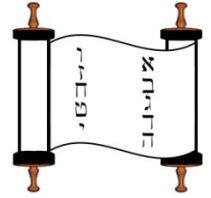




# ARE WE KEEPING 7 OR 8 DAYS OF CHAG MATZOTH/FEAST OF UNLEAVENED BREAD?



**SCRIPTURALLY:**

## WHAT IS CHAMETZ/LEAVENING?

יהוה

**Yahuah**

**The Heavenly Father**

– Written By –

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[www.YHRIM.COM](http://www.YHRIM.COM)

יהושע

**Yahusha**

**Our Moshiach/Messiah**

**Wayiqra/Leviticus 23:4** *These are the moadim of YHWH, even miqra kedoshim, which you shall proclaim in their appointed times. 5 On the fourteenth day of the first month between the evenings is YHWHs Pesach. 6 And on the **fifteenth day** of the same month is Chag Ha Matzoth to YHWH: **seven days you must eat matzah**. 7 In the first day you shall have a miqra kodesh: you shall do no laborious work on it. 8 But you shall offer an offering made by fire to YHWH for seven days: on the **seventh day is a miqra kodesh**: you shall do no laborious work on it.*

Those of us who keep the Chag Matzoth/Feast of Unleavened Bread, know that Yahuahs Word teaches us that we are only commanded to eat Matzah/Unleavened Bread for 7 Days. There are **Two major understandings** which we must know to see and obey this Command Correctly and Fully.

Does the Word tell us “point blank” when we are to begin and when we are to end eating Matzah/Unleavened Bread? **Yes:**

**Shemoth/Exodus 12:15** *Seven days shall you eat Matzah/Unleavened Bread; even the first day you shall put away Chametz/Leavening out of your batiym/houses: for **whoever eats lechem/leavened bread from the first day until the seventh day**, that being shall be cut off from Yisrael. 16 And in the first day there shall be a miqra kodesh, 7 and on the seventh day there shall be a miqra kodesh to you; no manner of work shall be done in them, except that which every man must eat, that only may be done by you. 17 And you shall observe Chag Matzoth/Feast of Unleavened Bread; for on this very day have I brought your divisions out of the land of Mitzrayim/Egypt: therefore shall you observe this day in your generations by a mishpat/judgment le-olam-ba-ed/forever. 18 In the first month, on the **fourteenth day** of the month **between the evenings**, you shall eat matzah, **until** the **twenty-first day** of the month **at evening**.*

In Shemoth/Exodus, YHWH speaking to us “point blank” exactly when we are to begin eating Matzah, and when we are to end eating Matzah. Now I know that you are saying *“Ok, yes we all know this. It’s seven days just as it states. So what’s your point?”*

Here is where the Word meets the Scroll, I am going to bring in a few details from another Restoration Subject. All of you who now understand YHWHs True Calendar, which is being Restored to Kol/All Yisrael, part of which is the Restoration of the True Shabbat.

(More info about the YHWHs Commanded & Restored Calendar at [www.YHRIM.com](http://www.YHRIM.com))

**What does the weekly Shabbat/Sabbath have to do with Chag Matzoth/Feast of Unleavened Bread?** As we read earlier, we are to keep Chag Matzoth/Feast of Unleavened Bread, **from the 14<sup>th</sup> between the evenings with the Pesach meal, until the 21<sup>st</sup> at evening.** At the end of the 14<sup>th</sup>, at sunset begins the 15<sup>th</sup>, which is a **Weekly Shabbat** and an **Annual Shabbat**, being the 1<sup>st</sup> day of Chag Matzoth. The 21<sup>st</sup> is an **Annual Shabbat**, since it is the 7<sup>th</sup> day of Chag Matzoth. With that in mind, we also know that the 22<sup>nd</sup> is a **Weekly Shabbat**.

## DO YOU SEE A PROBLEM?

If we are keeping Chag Matzoth/Feast of Unleavened Bread for **7 days** from the **evening of the 14<sup>th</sup> through the evening of 21<sup>st</sup>**. Which the **21<sup>st</sup> is also an Annual Shabbat**. Then at **sunset of the 21<sup>st</sup> begins the 22<sup>nd</sup> which is a weekly Shabbat**.

**What will you eat on the 22<sup>nd</sup>?** The 21<sup>st</sup> is an Annual Shabbat and the 22<sup>nd</sup> is a weekly Shabbat, so you can’t go out and buy bread between the two days.

**BUT** if we **also eat Matzah** on the **22<sup>nd</sup>**, we are eating it for **8 days instead of just 7**.

**Questions:** Would YHWH command us to eat Matzah for 7 days, knowing that we would have to eat it for 8? Would YHWH not want us to eat any bread on the 22nd? Or is there another Answer which we have not yet seen? Do we need to adjust our Perspective to align our understanding with Scripture?

**Shemoth 12:16** *And in the first day there shall be a miqra kodesh, and on the seventh day there shall be a miqra kodesh to you; no manner of work shall be done in them, except that which every man must eat, that only may be done by you.*

In Verse 16, it states that we cannot do any work on the 1<sup>st</sup> and 7<sup>th</sup> days, **except what we must eat**. What is it that we **must eat?** We know for the 15<sup>th</sup> it is the **Pesach Lamb** which we must **cook and eat into the night of the 15<sup>th</sup>**, which is Shabbat, and burn all remains of the Lamb before morning.

But what **must we eat** on the 21<sup>st</sup>? We know that the 21<sup>st</sup> in most months is a Preparation Day for the weekly Shabbat, which is always the 22<sup>nd</sup>. **Is it different here?** Does this help us any in our study on only eating Matzah for 7 days?

**Shemoth 12:18** is a very important verse, but we must study the detail given:

*18 In the first month, on the **fourteenth day** of the month **between the evenings**, you shall eat matzah, **until the twenty-first day** of the month **at evening**.*

Again here in the 18<sup>th</sup> verse, the exact times that it gives in which we are to begin and end eating unleavened Bread is very important. Let's break down the 1<sup>st</sup> part of this verse. It states "you shall eat Matzah" from the 14<sup>th</sup> **"between the evenings"**. We know that on this exact same day between the evenings, is also the **time when the Pesach Lamb is killed**, prepared, and begins to be roasted.

Now that we have the beginning of Chag Matzoth, let go to the 7<sup>th</sup> day which ends the feast: **Shemoth 12:18** *"In the first month, on the **fourteenth day** of the month **between the evenings**, you shall eat matzah, **until the twenty-first day** of the month **at evening**."*

The word "until" means there is a change. In other words, you are doing one thing now, **until** you do something different.

*"Until the 21<sup>st</sup> of the month at evening."* Why the 21<sup>st</sup> **at evening**? Why not just state *'until the beginning of the 22<sup>nd</sup>'* ? - OR - *"until the end of the 21<sup>st</sup>"*??

Is "evening" here referring to sunset???

**Or** is it likened unto the **"between the evenings"** on the 14<sup>th</sup> when the Pesach Lamb is slain and we began to eat Matzah... **Except** it is only speaking of **one singular "evening"** of the 21<sup>st</sup>, and **not the transition of one day into the next?** As the feast does not continue into the 22<sup>nd</sup>, as again it is **only 7 days** long.

Now we found earlier that on the 14<sup>th</sup> **"between the evenings"** **begins the 1<sup>st</sup> Day of Chag Matzoth, Yes?** Now isn't it true that if we eat Matzah **until "at evening"** of the 21<sup>st</sup>, **have we not completed 7 days?**

In other words, if we eat Matzah beginning from **"between the evenings"** (plural) on the 14<sup>th</sup> when the Pesach Lamb is killed, **until "at evening"** (singular) on the 21<sup>st</sup>, **we have just eaten Matzah for 7 days.**

If we **continue** to eat Matzah **beyond this point**, we will be eating it for **8 days instead of 7**. Is it wrong to eat Matzah beyond this point? No, but again YHWH only Commanded that we **must eat Matzah for 7 days, not 8.**

## BUT BUT BUT...THE 21<sup>ST</sup> IS AN ANNUAL SHABBAT!

On the 21<sup>st</sup> we can not do any work **"except that which every man must eat"**. **What must every one eat?** Leavened Bread?? Again if we continue to eat Matzah/Unleavened Bread into the 22<sup>nd</sup> we will be **keeping 8 days instead of 7.**

I know you're asking... *"But the 21<sup>st</sup> is an annual Shabbat, we can't go out and buy bread. Also there is no leavening to be **"with-in our borders"** so we don't have any yeast to bake leavened bread... Right?"*

**Have We Really Understood What the Scriptures State? What are We Commanded to Do:**  
**Shemoth 12:15** *"Seven days shall you eat matzah; even the first day you shall put away chametz out of your batiym: for whoever eats **lechem/bread with chametz** from the first day until the seventh day, that being shall be cut off from Yisrael.*

To answer this, we must **first** come to a Scriptural understanding of **WHAT IS CHAMETZ/LEAVENING?**

### Question:

**Are the following Ingredients considered Chametz/Leavening:**

**Baking Powder ?**

**Eggs or Egg Whites?**

**Baking Soda (aka Sodium Bicarbonate) ?**

**Cream of Tartar ?**

**Yeast...??**

How many of us has went through our homes and threw out anything and everything containing these ingredients listed above (*and some people much more*) just before Chag Matzoth/Feast of Unleavened Bread? Most of us right. We did this in an attempt to obey this and other verses:

**Shemoth 13:7** *"Matzah shall be eaten seven days; and there shall no **lechem/bread with chametz/leavening** be seen with you, **neither shall there be chametz seen with you in all your borders.**"*

**Question:** Is this verse commanding us to throw out or *"get outside your borders"* everything with **yeast** in it? ..... **Are you sure??**

Again remember, this must be done before the beginning of Chag Matzoth/Unleavened Bread. Which begins *"...In the first month, on the **fourteenth day of the month between the evenings...**"*

**\*\*If\*\*** we are to throw out **everything which contains yeast or other "ingredients"** before the beginning of Chag Matzoth, which according to **Shemoth 12:18 & Wayiqra/Leviticus 23:5 begins with the Pesach Meal.** **Then** it can only mean one thing...

Yahusha ha Moshiach broke His own Torah.

**Have I gotten your attention yet?**

Why would I make such a statement? We know that Yahusha was perfect and He Obeyed **All** the Word of YHWH, and NEVER broke ANY commandments. And since we know this, then it must mean **we are the ones** who have been looking at some things from the wrong perspective. **What do I mean?**

## THE "PRACTICE" PESACH/PASSOVER

Yochanan Moshe/Mark 14:12 "And **before** the **first day of Chag Matzoth**, **when they killed the Pesach**, His talmidim said to Him, Where do You desire that we go and prepare so that You may eat the **Pesach**?"

We know that "**the first day of Chag Matzoth, when they killed the Pesach**" is the 14<sup>th</sup> of Abib/1<sup>st</sup> month. This is also when **Yahusha died on the stake at the exact time when the Pesach lamb was killed**. So the day "**before**" was the 13<sup>th</sup>. In other words, on the 13<sup>th</sup>, Yahusha's Talmidim/Disciples were asking Him where should they go to prepare for the Pesach Meal. Which if you read further, Yahusha tells them where to go, and in verse 17 "**at evening**" **which is the evening of the 13<sup>th</sup>**, they sit down and eat the "Practice Pesach" which I'll explain in a moment.

What is so important about this Scripture? First, it is an additional clarification and witness of exactly when Chag Matzoth begins. As it states that the **1<sup>st</sup> day of Chag Matzoth** was when **they killed the Pesach Lamb!** This is point blank proof, in accompaniment with **Shemoth 12:18**, the **1<sup>st</sup> day of Chag Matzoth begins on the 14<sup>th</sup> "between the evenings"** when the **Pesach Lamb was killed**. Keep this in mind for a few minutes as this is vitally important to be able to keep the 7 days (*and only 7 days*) of Chag Matzoth correctly.

To continue, we must ask, "**Are we are commanded to keep the Pesach Meal?**" **Yes** in **Shemoth/Exodus 12:1-14**. So, what does Yahusha ha Moshiach show to be **included** in the Pesach Meal:

Yochanan Moshe/Mark 14:12 "And **before** the **first day of Chag Matzoth**, **when they killed the Pesach**, His talmidim said to Him, Where do You desire that we go and prepare so that You may eat the **Pesach**?"

Again this Scripture is stating that when Yahusha's Talmidim/Disciples came to him and asked where should they go and prepare for the Pesach, that day was the **13<sup>th</sup> of Abib**. Which is the day "**before**" the **14<sup>th</sup> of Abib** which is the "**first day of Chag Matzoth, when they killed the Pesach**" lamb.

We know that Yahusha didn't eat the actual Pesach Meal this particular year, since **He was the Pesach Lamb!! And He gave His life as the Pesach Lamb the next day on 14<sup>th</sup>**. But the meal that He ate, which was known there after by His command, is the **Memorial Dinner**. The **Memorial Dinner** is also, as the Word shows and refers to as Pesach here in this verse, is a "**Pesach Type**" meal. **Meaning it contained all the same items as the actual Pesach** which was the very next evening when Yahusha died.

What they ate on the night of the 13<sup>th</sup> was/is also known as a "**Practice Pesach/Passover**" for Rabbi's, teachers, and even just men who were the head of the house. Why did they do this? This was/is used as a teaching and refreshment course, to "iron out" any potential problems **before** the real Pesach meal the next evening. As they wanted to have everything perfect with no problems, because they only had one chance to do it right (*unless specific Torah given circumstances made them eligible to keep it in the 2<sup>nd</sup> month*). So they wanted to have everything exactly correct and perfect on Pesach evening.

*(For the Free PDF Teaching on the "Restoration of the True Pesach" Visit our Website [www.YHRIM.com](http://www.YHRIM.com))*

## WHAT DID YAHUSHA DO?

Since the Memorial Dinner was/is a "Practice Pesach", which Yahusha said to do in remembrance of Him. **What exactly did He do?**

**Yochanan Moshe/Mark 14:12-25** "And **before the first day of Chag Matzoth, when they killed the Pesach**, His talmidim/disciples said to Him, Where do You desire that we go and prepare **so that You may eat the Pesach**? 13 And He sent out two of His talmidim, and said to them, *Go into the city, and there shall meet you a man bearing a pitcher of mayim: follow him. 14 And wherever he shall go in, say to the owner of the bayit, The Rabbi said, Where is the guest room, where I shall eat the Pesach with My talmidim?* 15 *And he will show you a large upper room furnished and prepared: there make it ready for us.* 16 And His talmidim went out, and came into the city, and found it as He had said to them: and **they made ready the Pesach**. 17 And in the **evening** He came with the twelve. **18 And as they sat and did eat**, Yahusha said, *Truly I say to you, One of you who eats with Me shall betray Me.*

...

**22** And as they did eat, **Yahusha took matzah/unleavened-bread**, and said the bracha/blessing, and broke it, and gave it to them, and said, **Take, eat: this is My body**. **23** And **He took the Cup of Geulah/Redemption**, and when He had given hodu/thanks,

He gave it to them: and **they all drank** of it. 24 And He said to them, *This is My dahm/blood of the Brit Chadasha/Renewed Covenant, which is shed for many.* 25 Truly I say to you, **I will drink no more of the fruit of the vine**, until that day that I drink it new in the malchut/kingdom of YHWH.”

Here we see Yahusha and His Talmidim, setting down to the Memorial Dinner/Practice Pesach Meal. **What are the Two specific items mentioned here included in this meal? Matzah & The Cup of Geulah**, which is from the **fruit of the vine**, which was made into **Wine**.

So the two point blank items mentioned is **Matzah & Fruit of the Vine**. What is their importance?

Let's go back to the question: **What is Chametz/Leavening?**

Again I ask you, does Yeast equal Chametz/Leavening? If your answer is “yes”, and since we know that Wine was used in the Practice Pesach Memorial Dinner, which means that it was also used in the **Actual Pesach**, then our conclusion also says that Yahusha broke Chag Matzoth. (And again, yes we know that Yahusha did not sin :-)  
But **if Yeast = Chametz**, then how would have Yahusha broke Chag Matzoth?

### Excerpts from “Wine Pros.org”:

By definition, wine is a drink made by the partial or complete fermentation of the juice of fresh grapes. **Grapes** are the **only fruit** with a high enough level of sugar and with the proper balance of acid and nutrients to sustain a **natural fermentation** to dryness with stable results. Other fruits or berries may be fermented, but without additions of sugar, acid, or various yeast nutrients, they may readily spoil. **Fermentation is a natural process**. **Yeast** is the microscopic, single-celled fungi **which causes fermentation**. **Yeast cell populations are present in the air, especially in and around vineyards**. This indigenous demographic is known as “wild” or “ambient” yeast. At one time, the bloom, that hazy film that covers ripe grape berries, was thought to mostly consist of **yeast cells** but this has been proven incorrect. Instead, **cells are concentrated around the berry stem (peduncle)** and much fewer in concentration than thought, in the dozens rather than the thousands. When **yeast** comes in contact with the **grape juice**, it begins to feed on it, grow and reproduce. **Left alone, a grape would ripen until the skin broke and the juice fermented**. SOURCE: [HTTP://WWW.WINEPROS.ORG/WINE101/ENOLOGY.HTM](http://www.winepros.org/wine101/enology.htm)

In short, in Yahusha's day, all the way up until sometime in the 1800's, **All Grapes, All “grape juice”, and All Wine** made from Grapes had natural **Yeast**. This is also true today, unless the yeast is killed by so called “modern day processing and pasteurization”.... Also we now know that Yeast is what YHWH created to turn the grapes juice into wine, and is **naturally present on grape skins**, and is also present in wine.

Therefore **if Yeast = Chametz/Leavening** then what was Yahusha doing when He used it in the Pesach Meal?? Didn't He know this? (*of course He did, He created it*)

Now I know you're thinking, "*Ok, so what if yeast is in wine. Wine is not bread, therefore since Yahusha used it in the Pesach Meal, it apparently must be exempt from "putting it outside your boarders."*" Well... Ok, **You're right**, wine is not bread. So let's move onto grains which was/is used for Matzah. Here are just a couple sources, but you can find this information in many places if you search for it:

#### Excerpts from "BBC":

The bread that we consume today is the result of a long heritage dating back at least 5000 years. This followed the discovery of a **process for raising dough, which was unexplainable back then**. Several civilizations including the Egyptians, the Hebrews, the Greeks and later the Gauls and Iberians had mastered the technique needed to make **fermented food products**. **Bread, wine and beer were all obtained using empirical processes (fermentation process)**, even if these processes were unexplainable at the time. It was **only in the 19th century** that scientific progress finally **revealed the secrets of Yeast**. It was the French chemist Louis Pasteur who between 1857 and 1863 proved that **fermentation was caused by living micro-organisms**. **These natural contaminants found in grain and fruit** were identified as being a microscopic fungus known as *Saccharomy Cescerevisiae (aka yeast)*.

**SOURCE:** [HTTP://WWW.BBC.CO.UK/DNA/H2G2/A2791820](http://www.bbc.co.uk/dna/h2g2/a2791820)

#### Excerpt from "Crust & Crumb: Master Formulas for Serious Bread Bakers":

**Yeast:** A single-celled fungus that may be commercially produced or **captured in its wild state** on **fruit, grain**, and **in the air**. There are more than 125 strains. The two of most interest to bakers are *Saccharomyces Cerevisiae (commercially produced and also used in beer)* and *Saccharomyces exiguous (wild)*. **Yeast initiates fermentation of the grain**, resulting in **leavening** and flavor.

**SOURCE:** <http://books.google.com/books?id=H-WRU06X-4kC&lpg=RA1-PA69&ots=0BU90yJnSA&dq=Saccharomyces%20exiguous%20crust%20and%20crumb&pg=RA1-PA33#v=onepage&q&f=false>

We now know that Yeast is **also naturally present on grain** while it stands in the field, just as it is present on grapes in the vineyard. However wine is not bread and therefore cannot be consider leaven or unleavened. But when whole grain (*a grain in its entirety and not "processed" flour*) is ground up into flour, and water is added, the **natural yeast**, which was on the outside of the grain, is activated and if set aside for a period of time, the **dough ball will rise**.

**CAN YOU HAVE LEAVENED BREAD WITH-OUT YEAST, BAKING POWDER OR BAKING SODA?**



## Steam Leavening:

### Excerpt from "Wikipedia.org"

The **rapid expansion of steam produced during baking, leavens the bread**, which is as simple as it is unpredictable. The best known steam-leavened bread is the [popover](#). Steam-leavening is unpredictable since the steam is not produced until the bread is baked.

**Steam leavening happens regardless of the rising agents** (*baking soda, yeast, baking powder, sour dough, beaten egg whites, etc.*)

- The leavening agent either contains air bubbles or generates carbon dioxide.
- The heat vaporizes the water from the inner surface of the bubbles within the dough.
- The steam expands and makes the bread rise.

It (**steam**) is actually the main factor in the rise of bread once it has been put in the oven. [CO<sub>2</sub>](#) generation, on its own, is too small to account for the rise. Heat kills bacteria or yeast at an early stage, so the CO<sub>2</sub> generation is stopped.

**SOURCE:** [http://en.wikipedia.org/wiki/Bread#Steam\\_leavening](http://en.wikipedia.org/wiki/Bread#Steam_leavening)

## Salt Rising Bread:

### Excerpts from "Wikipedia.org":

Salt rising (or salt risen) bread is bread in which the **main rising agent is a bacterium *Clostridium perfringens*, which leavens the bread** along with lactobacillus and other wild microbes, as opposed to mainly [yeast](#) or [baking soda](#). It is thought that the **salt** used in the starter is used to **suppress yeast growth** and provide an environment more conducive to the *C. perfringens* bacterium, allowing the flavors from the bacterial metabolic products to predominate over the more typical yeast and lactobacillus flavors;

**SOURCE:** [http://en.wikipedia.org/wiki/Salt\\_rising\\_bread](http://en.wikipedia.org/wiki/Salt_rising_bread)

### Excerpt from "Associated Content.com":

Salt Rising Bread (SRB) **does not contain yeast, baking powder, or baking soda**, but depends on the **fermentation process by the bacterium *Clostridium perfringens* for the bubbles that lighten the dough**. Although *C. perfringens* lives in a basic environment, it produces acid during fermentation with gluten which eventually kills the fermentation activity. The purpose of salt or soda is to buffer that acid so the fermentation can continue. It doesn't contribute leavening properties in the dough.

**SOURCE:** [http://www.associatedcontent.com/article/1409609/oldfashioned\\_saltrising\\_bread.html?cat=22](http://www.associatedcontent.com/article/1409609/oldfashioned_saltrising_bread.html?cat=22)

So if it is possible to make Bread rise, **with-out** the addition of a "Leavening Agent", such as yeast, baking powder, soda, etc.... **Then are these breads considered leavened? And what does that make yeast?**

## THE SCRIPTURAL DEFINITION OF LEAVENED BREAD

**Shemoth/Exodus 12:34** And the people took their dough before it was Chametz/Leavened, their kneading bowls being bound up in their clothes upon their shoulders...

**39** And they baked **unleavened cakes** of the dough which they brought forth out of Mitzrayim, **for it was not Chametz/Leavened; because they were driven out of Mitzrayim, and Could Not Delay**, neither had they prepared for themselves any food.

These Scriptures state that they took their dough before it was leavened. What does this mean? In other words, they made their dough as usual, using the same ingredients that they did on any other day. **BUT** since Yisrael was in a hurry to leave, being set free from slavery and also **being pushed by the egyptians**. They took their **whole grain from the field flour**, mixed it with water, and quickly baked it. **But they didn't have the time to let the dough rise Before they baked it.** Therefore *"the people took their dough before it was Chametz/Leavened"* This is teaching us that **Chametz/Leavening is Not an ingredient!** But instead that **the Process of the dough Rising** is what **makes bread Chametz/Leavened!**

The Point Being, it does not matter if your bread contains: **yeast, baking soda, baking powder (sodium bicarbonate) cream of tarter, eggs.... Etc etc, All of these ingredients are only leavening agents.** Meaning they **speed up the process** of making bread to become Chametz/Leaven, but they themselves are **Not** leavening.

What can be shown from Scriptures is that **Chametz/Leavening** is simply **the process that bread takes to Rise**. Simply put, **If you have a dough ball and you let it sit until it rises, then it is Chametz/Leavened.** Another example, lets say you have a cake mix still in the box... in the box the cake will Never Rise or become Chametz/Leavened. **But** If you open the box, add milk and other stuff to it, mix it up and bake that cake, then **it will rise** and **that is when** it becomes **Chametz/Leavened.**

### Need More Proof?

**Mattityahu/Mathew 13:33** "Another parable He spoke to them; *The malchut ha shamayim/kingdom of heaven is like chametz, which a woman took, and hid in three measures of meal, until the whole was leavened.*"

Most of us have read this verse, and visualized a woman taking a container of yeast and hiding it in a large bag of flour. But what would happen if we did this ourselves?

**Absolutely Nothing.** The dry flour and dry yeast would just sit there, similarly to a bag of “self rising flour” sitting on the shelf at your local grocery store.

Also, they did not have “yeast” as a separate “ingredient” back then... “baker’s yeast” was finally understood and began to be grown commercially in the early 1900’s. Before that time, **you could not go to the store and buy dry powdered yeast, Period.**

So this cannot be what this verse is speaking of. Let’s change our perspective a bit.

**What if this were speaking of meal mixed with water making dough?**

This is a commonly used technique by some people, and a few bakeries, **even today.** It is called a “*starter*”. Basically, let’s say you bake 12 loaves of bread today using natural “from the field” whole grain flour, which we know only requires the addition of water to activate the natural yeast found on the grain. **But** you don’t want to wait for the natural yeast to multiply to the point that it will begin the rising process. What can you do to speed it up? Well you pull out your “*starter*” dough. Your “*starter*” is a ball of dough **which you made the day before**, but you didn’t bake it. Instead, you placed it in a dish, and let it set overnight. While it sat all night, **the yeast kept multiplying.** Now today, you tear off a small “*starter*” piece, and knead it into each dough ball that you make today. Therefore, the yeast “*starter*” adds a **much larger quantity** of natural yeast to each dough ball, allowing it to multiply much quicker, which in turn causes the dough to rise faster than normal.

So if we apply this understanding to this verse... then when the woman took a **piece of “*starter*” dough**, which had already risen or Chametz/Leavened, and **“hid”** it in **three measure of meal which had already been made into “dough”**, the **whole became leavened.** **Doesn’t that make a Lot More sense now!**

## YHWH ONLY COMMANDED US TO KEEP 7 DAYS

Now that we understand that yeast, baking powder, baking soda (sodium bicarbonate) cream of tartar... etc. etc. **are only Leavening agents**, and **are not leavening by themselves.** And that the **Scriptural definition of Chametz/Leavened, is Bread** which has went through the **Process of Rising.** How does this help us to only keep 7 days of Chag Matzoth/Feast of Unleavened Bread, instead of 8 days?

**Shemoth 12:15** *Seven days shall you eat matzah; even the first day you shall put away chametz out of your batiym: for whoever eats lechem/bread with chametz from the first day until the seventh day, that being shall be cut off from Yisrael. 16 And in the first day there shall be a miqra kodesh, and on the seventh day there shall be a miqra kodesh to you; no manner*

of work shall be done in them, **except that which every man must eat**, that only may be done by you. 17 And you shall observe Chag Matzoth; for on this very day have I brought your divisions out of the land of Mitzrayim: therefore shall you observe this day in your generations by a mishpat/judgment le-olam-ba-ed/forever. 18 In the **first month, on the fourteenth day of the month between the evenings**, you shall eat matzah, **until the twenty-first day of the month at evening**.

Again we know that the Chag Matzoth/Feast of Unleavened Bread begins “between the evenings” when the lamb was killed on the 14<sup>th</sup> day of Abib. And it continues “**until the twenty-first day of the month at evening**”. This again is point blank description of when to begin and end Chag Matzoth. The beginning is easily seen and proven. But the ending is yet another point which most of us have not understood. “**until the twenty-first day of the month at evening**” Yahuahs Word is stating that we keep Chag Matzoth “Until” the 21<sup>st</sup> day at evening.

**When does the evening begin? Is this sunset? No. Why?**

We are only to keep 7 days correct? Ok, **When did it begin?**

We must have all the Chametz/Leavened Bread **out of our borders**, and eat Matzah beginning on the 14<sup>th</sup> “between the evenings” when the **Pesach Lamb is slain** which is the **9<sup>th</sup> hour of the day**. So if we continue for 7 days, then we come to the same time on the 21<sup>st</sup> “**until the twenty-first day of the month at evening**”. But why doesn’t it say “between the evening” on the 21<sup>st</sup> like it does for the 14<sup>th</sup> when it began?? **Because we are not transitioning** from the 21<sup>st</sup> into the 22<sup>nd</sup>. Instead Chag Matzoth **ends on the 21<sup>st</sup>**, that is why it states “**until the twenty-first day of the month at evening**”

Think of it this way. We know that the lamb is to be killed on the 14<sup>th</sup> “between the evenings”. To be “between the evenings” means that one evening is already in progress, but the next evening has not yet begun. In other words, at the **9<sup>th</sup> hour on the 14<sup>th</sup>** the sun is on its downward progression, but it is not yet reached sunset, so the 15<sup>th</sup> has not yet begun. So you are “between the evenings” This is the exact same idea for the 21<sup>st</sup>, **EXCEPT** you are **not** transitioning into the 22<sup>nd</sup>. As Chag Matzoth ends “**at evening**” (**singular**) on the 21<sup>st</sup>, which would be the **9<sup>th</sup> hour**, bringing us to the **same time, even the very same hour, as when Chag Matzoth began on the 14<sup>th</sup>**. So Chag Matzoth/Feast of Unleavened Bread begins on the **14<sup>th</sup> day, at the 9<sup>th</sup> hour when the Pesach Lamb is slain**, and it ends on the **21<sup>st</sup> Day at the 9<sup>th</sup> Hour**, which **completes the 7 days of Chag Matzoth**.

## REMEMBER THE 21<sup>ST</sup> IS A PREPARATION DAY

I asked earlier if the 21<sup>st</sup>, which is a preparation day for the weekly Shabbat in most months, is any different here in Abib as the last day of Chag Matzoth? It is an annual Shabbat, so no buying, selling, or working for pay. **But we can prepare food:**

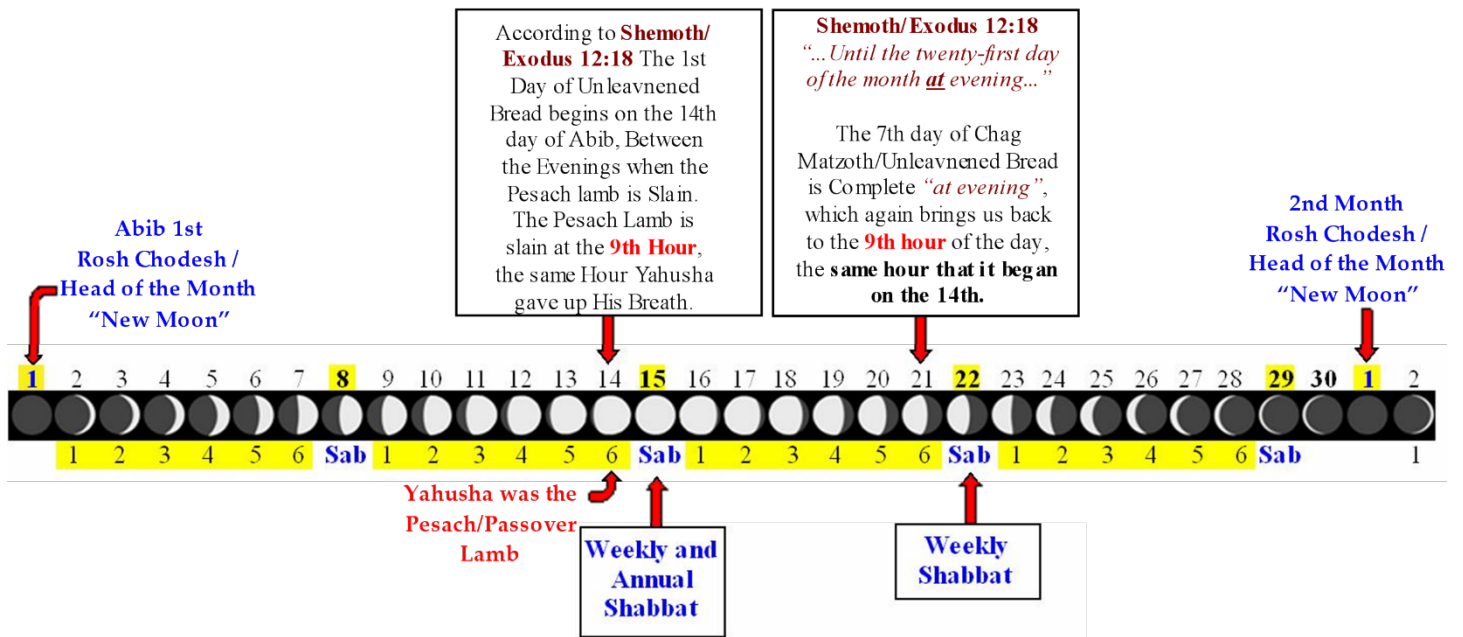
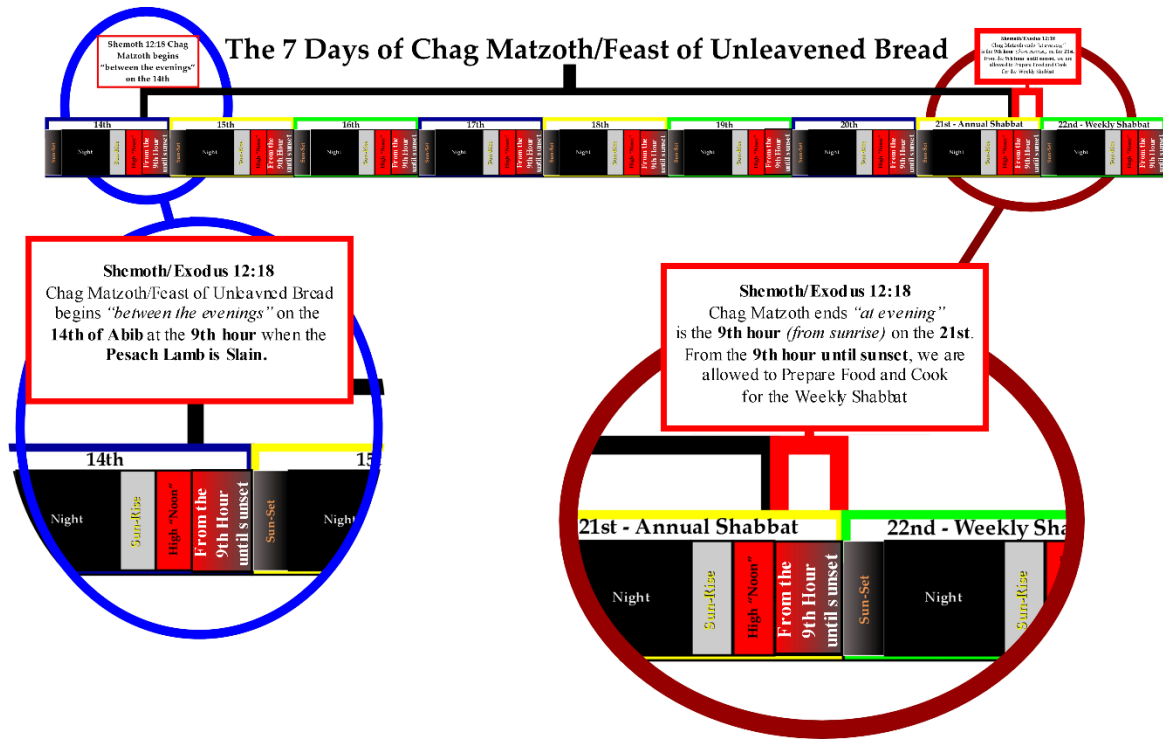
**Shemoth 12:16** *And in the **first day** there shall be a miqra kodesh, and on the **seventh day** there shall be a miqra kodesh to you; **no manner of work shall be done in them, except that which every man must eat**, that only may be done by you.*

So on the 21<sup>st</sup> of Abib, the last day of Chag Matzoth, **we can cook.** Now we also now understand that Chag Matzoth/Feast of Unleavened Bread ends “**at evening**” which is the **9<sup>th</sup> hour on the 21<sup>st</sup>**. So if Chag Matzoth has ended, are we not able to eat Leavened Bread? **Yes.** But remember the 21<sup>st</sup> is an Annual Shabbat, so we can't go out and buy bread. **But we are allowed to cook on the 21<sup>st</sup>, so we have from the 9<sup>th</sup> hour until sunset in which we can bake bread.**

In other words “*at evening*” on the 21<sup>st</sup> when Chag Matzoth has ended, we can get our **processed flour and mix it with water.** And since we now understand that we should not throw out our yeast as it is not “leavening” but only helps the leavening process, **add the yeast to our processed dough** and let it sit and “**become Chametz**” letting it rise. After it has risen, place it in the oven and bake. **Now you have leavened bread for the 22<sup>nd</sup> day which is a weekly Shabbat, AND we are only keeping 7 days of Chag Matzoth/Unleavened Bread, instead of 8.**

*See the diagrams on the next page for a timeline of the 7 Days of Chag Matzoth.*

# VISUAL DIAGRAMS OF **HEMOTH 12:18**:



(TEACHING CONTINUES ON NEXT PAGE)

## LEAVING THE TRADITIONS OF MEN

**In Conclusion:** Now that we have come to a corrected understanding of both **Shemoth/Exodus 12:18** & Yahuah's Definition of Chametz/Leavening. Chag Matzoth/Feast of Unleavened Bread begins **Abib 14<sup>th</sup>** "*between the evenings*" when the **Pesach Lamb is slain at the 9<sup>th</sup> hour**. And it ends on **Abib 21<sup>st</sup>** "*at evening*" which again is **at the 9<sup>th</sup> hour**, the **same hour which it began**.

There is **no command** which states we must throw out everything **containing yeast or other ingredients** which are only "leavening agents". We must only "*get outside your boarders*" **Bread** which has already been allowed to become **Chametz/Leavened**. Which Yahuah's Definition of Bread which has become Chametz/Leavened, is **Bread which has went through the process of Rising**. If you have Bread which has already risen, then "*get it outside your boarders*".

And we are Commanded to eat **Matzah/Unleavened Bread for only 7 days**, **Not 8**.

## Do we have to buy Matzah Crackers??

**Did Abi Yahuah command us to eat "special crackers"** that we have to make or buy from other men, most of which who do not ever serve him?? **No**.

If you want to eat crackers... by Scripture **\*\*ALL\*\* crackers** are unleavened, as crackers by their nature are made so **they do Not Rise**. **You can go to the store and buy a cheap box of saltines! They're Unleavened just like most other crackers are!**

**However**, Abi Yahuah commanded that we are to eat **Unleavened \*BREAD\***. **How do we make unleavened bread??** Find a bread recipe, mix in **ALL the Exact Same ingredients** as you would normally. **Knead it into a dough ball**. Place it in whatever pan you use to bake your Bread. **BUT** do not let it sit and rise, this is the **ONLY** difference, **you don't give it time to "puff up"**. Just like when Yisrael was being thrust out of Mitzrayim/Egypt, they did **Not have time** to allow their bread to **Become Leavened!** So as soon as you put the dough ball into the pan, **then begin to bake it right then!** Once it is baked, you will then have True Scriptural **Unleavened \*BREAD\***, and not just flat crackers. **Its just that Simple.**

We must leave the traditions of men which we have been taught, that were put in place for **commercial reasons**. In other words, stop throwing out everything in your house just because it contains ingredients such as: *yeast, baking powder, baking soda (sodium bicarbonate), cream of tartar, etc etc*. These ingredients only help **speed up the leavening**

process, but they themselves are **NOT Chametz/Leavening**. YHWH didn't make a command for us to do such things, knowing that after the Chag Matzoth/Feast of Unleavened Bread was over, we would have to turn around and re-purchase all these items every year **just to make other men rich.**

It is **men** using their "religion" who have pushed teachings like this, and also why they added many more items such as beans, rice, etc. etc., because it **Profits THEM!! NOT YAHUAH!!!** They are the "modern day" **money changers** who use Yahuahs Word for **their own gain!!** But when Moshiach Returns... He won't be using a little whip this time to **drive them out of His Abba's House!!** This time **He will Cast Them Out with their master for Good!!** **Yochanan/John 2:13-16 ~ Mattityahu/Matthew 21:12-13**

## Final Thoughts to Dwell On

If Yisrael had to throw out everything in the **Entire Land of Yisrael** which "*contained yeast*", then they would have **no bread at all**. Nor would they be allowed to have any grain. As the grain standing in the field, and the flour from which they made matzah, **All naturally contains yeast**, as we have shown in the previous pages. Also if they did this, then **after** the Chag Matzoth was over, they would have to go into **neighboring countries** to get grain, flour, etc. to bring back to Yisrael. Just as it was in those days, the Land of Yisrael (which is Yahuahs) today is **still surrounded by enemies**. **Do you believe that YHWH would make Yisrael subject to their enemies for bread every year? Would Yisrael be required to go to the philistines or others and beg them for bread or "ingredients"?? No, this is a lie from s.a.tan** which has been created and pushed not only for the **commercial Babylon system, but firstly to cause Yisrael to carry burdens that Yahuah Never made.**

Is not the traditions of men one of the things which Yahusha came to destroy and set Yisrael free from? **YES!!** It is All Through HIS WORD!!

**Yochanan Moshe/Mark 7:9** And He said to them, *Full well you do reject the mitzvooth/commandments of YHWH, that you may keep your own tradition.*

**We are to follow YHWHs Word, and Leave the traditions of men.**

Now with having said that. Do I believe that anyone who teaches that you must throw out everything that contains "yeast", is a false teacher? Or someone who wants to deceive people? **NO.**

We also thought this and would go through and throw out everything containing "*leavening agents*" ourselves for years! More than likely, they are teaching the best that



they understand, because they are **trying to observe Yahuahs Command**. **But** it is something which they have been taught and accepted it as truth because of the *“modern mindset”* and not understanding what is real and what has been adulterated for the profits of others, **when the Scriptures shows us something totally different**.

They must learn and understand the truth, just like YHWH taught us and made us to understand this truth. **And I hope that this document will help many to change their perspective, leaving these traditions and only follow the Emet/True Word of YHWH.**

**Shalom Alchem Yahusha Ha Moshiach Baruch Beshem!**

*(May Peace and Blessings be upon you in Yahusha the Moshiachs Blessed Name!)*

Yahusha ben Moshe Elijahu

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*"No Scripture Ever Contradicts another Scripture, if it seems to we just need to adjust our perspective until we can see them clearly. Unless you can use All the Scriptures without throwing any out, you can't Teach that subject Fully or Correctly."*

**Ahmos/ Amos 9:9** *"For, see, I will command, and I will sift Beit Yisrael among all nations, like corn is sifted in a sieve, yet the least kernel of grain shall not fall upon the earth. 10 All the sinners of My people shall die by the sword, who say, The evil shall not overtake nor find us. 11 In that day I will raise up the Sukkah of Daood that has fallen, and close up the breaches of it; and I will raise up its ruins, and I will rebuild it as in the days of old:"*

**Luka/Luke 21:28** *"And when these things begin to come to pass, then look up, and lift up your heads; for your Geulah/Redemption draws near."*