

Aviv

April 30 CE

❖ Denotes sunset (at which time the Roman date remains the same—not changing until midnight, but the Hebrew date advances)

Note that evening events occurring at the commencement of a new Hebrew date are located hereon on the Roman weekday on which they occur. Some of these rituals could span two Roman dates.

To differentiate sources, texts from the Torah are in green type. Texts from the Kitvei Shluchim (New Testament) are in purple type. Text from the Talmud and other rabbinic traditions is italicized in brown type.

10 Shabbat haGadol
שבת הגדול

Sh'mot (Exodus) 12:3
Speak to all the congregation of Israel, saying, On the tenth of this month, they shall each take for themselves an animal of the flock for a father's house, a flock animal for a house.

Talmud (Gemara), Shabbat 87b (c. 500 CE)
Come and hear an additional proof with regard to the day of the revelation at Sinai from what was taught in a baraita: In the month of Nisan during which the Jewish people left Egypt, on the fourteenth, they slaughtered their Paschal lambs; on the fifteenth, they left Egypt; and in the evening, the firstborn were stricken. The Gemara asks: Does it enter your mind to say that they were stricken in the evening? Was the Plague of the Firstborn after the Jews left Egypt? Rather, say that the evening before, the firstborn were stricken. And that day was the fifth day of the week. From the fact that the fifteenth of Nisan was a Thursday . . .

Midrash Rabbah (1000-1100 CE)
"When they set aside their Pesach lamb on that Shabbat, the first-born gentiles gathered near the Israelites and asked them why they were doing this. The following was their response: "This is a Pesach offering to God who will kill the firstborn Egyptians."

11

12

13 Pesach Immersion
T'vilah Pesach
טבילה בפסח

Hebrews 6:1-2

Yochanan 11:55; 13:10
Yehoshua said to him, "The one having been bathed has no need other than to wash the feet, but is wholly clean. And you are clean, though not all."

Admur 529:2
It is a mitzvah to bathe one's body in hot water on Erev Pesach in honor of Yom Tov.

Sefer Hasichot 5696 p. 129 & 5703 p. 74
It is a customary to immerse in a mikveh on Erev Pesach in order to purify oneself for the Regel.

❖ 14
S'or & Chametz Inspection
B'dikat S'or Uchametz

בדיקת שאר וחמץ

Sh'mot (Exodus) 2:15
You shall eat matzot seven days. Indeed, on the first day you shall cause s'or to cease from your houses.

Mark 14
12 And on the first day of the Matzah, when they killed the Pesach, his disciples said to him, "Where do you desire that going we may prepare that You may eat the Pesach?"
13 And he sent two of his disciples, and said to them, "Go into the city, and you will meet a man carrying a pitcher of water. Follow him.
14 And wherever he goes in, say to the housemaster, 'The Teacher says, 'Where is the guest room where I may eat the Pesach with my disciples?'"

Master's Supper
S'udat haAdon
סעודת האדון

14 Fast of the Firstborn
Ta'anit B'chorot
תענית בכורות

Talmud, Soferim 21 (8th century CE)
There is no fasting until Nisan has passed. The only exception is (the fast of) the firstborn who fast on the eve of Passover.

Sh'mot (Exodus) 12:6, 8,22
6 And it shall be for you to keep until the fourteenth day of this month. And all the assembly of the congregation of Israel shall kill it between the evenings.
8 And they shall eat the flesh in this night, roasted with fire, and they shall eat it with matzot and bitter herbs.
22 And take a bunch of hyssop and dip in the blood in the basin. And touch some of the blood in the basin to the lintel and on the two doorposts. And you shall not go out, anyone from the door of his house until morning.

The Pesach
הפסח

1 Corinthians 5:7
Moshiach our Pesach was sacrificed for us.

Mark 15
42 And it becoming evening already, since it was the preparation, that is, the day before Sabbath,
43 Yosef of Ramatayim came, an honorable councillor, who himself was also waiting for the kingdom of God. And taking courage, he went in to Pilate and begged the body of Yehoshua.
46 And having bought a linen cloth, and having taken him down, he wrapped him in the linen, and laid him in a tomb which was cut out of rock. And he rolled a stone against the mouth of the tomb.
47 And Miriam Magdala, and Miriam of Yosef, saw where He was laid.

❖ 15
Vigil Night
Leyl Shimurim
ליל שמורים

15

חג המצות

Luke 22:1 And the Feast of Matzot, being called Pesach approached.

29 And it occurred at midnight. YHVH struck every first-born in the land of Egypt, from the first-born of Pharaoh, the one sitting on the throne, to the first-born of the captive who was in the prison house, and every first-born of animals.
30 And Pharaoh arose by night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for there was not a house where there was not a one who had died.
31 And he called Moshe and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the sons of Israel. And go serve YHVH according to your word."

D'varim (Deuteronomy) 16:1
Observe the month Aviv, and perform the Passover to YHVH your God. For in the month of Aviv YHVH your God brought you out of Egypt by night.

B'midbar (Numbers) 33
3 And they pulled stakes from Rameses in the first month on the fifteenth day of the first month. On the next day after the Pesach, the sons of Israel went out with a high hand before the eyes of all the Egyptians. (See 1 Shmu'el 19:10-11)

12:19 For seven days no s'or shall be found in your houses. For anyone eating any chametz, that soul shall be cut off from the congregation of Israel, among the aliens, and among the natives of the land.
13:7 Matzot shall be eaten the seven days. And chametz for you shall not be seen; neither s'or shall be seen among you in all your boundaries.
23:15 You shall keep the Feast of Matzot. Seven days you shall eat matzot, as I have commanded you, at the set time of the month of Aviv. For in it you came out from Egypt, and they shall not appear before me empty.
Deu_16:3 You shall eat with it no chametz. You shall eat matzot with it seven days, even the bread of affliction. For you came out of the land of Egypt in haste, so that you may remember the day that you came out of the land of Egypt all the days of your life.
Deu_16:4 And there shall be no s'or seen with you in your borders seven days; nor shall any of the flesh which you sacrificed the first day at evening remain all night until the morning.
Deu_16:8 You shall eat matzot six days, and on the seventh day shall be an Atzeret to YHVH your God. You shall do no work.

16

Mark 16:1
And the Sabbath passing, Miriam Magdala and Miriam the mother of Ya'akov and Shalomit, bought spices, so that coming they might anoint him.

(Flashback to Wednesday evening)

Luke 23
55 And having followed, also the women who were accompanying him out of the Gallil, watched the tomb, and how His body was placed.

❖

56 And returning, they prepared spices and ointment . . .

❖ 17
. . . And indeed they rested on the Sabbath, according to the commandment.

17 Resurrection Day
Yom Hatkumah
יום התקומה

Matityahu (Matthew) 16:21
From that time, Yehoshua began to show to his disciples that it was necessary for him to go away to Yerushalayim, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised on the third day.

❖ 18
Day of the Omer Waving
Yom Hanafat Ha'omer
יום הנפת העמר

16 Yehoshua said to her, "Miriam!" Turning around, she said to him, "Rabboni!" (that is to say, Teacher).
17 Yehoshua said to her, "Do not touch me, for I have not yet ascended to My Father. But go to My brothers and say to them, I am ascending to My Father and your Father, and My God, and your God."

Talmud (Mishna), Menachot 65a (c. 200 CE)
What was the procedure? The messengers of the Beit Din used to go out on the day before the festival and tie the unreaped grain in bunches to make it the easier to reap. All the inhabitants of the towns near by assembled there, so that it might be reaped with much display. As soon as it became dark he called out, "Has the sun set?" And they answered, "Yes." "Has the sun set?" And they answered, "Yes." "With this sickle?" And they answered, "Yes." "With this sickle?" And they answered, "Yes." "Into this basket?" And they answered, "Yes." "Into this basket?" And they answered, "Yes." "On the sabbath he called out further, "On this sabbath?" And they answered, "Yes." "On this sabbath?" And they answered, "Yes." "Shall I reap?" And they answered, "Reap." "Shall I reap?" And they answered, "Reap!" He repeated every matter three times, and they answered, "Yes," "Yes," "Yes." And why was all this? Because of the sadducees who maintained that the reaping of the 'omer was not to occur at the conclusion of the first day of the festival.

They reaped it, put it into the baskets, and brought it to the temple court; then they parched it with fire in order to fulfill the precept that it should be parched [with fire], so R. Meir. But the sages say, they first beat it with reeds or stems of plants that the grains should not be crushed, and then they put it into a pipe that was perforated so that the fire might take hold of all of it. They spread it out in the temple court so that the wind might blow over it.24 then they put it into a gristmill and took out of it a tenth [of an ephah of flour] which was sifted through thirteen sieves.

Our Rabbis taught: "Aviv" signifies fresh ears of corn. "Parched with fire" teaches us that Israel used to parch it with fire in order to fulfill the precept "parched."

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat שבת
<p>18</p> <p>יום הנפת העמר* ספירת העומר**</p> <p>Speak to the sons of Israel and you have said to them, When you come into the land which I am giving you and have reaped its harvest and have brought in the omer (a dry measure of approximately two quarts), the beginning of your harvest to the priest, then he has waved the omer before YHVH for your acceptance, on the morrow after the Shabbat does the priest wave it. And you have prepared in the day of your waving the omer a lamb, a perfect one, the son of a year, for a burnt offering to YHVH and its present two tenths of flour mixed with oil, a fire offering to YHVH, a sweet fragrance, and its drink offering, wine, a fourth of the hin. And bread and roasted grain and full ears you do not eat until this very same day, until your bringing in the offering of your God, a statute age, during to your generations in all your dwellings. And you have numbered to you from the morrow after the Shabbat, from the day of your bringing the omer of the wave offering—they are seven perfect Shabbatot—to the morrow of the seventh Shabbat you do number fifty days...</p> <p>Luke 24 (Refer also back to vs. 7) 13 And, behold, two of them were going on the same day to a village being sixty stadia distant from Jerusalem, which was named Emmaus. 14 And they talked to each other about all these occurrences. 15 And it happened, as they talked and reasoned, approaching, Yehoshua himself traveled with them. 16 But their eyes were held to not recognize him. 17 And he said to them, "What words are these which you exchange with each other while walking, and are sad of face?" 18 And answering, one of them named Klofah, said to him, "Are you only one residing in Yerushalayim and knowing not the events in these days?" 19 And he said to them, What things? And they said to him, The things concerning Yehoshua the Natzer, who was a man, a prophet mighty in deed and word before God and all the people, 20 and how the chief priests and our rulers delivered him to the judgment of death, and crucified him. 21 But we were hoping that he is the one going to redeem Israel. But then, with all these things, this third day comes today since these things happened. 22 And also some of our women astounded us, having been early at the tomb, 23 and not finding His body, they came saying to have seen a vision of angels also, who say him to be alive. 24 And some of those with us went to the tomb, and found it so, even as the women also said; but they did not see him. 25 And he said to them, "O foolish ones, and slow hearted to believe on all things which the prophets spoke! 26 Was it not necessary for the Moshiach to suffer these things, and to enter into his glory?" 27 And beginning from Moshe, and from all the prophets, He explained to them the things about himself in all the Scriptures. 28 And they drew near to the village where they were going, and he seemed to be continuing on. 29 And they constrained him, saying, "Stay with us, for it is toward evening, and the day has declined." And He went in to stay with them. 30 And it occurred as he reclined with them, having taken the loaf, he blessed, and having broken He gave to them. 31 And their eyes were opened, and they knew him. And he vanished from them. 32 And they said to one another, "Was not our heart burning in us as he spoke to us in the highway, and as he opened to us the Scriptures?" 33 And rising up in the same hour, they returned to Yerushalayim, and found the Eleven and those with them, having been gathered, 34 saying, "The Master really was raised and appeared to Shimon." 35 And they related the things in the highway and how he was known to them in the breaking of the loaf. 36 And as they were telling these things, Yehoshua himself stood in their midst, and said to them, "Shalom aleichem!"</p>	<p>19</p> <p>2</p> <p>← <i>literally: "This third day it leads"</i></p> <p>*Day of the Omer Waving Yom Hanafat Ha'omer</p> <p>**Counting/Marking the Omer S'firat Ha'omer</p>	<p>20</p> <p>3</p>	<p>21</p> <p>חג המצות</p> <p>4</p>	<p>15</p> <p>5</p> <p><i>The large light blue numbers represent the S'firat HaOmer, the counting of the seven weeks or fifty days from the barley omer offering to Sh'vu'ot.</i></p>	<p>16</p> <p>6</p>	<p>17</p> <p>7</p>

Hebrew (Shem Tov) Matityahu 28

וביום הראשון מהשבוע בהשכמה באו מרים מגדלינה ומרים אחרת לראות הקבר
 And on the first day of the week in the waking hours, Miriam came up and raised another to see the grave.

Greek Matityahu 28

1 But late in the Sabbaths, at the dawning into the first of the Sabbaths*, Miriam the Magdala and the other Miriam came to gaze upon the grave.
 2 And look! A great earthquake occurred! For descending from heaven and coming near, an angel of YHVH rolled away the stone from the door and was sitting on it.
 3 And his face was as lightning and his clothing white as snow.
 4 And those keeping guard were shaken from the fear of him, and they became as dead.
 5 But answering, the angel said to the women, "You must not fear, for I know that you seek Yehoshua who has been crucified.
 6 He is not here, for He was raised, as he said. Come, see the place where the Master was lying."

**In Vayikra (Leviticus) 23:15, we are instructed to count off שבוע תמימת שבתות (seven perfect Shabbats), so "the first of the Sabbaths" here corresponds with the first week in the seven-week count to Sh'vu'ot (a.k.a. Pentecost).*

Mark 16

1 And the Sabbath passing, Miriam of Magdala, Miriam the mother of Ya'akov, and Shlomit, bought spices, so that coming they might anoint him.
 2 And very early on the first of the week, the sun having risen, they came upon the tomb.
 3 And they said to themselves, Who will roll away the stone from the door of the tomb for us?
 4 And looking up, they saw that the stone had been rolled back; for it was very large.
 5 And having entered into the tomb, they saw a young man sitting on the right, having been clothed in a white robe. And they were much amazed.
 6 But he said to them, "Do not be amazed. You seek Yehoshua of Natzeret who has been crucified. He was raised. He is not here. See the place where they put him?"

Luke 24

1 And the first of the Sabbaths*, while still very early, they came on the tomb, carrying spices which they prepared; and some were with them.
 2 And they found the stone having been rolled away from the tomb.
 3 And going in, they did not find the body of the Master Yehoshua.
 4 And it happened, as they were perplexed about this, even look, two men in shining clothing stood by them.
 5 And they becoming terrified, and bowing their faces to the earth, they said to them, "Why do you seek the living with the dead?
 6 He is not here, but was raised. Remember how He spoke to you, yet being in the Galil,
 7 saying, 'The Son of Man must be delivered into the hands of sinful men, and to be crucified, and the third day to rise again.'"
 8 And they remembered his words.
 9 And returning from the tomb, they reported all these things to the Eleven, and to all the rest.
 10 And they were Miriam Magdala, and Yochanah, and Miriam mother of Ya'akov, and the rest with them, who told these things to the apostles.

Yochanan 20

1 But on the first of the Sabbaths*, Miriam Magdala came early to the tomb, darkness yet being on it. And she saw the stone had been removed from the tomb.
 2 Then she ran and came to Shimon Kefa, and to the other disciple whom Yehoshua loved, and said to them, "They took away the Master out of the tomb, and we do not know where they laid him."
 3 Then Kefa and the other disciple went out and came to the tomb.
 4 And the two ran together, and the other disciple ran in front more quickly than Kefa and came first to the tomb.
 5 And stooping down, he saw the linens lying; however, he did not go in.
 6 Then Shimon Kefa came following him, and went into the tomb and saw the linens lying.
 7 And the grave cloth which was on His head was not lying with the linens, but was wrapped up in one place by itself.
 8 Therefore, then the other disciple also entered, he having come first to the tomb, even he saw and believed.
 9 For they did not yet know the Scripture, that it was necessary for him to rise from the dead.
 10 Then the disciples departed again to themselves.
 11 But Miriam stood outside at the tomb, weeping. Then as she wept, she stooped down into the tomb.
 12 And she saw two angels in white, sitting one at the head, and one at the feet, where the body of Yehoshua had lain.
 13 And they said to her, "Woman, why do you weep?" She said to them, "Because they took away my Master, and I do not know where they put him" Woman, why do you weep? Whom do you seek?" Thinking that it was the gardener, she said to him, "Sir, if You carried him away, tell me where You put him, and I will take him away."
 16 Yehoshua said to her, "Miriam!" Turning around, she said to him, "Rabboni!" (that is to say, "Teacher").
 17 Yehoshua said to her, "Do not touch me, for I have not yet ascended to my Father. But go to my brothers and say to them, I am ascending to my Father and your Father, and my God, and your God."
 18 Miriam Magdala came bringing word to the disciples that she had seen the Master, and that He told her these things.