

# Preparation Day Cleaning House and Removing Leaven

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Today is the day before the weekly Shabbat. I hope by now, everyone understands that it is also the day before the Passover. Both begin after sunset, at the beginning of Day 14.

So today is preparation day for Shabbat, preparation day for the Passover, and likewise preparation day for the Feast of Unleavened Bread, which begins after sunset following Shabbat.

If you are confused by the timing of it all, I suggest you get a visual on the Torah Calendar website that shows [Month 1](#).

If we were celebrating the Passover in days past, we would be holding on to our lamb that we selected on Day 10, and we would be preparing to kill it this evening.

Here is the core Command concerning YHWH's Passover.

*"<sup>6</sup> Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Yisrael shall kill it at twilight. <sup>7</sup> And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. <sup>8</sup> Then they*

*shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. <sup>9</sup> Do not eat it raw, nor boiled at all with water, but roasted in fire - its head with its legs and its entrails. <sup>10</sup> You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. <sup>11</sup> And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is YHWH's Passover."* Exodus 12:6-11

This Command is not too difficult, if you simply focus on the Torah, and do not get distracted by Jewish traditions and false teachings.

It is important to remember that the evening is at the beginning of the day, not the end. That concept was built into the definition of a day from the first day of creation - "*So the evening and the morning were the first day.*" Genesis 1:5

Since the evening occurs at the beginning of a day, if you are going to observe the Passover on Day 14, then you will be focusing on the very beginning of Day 14.

The Passover lamb is slaughtered at "twilight", and the English word "twilight" is used to describe the Hebrew phrase "bein ha'arbayim," which literally means "between the evenings."

I have an article on the website titled "*Between the evenings explained*" that discusses the ancient understanding of evening. The period called "between the evenings" is clearly at the beginning of the day - not the end.

This becomes increasingly evident if you simply read the instructions in the Torah, and observe the Passover on Day 14.

First of all, the Passover observance is not limited to just slaughtering the Passover (which refers to the lamb sacrifice). It involves all the commands related to the Passover lamb, most of which occur in the darkness of night.

The prescribed meal, involving the Passover lamb, is a very simple meal. It is definitely not the same as a Feast, although we are instructed to “keep it as a feast.” (Exodus 12:14) In other words, we continually observe this meal as a rehearsal to YHWH.

We are commanded to “eat the flesh on that night”. What night? Obviously, the night of the 14<sup>th</sup> – Passover night.

Remember that the “main event” during Passover occurred at “midnight”. What night? Again, the night of the 14<sup>th</sup> – Passover night.

*“<sup>4</sup> Then Moses said, Thus says YHWH: About midnight I will go out into the midst of Egypt; <sup>5</sup> and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals. <sup>6</sup> Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again.” Exodus 11:4-6*

The death of the firstborn was the final plague rendered upon the Egyptians. It did not occur during the night of the Feast of Unleavened Bread. It occurred on Passover Night (Day 14 of Month 1), when judgment and death “passed over” the houses with the blood of the Lamb on the lintel and the doorposts.

The First Day of the Feast of Unleavened Bread occurs on Day 15 of Month 1, and it is the day after the Passover. These two Appointed Times commemorate two separate and very distinct events as specifically provided in the Torah.

*“They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Yisrael went out with boldness in the sight of all the Egyptians.” Numbers 33:3*

The Passover was the covering and redemption of the firstborn, while Unleavened Bread was the deliverance of kol Yisrael (all Yisrael) from bondage.

If you blend the two, you are missing the distinct Covenant meanings of these two separate Appointed Times.

Finally, from the very straight-forward Torah command in Exodus 12, the children of Yisrael were instructed *“You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”* Exodus 12:10

What morning? Clearly the morning of Day 14 – Passover Day.

If you begin your Passover observance at the end of Day 14, then you are actually blending the Appointed Time of Passover with the Feast of Unleavened Bread. This is unprecedented in Torah observance and involves mixing, which is a violation of the Torah.

So, the Passover this year begins after sunset today, when Shabbat is beginning as well.

No need to worry that Passover coincides Shabbat.

Of course, we celebrate the Appointed Time with the benefit of hindsight. We understand that Yahushua fulfilled the pattern of the Lamb of Elohim.

In any event, the Priests continued to slaughter on Shabbat, particularly at twilight and sunrise.

The Passover slaughtering is a “twilight” sacrifice offered by the Melchizedek – the firstborn of every household. It was not a Levitic sacrifice.

The ingredients are herbs, lamb and matzah (unleavened bread). You could easily start the fire before Shabbat, and keep it going throughout the night.

You could have your matzah ready and have everything prepared in advance, for the Passover and the Feast of Unleavened Bread. Of course, once the Feast begins you are free to cook. Even though it is a High Sabbath with no labor, it is a Feast (hag). Cooking is acceptable during a Feast.

I hope you have a memorable Passover and truly experience this very significant and distinct Appointed Time.

After the Passover, we then begin our celebration. At that point, after we have properly kept all of the Passover ordinances, we have been covered and redeemed by the blood of the Lamb, and we are now free to be delivered from bondage.

The patterns that were rehearsed through the Appointed Times are the reality that we understand through the work of Yahushua.

I was talking to a good brother about Hebrews 11:39-40 this week and it is a perfect example of how we view these Appointed Times.

*“<sup>39</sup> And all these, having obtained a good testimony through faith, did not receive the promise, <sup>40</sup> Elohim having provided something better for*

*us, that they should not be made perfect apart from us.” Hebrews 11:39-40*

We celebrate these Appointed Times with the benefit of hindsight. We see Yahushua’s fulfillment, and we also see the leaven baked into these celebrations, including moving the Passover celebration to the end of Day 14.

I mentioned in the last message about how that essentially nullifies the significance of the Passover by combining it with a Feast. It is not a Feast.

Remember that the Yisraelites stayed in their dwelling places until the morning of Passover Day. This is specifically mentioned in the Book of Yasher.

“<sup>59</sup> And all the Egyptians sent the Yisraelites out with great riches, sheep and oxen and precious things, according to the oath of YHWH between Him and our Father Abraham. <sup>60</sup> And the children of Yisrael delayed going out at night, and when the Egyptians came to them to bring them out, they said to them, ‘Are we thieves, that we should go out at night?’ <sup>61</sup> And the children of Yisrael asked of the Egyptians, vessels of silver, and vessels of gold, and garments, and the children of Yisrael stripped the Egyptians. <sup>62</sup> And Moses hastened and rose up and went to the river of Egypt, and brought up from there the coffin of Joseph and took it with him. <sup>63</sup> The children of Yisrael also brought up, each man his father’s coffin with him, and each man the coffin of his tribe.” Yasher 80:59-63

Of course, that account is consistent with the Torah and actually makes perfect sense.

On the morning of Day 14, after they had completed all of the ordinances of the Passover, they then made final preparations to leave their homes.

They plundered the Egyptians, completed their packing, retrieved the bones of their fathers, particularly Joseph, and assembled in an orderly fashion in Ramses so that they could leave under the light of the full moon on the night of Day 15 – the First Day of the Feast of Unleavened Bread.

Don't forget, aside from their belongings, they also had "*flocks and herds – a great deal of livestock*" to contend with. (see Exodus 12:38)

I don't know if you have ever tried to corral animals without fences, but it can be a very slow and arduous process. I just had to deal with a herd of 9 spooked steers several days ago who escaped their pen. It was quite a time.

Can you imagine the scene of Yisraelites headed from Goshen to Ramses? They didn't have diesel pickup trucks, goose neck cattle trailers, RVs and u-hauls.

The bottom line is that the Yisraelites did not leave Egypt on the night of the Passover. They began their journey the following night, and didn't actually get out of Egypt until they crossed the Red Sea on the final day of the Feast of Unleavened Bread.

So on the evening of Day 14, we observe the somber rehearsal of the Passover. We remember, we tell the story, and we teach our children. The following night we celebrate the First Day of the Feast of Unleavened Bread, which is a "High Sabbath" and a time of celebration.

Deviating from these clear Torah instructions in order to fit a preconceived paradigm, or a tradition, is a mistake.

After the ordinances of the Passover are concluded in the darkness of night, the rest of the day is typically considered "Preparation Day".

This is the time when you would get the leaven out of your house, and get ready for the approaching High Sabbath of the Feast of Unleavened Bread.

Since today is also Preparation Day for the weekly Sabbath, I recommend getting the leaven out early, so you don't end up doing that on the Sabbath.

So what are we supposed to be removing?

The Hebrew word for leaven is "seor". In Exodus 12:15, 12:19, 13:7 and Leviticus 2:11 it refers to the remnant of dough from the preceding baking which had fermented and become acid.

To an ancient Yisraelite, removing the leaven primarily referred to the lump or starter that was used to make the next batch of bread.

But as the saying goes "You're not in Kansas anymore Dorothy." You're in Babylon.

Hardly anyone makes their own bread in Babylon. Instead, Babylon produces and the masses consume. And Babylon produces a lot of leavened products!

As a result of our circumstances, the application of the Commands must be viewed within our present condition. Most people don't have the starter lump in their kitchen, but they do have refrigerators, cupboards and pantries full of leavened products.



This is a historically unprecedented situation that calls for diligence.

The word used for something fermented is “hametz.”

The commonly understood chemical definition of ferment or yeast is "a substance in a state of putrefaction, the atoms of which are in a continual motion."

With these definitions in mind, we will look at one of the primary commands in Exodus:

*“<sup>7</sup> Unleavened bread (matzah) shall be eaten seven days. And no leavened bread (hametz) shall be seen among you, nor shall leaven (seor) be seen among you in all your quarters.”* Exodus 13:7

This passage is instructing us to get rid of the seor. Don’t let anything fermented be seen among you, and eat matzah for seven days

So, we get rid of the lump that leavens, and that which is also leavened. On a physical level we dispose of all the leavened products in our home. My motto is “When in doubt, throw it out.”

Actually, I like to burn it.

Now this should not be a big deal if you plan ahead. We generally start looking in our cupboards, fridge and freezer weeks before the hag.

The prudent thing to do is use up as much as you can so there is not a lot of waste, but I understand that in this busy existence sometimes we get blindsided.

It is a good example regarding preparation that we are supposed to be rehearsing every week as we prepare for the Sabbath.

Preparing for the Feast of Unleavened Bread was not a big deal to the ancients who did not have pantries loaded with processed leavened products.

The fact that this is such an arduous task for some folks reveals one of the symptoms of being in Babylon.

We have so much stuff, including food, that it can create a problem. Instead of simply trusting Him for our daily bread, we are loaded up with more food than we can remember. Out of sight, out of mind so to speak.

The physical removal of leaven is actually the easy part, the real lesson to be learned is in the spiritual application, because the same principles apply when dealing with sin.

As with every spiritual lesson, you get out of it what you put in.

I know people who want to do the very least, and they probably won't get much out of this exercise. They are satisfied to be least in the Kingdom, and they are more concerned about the food they need to throw out than the actual lesson of the rehearsal.

It is important to remember that this was the first Feast after entering into the Covenant, protected by the blood.

As a result, I believe that the instruction of this Appointed Time is highly significant.

After the Passover, the people had left their homes. They were commanded to eat Unleavened Bread during the Passover meal.

They were also commanded to eat unleavened bread for the seven days of the Feast of Unleavened Bread.

*“Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Yisrael.”* Exodus 12:15

Some people mistakenly assume that this must include the Passover as well, so they use it to justify merging the Passover on Day 14 with the Feast of Unleavened Bread on Day 15.

That is not correct.

While unleavened bread is one of the ingredients of the Passover meal, the Commandment to eat only unleavened bread for seven days begins on the first day of the Feast of Unleavened Bread, and continues through the entire Feast – seven days.

The point of this exercise is not just about removing physical leaven from our homes, and keeping it out of our physical bodies. There is a much deeper spiritual lesson here.

Yahushua warned His followers to beware of the leaven of others.

In one instance He warned: *“Take heed and beware of the leaven of the Pharisees and the Sadducees.”* Matthew 16:6

In another instance, He charged them, saying, *“Take heed, beware of the leaven of the Pharisees and the leaven of Herod.”* Mark 8:15

We understand that the leaven He was referring to was the doctrine of the Pharisees and Sadducees We are specifically told that “the leaven of the Pharisees was hypocrisy.” Luke 12:1

In other words, they were claiming to be righteous, but they were not. They were teaching their doctrine, as if it was the commandments. I have mentioned this on numerous occasions in the past.

The leaven of Herod was the fact that he claimed to be King of the Yahudim, but he was an Edomite. He was an illegitimate leader of the Covenant people.

That is similar to the Jewish people claiming to represent the Covenant Assembly of Yisrael. Unless you are in the Covenant renewed by the blood of Yahushua, you are not in the House of Yisrael.

I won't go off on that issue any further. I have spoken about it extensively as the Israel Dilemma. But every Christian who claims to follow the Messiah should be observing Passover and commemorating the Covenant renewed by the broken body and shed blood of Yahushua.

*"<sup>26</sup>And as they were eating, Yahushua took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."<sup>27</sup> Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you.<sup>28</sup> For this is My blood of the renewed covenant, which is shed for many for the remission of sins." Matthew 26:26-27*

Yahushua was specifically referring to promise of the renewed covenant given through Jeremiah to the House of Yisrael when YHWH would place the Torah in their minds and write it on their hearts . . .  
*"For I will forgive their iniquity, and their sin I will remember no more."*  
Jeremiah 31:34

The important lesson now, is that we get the leaven out of our lives. That is why we start by getting it out of our homes, and then continue to keep it out of our bodies.

It's one of those exercises that we do to point us to the significance of something greater.

Like the tzitzit. We wear them as a sign, but also as a reminder to obey the Commandments. You can wear them every day of your life, but if you fail to obey the Commandments, what good is it? It just becomes a religious act.

You can place the Mezuzah on your doorposts of your house and on your gates to remind you of the Commands, but if you permit sin and lawlessness in your home, what good it is?

That brings us back to our home and the physical exercise of removing leaven from your home.

You can spend time getting caught up in what is leaven and what is not, and miss the entire point of the exercise. You can remove crumbs from your cupboard, but if you allow sin to remain in your heart, the exercise is meaningless.

I started a book many years ago that I would love to finish showing the amazing lessons of gardening. It was really no coincidence that man was originally placed in a garden.

YHWH is a gardener. He planted the Garden of Eden. Man was supposed to take care of it, and partake of all of the fruits, except for one tree. We all know the rest of the story.

His disobedience resulted in his expulsion, and the need to annually sow and reap.

The Appointed Times revolve around the harvest cycle to remind us of the problem, and the solution. YHWH wants us involved in this cycle that begins with sowing and reaping, and then leads us back to the fall fruit harvest, and a return to the Garden

Every year, as we rehearse the Appointed Times, we are actually rehearsing the path back to the Garden. Back to Paradise.

Leaven is like the weeds hidden in the soil. You can till your garden in preparation for planting, and the ground may look perfect on the day you sow your seed. But hidden in that dark rich soil, there are likely foreign seeds – future weeds.

You don't see them right away, but soon they will rear their ugly heads. Once you plant your crop, the battle is on. Those weeds will start appearing and relentlessly attempt to strangle and starve your crops. You need to “watch and tend” the garden. The very same tasks given to Adam.

The garden is a wonderful metaphor for our lives and the struggle to remain clean and set apart in a world full of weeds, and in today's case – leaven.

So, once you are covered by the blood of Yahushua at the Passover, you then need to get cleaned up. You know – Repent and be baptized.

While the waters of immersion may wash us on the outside, they are symbolic of the cleansing that must take place on the inside.

Just as we circumcise the flesh of our sons on the eighth day, it is a reminder to us that we need to allow our hearts to be circumcised.

It will later be a physical reminder to them of their need for an inward circumcision. It is a sign of the Covenant.

So, we must remember to pursue the purpose of these outward acts as we walk with Elohim and prepare for His Kingdom.

We are a bride, making herself ready for the return of the Bridegroom. The Appointed Times show us how to get ready.

As we begin a new cycle of Appointed Times, we already selected the Lamb for our homes – Yahushua the Messiah.

The Bridegroom shed His blood to wash us and cover us from judgment and death, and we do the Passover in remembrance of Him.

I pray that YHWH shines His Light on the leaven in our lives and then burns it up with His “holy fire” (esh qodesh) by the Spirit.

Upon the arrival of the first Day of the Feast of Unleavened Bread, we observe a High Sabbath.

This year we will essentially be observing a back to back Sabbath. That is why I suggest you make most of your preparations today – Friday.

If we were living in ancient times and fully observing the Appointed Time, I would kindle my fire before the weekly Shabbat, which is Passover (Day 14 – Saturday), and keep it going to burn everything before sunrise.

At the sunset following Passover day, you are then free to cook on the High Sabbath of the First Day of the Feast of Unleavened Bread (Day 15 – Sunday). It is a feast after all.

On the day after the first day of the Feast of Unleavened Bread (Day 16 – Monday), the very first (resheet) offering of barley would be cut and presented by the priest.

That event begins what is known as “The Omer Count.” It always occurs on the second day of the Feast, referred to as “*the morrow after the Sabbath.*” (see Leviticus 23:15)

The Torah is all about distinctions, and it critical to recognize that the weekly Sabbath is separate and apart from the annual Appointed Times. The distinction is made very clear in Leviticus 23:2-4 when it specifically separates the weekly Sabbath from the other Appointed Times.

While the weekly Sabbath is only determined by a seven-day count that started in Genesis 1:3-5, on the first day when Elohim defined a day as flowing from the evening to the morning.

The annual Appointed Times involve the reckoning of the year, the months and the days which involve a collaboration of the two great lights – the sun and the moon.

The Sabbaths referred to in the annual Appointed Times do not refer to the weekly Sabbath. That would involve mixing.

When you read about a Sabbath within the context of an annual Appointed Time, it is referring to the Sabbath within that Appointed Time, often referred to as a High Sabbath.

The failure to understand this important distinction will often get you counting the omer at the wrong time, and therefore celebrating Shavuot at the wrong time.



This is another Karaite tradition that is leading many people into error.

Read what Alfred Edersheim stated in his monumental work titled *The Temple – Its Ministry and Services*.

“The expression, ‘the morrow after the Sabbath’ (Lev 23:11), has sometimes been misunderstood as implying that the presentation of the so-called ‘first sheaf’ was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the ‘Boethusians’ and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word ‘Sabbath’ (Lev 23:24, 32, 39).

As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus (Antiq. iii. 10, 5, 6), or Philo (Op. ii. 294), and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the ‘Sabbath’ the 15th of Nisan, on whatever day of the week it might fall.” Edersheim at P. 142

Sadly, there are many people who will be deceived and distracted by the leaven of the Karaites by starting their count after the weekly Shabbat. As a result, they will end up celebrating Shavuot at the wrong time.

The offering of the “resheet” (first) barley offering is not “The Feast of Firstfruits,” as some incorrectly teach. There is not a separate feast within the Feast of Unleavened Bread. That is simply adding to the Torah.

The real “Feast of Firstfruits” is the Feast of Shavuot when people gather after the wheat harvest, and bring their “bikkurim” (firstfruits) of the wheat.

Interestingly, that Feast involves a leavened offering, while all other offerings are presented without leaven.

The entire point of the Omer Count to keep us focused from the first (reshheet) barley offering to the firstfruits (bikkurim) of the wheat.

The priest presents the first barley, and the people bring the bikkurim of the wheat harvest. These distinctions are important, since this ultimately all points to the Messiah and His Bride.

Remember when John the Immerser proclaimed:

*“<sup>11</sup> I indeed immerse you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will immerse you with the Set Apart Spirit and fire. <sup>12</sup> His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”* Matthew 3:11-12

If you are in the Covenant renewed by the blood of Yahushua, then you are classified as “His wheat”. As a result, you should be very interested in the wheat harvest that occurs during the Omer Count, and the firstfruits (bikkurim) wheat offering that occurs at the Feast of Shavuot.

If you have trouble understanding this, I have an article on the website titled [When Do We Celebrate Shavuot](#). You may find that helpful.

Of course, you can also read the Walk in the Light book titled [Appointed Times](#), which outlines all of the Scriptural moadim.

I talked in the last message how people want to fit things into their own religious paradigm.

Just as they want Yahushua to have died at the same time as the Passover lambs, they also want Him to be resurrected when the resheet offering was made. They have even created a “Feast of Firstfruits” that is not found within the Torah.

The barley offering involved the priest cutting the barley, and then processing it into a single loaf that was waved.

Here is Edersheim again describing the traditional process:

“Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 5 1 pints of our measure, was offered in the Temple on the second Paschal, or 16th day of Nisan. The rest of the flour might be redeemed, and used for any purpose. The omer of flour was mixed with a ‘log,’ or very nearly three-fourths of a pint of oil, and a handful of frankincense put upon it, then waved before the Lord, and a handful taken out and burned on the altar.” The Temple at p. 143

So how does that synchronize with the resurrection, and why must it synchronize with the resurrection? The answer is, it does not.

It is a symbol of the work that the priest will perform in the midst of the seven-day Feast of Unleavened Bread, which was the period of time when Yisrael was leaving Egypt.

It shows us that the priest Himself would be cut off for the sake of His Bride, who was made clean and ready for Him. It is a pattern and a process that does not need to perfectly synchronize with the moment of the cutting or waving.

As we rehearse, I pray that you all “Do this in remembrance of Him.”

In the year of Yahushua's crucifixion, the Passover meal was Tuesday night and He was crucified on Wednesday afternoon (Passover Day – Day 14).

He was placed in the Tomb before the High Sabbath of the First Day of the Feast of Unleavened Bread that began Wednesday after sunset. The High Sabbath (Day 15) continued until Thursday, after sunset.

The first barley offering was presented on the morrow after the High Sabbath, which would have been Friday, while Yahushua was still in the tomb, after He was cut off.

He was resurrected after three days, on the weekly Sabbath. For a detailed article on the Sabbath resurrection see the article titled [\*The Sabbath Resurrection – Observing Passover with 2020 vision.\*](#)

Yahushua was not resurrected on “resurrection Sunday,” and there was no Feast of Firstfruits on the Sunday following His resurrection.

He did fulfill all of the patterns of these rehearsals within the framework of those Appointed Times.

For a visual of the events, I suggest that you travel back in time using the Torah Calendar website to the so-called “[Passion Week.](#)”

The Last Supper was a Passover meal where Yahushua renewed the broken Covenant with Yisrael.

He was the Lamb of Elohim, and He was the first that was cut off and waved beginning the count to the ingathering of the wheat harvest. He was also the High Priest according to the order of Melchizedek that accomplished all of this.

Ultimately, Yahushua demonstrated that He is Master of the Sabbath when he conquered sin and death on the seventh day Shabbat.

I hope it is clear from the last message that you don't have to purchase an Agriculturally corrected calendar or an Astronomically corrected calendar to tell time.

There is nothing wrong with YHWH's calendar, and nothing needs to be corrected. It is simply the leaven of the Sadducees, the Pharisees, the Karaites and the Pope that needs to be removed from our homes and our lives.

We simply need to look to the two witnesses provided in the Torah.

I have good news. You don't have to pay for a corrected calendar. The true calendar of YHWH is free. Just go to [TorahCalendar.com](http://TorahCalendar.com).

The brethren at [TorahCalendar](http://TorahCalendar.com) have been kind enough to prepare a [2022 Omer Count chart](#) that is available for download. You can print it and hang it on your wall. It is an excellent way to help keep your focus in this very hectic world that we live in.

I hope that you have a memorable Passover, followed by a joyous First Day of Unleavened Bread. And don't forget to count the days!

Berakhot and Hag Sameach!