

Torah: Sh'mot (Exodus) 33:12 – 34:26
Haftarah: Yekhez'el (Ezekiel) 36:37-37:14
B'rit Hadashah: Yochanan (John) 17:1-26

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה
 רְאֵה אֶתְּהָ אֵמַר אֵלַי הַעֲלֵ אֶת־הָעַם הַזֶּה
 וְאֶתְּהָ לֹא הוֹדַעְתָּנִי אֶת אֲשֶׁר־תִּשְׁלַח עִמִּי
 וְאֶתְּהָ אֲמַרְתָּ יְדַעְתִּיךָ בְּשֵׁם וְגַם־מָצָאתָ חֵן בְּעֵינַי:

and Moshe said to ADONAI / see, you yourself were saying to me, cause this people to go up / and you have not caused me to know whom you will send with me / and you, yourself said “I know you by name” and also you have found favor in my eyes

*va'yómer Moshé el ADONÁI
 re'eh atah omer eláiy há'al et ha'am ha'zéh
 ve'atah lo hoda'atáni et ashér tishlakh imi
 ve'atah amárta ye'da'atíykha ve'shem ve'gam matzáta
 khen be'eynai*

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?

Aliyah Summary

1. **Ex. 33:12-16** HaShem speaks face-to-face with Moshe, who quotes HaShem, that he knows him by name. This is unique in all of Tanakh. Moshe asks to know his ways (Ps. 103:7-8), which is not only possible, but necessary to “find favor” in his sight. HaShem says that his presence (tabernacle) will go with His people. To “give rest” is a phrase overwhelmingly used regarding successfully occupying The Land (De. 3:20, 12:10, 25:19). Moshe expresses himself as a member of the people.
2. **Ex. 33:17-23** Name=reputation. The glory (*kavod* – כְּבוֹד) is the self-manifestation of HaShem in an “outward, visible sign of his essential presence” (JPSTC), in a 1) mass experience, 2) distant from the observers, 3) initiated by HaShem (time/place). This is different: Moshe’s request is for a personal experience (a precursor to Acts 2?). The goodness of HaShem is detailed in Ex. 34:6-7 (see also Jer. 33:11, Hos. 3:5, Ps. 86:5, 106, 145:9). Good (*tov* – טוֹב) often carries the meaning of covenantal friendship – this event infers a renewal of the covenant between HaShem and Yis’raél, as does HaShem passing by the crevasse in the rock. His “back” is the afterglow of his affect.
3. **Ex. 34:1-9** Preparation for the renewal of the broken covenant. Self-declaration of HaShem as knowledge in answer to Ex. 33:13, known as The Thirteen Attributes of God.
4. **Ex. 34:10-16** The distinctive nature of the people of HaShem is their loyalty to him alone. More detailed information is given regarding not making covenant with people living in the land (compare vs. 11 with 23:23-24)
5. **Ex. 34:17-21** The importance of the appointed times is reiterated, beginning with the Feast of Unleavened Bread and the law of the first-born – both deeply rooted in the Exodus story. Shabbat is included here, also connected with the Exodus (De. 5:15 as opposed to creation, Ex. 20:9), and a true test of faith all year.
6. **Ex. 34:22-26** The Spring Feasts continue with Shavu’ot, and a reminder to make pilgrimage three times a year, requiring faith in the protection of HaShem, and the infamous command regarding milk and meat (23:19)
7. **Nu. 28:16-25** This maftir reading emphasizes the importance and separateness of Pesakh (14th of the first month) and the Feast of Unleavened Bread (15th- 21st).

The Thirteen Attributes of HaShem

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 before and 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.
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.

Haftarah: Ez. 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?