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Aliyot of the Torah

1. 1:1-17
2. 1:18 – 2:10
3. 2:11-25
4. 3:1-17
5. 3:18 – 4:17
6. 4:18-31
7. 5:1 – 6:1
8. Maftir: 5:22 – 6:1

Haftarah: Isaiah 27:6 – 28:13; 29:22-23
(Ashkenazim); Jeremiah 1:1 – 2:3 (Sephardim)

Apostolic writings: Luke 1:1-2:20

Shemot (Exodus)
It means "names".

First Aliyah, 1:1-17

1:7 **"The descendants of Israel were fruitful, increased abundantly, multiplied and grew very powerful; the land became filled with them".** –As YHWH had promised through Yaakov and Yosef, the people had multiplied to the point of filling the land of Egypt. At the level of Remez, we can understand that this is a prophetic representation of what would happen later when the children of Israel would disperse and fill the earth. Egypt is "world" typology, and this effectively marks that the children of Yisrael would amazingly fill the whole earth.

The powerful word in Hebrew "atsám" which means: strong, powerful, major, courageous is accompanied by the word "meod" (מְאֹדִים^{H3966} מְאֹדִים^{H3966}) which means: in a big way, great, big, greatly, until it can't be counted, major, much, very much, a lot, much more, very numerous, exceedingly, extremely, etc.

The curious thing here is that this word appears repeated twice in the same idea. This means that it is repeated twice in a row redundantly giving the idea of something extreme. We could say that they would double the Egyptians in number. Another point of understanding for this word (meod) in the Hebrew people is that it was also extremely strong.

1:9 **but said to his people, "Look, the descendants of Israel have become a people too numerous and powerful for us."** – In view of the excessive multiplication of the Israelites and the entry into power of a new Pharaoh who did not know Yosef, cf. **Shemot (Exodus) 1:8**, a certain fear began to a possible alliance with the enemy that endangered the stability of the kingdom, which led to the thought of extermination. We also note the assertion made here with the numerous words **"and stronger"** confirming our previous commentary on the double word "meod" in verse 7.

This story has been repeated many times through the times. There has always been an antisemitic spirit that has led to the committing of the greatest atrocities against the chosen people of YHWH. The sad thing is that it has been exposed to an excessive level in christianity. We can quote the great crusades, the work of Martin Luther (*The Lies of the Jews*) especially chapter 11. One of the arguments is that the Jews killed "Christ" and that's why so many evils ensued. The question is: What "Christ" did they deny in Egypt? Or in the kingdom of Susa in the time of Esther and Mordecai?

1:12 **"But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Israel."** – Although the circumstances are difficult and adverse, YHWH always keeps its word. In addition, this shows that the more the enemy



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wants to exterminate us, the more we multiply. They can never remove Avraham's seed from the face of the earth. **Mishlé (Proverbs) 19:21** *"One can devise many plans in one's mind, but Adonai's plan will prevail"*.

1:17 **"However, the midwives were God-fearing women, so they didn't do as the king of Egypt ordered but let the boys live."** – One of the ways to control the growth of a population is by controlling the birth rate. That's what Pharaoh wanted to implement, but Israel's midwives knew that was against the Torah of YHWH. In addition, the commandment was to multiply and fill the earth.

Many times we'll meet at crossroads like this. We must decide whether we obey men or YHWH. If we obey men, we will receive reward from men, but man passes and soon forgets. **Tehilim (Psalms) 103:15-16** *"Yes, a human being's days are like grass, he sprouts like a flower in the countryside but when the wind sweeps over, it's gone; and its place knows it no more"*. **Matityah (Matthew) 10:41** *"Anyone who receives a prophet because he is a prophet will receive the reward a prophet gets, and anyone who receives a tzaddik because he is a tzaddik will receive the reward a tzaddik gets"*.

However, if we obey YHWH, we will receive YHWH's reward. It does not pass, nor forget. **Devarim (Deuteronomy) 28:1-2** *"If you listen closely to what Adonai your God says, observing and obeying all his mitzvot which I am giving you today, Adonai your God will raise you high above all the nations on earth; and all the following blessings will be yours in abundance – if you will do what Adonai your God says". Who will you obey?*

Second Aliyah, 1:18 – 2:10

1:20-21 **"Therefore God prospered the midwives, and the people continued to multiply and grow very powerful. Indeed, because the midwives feared God, he made them founders of families."** – YHWH always rewards his obedient servants. No gain from this world is comparable to the gains we will make in the coming century when Yeshua manifests Himself. Never disobey YHWH for anything they can offer you in this world! **Mordekhay (Mark) 10:29-30** *Yeshua said, "Yes! I tell you that there is no one who has left house, brothers, sisters, mother, father, children or fields, for my sake and for the sake of the Good News, who will not receive a hundred times over, now, in the 'olam hazeh, homes, brothers, sisters, mothers, children and lands – with persecutions! – and in the 'olam haba, eternal life."*

1:22 **"Then Pharaoh gave this order to all his people: "Every boy that is born, throw in the river; but let all the girls live.""** – Since they could not get the midwives to comply with the order, the Egyptians decided to take action on the matter. This new strategy was to make the men disappear since they would be the warriors of the people in the future. Since ancient times we see how the strategy of destruction of peoples has been through children, today it continues the same, but now it occurs at the intra-family level, letting children grow away from the knowledge of the Eternal Father. **Hoshea (Hosea) 4:6a** *"My people are destroyed for want of knowledge"*.

2:2 **"When she conceived and had a son, upon seeing what a fine child he was, she hid him for three months."** – This woman, from the tribe of Levi, decided to do something for her son, so she hid him. She sought that her son would not run with



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the same fate as others. We understand today that it was YHWH who put that feeling into this woman since He had plans with this child; the syntax of the verse infers that something very special was in the creature.

A similar picture we see in Yeshua's life. His parents had to hide him because Herod wanted to kill him. In the same way he ordered to kill all the children in that region. This passage ushers in a new prophetic landscape; now where Moshe is the protagonist as "MESSIAH OF YISRAEL AND AS A PROPHET OF YHWH", in the whole passing of this prophet's life we must understand guidelines that we have never before taken into account when conceiving; not only Moshe's ministry, but the prophetic vision he gives to all of us.

1. He is the only prophet who is compared to Yeshúa. **Devarim (Deuteronomy) 18:18** *"I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him".*
2. He was destined for death since his birth; the same as Yeshúa.
3. He grew up to be a King. Yeshua is The King.
4. He freed from slavery as Yeshua frees us of the dispersion among nations. Our Egypt.
5. He was sent by The Eternal Father. Yeshúa es equally sent.
6. He died before entering the promise land. Yeshúa died to enter us to the Promised Land and to Abraham's seed, an event that we are still waiting for.

2:3 "When she could no longer hide him, she took a papyrus basket, coated it with clay and

tar, put the child in it and placed it among the reeds on the riverbank." – Although the situation worsened, this woman did not give up but continued to fight for her son's life. An interesting point in this verse is the compound word "Brea" derived from the distillation of tars and organic materials such as carbon and woods. This compound is cited in Genesis 6:14 as the waterproofing used for Noaj's ark. It has the strong #3724 with root at #3722 (Kofer and Kafar) respectively: Cover, atone, or condone. Atonement, clean, forgiving. Propitious, purify.

It is beloved brother that these words are directly linked to the word, "*propitiatory*" strong # 3727 because it has relatively the same root "*KAPPORETH*" Cover of the Sacred Ark. Place of atonement for sins in the tabernacle. Why so much emphasis on these idiomatic details? The answer is simple: in the path of the Hebrew roots, we have the need to connect every detail of The Torah with the events of the Mashiaj Yeshua and his redemptive plan for the twelve tribes of Yisrael. Just as Noaj's Ark was established to save the incorruptible seed after the trial known as "THE FLOOD". This child who would be saved from the Moshe waters, Moshe accomplished it in a boat covered with KAFAR (brea=expiation, redemption). This makes sense with Moshe's mission in freeing slaves from Egypt and being the leader for such "redemption." A living and human drawing, which scripture calls "prophetic shadow of things to come".

Let us continue to cross prophetic information for the sole purpose of filling our minds with the full knowledge of the wisdom of YHWH, given to those who, with the hearts of kings, discover all the secrets of it. **Mishlé (Proverbs) 25:2** *"God gets glory from concealing things; kings get glory from investigating things"* (BTX3). When we cross this information with the ministerial life of Moshe, we



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see striking parallels of how the words in Hebrew were the tokens that kept the puzzle armed until the arrival of the final redemption, Yeshua Ha Mashiaj.

As ministries of Hebrew Roots, EMC SHALOM INTERNATIONAL and EDC God's Army House of Israel, we invite you to analyze the explanations of such an excellent document; as is The Torah of YHWH and submit to his judgment and understanding details such as the relationship of Moshe and his brother Aaron, "first high priest of Yisrael". (Aaron, אהרן Aharon) we see in the Hebrew form that it is a compound word "Ah" and "Aron" this is (Ah: brother, we pronounce "ach" strong # 251) and the word (aron: ark, chest, which we pronounce "aron" strong # 727) we conclude that "Aaron" is: **brother of the ark**. This should fill us with greater concern in understanding that the ark, was the chest of acacia wood covered in gold, where the two stone tablets with the Ten Words would be deposited. Unequivocal symbol of the marriage contract in Sinai (ketuba). We know that Moshe was the one who received the alliance from the Eternal YAHWEH Z-VAOT becoming a vessel (ark or chest) of all of The Torah's knowledge because apart from the two tables, they were all shown to him, all, all heavenly designs. As written in **Ivrim (Hebrews) 8:5** *"But what they are serving is only a copy and shadow of the heavenly original; for when Moshe was about to erect the Tent, God warned him: **"See to it that you make everything according to the pattern you were shown on the mountain."*** This same Moshe, allegorical character to Mashiaj Yeshua, would be that bearer of The Words, with the prophecy that in HIM would be given life. **"YESHUA IS THE LIVING WORD"** **Yojanan (Jhon) 1:1** *"In the beginning was the Word, and the Word was with God, and the word was God."* **Yojanan (Jhon) 1:14a** *"The Word became a human being and lived with us, and we saw his **Sh'khinah**".* However, let us not forget the purpose of this comment; and it is to see how the

word KAFAR (brea-expiation, redemption) is reflected in Mashiaj. Consider that the root of this word is the same as KAPPORETH= PROPITIATORY. **Vayikra (Leviticus) 16:2** *"ADONAI said to Moshe, "Tell your brother Aharon not to come at just any time into the Holy Place beyond the curtain, in front of the ark-cover which is on the ark, so the he will not die; **because I appear (Sh'khinah) in the cloud over the ark-cover.*** **Ivrim (Hebrews) 9:5** *"and above it were the k'ruvim representing the **Sh'khinah**, casting their shadow on the lid of the Ark – but now is not the time to discuss these things in detail."* **Romiyim (Romans) 3:25a** *"GOD put Yeshua forward as the kapparrah for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated GOD's righteousness."* **Yojanan Alef (1 Jhon) 2:2** *"Also, he is the kapparrah for our sins – and not only for ours, but also for those of the whole word."* **Yojanan Alef (1 Jhon) 4:10** *"Here is what love is: not that we have loved God, but that he loved us and sent his Son to be the kapparrah for our sins."*

Third Aliyah, 2:11-25

2:11 **"One day, when Moshe was a grown man, he went out to visit his kinsmen; and he watched them struggling at forced labor. He saw an Egyptian strike a Hebrew, one of his kinsmen."** – We see that in this passage the phrase, "... their brothers" speaking of the Hebrews, is repeated twice. This shows two possible interpretations since The Scriptures are not clear at this point:

- 1) That Moshe always knew of his origins and that is why he felt like part of them.
- 2) That Moshe did not know of his origins, but he felt a fire in his being for those people that he did not know how to explain it.

In the same way it happened to many of us. Even though we did not understand why that affinity



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with the nation of Israel, nor why we made their conflicts our own. Deep down, something established that they were our brothers.

2:14 **“He retorted, “Who appointed you ruler and judge over us? Do you intend to kill me the way you killed the Egyptian?” Moshe became frightened. “Clearly” he thought, “the matter has become known.”**” – There are two important issues in this verse. First is that sin detracts authority from us. When Moshe decides to confront and correct evil in his brother, he takes him in little because of his previous sin. And this in turn generates fear.

Second is that Moshe is not recognized by who he is. Basically the first question they ask him is, in other words, what authority do you have over us? As the words prince and judge allude to positions with authority.

Similarly, at his first coming, Yeshua is not recognized by who he is among the main religious leaders of his time. And likewise on one occasion, he was asked with what authority he did what he did, cf. **Luke 20:2**.

Fourth Aliyah, 3:1-17

3:2 **“The ángel of ADONAI appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire, yet the bush was not being burned up.”** – The phrase “The Malaj of YHWH” refers to one of the visible manifestations of YHWH. As seen above in Yaakov's blessing on his grandchildren he calls YHWH as “... the Angel who has rescued me...”, cf. **Bereshit (Genesis) 48:16**. A word that we want to expose more clearly, as for the allegorical of it, is “the bush”: its main characteristic is that it is a thorny branch. These thorns are slightly directed inwards; that is to say, if we introduced a hand between the branches, there would be no danger; since your hand would

travel in its direction of growth. You find the problem the moment you stop the advance and decide to return, you would be wounded, cut and sting a lot of times because you would be going out against the thorns. This alludes to the way in which those 70 souls of Yisrael were brought to the best of Egypt in times of great famine, who would reject such a sovereign welfare proposal, but that was the gentle way of entering the bush called Egypt. The big problem came at the time of stopping production and then going out with the idea of leaving Egypt.

3:5 **“He said, “Don’t come any closer! Take your sandals off your feet, because the place where you are standing is holy ground.”** – Here we see a curious fact. Since nowhere in The Scriptures are specific instructions given to remove footwear, unless you are in a holy place, there is only one other time in **Yahoshúa (Joshua) 5:15** *“The commander of ADONAI’s army answered Y’hoshua, “Take your sandals off your feet, because the place where you are standing is holy.” And Y’hoshua did so.”* This passage creates a direct relationship between the one who speak in the bush and this “Commander” of the Army of YAHWEH. He is not an angel, since all of them do not allow a man to kneel before them. Who was this Commander of the Army of YAHWEH? **Yahoshúa (Joshua) 5:14** *““No,” he replied, “but I am the commander of ADONAI’s army; I have come just now.” Y’hoshua fell down with his face to the ground and worshipped him, then asked, “What does my lord have to say to his servant”*”. One of the most significant clarifications is given by the same context of conversations between Joshua and this Commander of the Army of YAHWEH. **Yahoshúa (Joshua) 6:2 and** *“ADONAI said to Y’hoshua, “I have handed Yericho over to you, including its king and his warriors.”* This is defined powerfully and gloriously in **Hitgalut (Revelation) 19:10-16** *“I fell at his feet to worship him; but he said, “Don’t do that! I’m only*



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*a fellow- servant with you and your brothers who have the testimony of Yeshua. Worship God! For the testimony of Yeshua is the Spirit of prophecy. 11 Next I saw heaven opened, and there before me was a white horse. Sitting on it was the one called Faithful and True, and it is in righteousness that he passes judgement and goes to battle. 12 His eyes were like a fiery flame, and on his head were many royal crowns. And he had a Name written which no one knew but Himself. 13 He was wearing a robe that had been soaked in blood, and the name by which he is called is, "THE WORD OF GOD." 14 The armies of heaven, clothed in fine linen, white and pure, were following him on white horses. 15 And out of his mouth comes a Sharp sword with which to strike down nations – **"He will rule them with a staff of iron."** It is he who treads the winepress from which flows the wine of the furious rage of ADONAI, God of heaven's armies. 16 And on his robe and on his thigh, he has a name written: **KING OF KINGS AND LORD OF LORDS."** ¡Amen! Haleluyah!"*

3:6 **"I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya'akov."** Moshe covered his face, because he was afraid to look at God." – It was so much the glow of the glory of YHWH that Moshe was afraid to look at it. The Eternal Father presents himself as the Elohim of his ancestors, so it can be inferred from here that Moshe knew of YHWH. Perhaps his knowledge was not very profound, but he had certainly at least heard of Him. We are in the same educational process that one day it came to Moshe for the calling given to him. And it is imperative that we learn more and more every day, so that like Moshe had the privilege of having him face to face, we are also prepared to say:

Job 42:5 *I had heard about you with my ears, but now my eye sees you.*

3:14-15 **"God said to Moshe, "Ehyeh Asher Ehyeh [I am/will be what I am /will be]," and**

added, "Here is what to say to the people of Isra'el: Ehyeh [I Am or I Will Be] has sent me to you." God said further to Moshe, **"Say this to the people of Isra'el: Yud-Heh-Vav-Heh יהוה [ADONAI], the God of Avraham, the God of Yitz'chak and the God of Ya'akov, has sent me to you.'** This is my name forever; this is how I am to be remembered generation after generation." – Here the Eternal Father presents Himself by his name. Not by appeal, not by titles based on his actions or some area of his work, but by his own name: YHWH. From this passage we can infer that Moshe did not know the name of the Highest, and he also didn't know the tradition of not mentioning this Holy Name. Therefore, he had to pronounce it in front of his people, so they could know that YHWH had actually sent him.

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Pastor Germán Loaiza comments in his study
"I AM THE ONE I AM"

"One of the great problems that translators of the sacred scriptures have is to translate some texts, words, or expressions that exist only in Hebrew and may not have a similar in other languages; in this case the expression: **"EHYEH ASHER EHYEH"**"; and here's what we're going to see in the next study.

The explanation for this great name is like saying, **"I AM THE ONE THAT ALWAYS EXISTS"**; since nothing is eternal except GOD; because only **HE** exists in eternity.

It is inconceivable that anything else will endure for eternity except **HE**; Or those who endure by the strength and power emanating from **HE**.

It also says: **"I AM WHO I AM."** It is a name derived from **"HAYAH"** (Being existing); It designates existence; since this verb means **"HE WAS"**; and

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there is no distinction between "**BE**" and "**EXIST**" in the Hebrew language.

The expression "**ASHER**" (who); also explains that He exists, but not by existence; it would be like saying, "**THE BEING THAT IS THE BEING**"; that is, an essential existence, which was never non-existent and will not be; that is, eternal in eternity.

The word "YAHWEH" (Jehovah) appears 5830 times in the Old Testament which in its Hebrew form is "YAHWEH" (The Tetragrammaton) and declares the presence of God.

The words "WAS", "IS" and "WILL BE" can be formed from their root letters. THE PAST, PRESENT AND FUTURE; all attributes and essence are contained in the essential being that is God.

When Moses inquired about the Name of God, he received the answer: "*I Am who I am.*" *This is what you have to say to the Israelites: I Am has sent me to you* God is! *HE is the key to everything that is reality.* In the revelation of God in the burning bush, the word "Anochi", "I", That God uses of himself; presents himself as an "oth" or "signal".

The Midrash sees here a reference to the Messiah.

And he said (I) "anochi" will be with you; and this will be the sign for you; What do these words mean? The ancient wise men say that it is symbolic of the first liberation, because with an "anochi" Israel entered Egypt, as it is said: I '*anochi*' will go with you to Egypt, and with an "anochi" will guide you again from there (**Gen. 46:4**). It is also symbolic of the last redemption as it is said: I "*anochi*" will heal and save you. (In the era of the Messiah).

Certainly the name of the Messiah in Isaiah 7:14 is EMANUEL, it is: "**God is with us**". And HE will speak in the name of God and as God.

It is certainly true that Yeshua acted with the authority of God, preaching that: "*No one has seen the father, but the one who belongs to God; only he has seen the father; ...Who sees me sees the one who sent me... I and the father; one is... Come to me... Learn from me... I am the way of the truth and the life.*"

Philippians 2:11 "*and every tongue will acknowledge that Yeshua the Messiah is ADONAI – to the glory of God the Father.*"

Colossians 1: 16-17 "*because in connection with him were created all things – in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities – they have all been created through him and for him. He existed before all things, and he holds everything together.*"

1 Timothy 6:16 "*who alone is immortal, who dwells in unapproachable light that no human being has ever seen or can see – to him be honor and eternal power. Amen.*"

Hebrews 1:3 "*This Son is the radiance of the Sh'khinah, the very expression of God's essence, upholding all that exists by his powerful word; and after he had, through himself, made purification for sins, he sat down at the right hand of HaG'dulah BaM'romim.*"

We are seeing clearly that all other divine names are derived and that they were named after some act or portentous fact from God's part; between the names and titles of God in the Old Covenant and the New Covenant; that is, in reference to Yeshua; there are like 70 names of God; all these derived names except the



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'TETRAGRAMMATON', which does not express any attributes; but simply: **"Existence"** and nothing else; The absolute existence of HIM ; implying that: **" HE will always exist."**

Let us remember what God says to Moses in Exodus 6 verses 2 and 3: **"God spoke to Moshe; he said to him, "I am ADONAI. I appeared to Avraham, Yitz'chak and Ya'akov as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh [ADONAI]."**"

You could then say that the Tetragrammaton and: **"I am who I am"** are Absolute, Unique, Ineffable and Hidden as we will see later.

It should be noted that the translation **"I am who I am"** is not in itself the correct translation, but an approximation to it; that is why we observe that in The Hebrew translations they do not transliterate it into Spanish but simply write it in their phonetics: **EHIEH ASHER EHIEH.**

It is the same Moses who wants to know his Name; which points to the peculiar essence of God. For until now God had spoken to him of the God of the patriarchs; and so Moses wanted to penetrate the idea of the depth of God by asking what his Name is, the essence of that Name and the meaning of it. If we go to history, we will find that the Latinized form Jehovah; it began to be used in this way from the 13th century after Mashiaj by a monk named Raimundo Martini; of the order of the Dominicans. He used it in his book "Pugeu Fidei" from the year 1270.

The Hebrew scholastics generally favor **"YAHWEH"** as the most appropriate pronunciation.

If we take into consideration the book of **Acts 2:21** where it says: **"And then, whoever calls on the name of ADONAI will be saved."** If we look

carefully in its Hebrew form; the prophet **Joel 2:32**, did not say: **"Lord"**; but Yahweh, in two words: the Tetragram or Holy Name.

Also in **Romans 10:9** *"That if you acknowledge publicly with your mouth that Yeshua is Lord and trust in your heart that God raised him from the dead, you will be delivered."* Instead of saying: *"Yeshúa is the Lord"*; it should say: *"Yeshúa is Yahweh"*.

Matthew 3:3 says: *"This is the man Yesha'yahu was talking about when he said "The voice of someone crying out: 'In the dessert prepare the way of Yahweh! Make straight paths for him!'"* Instead of saying: Prepare the way of the LORD; it says *Prepare the way of Yahweh (Isaiah 40:3).*

Hebrews 1:8 *"but to the Son, he says, "Your throne, O God, will last forever and ever; you rule your Kingdom with a scepter of equity;"* This text belongs to **Psalms 45:6** that say: *"Your throne, God, will last forever and ever; you rule your kingdom with a scepter of equity."*

Likewise we must take into account the expression **"GLORY" (Kabod)**; it is sometimes referred to as **"created light"**, which God makes descend in a place to miraculously magnify it; **"The Glory of ADONAI stayed on Mount Sinai" (Exodus 24:16).**

"and the glory of ADONAI (Yahweh) filled the tabernacle" (Exodus 40:34).

Others announce its essence; or its authentic reality: **"Show me your glory"**

(Exodus 33:18); The answer was: **"Man cannot see my face and remain alive (20)."** Thus indicating that said Glory is his essence; and it says his **"Glory"** to exalt it.



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Sometimes **"KABOD"** designates the glorification of God from all men; or rather that everything outside of HE pays tribute to him and glorifies him: ***"Let everything that has breath praise ADONAI (Yahweh)" (Psalms 150:6).***

Because the true glorification is to learn and to understand its greatness; therefore, anyone who perceives his greatness and perfection already glorifies him as far of their comprehension.

"Man in particular extols (praise) him with words to make ostensible what he has achieved in his intellect and to spread it to others and to those who do not know him"

Inanimate beings also glorify him in a certain way; as indicating with their nature, power and wisdom of those who gave them their being; and may this lead them to give Glory to HIM, whether in word or silence, if they are beings lacking in speech.

The Hebrew language has great laxity in the use of the term: "LOVE" (say); applicable; the same thing; to those who lack perception who also praise the creator, for example: ***"All my bones will say, Who is like you, OH YAHVEH?" (Psalms 35:10)***

"when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7).

As also was said: ***"The whole earth is filled with his glory" (Isaiah 6:3);***

"and his praise fills the earth" (Habakkuk 3:3)

Because praise is called **"KABOD"** according to the saying: ***"Give glory to ADONAI (Yahweh) your God" (Jeremiah 13:16)***

The word **"LEHOLAM"** which is written without the letter **"vav"** can be vocalized differently and read **"LEHALEM"**; which means **"TO HIDE" (Hidden)**; this **Midrash** (commentary) reflects the very essence of Israel's tradition regarding the pronunciation of the ineffable Name of GOD and therefore superior to any human understanding and expression.

Now looking at the New Covenant where Yeshua confirmed his identity in the different scenarios of his ministry; as well as his Divinity; we see him reaffirming what HE really is: ***"I am the 'A' and the 'Z,'" says ADONAI, God of heaven's armies, the One who is, who was and who is coming."*** (Revelations 1:8)

In this text we have eight expressions that denote **Fullness, Existence, Absolute, Essence, Eternity and Glory**; it would be like the repetition of **"I AM WHO AM"** of the Old Covenant in Exodus.

Exodus 3:14—Isaiah 41:4—44:24—45:21—46:9 to 12. Amos 3:14 and Proverbs 30:4.

Through the Gospels we find Yeshua expressing this same word in special situations.

The "I AM" of the Yeshua Messiah.

"Yeshua said to her, "I, the person speaking to you, am he." (John 4:26)

"I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty." (John 6:35)

"Yeshua said to them, "You are from below, I am from above; you are of this world, I am not of this world." (John 8:23)



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“Yeshua said to them, “Yes, indeed! Before Avraham came into being, I AM.”” (John 8:58)

“While I am in the world, I am the light of the world.” (John 9:5)

“So Yeshua said to them again, “Yes, indeed! I tell you that I am the gate for the sheep.”” (John 10:7)

“then are you telling the one whom the Father set apart as holy and sent into the world, ‘You are committing blasphemy,’ just because I said, ‘I am a son of Elohim.’” (John 10:36)

“Yeshua said to her, “I AM the Resurrection and the Life! Whoever puts his trust in me will live, even if he dies;”” (John 11:25)

“Yeshua said, “I AM the Way – and the Truth and the Life; no one comes to the Father except through me.”” (John 14:6)

“I am the real vine, and my Father is the gardener.” (John 15:1)

“When I saw him, I fell down at his feet like a dead man. He placed his right hand upon me and said, “Don’t be afraid! I am the First and the Last,”” (Revelation 1:17)

We know that God has his secrets like it says in ***Deuteronomy 29:28 “Things which are hidden belong to ADONAI our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.”*** And also that He in his mercy and grace wants to show us some of them for our best understanding and guidance in our life of faith. That's why we see the great relationship that exist in the **Tetragrammaton**, in ***“I Am who Am***

and in Yeshua's expressions in the **I AM**, which are recorded in the Gospels, where is clearly stated the **"Absolute"** of God without showing any attributes; just his **"Essence"**.

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Fifth Aliyah, 3:18 – 4:17

3:16 ***“Go, gather the leaders of Is’rael together, and say to them, ‘ADONAI, the God of your fathers, the God of Avraham, Yitz’chak and Ya’akov, has appeared to me and said, “I have been paying close attention to you and have seen what is being done to you in Egypt;” – Moshe brought a message of hope to the elders of Israel. This message basically informed them that their Elohim, the Elohim of his ancestors, was watching over them. And most of all, He knew what they were going through.***

The word used for visited is "paqad" which means: visit, supervise, etc., but the wonderful thing is that this word is repeated twice redundantly. Therefore, it gives the idea that he didn't just know to know, but to act. The message announced to the people that YHWH would soon end this oppression and lead them to freedom.

4:12 ***“Now, therefore, go; and I will be with your mouth and will teach you what to say.” – Here YHWH is telling Moshe two things: the first one, he should not worry about not having ease of words since He would take care of the words he would have to say. The second was that Moshe as well the Israel's leaders will know that the message was from YHWH and not just Moshe's motivational words.***

4:16 ***“Thus he will be your spokesman to the people, in effect; for you, he will be a mouth; and for him, you will be like God.” – YHWH delimits well the roles or responsibilities of Moshe***



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and Aharon. They had different jobs, reachable levels and ministries. However, they were brothers, so they each depended on each other. This teaches us that even if we have different ministries or duties in the Kingdom, we are brothers and need each other.

Sixth Aliyah, 4:18-31

4:19 **“ADONAI said to Moshe in Midyan, “Go on back to Egypt, because all the men who wanted to kill you are dead.”**”– YHWH calms Moshe's fears, since he feared the death sentence in Egypt on him. Similarly, it was the message Yosef received about Yeshua to return from Egypt, cf. **Matityah (Matthew) 2:19-21** *“After Herod's death, an angel of ADONAI appeared in a dream to Yosef in Egypt 20 and said, “Get up, take the child and his mother, and go to Eretz-Yisra'el, for those who wanted to kill the child are dead.” 21 So he got up, took the child and his mother, and went back to Eretz-Yisra'el.”*

4:22 **“Then you are to tell Pharaoh: ‘ADONAI says, “Isra'el is my firstborn son.”**”– Birthright is a position of authority rather than a birth condition. In other words, the firstborn is who is above the others. For example, Esav and Yaakov; Esav was born first, but Yaakov was the firstborn, cf. **Bereshit (Genesis) 25:22-23.**

4:25 **“had not Tzipporah taken a flintstone and cut off the foreskin of her son. She threw it at his feet, saying, “What a bloody bridegroom you are for me!”**” – Just because you are chosen, it doesn't mean you have a license to sin. Moshe had failed to comply with the Brit Milah and that is why his life was in danger. However, thanks to YHWH who lift wives who are the ideal help for the man. If it had not been for Tsiporá and her spiritual vision, it would had been a catastrophic end for Moshe.

4:31 **“The people believed; when they heard that ADONAI had remembered the people of Isra'el and seen how they were oppressed, they bowed their heads and worshipped.”** – A flash of hope shined in the hearts of the Sons of Israel when they learned that YHWH had remembered them. Similarly, it happens when the Sons of Israel, who are enslaved to Rome today, learn that their Elohim remembers them and that He does not forget his covenant and promises to his people.

Seventh Aliyah, 5:1– 6:1

5:1 **“After that, Moshe and Aharon came and said to Pharaoh, “Here is what ADONAI, the God of Isra'el, says: ‘Let my people go, so that they can celebrate a festival in the dessert to honor me.’”**– YHWH's request was direct. He requested the release of Israel with a clear and definite purpose, that they might worship him. YHWH was freeing his people to establish a kingdom of priests and holy people, cf. **Shemot (Exodus) 19:5-6** *Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine; 6 and you will be a kingdom of cohanim for me, a nation set apart.’ These are the words you are to speak to the people of Isra'el.”* **Hitgalut (Revelations) 1:6** *“who has caused us to be a kingdom, that is, cohanim for God, his Father – to him be the glory and the rulership forever and ever. Amen.”*

We also want to leave you an ability of understanding about the life of a believer who has truly **been freed from the slavery of Rome.** "HE IS A BELIEVER WHO CELEBRATES THE FEASTS OF THE ETERNAL YAHWEH" If that is not the case beloved brother, you continue under slavery and the tyrant is still on you.

5:3 **“They said, “The God of the Hebrews has met with us. Please let us go three days’**

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journey into the desert, so that we can sacrifice to ADONAI our God. Otherwise, he may strike us with a plague or with the sword.”— There is no one who has been against Israel who has not paid serious consequences. That is why Moshe and Aharon warn Pharaoh of the consequences of preventing Israel from leaving Egypt.

5:20-21 “As they were leaving Pharaoh, they encountered Moshe and Aharon standing by the road; and they said to them, “May ADONAI look at you and judge accordingly, because you have made us utterly abhorrent in the view of Pharaoh and his servants, and you have put a sword in their hands to kill us!””— There's no victory without a fight. There is no blessing without trial. Sometimes YHWH allows the situation to become difficult and then show us his power. On one occasion, Yeshua and his talmidim met a blind man, as narrated in **Yohanan (John) 9:1-3** “As Yeshua passed along, he saw a man blind from birth. His talmidim asked him, “Rabbi, who sinned – this man or his parents – to cause him to be born blind?” Yeshua answered, “His blindness is due neither to his sin nor to that of his parents; it happened so that God’s power might be seen at work in him.””

End of the Parashah

EMC Edition Note: *It should be noted at this time, hoping that all the brothers who begin their parashah studies (weekly portion); can have the clarity as to the resource used by our ministry and that is mostly; of Scripture itself, giving the historical, cultural and language that The Hebrew Roots provide to the prophetic questions that obey the revelations of: The two houses of Yisrael, Ephraim and Yahuda, The oneness of YESHUA, The promises that only belong to Yisrael, as well as the legitimate observance of all the commandments that Ephraim can obey in the*

dispersion. However, not necessarily, the reader and student of TORAH is not required to agree to such comments.

Glosarry:

Besorah: Good news. The gospel.

Besarot: (plural) Good news, Gospels.

Torah: Instructions, pentateuch, law.

Jumash: Name of a Torah containing rabbinical commentaries.

Parashah: Weekly Torah portion.

Parashot: Plural of Parashah.

Aliyah: To rise, ascend.

Haftarah: Commentary of the prophets.

Brit Hadashah: New Covenant.

Tanakh: Old Covenant.

Peshat: “surface” (“straight”) or the literal (direct) meaning.

Kadosh: Sacred, holy.

Remez: “hints” or the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense.

Derash: Third level of interpretation of PARDES. “inquire” (“seek”) – the comparative (midrashic) meaning, as given through similar occurrences.

The biblical material and resource used in this document is usually the CJB Bible **Complete Jewish Bible**, which is used in the first instance

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when **quoting each biblical text in bold** and is the verse to be commented on.

Our comments follow the doctrine established in EMC SHALOM INTERNATIONAL as the ministry of Hebrew Roots and are pillars that we defend and expose in the preaching of the one gospel that the first emissaries (apostles) proclaimed for a single purpose, which is to restore the Kingdom of Israel. **Acts 1:6** and addressed to established recipients in **James 1:1** and **1 Peter 1:1**. "THE LOST HOUSE OF ISRAEL".

The same Rab Shaul (Apostle Paul) emissary by excellence for all gentiles knew in advance that his focus of reach was only the twelve scattered tribes called "lost sheep of the house of Yisrael." [Melo Ha Goyim] "The Righteous of Nations". **Acts 26:7** *"unto which promise our **twelve tribus**, instantly serving Elohim day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews"*.

PD: This document is commented weekly live in our online classes every Shabbat from 9 AM to 12 PM via www.gotomeeting.com and the ID to enter the EMC SHALOM INTERNATIONAL channel is: ID: 463 703 117.

Our only desire through this material is that you and yours will be more than blessed by a higher understanding of the scriptures; moving from today's subjective and almost mystical message. To the purpose of the message, with a greater ideological certainty and wrapped in the respective cultural environment, thus giving us the greatest interpretive solidity of the texts.

All believers in the Elohim of the Bible have a common denominator and one desire, and it is to establish a "revival" so powerful that it brings the

presence of the King of kings and establishes his Kingdom once and for all. However, the only thing that will bring this to the congregation of the Saints of Yisrael is "THE BIBLICAL STORY", to return to the foundation and initial form of the **Hebrew FAITH**. And this document, as well as the Torah class of each Shabbat is that... to know the spiritual history of the people of "YISRAEL" and live as if we were the continuation and conclusion of this beautiful love story.

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It's allowing us to go to greater excellence. SHALOM LEKULAM!