



## **TOLMM WEEKLY NEWSLETTER for 7-22-23 DEVARIM**

### ***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 or Venmo 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.

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

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

Michael and Gayle Michelucci are forming a new Home Group in Idaho.

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/>.

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 MY 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/)

FOR RABBI HAMMOND’S BOOK GO TO AMAZON.COM AS WELL.

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

WE HAVE 7 PRISON AFFILIATES THROUGHOUT THE UNITED STATES.

# **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 7-22-23 Devarim**

*Devarim - Words  
Deuteronomy 1:1-3:22  
Isaiah 1:1-27  
Acts 7:1-7*

Devarim 1:21 says this:

*See, Adonai your Elohim has set the land before you. Go up and possess it, as Adonai Elohim of your fathers has spoken to you. Do not fear, nor be discouraged.*

Devarim 1:29-33 also says this:

*Then I said to you, 'Have no dread or fear of them. Adonai your Elohim, who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes, and in the wilderness, where you saw how Adonai your Elohim has borne you, as a man bears his son, in all the way that you went until you came to this place.'*

Moses was reflecting on where the Israelites had come from, where they were now and where they were going. It was a time for reflection.

We can better understand the need for taking stock by examining the following parable:

A servant of a king, after many years of faithful service, was about to be given a highly responsible position in the king's palace. He was even being allowed to take up residency in the palace itself! The day for the servant to move his possessions into his new royal quarters would soon approach. The servant was naturally elated and proud. The king asked his second-in-command, to offer the royal resident-to-be some counseling. This was out of kindness to the servant, to prepare him for the future and its new demands. The advice came in the form of reviewing the servant's past record over the years. The counselor not only reviewed the deeds of the servant which had brought glory to the king, but also where he had fallen short in his duties. Bringing reality down to earth during such a heady moment in the servant's career would ensure that a sober attitude would accompany his joy. This attitude would then be the catalyst towards his successful serious service of the king.

We can learn a lot in these verses. We can learn a lot about ourselves and our relationship with God. The Israelites were coming from a faithless past. They were, for the most part, in a somewhat faith filled present, and they were headed into a promise filled future that called for them to trust in God.

**Isaiah-Yeshayahu 1:16-18 says this about how we are to conduct ourselves in our relationship with God and what He gives us in return:**

***“Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil! Learn to do good! Seek right-ruling, reprove the oppressor, defend the father-less, plead for the widow. Come now, and let us reason together,” says Adonai. “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.”***

Rav Shaul – the Apostle Paul says this in **Philippians 3:13-14:**

***Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, I press on toward the goal for the prize of the high calling of Elohim in Messiah Y'shua.***

And Paul says the following in **1 Corinthians 5:17-19**:

***Therefore, if anyone is in Messiah, he is a renewed creature – the old matters have passed away, see, all matters have become renewed! And all matters are from Elohim, who has restored us to favor with Himself through Y'shua Messiah and has given us the service of restoration to favor. That is, that Elohim was in Messiah restoring the world to favor unto Himself, not reckoning their trespasses to them, and has committed to us the word of restoration to favor.***

It is good to remember what you did in the past, to be aware of where you have come to in the present. But look forward to the future. Look to where you are going. Moses was preparing the people for where God was taking them. But first he needed to remind them of where they had come from.

Paul never forgot who he was and what he had been. But he knew that he was a changed man. A renewed creature in the Messiah Y'shua.

**Acts 7:7**, or the last part of that verse says this:

***And after that they shall come out and serve Me in this place.***

***That applies to us. What were we before we became renewed creatures in Messiah? I have come a long journey from who I was into what I am today. And I look forward to what God has in store for me in the future. I might have had things of the world in the past, but now I have a piece of the Rock. I am someone new in Messiah.***

***I trust that you are too.***

---

**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 even 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 Believer's in Yeshua. We have been Believer's 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 Devarim: Summary**

#### **Deuteronomy 1:1-3:22**

***Moses recounts to the Israelites episodes from the 40 years in the wilderness; he encourages the Israelites in their upcoming conquest of the land of Canaan.***

In the 40th year, in the 11th month, on the first day of the month. Moses spoke the following to the Israelites:

“Remember God said, ‘I have set this land before you, go in and take possession of the land...’ Now God, your God, has multiplied you and you are now like the stars of heaven in multitude. May God add to you another thousand times as many as you are now, and may God bless you.

"I knew I could not alone carry your contentiousness, your burdens, and your quarrels. So, I told you to provide for yourselves wise men of your tribes. You agreed to this system of judges as overseers over the tribes and I charged these judges with specific duties.

"I instructed them saying, 'Hear disputes between your brethren and judge righteously between every man and his brother and the one who has come from abroad. You shall not show favoritism in judgment. You must hear the small and the great alike. You have no one to fear for the judgment is God's. When a matter is too difficult for you, you shall bring it to me, and I will hear it.'"

"Then," Moses continued, "we journeyed on through the great and awesome wilderness, coming as far as the Amorite mountain that God, our God, gives us. See, God has set the land before you. Go up, take possession of it, as God, the God of your fathers, has spoken to you. Do not fear and do not be frightened.

"You asked for me to send out spies to investigate the land and so I did, taking twelve men, one from each tribe. They went as far as the Valley of Grapes and brought back good fruits, saying 'Good is the land that God, our God, is giving us.' But you did not want to go up to the land and rebelled against the word of God. You incited one another in your tents and said, 'Because God hates us, God brought us out of the land of Egypt to deliver us into the hands of the Amorites, the hands of giants, in order to destroy us.'

"Then I said to you, 'Do not be dismayed and do not fear them. God will fight for you just as God did right before your eyes in Egypt.' In the wilderness, too, you saw that God carried you just as a man carries his son all the way until you came to this place. Yet, in this matter, you had no trust in God, even as God led us through the wilderness with a fire by night and a cloud by day.

"So God became angry with you and swore that no man among this evil generation would see the good land that God promised to your fathers. Only Caleb, son of Yefunneh and Joshua, son of Nun, shall see it because they have acted faithfully towards God. God said it would be your children, whom have no knowledge of good and evil, who shall inherit this land. But you, you shall wander in the wilderness.

"You responded by acknowledging, 'We have sinned against God so we will go and fight as God commanded us.' But God said, 'Do not fight, because I am not in your midst.' But you went anyway and the Amorites who dwelled upon that mountain came out to meet you, and pursued you as bees do and struck you to the point of crushing you. You returned and wept before God, but God did not listen to your voice. And you remained then in Kadesh.

"We then turned and journeyed into the wilderness again as God had spoken. Each time God instructed us on whether the people of the land would allow us to pass peacefully or whether war would be necessary."



In detail, Moses remembers aloud to the Israelites each of these journeys and battles. “In the battles,” Moses reminded the Israelites, “when God delivered the people to us, we conquered the cities and all the inhabitants were killed and the livestock and land and possessions taken as booty. We took many cities, conquered many kingdoms, and took much booty. This conquered land and possessions were then apportioned according to tribes, according to their inheritance.

“Now you are ready, with Joshua as your commander, to enter and possess the land that God gives you. Your eyes have seen everything that God has done to your enemies. So, God will do to your enemies in the promised land. So have no fear, for God fights for you when it is time to fight.”

### Questions For Discussion

**1) Why would God want children “who have no knowledge of good and evil” to inherit the promised land? Is ignorance better than knowledge? Is knowledge of good and evil necessary to make good choices? Why or why not?**

**2) God tells the Israelites when God will fight for them and when God will not fight for them. What does mean to say that God fights for the Israelites? Do you think God still fights for the Jewish people?**

**3) Can you tell when God is fighting for you and when God is not fighting for you? How?**

## Haftarah for Devarim

### Isaiah 1:1-27

***Isaiah charges the people with rebellion against God.***

Tisha B’Av, the saddest day on the Jewish calendar, marks the anniversary of the destruction of the Temple. On the Shabbat before Tisha B’Av, which always coincides with Parashat Devarim, Jews read a haftarah from the beginning of the Book of Isaiah. The Shabbat before Tisha B’Av is often called Shabbat Hazon, named after the first word of the haftarah. Unlike Jeremiah and Ezekiel, who both experienced vivid visions as their initiation into prophecy, Isaiah does not report having a vision, he simply begins by condemning the people of Judah and Jerusalem for their poor behavior.

He reminds the people that God has been like a father to them, and instead of being grateful and respectful for all that He has done for them, the people continue to rebel and spurn God’s authority. When they sin, they are punished. Yet instead of learning from their mistakes, the people continue to do wrong. Even the land they live on is penalized for their insidious behavior.

Isaiah tells the people that God no longer has any interest in the sacrifices that the people have been bringing to Him. Though they obediently gather in the Temple on holidays and at the

beginning of every month, their lack of social justice nullifies any reward they may get for offering gifts to God.

As the haftarah progresses, Isaiah's rage wanes slightly. He tells the people to change their behavior— "Learn to do good, devote yourselves to justice, aid the wronged, uphold the rights of the orphan, defend the cause of the widow" (1:17)—and promises that they will be rewarded with a bountiful harvest.

In the closing section of the haftarah, Isaiah laments the downfall of Judah and Jerusalem, the destitution of Zion, and the injustice that is rampant. But Isaiah promises that God's anger will be abated, and there is a hint of hope for the future: "Zion shall be saved in the judgment, her repentant ones, in the retribution." (1:27)

### Connection to the Calendar

On Tisha B'Av Jewish communities around the world sit on the floor and weep for the destruction of the Temple. The book of Lamentations, *Eicha*, records the tragedy of Zion's destruction, and it is chanted in a mournful tune.

Though most haftarot are chanted in a special melody for haftarot, it is traditional to read most or all the haftarah for Shabbat Hazon in the same tune used for Eicha. This highlights the themes that are similar in the haftarah and the Book of Lamentations, and the use of the word eicha in the haftarah ("Alas [eicha] she has become a harlot, the faithful city").



## ***From the Desk of Rabbi Philip Hammond***

### **LIFE IS WHAT IT IS??**

#### **Time to check our morals!**

The morals of a country are connected to the behaviour and wellbeing of the people. Morals determine how citizens are treated, especially the elderly, children and women. Good morals are essential for righteous conduct that results in just treatment of all citizens. Without good morals we witness damaging treatment of our elderly citizens, children, and women. It is with sadness and concern that I witness the decline in morals throughout the Western cultures. This decline is taking place because those in leadership are no longer adhering to the moral standards found within a biblical Judeo-Christian world view. The moral compass of our leadership has gone astray and what once pointed north is beginning to point south. It is our beliefs and world view that affects our morals. If we believe the bible to be true and correct, then our world view will be based on biblical principles. If we believe Islam, Hinduism, Buddhism, or any other belief system to be true and correct, we will base our world view around those beliefs. If we believe there is “no God” then our world view will reflect that belief.

Should the ancestry of our parents, grandparents and great grandparents show they were raised in the West then they would have grown up in a Judeo-Christian world view environment. In some cases, this would go back thousands of years. It was this Judeo-Christian world view that shaped the morals of the day. We have to admit that there were periods and moments of “darkness” but we also have to

admit that it is from this world view that great freedoms and enlightenment came.

Why do we now find our leaderships and education facilities turning their back on such a successful system? This would be fine if they were introducing a better system, but the fact of the matter is that our morals are changing, and our societies are becoming more rebellious and violent due to these changes. Defense of violent perpetrators over their victims has become the norm. Distorting facts and history are hardly questioned and when it is, those doing the questioning are quickly silenced. Our judicial systems often hand out nothing more than a slap over the wrist for the most heinous crimes. Behaviours once done under the cover of darkness are now done in the open without fear. Behaviour and conduct once shunned and frowned upon are now embraced and respected. Boundaries have become blurred, and the leftists tell us that there are no absolutes. Yet this is an oxymoron, as on the one hand they tell us there are no absolutes, but on the other hand their ideas and policies are to be seen and embraced as absolutes, any other opinion is dismissed with contempt.

There are several indicators that tell us our morals have gone astray. When we have leaders in Europe justifying disgusting behaviour by perpetrators of evil, the West has lost the plot. When we have leadership in the West giving money to cruel oppressive governments there is moral decay. When lies and propaganda are respected and promoted without question then destruction is on the doorstep. When all kinds of debauchery are embraced and seen as normal and healthy behaviour, then that society is coming to an end.

The fact of the matter is we get what we deserve. Install leaders that have no morals then expect a society without moral structure. Install education systems that lack moral fibre expect children to grow up with no moral compass. Embrace belief systems that are built on violence and corruption expect a society of violence and corruption. The West has chosen to embark on a journey that rejects biblical instruction, preferring to replace it with other systems and beliefs. Why then are we surprised at the severe decline in our morals? The West has chosen systems of darkness over systems of light, so expect the lights to go out in the near future, as they are fading fast.

All I can ask is that HaShem have mercy on us.

Rabbi Philip [Yochanan] Hammond. PhD.

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

## ***Insights into Judaism***



### **Why Do So Many Orthodox Men Have Beards?**

***The Jewish reasons for facial hair, including sidelocks (payot).***

It is a longstanding Jewish tradition for men to grow beards.

- The practice derives from [Leviticus 19:27](#) in the Torah, which states: “You shall not round off the corners on your head or destroy the corners of your beard.” According to the 12th-century scholar Maimonides, this prohibition was a way to differentiate Jews from idolatrous priests, who shaved their beards.
- The prohibition on shaving has traditionally been understood as barring the complete removal of the hair with a razor. And because for centuries it was generally too difficult to achieve a close shave without a razor, observant Jewish men tended to be bearded.

According to the historian, Rabbi Berel Wein, beard norms began to change among some Orthodox men in Europe in the 18th and 19th centuries, when chemical depilatories became available, enabling hair removal without a razor.

More recently, the advent of electric shavers makes it possible to achieve a close shave without a razor actually touching the skin. As a result, many men today do shave their beards while continuing to follow Orthodox interpretation of Jewish law. However it remains customary in most ultra-Orthodox circles to retain one’s beard as a sign of piety.



Some Jewish men, particularly Hasidic ones, refrain even from trimming their beards. Although there is no prohibition on trimming one's beard with scissors, those who avoid it seek to avoid even approaching violating the Torah prohibition on shaving. This practice is influenced by Kabbalistic (Jewish mystical) traditions, which regard the beard as holy. Rabbi Isaac Luria, the kabbalist known by his acronym, the Ari, was said to have been careful not even to touch his beard lest some hairs fall loose.

For Hasidic and some other Orthodox men, the practice of not shaving at all extends to the sidelocks, known in Hebrew as *payot* (often spelled and pronounced payos, or payes) — literally “corners.” As with beards, practices on payot vary within Orthodoxy. Among Hasidic Jews, payot are often very prominent and sometimes curled, but they are also often tucked discreetly behind the ear. Many observant Jewish men consider it sufficient merely to avoid complete removal of the sideburns.

The rabbis of the Talmud considered beards attractive — referring to them as *hadrat panim*, the splendor of one's face. According to a passage in the tractate Bava Metzia, the Talmudic sage Rabbi Yochanan was considered a beautiful man, yet he was not included on a list of rabbis whose beauty reflects that of the biblical patriarchs (Abraham, Isaac, and Jacob). The reason, the Talmud offers, is that Rabbi Yochanan did not have a beard.

Some Jewish men who usually do shave nonetheless allow their facial hair to grow during periods of mourning. This is traditionally done for 30 days following the death of a close relative. It is also traditionally observed during two annual periods of communal mourning — the Omer period between the holidays of Passover and Shavuot, when Jews mourn the deaths of the students of the Talmudic sage Rabbi Akiva; and the three weeks between the fast days of the 17th of Tammuz and the Ninth of Av (Tisha B'Av) when Jews mourn the destruction of the ancient temples in Jerusalem.

## עֵבְרִי - Hebrew

### Word (s) of the Week

אֵמֶת

Eh-met

**Meaning:** *firmness, faithfulness, truth*



### **A Taste of Jewish Humor**

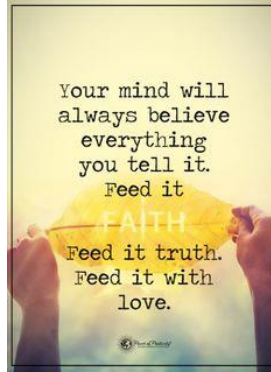
#### **A Blessing at Dinner**

Leah Epstein invites some family and friends to dinner and at the table, she turns to her 6-year-old daughter Rivkah and says, "Darling, don't forget to make a bracha (blessing)."

"But Mommy, I don't know what bracha to say," replies Rivkah.

"All you need do," says Leah, "is to repeat what you heard Mommy say."

Rivkah thinks for a moment and says, "God, why on earth did I invite all these people to dinner?"



## ***This is not your Bubbie's Chicken Soup***

### **Challah Hot Dogs**

***A fun appetizer for summer parties, Shabbat dinners, game-nights or kids' birthday parties.***

It's officially hot dog season if ever there was one, and I freely admit: I love hot dogs. I have even found a way to combine a love of hot dogs with a love of challah with my famous challah dogs.

What are challah dogs you might be wondering? Well, it's my answer to the bagel dog, or the pretzel dog. And one of the great things about this recipe is you can use any challah recipe you prefer. The key is rolling your challah into roughly 3 oz size pieces and then snaking it around the hot dogs. I brush them simply with a beaten egg before adding toppings.



And the challah dogs are all about fun toppings. I like making an "everything bagel" topping by combining 1 Tbsp sesame seeds, 1 Tbsp poppy seeds, 1 Tbsp dried garlic (whole pieces, not garlic powder), 1 Tbsp dried onion (whole pieces, not onion powder) and 1/2 Tbsp thick sea salt and then sprinkling it on top.



You can also top with poppy seeds, black sesame seeds or even caraway seeds.

These are such a fun appetizer for your summer parties, Shabbat dinners, game-watching nights or even kids' birthday parties. Make a big batch and don't count on leftovers. Can you make them and reheat them? Yes, actually you can. They are always better immediately out of the oven, but I have also served them several hours later either reheated or at room temperature.

## Ingredients

### For the challah dough:

1 ½ Tbsp dry active yeast  
1 tsp sugar  
1 ¼ cups lukewarm water  
4 ½-5 cups of all-purpose, unbleached flour (preferably King Arthur flour)  
¼ cup vegetable oil  
½ Tbsp salt  
¾ cup sugar  
2 eggs  
2 packages kosher hot dogs  
1 egg + 1 tsp water  
sesame seeds, poppy seeds, black sesame seeds, caraway seeds and thick sea salt (optional)

## Directions

Make your challah dough:

In a small bowl, place yeast, 1 tsp sugar and lukewarm water. Allow to sit around 10 minutes, until it becomes foamy on top.

In a large bowl or stand mixer fitted with the whisk attachment, mix together 1 ½ cups flour, salt and sugar. After the water-yeast mixture has become foamy, add to flour mixture along with oil. Mix thoroughly.

Add another 1 cup of flour and eggs and mix until smooth. Switch to the dough hook attachment if you are using a stand mixer.

Add another 1 ½- 2 cups of flour, mixing thoroughly and then remove from bowl and place on a floured surface.

Knead remaining ½ cup flour into dough, continuing to knead for around 5 minutes (or however long your hands will last).

Place dough in a greased bowl and cover with damp towel. Allow to rise at least around 3 hours, punching down at least once if possible.

Preheat oven to 350 degrees.

After dough has risen, start cutting it into 3 oz pieces (I like using a small digital scale for this task). Wrap dough around each hot dog, pinching ends under and placing on a baking sheet lined with parchment paper or slipat baking mats.

Whisk 1 egg with 1 tsp water and brush each challah dog with egg wash. Top with sesame seeds poppy seeds, black sesame seeds, thick sea salt or caraway seeds if desired.

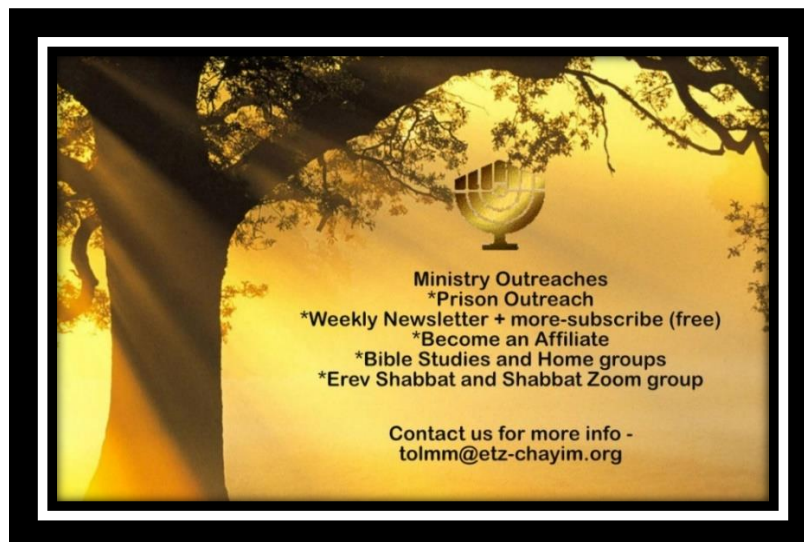
Bake for 18 minutes, or until puffy and golden all over.

Serve warm with mustard.

Donate



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



*Tree of Life Messianic Ministries  
Australia Affiliate*



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*

