

Leaven, Leavened and Unleavened Bread  
Saor, Chametz, vaMatzot

By Yochanan Zaqantov

We are quickly approaching Pesach (Passover) and the Chag HaMatzot (Feast of Unleavened Bread). As we get ready for these days we are told we should remove the leaven from our homes. So with this in mind today we will be studying what is leaven, leavened and unleavened bread from the Tanakh. Also, we will look at what is leavened of the food/condiments/etc... that should be put out of our homes for these days.

The first word we will cover is Leaven or Sa'or (Sin-Aleph-Resh), which is a masculine noun, found in the BDB (Brown-Driver-Briggs Hebrew English Lexicon) on page 959 as reference number 7603 and in the New Englishman's Hebrew Concordance (NEHC) on page 1195.

Shemot/Exodus 12:15,19

15 Seven days you shall eat unleavened bread; **on the very first day you shall cause to cease** (bayom harishon tis'bitu תִּשְׁבִּיתוּ בַּיּוֹם הַרְּאִשׁוֹן תִּשְׁבִּיתוּ) leaven (sa'or שְׂאֹר) from your houses, for anyone eating anything **leavened** (chametz חָמֵץ) that soul shall be cut off from Yisrael, from the first day until the seventh day. (Interlinear Bible)

On the first day the leaven (sa'or) should already be gone from our homes. The word here is Shavat which means Cease. Just like you are to Cease work on the Shabbat Day. The reason for Ceasing is to insure no Leavened or Chametz would be eaten. And anyone eating anything Chametz or Leavened will be cut off. So Chametz is the result of something exposed to Sa'or.

19 Seven Days **leaven** (sa'or שְׂאֹר) not shall be found in your houses. For anyone eating **anything leavened** (mach'metzet מַחְמֶצֶת), that soul shall be cut off from the congregation of Israel, a stranger or a citizen of the land.

He we see again Sa'or is not to be found in our homes. We are also not to eat anything Chametz. This applies to the home born (ez'rach) and the stanger (ger).

Shemot/Exodus 13:7

7 Throughout the seven days **unleavened bread** (matzot מַצּוֹת) shall be eaten; **no leavened bread shall be seen with you** (velo yera'eh lekha chametz

וְלֹא-יִרְאֶה לְךָ חֶמֶץ, and no leaven shall be found (velo yera'eh lekha sa'or וְלֹא-יִרְאֶה לְךָ שָׂאֵר) in all your territory (boundaries).

All seven days we are to eat Matzot. No chametz is to be seen with you. No Sa'or is to be seen within our boundaries/borders. The area we control. Both are not to be seen.

Vayiqra/Leviticus 2:11

11 No meal offering that you offer to Yehovah shall be made with **leaven (chametz חֶמֶץ)**, for no **leaven (sa'or שָׂאֵר)** or honey may be turned into smoke as an offering by fire to Yehovah.

The fire offering was not to have sa'or in it. Thus it was not made Chametz.

Devarim/Deuteronomy 16:4

4 For seven days no **leaven (sa'or שָׂאֵר)** shall be seen with you in all your borders, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.

From these references we can see that we are to remove the **leaven (sa'or שָׂאֵר or שָׂאֵר)** from our homes for the seven days of the feast of Unleavened Bread. It is not to be seen within our borders.

Next, we will look at the next word which is Leavened or Chametz which is a verb found in the BDB on page 329 as reference number 2556 and in the New Englishman's Hebrew Concordance (NEHC) on page 440. In Hebrew it is chet-mem-tsadie.

Shemot (Exodus) 12:19,20,34,39

19 No leaven shall be found in your houses for seven days. For whoever eats what is **leavened (mach'metzet מַחְמֶצֶת)**, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country.

20 You shall eat nothing **leavened (kal mach'metzet כָּל-מַחְמֶצֶת)**; in all your settlements you shall eat unleavened bread.

All leavened items we are not to eat.

34 So the people took their dough before **it was leavened** (yech'matz **יְחֵמַץ**), their kneading bowls wrapped in their cloaks upon their shoulders.

39 And they baked **unleavened cakes** (Matzot **מַצוֹת**) of the dough that they had taken out of Egypt, for it was **not leavened** (lo chametz **לֹא חֵמֵץ**), since they had been driven out of Egypt and could not delay; nor had they prepared any provisions (food for journey) for themselves.

You will notice that the condition of the dough would be that it did not get to rest. Also no Sa'or was added to it.

Tehillim (Psalms) 73:21-22 (Interlinear Bible)

<sup>21</sup> For my heart was **in ferment** (yit'chametz **יִתְחַמֵּץ**) and I was pierced my reins.

<sup>22</sup> And I was brutish and I did not know; I was like animals with you.

We see it used to describe something fermented or lifted up like ones heart which is haughty or overly proud. These are being used in a figurative sense. But they tell us that leavened is something lifted up.

The other references are literally concerning the bread. What is interesting from verses 34 and 39 is that they had dough when they left. Dough here is batzeq **בָּצֵק** (1217) pg.130 BDB.

The kneading process could have included adding a leavening agent. Since they weren't to eat leavened bread and they rushed to get out of Egypt with the bread and the bread was unleavened. We will be looking at what was leavened in their day and for us today.

The indication from Numbers 33:5 would seem to indicate more than a day's journey from Rameses to Succoth. They start out with dough in the morrow after the Passover offering as seen in verse 4. This would be the first day of the Feast of Unleavened Bread. This meant that the dough without the right conditions and introduction a leavening agent would not rise right away.

Lets read it.

Bamidbar (Numbers) 33:3-4

<sup>3</sup>They set out from Rameses in the first month, on the fifteenth day of the first month. It was on the morrow of the passover offering that the Israelites started out defiantly in plain view of all the Egyptians. <sup>4</sup>The Egyptians meanwhile were burying those among

them whom Yehovah had struck down, every first-born—whereby Yehovah executed judgment on their elohim.

<sup>5</sup>The Israelites set out from Rameses and encamped at Succoth.

This matches the account in Exodus 12:33 – 39

<sup>33</sup>The Egyptians urged the people on, impatient to have them leave the country, for they said, “We shall all be dead.” <sup>34</sup>So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders. <sup>35</sup>The Israelites had done Moses’ bidding and borrowed from the Egyptians objects of silver and gold, and clothing. <sup>36</sup>And Yehovah had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

<sup>37</sup>The Israelites journeyed from Raamses to Succoth, about six hundred thousand men on foot, aside from children. <sup>38</sup>Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds. <sup>39</sup>And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.

Bread making and Leaven

I have some excerpts from Vladia Rudel article “**Leavening Agents in Breadmaking**”.

“Unleavened flat bread is the oldest form of bread known. Flat breads were either baked or fried on a hearthstone or griddle. Today, as in earlier times, bread is usually baked or fried, but almost always some kind of leavening agent is used to make it lighter and finer than the dense, heavy, flat bread of the past.”

“There are three common methods by which bread can be made to rise. These are by the presence of steam during cooking, aeration, and the production of carbon dioxide in the dough. All of these methods involve incorporating and trapping gas in the substance of the bread”

“Steam is helpful in the last minute rising of yeast breads when the oven heat boosts the final activity of the yeast in what is termed “oven spring.” Steam also helps form the bread’s crust during the first half of baking. But once the bread is cooked, steam becomes the enemy. As it recondenses, it will ruin the crust and sog the interior of a loaf if not allow to escape and evaporate as the bread cools.”

“Air lightens baked goods by expanding with heat. The air pockets that permeate a dough or batter also provide space for the accumulation of carbon dioxide gas and steam. Beaten eggs hold air inside batter and create the proper structure for leavening. Therefore, air is most often a leavening agent in egg breads and, cakes. It is also an important secondary agent in the lightening of pastries, especially puff pastry. By the end of the sixteenth

century the French pastry masters had learned to aerate their many pastries through the use of eggs and cream.”

“The most important leavening agent for many breads is carbon dioxide, a byproduct of certain chemical or organic ingredients. Carbon dioxide will lighten heavier doughs that are barely affected by steam or air. Its rising action occurs rapidly or slowly depending on what agent is producing the gas. The texture of the bread depends on how the dough or batter is handled before the rising.”

“Today three types of baking powder are manufactured: phosphate, anhydrous phosphate, and sodium aluminum sulfatephosphate. The difference between them is the speed with which they product carbon dioxide. Sodium aluminum sulfatephosphate is common household baking powder. It reacts the most slowly of the three. Baking powder is the primary leavening agent for all quick breads not containing acidic ingredients.”

“All chemically leavened bread doughs and batters require a light hand and little handling. The bread must be baked very soon after mixing, so that the carbon dioxide will be released during baking rather than lost to the atmosphere beforehand. Because quick breads are handled lightly and rapidly, the gluten in the flour is not highly developed, which makes for an airier and less cohesive texture than yeast breads.”

“It is believed that yeast-risen bread was first developed in ancient Egypt. The Egyptians were accomplished brewers and so had yeast at hand; they grew an early strain of glutenous grain called Emmer wheat, and they were the scientists of their time - able and willing to experiment with the results of the first batch of accidentally fermented bread dough. They also invented the first bread ovens.”

“Sometimes ale itself would be used in the dough. Since fermented beverages were not pasteurized, the yeast cells would still be active. But the problem with brewer's yeast or barm is its bitterness. Bread made from barm is noticeably more bitter than bread made from dough fermented without it. Its rising capacity also is less than that of straight yeast.”

“Other than from the brewer, the only way a baker had to obtain yeast was straight from the air. The air around us is full of wild yeast cells, some of which are good for raising bread. A mixture of liquid and flour (and possibly a bit of sugar) set aside in a warm place will collect wild yeast form the air. As the yeast feed and the decomposing flour (sugars result from the breakdown of the starch) fermentation occurs with by-products of carbon dioxide and alcohol. Fermentation means the yeast colony is growing. Allowed to grow for a few days, the flour mixture becomes quite sour and full of active yeast cells. This sourness is pleasant and characteristic of yeast bread and not like the bitterness of brewer's yeast.”

Thus, the creation of a sourdough starter or barm the byproduct of making beer before it's pasteurized.

So the Leavening (Yeast) would have to have to gather through a careful process. Or the dough would have to sit in warm area to draw in the Wild Yeast.

So we can see that Yeast, Baking Powder, Baking Soda, and eggs can be used to leavening (lifting up) bread. Eggs form a seal for the dough that traps the gases from baking but does not cause the bread to rise itself. Baking soda and Baking powder are chemical and cause air to be created in the bread like eggs. None of these three (eggs, baking soda, baking powder) agents ferment bread. Yeast does cause fermentation, which causes the lifting

Chametz in its noun form is used to show something is leavened. It is reference 2557 in the BDB on page 329.

Related to Feast of Unleavened Bread

Shemot/Exodus 12:15

15 Seven days you shall eat unleavened bread; on the very first day you shall cause to cease **leaven (sa'or)** from your houses, **for anyone eating anything leavened (kal okhel chametz כַּל-אִכְלֵי חֲמֵץ)** that soul shall be cut off from Yisrael, from the first day until the seventh day. (Interlinear Bible)

Seven days unleavened bread you shall eat. Indeed on the first day it is already removed.

ShemotExodus 13:3

<sup>3</sup>And Moses said to the people, “Remember this day, on which you went free from Egypt, the house of bondage, how Yehovah freed you from it with a mighty hand: no **leavened (chametz חֲמֵץ)** bread shall be eaten.

Here we see that we eat these in remembrance for this event.

Devarim/Deuteronomy 16:2-3

2 And you shall sacrifice a Passover to Yehovah Eloheykha of the flock, and of the herd, in the place which he shall chose to cause His Name to dwell there. 3 You shall eat no **leavened (chametz חֲמֵץ)** with it. Seven days you shall eat with it unleavened bread, bread of affliction for in haste you came out from the land of Egypt so that you may remember the day that you came out of the land of Egypt all the days of your life.

Not offered with some sacrifices, offerings. Also reminding us of why we eat it.

Shemot/Exodus 23:18

<sup>18</sup>You shall not offer the blood of My sacrifice with anything **leavened** (**chametz** חַמֵּץ); and the fat of My festal offering shall not be left lying until morning.

Shemot/Exodus 34:25

<sup>25</sup>You shall not offer the blood of My sacrifice with anything **leavened** (**chametz** חַמֵּץ); and the sacrifice of the Feast of Passover shall not be left lying until morning.

We can see the similarities of these two verses are both talking of the Pesach sacrifice. No leaven is to be offered with the blood of this sacrifice.

Vayiqra/Leviticus 6:9-10

<sup>9</sup>What is left of it shall be eaten by Aaron and his sons; it shall be eaten as **unleavened cakes** (**matzot** מַצוֹת), in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.

<sup>10</sup>It shall not be baked with **leaven** (**chametz** חַמֵּץ); I have given it as their portion from My offerings by fire; it is most holy, like the sin offering and the guilt offering.

The unleavened bread they were to eat no leaven or chametz was to be baked in it.

Vayiqra/Leviticus 2:11

<sup>11</sup>No meal offering that you offer to Yehovah shall be made with **leaven** (Chametz), for no **leaven** (Chametz) or honey may be turned into smoke as an offering by fire to Yehovah.

Offered with Some Sacrifices

Vayiqra/Leviticus 7:11-13

<sup>11</sup>This is the ritual of the sacrifice of well-being that one may offer to Yehovah:

<sup>12</sup>If he offers it for thanksgiving, he shall offer together with the sacrifice of thanksgiving unleavened cakes with oil mixed in, unleavened wafers spread with oil, and cakes of choice flour with oil mixed in, well soaked.

<sup>13</sup>This offering, with cakes of **leavened** (**chametz** חַמֵּץ) bread added, he shall offer along with his thanksgiving sacrifice of well-being.

We know that Chametz was not to be put on the Altar so this was eaten and not burnt up on the altar.

Vayiqra/Leviticus 23:15-17

<sup>15</sup>And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete:

<sup>16</sup>you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to Yehovah.

<sup>17</sup>You shall bring from your settlements two loaves of bread as an elevation offering; each shall be made of two-tenths of a measure of choice flour, baked after **leavening** (**Chametz חַמֵּץ**), as first fruits to Yehovah.

We can see that was to be used sometimes and not for other times.

There is also the word Chomatz that is reference number 2558 and found on pg. 330 in the BDB. It is from the root of verb usage of Chametz.

Bamidbar/Numbers 6:3

<sup>3</sup>he shall abstain from wine and any other intoxicant; he shall not drink **vinegar** (chomatz חַמֵּץ) of wine or of any other intoxicant, neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried.

This is the Nazir. We see that he may not drink of Chometz (fermented) Yayin (wine). Since wine itself is fermented but never referred to as Chametz then Chometz while dealing with the similar idea of Leavened is not in and of itself the same as Chametz.

Rut/Ruth 2:14

<sup>14</sup>At mealtime, Boaz said to her, “Come over here and partake of the meal, and dip your morsel **in the vinegar** (bachomatz בַּחֲמֵץ).” So she sat down beside the reapers. He handed her roasted grain, and she ate her fill and had some left over.

Again, this is a vinegar.

Tehillim/Psalms 69:22

<sup>22</sup>They give me gall for food, **vinegar** (chomatz חַמֵּץ) to quench my thirst.

Another reference to Chometz. Vinegar would not quench a thirst.

Mishlei/Proverbs 10:26

<sup>26</sup>Like vinegar (kachomatz כַּחמַץ) to the teeth, Like smoke to the eyes, Is a lazy man to those who send him on a mission.

Vinegar is bitter to the one who drinks it. This is using it in a Metaphor.

Mishlei /Proverbs 25:20

<sup>20</sup>Disrobing on a chilly day, Like vinegar (chomatz חֹמָץ) on natron, Is one who sings songs to a sorrowful soul.

Butting something sour on something sweet takes away its sweetness.

Based upon this relationship of being from the same root some have reasoned that because they have the same root that all things which are fermented like vinegar (Leavened Wine) are also prohibited during the Days of Unleavened Bread. So that anything fermented or soured would also be forbidden to eat during Pesach (Passover) and Chag HaMatzot. Not all Karaites agree with this interpretation.

In the article on Passover and Matzot, Hakham Nehemia quotes an Ancient Karaite Sage who holds the position that only the leavening of grains know to leaven are forbidden to eat as leavened. You can also read this at <http://www.karaite-korner.org/passover.shtml>

"and the sage our teacher Yosef Kirkisani said... only the five types of grain can be made into Hametz, namely wheat, spelt, barley, oats, and rye. And the sage was correct because whatever experimentation shows to leaven can be used for Matzah, but the flour of the other 'seeds' do not leaven. For example, [the flour of] millet, rice, beans, lentils, and peas do not leaven but spoil [lit. 'stink']." [Aharon ben Eliyahu (14th Century), Gan Eden, pp.45d-46a].

"The sage Yosef Kirkisani said that only the five types of grain can be made into Hametz, namely, wheat, spelt, barley, oats, and rye. It has also been said that if experimentation shows that a thing can become leaven then it can be used to make Matzah. However, all the other 'seeds' such as bean, lentil, pea, millet, and rice flours do not leaven but spoil [lit. stink]. And the sage our teacher Aharon (author of Etz Hayyim) said that all of these matters can become known through experimentation and he has spoken well for millet flour if left with water for a number of days does leaven. Therefore, in truth, there are six types of grain that can leaven and from which Matzah can be made: the aforementioned five as well as millet. And if Hametz is made from any of these it must be destroyed... and so too any alcohol made from the five types of grain [e.g. beer] or from millet. But some of the fools in our times who pretend to be wise do not eat anything that ferments based on the verse 'no leaven shall you eat' such as fermented milk [i.e. yogurt, etc.] and fruits soaked in water; they also refrain from eating beans and rice and any type of 'seed' and this is because of their foolishness and their lack of knowledge..." [Elijah Baschyatchi (15th century), Aderet Eliyahu, Ramla 1966, pp.133-134]

“The second school of thought argues that Hametz is not strictly speaking "leavening" but something like "fermentation". They point out that in biblical Hebrew vinegar is called "Hometz Yayin" meaning "leavened-wine" (others translate: "soured wine"). This is used as proof that Hametz refers not only to the leavening of grains but any fermentation or souring process. Based on this reasoning, they forbid the consumption of anything fermented. Included in their list of forbidden foods on Passover are all forms of alcohol, lentils, rice, and all milk products such as yogurts and cheeses. This school also considers wine to be Hametz, which is somewhat surprising given that vinegar is called "leavened-wine" (implying that the difference between wine and vinegar is that the latter is leavened but the former is not!). Adherents of this view include the medieval Karaite sage Samuel al-Maghrebi and the modern sage Hakham Meir Rekhavi (download his introduction to the new Karaite Haggadah.”

We have read that leavening is a fermenting process. The question is whether leaven includes all fermented products or only those that cause bread to leaven. In reading the context of the verses that tell us that we are not to have leavened bread, the focus of leaven is that which leavens the dough. While Chomatz is related it is never used in relationship to the verses in reference to Chametz and Pesach (Passover) and Hag Hamatzot (Feast of Unleavened Bread). So I would conclude that the leaven we are concerned about is that we would use to leaven bread.

So now lets look at Unleavened Bread or matzah, which is reference number 4682 in the BDB on pg 594. It is a feminine noun. In Hebrew, mem-tsadie--hey.

Unleavened bread (Matzah)

Vayiqra/Leviticus 2:5

<sup>5</sup>If your offering is a meal offering on a griddle, it shall be of choice flour with oil mixed in, **unleavened (matzah מַצָּה)**.

No Sa'or was to be added to this.

Vayiqra/Leviticus 8:26

<sup>26</sup>From the basket of **unleavened bread (hamatzot הַמַּצּוֹת)** that was before Yehovah, he took one cake of **unleavened bread (matzah מַצָּה)**, one cake of oil bread, and one wafer, and placed them on the fat parts and on the right thigh

The basket was to hold all the Matzot which is plural of Matzah.

Shemot/Exodus 12:15,18

15 Seven days you shall eat **unleavened bread (matzot מצות)**; on the very first day you shall cause to cease **leaven (sa'or שאר)** from your houses, for anyone eating anything **leavened (chametz חמץ)** that soul shall be cut off from Yisrael, from the first day until the seventh day. (Interlinear Bible)

<sup>18</sup>In the first month, from the fourteenth day of the month at evening, you shall eat **unleavened bread (Matzot מצת)** until the twenty-first day of the month at evening.

Every day we are to eat Matzah. Again we are not to have seen with us either Sa'or or Chametz.

Shemot/Exodus 12:8

<sup>8</sup>They shall eat the flesh that same night; they shall eat it roasted over the fire, with **unleavened bread (uMatzot ומצות)** and with bitter herbs.

We are to eat Matzah with Bitter herbs (Marorim).

Bamidbar/Numbers 9:11

<sup>11</sup>they shall offer it in the second month, on the fourteenth day of the month, at twilight. They shall eat it with **unleavened bread (Matzot מצות)** and bitter herbs,

Summary – What are we to do? Why do we do it?

Shemot/Exodus 12:15,19

15 Seven days you shall eat unleavened bread; **on the very first day you shall cause to cease (bayom harishon tis'bitu ביום הראשון תשביתו)** leaven (sa'or שאר) from your houses, for anyone eating anything **leavened (chametz חמץ)** that soul shall be cut off from Yisrael, from the first day until the seventh day. (Interlinear Bible)

Devarim (Deuteronomy) 16:3

3 You shall eat no **leavened (chametz חמץ)** with it. Seven days you shall eat with it **unleavened bread (matzot מצות)**, **bread of affliction (Lechem oni לחם עני)** for in haste you came out from the land of Egypt so that you may remember the day that you came out of the land of Egypt all the days of your life.

We can see we are not to eat leavened bread for these days. Also all leaven in our homes is to be removed. For all of us, we recognize what is leavened bread.

We also see that dough without introduction of leaven will eventually leaven on its own but only after a period of time at rest and in ideal conditions. The question rests with what is leaven? Leaven is that which would cause the grains of wheat, spelt, barley, oats, millet and rye in a dough form to rise. Yeast is the way the bread would raise.

We have read that leavening is a fermenting process. The question is whether leaven includes all fermented products or only those that cause bread to leaven. In reading the context of the verses surrounding the observance of the Feast of Unleavened Bread, it tells us that we are not to have leavened bread, the focus of leaven is that which leavens the dough. While Chomatz is related it is never used in relationship to the verses in reference to Chametz and Pesach (Passover) and Chag HaMatzot (Feast of Unleavened Bread).

So in my mind the leaven we are to remove is that which when added to dough would leaven it or contain the leavening materials like flour and yeast.

1. Remove all leavening agents (sour dough starter, brewers yeast) and leavened bread products.
2. Thoroughly search your homes for leavened products you are not aware are there.
3. Beer (made from grains and by product can be used for leavening)
4. Remove flour that has leavening agents in it. (Self-rising).

Question is baking soda a chemical leavening agent actually so'ar. That is a good question since they did not exist during the time of Yisrael and the Navi and Gadol Cohen are not present today. We have to decide for ourselves whether to use it or not. For Yisraelim, Yeast would have been the only leavening agent of their days.

How detailed should we remove the leaven (Chametz) from our homes? We are commanded to remove all leaven. What about those crumbs in the toaster? Or what about the crumbs in a couch? If the part of the bread was leavened then the particle of it was leavened too. So we should do our best remove all we can get to.

What about Malted things? When we look at things which are processed should we also look at the Malted, or Maltodextrin and other ingredients which may have been made into Chametz.

**Malt beverage** is an American term for both [alcoholic](#) and non-alcoholic [fermented beverages](#), in which the primary ingredient is [barley](#), which has been allowed to sprout ("[malt](#)") slightly before it is processed. By far, the most predominant malt beverage is [beer](#), of which there are two main styles: [ale](#) and [lager](#). A non-alcoholic beverage brewed in this fashion is technically identical to "non-alcoholic beer." Such a beverage may be prepared by either removing alcohol from the finished product or by using a slightly

altered brewing process which yields very little alcohol (technically less than 0.5% by weight).

The term "malt beverage" is often used by trade associations of groups of beer wholesalers (e.g. Tennessee Malt Beverage Association) to avoid any negative connotations associated with beer. Additionally, the term is applied to many other flavored beverages prepared from malted grains to which natural or artificial flavors have been added to make them taste similar to wines, fruits, colas, ciders, or other beverages. This subcategory has been called "malternative," as in [Smirnoff Ice](#), or "maltini," as in [3SUM](#), which also has energy components like [caffeine](#). Marketing of such products in the [United States](#) has increased rapidly in recent years.

In most jurisdictions, these products are regulated in a way identical to beer, which allows a retailer with a beer license to sell a seemingly wider product line. This also generally avoids the steeper taxes and stricter regulations associated with distilled spirits.

In [Texas](#), such beverages must be referred to as "flavored beers" rather than "Malt Beverages".

[http://en.wikipedia.org/wiki/Malt\\_beverage](http://en.wikipedia.org/wiki/Malt_beverage)

You can see that Beers and other malted beverages are something we need to look at being removed.

As a rather common additive to a number of different types of foods, maltodextrin is classified as a sweet polysaccharide. While containing sweet qualities, maltodextrin is considered to contain fewer calories than sugar. Here are some examples of how maltodextrin is made from natural foods, as well as how maltodextrin can be used in a number of recipes.

While considered to be a carbohydrate, maltodextrin is understood to be more easily digested than some other forms of carbohydrates, leaving behind less of the potential for health issues. This can be especially important for an individual who is trying to manage their Type 2 diabetes with their diet. Usually made from rice, corn, or potato starch, maltodextrin is produced by cooking down the starch. During the cooking process, which is often referred to as a hydrolysis of starch, natural enzymes and acids help to break down the starch even further. The end result is a simple white powder that contains roughly four calories per gram, and extremely small amounts of fiber, fat, and protein.

<http://www.wisegeek.com/what-is-maltodextrin.htm>

Maltodextrin if from the five grains could produce a problem. If from Corn, Rice or Potatoe then it poses no problem. If it does not tell you then we wary.

Malt vinegar is made by malting barley, causing the starch in the grain to turn to sugar. An ale is then brewed from the sugar and allowed to turn into vinegar, which is then

aged. A cheaper alternative, called "non-brewed condiment," is a solution of 4-8% acetic acid colored with caramel. Malt has a distinctive flavor that contributes to the flavor of malt vinegar and brewed beverages such as beer. Malt vinegar is popular for pickling, especially walnut pickles. It is most famous as the companion to fish and chips. Any English recipe calling for vinegar typically uses malt vinegar unless otherwise noted.

<http://www.recipezaar.com/library/getentry.zsp?id=630>

You can see that while wine vinegar would not be considered Leavened to me the Malt Vinegar is because it is from Barley and from a brewing or leavening process.

**Vegemite** is a dark brown savoury food paste made from [yeast extract](#), used mainly as a [spread](#) on [sandwiches](#), [toast](#) and [cracker biscuits](#), as well as a filling of pastries like [Cheesymite scroll](#), in [Australia](#) and [New Zealand](#). It is similar to British and New Zealand [Marmite](#) and to Swiss [Cenovis](#).

Vegemite is made from leftover brewers' [yeast](#) extract, a [by-product](#) of [beer manufacture](#), and various vegetable and spice additives. The taste may be described as salty, slightly bitter, and malty - somewhat similar to the taste of beef [bouillon](#). The texture is smooth and sticky, much like peanut butter. It is not as intensely flavoured as Marmite and it is less sweet than the New Zealand version of [Marmite](#).

Vegemite is popular with many Australians and New Zealanders, who commonly consider it a national food and a [cultural icon](#).<sup>[1]</sup> It can be found in shops around the world, particularly where there are large populations of [Australian expatriates](#). Vegemite has not been successfully marketed in other countries, apart from New Zealand, and has failed to catch on in the United States, despite being owned by US food giant [Kraft Foods](#). When seen in the United States, the Vegemite label often does not contain the Kraft logo.

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

Vegemite would also be a chametz and be a prohibited food for Days of Unleavened Bread.

**Yeast extract** is the common name for various forms of processed [yeast](#) products that are used as food additives or flavourings. They are often used in the same way that [monosodium glutamate](#) (MSG) is used, and, like MSG, often contain free [glutamic acids](#). The texture ranges from liquid to a light paste. (Herbst p.681) Glutamic acid in yeast extracts are produced from an acid-base fermentation cycle, only found in some yeasts, typically ones bred for use in baking.

**Autolyzed yeast**

**Autolyzed yeast** or **autolyzed yeast extract** consists of concentrations of [yeast](#) cells that are allowed to die and break up, so that the yeasts' [digestive](#) enzymes break their [proteins](#) down into simpler compounds.

Yeast autolysates are used in [Vegemite](#) ([Australia](#)), [Marmite](#), [Promite](#), [Oxo](#) ([New Zealand](#), [South Africa](#), [United Kingdom](#), and [Republic of Ireland](#)), and [Cenovis](#) ([Switzerland](#)). [Bovril](#) (The [United Kingdom](#) and [Republic of Ireland](#)) switched from beef extract to yeast extract for 2005 and most of 2006, but later switched back. Autolyzed yeast extract is also the primary source of [monosodium glutamate](#) for the food industry.

## Hydrolyzed yeast

**Hydrolyzed yeast** or **hydrolyzed yeast extract** is another widely used food additive, used for flavouring purposes.

## Manufacture

The general method for making yeast extract for food products such as [Vegemite](#) and [Marmite](#) on a commercial scale is to add salt to a suspension of yeast making the solution hypertonic, which leads to the cells shrivelling up; this triggers [autolysis](#), in which the yeast self-destructs. The dying yeast cells are then heated to complete their breakdown, after which the husks (yeast with thick cell walls which wouldn't do the texture much good) are separated.

[http://en.wikipedia.org/wiki/Yeast\\_extract](http://en.wikipedia.org/wiki/Yeast_extract)

**Marmite** is the name given to two similar food spreads, a British version produced in the [United Kingdom](#) and [South Africa](#) and the other in [New Zealand](#). Marmite is made from [yeast extract](#), a [by-product](#) of [beer brewing](#), and is suitable for [vegetarians](#) and [vegans](#).

The British version of the product is a sticky, dark brown paste with a distinctive, powerful flavour. Being both extremely salty and extremely [umami](#), the taste of Marmite is comparable to [soy sauce](#). This distinctive taste is reflected in the British company's marketing slogan: *"Love it or hate it."* It is similar to the [Australian Vegemite](#) and [Swiss Cenovis](#). [Bovril](#) is a similar-looking spread made from beef-extract.

The distinctive product was originally British, but a version with a noticeably different taste has been manufactured in New Zealand since 1919, and this is the dominant version in New Zealand, Australia and the Pacific Islands.

The image on the front of the British jar shows a "[marmite](#)", a French term for a large, covered earthenware or metal cooking pot.<sup>[1]</sup> The British Marmite was originally supplied in [earthenware](#) pots, but since the 1920s has been sold in glass jars that approximate the shape of such pots.<sup>[2]</sup> A thinner version in squeezable plastic jars was introduced in March 2006.

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

So here are some other things to consider for the Days of Unleavened Bread.