

Parashah Shabbat Chol HaMo'ed Pesakh "Shabbat During Passover"



Torah: Sh'mot (Exodus) 33:12-34:26, B'midbar (Numbers) 28:19-25

- Aliyah 1 - 33:12 - 16 HaShem promises His presence will go with His people after all
- Aliyah 2 - 33:17 - 23 Moshe asks to see the glory of HaShem; He will allow him to see his back
- Aliyah 3 - 34:1 - 9 Renewal of the covenant and The Thirteen Attributes of HaShem
- Aliyah 4 - 34:10 - 26 Authentic and inauthentic worship
- Aliyah 5 - 34:27 - 32 Moshe command to write the covenant; his face glows from God's presence
- Aliyah 6 - 34:33 - 35 Moshe veils his face when not before HaShem
- Aliyah 7 - Num 28:19-25 Laws of Pesakh and the Feast of Matzah

Haftarah: Yechezk'el (Ezekiel) 36:37-37:14

B'rit Hadashah: 1 Corinthians 5:6-8

Special readings for Pesakh (Pasover):

Yom Rishon Shel Pesakh - First Day of Passover: Exodus 12:21-51, Numbers 28:16-25, Joshua 3:5-7; 5:2-61; 6:27

Yom Sheni Shel Pesakh - Second Day of Passover: Leviticus 22:26-23:44, Numbers 28:16-25, 2 Kings 23:1-9, 21-25

Yom Shevi'i Shel Pesakh - Seventh Day of Passover: Exodus 13:17-15:26, Numbers 28:19-25, 2 Samuel 22:1-51

This Shabbat falls during the intermediate days of the Feast of Unleavened Bread. We break from our normal progression through Vayikra (Leviticus). Who better than God Himself to reveal who He is. Listed below are some traditional thoughts. What does He reveal about Himself to you in these "Thirteen Attributes?"

1. The LORD (יהוה) - the tetragramaton): He is covenant keeping and unchanging in nature, merciful before sin is committed.
2. The LORD, The LORD (tetragramaton, twice): Emphasizing His unchanging nature. He is merciful after sin is committed.
3. God (El): He is deity, all powerful, yet has a divine capacity for mercy.
4. Compassionate - (rachum, related to rechem, the word for womb): He expresses mother-like care and concern.
5. Gracious - (chanun, related to chen - favor): He shows favor and grace to the undeserving.
6. Slow to anger - (erek apayim, slow nosed): He is patient, waiting for the sinner to repent.
7. Abounding in lovingkindness - (chesed - kindness, mercy, lovingkindness) He shows covenant-devotion in abundance.

Parashah Shabbat Chol HaMo'ed Pesakh "Shabbat During Passover"



8. Abounding in truth (*emet* - אמת): He is not capricious.
9. Showing lovingkindness for thousands (notzeir chesed l'alafim): His covenant devotion has no boundaries.
10. Forgives iniquity/intentional sin (nosei avon - Greek: anomia = torah (law)-lessness): He forgives sin committed with intention.
11. Forgives transgressions/rebellion (nosei pasha): He forgives sin committed in rebellion.
12. Forgives inadvertent sin (nosei chataah): He forgives sin committed unknowingly.
13. Cleanses (Nakeh) from sin: He is able to remove sin and restore from sinful nature.

Looking at the Haftarah (Yechezk'el (Ezekiel) 36:37-37:14):

1. Whose bones were the "dry bones" in Ezekiel's vision
2. (37:3) How does Ezekiel respond to the question posed to him? What do you think of his answer?
3. (37:9) In verse 9, what is it that causes the dry bones to come to life? From where does it come? Is there a prophetic meaning in this?
4. (37:11) From what were the bones "cut off"? What is the "key" to their resurrection?
5. (37:14) Is this a different spirit than described in verse 9? Whose Spirit (ruach) is it? What is the sequence of events in this verse?
6. How is Messiah's resurrection from the dead connected to "First Fruits?"
7. What is different about the resurrection of the Master from all other resurrections from the dead?

