as candy making and



gelatin based dishes.

**Double acting baking powder** is the most common leavening agent found on store shelves. It consists of bicarbonate of soda (an alkali), calcium acid phosphate (an acid) sodium aluminum sulfate ( to counteract unpleasant tastes), and cornstarch (to increase shelf life). When baking powder is combined with other dry ingredients and then moistened, the chemical reaction between the acid and alkali begins to form carbon dioxide and water. The carbon dioxide molecules cause expansion, in the presence of heat, which increases the volume of the recipe ingredients.

Prior to the marketing of double acting baking powders, single acting powders, which were a combination of bicarbonate of soda and cream of tartar, were available or could be homemade (1/2 teaspoon of baking soda and 1 teaspoon cream of tartar, plus 1/2 teaspoon cornstarch to use in place of 2 teaspoons of double-acting baking powder). The chief disadvantage of this mixture is that the chemical reaction and thus the leavening begins immediately after the liquid is added. Unless the cook is very speedy about placing the batter in the oven, much of the leavening power is lost. Double-acting powders also begin to work immediately, but are relatively slow. The main reaction occurs only at temperatures above 140 degrees F—after the dough is placed in a preheated oven. This allows many muffin and quick-bread batters to be made ahead without a frantic rush to bake them.

Many recipes call for bicarbonate of soda (commercial baking soda) alone as a leavening agent. This alkaline ingredient must be combined with an acid in the recipe—citrus juice, acid fruits such

as cranberries, molasses or brown sugar (which is in part molasses), honey, buttermilk, sour cream, yogurt, or a variety of other ingredients commonly found in baked goods. For leavening purposes, some recipes are designed for baking soda and an acidic ingredient so it's not always possible to make blanket substitutions in a recipe; white sugar is not acidic while brown sugar is; molasses provides acid while light corn syrup does not. Water cannot always be used in place of orange juice; even a small amount of lemon juice should not be omitted; sweet milk cannot be substituted for buttermilk. (A possible substitute for buttermilk is sour milk made by adding about 1½ teaspoons fresh lemon juice to a cup of sweet milk and letting it stand at room temperature for about 15 minutes to sour).

Baking powder alone is enough to cause a reaction and if you add another acid to the recipe (cranberries to plain muffins for example), you may need to add a small amount of baking soda to neutralize the acid. If you decide to omit an acid (changing orange juice to sweet milk for example) you should use baking powder instead of just baking soda (four teaspoons for every teaspoon of baking soda) or the recipe may fail to rise properly. Some pastries and pie crust recipes call for a small amount of lemon juice or vinegar. It is important since the acid aids in softening the gluten in the flour and results in an improved flakiness.

Many recipes, especially southern biscuit and muffin recipes call for self-rising flour which is simply a commercial combination of all-purpose flour, baking powder and salt. It usually cannot be substituted for all-purpose flour even if you leave other listed leavening agents out of the recipe since the balance of

leaveners may be disrupted. Baking mixes such as Bisquick are a combination of flour, fat, dried buttermilk powder, baking soda and salt.

All leavening agents and mixes that include them eventually lose their potency and should be used within a few months of purchase. Since the chemical reaction begins in the presence of moisture, they should also be kept air-tight and dry. To test the activity of questionable baking powder, stir about one teaspoon into about 1/3 cup of hot water. The mixture should bubble quickly.

**Egg dishes:** Acids react with the proteins in eggs in a variety of ways. Acidulated poaching water (one teaspoon white vinegar per quart of simmering water) quickly coagulates egg whites to make a more attractive and “set” looking egg. A bit of vinegar added to the water for hard-cooked eggs seals the cracks and prevents egg whites from oozing.

Cream of Tartar (a powdered acid) formed on the sides of wine casks during fermentation is added to egg whites before they're beaten to stiff peaks. The addition helps to stabilize the mixture and achieve greatest volume. This same stabilization can also be achieved with lemon juice or vinegar, but one-quarter teaspoon cream of tartar for every egg white is the most reliable.

Cooked egg white icings are also stabilized and consequently creamier and fluffier—with the addition of an acid in the form of cream of tartar or citrus juice added either to the egg whites themselves or to the cooked sugar syrup. Acid also bleaches the egg whites in icings and meringues. Acids tend to thin an icing, so do not add them in quantity as flavoring, such as orange juice, until the end of beating time when you can judge the con-

sistency accurately. Egg-thickened custards are also thinner if citrus juice is added, so recipe substitutions cannot be made blindly.

**Meat and fish:** Acids such as vinegar and lemon or lime juice, which are critical ingredients in marinades, serve to soften the muscle proteins in meat and thus tenderize them. In the days before refrigeration, the acid in marinades also served to slow bacterial growth. Today, since most meats are marinated for a relatively short period of time, the marinade acts chiefly as a flavor enhancer. Obviously, thinner cuts are better and more quickly tenderized in a marinade. Since the acid also tends to retard the browning ability of the meat during cooking, be sure to wipe the meat very dry before sautéing. To further encourage browning, many marinades also include a sugar, such as molasses or brown sugar or catsup which caramelizes and browns during cooking. Long marinating tends to turn the meat a grayish color which does not affect it's flavor or freshness.

The affinity of lemon for fish goes further than simply adding flavor. The acid reacts with molecules in fish to “absorb” odors, even in very fresh seafood. Lemon-garnished finger bowls served after a messy lobster dinner both clean the hands and remove the same fishy smell from the fingers. All good court bouillons used in fish cookery contain an acid such as vinegar, lemon or lime juice, or wine just for this reason. If steaming fish, be sure to add some lemon juice to the steaming water, and if cooking en papillote (in paper) squeeze a little lemon juice over the fish before wrapping. Even fried fish is best in an acid batter, such as one made with beer.

**Sauces and dressings:** Acids usually in the form of vinegar or lemon

juice are a primary ingredient in salad dressings. They provide a tart flavor to enhance a variety of greens and are a natural complement to oils. Vinegar, which is acetic acid, is stronger at the same concentration than citric acid in lemon juice. In vinaigrette salad dressings, the proportion of vinegar or lemon juice to oil is usually one to four yet this is frequently varied according to personal preference and the types of vinegar and oil-used.

Commercial vinegars are usually about 40 percent acidic, although this can vary in brands and types. The word "vinegar" means sour wine in French and is essentially the fermentation of the sugars present in wine or fruit juices (most commonly apple cider). Acetic acid bacteria grow on the surface of the fermenting liquid to sour the mixture. However, it's chancy to try to make your own at home since the wine or cider may spoil instead of souring. Vinegar is made by saving a "mother", or growth of bacteria, that forms on the fermenting liquid and using it to start a new batch. Commercial vinegars made from a variety of ingredients such as wine, cider, malt or sherry are pasteurized so a "mother" is rarely formed.

Emulsion sauces such as mayonnaise and hollandaise are made by binding normally insoluble ingredients such as oil and water in the presence of a protein enzyme such as an egg yolk. The acid, usually lemon juice, is not necessary for the actual emulsion, but stabilizes and flavors it and is thus a crucial ingredient. French butter sauces are temporary emulsions made by reducing an acid such as vinegar or wine and then slowly adding butter to it over low, constant heat. High heat or long standing times will cause these sauces to separate, so they must be made slowly and at the last minute. The same is true

of oil and vinegar dressings since no protein coagulizer is present.

Stirred egg custards are somewhat stabilized, but also thinned by acids. A greater number of egg yolks than usual is needed for these custards (lemon curd and zabaglione-sabayon-desserts, for instance). Acids thin sauces made with sour cream should be added judiciously near the end of cooking time. Baked custards with acid ingredients are firmer than simple milk and egg mixtures since the acid coagulates the egg proteins. Large amounts of sugar have the opposite effect.

Acid-based sauces and soups such as tomato can curdle easily if large quantities of cream are added at high temperatures; this can be prevented if the cream is heated, the soup or sauce base is below the boiling point, and the mixtures are slowly combined.

Finally, small amounts of an acid such as lemon juice can assist in clarifying cloudy broths by dissolving the coagulated animal proteins.

**Dairy products** contain a high proportion of lactose or milk sugar. Over time and in the presence of even mild heat, this sugar is converted to lactic acid. Milk sugars are not easy to digest (some people are allergic to them), but lactic acid, which is normally formed in the stomach, is quite easily digestible—explaining why people with dairy allergies can often consume buttermilk, yogurt, and sweet acidophilus milk without ill effect. These products are made when lactose converts to lactic acid in the presence of a bacterial culture. The bacteria are airborne but most of today's pasteurized dairy products will spoil before they attract them. If you wish to make sour dairy products to use in place of buttermilk, yogurt, or crème fraîche, use a starter. Commercial starters which

contain the necessary bacteria are available for yogurt and crème fraîche. A reasonable facsimile of buttermilk can be made with the addition of an acid to sweet milk or cream, as mentioned earlier. Acidophilus milk is sweet milk with a live acid bacterial culture which thrives in the digestive tract and is claimed by some to restore the body's natural bacterial balance.

Very fresh milk or cream has a high proportion of milk sugar. As it grows older, even if properly pasteurized and chilled, some of the lactose is converted to lactic acid—which is why some cream, even if it does not taste or smell sour, will fail to whip properly, may curdle in hot coffee and otherwise does not combine well in recipes.

**Lemon juice, orange juice,** or Cream of Tartar are frequently critical to cooked candies. White cane sugar, composed of a complex carbohydrate called sucrose, breaks down into two simple sugars, fructose and glucose—when heated and dissolved with an acid in water. The process is called inversion and results in a soluble invert sugar which is unlikely to re-crystallize. Because its crystals are so small, invert sugar (like corn syrup) does not turn grainy—important in candy making and desserts. The acid properties also form stable sugar syrups to keep boiled icings smooth and creamy.

Hard candies like peanut brittle are cooked to such high temperatures that the sugars begin to break down and caramelize as well as form acids. The addition of an alkali, usually baking soda at the end of cooking time causes furious bubbling and produces carbon dioxide, which makes a foamy, light-textured candy.

**Fruits and vegetables:** Most fresh

produce is acidic to a certain degree with citrus fruits at the high end of the scale and nearly neutral bananas at the low end. Just as acids act as bleaches to whiten counter tops and remove stains, they do the same for white vegetables such as cabbage, cauliflower, turnips, rice and potatoes.

When green vegetables are heated, natural acids as well as any added acids collapse the chlorophyll, which dulls their color. One solution is to cook them without a lid to allow some of the acids to escape in steam. The addition of an alkali ingredient might seem a simple solution, but its very chemistry decomposes cell walls rendering the vegetables mushy and discolored. The best solution seems to be to cook the vegetables for the shortest possible time and then immediately refresh them under cold, running water to stop the cooking. This way they retain the maximum amount of chlorophyll and bright green color—and tastes better too!

Just as acid turns a blue litmus paper red (and bases turn the paper blue), vegetables such as red cabbage, red onions, and beets turn redder when cooked with an acid and are leached of color (sometimes even take on a bluish caste) when cooked with an alkali. Cooks seemed to have known this for some time since many recipes using these ingredients include an acid such as tomatoes or vinegar. Sauerkraut, by the way, is made from a natural fermentation of the cabbage in a salt solution and not by the addition of vinegar.

Red-blue fruits such as many berries, plums, grapes and cranberries keep their bright color better in the presence of an acid. Other fruits and vegetables such as bananas, pears, apples, as well as potatoes, artichokes, avocados and

parsnips rapidly discolor when cut because of oxidation (especially if a carbon knife is used). Sprinkling the cut surfaces with citrus juice or submerging them in acidulated water retards this process.

When cans containing high-acid fruits such as tomatoes (they are fruit), pineapples, and citrus fruits are opened, the acids dissolve trace metals from cans causing discoloration and an off-taste. If the opened can has been soldered with a lead seam (and some are), potentially dangerous traces of lead may leach into the food. For storage, remove the product from the can and refrigerate, covered in a nonmetal container.

**Pickling and preserving:** Pickling is a process of treating foods an acid liquid to retard the growth of harmful micro-organisms. The solution usually contains water, sugar, salt and herbs or spices. (In some respects marinating can also be defined as pickling). Canning and preserving naturally high-acid ingredients—most fruits including tomatoes—can be done safely in a water bath. Low-acid vegetables and all meats and fish must be pro-

cessed only under steam pressure to insure destruction of harmful bacteria, particularly the potentially fatal botulism organism. Follow instructions in a reliable canning manual exactly and carefully.

Jams and jellies are thickened with natural, and sometimes, added fruit pectin. In order for the pectin to combine with the sugars and thicken, the molecules must have an acid present to change the structure and electrical charge. All citrus fruits as well as most berries, sour cherries, pineapples, apricots, and tart grapes are naturally high in acid. Pears, apples and bananas are low in acids and need additions of lemon juice to promote the pectin-sugar reaction.

Although acids can be freely added or substituted in a number of recipes, there are many in which they cannot. An educated cook will study the ingredient list and consider the expected chemical reaction. Where taste is the only factor, experimentation with a variety of cooking acids is frequently the best teacher. Whatever the recipe, the method or the end product, natural and chemical acids are an integral and important factor in cooking.

**H**aving read the facts presented in this article, we now understand that commercial baking powder is a leaven:

BAKING POWDER is a mixture of acid and baking soda combined with starch or flour. In the presence of moisture and heat, it produces carbon dioxide gas. Double-acting baking powder contains acids that react when liquid is added and also when heat is applied.

**C**ommercial Baking Powder is a mixture of an alkali (baking soda: bicarbonate of soda) and an acid (usually calcium acid phosphate).

We have come to understand that an acid alone, in a grain dough product will not cause carbon dioxide gas to form as the leavening agent.

We have come to understand that an alkali alone, in a grain dough product will not cause carbon dioxide gas to form as the leavening agent.

Yes, an acid and an alkali have to be mixed together in order to form carbon dioxide gas—the leavening gas in a grain dough product.

With the understanding that it is the reaction of mixing an acid with an alkali that causes the formation of carbon dioxide as the leavening gas in a grain dough product, what is it that we are to put out of our houses and off our property during Yahweh's Passover Feast of Unleavened Bread?

## **We Put Out Alkali Which Is Used As A Leavening!**

The definition of baking soda again shows:

Baking soda forms carbon dioxide when combined with the acid of an ingredient such as sour milk, sour cream or molasses. The alkaline soda mixture also neutralizes the "sour" taste of these ingredients.

Yes, we are to put the baking soda, which can be used as a leavening to make bread rise, out of our houses and off our property during Yahweh's Feast. We are to destroy the chemical bicarbonate of soda, baking soda or sodium bicarbonate (one and the same thing) that is used specifically as a leavening alkali for this purpose.

The definition of baking from *Webster's Complete Unabridged Dictionary*, 1979, also shows commercial baking powder to be a combination of baking soda (alkali) and one of three acids: Cream of Tartar, calcium acid phosphate, or sodium aluminum sulfate.

**bāking**, *n.* 1.a drying or hardening by heat. 2.a cooking by dry heat, in an oven, etc. 3. the quantity baked at once; as, a baking of bread.

*baking powder*; a powder used in baking for raising dough. It usually consists of starch or flour mixed with bicarbonate of soda, and some cream of tartar, calcium acid phosphate, or sodium aluminum sulfate.

*baking soda*; sodium bicarbonate,  $\text{NaHCO}_3$ , used in baking as a leavening agent and in medicine to counteract acidity.

Therefore, it is only the food alkali used specifically as a leavening bicarbonate of soda that we are to remove from our dwellings, and only this alkali in this single form. Put out your baking soda, commercial baking powder and all forms of grain flour products which have been leavened with this food alkali.

Baking soda can and is used as a leavening agent, and most definitely falls under the category of the Hebrew word **machmetzeth**. Commercial baking soda, bicarbonate of soda and sodium bicarbonate should be put out of our houses along with yeast and baking powder.

## Sodium Bicarbonate In Other Uses

However, in *Webster's Unabridged Dictionary*, under the word sodium bicarbonate, we find that baking soda is also a component in fire extinguishers, antacids, etc. But, for your information, it is also in some toothpastes and medicines. The use of bicarbonate of soda, sodium bicarbonate, or baking soda which cannot be used as a leavening is not a leaven. This chemical in these forms is not a leavening agent. They are not used to make bread rise. Therefore, these particular items in these forms do not have to be removed during Yahweh's Passover Feast of Unleavened Bread.

**sōdi•um bî•cārbon•āte**, a white crystalline compound.  $\text{NaHCO}_3$ , used in baking powder, fire extinguishers, as an antacid, etc.; also called *baking soda*.

But if you are using the sodium bicarbonate in your toothpastes, antacids and medicines to leaven a grain dough product, then it is leaven and you must destroy it.

One could become ridiculous in one's pretense, making a show of false righteousness by telling you to rid yourself of your fire extinguishers and other sodium bi-carbonated nonfoods, but that is like telling you to get rid of the air you breathe. Remember, it has been proven that the air is full of leavening yeasts. In such cases, that person would have to live in a plastic bag, but we are not out for pretense. We are out to serve Yahweh and keep His Laws, Statutes and Judgments. Therefore, do not add to Yahweh's word and make it ridiculously impossible.

Yahweh wants us to destroy leaven which makes bread rise and leavened bread. He wants us to do this for seven full days. It is just that simple, and it should remain that simple.

We should concentrate much harder on ridding our own lives of sin, which is what leavening actually represents.

## Acids

We are not to put away the acid foods and beverages from our homes and property. Were we to do so, we would be putting out nearly every fruit, many vegetables, honey (which is acid), molasses, brown sugar, vinegar, wine, beer and liquor.

We know for a fact that wine is not to be put out, because Yahweh has given wine to be enjoyed as part of His Feasts saying:

### ●Deuteronomy 14:26—

Then you shall spend that money for whatever you desire to have: for oxen, or for sheep, or for wine, or for strong drink, or for whatever you desire to have. You shall then eat there in front of Yahweh your Father, and you shall rejoice: you and your household.

## Yeast

The definition of the word yeast from the *Pillsbury Kitchen's Family Cookbook*, page 13 is:

Yeast is a microscopic plant which reacts with sugars to form carbon dioxide.

And as we have read from *Collier's Encyclopedia*, 1980, Volume 23, page 685:

Yeast, a fungus, genus Saccharomyces, ranked as the most important of the fungi because of its ability to start fermentation. Yeast plants are microscopic in size, colorless, one-celled, and are mostly round or oval in shape. They are usually solitary, but sometimes small clusters are formed when growth is very rapid, and daughter cells begin to bud before separating from the parent. Wild Yeasts are found abundantly in the air; they are able to survive and retain their vitality without warmth, moisture or food, by passing into a resting stage. They are destroyed, however, by being exposed to moist heat at a temperature of 212 degrees F (100 degrees C). Because of their powers of fermentation, yeasts were used to raise bread, to make wine, and to brew beer for thousands of years before their true nature was understood.



**Y**es, wild yeasts are found abundantly in the air; they are able to survive and retain their vitality without warmth, moisture or food by passing into a resting stage. “Because of their powers of fermentation, yeasts were used to raise bread, to make wine, and to brew beer for thousands of years before their true nature was understood.”

And because yeast cells are found abundantly in the air, they may be cultured from the air. This is why the following recipe from *The Southern Country Cookbook*, Lena Sturges, 1975, page 214, is a recipe for leavened bread. It is not the salt which leavens this bread, it is the wild yeasts that are found abundantly in the air, which starts the fermentation resulting in the leavening gas-carbon dioxide. Do not use this recipe during Yahweh’s Passover Feast of Unleavened Bread.

### **Salt Rising Bread**

#### Starter

- 1 cup milk
- 1 tablespoon sugar
- 7 tablespoons white cornmeal
- 1 teaspoon salt
- 2 cups lukewarm water
- 2 tablespoons sugar
- 3 tablespoons shortening
- 2 cups all-purpose flour

Scald 1 cup milk and stir in 1 tablespoon sugar, 7 tablespoons cornmeal and 1 teaspoon salt. Place mixture in a jar, and cover with cheesecloth; set jar in water as hot as the hand can stand. Allow to stand for 6 to 7 hours in a warm place (115 degrees) until it shows fermentation. The gas can be heard to escape when it has sufficiently fermented.

At the end of the fermentation period, add 2 cups lukewarm water, 2 tablespoons sugar, 3 tablespoons shortening, and 2 cups all-purpose flour to make a sponge. Beat well; put in a container and set in a water bath canner; maintain heat at 115 degrees until sponge is very light and full of bubbles.

#### **To Make Bread**

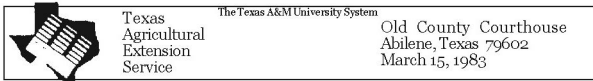
To this light sponge add about 8½ cups all-purpose flour, or enough to give a stiff dough. Knead for 10 minutes. Mold into about 4 loaves and place in greased loafpans. Cover and let rise to 2½ times the original bulk. Bake at 375 degrees for 10 minutes, lower temperature to 350 degrees and bake 25 minutes longer, or until loaves tests done. Yield: About 4 loaves.

**Y**es, yeasts are in the air, but we must only put out leaven which may be seen. We cannot see air, but neither are we to cultivate the yeasts which are in the air. This would be against the Law of Yahweh during His Passover Feast of Unleavened Bread.

We are not to have yeast nor anything made with yeast in our houses or on our property during this Feast of Yahweh. To buy yeast, to cultivate sour dough starter, or to keep these in our possessions is against the Law of Yahweh.

## **Is Beer A Leaven? Will Beer Make Bread Rise?**

**T**he answer to these questions is a definite no. Beer is an acid, and as such it would need the food alkali baking soda mixed with it in order to form a leavening gas. Beer, by itself will not make bread rise. The following letter should make this quite clear:



Dear Mrs. Hawkins:

Enclosed are two recipes for variations of beer bread. My understanding of your dilemma is, does beer act as a leavening agent in bread due to the yeast composition used during the fermentation process of the beer. The answer is no, beer is used in breads as a liquid and for flavor only. It can be substituted in bread recipes for the milk or water although the bread mixture must still have an alkali-soda or baking powder mixed with the liquid to form carbon dioxide and thus increase dough volume. A Quick Breads booklet is enclosed, refer to page 3. I hope this information is what you needed.

Sincerely,

*Kayla McDonnell*

Kayla McDonnell  
County Extension Agent  
Home Economics  
Taylor County

**T**he booklet Kayla McDonnell enclosed gives this information:

## ***Quick Breads***

*Francis L. Reasonover*

*Formerly Extension Foods and Nutrition Specialist*

*The Texas A&M University System*

### *Preparing Quick Breads*

Quick breads are just what the name implies—quick to make. The measurement, mixing and baking times range from a total of about 15 minutes to 1 to 1½ hours—longer times for loaf styles. Quick breads vary in thickness in the mixing phase from thin batters to a thick dough. The methods of mixing are usually by one of two methods.

#### *Muffin Method*

This method involves the addition of all liquid ingredients to the dry ingredients at one time. Shortening must be an oil or melted fat. The combination of these ingredients is by the fewest number of strokes possible and only until all dry ingredients are moistened. Too much mixing toughens the product. Quick bread batters prepared by this method are generally lumpy in appearance. Waffles and pancakes are an exception, since they are higher in liquid content and are mixed until smooth.

#### *Biscuit Method*

This method of mixing has one major variation from the Muffin Method. “Plastic” or solid fat is cut into the dry ingredients with a pastry blender before liquid is added. The fat particle size is small for biscuit-type products so the fat can spread into thin layers during the rolling out process to produce tender sheets of dough.

High oven temperatures—400 to 450 degrees—increase dough volume by the expansion of carbon dioxide and steam before the framework (gluten) is coagulated or firmed up by the heat. The most frequently used leavening agent is Commercial BAKING POWDER. When the baking powder is mixed with water, or any liquid that contains water, the ACID and ALKALI components react to produce carbon dioxide. A buttermilk (acid) soda (alkali) combination such as cream puffs and popovers are leavened entirely by the conversion of water to steam. Any quick bread has some leavening due to steam since all breads have a liquid ingredient.

**F**ollowing are local recipes for beer bread and beer biscuits:

### **BEER BREAD**

Overland Park, TX

3 c. self-rising flour  
3 Tbsp. sugar  
1 can beer

Mix all ingredients, pour into bread pan. Bake 350 degrees for 45 minutes. Butter top of bread when removed from oven.

## BEER BISCUITS

Seminole, TX

3 oz. beer, little less 1/2c.  
1 c. bisquick mix  
1 1/8 Tbsp. sugar

Mix all ingredients. Drop on greased cookie sheet or put in muffin tins 3/4 full. Bake 350 degrees about 15-20 minutes.

**A**t first glance at these recipes, one might believe it was the beer which was their sole leavening agent. However, both of these recipes call for self rising flour or Bisquick Mix. The definition of self-rising flour, from *The Culinary Arts Encyclopedic Cookbook*, Ruth Berolzheimer, 1968, page 12, is:

Self-Rising Flour—Milled from soft or winter wheat and has salt and leavening added.

**A**s you see, self-rising flour has salt and leavening added to it. A recipe for Homemade Biscuit Mix, from the same *Quick Breads* booklet from the Texas A&M University System, by Francis L. Reasonover, also contains salt and leavening.

## WHITE FLOUR HOMEMADE BISCUIT MIX

9 cups sifted all-purpose flour  
1/3 cup double-acting baking powder  
1 tablespoon salt  
2 tablespoons cream of tartar  
1/4 cup sugar  
2 cups shortening which does not require refrigeration

Stir baking powder, salt, cream of tartar and sugar into flour. Sift together 3 times into a large mixing bowl. Cut in shortening with a pastry blender until the mix is the consistency of corn meal. Store in covered containers at room temperature. To Measure the Biscuit Mix, pile it lightly into cup and level off with a spatula.

## FOR BISCUITS

3 cups Homemade Biscuit Mix  
2/3 to 1 cup milk

Add milk all at once, stirring 25 strokes. Knead 15-18 times on lightly floured board, roll 1/2 inch thick. Cut. Bake on baking sheet at 450 degrees for 10 to 12 minutes. Makes 18 2-inch biscuits.

**I**t is the leavening in the self-rising flour and biscuit mix (Bisquick) in these recipes for beer bread and beer biscuits that causes these grain dough products to rise—not the beer itself.

Wine will not make dough rise! Beer will not make dough rise! These have no leavening agents in them, and you may prove this to yourself, as we did. Use beer or wine to take the place of water in your experiment. Mix this liquid into some flour, knead out and bake. This dough will cook as though you had used water only. You may even let this dough set as long as you would if you had added yeast, and the dough still will not rise. Beer is not a leavening!

## Is Cream Of Tartar A Leavening?

**T**he definition of Cream of Tartar, from *Webster's Unabridged Dictionary*, 1979, is:

**crĕam of tār/tar**, a white, acid, crystalline substance,  $\text{KHC}_4\text{H}_4\text{O}_6$ , used in medicine and cooking; also called potassium acid tartrate or potassium bitartrate.

**C**ream of tartar is an acid. And from the definition of the word baking powder in this same dictionary, we find that cream of tartar is one of the acid ingredients which make up the compound in commercial baking powder:

*baking powder*; a powder used in baking for raising dough. It usually consists of starch or flour mixed with bicarbonate of soda, and some cream of tartar, calcium acid phosphate, or sodium aluminum sulfate.

**W**e are not to remove acids from our dwellings; we are to remove the alkali bicarbonate of soda, which is used as an agent in leavening bread.

Cream of tartar and baking soda were the first baking powders (Refer: *The PH Factor*, presented earlier in this article). But this was merely the basic acid (cream of tartar)

alkali (bicarbonate of soda) mixture to obtain carbon dioxide gas, which was the leavening gas. More modern baking powder compounds utilize calcium acid phosphate as the acid, rather than cream of tartar (Potassium Acid Tartrate; Potassium Bitartrate).

The following recipe for Snickerdoodles, from *The New Pillsbury Family Cookbook*, 1973, page 103, utilizes cream of tartar as the acid and baking soda as the alkali to form carbon dioxide as its leavening gas. Do not use this recipe during Yahweh's Passover Feast of Unleavened Bread!

### SNICKERDOODLES

1 cup butter or margarine, softened  
1½ cups sugar  
2 eggs  
1 teaspoon vanilla  
2 2/3 cups unsifted Pillsbury flour  
1 teaspoon cream of tartar  
½ teaspoon soda  
¼ teaspoon salt  
2 tablespoons sugar  
2 teaspoons cinnamon

Preheat oven to 400 degrees. In mixing bowl, cream butter and sugar. Beat in eggs and vanilla. Stir in flour, cream of tartar, soda and salt. Shape dough into balls, using rounded teaspoons of dough for each. Combine sugar and cinnamon; roll balls of dough in sugar mixture. Place 2 inches apart on ungreased baking sheets. Bake 8 to 10 minutes or until edges are set. About 44 cookies

#### TIPS:

- If desired, use whole-grain flour.
- \*With self-rising flour, omit cream of tartar, soda and salt.

**T**he same kind of Acid-Alkali interaction, resulting in carbon dioxide gas which acts to leaven the dough, is in this recipe for Buttermilk Nut Bread from *The Culinary Arts Encyclopedic Cookbook*, page 141:

### Buttermilk Nut Bread

2 eggs, well beaten  
1½ cups brown sugar  
3¼ cups sifted flour

2 teaspoons BAKING SODA (alkali)  
½teaspoon salt  
2 cups BUTTERMILK (Acid)  
1 cup chopped nuts

Beat eggs, add sugar and mix well. Sift flour, soda, and salt together and add alternately with buttermilk to egg mixture. Add nuts. Pour into 2 greased loaf pans. Bake in slow oven (325 degrees) 1 hour. Makes 2 (8x4 inch) loaves.

**T**he same acid-alkali interaction is in the following recipe for Crisp Honey Cookies, from *The Wonderful World of Honey*, Joe Parkhill, 1977, page 72. On page 14 of this book we read:

To neutralize honey's natural acidity, add 1/2 teaspoon of baking soda to the ingredients per cup of honey. However, when sour milk is used with honey in a recipe, you may omit the extra soda.

**H**oney is the acid in this recipe, baking soda is the alkali. Do not use this recipe during Yahweh's Passover Feast of Unleavened Bread!

### CRISP HONEY COOKIES

½ c. butter  
½ c. honey  
1¾ c. flour  
1 t. soda  
½ t. cinnamon  
¼ t. ground cloves  
1/3 c. wheat germ

Cream butter and honey. Sift together flour, soda and spices. Then mix in wheat germ. Combine dry ingredients with creamed mixture. Chill about 1 hour. Roll on lightly floured board to about 1/8 inch thickness. Cut with floured cookie cutter. Bake on greased cookie sheet in 350 degree oven for 8 to 10 minutes. Cool on rack, then spread thinly with frosting. Makes about 3 dozen.

**C**ream of tartar is not a leavening! Cream of tartar does not have to be removed from our possessions during Yahweh's Passover Feast of Unleavened Bread.

## Living By Every Word

**Y**ahweh tells us we must live by His Every Word saying in:

●**Deuteronomy 8:3—**

So He humbled you, and allowed you to hunger, and fed you with manna, which you did not know of nor did your fathers know of it; so He might make you to know that man does not live by bread only, but by every word that proceeds out of the mouth of Yahweh, does man live.

**I**f we live by every Word of Yahweh, just as Yahweh commanded not adding to His Word nor deleting from His Word, then and only then will Yahweh's Feasts be a joy and not a burden.

Mankind has added his own laws to the Laws of Yahweh in effect creating a burden on those who live by their interpretations! We read:

●**Yahdah 1:3—**

Beloved, when I gave all diligence to write to you about the common salvation, I found it necessary to write to you, and exhort you that you should earnestly contend for the faith which was once, for all, delivered to the saints.

**W**hen we come to the Faith as it was delivered, we then get rid of the burdens that man's interpretations have brought to mankind.

●**Exodus 13:10—**

You shall therefore keep this ordinance in its season from year to year.

**Y**ahweh's Passover and Feast of Unleavened Bread is governed by an ordinance which is set forever.

●**Exodus 13:7—**

Unleavened bread must be eaten seven days; and no leavened bread shall be seen with you, neither shall there be leaven seen with you in all your quarters.

**I**n order to live by Yahweh's every Word, we must (1) eat unleavened bread for seven days, (2) no leavened bread can be seen among us, and (3) No leavening may be seen among us in all our houses and property.

However, due to much pretense of righteousness, as well as their holding on to their own traditions which have been set by man, there are things many deceived Churches and Assemblies would tell you to destroy—which are perfectly acceptable during Yahweh's Passover and Feast of Unleavened Bread.



## Is Common Table Salt A Leavening?

The chemical name for common table salt is Sodium Chloride. Even though this may be called sodium—it most certainly is not called a leavening. We read a very important fact about table salt in:

● **Leviticus 2:13**—

Every offering of your grain offerings you shall season with salt; you shall not allow the salt of the covenant of Yahweh to be lacking from your grain offering. With all your offerings, you shall offer salt.

● *The Pentateuch and Haftorahs*, Second Edition, J. H. Hertz, Soncino Press, London, 1981, page 415, tells us:

13. salt. Was to be used with every cereal offering: leaven and honey with none. Salt prevents putrefaction, while leaven and honey produce it. Salt is a preservative and typifies that which is abiding; cf. 'an everlasting covenant of salt' (Num. xviii 19). Among most ancient peoples it was a sign of friendship to 'eat salt together'.

with all thine offerings. Also with animal and bird offerings.

The offerings continued through the days of Unleavened Bread, every year, and these did include salt. *Collier's Encyclopedia*, Volume 1, page 71, shows us how common table salt is made:

In the first half of the nineteenth century, a clear understanding of the nature of acids came with the discovery by English Chemist Humphry Davy and French Chemists Joseph Gay-Lussac and Louis Thénard that all acids contain hydrogen, not necessarily oxygen. In the process of neutralization of an acid by a base, this hydrogen becomes replaced by a metal. A "salt" is understood, very generally, to be the product formed when an acid and a base neutralize one another. A salt can also be thought of as the product formed by replacing hydrogen in an acid by a metal. Thus common table salt is one of the many possible salts. It is formed from hydrochloric acid (or hydrogen chloride) whose formula is HCl, by replacing the H by the metal sodium, Na, giving NaCl (sodium chloride).

This shows that a salt is the product formed when an acid and a base (alkali) neutralize one another! But common table salt is not a leavening, and it may be used during the Passover Feast of Unleavened Bread, just as it was used during Yahweh's Feasts.

## Is Sodium Carbonate A Leavening?

Sodium Carbonate is an ingredient found in most powder detergents. So, these questions have to be answered: Is Sodium Carbonate a leavening? Should this be removed from our dwellings during Yahweh's Passover and Feast of Unleavened Bread?

We are shown in *Collier's Encyclopedia*, Volume 1, on page 561, that the Alkali Industry embraces a number of commercial by-products from the manufacture of Sodium Carbonate:

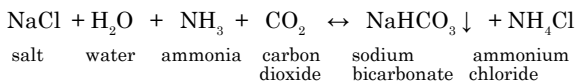
**ALKALI INDUSTRY** embraces a number of commercial by-products from the manufacture of artificial soda ash (sodium carbonate,  $\text{Na}_2\text{CO}_3$ ). In fact, the word "alkali" is often used in a broad sense to apply to any of a large number of compounds and also to various by-products inevitably associated with the early manufacture of artificial soda ash, such as ammonia or ammonium hydroxide, and slaked lime or calcium hydroxide. Often the word "alkali" is used as a synonym for "base."

### SODA ASH

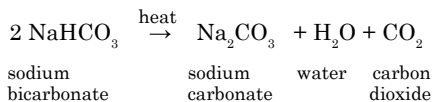
Strictly speaking, the word "alkali" designates commercial sodium carbonate ( $\text{Na}_2\text{CO}_3$ ), soda ash; for the word is a derivation of the Arabic all-qili, meaning "ashes of salt-wort," a plant, *Salsola kali*, which has been used in the manufacture of soda ash. In 1970, the world production of manufactured soda ash was 18,400,000 short tons (16,700,000 metric tons), 90 percent of which was produced by the Solvay process. The United States contributed 24 percent of the total and the Soviet Union 21 percent. Appreciable amounts of soda ash were also produced from natural deposits.

**As** we have read, the Alkali Industry is based upon the production of Sodium Carbonate, and 90% of world production is based upon the Solvay Process. *Collier's Encyclopedia*, Volume 1, page 562, tells us:

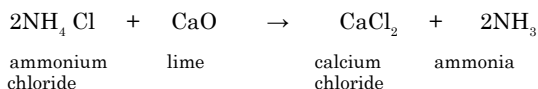
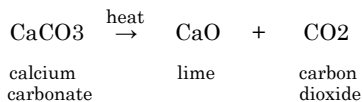
**Solvay Process.** Perfected during the late 1860's by two Belgian brothers, Ernest and Alfred Solvay, the Solvay ammonia-soda process relies on the double decomposition of ammonium bicarbonate and sodium chloride to ammonium chloride and sodium bicarbonate. Actually, the ammonium bicarbonate is formed in the salt brine by introducing first ammonia gas, then carbon dioxide. The sodium bicarbonate precipitates as the carbon dioxide is added and is then removed.



Heating the bicarbonate gives sodium carbonate and carbon dioxide, which is reused:



The economy of the Solvay process lies in recovering ammonia by treating the ammonium chloride liquor with lime (from limestone burned to produce additional carbon dioxide).

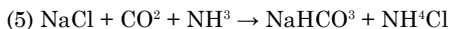


The calcium chloride yielded by the ammonia recovery process is an important by-product.

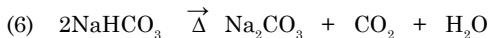
**Electrolytic Process.** Sodium carbonate may also be prepared by an electrolytic process. In the diaphragm-type cell for the electrolysis of salt solutions, steam and carbon dioxide are injected into the empty cathode compartment to wash down the caustic and convert it to sodium carbonate. One Texas electrolytic caustic producer carbonates excess caustic with flue gas.

**D**o you see that common table salt, water, ammonia and carbon dioxide are chemically converted to Sodium Bicarbonate and Ammonium Chloride? *Collier's Encyclopedia*, Volume 6, pages 42-43, shows it is common table salt which is the elemental product in the manufacture of Sodium Carbonate from the Solvay Process:

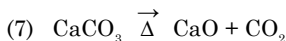
The ammonia-soda process for producing sodium carbonate is also somewhat roundabout, but it is cleaner and more elegant than the LeBlanc process—literally cleaner, and chemically more elegant, since it works with liquids at ordinary temperatures and pressures and does not make use of cumbersome roasting operations. It depends upon the fact that, although carbon dioxide will not precipitate sodium carbonate from an aqueous solution of sodium chloride, in the presence of a large amount of ammonia, sodium bicarbonate is precipitated:



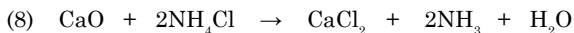
From sodium bicarbonate, sodium carbonate can easily be obtained by heating:



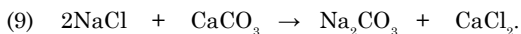
This supplies one half of the carbon dioxide required for the first reaction. The other half is supplied by heating limestone to form lime, or calcium oxide:



The lime is then reacted with the ammonium chloride,  $\text{NH}_4\text{Cl}$ , which is formed in the first reaction (5), forming ammonia and calcium chloride:

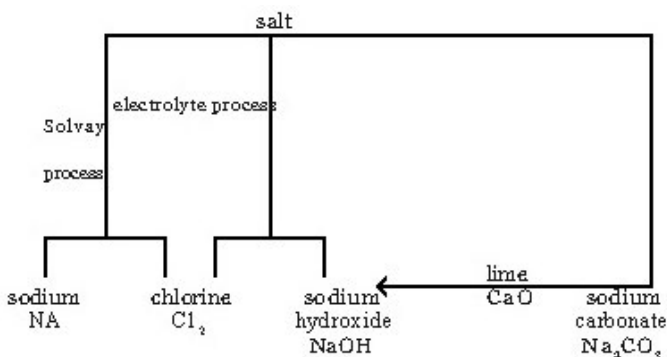


This ingeniously regenerates the ammonia, which is put back into equation 5. Thus, the net reaction is no more than



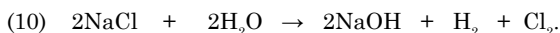
In effect, limestone,  $\text{CaCO}_3$ , and sodium chloride are converted into sodium carbonate and calcium chloride.

**T**he whole effect of the Solvay Process is that, in effect, limestone and common table salt—Sodium Chloride—are converted into Sodium Carbonate and Calcium Chloride. The diagram from *Collier's Encyclopedia*, Volume 6, page 43, shows common table salt is used to produce Sodium Carbonate, Sodium Hydroxide, Chlorine, and Sodium.



● *Collier's Encyclopedia*, Volume 6, page 43, tells us about the electrolytic processes, and the chemicals obtained from salt:

The third process which enters into the picture of the alkali industry, the electrolytic process, serves to introduce another branch of the chemical industry, the chlorine industry, and to complete the picture of the chemicals that are obtained from salt. This process had to wait until the later years of the last century for means of producing and distributing electric power on a large scale. When an electric current is passed through a solution of salt in water the reaction that occurs can be represented:



The important products are chlorine,  $\text{Cl}_2$ , which is given off as a gas at one of the electrodes (the terminals through which the electric current is led into and out of the solution) and sodium hydroxide,  $\text{NaOH}$ , which is formed in solution at the other electrode. Sodium hydroxide, or caustic soda, is an alkali which is used in rayon manufacture, in petroleum refining, in the textile industry, and in many branches of the chemical industry. The coproduct, chlorine, originally used almost exclusively as a bleach for textiles, has found innumerable uses in the chemical industry, and shows up in some plastics and in insecticides, refrigerants, solvents, dry-cleaning fluids, and hundreds of other products.

The uses for Sodium Carbonate, from *Collier's Encyclopedia*, Volume 1, pages 561-564 are:

### SODA ASH

Strictly speaking, the word "alkali" designates commercial sodium carbonate ( $\text{Na}_2\text{CO}_3$ ) soda ash; for the word is a derivation of the Arabic *al-qili*, meaning "ashes of saltwort," a plant, *Salsola kali*, which has been used in the manufacture of soda ash.

The two main uses of soda ash are in the manufacture of glass and in the manufacture of chemicals. In the United States about 50 percent of the manufactured soda ash is used for making glass, 40 percent for chemicals, 8 percent for paper and pulp, and the remainder for making soap and detergents and for treating water.

### LYE

The name "lye" ( $\text{Na}_2\text{CO}_3$ ,  $\text{K}_2\text{CO}_3$ , or  $\text{NaOH}$ ) has been ascribed to the product obtained by leaching wood ashes. It consists of approximately 70 percent potassium carbonate (potash), used principally in making soap and glass. Sodium carbonate (soda ash) is the chief constituent of the ashes of certain plants (saltwort). On treatment with slaked lime (calcium hydroxide), sodium carbonate is

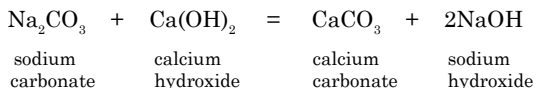
transformed into caustic soda (sodium hydroxide) which is sold for household and industrial purposes under the name "lye."

## CAUSTIC SODA

Sodium hydroxide (NaOH) derives its common name, caustic soda, from its severe corrosive action on animal and vegetable tissues. The world production of caustic soda in 1970 was 24,200,000 short tons (22,000,000 metric tons), of which 42 percent was produced by the United States.

Caustic soda is produced either by electrolysis of salt (NaCl), which yields sodium hydroxide and chlorine, or, less frequently, by the older lime-soda method, in which a solution of soda ash is treated with a solution of lime. Much of the world's salt production is used to yield caustic soda; in the United States this use accounts for more than 40 percent of the domestic salt production.

**Lime-Soda Method.** The causticizing of soda ash is carried out batchwise or by continuous operation. The process is most commonly effected at moderate temperatures in tanks equipped with stirring devices. The reaction is a double decomposition between sodium carbonate and calcium hydroxide.



Calcium carbonate precipitates and the caustic solution is drained off.

**Electrolytic Methods.** When a concentrated solution of sodium chloride is electrolyzed, chlorine and sodium hydroxide are formed, but they react with each other to yield sodium hypochlorite, a bleaching composition.

**Applications.** The most important outlets for the consumption of caustic soda are, in order of volume used: chemical manufacture; petroleum refining; the manufacture of rayon and film, pulp and paper, aluminum, and detergents and soap; textile processing; vegetable oil refining; and rubber reclamation.

Viscose rayon requires considerable quantities of caustic soda, first in the formation of alkali cellulose from sulfite pulp and caustic, then as solvent for the xanthate obtained by reacting alkali cellulose with carbon disulfide. The viscose threads are formed by precipitating a very fine stream of the solution in a sulfuric-acid bath.

Soap is manufactured by the action of soda lye and potash lye (caustic potash) on fats and oils, or on fatty acids. Glycerine may be formed as a byproduct, or left in the soap mixture. Soaps of high sodium content are

generally termed hard soaps; those of high potassium content, soft soaps. Lye for household purposes relies on its reaction with greases to form soluble soaps. This action is likewise applied on a wide scale in industry for cleaning metals and other materials.

In the petroleum industry, caustic soda finds use in the neutralization of sulfuric-acid washes used in the chemical refining of petroleum fractions.

In the pulp and paper industry, caustic soda is used to manufacture soda pulp in a process that consists essentially of boiling wood chips with the caustic to remove noncellulosic constituents. Partly as an economic measure and partly to avoid stream-pollution problems, the soda lye used in pulping is largely recovered by evaporation of the wash liquor to dryness (black ash) and leaching out the soda, which is reconverted to caustic by the soda-lime process.

When cotton fibers under tension are treated with caustic they develop a silklike luster. The process is known as the mercerization of cotton. Mercerized cotton is much more easily dyed than untreated cotton, and this effect may be similarly realized in cellulose-acetate rayons by subjecting them to a mild caustic treatment.

The principal use of potassium hydroxide is in the manufacture of soft soaps. Mixed potassium and sodium soaps are used in the preparation of liquid soaps, detergents, shampoos, shaving soaps, bleaches, and certain pharmaceutical preparations.

Caustic potash is also used with caustic soda in the manufacture of many dyes and other organic compounds.

**O**f all of these derivations of salt, processed into bicarbonate of soda, into sodium carbonate not once was this chemical mentioned as a leavening agent.

Digressing here, sodium hydroxide is known as caustic soda in industry and lye in the home. This is made by the action of an electric current on a solution of salt, or from sodium carbonate by treatment with quicklime.

However, the key one must always refer to, is the Scriptural key to the question: Is it leavening? The answer to this is no!

**T**here are two Scriptures where **nitre** is written: In **Proverbs 25:20**, where vinegar is poured on nitre; and **Yeremyah 2:22**, where nitre is used as a washing compound. The word translated **nitre** is word #5427 in *Strong's Hebrew Dictionary*, and means *effervescing with acid*:

5427. **nether**, *neh'-ther*; from 5425; mineral potash (so called from *effervescing with acid*);—nitre.

**T**he *Interpreter's Dictionary of the Bible*, Abingdon Press, Nashville, Volume 3, page 192, tells us that nitre is an alkali:

LYE (Job 9:30; Isa. 1:25, cf. KJV); rtn (Jer. 2:22; KJV NITRE). A substance used for cleansing purposes. ...it may have been sodium carbonate. This occurs naturally, and is referred to by ancient writers as appearing in Egypt and Armenia. However, it may also have referred to potassium carbonate, a strongly alkaline solution made from wood ashes or other vegetable matter. In Palestine it was probably the latter, since we have no knowledge of natural deposits of sodium carbonate in this part of the world.

Both potassium carbonate and sodium carbonate possess excellent detergent qualities and would have been suitable for washing purposes.

The putting of vinegar on such an alkali (Prov. 25:20) would render it useless.

● *Collier's Encyclopedia*, Volume 19, pages 300-301, shows:

POTASSIUM, symbol K, a metallic chemical element. The symbol for potassium is derived from *kalium*, the Latinized version of the Arabic word for potash. Potassium is a member of the alkali metal family, which also includes cesium, francium, lithium, rubidium, and sodium.

**Principal Compounds and Their Uses.** Potassium compounds are similar to sodium compounds except that the latter are usually cheaper and are therefore preferably employed industrially.

*Potassium Carbonate.* Potassium carbonate, or pearl ash, has been extracted for making homemade soaps from wood ashes for many centuries; hence its name potash. Used as a fertilizer, in hard glass, and in soft soaps, it can be prepared by heating potassium bicarbonate. The bicarbonate is manufactured by passing carbon dioxide gas (CO<sub>2</sub>), under pressure into a suspension of magnesite MgCO<sub>3</sub> in a solution of potassium chloride, KCl, precipitating KHCO<sub>3</sub>·MgCO<sub>3</sub>·4H<sub>2</sub>O. Potassium carbonate is also obtained from the mother liquor in the manufacture of beet sugar, from wine lees, and from the wash water in treating crude wool, which contains fatty acids of potassium. In these cases the organic material is ignited, giving the carbonate K<sub>2</sub>CO<sub>3</sub>·2H<sub>2</sub>O.

**H**owever, nitre was not used as a leavening to make bread



rise, and we should not put this chemical out of our houses during Yahweh's Passover Feast of Unleavened Bread.

But, if you plan to follow the deceived Churches and Assemblies and put out soap, which contains sodium carbonate, sodium phosphate, potassium carbonate or any other chemical alkali, then you should not stop with just soap. Put out your mercerized cotton, rayon, glass (include your eyeglasses and all of your windows), all soaps: soft and hard, detergents, all dyed garments, treated water, lye, household bleach, aluminum, vegetable oil, rubber, the paper on which your Bibles are printed, and the film which is used to make your pictures.

To be sure, these represent only a handful of the many items manufactured in the alkali industry. So, if you are planning to put out soap, you should continue to research to make sure you have thoroughly ridden your home of this chemical. And remember—destroy it, you may not save it and bring it back to your houses after the Feast.

By this alone, one may see how ridiculous some statements coming from the deceived Assemblies and Churches are! Even though these statements may give these Assemblies and Churches an appearance of righteousness, they, in fact, are full of confusion (Babylon), and are only leading you to death.

## Is Sodium Benzoate A Leavening?

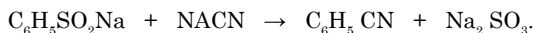
The definition of the chemical **sodium benzoate**, from *The Reader's Digest Illustrated Encyclopedic Dictionary*, Volume L-Z, page 1575, is:

**sodium benzoate** *n.* The sodium salt of benzoic acid  $C_6H_5COONa$ , used as a food preservative, antiseptic, and intermediate in dye manufacture, and in the production of pharmaceuticals. Also called "benzoate of soda."

● *Collier's Encyclopedia*, Volume 6, page 164, then shows us how sodium benzoate is manufactured:

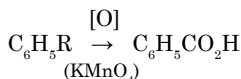
*Aromatic Acids.* The simplest aromatic carboxylic acid, is benzoic acid,  $C_6H_5CO_2H$ , which occurs naturally, with its esters, in many resins and balsams. It is much used as a food preservative, particularly in the form of its

sodium salt. Like aliphatic acids, it and other aromatic acids may be prepared by carbonation of a Grignard reagent (e.g.,  $C_6H_5MgBr$ ) or by hydrolysis of the corresponding nitriles, which in aromatic systems are usually prepared from diazonium compounds, though they may also be prepared by the fusion of the sodium salts of aromatic sulfonic acids with sodium cyanide:

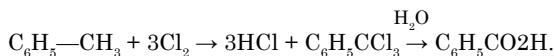


Other methods of preparation include:

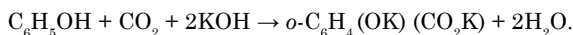
(1) Degradative oxidation of aliphatic side chains:



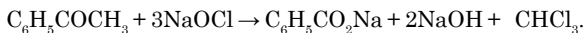
(2) Hydrolysis of trichlorinated toluenes:



(3) The Kolbe synthesis of hydroxy acids:



(4) The hypohalite oxidation of acetophenones:



Some of the more important carboxylic acids are the following: (1) Salicylic acid,  $o-C_6H_4(CO_2H)OH$ , is prepared from phenol by the Kolbe synthesis. Its methyl ester,  $o-C_6H_4(CO_2CH_3)(OH)$ , is the flavoring matter of oil of wintergreen; the sodium salt of its acetyl derivative,  $o-C_6H_4(CO_2H)(O-COCH_3)$ , is aspirin.

**Sodium Benzoate**, a derivative of carboxylic acid, is not a leavening and neither is oil of wintergreen or aspirin, which is another derivative of carboxylic acid. The food preservative Sodium Benzoate is acceptable during Yahweh's Passover and Feast of Unleavened Bread, as is aspirin.

## Are Soft Drinks; Sodas, Leavened?

The definitions of Soda Pop and Soda Water, from *Webster's Unabridged Deluxe Dictionary*, are:

**sō dā pop**, a soft drink made of carbonated

water with various, often artificial flavorings, sold in tightly capped bottles or cans.

**sō dā wäter** 1. water charged under pressure with carbon dioxide gas, used in making ice-cream sodas, mixed drinks, etc.

2. a solution of water, acid, and sodium bicarbonate, used for the same purposes.

**F**irst, we find that soda pop (soft drinks) and soda water are made with carbonated water. The soft drinks canned today are carbonated to produce their fizz by the liquid being charged under pressure with purified carbon dioxide gas. *The Reader's Digest Illustrated Encyclopedic Dictionary*, The Reader's Digest Assn., Pleasantville, N. Y., 1987, Volume L-Z, page 1576, shows us:

**soda pop** n. *Informal.* A carbonated soft drink; pop.

**soda water** n. Effervescent water charged under pressure with purified carbon dioxide gas, used as a beverage or mixer. Also called "carbonated water," "soda."

**T**hen *Collier's Encyclopedia*, Volume 5, pages 397-398, shows us how this carbon dioxide gas is manufactured and used in the Soft Drink Industry:

**CARBON DIOXIDE.** Carbon Dioxide (chemical symbol CO ) is best known as the bubbly, sparkling ingredient in carbonated soft drinks. From time immemorial man was aware of the enjoyable and beneficial effects of the effervescent water which he found in natural springs, but it was not until the eighteenth century that he succeeded in artificially duplicating nature's product and identifying the gas as "carbonic acid gas."

**Chemical Properties.** Chemically, carbon dioxide is relatively inactive except in water solutions. Dissolved in water it forms a mild acid (carbonic acid). Such a solution will readily turn blue litmus paper red, the standard test for an acid solution. In carbonated drinks the carbonic acid enhances the taste and inhibits the growth of bacteria. CO<sub>2</sub> combines with substances like calcium, sodium, barium, and ammonia to form the carbonates and bicarbonates.

**Manufacture.** Carbon dioxide is obtained in five major ways: through the burning of carbonaceous material

such as coke, natural gas, and fuel oil; as a by-product from the ammonia-synthesis process; by heating limestone to form lime and  $\text{CO}_2$  by the fermentation of molasses, grain, etc. producing alcohol and  $\text{CO}_2$ ; and by removal from natural carbon-dioxide gas wells.

The  $\text{CO}_2$  produced from fermentation and natural carbon-dioxide wells is practically pure  $\text{CO}_2$ ; whereas that produced from combustion and limestone is only a part of a mixture of  $\text{CO}_2$ , nitrogen and other gas traces. In order to separate the  $\text{CO}_2$ , the raw gas mixture is brought into contact with a chemical solution which selectively absorbs only the carbon dioxide. This solution, rich in  $\text{CO}$ , is then heated, releasing the carbon dioxide. The solution can then be used over and over again in a continuous circulation system. The separated carbon dioxide is subjected to further purification to remove all traces of impurities. Then the water vapor is removed by refrigeration followed by chemical drying.

The purified carbon dioxide, still a gas, is liquefied by compression and cooling and stored in large pressure vessels. This liquid (usually at about a pressure of 20 kg per sq cm and a temperature of  $-18$  degrees C) is pumped into cylinders, bulk tank trucks, or railroad tank cars for shipment.

**Carbonation.** The carbonation of water and soft drinks was one of the first uses found for gaseous  $\text{CO}_2$ , and even after more than half a century it is still one of the most important uses for carbon dioxide. By premixing water and syrup in their proper proportions, followed by mixing with carbon dioxide under pressure, today's bottling plants can use extremely high-speed filling equipment. The premix system is used in the ever growing number of automatic, coin-operated dispensing machines. Beer and sparkling wines are generally naturally carbonated by an internal chemical reaction.

**Commercially canned soft drinks are an acid solution.** They are not leavened, neither can they leaven bread. Therefore, commercially canned soft drinks (sodas) are permissible during Yahweh's Passover Feast of Unleavened Bread.

It may look right in the public's eye when leaders tell their subjects to get rid of their soda pops. However, it is only a show of righteousness because it is not leaven, nor can be used to leaven bread. But this does take the subjects' minds off their leaders sins and off the things that Scriptures say are not acceptable during Yahweh's Feasts.

## Can Beer Be Used During The Passover Feast?

In order to understand why the Israylites, the Assemblies and the Churches erroneously teach that beer is forbidden during the Passover Feast of Unleavened Bread, we must understand the fact that the Rabbis and Talmudists placed a lot of their own interpretations on Yahweh's Laws. One of these interpretations was that: Beer is hamez—leavened.

The literal definition of **hamez** according to the *Encyclopedia Judaica*, Volume 7, page 1235, is *leavened dough*.

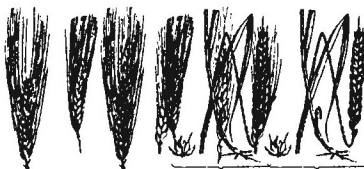
HAMEZ (Heb. Om@j\*; “fermented dough”; cf. Ex. 12:39). Hamez is prohibited in Jewish religious usage in two instances, one of which has a purely theoretical application at the present day, while the other is of topical application. The first was the prohibition against offering up *hamez* of any kind (or honey) on the altar as a concomitant of sacrifices (Lev. 2:11, where it is referred to as *se'or*). *Se'or* and *hamez* are by no means synonymous. *Se'or* refers to the leavening agent, while *hamez* is the new dough to which the *se'or* is added, and it is expressly called *lehem hamez* (“leavened bread”; Lev. 7:13). This distinction is clearly shown by Exodus 12:15: “Seven days you shall eat unleavened bread (*mazzot*); on the first day you shall remove leaven (*se'or*) from your houses, for whoever eats leavened bread (*hamez*) from the first day to the seventh day that person shall be cut off from Israel.” Further corroboration of this distinction is furnished by a linguistic criterion: *se'or* is never used with the verb *akhal* (“eat”), since it is too sour to be edible.

The other is the complete prohibition of hamez (or anything containing it) during Passover which includes its consumption, deriving any benefit from it, and retaining it in one's possession (Ex. 12:19).

Their criterion for rendering grain **hamez** is that on decomposition it ferments rather than rots. However, it should be clearly evident that a liquid must be added to flour made from this grain for it to become dough and before any kind of fermentation could take place. If one does not add a liquid to flour, then it is simply unable to ferment. The five species of grain which come under this legislation, from the *Encyclopedia Judaica*, Volume 6, page 1332, are:

The five species of grain in Erez Israel to which special religious laws apply. From left: wheat (*Triticum*

*vulgare*); rice wheat (*Triticum dicoccum*); spelt (*Triticum spelta*); barley (*Hordeum sativum*); and two-row barley (*Hordeum distichum*). Courtesy J. Feliks, Jerusalem.



● *The Jewish Book of Why*, Alfred J. Kolatch, Jonathan David Publishing, Middle Village, NY, 11379, 1981, page 187, shows that due to these additions, the grains themselves became to be considered hamez and anything made with them, except Matzah, was forbidden by the Rabbis:

**Why is leaven (chametz) removed on Passover?**

Matza was used in the sacrificial system of the Temple. Offerings had to be absolutely pure, and anything leavened (chametz) was considered impure because it had fermented or soured. (The word chametz literally means “sour.”) *Matza*—unleavened bread—on the other hand, was a symbol of purity. The Talmud says, “leaven represents the evil impulse of the heart” (Berachot 17a).

The following five grains, and anything made from them are considered chametz: wheat, barley, spelt (a primitive species of wheat), rye, and oats. Use of these grains is prohibited on Passover, except for the making of *matza*. The exception was made because the eating of *matza* is mandated in the Bible (Exodus 13:7), and to make *matza* grain has to be used. Also, since *matza* is made only from two ingredients, the flour of the grain and water, it can be prepared for baking quickly and will not become fermented. Traditionally, *matza* is made from wheat flour.

**D**igressing here, I must call your attention again to the *Encyclopedia Judaica*, Volume 7, page 1235, to the fact that it is se’or, not hamez—which is sour.

Se’or and hamez are by no means synonymous. Se’or refers to the leavening agent, while hamez is the new dough to which the se’or is added, and it is expressly called lehem hamez (“leavened bread” Lev. 7: 13). This distinction is clearly shown by Exodus 12:15; “Seven days you shall eat unleavened bread (*mazzot*); on the first day you shall remove leaven (*se’or*) from your houses, for whoever eats leavened bread (*hamez*) from the first day to the seventh day that person shall be cut off from Israel. “Further corroboration of this distinction is furnished by a linguistic criterion: *se’or* is never used with the verb *akhal* (“eat”)

since it is too sour to be edible.

**H**amez does not mean sour. Se'or, the leavening itself is sour.

It most assuredly is not the grains themselves which are sour and neither are they, in themselves, hamez or leaven.

Do you see for yourself that it was the additions of the rabbis and talmudists which have caused the grains themselves to be considered improper for the Passover and Feast of Unleavened Bread?

However, do you see that Yahweh's Law states emphatically (**Exodus 12:15**) that we must eat unleavened bread for seven days?

Due to this extra legislation as it were, the use of beer became prohibited merely because beer is made from these species of grains.

Beer is fermented in just the same way that wine is fermented except wine comes from fruit and beer comes from grain.

Beer is the generic term for all malt beverages produced by the fermentation process, including ale, porter and stout. The principal difference between ale and lager, the type of beer generally consumed in the United States is in the fermentation process. Lager beer is fermented at a relatively cool temperature with a yeast that falls to the bottom at the end of fermentation. Ale is fermented at a warmer temperature with a yeast that rises to the top.

Beer or ale is probably as old as the science of agriculture. As soon as man learned to harvest the products of the soil, he also learned to fit them into his diet and bread and beer were two of the earliest utilizations. Both baking and brewing followed similar processes up to a certain point during early civilizations. Records show that in Mesopotamia 5,000 years ago, beer was made with a special bread baked for that purpose, which was mashed with a barley malt and allowed to ferment. Beer also was used in Ancient Egypt, Greece and Rome.

Beer was also made and used in Israyl. *The Babylonian Talmud*, Seder Mo'ed, Tractate Shabbath, 110a, gives us their recipe for Egyptian Beer, which was not made with bread.

R. Joseph said: Egyptian beer consists of one part barley, one part safflower, and one part salt. R. Papa said: One part wheat, one part safflower, and one part salt.

**E**ven though beer was made and used, it was not as highly esteemed as wine. *Seder Mo'ed, Tractate Pesahim*, 107a, shows us:

Mar Yanuka and Mar Kashisha the sons of R. Hisda<sup>1</sup> said to R. Ashi: Amemar once visited our town: lacking wine, we brought him beer [for *habdalah*], but he would not recite *habdalah* [over it], and *passed the night fasting*.<sup>2</sup> The next day we took trouble to procure wine for him, whereupon he recited *habdalah* and ate something. The following year he again visited our town, [and] we offered him beer. Said he, 'If so, it is the wine of the country.'<sup>3</sup>

(3) Beer is evidently the popular drink and occupies the same place here that wine generally occupies elsewhere.

R. Joseph said: I will vow in the presence of a multitude<sup>3</sup> not to drink beer. Raba said: I would drink flax-water,<sup>4</sup> yet I would not drink beer. Raba also said: His drink shall be but beer who recites *kiddush* over beer.<sup>5</sup> Rab found R. Huna<sup>6</sup> reciting *kiddush* over beer. Said he to him: Abba<sup>7</sup> has begun to acquire *istiri*<sup>8</sup> with 'beer.'<sup>9</sup>

(5) If he grudges the money for wine, there will come a time when he can afford only beer for his general drinking. (6) Var. lec., Rabbah b. Bar Hanah. (7) Lit., 'father' — a title of respect. (8) Coins (9) I. e. you have begun trading with beer, so it has become sufficiently valuable in your eyes to recite *kiddush* over it.

Our Rabbis taught: You recite *kiddush* over wine only, and you say a blessing over wine only. Do we then not recite the blessing, 'by whose word all things exist' over beer and water?—Said Abaye, This is what he means: You do not say, 'Bring a cup of blessing to say Grace [after meals],' over aught except wine.

Our Rabbis taught: You do not recite *kiddush* over beer. On the authority of R. Eleazar son of R. Simeon they said: You can recite *kiddush* [over it].

**I**n the *Encyclopedia Judaica*, Volume 16, page 539, we see the legislation according to the Talmudists:

Wine in Religious Ceremonies. The ceremonies of \**Kiddush* and \**Havdalah* on Sabbaths and Festivals should be performed with wine (Pes. 105b-6a). Only in countries where beer is the national beverage may the latter be substituted for *Havdalah* (Pes. 107a). Four cups of wine must be drunk at the \*Passover *Seder*, two cups at weddings, and one at circumcisions. Indeed, the goblet of wine and the benediction recited over it symbolize the festivity of the occasion. During the nine days of \*Av, wine may only be drunk at *Kiddush* on Sabbath.



**T**he definition of **Kiddush**, is *the prayer recited over a cup of wine in the home and the synagogue to consecrate the Sabbath or festival in the fulfillment of the Biblical Law to remember the Sabbath Day, to keep it holy*, Exodus 20:8. *The Encyclopedia Judaica*, Volume 7, page 1482, then shows us the definition of **havdalah**:

**HAVDALAH** (Heb. הַבְּדֵלָה; “distinction”), blowing recited at the termination of Sabbaths and festivals, in order to emphasize the distinction between the sacred and the ordinary, with regard to the Sabbath (or festival) that is departing and the ordinary weekday.

**W**ell, since according to the Rabbis beer could not be used to recite Kiddush, but could be used to recite Havdalah—even at the end of the Feast, then it is clearly evident that beer was used during the Feasts. And *Seder Mo’ed, Tractate Shabbath*, 103a and 139b confirms this FACT:

R. Joseph said: Egyptian beer consists of one part barley, one part safflower, and one part salt. R. Papa said: One part wheat, one part safflower, and one part salt. And the token is sisane.<sup>7</sup> And it is drunk between Passover<sup>8</sup> and Pentecost:

(8) Lit., ‘the sacrifice’.

How does it differ from what was taught: One may brew beer on the (Intermediate days of a) Festival<sup>5</sup> when it is required for the Festival, but if not required for the Festival, it is forbidden: (this applies to) both barley beer and date beer. Though one has old (beer), he may practise an evasion<sup>6</sup> and drink of the new?\_\_

(5) I. e. the intermediate days of Passover and Tabernacles, which enjoy semi-sanctity, being treated as profane in some respects and as holy in others. (6) Of the law. (7) The evasion is not obvious, for a person who sees him brew beer does not know that he has sufficient already for the festival.

**Y**es, beer was used during the intermediate days of the Feasts, and as you have read, in Talmudic times beer was even being brewed during the Passover Feast against Yahweh’s Law! Why? Again, due to the additions of the Rabbis, the intermediate days were not considered to be as holy as the Passover Night and the First Holy Day. Assuredly, they were following their own traditions and not the Law of Yahweh. However, in *Seder Mo’ed, Tractate Pesachim*, 43a, we are told to remove beer for Passover.

MISHNAH. NOW THE FOLLOWING [THINGS] MUST BE REMOVED<sup>1</sup> ON PASSOVER: BABYLONIAN KUTAH,<sup>2</sup> MEDIAN BEER, IDUMEAN VINEGAR, EGYPTIAN ZITHOM,<sup>3</sup> THE DYER'S BROTH,<sup>4</sup> COOK'S DOUGH,<sup>5</sup> AND THE SCRIBES' PASTE.<sup>6</sup> R. ELIEZER SAID: WOMEN'S ORNAMENTS TOO.<sup>7</sup> THIS IS THE GENERAL RULE: WHATEVER IS OF<sup>8</sup> THE SPECIES OF CORN<sup>9</sup> MUST BE REMOVED ON PASSOVER. THESE ARE SUBJECT TO A 'WARNING',<sup>10</sup> BUT THEY DO NOT INVOLVE KARETH.

(1) I. e., they must not be used; lit., 'they must pass away' (R. Tam. and Jast). Rashi (On account of) the following things you transgress the injunctions, (leaven shall not be seen) and (leaven shall not be found) (in the house). (2) V. *supra* p. 95, nn. 7 and 8. (3) A kind of beer. (4) Made of bran, to keep the dye fast. (5) Which is placed over the pot to absorb the froth. (6) With which they paste strips of parchment etc. together. All these are forbidden because they contain the product of cereals which turn leaven.

Again, I remind you that the rabbis consider the grains themselves as leavening, and they consider the intermediate days of the Feast of Unleavened Bread to have less sanctity than the Passover Night and the First Holy Day. But as we have already proven, the grains themselves are not leavening and on the intermediate days of Yahweh's Feast of Unleavened Bread no leaven or leavened bread is to be seen in all the territory for seven full days. For you who think that this beer was not fermenting into an alcoholic beverage, *Seder Nezikin, Tractate Abodah Zarah*, 31b, shows this most certainly was:

It has been stated: Why has beer of heathens been forbidden? Rami b. Hama said in the name of R. Isaac: Because of marriages.<sup>6</sup> R. Nahman said: Because it might have been left uncovered. 'Uncovered' when? If while in the vat-we also keep it uncovered;<sup>7</sup> and if while in the barrel, in that state, too, we keep it uncovered!<sup>8</sup> (8) (As otherwise the barrels would burst as a result of the fermentation, R. Han.)

● *Colliers Encyclopedia*, Volume 3, page 771, shows us the modern process of beer brewing:

*Brewing.* The brewing process starts with the grinding of the malt in a brewery mill especially designed for the purpose. The ground malt then is mashed in the correct amount of water at exact temperatures, which are varied

to a definite time schedule and automatically recorded. Temperature control is necessary to enable the enzymes properly to solubilize the proteins and the starches and to convert the starch into dextrins and sugars to a pre-determined sugar degree.

Having dissolved the desirable solubles from the malt in the brewing water, the resulting liquid is known as wort. Where such cereal adjuncts as corn or rice are used, the grain first undergoes preliminary boiling with water in open or pressure cookers. In such cases, the cooker mash is then introduced into the main malt mash. The wort is filtered and flows into a large copper kettle, in which it is boiled with hops. After the boiling process, the hopped wort is transferred from the kettle through a strainer, which separates the hops from the wort. The strained, hopped wort is then transferred to the wort cooler. The cooling process is conducted under sterile conditions to guard against infection by foreign organisms. After proper cooling and aeration, the wort is collected in fermenting vessels, usually glass lined, in which the digestive enzymes contained in the pure brewers' yeast convert the malt sugars into alcohol and carbon dioxide gas. The yeast is kept biologically clean and is constantly examined in the laboratory. Numerous samples of the yeast are taken in sterile containers and submitted to the brewery's biological laboratory, where they are carefully examined. A detailed record is maintained of each yeast crop and its genealogy. Photomicrography is used in recording and studying special conditions and phenomena; detailed reports are then submitted to the brewery's fermentation department for its guidance. A pure yeast culture apparatus is maintained to supply the brewery with fresh, pure cultures when needed. During the fermentation process an excess of delicately flavored carbon dioxide gas is produced, and this is carefully tested, collected, and stored in specially designed storage tanks. It is united with the brew at the end of the manufacturing process.

*Aging and Finishing.* When fermentation is complete, usually at the end of a week, the new crop of yeast is carefully collected and stored in a special yeast storage tank for use in the next brew. The fermented brew is then transferred from the fermentation tanks to storage or aging tanks. During this transfer the brew is passed through a cooler. When it has reached cold-storage temperature, it is allowed to age and clarify by sedimentation. After the proper aging period, usually about eight weeks, the brew is transferred from storage to the finishing tanks, and then is either barreled and racked or packaged in bottles or cans. During the transfer from the storage to finishing tanks, the brew is carbonated by

reuniting it with the carbon dioxide gas produced during fermentation. In both the racking and packaging processes, the brew is passed through government meters for tax purposes. Bottles and cans are filled under pressure to assure the proper carbon dioxide content, which imparts the sparkle and creamy foam essential for beer and ale. The filling machines are so designed that they automatically reject an imperfect container.

Beer is pasteurized—heated and then cooled—and sent to labeling machines on conveyors.

**B**eer and wine are fermented in exactly the same way, and the result of this fermentation is an alcoholic beverage. Why was wine acceptable for the Passover, while beer was rejected by the Rabbis?

The *Encyclopedia Judaica*, Volume 7, page 1236, shows the accepted Halakhah concerning wine and beer.

However, the author of the “Passover Papyrus” of Elephantine (Cowley, Aramaic, 21, p. 60ff.) felt that it sufficed to keep the leaven out of sight, i. e. stored away. Nonetheless he did follow the *halakhah*, in opposition to the stricter Samaritan view (a restored text), in maintaining that only fermented grain but not fermented fruit (wine) was included under the definition of leaven.

**T**he author of the *Passover Papyrus* followed the popular **halakhah** in maintaining that only fermented grain, but not fermented fruit was included under the definition of leaven.

However, fermentation of grain yields the same product as fermentation of fruit, and neither contains yeasts when fermentation is completed! It was only through the additions of the Rabbis that beer, which is made from barley or wheat, was forbidden at Passover.

Yes, beer may be used during the Passover Feast of Unleavened Bread because beer, like wine has no yeast—no leaven—in it.

There is no yeast in wine or beer. If you would like to prove this to yourself, as we did for ourselves, simply take samples of pure wine and beer to your nearest Pathology Laboratory, and have them cultured to detect any living yeasts.

The results of these tests performed at Clinical Pathology Associates, Dept. of Health, Education, and Welfare Laboratory #45-8067, in Abilene, Texas, on 3-21-1983, are displayed:

Name Hawkins  
Lab No \_\_\_\_\_  
Doctor J.I. Duff, M.D.  
Examined By \_\_\_\_\_

=====

**Specimen:** Wine

**Report:**

Microscopic examination—No yeast was observed.  
Culture—No yeast growth was Present.

**Specimen:** Coors Beer

**Report:** Microscopic examination—No Yeast was observed. Culture—No yeast growth was present.

**Specimen:** Generic Beer

**Report:**

Microscopic examination—No yeast was found.  
Culture—No yeast growth was present.

=====

Clinical Pathology Associates  
Dept. H.E.W. Lab. Ident. No. 45-8067  
P.O. Box 3138-Abilene, Texas 79604  
Date: 3/21/83

**H**owever, one can take fresh grape juice to any laboratory and one will find yeast growing in that medium. Yeast simply does not have to be added to fresh grape juice.

I realize there are many who take grape juice for the blood of Yahshua. But Yahshua Himself was our example, as we find in **Yahchanan 13:15** and **I Kepha 2:21**, and we are to obey His examples for us.

Yahshua knew that He was to be sacrificed as an offering for the People of Yahweh. Knowing that Yahshua did not use grape juice as a symbol of His blood—which was poured out, like the wine, it is our example to use only pure wine.

In selecting a wine for Yahshua's Memorial, and for Yahweh's Passover the very next night, The House of Yahweh chooses only a natural, pure wine which does not contain additives.

## **The Knowledge Of Yahweh**

**I**n the previous pages of this article the Law of Yahweh has been read, and we have come to the understanding that there are two things which must not be seen with us for the duration of Yahweh's Passover Feast of Unleavened Bread. These two things are: (1.) Leaven which makes bread rise and (2.) Leavened bread.

Yeast is a leaven which makes bread rise, and has also been used to make wine and brew beer for thousands of years before its true nature was understood, as we find in *Collier's Encyclopedia*, Volume 23, page 685:

Wild yeasts are found abundantly in the air: they are able to survive and retain their vitality without warmth, moisture, or food, by passing into a resting stage. They are destroyed, however, by being exposed to moist heat at a temperature of 212 degrees F. (100 degrees C). Because of their powers of fermentation, yeasts were used to raise bread, to make wine and to brew beer for thousands of years before their true nature was understood.

Yahweh is longsuffering and merciful to those who are ignorant of His Law. The Scriptures that Yahweh inspired to be written even say that He winks at our ignorance, as we read in:

● **Acts 17:30**—

In the past Yahweh winked at such ignorance, but He now commands all men everywhere to repent!

The word translated **winked** in this Scripture literally means *to overlook*. Therefore, Yahweh overlooks our ignorance of any of His Laws, but in these Last Days Yahweh has poured out His blessings of knowledge upon His House, The House of Yahweh and we are no longer ignorant. Yes, Yahweh commands us to repent of ignorantly breaking any of His Laws.

Yahweh has also now given us knowledge to understand how yeast is used in making bread, in brewing beer and in making wine. We have proven that there is no yeast in wine or beer after the fermentation process is completed, and there is no living yeast in leavened bread after it is baked. But even though there is no leavening in baked bread, one still sees leavened bread after it is baked, and leavened bread is forbidden during Yahweh's Passover Feast of Unleavened Bread.

Therefore, if these two criteria are met, they do not have to be removed during Yahweh's Passover Feast of Unleavened Bread.

## **Is Commercial Nutritional Yeast A Leavening?**

The following information is from the Nutrex Nutritional Yeasts Retailer's Handbook, by the Universal Foods Corpo-

ration, manufacturers of Red Star Yeasts, 433 E. Michigan St., Milwaukee, WI, 53001, which says:

### **THE LIVELY WORLD OF YEASTS**

Yeasts are distributed widely on plants (leaves, flowers, fruits), in soil, in and on insects and warm blooded animals, and in fresh water. Even in sea water yeasts are found at a depth of up to 10,000 feet and sea water has, on the average, 10 to 400 live yeast cells per quart. These yeasts are a group of microorganisms which usually occur in the form of single cells. The cells are so small, about 1/10,000th of an inch in length, that they can only be seen under the microscope. Yeast cells have a nucleus, and in this respect they resemble cells of plants and animals more than do bacteria, which lack a nucleus.

Yeasts also enter the food chain with the foods on which they naturally occur, principally with fruits, vegetables, and cereals. If fruits and vegetables are eaten raw, the yeasts will still be living. If they are cooked, the yeast cells will be dead.

**W**hen the yeast cells are cooked, then they are dead. This is confirmed by *Collier's Encyclopedia*, Volume 23, page 685, which says "Yeasts are destroyed...by being exposed to moist heat at a temperature of 212 degrees Fahrenheit."

The Commercial Nutritional Yeasts have been cooked to destroy the living yeast cells. From *Nutrex Nutritional Yeasts Retailers' Handbook*, by the Universal Foods Corporation, we find this information:

### **RED STAR DRIED PRIMARY GROWN YEASTS**

Dried yeasts has long been recognized as an excellent source of essential nutritional elements such as amino acids and vitamins as well as many other components having nutritional significance. The extensive use of dried yeast as a source of these important food elements over a period of many years has proven its high value as a natural food supplement.

Red Star Nutritional Yeasts are primary grown dried yeasts that is a pure strain of Saccharomyces cerevisiae. The nutritional yeast is grown in purified molasses solutions under the most stringently controlled sanitary conditions, resulting in a uniform product of the finest quality. Red Star yeasts comply with all national formula Volume XIII specifications except vitamins B1, B2 and Niacin of Basic Nutritional type yeast.

After the Fermentation process is completed, the yeast is harvested, thoroughly washed, pasteurized and roller drum dried. The pasteurization process is important because it renders the yeast easily digestible and incapable of further fermentation.

Red Star Nutritional Yeasts are not a by-product obtained from another process or manufacture. The yeast is obtained exclusively from the production of top quality food grade Saccharomyces cerevisiae yeast. Hence the term, “primary yeast.” It contains all of the natural nutritional properties of pure yeast, including the entire vitamin B complex factors, high quality protein containing all the essential amino acids and trace minerals.

In general, all of our nutritional yeasts have a toasted nutty flavor. The toasted nutty flavor is enhanced by our roller drum drying process. Our primary grown nutritional yeasts are not spray dried. We add no preservatives to our nutritional yeast.

Process: The principal raw material in the production of nutritional yeast is beet and cane molasses which supplies fermentable sugars as the major source of carbon and energy.

Large scale commercial fermentations are carried out in fermenters equipped with cooling coils and a process for aeration under conditions which minimize anaerobic fermentation to ethanol.

Further processing includes concentration of the yeast by centrifuging, washing, and pasteurizing. The pasteurized end product is then roller drum dried and ground to result in flaked or powdered products.

### **BASIC YEAST**

Nutritional Yeast, Drum Dried

Product Description: Basic Yeast is a primary grown yeast. The yeast cells are inactivated by pasteurization and then roller drum dried. Basic yeast has a mild nut-like flavor, which is free from any harsh yeasty odor or taste.

Ingredient Statement: “Inactive Dry Yeast”

### **TASTONE 50**

Baker’s Yeast Autolysate, Drum Dried

Product Description: Tastone 50 is a baker’s yeast autolysate produced by the autolytic action of yeast proteases. The autolysate is then pasteurized completely and drum dried. Tastone 50 is a light tan powder which is not completely soluble but disperses readily in water and other liquids.



Ingredient Statement: “Yeast Autolysate”, “Autolyzed Yeast” or “Natural Flavor”.

### **DEBITTERED BREWER’S YEAST**

Brewer’s Yeast, Spray Dried

Ingredient Statement: “Inactive Dry Yeast”

● *The Natural Healing Cookbook*, by Mark Bricklin and Sharon Claessens, Rodale Press, Emmaus, PA., 1981, page xvii, shows that Nutritional Brewer’s Yeast is a nonleavening yeast.

Brewer’s yeast: This nonleavening yeast is an excellent source of B vitamins, and is high in protein. It can be added to bread, baked goods, cereals, pancakes, soups, sauces and many other foods. Available in health food stores. Store in a cool, dry place.

I would like to draw your attention to the ingredient statement of Tastone 50, Baker’s Yeast Autolysate to the fact that instead of being marked as an inactive dry yeast, this product may be marked on a can or box of foodstuffs as merely natural flavor. This is a common ingredient on many food ingredient lists, and now you know it is manufactured from cooked, inactive yeast.

The commercial uses for Tastone 50 and Debittered Brewer’s Yeast, from the *Nutrex Nutritional Yeasts Retailers’ Handbook*, by the Universal Foods Corporation, which are dead yeasts, are:

**Suggested Uses:** Tastone 50 accentuates all meat, chicken or cheese flavors. It is used in processed meat products, such as beef, chicken or pork casseroles or stews. It is particularly useful in seasoning and spice blends and in snack foods. Tastone 50 should not be used in products requiring clarity, such as consommés.

**Suggested Uses:** This product improves and enhances the appearance, flavor, texture and nutritional properties of many foods such as processed meats, dips, cheese spreads, dressings, and chili preparations. It also makes an ideal complement to the amino acid profile of breakfast and snack foods, cereal grain products and bakery goods.

At another place, in the *Nutrex Nutritional Yeasts Retailers’ Handbook*, we find the uses of food yeasts as flavoring agents.

Apart from carbon dioxide and ethanol, yeasts also form

fruity esters, higher alcohols, and some organic acids such as citric acid. These impart particular flavors to yeast-raised baked goods and to the alcoholic beverages. Yeast extracts prepared from the above mentioned yeast species are used as **savory flavors in soups, gravies and meat products** as well as **fermentation nutrients in the cheese and vinegar industries.**

**C**ommercial nutritional yeasts will not make bread rise. It is not a leaven since the yeasts which would have started the fermentation process were killed by cooking, and neither is it leavened bread.

But if you reject this truth and put out commercial nutritional yeast which has been rendered nonleaven, then you must check every can and box of foodstuffs in your possession. And every canned item that says yeast and every dried and canned item that says flavoring, natural flavoring or inactive dry yeast you must get rid of. Also, go through your medicine cabinet and discard your vitamins that have been made with commercial nutritional dead yeast. Since citric acid is a product of the fermentation industry, you must destroy each item that contains this. And since some cheeses may derive their flavor from dairy yeast (*kluveromyces marxianus*; formerly *k. fragilis*), you must find these and destroy them, as well. You may not store these for use later, you must get rid of them.

However, commercial nutritional yeast, a non-leavening yeast is permissible during Yahweh's Passover Feast of Unleavened Bread.

## **Can Raisins Be Used During The Passover Feast?**

**I**t should be understood by now that yeasts are abundant in the very air that we breathe. It should also be understood that these airborne yeasts are attracted to, and cling to, the skin of a grape. Because these yeast plants are found abundantly in the air we breathe, it is an impossible task to keep the yeasts "washed off" the skin of a grape, including the skin of a dry grape which is a raisin.

So this question now arises: Should we get rid of raisins before Passover?

The Scriptures show clearly that raisins were a part of the

year-round food storage in Israyl, even in the time of King David.

In **I Chronicles 20:1**, we find that the Springtime was the time of year when the kings went to war. Now, in order to have raisins on hand at that time means that they must have been kept in storage through the winter. Since Passover comes to pass at the beginning of Yahweh's Year in the spring, the wars were waged shortly after that.

Notice that raisins were a part of the diet of King David and his men. Raisins were a part of their diet during the time of war which began after Passover, as the following Scriptures show:

● **I Chronicles 12:38-40—**

38 All these fighting men served in the ranks with all their heart; resolve. They came to Hebron to make David king over all Israyl. All the rest of Israyl also had one mind to make David king.

39 The men spent three days there with David, eating and drinking, for their families had provided for them.

40 Also, their brothers from as far away as Issachar, Zebulun, and Naphtali came bringing food on donkeys, camels, mules, and oxen. There were provisions of flour, cakes of figs, cakes of raisins, wine, oil, oxen, and sheep in abundance; and there was joy in Israyl.

● **II Samuyl 16:1—**

When David had gone a little past the summit, there was Ziba, the servant of Mephibosheth, waiting to meet him. He had a string of donkeys loaded with two hundred loaves of bread, one hundred cakes of raisins, one hundred cakes of figs, and a skin of wine.

● **I Samuyl 30:8-14—**

8 David then inquired of Yahweh, asking: Shall I pursue this troop? Shall I overtake them? And He answered: Pursue them. You will assuredly overtake them and succeed in rescuing all.

9 David and the six hundred men with him came to the Besor Brook, where there were some who were left behind.

10 David and four hundred men continued the pursuit, but two hundred, who were too weary to cross the Besor Brook, stayed behind.

11 Then they found an Egyptian in a field, and brought him to David. They gave him food and he ate; and they gave him water to drink.

12 They fed him a piece of a cake of figs and two clusters of raisins. When he had eaten, his strength returned to him; because he had eaten no food nor drunk any water for three days and three nights.

13 Then David asked him; To whom do you belong, and where do you come from? He answered, and said; I am an Egyptian, the slave of an Amalekite. My owner abandoned me when I became sick three days ago.

14 We raided the Negev of the Cherethites, and the territory belonging to Yahdah, and the Negev of Caleb. Then we burned Ziklag.

**I**n these Scriptures the knowledge of Yahweh plainly shows us that raisins are not considered a leaven, even though we know that there are yeasts on the skin of a raisin.

Through the knowledge of Yahweh, we have come to understand the criteria that must be met, which are (1) no leavening which makes bread rise is to be seen with us, and (2) no leavened bread is to be seen with us for the duration of Yahweh's Passover Feast of Unleavened Bread. Raisins do not meet these criteria.

The yeast cells on the skins of the raisins are too small to be seen with the naked eye, as we have read from the *Nutrex Nutritional Yeasts Retailers' Handbook*, by the Universal Foods Corporation:

Yeasts are distributed widely on plants (leaves, flowers, fruits), in soil, in and on insects and warm blooded animals, and in fresh water. Even in sea water yeasts are found at a depth of up to 10,000 feet and sea water has, on the average, 10 to 400 live yeast cells per quart. These yeasts are a group of microorganisms which usually occur in the form of single cells. The cells are so small, about 1/10,000th of an inch in length, that they can only be seen under the microscope.

● *Collier's Encyclopedia*, Volume 23, page 685, then informs us that yeast plants are colorless:

**YEAST**, a fungus, genus *Saccharomyces*, ranked as the most important of the fungi because of its ability to start fermentation. Yeast plants are microscopic in size, colorless, one-celled, and are mostly round or oval in shape. They are usually solitary, but sometimes small clusters are formed when growth is very rapid, and daughter cells begin to bud before separating from the parent. Wild yeasts are found abundantly in the air;

**T**he definition of **colorless** from *Webster's Deluxe Unabridged Dictionary* is *transparent*.

**color less**, *a.* 1. without color; transparent;  
*as, colorless water.*

**T**herefore, the yeasts on raisins cannot be seen with the naked eye, the leaven which makes bread rise cannot be seen and neither are they leavened bread. The use of raisins is permissible during Yahweh's Passover Feast of Unleavened Bread.

## Yeasts In Foods

The following information, from the *Nutrex Nutritional Yeasts Retailers' Handbook*, by the Universal Foods Corporation, shows:

Only a few species of yeasts are used as food or for food fermentations. The following species are grown specifically for these uses.

Scientific Name Media	Common Name	Grows on Nutrient
Saccharomyces cerevisiae	Baker's yeast Beer yeast Distiller's yeast Wine yeast	Molasses, grain mashes, grape juice and other sugary materials
Candida utilis	Torula yeast	Sulfite liquor, ethyl alcohol
Kluyveromyces marxianus (formerly K. fragilis)	Dairy yeast	Milk sugar from cheese whey

Yeasts also enter the food chain with the foods on which they naturally occur, principally with fruits, vegetables, and cereals. If fruits and vegetables are eaten raw, the yeasts will still be living. If they are cooked, the yeast cells will be dead. Apart from this inadvertent ingestion of yeast cells, the conscious use of yeasts for food fermentations dates back several thousand years. The earliest recorded use of yeasts in the production of bread and beer occurred during the time of the Sumerians. Their use arose from the spontaneous, natural fermentation of moistened grains or from the spontaneous fermentation of crushed grapes as recorded in the Bible. The cause of these fermentations was not discovered until the 19th century (mainly through the work of Pasteur), although yeast cells had already been seen through the earliest microscopes in the 17th century.

In past centuries, food fermentations were carried out by seeding the food with retained portions of a preceding fermentation. For instance, our forefathers always retained a portion of a fermenting dough for mixing with the dough that was prepared on the following day. In this manner the live yeast was carried from dough to dough in an endless chain. If the dough were lost, a new seed could be prepared by moistening flour and waiting for a spontaneous fermentation to occur again.

**T**he first thing I want you to notice is the fact that baker's yeast, beer yeast, distiller's yeast and wine yeast are all the same yeast classification: *Saccharomyces Cere-visiae*!

The second thing is the fact that there is no questions living yeast plants are ingested each and every time we eat raw fruits and vegetables, because of the fact that yeast plants are abundant in the very air that we breathe but Yahweh Himself has set His criteria: (1.) No leaven which makes bread rise may be seen, (2.) No leavened bread must be seen. It is that simple and should remain that simple.

However, any home cultured living yeasts in any form, including the form of sour dough starter, or any commercial active yeast capable of making bread rise, which is also seen with the naked eye must be destroyed from your possession before Yahweh's Passover Feast of Unleavened Bread.

This not only includes commercial baker's yeast, but this also includes beer yeast, distiller's yeast, and wine yeast. They are se'or; leaven. Even though these latter yeasts have other specific uses, they are still capable of making bread rise and they can be seen.

Fermenting beer or wine during Yahweh's Passover Feast of Unleavened Bread is also against Yahweh's Law, because the yeast that is added at the beginning of fermentation meets Yahweh's set criteria and must be destroyed.

Therefore, any fermentation of beer or wine must be completed before Passover and the fermentation vats must be thoroughly cleaned in order to rid the containers of all yeast (se'or) which may be seen.

## **Are Cooked Grape Products To Be Used During The Passover Feast?**

**T**he use of canned or bottled grape juice, which has been cooked to kill any living yeast organisms, is permissible during Yahweh's Passover Feast of Unleavened Bread. The use of frozen grape juice which has been cooked first is also permissible. Cooked grape jam and grape jelly do not contain living yeasts. Grape juice in other commercial products: Mixes, soft drinks, fruit juices, etc., have been cooked and are also permissible. All of these cooked grape juice products may be

used during this Feast of Yahweh. The following letter from the Welch's Corporation, 8-1-88, confirms the fact that there is no living yeast in their products:

=====

**Welch's**

2 South Portage Street  
Westfield, NY 14787  
(716)326-3131

August 1, 1988

Thank you for your inquiry regarding Welch's Grape Juice.

All of our grape juices are pasteurized for safe keeping, and during that process, all yeast organisms are destroyed. This is our way of insuring that the products stay fresh, since these products contain no preservatives.

We trust this information answers your question.

Cordially,



James Weidman III  
Corporate Director  
Consumer Relations

=====

**B**ut, you must not use grape juice in any form whatsoever for the content of the cup which represents Yahshua's shed blood on the night of His Memorial. There is no purer substance than wine. All impurities have been worked off by a process that Yahweh Himself created. Two stages in each fermentation take all impurities out of the finished product, leaving only pure, unadulterated wine, the content of the cup which represents Yahshua's shed blood for us.

Unadulterated wine is a pure, clean product, unlike cooked grape juice, such as Welch's Grape Juice, which still contains the dead yeast cells and will, by the way, start fermenting into wine if exposed to the air. (Remember, yeasts are in the air).

Wine and beer contain no living yeast cells, no dead yeast cells and they will not begin fermenting again.

We Praise Yahweh for creating the fermentation process

which, like the rest of the Laws of Yahweh, pushes out all impurities.

## Is Malt A Leavening?

**B**arley malt is made by soaking whole grains of barley in clean, fresh water which is frequently changed, in exactly the same way you would sprout it for use as a fresh vegetable. *Collier's Encyclopedia*, Volume 3, pages 627-628, tells us:

In the United States, about 75 percent of the barley grown is for stock feed and the other 25 percent for malting. The standards for malting barley are very high. The kernels must be fully ripened, hard, unbroken in the threshing, sound, clean, and of high germination. Most malting barley is grown along the upper Mississippi. The production of feed barley is less hazardous, and barley not up to malting standards may be used for feed. Feed barley, preferably crushed rather than whole, is used for swine and poultry feeding.

**A**fter the barley has begun to sprout, it is then parched in an oven until dry and lightly browned. At no time has this malting process become identified with the fermentation process.

Malt is not a leavening, neither is it leavened bread. Malt is acceptable during Yahweh's Passover Feast of Unleavened Bread.

## The Additions By The Rabbis Peas—Beans—Maize—Peanuts

**Y**ahweh's Laws pertaining to the eating of Unleavened Bread are very clear. In **Exodus 12:8** it is written that unleavened bread must be eaten at the very first meal of Yahweh's Feast of Unleavened Bread:

### ●Exodus 12:8—

Then they must eat the meat in that night; roasted in fire. With unleavened bread and with bitter herbs they shall eat it.

**Y**ahweh's Laws pertaining to His Feast are also clearly written in these Scriptures, which say:

### ●Exodus 12:19-20—

19 Seven days no leaven shall be found in your houses; for whoever eats what is leavened, that same person shall be cut off



from the congregation of Israyl, whether a stranger or a native of the land.

20 You must eat nothing leavened. In all your habitations you must eat unleavened bread.

**By** reading Yahweh's Holy Scriptures themselves, we find that no leavening is to be seen with us and no leavened bread is to be seen with us for this seven day period.

As we have found the word translated **leaven** in **Exodus 12:19** is word #7603, **se'or** in Strong's and means *barm or yeast cake, as swelling by fermentation*. But word #7603 comes from the primitive root word **sha'ar**, word #7604 in Strong's, which means:

7603. **s'ôr**, *seh-ore'*; from 7604; *barm* or yeast-cake (as swelling by fermentation):—leaven.

7604. **shâ'ar**, *shaw-ar'* a prim. root; prop. to swell up, i.e. *be* (caus. *make*) *redundant*:—leave, (be) left, let, remain, remnant, reserve, the rest.

**B**ecause the word **sha'ar** means *to swell up, the remainder, the geonim added*. Legumes—peas, beans, corn, peanuts and anything made from them—as forbidden foods during Passover. *The Encyclopedia Judaica*, Volume 7, page 1236, tells us that the criterion for rendering grain **hamez** is that on decomposition it ferments. This characteristic was stated to apply only to the five species of grain (wheat, rice wheat, barley, spelt, and two row barley). Other grains which rotted instead of fermented were not regarded as coming within the prohibition of **hamez**, but:

Despite this fact, Ashkenazi authorities in contrast to Sephardi, not only forbid the use of rice (and millet) on Passover, but extend the prohibition to include a whole additional range of products which they regard as belonging to the category of kitniyyot ("pulse") or even "doubtful kitniyyot," including such foods as beans, peas, maize, and peanuts, since flour is made from them and thus people might come to use ordinary flour in such a way as to make it hamez. In practice, among Ashkenazi Jews the only flour used on Passover is "mazzah meal" (i. e., ground *mazzah*) and potato flour, while the Sephardim use rice.

● *The Jewish Book of Why*, page 188 says:

Originally, in the Ashkenazic community only five grains were considered chametz: wheat, barley, spelt, rye, oats. Post-Talmudic authorities (the geonim) added rice and legumes (kitniot) to this group. Legumes include beans, peas, and the fruit of any plant of the pea family.

The Sephardic community did not accept this geonic prohibition because the main articles of food in their geographic locations were rice and legumes. Consequently, today Sephardic Jews eat both legumes and rice on Passover, while Ashkenazic Jews do not.

**T**his shows us that the geonim added these items to their list of prohibited foods during Passover. *The Encyclopedia Judaica*, Volume 7, page 315, shows us when the Geonim lived and taught:

**GAON** (pl. Geonim), formal title of the heads of the academies of Sura and Pumbedita in Babylonia. The geonim were recognized by the Jews as the highest authority of instruction from the end of the sixth century or somewhat later to the middle of the 11th.

The Geonim of Sura and Pumbedita. The exact time when the title of gaon came into use cannot be established. \*Sherira and later rabbis automatically designated as *gaon* the heads of the two academies from the year 900 according to the Seleucid calendar (589 C. E.), when the academies renewed their normal activity. But \*Sherira also mentions a tradition that Ravai, of Pumbedita (c. 540-560), was already *gaon*.

**T**he geonim did not even begin their teaching until the middle of the Sixth Century of this Common Era. Therefore, you may be well assured that Yahshua and His Disciples, as well as all other Israylites in that era, did eat these foods during Yahweh's Passover Feast of Unleavened Bread, unlike the Israylites of today who follow the precepts of the geonim.

When dried legumes absorb water during cooking, they are only reabsorbing the water that was lost during the drying process. There is no fermentation at all in the reabsorption process.

By this unscriptural way of thinking, one would have to condemn the use of all dried foods including fruits and root vegetables because every dried food will reabsorb the water which was lost during the dehydration process, and will swell up.

However, legumes are not leaven and neither are they leavened bread. Yes, we may eat peas, beans, rice, corn and peanuts during Yahweh's Passover Feast of Unleavened Bread.

## The Additions Of The Rabbis The Sale Of Hamez

**H**ere, I would like to draw your attention to the fact that **hamez**, leavened bread, in one's possession must be completely destroyed before one could legally partake of Yahweh's Passover. However, due to the manipulations of the Amoraim scholars active from the period of the completion of the *Mishnah* (ca. 200 c.e.) until the completion of the *Jerusalem* and *Babylonian Talmuds* (end of the fourth and end of the fifth centuries respectively), the concepts of annulment of hamez by declaration and selling of hamez to a Gentile developed. The name Amoraim may be explained by the fact that they regarded it as their function to explain or interpret the *Mishnah*, and derive from it the final **Halakhah**.

About this addition, the *Encyclopedia Judaica*, Volume 7, page 1237, says:

**HAMEZ, SALE OF** (Heb. 0m@j\* tr~yk!m=). No *\*hamez* (leaven) may be present, or seen, in the house of a Jew during Passover. In addition to the prohibition against eating *hamez* or deriving any benefit from it, the Pentateuch explicitly states: "Seven days shall there be no leaven found in your houses" (Ex. 12:19), "neither shall there be leaven seen with thee, in all thy borders" (Ex.13:7). Any hamez which a Jew has kept over Passover becomes forbidden forever (Pes. 2:2 and 29a; Sh. Ar. OH. 448:3).

**Disposal of Hamez.** The disposal of all *hamez* which is in the possession of a Jew is carried out after the *\*bedikat hamez* ("search for leaven") has taken place on the eve of the 14th of Nisan. According to the halakhah, the hamez may be disposed of in three ways. It may be burnt (which must be done before 10 o'clock on the morning of the 14th of Nisan). It may be annulled by declaring: "May all leaven in my possession, whether I have seen it or not, whether I have removed it or not, be annulled and considered as the dust of the earth." It may also be sold. Since the first method might involve hardship, especially where large quantities of foodstuffs are involved, or where the *hamez* is used for business purposes, the *ha-*

*mez* is sold to a non-Jew. This applies only to foodstuffs; utensils which have been used for *hamez* need only be washed and stored separately.

**D**o you see the Law of Yahweh clearly states that all leaven which makes bread rise and all leavened bread was to be destroyed but that Halakhah offered two other added ways to dispose of it? Do not follow the precepts of these additions. *The Jewish Book of Why*, pages 188-189, tells us:

All chametz must be removed from one's home and one's ownership during Passover. This calls for the sale of all such food and articles that one owns and/or of the sub-leasing of places where one has *chametz* stored. The procedure must be bona fide, without conditions attached, if it is to comply with Jewish Law.

Because of the hardship often involved, a procedure was created whereby a Jew "sells" his *chametz* to a rabbi, who in turn "sells" it to a non-Jewish person with the understanding that the sale is only symbolic. The non-Jew is considered the owner of all this *chametz* throughout Passover, but once the holiday is over, it is understood that for some monetary consideration the transaction is to be nullified and that the *chametz* once again becomes the property of the Jew. Through this legal fiction, the biblical requirement (Exodus 13:7) that a Jew not have *chametz* in his possession during Passover is fulfilled.

**T**hen on page 1236, of the *Encyclopedia Judaica*, we find that this evolved to merely store leaven out of sight during Passover, which is exactly the custom practiced today among the Israylites:

The other is the complete prohibition of hamez (or anything containing it) during \*Passover, which includes its consumption, deriving any benefit from it, and retaining it in one's possession (Ex. 12:19). To this the rabbis added the prohibition after Passover of leaven which had been in one's possession during the festival (Pes. 2: 2; 28b; Sh. Ar., OH448). However, the author of the "Passover Papyrus" of Elephantine (Cowley, Aramaic, 21, page 60ff) felt that it sufficed to keep the leaven out of sight, i.e., stored away.

**L**eaven represents sin, as we have expounded over and over. So pronouncing that you are sinless, selling your sin to someone else and then taking it back later, or storing it "out of sight" until after the Feast are all pictured in these

additions by the rabbis. The *Encyclopedia Judaica*, Volume 7, page 1237, also tells us that leaven is a symbol of corruption and impurity.

**Leaven in Jewish Thought.** Leaven is regarded as the symbol of corruption and impurity. The “yeast in the dough” is one of the things which “prevents us from performing the will of God” (Ber. 17a). The idea was greatly developed in the Kabbalah. The New Testament also refers to “the leaven of malice and wickedness” which is contrasted with “the unleavened bread of sincerity and truth” (I Cor. 5:8).

**Is it any wonder that the Prophet Yeremyah said that in the Last Days we would come to understand that we have inherited lies? We read:**

● **Yeremyah 16:19—**

O Yahweh, my strength and my fortress, my refuge in the day of affliction, the Gentiles will come to You from the ends of the earth, and will say: Surely our fathers have inherited nothing but lies and vanity; worthless, powerless gods (elohim), of no use at all!

**Therefore,** destroy all leavening and leavened bread in your possession before Yahweh’s Passover Feast begins. Do not desire to have it during Passover and Days of Unleavened Bread. Do not store it out of sight on any of your property and expect to retrieve it after the Feast. Do not ask your neighbor to keep it in his or her possession until after the Feast, so you may use it later. Destroy it, just as you are seeking to destroy the sin which pervades your life.

If you accept this symbol of sin back into your life after you have symbolically destroyed this sin, you are guilty of these trespasses:

● **Proverbs 26:11—**

Like a dog returning to his vomit is a fool returning to his folly.

● **II Kephah 2:22—**

There has befallen them the thing spoken of in the true proverb: A dog returns to his own vomit, and: A sow is washed, only to wallow again in the mire.

## **The Additions Of The Rabbis Matzah Meal On Passover**

Due to the additions of the rabbis, the word hamez (leavened dough) evolved to include the five grain species, rendering

these species forbidden. I want you to note these facts, however, when you read the following information from *The Jewish Book of Why*, pages 187-188. (1) Unleavened bread must be eaten during Passover. (2) The Children of Israel most assuredly did make their unleavened bread from ordinary flour, not from processed matzah meal made from matzah shemura, neither from Passover flour.

The following five grains and anything made from them are considered *chametz*: wheat, barley, spelt (a primitive species of wheat), rye, and oats. Use of these grains is prohibited on Passover, except for the making of *matza*. The exception was made because the eating of *matza* is mandated in the Bible (Exodus 13:7) and to make *matza* grain has to be used. Also, since *matza* is made only from two ingredients, the flour of the grain and water, it can be prepared for baking quickly and will not become fermented. Traditionally, *matza* is made from wheat flour.

#### **Why is it not permissible to make cakes out of ordinary flour on Passover?**

Because flour is subject to fermentation (*chametz*), it may not be used on Passover. Pastries and cakes can only be made out of *matza*-flour (*matza* that has been ground fine). This flour is made from *matza* that has been previously baked and is therefore no longer subject to fermentation.

#### **Why will some Jews eat only *shemura matza* at the Seder?**

*Shemura matza*—also called *matza shemura* or *matza shel mitzva*—means “guarded *matza*.”

Unlike ordinary *matza*, *shemura matza* is guarded from the moment the grain is cut to the moment that the *matza* is baked in the oven. To reduce the chances of the *matza* fermenting (fermented food is prohibited on Passover) the *matza* is prepared in moisture-free (or as dry as possible) premises. During the baking process, all activity is carefully supervised so as not to prolong the procedure needlessly, further reducing the possibility of fermentation setting in.

According to the Rabbis of the Talmud (Pesachim 120a), the positive obligation to eat *matza* applies only to the first night of Passover, although it is quite clear that bread and leavened products may not be eaten at any time during the holiday. For this reason, the *matza* selected for consumption at the Seder table is particularly special, and *shemura matza* is the only type very observant Jews use. *Chassidim* eat only *shemura matza* for the duration of the holiday.

**L**eaven and Hamez (leavened dough) are symbolic of sin. Since sin is represented to them by these Five Grain Species—they should not even be eating these during Yahweh’s Passover, including Matzah, which is made from wheat!

*The Jewish Book of Why*, page 190, tells us:

**Why is matza eaten on Passover?**

*Matza* is eaten to satisfy the Biblical commandment commemorating the hasty departure of the Children of Israel from Egypt: “They took their dough before it had time to leaven” (Exodus 12: 34).

The message is further amplified in Deuteronomy 16:3: “For seven days thereafter you shall eat unleavened bread...for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.”

The implication of this verse, as interpreted by the Rabbis, is that it is mandatory to eat *matza* on the first night of Passover, and it is optional to eat it for the balance of the week—so long as *chametz* is not eaten.

**I**would like to draw your attention to this question: If the five grain species are hamez to the Israylites, just what are they eating to fulfill Yahweh’s requirements to eat unleavened bread?

This simply does not make any sense. The additions to Yahweh’s Scriptures however, usually do not stand the test of proof.

Yes, you may use ordinary flour during Yahweh’s Passover Feast of Unleavened Bread. No, you do not have to use matzah shemura or Passover matzah exclusively during Yahweh’s Feast, but you may use it if you like.

But do not, under any circumstances have bread leavening in your possession, neither any kind or form of leavened bread in your possession, during the whole time span of Yahweh’s Passover and Feast of Unleavened Bread.

## **Other Inconsistencies**

**T**here is no yeast in unadulterated wine or beer. For your information, if beer was not made out of the same grains that bread was made from, if beer was made out of some kind of fruit—then the Israylites would drink beer during Passover because the Israylites do drink wine which is a fermented

drink.

As we have proven conclusively beer is not leavened. It was only through the additions of the rabbis that the five species of grains were considered hamez in themselves.

Beer is merely the by-product of the fermentation process on grain and there is no leavening in beer. Wine is merely the by-product of the fermentation process on fruit and there is no leavening in wine.

The traditions of the forefathers allow the Israylites the use of grape wine as well as Mead and Raisin Wine during the Passover. *The Complete American Jewish Cookbook*, Anne London and Bertha Kohn Bishov, The World Publishing Co., Cleveland & New York, 1952, pages 22-23, gives these Passover recipes:

### **MEAD (OR MED)**

1 ounce hops  
1 gallon honey  
4 gallons water  
1 large lemon, sliced thin

The hops in a piece of cheesecloth. Combine water and honey in a large pot and add lemon and hops. Bring to a boil, stirring often. Reduce heat and cook gently for ½ hour, skimming as necessary during cooking. Let cool in the pot, and then strain through a double thickness of cheesecloth into a small wooden barrel. Fill the barrel about 2/3 full in order to allow fermentation without overflowing. Let it remain in a moderately cool room until fermentation is completed (about 3 weeks). Then bottle it, if desired, and keep in a cool, dark place until ready to use it. If a dark amber mead is desired, caramelize ½ cup sugar over low heat until dark brown. Add to mead when fermentation is completed. Yield: about 4 gallons.

### **PASSOVER RAISIN WINE**

2 pounds seedless raisins  
1 pound sugar  
1 lemon, sliced  
6 quarts boiling water

Chop raisins fine and place in an earthenware crock. Add other ingredients. Cover and stir once each day for a week. Store in a cool, dark place. Ready for use in about 2 weeks. Yield: about 1½ gallons.



**A**s you can see these are fermented beverages which utilize natural yeasts. However, these recipes only utilize fruits and honey which the Rabbis and Talmudists authorized as acceptable. There is no Passover recipe for beer, merely because the Rabbis and Talmudists decreed that the grain themselves were hamez during Passover—making additions to Yahweh’s simple Laws hundreds of years after He gave them, which were interpreted and re-interpreted several times in between. Now I would like to direct your attention again to The Jewish Book of Why, page 194, to the statement that fermented food is prohibited on Passover.

Even though they make this statement they still eat fermented food on Passover! *The Complete Passover Cookbook*, by Frances R. AvRutick, gives this recipe for fermented beets, used during Passover!

### **Russel (Beet Sour)**

There are endless varieties of borsht. Recipes vary from a clear all-beet borsht to a meal-in-one Russian meat borsht. Borsht may be prepared from fresh beets or from russel, fermented beet juice. The preparation of russel must commence about three weeks before Passover.

3 to 6 pounds beet roots

Boiled water, cooled to lukewarm

Wash and scrape the raw beets thoroughly. The amount of beets depends on how many quarts of russel you wish to prepare (5 pounds of beets should yield at least 2 to 2 1/2 quarts of russel, plus the beets).

Cut the beets into large pieces. Place them in a 6 quart crock or large glass jug. Fill the crock or jug with the water. The water should rise at least 2 inches above the beets. Place the cover or lid somewhat askew on the crock or jug, leaving a small opening. Then cover the entire top with a clean cloth to protect the contents from dust. Let the crock or jug stand in a warm place to ferment. In a few days a white scum will have formed on the top. Remove this completely and stir the mixture. Let stand once again. Remove the scum periodically. By Passover the russel will be ready to use. When it’s ready, it should be clear and have a deep red color. Refrigerate until ready to use.

**B**ut not only this, this same cookbook gives Passover recipes

which call for the use of baking powder and baking soda, which do make bread rise. These are in the category of Machmetzeth, and are forbidden on Passover. This Passover recipe for Carrot Cake, on pages 280-281, is displayed below. Do not use this recipe during Yahweh's Feast of Passover!

### Carrot Cake

Here, the versatile carrot appears in a cake studded with raisins and chopped nuts.

2 cups sugar  
1½ cups oil  
4 eggs  
1 cup potato starch  
2 cups cake meal  
2 teaspoons baking powder  
2 teaspoons baking soda  
1 teaspoon salt  
1 teaspoon cinnamon  
3 cups grated carrots  
1 cup chopped nuts  
½ cup raisins

Grease and potato starch for the pan

Combine the sugar, oil, and eggs in a large mixing bowl. Beat with an electric mixer at medium speed until well blended. The mixture should be light and creamy.

Into a separate clean bowl, sift the dry ingredients. Add the sifted dry ingredients to the egg yolk mixture; continue beating at low speed for an additional 2 minutes. Add the grated carrots, nuts, and raisins. Mix well.

Grease and lightly dust with potato starch a 10-inch tube pan. Transfer the batter to the pan. Bake for 1 hour in a preheated 350-degree F oven. Cool in the pan. Serves 10 to 12.

**B**oth baking soda and baking powder are leavenings which make bread rise, and are forbidden for use during Yahweh's Passover Feast of Unleavened Bread. Yet, these forbidden products are accepted by Israyli cooks who may think they are doing righteousness when in fact they do works which are against the will and Law of Yahweh. Yahshua Messiah gave specific instructions to us in:

●**Mattithyah 23:2-4**—

- 2 Saying: The scribes and the Pharisees are appointed to Mosheh's office; teachers of Yahweh's Law,
- 3 Therefore, everything they tell you to observe, that obey and practice. But do not imitate their works; for they preach but they

do not practice!

4 For they tie up heavy burdens, hard to be carried, and lay them upon men's shoulders, but they themselves would not lift a finger to move them.

**Y**es, we are to obey the Law of Yahweh and we are to practice the Law of Yahweh. We are to do this without the additions of the deceived Rabbis and Talmudists and of the deceived Churches and Assemblies.

## **Don't Miss The Point!**

**T**he great preacher in Ecclesiastes, called Qoheleth in the Hebrew text, said in:

●**Ecclesiastes 12:13—**

Let us hear the conclusion of the whole matter: Reverence Yahweh, by observing His commandments, for this is the whole duty of man.

**Y**ahweh wants us to put sin out of our lives—and this is the whole point of this lesson. Sin is the breaking of Yahweh's Law as is clearly stated in:

●**I Yahchanan 3:4—**

Whoever commits sin, transgresses also the Law; for sin is the transgression of the Law.

**T**here are more Laws written in The Holy Scriptures that we must live by, than just the Ten Commandments. In fact there are 613 Laws given in order to guide us to a full and abundant life now and to eternal life in the Kingdom of Yahweh. The greatest Law and the second greatest Law are not even written in the Ten Commandments. We find these two greatest Laws in:

●**Mattithyah 22:37-39—**

37 Yahshua said to him: You must love Yahweh your Father with all your heart, and with all your soul, and with all your might.

38 This is the first and greatest commandment.

39 And the second is like it: You shall love your brother as yourself.

**P**utting leavening which makes bread rise, and leavened bread out of our houses and off our property is a Law of Yahweh which represents putting the breaking of Yahweh's Laws out of our lives. We should eagerly be looking forward

to obeying this Law each year before Yahweh's Passover arrives. We should also equally look forward to, and even lust after putting sin out of our lives and becoming the perfect beings that Yahweh our Father desires in His Kingdom who will be chosen to rule in it.

The point is we should all become perfect in righteousness just as Yahshua did and just as we are commanded to become, as we read in:

●**Mattithyah 5:48**—

Therefore, become perfect, just as your Father Who is in heaven is perfect.

**Y**ahweh has given us His perfect Laws in order to guide us to perfection. But, they are only our righteousness if we practice obeying them, as we find in:

●**Deuteronomy 6:25**—

And it will be OUR RIGHTEOUSNESS, if we observe to do all these commandments; His Law, before Yahweh our Father, as He has commanded us.

**S**o this year, as never before let us put leavening and leavened bread out of our lives, obeying this Law of Yahweh. Let us eagerly put sin out of our lives in the same way, by obeying the Law of Yahweh.

But, let us not forget to keep the whole Law of Yahweh, let us not forget to keep the Feasts at the place where Yahweh has chosen in these Last Days, obeying this Law in:

●**Deuteronomy 12:11**—

Then there will be a place Yahweh will choose to establish His Name; and there you will bring all that I command you: your burnt offerings and sacrifices, your tithes and special gifts, and all the choice things you have vowed to Yahweh;

**T**he Apostle Yaaqob said in:

●**Yaaqob 2:10-11**—

10 For whoever keeps the whole Law, and yet offends in one point, he is guilty of all.

11 For He Who said: Do not commit adultery, also said: Do not murder. Now if you do not commit adultery, yet you do murder, you have become a transgressor of the Law.

**W**ith all of our hearts we want to meet each one of you whom Yahweh is Calling out of this world; whom Yahweh is guiding to come to The House of Yahweh, Abilene, Texas, in order to

be brought to perfection. There is no better time to meet and fellowship than at the Great Feasts than Yahweh Himself has set, which are Holy Gatherings for all His Children!

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