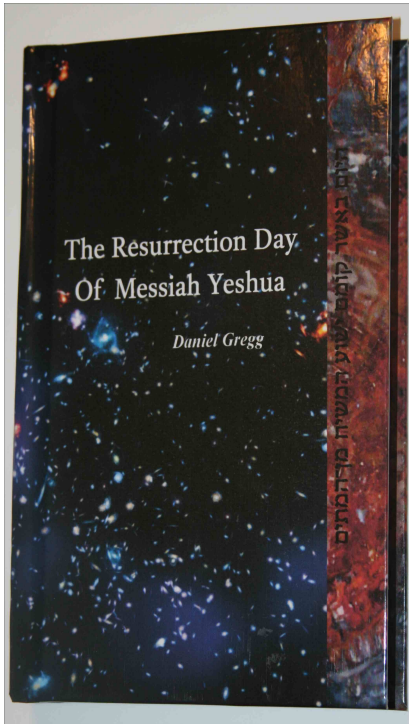


הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day  
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of “month of the Aviv” [חֹדֶשׁ הָאָבִיב] also show that the word means “month”:

This day you are going forth in the month of the Aviv [בְּחֹדֶשׁ הָאָבִיב]. (Exodus 13:4, MISB).

You shall observe the Feast of Unleavened Bread. Seven days you are to eat unleavened bread, as I commanded you, at the appointed time of *the* month of the Aviv [חֹדֶשׁ הָאָבִיב], for in it you came out of Egypt. (Ex. 23:15)

You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time of *the* month of Aviv, [חֹדֶשׁ הָאָבִיב] for in *the* month of the Aviv [הָאָבִיב] you came out of Egypt. (Exodus 34:18).

In all these cases, the words חֹדֶשׁ הָאָבִיב *hodesh ha-aviv* mean “month of the Aviv” and not “new moon of the Aviv” as this would contradict the contexts. Israel did not go out of Egypt in the “new moon” day, but in the “month” of “the Aviv.” So likewise, in Deut. 16:1, the word *hodesh* may mean, or probably means “month” and not “new moon.”

Now what does the word observe שָׁמֹר *shamor* mean? This word also occurs in the other contexts. In Exodus 23:15 and 34:18, “You shall observe [תִּשְׁמֹר] the Feast of Unleavened Bread.” This explains the meaning of “observe” before it appears in Deut. 16:1. “Observe” means to *guard, keep, watch for* the feast. Where “feast of unleavened bread” [אֶת־חֵג הַמַּצּוֹת] appears with the word “observe” in Exodus, a substitution is made in Deuteronomy with the word “observe”: [אֶת־חֹדֶשׁ הָאָבִיב], and then instructions to keep the Passover are appended: וְעָשִׂיתָ פֶּסַח.

“Observe the month of the Aviv” is a summary of Exodus 23:15 and 34:18: “You shall observe ... at the appointed time [לְמוֹעֵד] of *the* month of Aviv, [חֹדֶשׁ הָאָבִיב]. The words “at the appointed time” [לְמוֹעֵד] must be supplied from the two texts (given by Yahweh before Deut. 16:1) to explain the summary in Deut. 16:1. Further, the meaning of “appointed time” is explained in Exodus 13:10:

Therefore, you shall keep [וְשָׁמַרְתָּ] this ordinance at its appointed time [לְמוֹעֲדָהּ] from days to days. (Exodus 13:10, MISB).

This passage explains how to observe [שָׁמַר] the appointed time. It is to be “from days to days” מִיָּמִים יְמִימָה. The phrase “from days to days” is a technical specification from year to year. For a year was counted as 365 or 366 days from the preceding *tequfah*. Thus as soon as the 15th of the month was to land on or after the *tequfah* it would be the appointed time. For the 15th of the month was the anniversary of going out of Egypt. Thus, “Observe the month of the Aviv” is a compact phrase that means, “observe the appointed time of the month of the Aviv” explained by the other two passages.

Now why is the first month given the name “month of the Aviv” [חֹדֶשׁ הָאָבִיב]? I have explained the meaning of “month” and the meaning of “observe.” Is the naming of a month with the definite article and a descriptive phrase without parallel? Not at all:

And all the men of Israel assembled themselves to King Solomon at the feast, in the month of the Ethanim, which is the seventh month (1 Kings 8:2).

The seventh month is called: יָרַח הָאֶתְנַיִם. This means “month of the ever-flows.” The seventh month was so called because typically only the most hearty streams continue to flow in that month. This indicates that the month name is given according to something that typically happens in the named month. The descriptive name “month of the Aviv” [חֹדֶשׁ הָאָבִיב] refers to what is typical of that time of year—the barley will be in the ear.

Now it has been defined what “observe” שָׁמַר means, and what “month” *hodesh* חֹדֶשׁ means. The full title *hodesh ha-Aviv* is simply the descriptive name of the month. This description has nothing to do with fixing the time of the month itself. It only describes the condition of the crop in “ears” when the month comes around—a month in which Passover is to be fixed “from days to days” without any delay of first-fruits.

Now the state of *aviv* meaning “ear” means any time the barley has the appearance of ears. This is a much broader definition than the

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