



## **TOLMM WEEKLY NEWSLETTER for 3-8-25 TETSAVEH**

### ***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 SILVER’S 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 3-8-25**

**Tetsaveh – You Shall Command**

**Exodus 27:20-30:10**

**Ezekiel 43:10-27**

**Hebrews 13:10-16**

**Exodus 29:38-46**

***This is what you shall offer upon the Altar: two sheep within their first year every day, continually. You shall offer the one sheep in the morning, and the second sheep shall you offer in the afternoon; and a tenth-ephah of fine flour mixed with a quarter-hin of beaten oil, and a libation of a quarter-hin of wine for each sheep. You shall offer the second sheep in the afternoon, like the meal-offering of the morning and its libation shall you offer for it, for a satisfying aroma, a fire-offering to the Lord; As a continual burnt-offering for your generations, before the entrance of the Tent of Meeting, before the Lord; where I shall set My meeting with you to speak to you there. I shall set My meeting there with the Children of Israel, and it shall be sanctified with My glory. I shall sanctify the Tent of Meeting and the Altar; and Aaron and his sons shall I sanctify to minister to Me. I shall rest My Presence among the Children of Israel, and I shall be their God. They shall know that I am the Lord, their God, Who took them***

***out of the land of Egypt to rest My Presence among them. I am the Lord, their God.***

**Exodus 30:1**

***You shall make an Altar on which to bring incense up in smoke; of acacia wood shall you make it.***

**Exodus 30:6-7**

***You shall place it before the Partition that is by the Ark of the Testimonial-tablets, in front of the Cover that is on the Testimonial-tablets, where I shall set My meetings with you. Upon it shall Aaron bring the spice incense up in smoke, every morning, when he cleans the lamps he shall bring it up in smoke.***

**Exodus 30:10**

***Aaron shall bring atonement upon its horns once a year, from the blood of the sin-offering of the atonement's, once a year, shall he bring atonement upon it for your generations; it is holy of holies to the Lord.***

**Ezekiel 43:26-27**

***For seven days they shall purify the Altar, and they shall cleanse it and inaugurate it. When these days have passed, it shall be that from the eighth day onward the Kohanim may prepare on the Altar your burnt-offerings and your peace-offerings, and I will accept you with favor--the word of the Lord Your God.***

**Hebrews 13:10-16**

***We have an altar from which those who serve in the Tent are not permitted to eat. For the cohen hagadol brings the blood of animals into the Holiest Place as sin offering, but their bodies are burned outside the camp. So too Y'shua suffered death outside the gate, in order to make the people holy through his own blood. Therefore, let us go out to Him who is outside the camp and share His disgrace. For we have no permanent city here; on the contrary, we seek the one to come. Through Him, therefore, let us offer God a sacrifice of praise continually. For this is the natural product of lips that acknowledge His name. But don't forget doing good and sharing with others, for with such sacrifices God is well pleased.***

## **Psalm 50:14-15**

***Offer God confession, then redeem your vows to the Most High. And call upon Me in the day of distress, I will release you and you will honor Me.***

\*Footnote: Sincerely repent of your misdeeds; only then will God favorably accept "your vows".

Rabbi Sholom Shwadron, the Rabbi of Jerusalem, of blessed memory, once told a story about the famed Rabbi Yaakov Kranz.

Rabbi Kranz once spoke in a town and a few maskilim (members of the enlightenment movement) attended. After the talk one of the cynics, who was totally unaffected by the warm and inspiring message, approached the famed Rabbi. "The sages tell us," began the skeptic, "'that words from the heart, penetrate the heart.' Rabbi," he snickered, "I assume that you spoke from your heart. Your words, however, have had no impact on me whatsoever! How can that be? Why didn't your words penetrate my heart?"

Rabbi Kranz smiled. In his usual fashion, he began with a parable. "A simpleton once went by the workplace of a blacksmith, who was holding a large bellows. After a few squeezes, the flames of the smith's fire danced with a rage. The man, who always found it difficult to start a fire in his own fireplace, marveled at the contraption. He immediately went and purchased the amazing invention. Entering his home, he smugly announced, "I just discovered how to make a raging fire with the simple squeeze of a lever!"

He set a few logs in the cold fireplace and began to push the two ends of the bellows together. Nothing happened. The logs lay cold and lifeless. Embarrassed, the man returned to the blacksmith and explained his predicament. "I want a refund!" he shouted. "This blower doesn't work!"

"You yokel," laughed the experienced blacksmith. "You were blowing on cold logs! You must start a small fire on your own! If you don't start with a spark, a fire will never erupt!"

The Rabbi turned toward the skeptic and sadly shook his head. "If there is no spark, the largest bellows will not make a fire."



**Psalm 50:23**

***He who offers confession honors Me; and one who orders [his] way, I will show him the salvation of God.***

B'Y'shua Elohim...

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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 Tetzaveh: Summary

*God describes to Moses the clothing and anointing process of the priests.*

## Exodus 27:20-30:10

And Moses,” God commands, “you shall command the sons of Israel to use pure olive oil for kindling the light of the lamps. Aaron shall set up this light to burn continuously in the sanctuary. It will serve as a light for God for all generations.

“Have Aaron and his sons serve Me as priests. Make for them sacred garments using fine linen, gold and blue, purple and scarlet yarns. Make for them a breast-piece, an ephod, a robe, a tunic of checkered work and a sash. These garments must always be worn when officiating in My sanctuary.

“For Aaron’s ephod, take two lazuli stones and engrave in gold on them the names of the tribes of Israel. Thus, Aaron shall carry their names before God as a remembrance.”

“In the sanctuary, says God, “Aaron shall wear a pure gold Breastplate of Judgment, with engraved stones representing the tribes of Israel. Aaron’s robe for officiating will be pure turquoise wool with bells of gold all around. In this way, the sound of the bells can be heard when the High Priest comes into the Lord’s sanctuary and when he goes out, so that he may not die.

“For Aaron’s forehead, you shall make a head-plate of pure gold inscribed with: ‘Holy to The Lord.’ Thus, Aaron shall bring forgiveness for sins in which a sacred offering is offered.”

“Make tunics, sashes and turbans of fine embroidered linen for the sons of Aaron to give them dignity and glory. Anoint them and invest them with the full authority to serve Me as priests. They shall only wear linen when serving Me officially.

## Sanctifying the Priests

“Here is how to sanctify Aaron and his sons as priests,” God continues. “First prepare a young bull and two rams without blemish, and some matzah bread and matzah cakes kneaded with oil. Have Aaron and his sons bathe, then dress in their holy garments. Place the anointing oil upon Aaron’s head.

“Then Aaron and his sons will bring the bull and the basket with the matzah bread to the front of the Tent of Appointed Meeting. They shall hold the bull as it is slaughtered before God. Take some of the bull’s blood and with your finger, place blood on the elevated corners of the altar

and its base. Parts of the bull will burn at the altar while other parts shall burn in a fire outside the camp. This is an offering that clears sin.

“Slaughter a ram and place the ram’s blood on the garments of Aaron and his sons. Have them take parts of the ram and some of the matzah and wave them. This shall be a wave offering before God.

“The offerings on the altar which rise up in smoke shall be an expression of compliance to God. They are fire offerings to God.

“Another ram shall be now be cooked in this holy place. Aaron and his sons shall eat this ram. No stranger may eat of it.

“Seven days shall you perform atonement upon the altar and sanctify it. Henceforth the altar shall be a holy of holies. Whatever touches the altar will remain holy.”

God continues to Moses, “At the Tent of Appointed Meetings, I will set times for Myself to meet with the sons of Israel. I will sanctify Aaron and his sons as My priests. I will dwell in the midst of the sons of Israel, and I will be their God. They will experience that I, God, am their God, who brought them out from the land of *Mitzrayim* (Egypt) in order to dwell in their midst.

“Make an altar with incense which Aaron shall make go up in smoke each morning. It shall be a continual incense before God. Once a year, Aaron shall make atonement for sins upon this altar. This annual atonement is holy of holies to God.”

## **Parashat Tetzaveh: Discussion Questions**

**1) A light is to be on continually in the sanctuary. How is this “eternal light” a symbol before the Lord for all generations? How do you feel when you see “the eternal light” in synagogue?**

**2) God tells Moses what the Priests must wear in the Sanctuary. What difference does it make to you what your rabbi wears? Does it make a difference to you what you wear in synagogue?**

**3) Aaron’s head-plate of pure gold has the inscription “Holy to the Lord.” Where on your body would you place a sign with the inscription “Holy to the Lord?”**

**4) Why do you think animals are sacrificed to God? What is the meaning of the blood being placed around the altar and on Aaron’s clothing? How do you feel when you see blood?**

## **Haftarah for Tetzaveh**

***The altar in the Temple.***

## Ezekiel 43:10-27

Ezekiel, prophesying from exile, shares vivid apocalyptic visions. One of these is a vision of the future Third Temple, and part of this vision is the Haftarah selection for Parashat Tetzaveh.

At the opening of the Haftarah, God instructs Ezekiel to share with the people of Israel all the details of this future Temple: its layout, exits, entrances, floor plan, and all the relevant laws pertaining to its construction.

Though this is meant to be a comforting prophesy, God indicates that these details should make the people of Israel feel ashamed of their sins. Pairing rebuke with words of comfort is a common motif in the book of Ezekiel. In this context, the rebuke seems intended to motivate positive action—repentance and preparation for the Third Temple’s construction.

### The Altar in the Third Temple

The rest of the haftarah focuses on the altar, which Ezekiel describes in detail, from the trench at its feet, to its upper ledge with four horns projecting upwards, to its east-facing ramp.

When this altar is erected, God tells Ezekiel, a complex purifying process will be initiated. On the first day, priests will prepare a bull as a sin offering. On the following day, they will prepare a goat as a sin offering, as well as a bull and a ram. Every day for seven days they will present this combination of goat as sin offering, together with a bull and ram, and this process will consecrate the altar.

After these rites are performed, God promises: “I will extend My favor to you” (43:27).

### Connection to Parashat Tetzaveh

Parashat Tetzaveh details the clothing to be worn by the priests who officiate in the *Mishkan*—the temporary Temple for the Israelites in the desert. The previous parashah, *Terumah*, was about the construction of the Mishkan itself, and its various pieces: Holy Ark, table, candelabra, and copper altar.

Interestingly, one piece of the Mishkan—the golden altar—is described in Parashat Tetzaveh after all the priestly clothing, and not together with all the other Mishkan accessories in Parashat Terumah, where it would seem to belong. Commentators offer a variety of reasons for this strange placement of the golden altar’s details. The selection of a haftarah portion that focuses on the altar in the Temple seems to pick up on this peculiarity of Parashat Tetzaveh.



***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 TERM STUDY SLIDES 20-25](#)



GALATIANS STUDY

- **Deuteronomy 29:10-15**
- **New American Standard Bible 1995**
- <sup>10</sup> “You stand today, all of you, before the LORD your God: your chiefs, your tribes, your elders and your officers, *even* all the men of Israel, <sup>11</sup> your little ones, your wives, and the alien who is within your camps, from the one who chops your wood to the one who draws your water, <sup>12</sup> that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today, <sup>13</sup> in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.
- <sup>14</sup> “Now not with you alone am I making this covenant and this oath, <sup>15</sup> but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today

## Traditions – yes or no?

- It is important to also point out that not all "traditions" of the fathers are bad.
- It depends on the root of the tradition and if it clashes with biblical torah
- Let us have a look at two cases in point.
- In 2Thess 2:15 we have a positive address regarding traditions
- In Mark 7:8 we have a negative address regarding traditions
- One is based on the traditions of true biblical faith
- The other is based on the traditions of a system stemming from faith in man.

## Pauls calling to preach.

- Gal 1:15-24 focuses on an encounter with Yeshua.
- Vs 15-16 Important points!!
- “When it pleased God” - His timing – He controls the situation
- To “REVEAL HIS SON” – Reveal-Apokalupto – Vines says “signifies to uncover, unveil, opposite to cover up, or cover up completely.

## GALATIANS 2:1-5

- Main theme of this whole letter?
- Wonderful freedom for the children of Israel in Messiah Yeshua % biblical torah – however a distortion cause immense bondage.
- So what does FREEDOM in Yeshua & Torah look like?
- We must answer this question looking at the whole bible– not the teachings of institutions that clash with biblical exegesis.
- Large % of Christianity would see freedom as not having to pursue the instructions or Torah of our Father in heaven– not walking in the footsteps of Yeshua.

## GALATIANS CHAPTER 2:1-5

- Deuteronomy 5:6-7.
- Ok - ?
- Did our Father take His children out of one set of slavery rules to put them under another form of slavery that was equal to or worse?
- In answering this question perhaps we should ask another!
- Is YHVH the God of Freedom or Slavery?
- The answer will depend on the audience!

## GALATIANS CHAPTER 2:1-5

- Psalm 119:44 – 45.
- “So I may always keep Your Torah, forever and forever, and walk about in freedom. For I have sought Your precepts.” [TLV]
- “Then I will constantly keep your Law unto eternity. And I will walk at ease, for I sought Your mandates.” The Hirsch Tehillim.
- “That I might keep thy law continually, to times age abiding and beyond. That I might walk to andfro in a large place, because thy precepts have I sought.” Rotherham’s Emphasized Bible.



# ***Hebraic Life***



## **Zionism 101**

### ***The Jews as a nation in the land of Israel***

The roots of Zionism lay in Eastern Europe, notably within the confines of the Russian Empire. It was there, towards the end of the 19th century, that the largest and, in many ways, the most dynamic of Jewish communities was located — though it was also the most troubled. Conceived by czarist autocracy as a major obstacle to its drive to transform the population into a uniform and malleable society, Russian Jewry was subjected to extremely severe pressure to change its customs, culture and religion.

The Jews, for the most part, tended to bear with the laws that regulated their daily lives and cumulatively humiliated and impoverished them. But when wholesale expulsions from certain areas and successive waves of physical attack were added to the long-familiar misery, life under Russian rule in the 1880s began to be judged intolerable.

The Jewish predicament precipitated several reactions, all with a view to finding a lasting solution: a vast movement of emigration, chiefly to the West; the radicalization and politicization of great numbers of young Jewish people, many bending their energies to the overthrow of autocracy; and, among the increasingly secular intelligentsia, a rise in modern nationalist consciousness. It was the latter tendency — Zionism — that bore the most radical implications and was to have the most remarkable results.

The Zionist analysis of the nation's afflictions and its prescription for relief consisted of four interconnected theses. First, the fundamental vulnerability of the Jews to persecution and humiliation required total, drastic, and collective treatment. Second, reform and rehabilitation — cultural, no less than social and political — must be the work of the Jews themselves, i.e., they had to engineer their own emancipation. Third, only a territorial solution would serve; in other words, establishing themselves as the majority population in a given territory was the only way to normalize their status and their relations with other peoples and polities. Fourth,

only in a land of their own would they accomplish the full, essentially secular, revival of Jewish culture and of the Hebrew language.

These exceedingly radical theses brought the Zionists into endless conflict with an array of hostile forces, both Jewish and non-Jewish. On the one hand, Zionism implied a disbelief in the promise of civil emancipation and a certain contempt for Jews whose fervent wish was assimilation into their immediate environment. On the other hand, by offering a secular alternative to tradition, Zionism challenged religious orthodoxy as well — although, given the orthodox view of Jewry as a nation, the two had something in common after all. The Zionists were thus condemned from the outset to being a minority among the Jews and lacking the support that national movements normally receive from the people to whose liberation their efforts are directed.

The other struggle that the Zionists had to face resulted from their political and territorial aims. They had to fight for international recognition and for acceptance as a factor of consequence, however small, by the relevant powers. In the course of time, they have had to contend with the political and, eventually, armed hostility of the inhabitants and neighbors of the particular territory where virtually all Zionists desired to re-establish the Jewish people as a free nation: Palestine, or in Hebrew, *Eretz Yisrael*, the Land of Israel.

They were more successful in the broader international arena than on the local front. Ottoman opposition hobbled the movement almost totally in its early years, and the violent opposition mounted by Arab states and peoples has to this day shaped the physical and political landscape in which Zionism has implemented its ideals. In the final analysis, it is nonetheless the reluctance of the majority of Jews worldwide to subscribe to its program in practice that has presented the strongest challenge to Zionism and has proved the greatest obstacle to its ultimate triumph.

## עֵבֶרִי - Hebrew

### Word (s) of the Week

Yesterday / אֶתְמוֹל

Pronounced: et-MOLE

**Psalm 90:4 states that in the sight of God, a thousand years are like a single *etmol*, yesterday.**



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

At the conclusion of the Shabbat services, the congregants of Beth Israel synagogue filed out toward of the sanctuary to the kiddush. As one of them left, he shook the rabbi's hand, thanked him for the sermon and said, "Thanks for the message, Rabbi. You must be smarter than Einstein." Beaming with pride, the Rabbi said, "Why, thank you!"

As the week went by, the rabbi began to think about the man's compliment. The more he thought, the more he became baffled as to why anyone would deem him smarter than Einstein. So he decided to ask the man the following Shabbat.

The next Saturday he asked his congregant if he remembered the previous week's comment about his speech. The congregant replied that he did. The rabbi asked: "Exactly what did you mean that I must be smarter than Einstein?"

The man replied, "Well, Rabbi, they say that Einstein was so smart that only ten people in the entire world could understand him. But Rabbi, not even one person can understand you."

**Donate**



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Shabbat Service  
 Saturday 11am  
 [AEST]  
 Zoom

Bible Study  
 Wednesday  
 7:00pm [AEST]

Men's Group  
 Sun: 7:30pm

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