

HA AVIV OF 2015

THE BEGINNING OF THE FIRST DAY OF THE FIRST MONTH OF THE YEAR

TEHILLIM 23:12

Present your heart for discipline and your ears for words of knowledge.

D'VARIM 6:4-5

Hear, O Yisrael: יהוה is our Power, יהוה is the One and Only. You shall love יהוה, your Power, with all your heart, with all your soul, and with all your resources.

Conference Call # 1-857-216-6700 Code 65 69 36

11/14/2015

הַאֲבִיב

-Ha'Aviv

HEY =5 ALEF=1 VET=2 YOD=1 VET=2



Sh'mot 12:1-2

יהוה spoke to Mosheh and Aharon in the land of Egypt, saying, "This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.

If יהוה had not made a promise to Abraham then we would not have any moedims. All the feast days are tied to the promise to Abraham and they bring the thoughts of Torah in the moedims. The true acts of the feasts are not the sacrifices, what the true act is the maintaining of the thoughts of the feast, their meanings, their purposes are to be maintained in the mind of Yisrael because they all point to Torah. Once you lose the purpose of anything of life, then they have become vain. We lost the meaning of the feast when we interchanged man made holidays with יהוה's Holy Days. Man-made holidays do not hold the essence of Hebraic thought.

D'varim 16:1

You shall observe the month of Ha Aviv and perform the Pesach-offering for יהוה, your Power, for in the month of Ha Aviv, your Power, took you out of Mitzrayim at night.

***Note:** Many translations place the word "springtime" where the word Ha Aviv should be and this is a mistranslation. Springtime is actually the beginning of summer in Hebrew sense. The Creator of the heaven and the earth only fashioned two seasons. Man is the one that created 4 seasons. Fall is actually the beginning of winter in Hebrew sense. So technically, man created the seasons of "fall and springtime" and these words or seasons have nothing to do with יהוה's creation.

Bereishit 8:20-22-Witness #1 (יהוה only created 2 seasons)

Then Noah built an altar to יהוה and took of every clean animal and of every clean bird, and offered burnt-offering on the altar. יהוה smelled the pleasing aroma, and יהוה said in His heart: "I will not continue to curse again the ground because of man, since the imagery of man's heart is evil from his youth; nor will I again continue to smite every living being, as I have done. Continuously, all the days of the earth, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

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Tehillim 74:15-17- Witness #2 (יהוה only created 2 seasons)

You split open fountain and stream; You dried the mighty rivers. Yours is the day, Yours is the night; You prepared the luminary and the sun. You established all the boundaries of earth; summer and winter, You fashioned them.

Spring and fall is a mixture and derive their name by man who roams the earth.

Truth = There are 6 months of summer and 6 months of winter. (just weights and balance just as there are 6 names on one side of the Priests and 6 names on the other side of the Priests.)

Zachariah 14:7-8 Witness #3 (יהוה only created 2 seasons)

It will be a unique day; It will be known as **יהוה's** day, neither day nor night, but it will happen towards evening time that there will be light. It shall be on that day, spring water will flow out of Yerushalayim; half of it will flow to the Eastern Sea and half of it to the Western Sea. This will be in the summer and in winter.

Note: Now that we know that **יהוה** only created 2 seasons, we can understand that Pesach does not have to be during the specified time given by those who call themselves Jews and say that Pesach should be celebrated between March and April all the time. This is why they add a 13th moon every 3 years to make their holiday fall during this time every year to. When you have to add or delete something to make something work, this means that your system is faulty and that is a sign that you have lost truth. True festivals are counted by the moon and if you truly celebrate the scripture according to Torah, then the Feast of Pesach and Matzot will not fall on the same time every year. The moon determines the moedims. It is the position of the sun that dictates the season of summer and winter. To use the sun to determine feast days is a demonstration that you have lost Hebraic thought. So the conclusion is that,

Ha Aviv does not mean springtime, springtime is a manipulation by the world system not **יהוה's** instructions. We must note that there is no mention of any season regarding any of the festivals. The reason is that the festivals are dictated by the moon and not the sun. The seasons are dictated by the sun and not the moon. Festivals are determined by the moon and not the harvest time (agricultural sightings) or season. Why? There may be times where there is not anything growing (famine) but that will not stop the feast days or time? Example: We were taken out of Mitzrayim and placed in the desert (wilderness) and nothing grows in the desert. Our ancestors were fed by **יהוה** only. But he still provided the moon and we celebrated all the feast days. Agricultural growth did not determine these festivals.

Tehillim 104:19

He made the moon for festivals; the sun knows its destination.

There are only 12 months (12 moons), 12 tribes, 12 staffs for each tribe, 12 showbreads, 12 stones on High Priest's breastplate. 12 names on the shoulder of Aharon the High Priest (6 on one side 6 on the other side).

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Note: #7 deals with physical fulfillment.

The number 12 deals with spiritual fulfillment. 12 cranial nerves that give information to the rest of the body like the 12 tribes of Yisrael, giving Torah to the rest of the body (world/nation).

Shmot 24:4- 12 pillars for 12 tribes

Mosheh wrote all the words of **יהוה**. He arose early in the morning and built an altar at the foot of the mountain, and **twelve pillars** for the **twelve tribes** of Yisrael.

Shmot 28:9-12 – 12 names written on Shoham stones for the twelve tribes of Yisrael

You shall take the two shoham stones and engrave upon them the names of the sons of Yisrael; six of their names on one stone, and the names of the six remaining ones on the second stone, according to the order of their birth. A jeweler's craft, like the engraving of a signet ring, shall you engrave the two stones with the names of the sons of Yisrael; encircled with gold settings shall you make them. You shall place both stones on the shoulder straps of the Ephod, remembrance stones for the sons of Yisrael. Aharon shall carry their names before **יהוה** on both his shoulders as a remembrance.

Shmot 28:21-12 stones for 12 tribes

The stones shall be according to the names of the sons of Yisrael, **twelve** according to their names, engraved like a signet ring, each according to its name shall they be, for the **twelve tribes**.

Vayikra 24:5 – 12 loaves on the table of showbread for 12 tribes

You shall take fine flour and bake it into twelve loaves; each loaf shall be two tenth ephah.

You shall place them in two stacks, six in each stack, upon the pure table, before **יהוה**. You shall put pure frankincense on each stack and it shall be a remembrance from the bread, a fire offering for **יהוה**. Each and every Shabbat he shall arrange them before **יהוה** continually, from the Children of Yisrael as an eternal covenant. It shall belong to Aharon and his sons, and they shall eat it in a holy place; for it is most holy for him, from the fire offerings of **יהוה**, an eternal decree.

Bmidbar 17:16-20 -12 staffs for the 12 tribes

YHWH spoke to Mosheh, saying: "Speak to the Children of Yisrael and take from them one staff for each father's house, from all their leaders according to their father's house, twelve staffs; each man's name shall you inscribe on his staff. And the name of Aharon shall you inscribe on the staff of Levi for there shall be one staff for the head of their father's house. You shall lay them in the Tent of Meeting before the Testimony, where I meet with you. It shall be that the man whom I shall choose-his staff will blossom; thus I shall cause to subside from upon Me the complaints of the Children of Yisrael, which they complain against you.

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Yahoshua 4:1-10 12 Memorial Stones for 12 Tribes

It happened when the entire nation had finished crossing the Jordan: יהוה spoke to Yahoshua saying, "Take for yourselves twelve men from the people, one man from each tribe, and command them, saying, "Carry for yourselves from here, from the middle of the Jordan, from the station of the feet of the Kohanim, making ready twelve stones and bring them across with you and set them in the lodging place where you will spend the night." Yahoshua summoned the twelve men whom he had prepared from the Children of Yisrael, one man from each tribe, and Yahoshua said to them "Pass before the Ark of יהוה, your Power, into the middle of the Jordan, and each of you lift for yourselves one stone upon his shoulder, corresponding to of tribes of the Children of Yisrael. So that this will be a sign in your midst, when your children ask tomorrow, saying "Of what significance are these stones to you? You shall tell them, they signify that the waters of the Jordan were cut off before the Ark of the Covenant of יהוה—when it crossed the Jordan the waters of the Jordan were cut off—and these stones shall remain a remembrance for the Children of Yisrael forever. The children of Yisrael did so as Yahoshua commanded. They carried twelve stones from the Jordan, as יהוה had told Yahoshua, corresponding to the number of the tribes of the Children of Yisrael, and brought them across with them to the lodging place and set them there. Yahoshua erected twelve other stones into middle of the Jordan, under the station of the feet of the Kohanim the bearers of the Ark of the Covenant: and they remained there to this day. The Kohanim, the bearers of the Ark, were standing in the middle of the Jordan until the completion of the entire procedure that יהוה had commanded Yahoshua to tell the people, according to all that Mosheh commanded Yahoshua. The people hastened and crossed.

Because of YHWH's instructions, our ancestors understood the significance of the #12.

Bereishit 1:14-15

Elohim said, "Let there be luminaries in the firmament of the heavens to separate between the day and the night; and they shall serve as signs, and for festivals, and for days and years; and they shall serve as luminaries in the firmaments of the heaven to shine upon the earth.

- Seasons are signs-Ex: summer is a sign that the sun is closer to us....winter is a sign that the sun is further away from us.
- Moon is a sign to mark the months and festivals. Ex: Every new moon is a new month.
- Sun is a sign to mark the days. Ex: Sunset starts/determines a new day. (Then there was evening and then there was morning, Yom Echad.....)
- Agriculture (herbage yielding vegetation) was established and determined on the 3rd day.
- Seasons were established and determined on the 4th day.

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Vayikara 23:1-4

YHWH spoke to Mosheh, saying: Speak to the Children of Yisrael and say to them: יהוה's appointed festivals that you are to designate as holy convocations—these are My appointed festivals. For six days labor may be done, and the seventh day is a day of complete rest, a holy convocation, you shall not do any work; it is a Shabbat for יהוה, the holy convocations, which you shall designate in their appropriate time.

The Sun and the Moon are servants that were created on the 4th day. Their purpose does not change. because they are determined servants.

עבד = AYIN VET DALET = 7+2+4 = 13 = 1+3 = 4

האָבִיב

=Ha'Aviv

HEY = 5 ALEF = 1 VET = 2 YOD = 1 VET = 2

5+1+2+1+2 = 11 = 1+1 = 2

ב = 2 = BET = HOUSE

WITH IN

Note:

THE HA ABIV IS THE FIRST DAY OF THE FIRST MONTH

DIVINE UNIVERSAL 8: THE NEW MOON = HA CHODESH = HAY CHET DALET

SHIN = 5+8+4+3 = 11 = 1+1 = 2

DIVINE UNIVERSAL 8: HA ABIV AND THE NEW MOON SHARE IN PRINCIPLE

DIVINE UNIVERSAL 8: EVENING = EREV = AYIN RESH VET = 7+2+2 = 11 = 1+1 = 2

DIVINE UNIVERSAL 8: HA ABIV AND THE NEW MOON AND THE EVENING ALL SHARE THE SAME PRINCIPLE

DIVINE UNIVERSAL 8: THEY ALL SHARE IN THE SAME PURPOSE

DIVINE UNIVERSAL 8: THE BEGINNING OF THINGS

DIVINE UNIVERSAL 8: BET

DIVINE UNIVERSAL 8: BET = 2

DIVINE UNIVERSAL 8: HA ABIV = DEALS WITH THE BEGINNING OF THE NATION OF YISRAEL

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Why do people associate Aviv to barley?

Because the word was used to associate the barley with the agricultural growth but Aviv means beginning not barley this is the source of the misinterpretation

Shmot 9:31

The flax and the barley were struck, for the barley was ripe and the flax was in its stalk. The word for ripe used here is "aviv" which signifies that the barley was struck in its beginning growth stage. This is why people look for the first sight of barley and associate it to Pesach but this verse is just telling us the condition of the barley at the plaque and nothing more. If we remove this scripture, this would not be the issue of the misunderstanding of the erroneous tradition of saying that Pesach has to be in spring or associated with agriculture growth.

- The barley in this particular stage was struck by the plaque which means it was unprotected. This is a cursed sign and should not be used to dictate holiness.
- Pesach deals with protection and to use something unprotected to describe something protected is ridiculous.
- Ha Aviv is the name of the 1st moon (month) of the year not the name of the feast. The name of the month is Aviv. **Shmot 13:4**-Today you are leaving the month of Aviv.
- The name of the month reminds us of the purpose of that month. The month of Aviv reminds us of the beginning states of growth and development.
- Pesach will always be in Aviv because it will always fall the 14th day of the first month of the year which has nothing to do with the season that the month falls in.

D'varim 16:1

You shall observe the month of Aviv and perform the Pesach-offering for **יהוה**, your Power, for in the month of Aviv **יהוה**, your Power, took you out of Mitzrayim at night.

Shmot 12:1-2

יהוה said to Mosheh and Aharon in the land of Mitzrayim, saying, "This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.

Meaning of Aviv: **אָבִיב**

Answer: The beginning stages of growth and development.

- TO BEGIN OR CAUSE TO SPROUT OR GROW
- THAT WHICH GROWS,, TO REPRODUCE OR CAUSE TO REPRODUCE, BREED, TO MAKE KNOWN, TO PUBLICIZE, VEGETATION, TO BEGIN OR CAUSE TO SPROUT OR GROW

Why is circumcision tied to the Feast of Pesach?

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Shmot 12:48

When a proselyte sojourns among you he shall make the Pesach offering for **יהוה**, each of his males shall be circumcised, and then he may draw near to perform it and he shall be like the native of the land; no uncircumcised male may eat of it.

Bereishit 15:13

And He said to Abram, "Know with certainty that your offspring shall be aliens in a land not their own and they will serve them, and they will oppress them—four hundred years. But also the nation that they will serve, I shall judge, and afterwards they will leave with great wealth. As for you: you shall come to your ancestors in peace; you shall be buried in a good old age. And the fourth generation shall return here, for the iniquity of the Amorite shall not yet be full until then". —This promise had to do with the iniquity level of the people that had already occupied the land of Yisrael. It had nothing to do with spring, agriculture, barley....it only said that the 4th generation of Abrahams descendants would return to the land when the iniquity of the Amorites was

full.—Shmot 12:1-2 was the time of the fulfillment of **יהוה**'s word. The iniquity of the Amorites was full at this time.

Bereishit 17:9-14

The Most High said to Abraham, "And as for you, you shall keep My covenant—you and your offspring after you throughout their generations. This is My covenant which you shall keep between Me and you and your offspring after you. Every male among you shall be circumcised. You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you. At the age of eight days every male among you shall be circumcised throughout your generations—he that is born in the household or purchased with money from any stranger who is not of your offspring. He that is born in your household or purchased with your money shall surely be circumcised. Thus, My covenant shall be in your flesh for an everlasting covenant. An uncircumcised male who will not circumcise the flesh of his foreskin—that soul shall be cut off from its people; he has invalidated My covenant."

Circumcision is tied to the Feast of Pesach because of Father Abraham. He is the beginning of the covenant which was given when his name was Abram. Aviv is the beginning of the year for generation to generation. Avraham and Aviv have the same root – Aleph Bet. The name of the month goes back to Abraham. If **יהוה** had never made the covenant with Abraham, we would have never come out of Mitzrayim. Circumcision is tied to Abraham because he is the beginning of the act of circumcision for us.

אָבִיב—means beginning stages of growth and development

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אַבְרָהָם - he is the beginning of the covenant promise which was made when his name was Abram

אַבְרָם - ABRAM = ALEF BET RESH MEM = 1+2+2+4=9

בְּרִית - COVENANT = BET RESH YOD TAV = 2+2+1+4=9

- The covenant with Abram was the beginning of his growth and development into the Father of a Multitude of Nations which changed his name from Abram into Abraham.
- The month of Aviv was the beginning of the growth and development of Yisrael as a nation under that same covenant. Agriculture has nothing to do with this.

Circumcision opened the door for Abraham to become the Father of those not only born from his loins but also those not born from his loins. When he was circumcised and circumcised his household, Ishmael was the only child from his loins but he circumcised everyone in his household which included those not of his offspring.

יהוה uses agriculture growth to refer to Yisrael many times

READ:

- ✓ D'varim 28:4 –compared to fruit
- ✓ Yirmeyahu 2:1-3-compared to crop
- ✓ Tehillim 1:1-3-compared to a tree
- ✓ Yeshayahu 44:1-5-compared to willows by streams of water
- ✓ Yeshayahu 5:1-7-compared to a vineyard of grapes

These examples are why Yisrael is compared to

agricultural growth. The word Aviv is the perfect word to describe what happened in the first moon of the year.

Meaning of Aviv: אָבִיב

Answer: The beginning stages of growth and development.

- TO BEGIN OR CAUSE TO SPROUT OR GROW

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- THAT WHICH GROWS,, TO REPRODUCE OR CAUSE TO REPRODUCE, BREED, TO MAKE KNOWN, TO PUBLICIZE, VEGETATION, TO BEGIN OR CAUSE TO SPROUT OR GROW

Law of Pesach and Matzo

Shmot 34:18

You shall observe the Festival of Matzos: For a seven-day period you shall eat matzos, as I commanded you, at the appointed time in the month of Aviv for in the month of Aviv you went forth from Mitzrayim.

Shmot 23:14-17

Three pilgrimage festivals shall you celebrate for Me during the year. You shall observe the Festival of Matzos; seven days shall you eat matzos, as I have commanded you, at the appointed time of the month of Aviv, for in it you left Mitzrayim; you shall not be seen before Me empty-handed. And the Festival of the Harvest of the first fruits of your labor that you sow in the field; and the Festival of the Ingathering at the close of the year, when you gather in your work from the field. Three times during the year shall all your menfolk appear before Adonai, יהוה.

Vayikra 23:1-8

יהוה spoke to Mosheh, saying: Speak to the children of Yisrael and say to them: יהוה's appointed festivals that you are to designate as holy convocations—these are My appointed festivals. For six days labor may be done and the seventh day is a day of complete rest, a holy convocation, you shall not do any work; it is a Shabbat for יהוה in all your dwelling places. These are the appointed festivals of יהוה, the holy convocations, which you shall designate in their appropriate time. In the first month on the fourteenth of the month in the afternoon is the time of the pesach-offering to יהוה. And on the fifteenth day of this month is the Festival of Matzos to יהוה; you shall eat matzos for a seven day period. On the first day there shall be a holy convocation for you; you shall do no laborious work. You shall bring a fire offering to יהוה for a seven day period; on the seventh day shall be a holy convocation; you shall do no laborious work.

Bmidbar 28:16-25

In the first month, on the fourteenth day of the month, shall be a pesach-offering to יהוה. And on the fifteenth day of this month is a festival; for a seven day period matzos shall be eaten. On the first day is a holy convocation; you shall not do any laborious work. You shall offer a fire offering, a burnt offering to יהוה: two young bulls, one ram, seven male lambs within their first year, unblemished shall they be for you. And their meal offering: fine flour mixed with oil; you shall make three tenth-ephah for each bull and two tenth ephah for the ram. One tenth ephah shall you make for each lamb of the seven lambs. And one he-goat

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for a sin offering, to atone for you. Aside from the burnt-offering of the morning that is for the continual burnt offering shall you make these. Like these shall you make each day of the seven day period: food, a fire-offering, a satisfying aroma to **יהוה**; in addition to the continual burnt-offering shall it be made, and its libation. The seventh day shall be a holy convocation for you; you shall not do any laborious work.

D'varim 16:1-8

You shall observe the month of Aviv and perform the pesach offering for **יהוה**, your Power, for in the month of Aviv, **יהוה**, your Power, took you out of Mitzrayim at night. You shall slaughter the pesach-offering to **יהוה**, your Power, from the flock, and also offer cattle, in the place where **יהוה** will choose to rest His Name. You shall not eat leavened bread with it, for seven days you shall eat matzos because of it, bread of affliction, for you departed from the land of Mitzrayim in haste—so that you will remember the day of your departure from the land of Mitzrayim all the days of your life. No leaven of yours shall be seen throughout your boundary for seven days, nor shall any of the flesh that you slaughter on the afternoon before the first day remain overnight until morning. You may not slaughter the pesach-offering in one of your cities that **יהוה**, your Power, gives you; except at the place that **יהוה**, your Power, will choose to rest His Name, there shall you slaughter the pesach-offering in the afternoon, when the sun descends, the appointed time of your departure from Mitzrayim. You shall roast it and eat it in the place that **יהוה**, your Power, will choose, and in the morning you may turn back and go to your tents. For a six-day period you shall eat matzos and on the seventh day shall be an assembly to **יהוה**, your Power; you shall not perform labor.