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Richard Amram Elofer



Hubert Paulleta



Carlos Muniz

**English Edition:**  
Richard-Amram Elofer

**Russian Edition:**  
Alexandra Obrevko

**French Edition:**  
Sabine Baris

**Spanish Edition:**  
Jael Wells Cuellar

**Portuguese Edition:**  
Carlos Muniz

**Dutch Edition:**  
Hubert Paulleta

**Emails:**

**English:** richard@elofe.com

**Russian:** sashok\_l@mail.ru

**French:** sabinebaris@gmail.com

**Spanish:** jael\_wells@hotmail.com

**Portuguese:** cdmuniz@gmail.com

**Dutch:** hpaulleta@hotmail.com

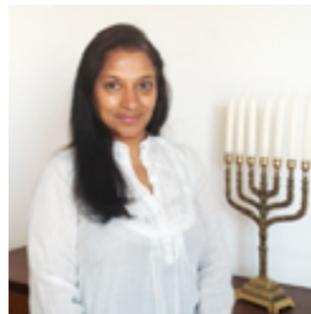
Credit photos:

Richard Elofer, Alexandra Obrevko, Jael Wells Cuellar  
Hubert Paulleta, Laurent Baris and Advent Digital Media

for more information: contact us at [www.jewishadventist.org](http://www.jewishadventist.org)



Alexandra Obrevko



Sabine Baris

**Shabbat Shalom Newsletter**

719

18 February 2017  
22 Shvat 5777

Weekly  
Jewish-Adventist  
Journal  
of Information

We pray every week for the Jewish Ministry. I suggest our partners to pray from February 19-25 for Paula Sanders, who is leader of the Jewish Adventist Congregation in Fletcher, NC. the work in not easy because there are not many Jews in Fletcher. Let's pray for Paula and her husband.



**NEWS**

**German Articles**

- ❖ As everyone knows now this newsletter exists in 5 languages, English, French, Russian, Portuguese, and Dutch. We had for a while a Spanish version, but our friends who were in charge gave up this work, since it is very demanding. We had a request to translate it in German, but it is also difficult to find people committed to translate it every week, that is why Kai Mester and his team from BibleStream have decided to translate some articles and have posted them on their website.
  - dez 15 – Richard Elofer – *Der kluge und der törichte Sohn: Jüdische Zuversicht.*
  - aug 16 – Richard Elofer – *Jüdische Freundschaft: Liebst du mich?*
  - aug 16 – Richard Elofer – *Jüdischer Maßstab: Wenn ich nur gewusst hätte ...!*
  - aug 16 – Richard Elofer – *Jüdische Blickrichtung: Aufschauen*
  - aug 16 – Richard Elofer – *Jüdische G'ttesliebe: Ein Hirte macht's vor*
  - nov 16 – Richard Elofer – *Jüdisches Rechtsempfinden: Sich selbst an die Regeln halten*
  - nov 16 – Richard Elofer – *Jüdische Ehrlichkeit: Charakter und Schicksal*
  - nov 16 – Richard Elofer – *Jüdische Ausdauer: Gib niemals auf!*
- For an easy permanent access to all our Jewish related articles use or publish this link:  
<http://www.hoffnungsweltweit.info/versoehnung/abrahams-kinder/israel-judentum.html>  
You will find there a list of two pages of articles.

**Shabbat – Yitro**

יתרו

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**Master of Art in Missiology**

❖ The second session of the MA (Master of Art) in Missiology with focus on Jewish Ministry has started on Monday January 30, and will end on February 12. Several students from the USA have participated to the courses. Three courses are given, "Methodology and Research in Missiology" by Dr. Richard Elofer, "Rabbinic Literature" by Dr. Alex Bolotnikov and "The Doctrine of God" by Dr. Eugene Zaitsev from Zaokski Seminary in Russia.

This Session was held in Cincinnati, Ohio, in order to visit and use the complex and library of the Hebrew Union College (HUC), one of the Rabbinical School of the Jewish people. There are today four campus of Hebrew Union College, the main one is in Cincinnati, the second one is located in Jerusalem, on King David's Street, and the two others are in Los Angeles and in New York. HUC in Cincinnati was founded by a Rabbi in 1875 and has contributed to the graduation of thousand of Rabbis in the States and all over the world, among whom, Dr. Alex Bolotnikov, who has earned his PhD. This session of Master study was very well appreciated by the students who learned even more how to serve on Jewish ministry efficiently.



Parasha Overview:  
YITHRO

Hearing of the miracles G-d performed for Bnei Yisrael, Moshe's father-in-law Yitro arrives with Moshe's wife and sons, reuniting the family in the wilderness.

Yitro is so impressed by Moshe's detailing of the Exodus from Egypt that he converts to the G-d of Israel.

Seeing that the only judicial authority for the entire Jewish nation is Moshe himself, Yitro suggests that subsidiary judges be appointed to adjudicate smaller matters, leaving Moshe free to attend to larger issues. Moshe accepts his advice.

Bnei Yisrael arrive at Mt. Sinai where G-d offers them the Torah. After they accept, G-d charges Moshe to instruct the people not to approach the mountain and to prepare for three days. On the third day, amidst thunder and lightning, G-d's voice emanates from the smoke-enshrouded mountain and He speaks to the Jewish People, giving them the Ten Commandments:

1. Believe in G-d
2. Don't worship other "G-ds"
3. Don't use G-d's name in vain



**DIFFICULT BEGINNING**

The Torah states, "And now if you will certainly listen to My voice and observe My covenant, you will be to Me a treasure from all peoples for Mine is the entire world. And you will be to Me a kingdom of Cohanim (priests) and a holy nation" (Exodus 19:5). How is it possible for us to rise to this level?

Rashi, the great commentator, cites the Mechilta on this verse that "All beginnings are difficult." When one tries to accomplish for Torah, he might be discouraged when he finds himself running into difficulties and go from enthusiastic to disillusioned. He might tell himself, "Things are so difficult that I'll never accomplish. I'll never get anywhere even if I do try, so I might as well give up right now."

If you ever feel this way, remember that all beginnings are difficult. Expect difficulties when you begin doing something and you won't be discouraged by them. The only way to consistently meet your goals is by being persistent.

Regardless of how difficult you find it at first, as long as you consider your original goal worthwhile, keep on trying. That is the only way anyone suc-

ceeds. Very frequently, the difficulties are short-lived, and as you persevere you will find things becoming easier and easier.

**TEN WORDS**

Our sages tell us that, the ten sayings with which G-d created the world correspond to the Ten Commandments which are called in Hebrew *Haseret Hadibrot* (The Ten Words). This teaches us that observing the Ten Commandments, which are the summary, or synopsis of the 613 commandments of the Torah, is fulfilling the purpose of creation. Louis Ginzberg (*The Legend of the Bible*) gives us the parallel between the 10 words of the creation and the 10 words given in the Sinai.

First word for Creation **Then God said (Genesis 1:3)** = first commandments: **Exodus 20:3**, for God is the eternal light

Second word for Creation **And God said (Genesis 1:6)** = second commandment **Exodus 20:4**, For God said: "Choose between Me and the idols; between Me, the fountain of living waters, and the idols, the stagnant waters."

Third word for Creation, **And God said (Genesis 1:9)** = third commandment **Exodus 20:7**, for as little as water can be gathered in a cracked vessel, so can a man maintain

his possessions which he has obtained through false oaths.

Fourth word for Creation, **Then God said (Genesis 1:11)** = fourth commandment **Exodus 20:8-11**, for he who truly observes the Sabbath will receive good things from God without having to labor for them, just as the earth produces grass that need not be sown. For at the creation of man it was God's intention that he be free from sin, immortal, and capable of supporting himself by the products of the soil without toil.

Fifth word for Creation, **And God said (Genesis 1:14)** = fifth commandment **Exodus 20:12**, for God said to man: "I gave you two lights, your father and your mother, treat them with care."

Sixth word for Creation, **And God said (Genesis 1:20)** = sixth commandment **Exodus 20:13**, for God said: "Be not like the fish, among whom the great swallow the small."

Seventh word for Creation, **And God said (Genesis 1:24)** = seventh commandment **Exodus 20:14**, for God said: "I chose for you a spouse, abide with her."

Eighth word for Creation, **Then God said (Genesis 1:26)** = eighth commandment **Exodus 20:15**, for none, said God, should touch his neigh-

PARASHA FOR  
THIS WEEK

Yithro

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Exodus 18:1 - 20:23



"Moses' father-in-law said to him, 'What you are doing is not good. You are going to wear yourself out, along with this nation that is with you. Your responsibility is too great. You cannot do it all alone.'" (Exodus 18:17, 18).

bor's goods, but only that which grows free as the grass, which is the common property of all.

Ninth word for Creation, **God said (Genesis 1:28)** = ninth commandment **Exodus 20:16**, like your neighbor, are made in My image, hence bear not false witness against your neighbor.

Tenth word for Creation, **God said (Genesis 1:29)** = tenth commandment **Exodus 20:17**, for God said: "I created you a spouse, let each keep to his spouse, and let not one among you covet his neighbors wife."

At the end of the story of the creation of the universe the Torah states, "And G-d finished on the seventh day the work which He had made..." (Genesis 2:1-2). The Rabbis ask, "How can the Torah say that G-d finished on the seventh day? We know that He rested on the seventh day!" They answer that it refers to the seventh day (Shabbat) in which G-d gave the Torah to Israel. On that "seventh" day—the day when G-d gave the Torah - the universe was considered "finished."

**THE GREATEST  
COMMANDMENTS**

Yeshua was asked by a Jewish scholar, "Teacher, which command-

ment in the law is the greatest?" He answered "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." (Matthew 22:37-40). This answer is in harmony with the Jewish thought about the laws of God. Indeed according to our sages, all 613 *mitzvot* of the Torah were given at Mount Sinai. They are contained in the Ten Commandments and are equally important. That means that the 10 commandments are a summary of the 613 commandments of the Torah.

1. I am the L-rd summaries 41 commandments
2. You shall not have any other Gods summaries 56 commandments
3. You shall not take the name of the L-rd summaries 14 commandments
4. Remember the day of Shabbat summaries 251 commandments
5. Honor your father and your mother summaries 54 commandments
6. Do not murder summaries 31 commandments

7. Do not commit adultery summaries 65 commandments
  8. Do not steal summaries 26 commandments
  9. Do not testify falsely summaries 35 commandments
  10. Do not covet summaries 40 commandments
- Which means a total of 613 commandments. Yeshua was correct when he affirmed: **On these two commandments depend all the Law and the Prophets." (Matthew 22:40).**

**TEN WORDS IN PARALLEL**

The Ten Commandments are so closely interwoven, that the breaking of one leads to the breaking of another. But there is a particularly strong bond of union between the first five commandments, and the last five, that is why the Jewish people see a parallel between them. The first commandment: "I am the Lord, thy God," corresponds to the sixth: "Thou shalt not kill," for the murderer slays the image of God. The second: "Thou shalt have no strange gods before me," corresponds to the seventh: "Thou shalt not commit adultery," for conjugal faithlessness is as grave a sin as idolatry, which

4. Observe the Shabbat
5. Honor your parents
6. Don't murder
7. Don't commit adultery
8. Don't kidnap
9. Don't testify falsely
10. Don't covet.

After receiving the first two commandments, the Jewish People, overwhelmed by this experience of the Divine, request that Moshe relay G-d's word to them.

G-d instructs Moshe to caution the Jewish People regarding their responsibility to be faithful to the One who spoke to them.

## Haftarah Overview

Isaiah 6:1 - 7:6; 9:5,6

The text of the Haftara is a revelation of G-d to the prophet Isaiah and his calling for the ministry: "Then I heard the voice of the L-rd saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'" (Isaiah 6:8).

In the parasha G-d revealed himself to the people of Israel: Then the L-rd said to Moses, "I am going to come to you in a dense cloud, in order that the people may hear when I speak with you and so trust you ever after." (Exodus 19:9). Miriam was the first prophetess of Israel. G-d uses men and women to reveal his will to the humanity.

The vision of Isaiah was extraordinary with wonderful and great manifestation of the L-rd "I saw the L-rd sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew.

And one called to another and said:

"Holy, holy, holy is the L-rd of hosts; the whole earth is full of his glory."

The pivots on the



"Mount Sinai was all in smoke because of the Presence that had come down on it. God was in the fire, and its smoke went up like the smoke of a lime kiln. The entire mountain trembled violently." (Exodus 19:17,18).

is faithlessness to God. The third commandment: "Thou shalt not take the name of the Lord thy God in vain," corresponds to the eighth: "Thou shalt not steal," for theft leads to a false oath. The fourth commandment: "Remember the Sabbath day, to keep it holy," corresponds to the ninth: "Thou shalt not bear false witness against thy neighbor," for he who bears false witness against his neighbor commits as grave a sin as if he had borne false witness against God, saying that He had not created the world in six days and rested on the seventh, the Sabbath. The fifth commandment: "Honor thy father and thy mother," corresponds to the tenth: "Covet not thy neighbor's wife," for one who indulges this lust produces children who will not honor their true father, but will consider a stranger their father.

### HONOR YOUR PARENTS

The fifth commandment, "Honor your father and your mother," is set between the commandment of "Remember the day of Shabbat to keep it holy," and the commandment of "You shall not murder." Why did the Torah place the mitzvah of honoring parents in this order?

The Ten Commandments were given on two connected tablets. The first four on one tablet and the other six on the second tablet. The Ten Commandments are divided into two categories: Commandments between G-d and us (*ben adam lamakom*) and *mitzvot* between humankind (*ben adam lachavero*). The first four commandments:

1. I am the L-rd your G-d
2. You shall not have any other Gods
3. You shall not take the name of the L-rd your G-d in vain
4. Remember the day of Shabbat to keep it holy... obviously express our relationship to G-d, while the last five express our relationship to our fellow man.

According to the Jewish tradition, the fifth commandment of honoring parents fits into both categories. Our sages explain this as follows:

There are three partners in the creation of a child; G-d, father and mother. The parents are responsible (also with G-d's help) for the physical part of the child, while G-d gives the "breath of life" (Gen 2:7). When a person honors parents, G-d is honored to be a partner in the child's creation and dwells within the family. However, when one doesn't honor parents, it also displays a lack of honor for G-d too. Therefore, G-d says, "How can I live amongst them."

Thus, the *mitzvah* of honoring parents is placed between the *mitzvot* between man and

G-d, and man and humankind, for it combines both.

It is interesting to notice that in Leviticus the commandment of honoring the parents and keeping the Shabbat are in the same sentence: "Every man shall revere his mother and his father and you shall observe My Sabbaths; I am the Lord your God." (Leviticus 19:3)

This is to clarify that the same Source which commands us to honor our father and mother commands us not to listen anyone, even our parents if they tell you to violate the Shabbat or any other mitzvah.

Rabbi Packouz gives us some basic *halachot*, (Jewish laws) instructing us how to treat our parents:

1. A child should consider his parents distinguished, even if others do not consider them so.
2. We must always speak to our parents with a soft and pleasant tone.
3. A child must not contradict his parents.
4. A child must not call his parent by name.
5. A child must not sit in a place where his parent usually sits.
6. A child should fulfill his parent's requests with a pleasant facial expression.
7. You are obligated to stand up before your father and your mother.
8. A child has no right to humiliate or embarrass his parents, regardless of what they do to him.
9. If a parent tells a child to violate a Torah law, he is forbidden to comply.
10. A child must be careful not to awaken his parents.

## APOSTOLIC WRITINGS — MATTHEW 5:17-19

The parasha this week is a central parasha of the book of Exodus, it describes how the Ten Commandments were given to Israel and it repeats to Israel that they should be faithful to the Lord and its covenant. If they want to be blessed they have to be faithful in their daily life to the Torah.

The Apostolic Writings, put the law or Torah in the right perspective, asking the right questions about its purpose. The first point, is that we have to listen to the Mashiach Yeshua about the Torah, he says: "Do not think that I have come to abolish the Torah or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Torah until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven." (Matthew 5:17-19).

The Second point, as you have noticed in this quotation, every time it is about the expression "the law" in the Apostolic Writings, it is the translation of the word *Torah*. It is important to notice this, because when we read the expression the law, we could have the presupposition that Yeshua or the other authors of the *Brit Hachadasba* are speaking specifically about the Ten

Commandments, that is not the case, in the mouth of a Jew of 2000 years ago, "The Law" is the *Torah* and its 613 commandments. Thus when Yeshua uses the expression of "The Law or the Prophets" he means any part of the *Tanach*, the Hebrew Bible. We can affirm that Yeshua, did not come to abolish any of the 613 commandments of the *Torah*, nor any prescription or prophecy of the rest of the Hebrew Bible. That means anyone who wants to be faithful to Yeshua and his message has to be faithful to the entire Hebrew Bible, and not only to part of it, or only to the "New Testament" a very Christian expression which is derogatory to Jews, the assumption here is that the *Tanach* is an "Old Testament" and thus not valid anymore and replaced by the "New" one, everyone understands here that we don't agree with this distinction, as for us the whole Bible (Hebrew Bible and Apostolic Writings) are and will be the valid Bible until the return of *Yeshua Hamashiach*.

That is why Rabbi Shaul, the *Shaliach* (Apostle from the Hebrew word which means "the one who is sent") of the first community of believers speaks so positively about the *Torah*.

"For it is not the hearers of the Torah who are righteous before God, but the doers of the Torah who will be justified." (Romans 2:13)

"For circumcision indeed is of value if you obey the Torah, but if you break the Torah, your circumcision becomes uncircumcision."

(Romans 2:25)

"Do we then overthrow the Torah by this faith? By no means! On the contrary, we uphold the Torah." (Romans 3:31)

"So the Torah is holy, and the commandment is holy and righteous and good." (Romans 7:12)

And we could add many other quotations. However, if keeping the *Torah* is important for the *Kehilah* of Yeshua, it is not by this observance that we get salvation. Because the *Torah* is from heaven and we are on the earth, that means the *Torah* has been given to us to lead us to Yeshua, the one who is the fulfillment of the *Torah* as it is written "For Mashiach is the end [*Telos*] of the law for righteousness to everyone who believes." (Romans 10:4), the Greek word *Telos*, means "end" in the sense of "fulfillment" or "realization," not the "end" in the sense that the Torah is finished and then we can kill, steal, eat non-kosher food etc. Yeshua is the "righteousness" that means through his fulfillment of the *Torah*, through the realization of the *Torah*, he is the perfect righteous (Rashi on Isaiah 53), and he put his righteousness on every one who believes in him, loves him and follows his commandments. Then following the commandments does not give us any merit for salvation, but is a demonstration of our love for God. I keep G-d's commandments not because I want to get salvation through them, but because I love G-d and I am pleased to do what he commands me.

thresholds shook at the voices of those who called, and the house filled with smoke." (Isaiah 6:1-4).

When the L-rd appeared to Israel on the Mount Sinai it was also an extraordinary appearance and with wonderful manifestation: "On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled. ... Now Mount Sinai was wrapped in smoke, because the L-rd had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently. As the blast of the trumpet grew louder and louder, Moses would speak and G-d would answer him in thunder." (Exodus 19:16; 18, 19)

## STORIES AND TRADITIONS

### THE MASTER OF ILLUSION?

The Baal Shem Tov used to tell this story: Once there was a king who was a master of illusion. He could make people see things that weren't really there. More than anything else, the king wanted his people to come and be close to him. But the people were always too busy. The farmers needed to milk the cows, the sailors had to scrub the decks, and the shopkeepers had to sell their wares. So the lonely king devised a plan.

He built around himself a magnificent but illusory castle. Then he sent out invitations to everyone in his kingdom: "You are personally invited to come and be close to the king. But it will not be easy: the king is hidden in a great castle."

"What a challenge," his subjects said, and they hurried to the castle. When they arrived there found that the walls were high, the windows barred, and the gates bolted. Furthermore, in front of each entrance to the castle, the king had placed magnificent but illusory treasures. One by one, as the people arrived they settled instead for the treasures and left. "It is like what with us too," the Baal Shem Tov would say. "We start out eagerly looking for God but get distracted easily and give up the search."

Then one day someone came along and thought, "These treasures are beautiful, but they are not why I have come. What if the walls and the gates of this

castle are only an illusion?" She approached the wall, examined it closely, and saw that it was not really there! Nothing stood between herself and the king!

Like the castle, everything in the world—trees, animals oceans, stars, even people—conceals the One who made it and reveals the One who can be found inside it. King David expressed this when he wrote in one of his psalms: "The earth is the L-RD'S, and all it contains, The world, and those who dwell in it." (Psalm 24:1)

### TASTE OF SABBATH

A Roman Emperor once asked the Talmudic sage Rabbi Yehoshua, "Why does the food you eat on Saturday have such a wonderful aroma and taste so delicious?"

Rabbi Yehoshua replied, "We have a special spice called Shabbat which gives our Saturday food its wonderful taste."

The Emperor asked Rabbi Yehoshua, "Give me some of that spice." Rabbi Yehoshua replied, "This spice works only for those who observe Shabbat, for those who don't observe the Shabbat it will be of no benefit!"

The Talmud tells that Shamai the Elder had a unique way of remembering Shabbat all week long. From the beginning of the week, he would look out for things to buy for Shabbat. If he found a nice piece of meat, he would save it for Shabbat. If he found something better later in

the week, he would eat what he already had and save the better piece for Shabbat. Thus, it was said about Shamai, "All week long he ate for the sake of Shabbat!"

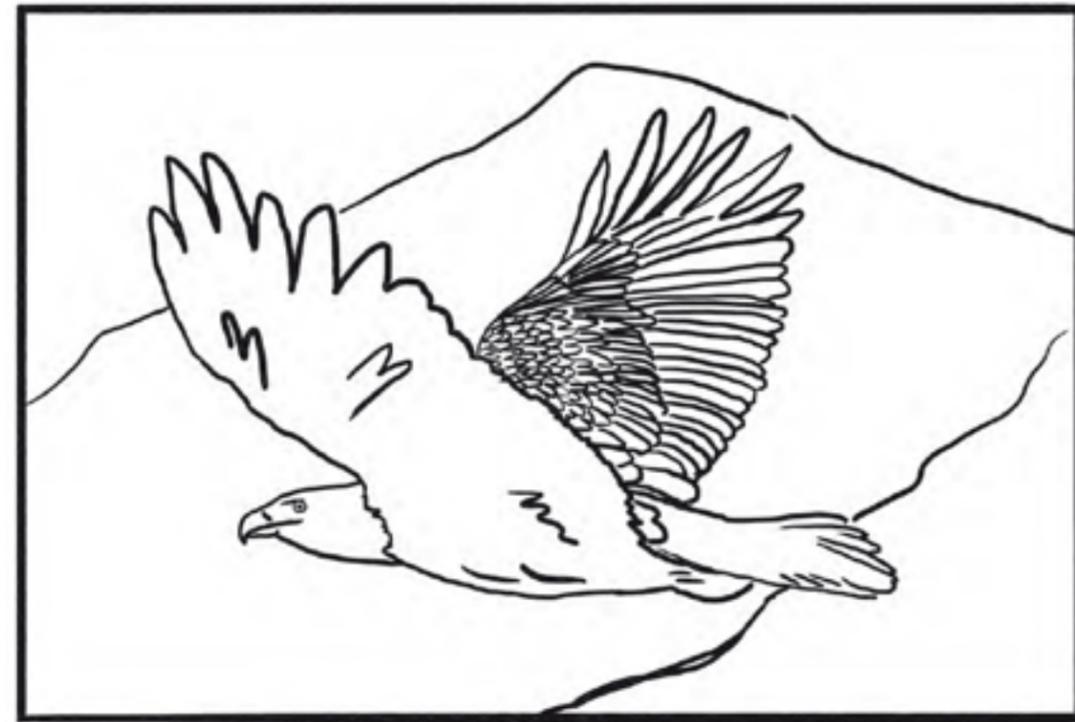
The Talmudic sage Rabbi Tachlipa said, "All sustenance which a person will receive during the year is already established at the beginning of the year, on Rosh Hashana. Except that which a person spends in honor of Shabbat, Yom Tov (holidays), and for the education of their children to study Torah. The less one spends for these, the less they receive and the more they spend the more they receive in return". Thus, spending for Shabbat is not an expense, it is a good investment.

### SPIRITUAL HEALING

A king had a son who was sick for a lengthy time. When the young prince finally felt a bit better, his teacher asked the king to send the boy back to school. But the king replied, "My son has not yet fully recovered. The next few months let him eat and drink and after, when he is completely recovered, I will send him to school. Similarly, G-d said, My children have just come out of Egypt where they were enslaved and tortured. How can I give them the Torah so soon? Let them enjoy the Manna, the water of the well. Once they are completely healed, then I will give them the Torah."

## KIDS PARASHA YITHRO

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### Exodus 18:1 - 20:23

"On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, while Moses went up to G-d. The L-rd called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." (Exodus 19:1-6)

<http://www.bnai-tikkun.org.nz>

❖ One of the most prolific sources of disease is the transgression of the laws of life in regard to personal habits. Order and cleanliness are laws of heaven. The directions given to Moses when the Lord was about to declare his law upon Mount Sinai, were very strict in this respect. "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." (Exodus 19:10). They were directed to do this lest there should be impurity about them as they should come before him. He is a God of order, and he requires order and cleanliness in his people. (CTBH 105)