



## **TOLMM WEEKLY NEWSLETTER for 3-1-25 TERUMAH**

### ***Ministry News***

***IF YOU HAVE A PRAYER REQUEST YOU WOULD LIKE PEOPLE ON THE LIST TO PRAY FOR YOU CAN SEND THEM TO US AT [TOLMM@ETZ-CHAYIM.ORG](mailto:TOLMM@ETZ-CHAYIM.ORG) OR BY TEXT MESSAGE TO 575 644-7706 AND I WILL SEND THEM BY EMAIL ONLY.***

Remember that you can support the work of Tree of Life Messianic Ministries with a donation made via PayPal or by check to PO Box 467, Organ, NM 88052. Your donation helps our continued outreach to inmates and the time it takes to put this Newsletter together.

**Donate**



**Tree of Life Messianic Ministries is a 501 C-3 non-profit. To donate go to [etz-chayim.org](http://etz-chayim.org) and click on the PayPal link.**

**Tree of Life Messianic Ministries primarily focuses on its Prison Ministry and helping form groups in the prisons. TOLMM also seeks to help Home Groups and offers a covering for Home Groups and the combined experience of leadership**

from Rabbi Philip Hammond and Rabbi Mordecai Silver. Group leaders can receive recognition as Elders under TOLMM, which will help in an advisory role. Your support is needed for the Prison Ministry due to continuing rising costs. We now have an Affiliate in Australia.

## ***HOME GROUPS, CONGREGATIONS AND PEOPLE SEEKING FELLOWSHIP...***

Shawn Warren lives in Arizona. If you know of someone who is looking for a group in that area, please let me know and I will send the information to Shawn. Elder Shawn Warren is an Elder affiliated with TOLMM and helps with one-on-one correspondence with inmates in our Prison Ministry Outreach. He also encourages people to contact us about affiliating with TOLMM through Home Groups and our help to group leaders.

Rabbi Gabriel Martinez has a home group in El Paso. If interested let me know and I will send him the information. Gabriel is a Rabbi affiliated with TOLMM as is his Home Group, Ohr Ha'Brit Messianic Torah Assembly.

There is a Home Group in Las Cruces. For more information email [tolmm@etz-chayim.org](mailto:tolmm@etz-chayim.org).

Rabbi Phillip Hammond has a Zoom Bible Study and a Erev Shabbat and Shabbat Service on Zoom Friday evening and Saturday morning at 11:00am. Rabbi Hammond is in Australia and the time difference would be 5:00pm Friday Mountain Time. Rabbi Hammond is looking into starting a men's group focused in the United States. You can contact Rabbi Hammond at [Philip@etz-chayim.org](mailto:Philip@etz-chayim.org). Rabbi Hammond is now affiliated with Rabbi Mordecai Silver and his ministry, Tree of Life Messianic Ministries. Check out Rabbi Hammond at <https://www.etz-chayim.org/australia-affiliate/>.

Ba-Peretz is located in Wheaton, IL. under the leadership of Kelly and Rich Perez. When we have more information, we will let you know. Rich is now the Senior Elder in this group. They have several ministry outreaches. They are affiliated with TOLMM.

**#MessianicReads is a ministry of many things. Check out the website at MessianicReads.com. The contact person is Rabbi/Professor Michelle Johns. They are located in Shreveport, LA.**

**Chesed Ministry “#MessianicReads” is an independently owned book and poetry ministry committed to educating and edifying the body of Messiah Yeshua through publishing books and poetic works that contain wisdom, knowledge, and encouragement given by the Ruach HaKodesh. These writings serve as aids to the Messianic Community, Christians who are curious about the Jewish component of their Christian faith, and those who are curious about Messianic Judaism. The goal of this ministry is to promote Messianic literature and a safe place for those who wish to discuss it. They are affiliated with TOLMM.**

**YCMC: Yeshua’s Chesed Messianic Congregation**

**We meet in Sun Valley (Reno Metro) Nevada, on Shabbos morning.**

**They can contact Elder Djan Fermaint at 775-462-5539, 6460 Eskimo Drive, Sun Valley, NV 89433. They are affiliated with TOLMM.**

**The Judaic Studies Institute is a post-secondary Messianic Yeshiva that is authorized to issue all college level degrees for ministerial purposes. The mission of this institution is to restore the original belief system followed by Yeshua and his talmidim (disciples) by providing a Torah-based, academically sound, and spiritually vibrant education for those seeking a new or in-depth understanding of YHVH and His ways. Web address: [www.jsiyeshiva.com](http://www.jsiyeshiva.com). Email address: [jsiyeshiva@gmail.com](mailto:jsiyeshiva@gmail.com). Rabbi Silver is the President of JSI. Rabbi Michelle Johns is the Chief Administrative Officer and the Academic Lead Instructor.**

**We thank you for your support. Blessings in Messiah Yeshua, Rabbi Mordecai Silver, Ph. D., and Rabbi Philip Hammond, Ph.D. and our team**

## ***General News***

TO SEARCH FOR RABBI SILVER BOOKS ON AMAZON ENTER “**BOOKS BY RAV MORDECAI SILVER**”. MINE ARE AVAILABLE IN PRINT FORMAT ONLY. I HAVE TWO NEW BOOKS ON AMAZON: RAV SHA’UL AND REFLECTIONS ON TORAH. TO SEE MORDECAI’S BOOKS, GO TO: [HTTPS://WWW.ETZ-CHAYIM.ORG/SHOP-OUR-STORE/PRINT-AND-KINDLE-BOOKS/](https://www.etz-chayim.org/shop-our-store/print-and-kindle-books/)

**RABBI MORDECAI HAS A NEW BOOK AVAILABLE. IT IS A SPANISH TRANSLATION OF THE TORAH IS VALID: THE COVENANT OF ISRAEL. IT’S AVAILABLE ON AMAZON.**

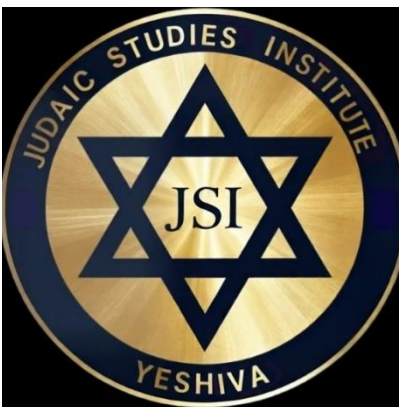
FOR RABBI HAMMOND’S BOOK, **HIS PERFECT GRACE**, GO TO AMAZON.COM AS WELL.

CHECK OUT RABBI MICHELLE JOHNS BOOKS ON AMAZON.

CHECK OUT RABBI MORDECAI SILVERS 3 YEARS OF VIDEO TEACHINGS ON THE TORAH PORTIONS AND FESTIVALS ON YOUTUBE.

RABBI PHILIP HAMMOND HAS VIDEO TEACHINGS ON YOU TUBE AT [HTTPS://WWW.YOUTUBE.COM/@EMUNAHCENTER-CY9TQ](https://www.youtube.com/@emunahcenter-cy9tq)

**WE HAVE 10 PRISON AFFILIATES THROUGHOUT THE UNITED STATES AND OVER 2,000 INMATES ON OUR MAILING LIST. ONE OF OUR PRISON GROUPS HAS 32 MEMBERS.**



THE JUDAIC STUDIES INSTITUTE IS A POST-SECONDARY MESSIANIC YESHIVA THAT IS AUTHORIZED TO ISSUE ALL COLLEGE LEVEL DEGREES FOR MINISTERIAL PURPOSES. THE MISSION OF THIS INSTITUTION IS TO RESTORE THE ORIGINAL BELIEF SYSTEM FOLLOWED BY YESHUA AND HIS TALMIDIM (DISCIPLES) BY PROVIDING A TORAH-BASED, ACADEMICALLY SOUND, AND SPIRITUALLY VIBRANT EDUCATION FOR THOSE SEEKING A NEW OR IN-DEPTH UNDERSTANDING OF YHVH AND HIS WAYS. CHECK OUT OUR WEBSITE AT [WWW.JSIYESHIVA.COM](http://WWW.JSIYESHIVA.COM). OUR EMAIL ADDRESS IS [JSIYESHIVA@GMAIL.COM](mailto:JSIYESHIVA@GMAIL.COM).

OUR CLASSES ARE SELF-PACED, AND MOST ARE AVAILABLE THROUGH SELF-STUDY. ALL HEBREW CLASSES ARE TAUGHT LIVE VIA ZOOM. THERE ARE OTHER LIVE CLASSES, BUT THEY ARE DEPENDENT ON STUDENT ENROLLMENT. WE TRY TO OFFER TWO TO FOUR LIVE CLASSES PER SEMESTER. THEY LAST FOUR TO EIGHT WEEKS.

WE ARE A NON-TRADITIONAL INSTITUTION AND DO NOT REQUIRE A STANDARD NUMBER OF CLASSES PER SEMESTER. STUDENTS ARE ALLOWED TO PAY PER CLASS. MOST CLASSES REQUIRE A 10–12-PAGE PAPER, BUT THERE ARE SOME THAT REQUIRE QUIZZES, AND WEEKLY HOMEWORK ASSIGNMENTS. MOST CLASSES HAVE AN ASSIGNED BOOK THAT IS ACCOMPANIED BY AUDIO TEACHINGS. CLASSES GENERALLY TAKE A MONTH BUT CAN TAKE LONGER DEPENDING ON THE STUDENT.

JSI YESHIVA DOES ACCEPT CREDITS FROM OTHER UNIVERSITIES, COLLEGES, AND YESHIVA'S. WHEN YOU SUBMIT YOUR APPLICATION PLEASE SUBMIT UNOFFICIAL TRANSCRIPTS.

PASS ALONG THE INFORMATION. CHECK OUT THE WEBSITE FOR MORE INFORMATION AND CLASSES.

IN HIM,  
*RABBI MORDECAI SILVER, PH.D. AND RABBI MICHELLE JOHNS,  
PH.D.*

# **MESSIANIC TEACHING ON THE WEEKLY TORAH, HAFTARAH, AND APOSTOLIC SCRIPTURE PORTIONS...**



Rabbi Mordecai Silver [tolmm@etz-chayim.org](mailto:tolmm@etz-chayim.org)

## **MESSAGE FOR 3-1-25**

***T'rumah – Offering  
Exodus 25:1-27:19  
1 Kings 5:26-6:13  
2 Corinthians 9:1-15***

This week's parshah teaches us about building the mishkan, the Sanctuary that traveled with the Jews through the desert.

### **Exodus 26:31-33**

***You shall make a Partition of turquoise, purple, and scarlet wool, and linen, twisted; a weaver's craft he shall make it, [with a woven design of] cherubim. You shall place it upon four pillars of acacia wood, plated with gold with hooks of gold, upon four silver sockets. You shall put the Partition under the hooks. You shall bring there, inside the Partition, the Ark of the Testimonial tablets and the Partition shall separate for you between the Holy and the Holy of Holies.***

The walls of the Mishkan were made of wooden planks cut from cedar trees. We can learn a lesson from the use of cedar trees for the mishkan. The Torah calls the cedar tree atzei shittim, and this name helps us understand the lesson that the cedar trees teach us. The Hebrew word shittim comes from shtus -something foolish. Our sages teach us that a

person will not commit a sin unless he thinks foolishly. Every believer wants to be close to the Lord and to do what He wants us to do. So, what foolish "shtus" could cause a person to sin? It's the yetzer hora [evil inclination], which tries to convince him that he can commit the sin and still be close to the Lord. The person doesn't always realize that this is not true, and that believing it is foolish. That is one type of shtus, but there is also "good shtus." But how can shtus be good? Good things aren't foolish. Being foolish means doing things without thinking. Yet sometimes, doing something without thinking can be good. For example, before the Jews received the Torah, they said naaseh venishmah, "We will do and we will listen." They promised to do what the Lord said without waiting to hear what He would tell them to do.

### **1 Kings 6:11-13**

***The word of the Lord then came to Solomon, saying, "This Temple that you build—if you follow My decrees, perform My statutes, and observe all My commandments, to follow them, I shall uphold My word with you that I spoke to David your father. I shall dwell among the Children of Israel, and I shall not forsake My people Israel."***

Was that foolish? Well, the Jews didn't think about what the Lord would tell them to do before they made that promise. They promised to follow the Lord's instructions before knowing what they would be. This is good shtus. Good shtus means kabbalas ol - deciding to fulfill the Lord's mitzvos, and studying the Torah just because HaShem tells us to.

### **Hebrews 8:1-5**

***Here is the whole point of what we have been saying: we do have just such a cohen gadol as has been described. And he does sit at the right hand of HaG'dulah in heaven [Psalm 110:1]. There he serves in the Holy Place, that is, in the true Tent of Meeting, the one erected not by human hands but by Adonai.***

### **Hebrews 9:1-14**

***Now the first covenant had both regulations for worship and a Holy Place here on earth. A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence. Behind the second parokhet-curtain was a tent called the Holiest Place,***

***which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the manna, Aharon's rod's that sprouted and the stone Tablets of the Covenant; 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. With things so arranged, the cohanim go into the outer tent all the time to discharge their duties; but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people. By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed. This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers. For they involve only food and drink and various ceremonial washings—regulations concerning the outward life, imposed until the time for God to reshape the whole structure. But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world), He entered the Holiest Place once and for all. And He entered not by means of the blood of goats and calves, but by means of His own blood, thus setting people free forever. For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity; then how much more the blood of the Messiah, who, through the eternal Spirit, offered Himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!***

Every believer has a mishkan [Divine Sanctuary] in his heart. Like the mishkan in the desert was built from atzei shittim, we can build our mishkan by teaching the part of ourselves which listens to the shtus of the yetzer hora, to do "good shtus."

#### **1 Corinthians 6:19-20**

***Or don't you know that your body is a temple for the Ruach HaKodesh who lives inside you, whom you received from God? The fact is, you don't belong to yourselves; for you were bought at a price. So, use your bodies to glorify God.***



### Revelation 21:1-3

*Then I saw a new heaven and a new earth [Isaiah 65:17, 66:22], for the old heaven and the old earth had passed away, and there was no longer any sea. Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband. I heard a loud voice from the throne say, "See! God's Sh'khinah is with mankind, and He will live with them. They will be His peoples, and He Himself, God-with-them, will be their God [Lev. 26:11-12; Isa 7:14; 8:8, 10; Jer. 31.33 (34); Eze. 37:27; 2 Cor. 6:18].*

### Revelation 21:22

*I saw no Temple in the city, for Adonai, God of heavens' armies, is its Temple, as is the Lamb.*

No more partitions. No more separation from God. We will sit in the Glory of God bathed by the Sh'khinah-His manifest presence forever.

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We include a Traditional Torah Commentary and my Messianic Commentary. The reason for this is so you can see a Messianic Perspective and a Traditional Jewish one. Remember to use discernment in approaching Traditional Jewish teachings as they do not recognize Yeshua as the Messiah. There are various ideas in traditional Jewish circles about the Messiah and Chavahn that there is no Messiah, the thinking in Reform Judaism. So, please be careful to balance the teachings.

We do not agree with the Jewish position on Yeshua, but Believers need to know the Jewish thinking on Yeshua and not buy into this thinking and forsake faith in our Messiah. For those who say they would never do this, we must beg to differ, because we have seen it over our lives as Jewish Believers in Yeshua. We have been Believers in Messiah Yeshua for decades. We have seen a lot and had many discussions with our fellow Jews and non-Jews who ultimately turned away from Yeshua because they steeped themselves in Jewish teachings. One does not come out of either traditional Judaism or Christianity and come into the Messianic walk, and then going back, or into, traditional Judaism. *There are many good things in Judaism but denying Yeshua as Messiah is not one of them.*

Berachot (Blessings), Rabbi Mordecai Silver, Ph.D., and Rabbi Philip Hammond, Ph.D.

## **A TRADITIONAL JEWISH PARASHAH**

## **AND HAFTARAH COMMENTARY**



### **Parashat Terumah: Summary**

***God instructs Moses to collect gifts from the Israelites in order to build a Tabernacle so that God can dwell among the people; God describes to Moses the vessels and structures that comprise the Tabernacle.***

#### **Exodus 25:1-27:19**

God has just told Moses “to come to the mountain to receive the tablets of stone, to receive God’s Commandments.” Moses goes up the mountain, and a cloud comes to cover it, hiding the mountain completely. On this mountain, within the presence of the Lord, Moses remained for forty days and nights.

God first instructs Moses how to fashion a Dwelling Place, a sanctuary for God’s presence.

“In this sanctuary,” God says, “the Israelites are to bring me gifts.”

The gifts can be of any kind from any person whose heart moves them in a giving way. In this sanctuary, there shall be oil for the light and spices for the sweet incense and anointing oil.

God continues, “And let the people make Me this sanctuary so that I may dwell among them. This is the pattern of how the Tabernacle and furniture is to be made.

“The Ark must be a precise blend of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. Overlay this Tabernacle with pure gold and golden rings and poles to carry the Ark. You shall make a cover of pure gold with two gold Cherubim on both ends of the cover.

“Into the ark, you shall you put the Testimony which I, the Lord, will give you. There I will meet with you at appointed times. I will speak with you from above the Cover, from between the two cherubim on the Ark of the Testimony.

“Make a table of acacia wood for the Ark and cover it with pure gold with a gold crown all around. Then adorn it with bowls, ladles, jars and jugs made of gold. Make also a pure gold menorah with six almond-blossom type branches and seven lamps to give light.

“In the Tabernacle, enclose the Dwelling Place with ten curtains of fine twined linen of blue, purple and scarlet. Make the tabernacle with wooden planks and silver rings and stakes of copper.”

## Parashat Terumah: Discussion Questions

- 1) God instructs Moses how to make a sanctuary for God’s presence. Can you describe different kinds of sanctuaries that are filled with God’s presence?
- 2) Why is God so precise on the details of constructing the sanctuary and ark and tabernacle? What difference does it make what these look like and how they are made?
- 3) Describe the most spiritual sanctuary you have visited. What made that sanctuary the most spiritual for you?
- 4) In the sanctuary, God requests gift offerings of any kind from any person whose heart moves them in a giving way. What kind of gift offerings do you bring God from your heart?

## Haftarah for Terumah

*How to build a Temple: Follow the instruction book.*

**Kings I 5:26-6:13**

*Part of this Haftarah (Kings 1 8:2-21) is also read on the second day of Sukkot.*

In the Haftarah for Miketz a few weeks ago, Solomon was granted wisdom. The Bible takes great pains to repeatedly point out this event and does so at the introduction of every episode in which Solomon’s wisdom plays a relevant role. This week’s Haftarah opens with a reminder: “The Lord had given Solomon wisdom, as He had promised him” ([Kings I 5:26](#)).

The narrative goes on to tell of the peace treaty between Israel and King Hiram of Tyre, who was to become one of Solomon’s greatest allies. Together, they would establish one of the most wide-ranging trade routes in the world at the time.

The story continues by outlining Solomon’s plan to construct the Temple. In Parashat Terumah, the Torah outlines the plans and layout for the Mishkan, the Tabernacle in which the Ark was carried through the desert. Similarly, the haftarah for Terumah details, step by step, how many people were used in each job for the Temple’s construction. “Solomon employed 70,000 who

carried the loads and 80,000 quarry workers in the hill country” (5:29) it reports and proceeds to tell how the builders “shaped and made ready the timber and stones for the building of the Temple” (5:32).

The exact dimensions of the Temple, its windows, lattice, the winding staircase that led to the second and third stories, and even the dimensions of the porch are given. The text also gives details of the instruments utilized in the Temple’s construction: “no hammer or ax or any other iron tool” (6:7) was allowed to be used.

When the Temple was completed, Solomon received a prophecy from God: “If you obey My statutes and carry out My rules of justice and take care to keep all My commandments, I will fulfill My promise, the one I made to your father David, and I will dwell among the people of Israel, and never forsake My people Israel” (6:12-13).



***From the Desk of  
Rabbi Philip Hammond. Ph.D.***

Rabbi Hammond can be contacted at – [Philip@etz-chayim.org](mailto:Philip@etz-chayim.org)

[GALATIANS STUDY-LONG STUDY Parts 8-15](#)



GALATIANS STUDY

## DIFFERENT GOSPEL

- Galatians 1:10-14.
- What are the important points to take from this?
- The words recorded in verse 14 do not refer to the written Torah—the instructions from The Almighty—Torah of Moshe.
- Paul is referring to the teachings that had permeated the Judaism of the day.

## Different Gospel?

- We will finish chapter 1 tonight.
- Read verses 11 – 24.
- **Paul doesn't try to hide his former life as a zealot for the "Oral" law.**
- **This former life has given him an appreciation of the grace of YHVH, hence his statements in 1Cor 15:9 & 1Tim 1:13- 14**

## DIFFERENT GOSPEL.

- Paul spoke about this brand of Judaism in Acts 22:15
- The teachings of Gamaliel were mostly centred on the “Oral law”, and the traditions of men that went with it– the very teachings, and traditions that Yeshua often spoke against.
- This letter was a document written against many of the false Rabbinic teachings of the day. It was a faith that distorted the word of grace, and truth – it misrepresented the Holy One of Israel.

## DIFFERENT GOSPEL.

- This was an accursed faith Paul was warning about.
- So let us view a teaching that had influence in Pauls time.
- “My son be careful concerning Rabbinical decrees even more than Torah. The Torah contains prohibitions... but anyone who violates a Rabbinical decree is worthy of death.” Babylonian Talmud- tractate Eruvin 21b
- Anyone think this may have influenced Paul in his earlier days?

## DIFFERENT GOSPEL.

- Not much has changed— man and his traditions, ideas, and dogmas continue to rule...
- As we close let us be reminded of a few things:
- Grace is actually an integral part of the written Torah.
- Another gospel is really any teachings based on the so-called wisdom of mans ideas and thoughts— especially if outside of the Torah
- Confirming and embracing the Torah brings blessings, not a curse.

## DIFFERENT GOSPEL

- Is Rabbinical Judaism another gospel?
- Is Christianity another gospel?
- Paul met Yeshua who put him straight on what was the true gospel enabling him to write letters such as Galatians.
- Should all citizens of biblical Israel embrace the Holy instructions of The Father?
- If No – Why not?
- If Yes – Why?



# ***Hebraic Life***



## **Jewish Immigration to America**

***The size and character of the American Jewish community has been defined by the 3.5 million Jews who have emigrated since the 17th century.***

Over 3.5 million Jews have immigrated to the United States since the first Jews arrived back in the 17th century. As a result, the vast majority of American Jews are descended from people who came to America from someplace else.

Today, America's Jewish community is largely Ashkenazi, Jews who trace their ancestry to Germany and Eastern Europe. However, the first Jews to arrive in what would become the United States were Sephardi, tracing their ancestry to Spain and Portugal.

### **Sephardi Jews**

The first Sephardi settlers arrived in New Amsterdam in 1654 from Brazil. For several decades after, adventurous Sephardi and Ashkenazi merchants established homes in American colonial ports, including New Amsterdam (later New York), Newport, Philadelphia, Charleston and Savannah. While Ashkenazi Jews outnumbered Sephardi ones by 1730, the character of the American Jewish community remained Sephardi into the early 19th century.

All of the early Jewish communities were Sephardi-style "synagogue-communities": the community and the synagogue were one and the same. Even if some leaders were Ashkenazi, they followed the Western Sephardi liturgy and adhered to Sephardi customs. Early American synagogues also seated congregants in the traditional Sephardi manner: women upstairs, men downstairs and everyone seated around the perimeter. They resembled and maintained ties with Western Sephardi congregations elsewhere, such as Amsterdam, London and the West Indies.

Sephardi hegemony ended in the United States in the early decades of the 19th century. Sephardi immigrants nevertheless continued to arrive on America's shores, initially from

Holland and the West Indies, later from the disintegrating Ottoman Empire and still later from Arab lands, the latter now known as Mizrahi (Eastern) Jews. Some 50-60,000 Eastern Sephardi Jews immigrated to the United States between 1880-1924, many of whom spoke Ladino (Judeo-Spanish). More arrived following the 1965 Immigration Act, which ended four decades of quotas and made immigration to the United States easier. Today, an estimated 250,000-300,000 Sephardi Jews of different backgrounds live in the United States, comprising 3-4% of the total U.S. Jewish population.

## Central Europeans

Between 1820 and 1880, America's Jewish population ballooned from 3,000 to 250,000, a rate of growth 15 times greater than that of the U.S. as a whole. An estimated 150,000 Jews emigrated to America during these years, the overwhelming majority young German-speaking Central European Jews from Bavaria, Western Prussia, Posen and Alsace. Like the Catholics and Protestants who emigrated from these lands, Jews were spurred to leave by famine, economic dislocation and political discontent. But Jews emigrated at a rate almost four times that of their non-Jewish neighbors, for they additionally faced severe restrictions on where they could live, what kind of work they could pursue, how they practiced Judaism and even, in some cases, whether they could marry. For them, America represented both economic opportunity and religious freedom.

Overall Jewish emigration from Central Europe peaked in the 1850s — partly in response to the failed liberal revolutions of 1848, partly in response to the antisemitism that followed them, and mostly because of a dramatic rise in food prices and a sharp decline in real wages across the region. While immigration subsequently slackened, German-speaking Jews continued to arrive in America well into the 20th century — 250,000 of them, according to one estimate, by World War I alone.

German-speaking Jews took advantage of America's expanding frontier and burgeoning market economy. They fanned out across the country, often beginning as peddlers, they spread the fruits of American commerce to the hinterland, building up new markets and chasing after opportunities. They also carried Judaism with them, spreading it literally from coast to coast. By the Civil War, the number of organized Jewish communities with one or more established Jewish institutions reached 160, and individual Jews lived in about 1,000 other American locations, wherever rivers, roads or railroad tracks transported them.

German-speaking Jews transformed American Judaism. The synagogue-communities gave way to communities of (competing) synagogues, most of them Ashkenazi in one form or another and many of them conducted in German. Where Sephardi Jews had venerated ancestral custom and tradition, many German-speaking Jews looked to modernize Judaism in various ways, while a percentage abandoned religion altogether. Some, influenced by liberal religious currents in America and Europe, embraced what came to be known as Reform Judaism, with heightened attention to decorum, vernacular sermons, abbreviated services and a relaxed approach to Jewish laws and customs. Others looked to connect as Jews through fraternal organizations, the best-known being B'nai B'rith. German-speaking Jews also took advantage of new technologies

to advance Judaism's message. Books, periodicals and other publications — in English, Hebrew and German — promoted Jewish education, connected Jews one to another and helped Jews defend themselves.

## **Eastern Europeans**

The unification of Germany in 1871 diminished German-Jewish immigration to the United States, but at that very time East European Jewish immigration to America's shores began to increase. Violent attacks (known as pogroms) led many to risk life and fortune in the new world, but the root causes of the mass migration lay deeper — in overpopulation, oppressive legislation, economic dislocation, forced conscription, wretched poverty and crushing despair, coupled with tales of wondrous opportunity in America and offers of cut-rate steerage travel. Once again, Jews emigrated at a much higher rate than their non-Jewish counterparts. Between 1880 and the onset of restrictive immigration quotas in 1924, well over two million Jews from Russia, Austria-Hungary and Romania settled in the United States.

The majority of East European Jews spoke Yiddish and found jobs in rapidly growing cities on the East Coast and midwest, especially New York and Chicago, rather than as peddlers on the (fast-shrinking) frontier. Many became involved in the garment industry, as well as in cigar manufacturing, food services and construction. They became active in the labor movement's struggles to improve conditions for workers; in socialism, communism and Zionism; and in efforts to assist Jews abroad. They also reinvigorated Orthodox Judaism and then the Conservative Movement, which simultaneously promised to be both religiously traditional and modern. By the time mass immigration ended, in 1924, they had reshaped the whole character of the American Jewish community. It now numbered some 3.5 million Jews, mostly of East European descent, and had become the second-largest Jewish community in the world after Eastern Europe.

Yiddish culture — in the form of drama, journalism, poetry, prose and later film — flourished in American Jewish immigrant neighborhoods. Some of the cultural works they produced, since they were not subject to censorship, impacted Europe too. Immigrants and their children likewise became involved in music, the arts and scholarship. The most successful among those whose parents spoke Yiddish, like Leonard Bernstein and Barbra Streisand, eventually made major contributions to the broader culture. The legacy of East European Jewry thus continues to shape both the American Jewish community and America as a whole.

## **Later Immigrants**

The immigrant quotas imposed by law in 1924 greatly reduced, but did not completely foreclose, Jewish immigration to the United States. Some Jews still received quota certificates and immigrated. Others crossed over from Canada or Mexico hoping not to get caught. Still others, such as pulpit rabbis, enjoyed quota exemptions under the law. For humanitarian reasons, about 200,000 European Jewish refugees gained entry in the late 1930s and 40s, some just prior to World War II and some soon afterward.

In the decades following the revised 1965 Immigration Act, six other major groups of Jewish immigrants arrived on America's shores. The largest by far, at least 500,000, were Jews from the former Soviet Union, who left following the collapse of Communism. Another 60,000-80,000 Persian Jews fled Iran following the 1979 Iranian Revolution. Thousands of Jews from Latin America immigrated to the United State in response to revolution, unrest, persecution and economic collapse. Tens of thousands of Jews from Arab lands immigrated (often via Israel) after being driven out by nationalist Arab governments and hostile Islamic neighbors. As many as 12,000 Jews from South Africa moved to the United States during the tumultuous apartheid era and its aftermath. And over 100,000 Israeli Jews live in the United States. Unlike other Jewish immigrants to America's shores, many Israeli-Americans speak of returning to their homeland at some point in their lives.

The 2020 Pew survey of American Jews reports that about 10 percent of those over 18 were born abroad. Today, as in the past, immigration impacts upon the size and character of the American Jewish community.

## עֵבְרִי - Hebrew

### Word (s) of the Week

Trumpet / חֲצוֹצְרָה

Pronounced: khah-tzotz-RAH

Since ancient times, Jews have blown *hatzotzrot* to celebrate special festivals. According to the Talmud (Shabbat 36b) this may have been the original word for a shofar.



## ***A Taste of Jewish Humor*** **A Real Bargain**

"Good morning sir," Morty Goldstein says as he greets the salesman. "I came to this store because I don't like to bargain."

"Well, you've come to the right place," says the salesman. "We're strictly a one price outfit."

"Excellent. I like that blue suit over there. How much is it?"

"Like I said, I don't fool around with bargaining. So I'm not going to ask \$250 for this suit, or even \$235. I'm going to give you my best price: \$220."

"Well, you're my kind of businessman," Morty says. "That's why I'm here. I won't fool around and offer you \$160 for that suit, or even \$175. I'll give you \$200 for it."

"You can have it for \$210."

"I'll take it."

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Shabbat Service  
 Saturday 11am  
 [AEST]  
 Zoom

Bible Study  
 Wednesday  
 7:00pm [AEST]

Men's Group  
 Sun: 7:30pm

*Philip Hammond  
 Phone: 0416087400 or  
 61 + 416087400  
[Philip@etz-chayim.org](mailto:Philip@etz-chayim.org)*

