

EMC SHALOM INTERNACIONAL

PARASHAH 15 BO | EXODUS 10:1 - 13:16

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Aliyot of the Torah:

1. 10:1-11
2. 10:12-23
3. 10:24 – 11:3
4. 11:4 – 12:20
5. 12:21-28
6. 12:29-51
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8. **Maftir:** 13:14-16

Haftarah: Jeremías 46:13-28

The Apostolic Writings: Lucas 5:12 – 7:50

Aliyot of the Apostolic Writings:

1. 5:12-32
2. 5:33 – 6:19
3. 6:20-42
4. 6:43 – 7:17
5. 7:18-50

Bo means “go”.

General commentary: We present you this parashah in the expectation that it is studied following the same purposes of visualizing Yahweh's redemptive process, from within bondage while liberation was being prepared. That is, the celebration by the children of Yisrael of the Feast of the Everlasting Elohim for it was a treasure of great value for them. All Yisrael, people and possessions, had to be present at this appointment in the wilderness. In his first hearing with Pharaoh, Moshe said unto him: “Thus saith Yahweh Elohim of Yisrael, ‘Let my people go, that they may hold a feast unto me in the wilderness’ (**Shemot/Exodus 5:1**).”

First Aliyah 10:1-11

10:1-2 “And YAHWEH said unto Moses, ‘Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Mitsrayim, and my signs which I have done among them; that ye may know how that I am YAHWEH.’” –The order was clear “**Go to Pharaoh.**” What would be the point to go to Pharaoh again after he had deceived and rejected them repeatedly, especially when Moshe knew his heart had been hardened? Sometimes, we fail to understand the plans of the Everlasting Elohim because we are focusing on the circumstances rather than on **the One who has the control of circumstances.**

These signs had two main objectives:

- 1) **Showing the Mitsrayim His Power.** It was obvious for the Mitsrayim that their nation was being scourged by plagues while the children of Yisrael remained unharmed.
- 2) **Bearing witness for the future generations of the children of Yisrael.** This would be the story the Yisraelites would tell their descendants from generation to generation. A story that must not be forgotten for it is a commandment to pass on to the future generations as an ordinance forever. Besides, it would be an incontestable evidence that they **are** the chosen people of **YAHWEH**. It is an inalienable responsibility for parents to teach these words to their children; cf. **Devarim/Deuteronomy 6:6-9** “And these words, which I command thee

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this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts (**mezuzah**)¹ of thy house, and on thy gates." When we observe the **mitzvah** (ordinance) of placing the **mezuzah** in our door posts, we are declaring the blessing of **Devarim/Deuteronomy 28:6** "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."

10:9 "And Moses said, 'We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto YAHWEH'." –Yahweh intended to save all His people not just a part of it. This meant young and old people, men, women, and children. His wish is to have unity in the people. The "**yachad**" of all the brethren is in the hands of Yahweh. King David said: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aharon's beard: that went down to the skirts of his garments as the dew of Hermon, and as the dew that descended upon the mountains of Tziyon: for there Yahweh commanded the blessing, even life for evermore. (**Tehilim**

1 **Mezuzah:** "mezûzâh" (מְזוּזָה H4201): a door post (as prominent): (door, side) post. The **mezuzah** is a receptacle that is fixed to the door posts of Jewish houses that contains a parchment scroll with verses of the Torah. This is one of the most unique characteristics of Jewish houses. The instruction to affix a **mezuzah** in the door posts of the Jewish houses is one of the most ancient and rooted ordinances of Judaism. It is found in **Devarim/Deuteronomy 6:9; 11:20**. The **mezuzah** is a hollow and elongated receptacle that is fixed to the door posts of Jewish houses with a parchment scroll with the most solemn prayers of Judaism: «**Shema Yisrael**» (שמע ישראל) "Hear, oh Yisrael" (**Devarim/Deuteronomy 6:4-9**) y «**Vehayá im shamoá**» (עִם שָׁמָּה אַתָּה) "if ye shall hearken" (**Devarim/Deuteronomy 11:13-21**). The writing of the prayers text is done by a specialized ritual scribe called "**Sofer Stam**". In the outer side of the receptacle, the Hebrew letter ש Shin for Shadday (שָׁדַי), one of the Names of Elohim, is written. Many interpret it as an acronym for "He that guards the doors of Yisrael". The **mezuzah** is fixed slightly tilted on the base of the upper third of the height of the main right door post of the

house. It is also customary to affix **mezuzot** in internal doors except for toilets and restrooms. They can be very elaborate and made of precious materials or they can be very simple (made of plastic). However, the most important thing is the parchment scroll which must be made neatly and it must withstand wear remaining intact. It is definitely a unique feature that distinguishes the Jewish houses from that of the non-Jewish neighbors. The biblical story of the exodus from Mitsrayim narrates that on the night of the death of the firstborns in Mitsrayim, Yahweh passed over the houses of the children of Yisrael thus preserving the life of their firstborns of men and livestock. The blood upon the door pots of the houses of the children of Yisrael was the token: "and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you", says Yahweh (**Devarim/Deuteronomy 12:12-13**). The **mezuzah** is a reminder for the Jews of **the existence of only one Elohim**. The observant Jews are used to touching the **mezuzah** on the way in or out of the house; also they kiss their fingers after touching it. (Note of translator).

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(Psalms 133:1-3). Unfortunately, it is not easy to achieve unity. At the present time, congregations and even the world is not in harmony nor in unity. People are often in disagreement and cause divisions because of inconsequential issues. Moreover, some seem to be content creating tensions by discrediting others. Gossiping and slandering are common offenses. May this passage make you introspect and embrace this message of blessing for us, personally and for the **kehilah** (קְהִלָּה).

10:11 “Not so: go now ye that are men, and serve YAHWEH; for that ye did desire. And they were driven out from Pharaoh's presence.” –Pharaoh wanted to have the guarantee that they would return. We understand by this that there is no complete liberty without the family. Man was created to be part of a family. Isolation and individualism disrupt the divine pattern for man. The concept of family transcends and it is sustained not only because family is the nucleus of society but also for it is the perfect model of care, security, and development of the individuals and the group. “It is not good that the man should be alone”; “Two are better than one”. These phrases reveal the relevance that Yahweh ascribes to the necessity of mankind to be sociable. But beyond the social impact which is common to all cultures of the earth, there is one that surpasses the common boundaries: Yahshua himself put it clearly “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (Yohanan/John 17:20-21).” The

fact that we are divided is not the Will of Yahweh, that is why Moshe did not accept none of Pharaoh's proposals. “For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Mashiaj, and every one members one of another (Romanyim/Romans 12:4-5).”

Second Aliyah 10:12-23

10:14 “And the locusts went up over all the land of Mitsrayim, and rested in all the coasts of Mitsrayim: very grievous were they; before them there were no such locusts as they, neither after them shall be such.” –This plague was aimed at destroying the nation's economy. The economic power would decrease for it is the foundation of every nation. This plagues would mark a turning point in the history of Mitsrayim for it was unique. There had been not such a plague before nor would there be another one like it in the future. This plague, as all the other plagues, would have an impoverishing impact on Mitsrayim either directly or as a secondary effect. In the spiritual realm, its purpose is the same. “And thou shalt become an astonishment, a proverb, and a byword, among all nations whither YAHWEH shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it (Devarim/Deuteronomy 28:37-38).” At family level, we know that for generations many has experienced great economic devastation while many others still have nothing left but a bitter aftertaste of the affluence their ancestors had once enjoyed. Nevertheless, lift up your heads, dear brethren for you belong to those who are now receiving liberation, restoration, and restitution; do not be

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discouraged since the promise is still for those who are returning to the nation of the promises of Yahweh: Yisrael. “And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you (**Yoel/Joel 2:25**).” The Everlasting Elohim had promised the restoration of all things abundantly but He also had remarked that it was Him who had sent the accursedness (**my great army which I sent among you**) and that He himself is paying with retribution and scarceness the disobedience of His people.

10:22-23 “And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Mitsrayim three days. They saw not one another; neither rose any from his place for three days: but all the children of Yisrael had light in their dwellings.” –The word “**thick**” is translated from the Hebrew word “**ăphēlāh**” אֲפָלָה H653 which means duskiness, dark, darkness, gloominess. And “**darkness**” is “**chōshek**” חֹשֶׁךְ H2822: the dark; hence (literally) darkness; figuratively misery, destruction, death, ignorance, sorrow, wickedness: dark, darkness, night, obscurity. These words are basically synonyms but the second one is used allegorically to refer to death, destruction, and ignorance. We, therefore, may infer that it was **darkness** both in the natural and in the spiritual sense.

There is a typological reference to the spiritual condition of mankind. When we are in Yahweh, we walk in the light because He is the Light. “This then is the message which we have heard

of Him, and declare unto you, that **YAHWEH** is light, and in Him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Yahshua HaMashiaj His Son cleanseth us from all sin (**Yohanan Alef/1 John 1:5-7**).” Exactly the contrary is what happens to those who are not in Yahweh; they walk in darkness.

Third Aliyah 10:24-11:3

11:2-3 “**Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.** And **YAHWEH** gave the people favor in the sight of the Mitsrayim. Moreover, the man Moshe was very great in the land of Mitsrayim, in the sight of Pharaoh's servants, and in the sight of the people.” –The final plague would come to bring complete liberation. The children of Yisrael had to get ready. They had to raise funds for what was about to come. Yahweh would make sure that the Mitsrayim would provide them with everything they needed. Some might think it is an injustice to deprive the Mitsrayim of their possessions. Also, the very idea that Yahweh was going to convince the Mitsrayim to give everything to the children of Yisrael, may seem like a violation of their free will. Nothing farther from the truth: First, the children of Yisrael had been abused with harsh bondage for 430 years; the Scriptures describes it as a “**hard**

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bondage². The Torah not only rejects cruelty but also it provides an ordinance that demands a payback and restitution for the prejudice derived from unfairness. The children of Yisrael were receiving the fruit of the years of hard labor and abuse plus the interest thereof because the Elohim of Yisrael is a Righteous Elohim.³

The passage says that Moshe was greatly respected, not just by the children of Yisrael but also by the mitzrayimim, especially the menservants of Pharaoh. The best way of gaining respect from others is **by being obedient to Yahweh**. Principles cannot be compromised in order to please people. On the contrary, when you are loyal to your principles, you will be respected by others. “When a man's ways please Yahweh, he maketh even his enemies to be at peace with him (**Mishle/Proverbs 16:7**).”; “So shalt thou find favor and good understanding in the sight of Elohim and man (**Mishle/Proverbs 3:4**).”

Fourth Aliyah 11:4-12:20

11:4-6 “And Moshe said, ‘Thus saith YAHWEH, about midnight will I go out into the midst of Mitsrayim and all the firstborn in the land of Mitsrayim shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid servant that is behind the mill; and all

2 The Hebrew word used here is “*qâsheh*” קָשֵׁה H7186 which means severe (in various applications): cruel, grievous, hard, rough, roughly, sore, sorrowful. Also in Shemot 1:14, another word is used: “*perek*” פָּרֵק H6531 from an unused root meaning to break apart; fracture, that is, severity: cruelty, rigor. Both words stress the fact that they were in such a hard

the firstborn of beasts. And there shall be a great cry throughout all the land of Mitsrayim, such as there was none like it, nor shall be like it anymore.” –This was a different plague. The previous nine plagues attacked the Mitsrayimim society, their religion by defying their gods whose alleged “power” had not been confronted before:

1. Hapy, god of the Nile; the plague of blood.
2. Hegt, goddess in the form of a frog. (Like that of Starbucks Coffee).
3. Keb, god of the soil; the plague of lice.
4. Uatshit, god in the form of an insect; the plague of flies.
5. Ptah, god of fertility and Hathor, in the form of a cow; the plague of livestock.
6. Sekhmet, goddess of healing; the plague of ulcers.
7. Seth, god of thunderstorm and Nut, goddess of heaven; the plague of hail.
8. Osiris, god of agriculture; the plague of locusts.
9. Ra, sun god and Toth, goddess of the moon; the plague of thick darkness.
10. Pharaoh, considered himself a god, and his firstborn; the death of the firstborn.

Yahweh would take the firstborns of Mitsrayim in the same way that Mitsrayim had enslaved Yahweh's firstborn. “And thou shalt say unto Pharaoh, ‘Thus saith Yahweh, Yisrael is my son,

bondage that inspired sorrow because the Mitsrayimim were trying to break them, to annihilate them. (Note of translator).

3 **Vayikra/Leviticus 25:43; Bamidbar/Numbers 5:7.** (Note of Translator).

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even my firstborn (**Shemot/Exodus 4:22**).” As a result of this, there was a great lamentation like there had never been before, the same lamentation of the Hebrew women when their male babies were killed. **YAHWEH IS JUST.**

11:7 “But against any of the children of Yisrael shall not a dog move his tongue, against man or beast: that ye may know how that YAHWEH doth put a difference between the Mitzrayim and Yisrael.” –There is no doubt that Yisrael received a special treatment. And so it shall be in the **Great Tribulation**; while the world is under the judgement of Yahweh, the people of the Elyon shall suffer no damage. Cf. **Tehilim/Psalms 91**. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth (**Jazon/Revelations 3:10**).”

12:2 “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” –This event is a milestone and a turning point in the history of Yisrael: Yisrael became a unique people. Most ancient nations used the moon calendar. For Yisrael, however, this calendar would be unique and special. In other words, this would be the first month for Yisrael alone not for the other nations: the month of Aviv or Nissan, between February and March in the Gregorian calendar. The beginning of this month is directly connected with the sowing of barley⁴. The first green

offshoot will sprout simultaneously with the New Moon and the beginning of the year of the Torah in order to keep all the Feasts. It is obvious that if Yahweh told Moshe that their lunar year –their calendar- should start here, it is because it actually starts here. The Orthodox Judaism celebrate **their** feast Rosh Hashannah on the seventh month. How is it even possible to have a new year on the seventh month? “Observe the month of Aviv, and keep the Passover unto YAHWEH thy Elohim: for in the month of Aviv YAHWEH thy Elohim brought thee forth out of Mitsrayim by night (**Devarim/Deuteronomy 16:1**).”; “In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. (**Hadassah/Esther 3:7**).”

12:3 “Speak ye unto all the congregation of Yisrael, saying, ‘In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.’” –Yahweh started to give the instructions of how to prepare for one the most transcendental feasts of the people of Yisrael. This feast would remind them of their liberation from bondage in Mitsrayim. The head of the family was responsible for the preparations and celebration of the feast.

12:5 “Your lamb shall be without blemish, a male of the first year: ye shall take it out from

⁴ Barley is known as a winter cereal; it is harvested in spring between May and June in the northern hemisphere. (Note of translator).

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the sheep, or from the goats.” –The lamb had to meet certain requirements:

- It had to be a male lamb; in the same way, Yahshua was a male.
- It had to be one-year-old, that is a young lamb. Yahshua began His ministry very young and his ministry only lasted three years.
- It had to be without blemish; in the same way, Yahshua was without sin, cf. **Ivrim/Hebrews 4:15.**

12:6 “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.” –The lamb was to be inspected for four days to make sure it met the established requirements. In the same way, Yahshua was in Yerushalayim for four days being put to the test and examined by the religious leaders. At sundown, at the beginning of the fifth day, He had to be sacrificed.

12:7 “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” –Only the blood of the lamb as a sign would spare the dwellers of the house from Yahweh's judgement. In the same way, only the blood of Yahshua can spare us from the Wrath of Yahweh.

12:8 “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.” –That same night the lamb was sacrificed, it had to be eaten roasted with fire. Also, with the meat, they had to eat unleavened bread which is a symbol

of purity because leaven (yeast) represents sin and bitter herbs which represent the bitterness of sin and the bondage of Mitsrayim and above all, the sacrifice that Yahshua, as the Lamb of Yahweh, would make for His people.

Verses 7 and 8 are prophetically confirmed when Yahshua said: “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever (**Yohanan/John 6:53-58.**)” Why this allegory to the Passover Lamb with regards to Yahshua HaMashiaj? “The next day Yohanan seeth Yahshua coming unto him, and saith, ‘Behold the Lamb of Yahweh, which taketh away the sin of the world’ (**Yohanan/John 1:29.**)” In like manner, Avraham was also given an allegory concerning **this** Lamb: “And Avraham said, ‘My son, **Yahweh will provide himself a lamb** for a burnt offering’, so they went both of them together (**Bereshit/Genesis 22:8.**)” This verse must be read several times in its details in order to receive the revelation that Yahshua is Yahweh.

12:10 “And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.”

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–The leftovers had to be burnt. Nothing had to remain for the next day. This is a teaching for us not to worry about our sustenance as Yahweh shall provide the food we need on a daily basis. Cf. **Matityahu/Matthew 6:25-34.**

12:11 “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover.” –This supper had its particularity, it had to be eaten in haste, ready to leave. Most of the time, the feasts are referred to as the feast of the Jews, the Scriptures, however, say that these feast are the **Feast of Yahweh**. The word “**Passover**” means to pass over or to overlook, this teaches us that when we are new creatures in Yahshua our sins are passed over. Cf. **Romanyim/Romans 3:25.** Yahweh gave Yahshua unto us as “**kapparah**” for our sins though faith in His bloody sacrifice and death. This reassured the Righteousness of Yahweh, for in His patience, He has forgiven us of our sins that we committed in the past.

12:13 “And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitsrayim.” –Aside from the fact that for the Mitsrayim the blood on the door posts of the houses of the children of Yisrael meant nothing, for Yahweh it was a token so that their houses

would be spared from His judgement. Likewise, today many reject the blood of Yahshua for they deem it worthless, for us, however, it represents the guarantee for our salvation.

12:14 “And this day shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep it a feast by an ordinance forever.”

–This feast was to be remembered and celebrated as an ordinance forever. This implies to teach it generation after generation. The celebration of the feast itself would be the instrument, the memorial. It must be celebrated in a very special way so that it makes such an impact in our children that they are eager to celebrate it and learn all the details of our history. It is of great importance to make sure that through games and the use of the **Seder of the Pesaf**⁵ the feast is dynamically conducted to capture their attention. YOU MUST EXPERIENCE THE FEASTS OF YAHWEH IN ORDER TO SEE THEIR GREAT TEACHINGS.

12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Yisrael.” –It was of upmost importance to take all the leaven out of their houses. Leaven is a symbol of sin. Therefore, we must take out of our lives all that is contrary to the Torah of Yahweh. This is a time to examine ourselves

5 A Jewish home or community service including a ceremonial dinner held on the first or first and second evenings of the Passover in commemoration of the exodus from Mitsrayim.

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and our relationship with The Everlasting Elohim.

Every year, we must be more committed to greater excellency to Yahweh with the determination not to consider this –as in previous years- as just a feast according the established pattern of the western civilization. But to be aware that this is a "**Moed**" (an encounter with Elohim) for YAHWEH looks on the heart not the outward appearance. This feast, we invite you to be ready in your inner being; not the clothes, the food, or the decorations. Instead, we must make sure our inner being is according to the level of holiness that He demands. "And the very Elohim of peace sanctify you wholly; and I pray Elohim your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Adon Yahshua HaMashiaj (**Tesalonikim Alef/1**

Thessalonians 5:23)." Let us all profit from this Feast of Yahweh as a unique event of freedom for our lives. Let us work on our inner selves so that we can take the leaven of sin that separates us from His presence hindering us from seeing Him face to face. Let us embark on a journey of **teshuva** (return, repentance) like we have never done before and more for the Glory and praises of Him who hath called us out of darkness into His Marvelous Light.

12:16 "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." –During this week of holy convocation is forbidden to do any kind of work from the first to the last day except for cooking

the meals. This shows us that the most important thing in our lives is our communion with Yahweh, our family, and our brethren servants of the Most High Elohim. This is a week for the deepest consideration because we not only examine ourselves but we remember our triumph through the victory achieved by the sufferings of Yahshua HaMashiaj. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of YAHWEH, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (**Yesayahu/Isaiah 53:3-5).**"

12:20 "Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." –We must observe this **mitzvah** wherever we may be or whoever we live with. Everything that contains leaven must be taken out of our homes for the duration of the feast and eat **matzot** (unleavened bread).

Fifth Aliyah 12:21-28

12:21 "Then Moshe called for all the elders of Yisrael, and said unto them, 'Draw out and take you a lamb according to your families, and kill the Passover.' –Faith is obedience. One cannot say to have faith yet be rebellious to what the Torah ordains. Knowing the ordinances alone will not suffice, action is necessary. Moshe did exactly that, he ordered the people to do it. "For not the hearers of the Torah are just before

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Yahweh, but the doers of the Torah shall be justified (**Romanyim/Romans 2:13**).” The modern systems of education and the exposition of the Christian-Catholic theology induces the believers to such a sophism of faith that is completely intellectual and which is neither applicable nor experienced because their allegation is that ***Yahshua had fulfilled all on the cross***. Beware, dear brethren!! Do not allow yourself to be entangled by this superficial gospel that is increasingly driving more and more believers to be disappointed with this religious system consequently they are leaving their churches and rejecting the genuine servants of Yahweh. They are struggling with their emotional wounds and with the inconsistencies of the biblical positions for they are subjective and Hellenistic; the current religious education systems are plagued with Greek thoughts and philosophy. Brethren, it is time to start to advise your love ones to return to the Hebrew patterns in which the Bible was given.

12:22-23 “**And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For YAHWEH will pass through to smite the Mitsrayim; and when he seeth the blood upon the lintel, and on the two side posts, YAHWEH will pass over the door, and will not suffer the Destroyer to come in unto your houses to smite you.**” –Once more, we see that it is the blood of the Lamb that avoids the judgement from entering your home. The blood of Yahshua

clears us from the judgement of death in the same way. Being aware of the command is worthless in itself; all the children of Yisrael had to do what they were commanded so that they did not die. “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Seest thou how faith wrought with his works, and by works was faith made perfect? (**Yaaqov/James 2:14; 22**).”

12:26 “And it shall come to pass, when your children shall say unto you, ‘What mean ye by this service?’” –The main purpose of observing this service throughout our generations is precisely to rekindle the history of the liberation of our people from bondage to our children. The feast provides the education by means of games in which children participate thus accomplishing “Train up a child in the way he should go: and when he is old, he will not depart from it (**Mishle/Proverbs 22:6**).”

Sixth Aliyah 12:29-51

12:37-38 “**And the children of Yisrael journeyed from Rameses to Sukkot, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.**” –This passage shows that salvation is not only for Yisrael but that the Gentiles (foreigners) also have the opportunity. They must convert to the Elohim of Yisrael through the blood of Yahshua HaMashiaj and the obedience to the Torah. “Also the sons of the stranger, that join themselves to **YAHWEH**, to serve him, and to love the name of **YAHWEH**, to be His servants, every one that keepeth the sabbath from polluting it, and taketh hold of My

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Covenant; even them will I bring to My Holy Mountain, and make them joyful in My House of Prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called a House of Prayer for all people (**Yesayahu/Isaiah 56:6-7**)."

12:43 "And YAHWEH said unto Moshe and Aharon, 'This is the ordinance of the Passover: There shall no stranger eat thereof." –This feast was exclusive for the people of Yisrael and no stranger could participate in it. Thanks to the Everlasting Elohim through the blood of Yahshua we are, therefore, fellow citizens with the saints, and of the household of Elohim (cf. **Efesyim/Ephesians 2:19**).

12:48 "And when a stranger shall sojourn with thee, and will keep the Passover to YAHWEH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof."

–Once a foreigner accepts Yahweh's Covenant, he is no longer a foreigner but a fellow citizen of the household of Elohim. Yahweh was emphasizing this fact here. There must be a genuine fear and a deep love for Yahweh so that His people can celebrate Pesaj (Passover). Circumcision was the sign in the flesh. As to the **mitzvah** of Brit Milah (circumcision), we deem fit at this time to clarify that when a person is in the Hebrew Roots of the Faith we began to be more obedient to the **mitzvot** (commandments) which

generates a lot of questions about this particular **mitzvah** of Brit Milah. Do we have to obey it or do we not? We object that this is not the correct way to approach this. What we must understand is that we must be full of joy when we observe every **mitzvah** of Yahweh. The main purpose of these studies is not to convince you to keep the **mitzvot** for that you know already; but the necessity to learn which **mitzvot** to keep and how to keep them in order to live them as a Halacha⁶ (the general understanding of the **mitzvah** and the observance of it) so that we can keep our communion with ABBA and as well as with our brethren who are dispersed among the nations. We have believed with a strong conviction that the blood of Yahshua has made possible for us to be part of the Brit Hadashah (New Covenant) because His blood is our "**circumcision made without hands**". "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Mashiaj (**Kolosim/Colossians 2:11**)."⁷ In other words, the circumcision in the flesh is not even a requirement for salvation.

Seventh Aliyah 13:1-16

13:2 "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Yisrael, both of man and of beast: it is mine." –This verse is an allusion to Yahshua who is, according to Rab Shaul, "the image of the invisible Elohim, the firstborn of every creature". A clarification on the term

⁶ Halacha: the body of Jewish law supplementing the scriptural law and forming especially the legal part of the Talmud. (Note of translator).

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“**firstborn**” is necessary at this point as used in this verse. First, we need to disconnect it from the phrase “**of every creature**” intended to mean solely “**the first creation**” a theological posture of the Jehovah Witnesses that proposes to set a beginning of days to Yahshua. A gross mistake!! Because then, His eternity is contested. The Reyna-Valera Spanish Version of the Bible is faithful to this important text that allows for the comprehension of what are and how the manifestations of Yahweh work. “But thou, Bet Lejem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Yisrael; whose goings forth have been from of old, from everlasting (**Mikah/Micah 5:2**).”

Today Christianity is making many mistakes:

1. They do not read the Scriptures.
2. They use only one version of the Bible.
3. They never look up the original meaning of the words in Hebrew. They used Greek instead.
4. They apply the religious biases of traditions to the biblical thoughts.

The Holy Scriptures were given in Hebrew in the environment of an eastern culture; ever since, for six-thousand years they have been the recipient of heavenly information transmitted aurally until nearly two-thousand years ago when it was given in written form as a more tangible reminder of its existence. The full comprehension of the revelation revolves around three main points: the contents of the Scriptures were transmitted **aurally**: they **heard** (Shema) but never **listened to it**, then there came the **written Book** they **read it** (The

Torah) but **never obeyed it**. Then what was said aurally and what was written was made **FLESH**. “In the beginning was the Word, and the Word was with **YAHWEH**, and the Word was **YAHWEH**. And the Word was made flesh, and dwelt among us... (**Yohanan/John 1:1; 14a**).”

The term “firstborn” is translated from the Hebrew word “**בָּכֹר**” H1060 which means firstborn; hence chief: eldest, eldest son, firstborn, firstling. It comes from the root “**בָּכַר**” H1069 (“**בָּכֹרָה**” H1062 is **Feminine form** of H1060; the firstling of man or beast; abstractly primogeniture: birthright, firstborn, firstling.) which means properly to burst the womb, that is, (causatively) bear or make early fruit (of woman or tree); also (as denominative from H1061) to give the birthright: make firstborn, be firstling, bring forth first child (new fruit). Therefore, the comprehensive meaning of the word firstborn is **Supreme** and **Supremacy** not just the numerical ordinal first.

The term firstborn –as applied to the deity- must not be assumed in the same intellectual sense as referred to human beings. Because, a firstborn is the result of sexual intercourse between two beings with copulative and reproductive organs or the miracle of Miryam being impregnated by the **Ruaj**. “And the angel answered and said unto her, The Ruaj HaKodesh shall come upon thee, and the power of HaElyon shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of Yahweh (**Hilel/Luke 1:35**).”

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The purpose of this clarification is to help us deconstruct the dogmatic doctrines that we inherited from the Catholics which they had adopted from the Greek philosophy and the polytheism that constitute the historical roots and foundation of the Catholic church.

The **CHILD** that would be born is the same **EVERLASTING FATHER**. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His Name shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**. YAHSHUA IS YAHWEH!!!!

13:8 “And thou shalt shew thy son in that day, saying, ‘This is done because of that which YAHWEH did unto me when I came forth out of Mitsrayim.” –Once more, Yahweh is making an emphasis on the need to educate our children in the way of life. The best education is by showing with our lives the Greatness of Yahweh!!!

Conclusions

Elohim liberated us from sin so that we could live a spiritually elevated life through obedience: a life of blessings.

We are the witnesses of the return of Efrayim. The latter exodus shall not be from Mitsrayim but from all over the nations where the Hebrews were cast out. While they are rescued, the pagan nations shall be judged. The gods of this world shall once again be embarrassed. The signs of the past shall be made again and there shall be prophets lifted up in the spirit of Eliyahu (Elijah) and Moshe (Moses).

The heart of the children shall turn to their fathers. The heart of Yisrael shall seek Yahweh again. Pharaoh shall double their bondage and many shall die but they shall not be lost; they shall return home first.

The Ten Plagues brought judgement for Mitsrayim and redemption for Yisrael. So shall it be in the end-times, judgement shall come to those who rejected the Elohim of Yisrael and redemption for those who turned to Him.

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Water turned to blood.
Shemot 7:14-25



Plague of frogs.
Shemot 7:26-8:11



Plague of lice.
Shemot 8:12-15



Plague of flies.
Shemot 8:16-28



Plague of livestock.
Shemot 9:1-7

THE TEN PLAGUES OF MITSRAYIM



Plague of ulcers.
Shemot 9:8-12



Plague of hail.
Shemot 9:13-35



Plague of locusts.
Shemot 10:1-20



Plague of darkness.
Shemot 10:21-29



Death of the firstborn.
Shemot 11:12-36

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So far, we are observing twenty-three **mitzvot** out of the six-hundred-thirteen **mitzvot** of the Torah.

1. Mitzvah: “to be fruitful, and multiply.” (**Bereshit/Genesis 1:28**).
2. Mitzvah: “Brit Milah, Covenant of Circumcision.” (**Bereshit/Genesis 17:10; Vayikra/Leviticus 12:3**).
3. Mitzvah: “Prohibition to eat the sciatic nerve (Guid Hanasheh).” (**Bereshit/Genesis 32:33**).
4. Mitzvah: “To celebrate Rosh Jodesh –the New Moon.” (**Shemot/Exodus 12:2**).
5. Mitzvah: “To slay the offering of Pesaj (Passover).” (**Shemot/Exodus 12:6**).
6. Mitzvah: “To eat the meat of offering of Pesaj (Passover) on the fifteenth day of Nissan.” (**Shemot/Exodus 12:8**).
7. Mitzvah: “Prohibition to eat the Passover raw or sodden at all with water.” (**Shemot/Exodus 12:9**).
8. Mitzvah: “Prohibition to leave nothing of the Pesaj offering remain until the morning.” (**Shemot/Exodus 12:10**).
9. Mitzvah: “To take out any leaven of our homes.” (**Shemot/Exodus 12:15**).
10. Mitzvah: “To eat “**matzot**” (מַצּוֹת pl. of “**matztsâh**” מַצּּה H4682) on the fifteenth day of Nissan, first day of the Feast of Pesaj.” (**Shemot/Exodus 12:18**).
11. Mitzvah: “Prohibition to keep “**jamets**” (leavened products; “**châmêts**” חָמֵץ H2557) in our homes during the Feast of Pesaj.” (**Shemot/Exodus 12:19**).
12. Mitzvah: “Prohibition to eat “**jamets**” (leavened products) in our homes during the Feast of Pesaj.” (**Shemot/Exodus 12:20**).
13. Mitzvah: “Prohibition to allow an apostate Jew to eat the offering of Pesaj.” (**Shemot/Exodus 12:43**).
14. Mitzvah: “Prohibition to allow a partial proselyte or resident foreigner to eat the offering of Pesaj.” (**Shemot/Exodus 12:45**). A partial proselyte is one who is circumcised but has not yet been immersed (**mikveh**). A resident foreigner is a gentile who had abandoned idolatry.
15. Mitzvah: “Prohibition to take the offering of Pesaj out of the house.” (**Shemot/Exodus 12:46**).
16. Mitzvah: “Prohibition to break a bone of the offering of Pesaj.” (**Shemot/Exodus 12:46**).
17. Mitzvah: “Prohibition to allow an uncircumcised man to eat the offering of Pesaj.” (**Shemot/Exodus 12:47**).
18. Mitzvah: “To sanctify unto Yahweh all the firstborn, man or beast, in Eretz Yisrael.” (**Shemot/Exodus 13:2**).
19. Mitzvah: “Prohibition to eat “**jamets**” (leavened products) during the Feast of Pesaj.” (**Shemot/Exodus 13:3**).
20. Mitzvah: “Prohibition to let any leavened substance to be seen during the Feast of Pesaj.” (**Shemot/Exodus 13:7**).
21. Mitzvah: “To narrate the Exodus from Mitsrayim.” (**Shemot/Exodus 13:7**).
22. Mitzvah: “To redeem every firstling of an ass.” (**Shemot/Exodus 13:13**).
23. Mitzvah: “To break the neck of every firstling of an ass if not redeemed.” (**Shemot/Exodus 13:13**).



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Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly portion) can have clarification that the teaching material we use is mostly the Scriptures from the historical, cultural, and linguistic stand points which the Hebrew Roots apply to the prophetic issues that govern the revelation of The two Houses of Yisrael; Efrayim and Yehudah; the oneness of Yahshua, the Creator made flesh; the promises of Elohim belong exclusively to Yisrael; and the legitimate observance of all the commandments that Efrayim can keep in the dispersion. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Glossary

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries on the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).

Peshat: the literal meaning of the text.

Qadosh: holy, sanctified.

Remez: allegoric commentary.

Derash: third level of interpretation of PARDES, the applicable and the subjective of the message.

Besorah: Good news, The Gospel. Besarot (pl.)

Sod: fourth level of interpretation of PARDES, the hidden and secret of the message that is revealed through the methods of Jewish wisdom: numerical value of words and phrases, the mazorah and other Hebrew documents.

Shejinah: a glorious manifestation of YAHWEH where He shows His presence in a natural form.

Kavod: the glory of YAHWEH, His presence among those who call on His name.

We encourage you to have a **New Strong's Exhaustive Concordance of the Bible** in order to have a better linguistic support to study the Holy Scriptures in Hebrew.

The materials and biblical resources used in this document are quotations from the King James Version. Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1.** “ALL THE LOST HOUSE OF EFRAYIM.”

Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of

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his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.