

Walking Worthy of the Calling Continued...

Growing Daily in Torah

Central question of this reflection: How do we receive Mosheh's blessing to Israel today and faithfully carry forward the inheritance entrusted to us as we learn to walk as Yeshua our Mashiah walked?

An inheritance to carry forward

Shabbat Shalom, and again welcome and thank you to those who have joined us online today as well.

Rabbi Jay asked whether I would like to share a reflection on this final parashah of the Torah, the same portion I reflected on at my Bar Mitzvah. I am grateful for that honor. I am not an ordained teacher; I am sharing my experience of the teaching and guidance I have been receiving from Rabbi Jay, my rabbi and teacher, and learning to put into practice.

Thank you, Mom, for sharing the summary of our parashah. This is also the parashah that was read at my birth, so hearing these words again carries a personal meaning for me.

One picture from Mosheh's blessing has stayed with me: the eternal G-d is our dwelling place, and underneath are the everlasting arms (D'varim 33:27).

Rabbi Avraham ibn Ezra, a medieval Jewish rabbi and scholar, explains in his commentary on D'varim 33:27 that these arms support Israel without growing weary. That picture has become a

source of comfort to me. When I feel weak or face something I do not know how to carry, I am reminded that Adonai's strength has not failed. Perhaps those words speak to something we are carrying today.

Alongside that comfort, I hear the words of D'varim 33:4: "Mosheh commanded us Torah, an inheritance of the assembly of Ya'aqov." I am learning that receiving this inheritance reaches into my daily choices—how I spend my time, how I respond to correction, and how I treat others.

What might receiving that inheritance look like in our own lives? The words about Adonai knowing Mosheh face to face (D'varim 34:10) also stir a desire in me to know Him more closely. That desire is at the heart of what I would like to share.

For me, daily time in Torah has also opened a deeper understanding of Yeshua, whom I loved long before I understood these foundations. In Luke 24:27, He begins with Mosheh and the Prophets to explain the things concerning Himself. That has given direction to my own reading.

Yeshua is walking with two followers on the road to Emmaus (Luke 24:13–15). What makes this verse important to me is what Yeshua is explaining. In Luke 24:25–26, He connects Mashiach's suffering and entrance into glory with what the prophets had spoken. Then He begins with Mosheh and all the Prophets to explain the Scriptures concerning Himself. He is helping His followers understand Him through the Scriptures already entrusted to Israel.

This helps me understand why Torah belongs at the foundation of my reading. Yeshua Himself leads His followers back to these writings to understand His mission. As I become more familiar with Torah's account of covenant, deliverance, and life with Adonai, I have more context for His words and work. What might we begin to recognize in Yeshua as those Scriptures become more familiar to us?

First John 2:6 says that whoever abides in Him ought to walk as He walked. Where in our ordinary lives do we most need to learn His way of walking? That question connects this parashah with the journey I would like to share.

The conviction behind this reflection

I believe the Scriptures form a connected whole, from Genesis to Revelation. That conviction is behind the reflections I hope to share as opportunities arise. Studying Torah has helped me understand the Scriptures that follow and recognize Yeshua our Mashiach within that unfolding account. As we return to His Word day by day, there is more to discover about Him and about the life He calls us to live.

At my Bar Mitzvah on March 29, 2025, I brought a message titled “Walking Worthy of the Calling,” drawing on Ephesians 4:1, about our covenant identity and inheritance through Mashiach. A year and a half has passed since then. The words of that message have taken on a deeper meaning through the ordinary rhythm of reading, asking questions, receiving correction, and returning to Torah the next morning. What does walking worthy look like in the season of life we are in now?

The pain of feeling left out

My Hebrew name is Yoshiyahu ben Shimon. I chose Yoshiyahu because I admire his desire to lead the people back to Adonai, as we read in 2 Kings 23:1–3. That desire is close to my own heart.

Yoshiyahu, known in English as Josiah, was a king of Yehudah. During repairs to the Temple, Hilkiah the high priest found the book of Torah. Shaphan the scribe brought it to the king and read it aloud. When Yoshiyahu heard those words, he tore his garments in grief. He recognized how far the people had strayed and sent to seek Adonai’s word concerning what they had heard (2 Kings 22:3–13).

Then he gathered the people. In 2 Kings 23:1–3, he reads the book of the covenant to the people, and they commit themselves to walk with Adonai and keep His commandments. He removed idols and directed the people to serve Adonai (2 Chronicles 34:33). Hearing Torah moved him to act and to lead the people back. That connection between hearing Scripture and responding to it is what draws me to his example. What might Adonai be asking us to respond to in what we are reading?

Years ago, a stranger told me that I was from the tribe of Shimon. That encounter stayed with me, and in time my understanding of it led me to choose the name ben Shimon. What might words like that stir in someone searching for his place among his people? There is more of that story I hope to share another time. For now, that name brings us to something I later faced while preparing for my Bar Mitzvah.

Before I understood the significance these names would hold for me, I had already made Ruth's declaration my own: "Your people are my people, and your G-d is my G-d." Ruth spoke those words to Naomi as she committed herself to remain with her and share the life of her people. Those words from Ruth 1:16 expressed my heart and my desire to be deeply grafted into the life of the people of Israel, rooted in our covenant walk with Adonai and sharing in the love, responsibilities, and daily life of our people.

So when I was preparing my Bar Mitzvah message and discovered that Shimon was not named in Mosheh's blessings in D'varim 33:1–29, I was deeply wounded, even frightened. I wondered: Was there a curse on my family that I could not escape through repentance or making amends? I knew the shame of my own sin. Reading of Shimon's violence at Shechem and Ya'aqov's later rebuke of his fierce anger (Genesis 34:25–31; 49:5–7), I recognized things that reminded me of my own failures, and I wondered about my place among my people.

Perhaps you know something of that feeling. We can be surrounded by people and still wonder whether we truly belong. We can know the words about forgiveness while struggling to receive their comfort. Is there a fear or a failure we have been hesitant to bring before Adonai? We can hold that question quietly as we continue.

As I was preparing this message, I found something that encouraged me. I found it in Sifrei Devarim, a collection of interpretations drawn primarily from the school of Rabbi Akiva. Section 348 understands Shimon as included within Yehudah's blessing in D'varim 33:7. It connects "bring him to his people" with Shimon being brought near, and points to Yehoshua 19:9, where Shimon's inheritance comes from within Yehudah's portion.

That is the commentary's interpretation, and it has become deeply meaningful to me. I see in this relationship a picture of my own restoration, of being grafted back into the life of my people as a Jew and Israelite. What first brought sadness has become an occasion to recognize mercy.

I have come to believe that Adonai gave me these names to help me reflect on the *chen*, the grace and favor, He has shown me. That mercy also challenges the way I receive others. When someone comes to us carrying shame, what might they encounter in our words and actions? We have an opportunity to listen with kindness and help them take a step toward Adonai.

This reminds me of the message Elder Gordon shared last Shabbat as we began Sukkot, about living water and how Yeshua used the setting of this festival to speak to the people. On the last, great day of the feast, Yeshua invites the thirsty to come to Him and drink (John 7:37). In John 7:38–39, Yeshua speaks of rivers of living water flowing from within the one who believes in Him, and John explains that He was speaking about the Spirit. As we receive His love, let us consider whom we might encourage, forgive, or care for this week.

I once feared that my failures might leave me shut out from my people and from Adonai. Through Yeshua, I have come to know forgiveness, and that fear has begun to give way to hope. Daily time with Adonai in Torah is helping me live from that mercy—to accept correction, turn from sin, and grow into the responsibility and joy of belonging. If you are carrying shame or still struggling, there is room to turn toward Him honestly and ask for help. The next step may be a prayer we have been avoiding, an honest conversation, or receiving guidance from someone trustworthy.

Learning to understand the One I already loved

I want to make my heart clear: what I am about to share as a testimony of my life is not a criticism of anyone's denomination or where they are in their walk. I am grateful for the people who helped me begin my faith.

My desire is echad—oneness in the Body of Mashiach, learning together with patience and love. That word takes me back to the Shema: “Hear, Israel: Adonai our G-d, Adonai is one” (D'varim 6:4). The Hebrew word translated “one” is echad.

Reading Shaul—Paul—alongside that confession helps me hear his letters more deeply. He writes of “one G-d, the Father” and “one Master, Yeshua Mashiach” (1 Corinthians 8:6). In Ephesians 4:4–6, he speaks of one body, one Spirit, one hope, one Master, one faith, one immersion, and one G-d and Father of all. He is writing in Greek, but I hear the Shema's confession of the one G-d echoing through his words and his call for us to live as one people.

For me, this is one example of what can be missed when we read the Brit Hadasha without its Torah foundation. Familiar words gain depth when we recognize the Scriptures behind them. How might hearing them that way shape our patience and love for one another? Love for the Father through Yeshua is the reason this journey matters so much to me.

I accepted Yeshua when I was seven years old. I knew Him as Jesus, my Master and Savior. I was raised in the Baptist church, and later became deeply involved in outreach. I loved serving and took my faith seriously. Yet I studied the Brit Hadasha, also known as the New Testament, with little attention to the Torah or the wider Tanakh, which forms its foundation. I had the impression that much of it had been done away with—that it was simply stories of how Israel had failed, and that Israel’s place had been turned over to Gentiles who would later become Christians.

My father encouraged me to read the Tanakh so I could understand the later Scriptures. I resisted at first. Later, while studying biblical languages at Hardin-Simmons, I began reconsidering what I thought I knew. With encouragement from friends, I asked: What Scriptures were Yeshua and His followers quoting? What would I understand more deeply if I knew those Scriptures?

Matthew 5:17–20 stayed with me. Yeshua says He came to fulfill the Torah and the Prophets, and warns against setting aside even the least commandments and encouraging others to do so. He speaks of practicing and teaching them. Those words made me reconsider how I had been misguided concerning the “Old Testament.” I had not realized that Torah was the foundation beneath the Scriptures I already loved.

Making room every day

Since my Bar Mitzvah, that desire for a closer relationship with my Elohim—to know who He is and understand what He desires of me—has taken shape in a daily practice. I earnestly long to draw nearer to Him and, as I spend time in His Word, discover more of His purpose for my life and how He would have me serve Him.

I plan my reading around the weekly parashah. Beginning Sunday morning, I read one aliyah each day, continuing the portion introduced on Shabbat. I accompany that reading with Jeff Feinberg’s

Walk series, which helps me consider questions and connections I might otherwise overlook. As we begin this year's new Torah reading cycle, I am also including more midrashic writings in my study to gain deeper insight into how our sages have interpreted Torah and the questions they have brought to the text.

I also set apart time to meet with Rabbi Jay, my rabbi and teacher, to discuss what I have read, ask questions, and receive his guidance. Having a Rabbi to help me examine my understanding matters. I am still learning, and I need correction as well as encouragement. I also value the fellowship I share with Elder Gordon as we read one another's writings and exchange thoughts about what we are studying.

What place could daily time in Torah have in the rhythm of your life? Our schedules may differ. We can begin with a regular time, a portion to read, and a willing heart. As we read, we can ask what the passage reveals about Adonai and what response it calls for from us. A phrase carried into the day or a question brought to our rabbi can help the reading stay with us.

After Mosheh's death, in Yehoshua 1:8, Adonai tells Yehoshua to meditate on Torah day and night and be careful to do what is written in it. That brings us back to our parashah: the inheritance we receive is something we learn to live.

Psalms 1:1–6 gives us a picture of a life nourished by Torah. As we hear it, let us consider what is nourishing our own hearts from day to day. Here is the whole psalm, rendered from the Hebrew:

Psalms 1:1–6

1 “Happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the company of scoffers. **2 Instead, his delight is in the Torah of Adonai, and on His Torah he meditates day and night.** **3** He is like a tree planted beside

streams of water, which gives its fruit in its season, and whose leaf does not wither; all that he does prospers. **4** Not so the wicked! They are like chaff that the wind drives away. **5** Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. **6** For Adonai knows the way of the righteous, but the way of the wicked will perish.”

Fruit in its season—Psalm 1:3. I need that reminder. Growth requires continued nourishment, and we cannot measure everything by what changes in a single morning. We can return to the Word tomorrow, even when today’s growth is difficult to see.

Proverbs 2:1–6 connects seeking wisdom with finding the knowledge of G-d. As we read, let us bring a willingness to receive correction along with our desire for understanding. Proverbs presents this as a father’s appeal to his son:

Proverbs 2:1–6 — rendered from the Hebrew

1 “My son, if you receive my words and treasure my commandments with you, **2** making your ear attentive to wisdom, inclining your heart to understanding; **3** yes, if you call out for insight and raise your voice for understanding, **4** if you seek it like silver and search for it as for hidden treasures, **5** then you will understand the fear of Adonai and find the knowledge of G-d. **6** For Adonai gives wisdom; from His mouth come knowledge and understanding.”

The passage describes receiving instruction, asking for understanding, and searching for wisdom as for treasure. That gives me a picture of the attention I want to bring to each day’s reading.

Reading these words beside Psalm 1 helps me see how the Scriptures speak to one another. The psalm calls us to delight in Adonai’s Torah; Proverbs invites us to treasure instruction and seek the wisdom He gives. This is part of what I mean by “The Scriptures Are Complete from Genesis to

Revelation.” As I return to Torah, I better recognize the language, promises, and purposes carried forward in the Scriptures that follow. Yeshua’s own return to Mosheh and the Prophets in Luke 24:27 gives direction to that journey. What might we begin to recognize as we read with that foundation in mind?

The promise to Israel and Yehudah in Jeremiah 31:31–34, especially verse 33 (31:30–33, especially verse 32 in Hebrew numbering), shows Adonai placing His Torah within His people and writing it upon their hearts. Hebrews 8:10 repeats that promise. Through Yeshua, I believe we enter into this covenant life. Let us consider where His instruction is beginning to shape our desires and actions, and where we still need His help to respond.

That promise also helps me hear Isaiah’s words. Adonai says, “I, I am He who comforts you” (Isaiah 51:12), and, “Torah will go out from Me” (Isaiah 51:4). He promises Zion, “All your children will be taught by Adonai, and great will be the peace of your children” (Isaiah 54:13). Yeshua quotes this promise in John 6:45: “They will all be taught by G-d.” He then says that everyone who has heard and learned from the Father comes to Him.

At the well, the woman says that Mashiach will explain all things when He comes. Yeshua answers, “I am He, the one speaking to you” (John 4:25–26). I see in Yeshua the Father’s promised comfort and instruction drawing near to us. Read alongside Jeremiah’s promise, these words help me see why drawing closer to the Father through Yeshua and receiving His Torah into our hearts belong together.

Receiving His words and singing them back

We also have an opportunity each Shabbat in the liturgy we chant together. Over these past few months, I have been grateful for the chance to practice leading our weekly liturgy as I continue in training. That experience has made these words more personal for me. When words become familiar,

it can take renewed attention to hear what we are saying. Which line might become a sincere prayer for us today?

As we chant, let us attend to the Scripture within the prayers. When we speak of loving Adonai, as in D'varim 6:5, we can consider how to express that love in the choices before us. We sing Adonai's words back to Him in love, and we can carry one of those lines with us into the week.

Torah already joins love with obedience. In D'varim 11:1, Mosheh calls Israel to love Adonai and faithfully keep what He has entrusted to us:

D'varim 11:1 — rendered from the Hebrew

“You shall love Adonai your G-d and keep His charge, His statutes, His judgments, and His commandments, all the days.”

When I hear Yeshua speaking to His disciples, I hear that same connection between love and obedience:

John 14:15 — rendered from the Greek

“If you love Me, you will keep My commandments.”

He makes the connection explicit again in John 14:21: “The one who has My commandments and keeps them is the one who loves Me.” Hearing these words alongside Torah helps me understand obedience as love expressed in the way we live. What might our love for Him look like in the choices before us today?

Colossians 3:16 connects this kind of worship with the word of Mashiach dwelling richly within and among us. It speaks of psalms, hymns, and spiritual songs, “singing with gratitude in your hearts to G-d.” That connection helps me approach our liturgy as a way for Scripture to take root in us as we offer our thanks to Adonai.

Those words about gratitude lead me to another part of this journey: understanding the grace we receive and how we respond to it. The Greek word *charis* has helped me reflect on that relationship. It can express the favor and kindness someone gives, and also the gratitude of the person receiving that kindness. The form *chariti* appears in Colossians 3:16 as we sing with gratitude to G-d. That helps me see our worship as a response to the grace we have received.

Ephesians 2:8–10 brings the gift and the response together: salvation by grace through faith is G-d's gift, and we are created in Mashiach for good works that He prepared for us to walk in. His gift comes first; our grateful response takes shape in the life we live.

We receive His grace freely, and we answer Him with love and devotion. In that sense, we return *charis* as thanksgiving. Even in our ordinary relationships, love deepens as it is received and answered. I am learning to let my gratitude become faithfulness: singing His words back to Him, seeking His ways, and keeping His commandments because I love Him.

In Exodus 33:13, Mosheh asks that, having found favor, he might be shown Adonai's ways so that he may know Him. That prayer has become close to my heart. We can make it our own as we open Torah: Show me Your ways so that I may know You.

A life that is changing

Over this past year and a half, I have begun walking closer to Adonai than ever before. My desires are changing. Things that once held my attention are losing their hold, although there is still much to work through. What is shaping our desires? Perhaps we can recognize a growing readiness to forgive, an old habit beginning to loosen, or an area where we still need help. We can bring all of that honestly before Him.

Shaul's words help me understand this change: "If anyone is in Mashiach, there is a new creation" (2 Corinthians 5:17). And in 1 John 3:1 we hear, "See what kind of love the Father has given us, that we should be called children of G-d—and we are." These passages help me connect the changes in my desires with a life made new in Mashiach and received in the Father's love.

Learning to live as someone loved by the Father is changing how I understand obedience. As we receive that love, we can ask how our actions might reflect it. There may be one relationship or one decision before us today where gratitude can become obedience.

Torah itself joins these things together. In D'varim 10:12–13, walking in Adonai's ways, loving Him, serving Him wholeheartedly, and keeping His commandments belong within the same appeal. As we read Torah alongside Yeshua's words and life, we can grow in understanding the faithful, loving walk Adonai desires.

That is what walking worthy of the calling in Ephesians 4:1 is coming to mean in my life. The mercy we receive can become visible in how we speak, how we treat people, and what we choose when no one is watching.

Second Peter 3:18 calls us to grow in the grace and knowledge of our Master and Savior. I hear in that an invitation to keep growing in my relationship with Yeshua. Receiving His grace draws me toward knowing Him more deeply and letting that knowledge shape how I live.

An invitation to begin

Perhaps you have loved Adonai for many years. Perhaps you are just beginning to seek Him. Perhaps shame has made you hesitant to draw near.

What might a regular time in Torah look like in the week ahead? What questions might we bring to our reading or to our rabbi? Perhaps something we read could shape a conversation, a habit, or an act of kindness. Even a small response can give us something to carry into the next day.

When we chant together, which familiar words might become a fresh and personal prayer? What might stay with us after we leave this place?

A year and a half ago, I carried questions about my place and the weight of my failures. Daily time in Torah is helping me receive the inheritance entrusted to us and discover more deeply the love and forgiveness of Adonai through Yeshua. There is still much to learn. Before each of us is another day in which to listen and respond, trusting the One whose everlasting arms sustain us (D'varim 33:27).

That daily study has given me a firmer foundation for understanding Adonai's will. In Bereshit, Genesis, we encounter creation, humanity's fall, and the beginning of the hope of redemption (Genesis 1–3). As I read in the light of Yeshua, I see that hope pointing toward Mashiach in Genesis 3:15 and widening in the promise that all the families of the earth would be blessed through Avraham (Genesis 12:3). Returning to these beginnings helps me recognize what unfolds throughout the Scriptures.

This is what I mean when I say, “The Scriptures Are Complete from Genesis to Revelation.” I no longer read “Old Testament” and “New Testament” as one story discarded for another. I see a connected revelation, rooted in Israel's Scriptures and carried forward in the witness of Yeshua's Jewish apostles. The renewed covenant, as I understand it, brings us into the promise of His Torah written within us (Jeremiah 31:31–34). The nations are welcomed into that hope without replacing Israel. Shaul's picture is of branches grafted into an olive tree, sharing its nourishment and depending on its root (Romans 11:17–18).

That wider purpose helps me hear familiar words with renewed attention: “For G-d so loved the world that He gave His only Son, so that everyone who believes in Him should not perish but have eternal life” (John 3:16). His love reaches toward the world. Through Yeshua, Jew and Gentile have access to the Father in one Spirit (Ephesians 2:18). How might that shape the way we receive one another?

I confess Yeshua as my Master and King, my Savior and Redeemer. Shaul writes, “If you confess with your mouth Yeshua as Master and believe in your heart that G-d raised Him from the dead, you will be saved” (Romans 10:9). I want that faith to shape my daily walk, as 1 John 2:6 calls us to walk as He walked. The grace we receive draws us into a life of love and obedience.

Yeshua calls us to worship the Father in spirit and truth (John 4:23–24). Emet is the Hebrew word for truth, and Psalm 119:142 says, “Your Torah is truth.” Reading these words together helps me understand why returning to Torah has drawn me closer to the Father through Yeshua.

As we close, let us return to what Torah tells us about Mosheh’s relationship with Adonai: He knew Mosheh face to face (D’varim 34:10). The One whose Torah we read is the One we are seeking to know. And at the close of Scripture, Revelation 22:2–4 shows us the tree of life, the healing of the nations, the curse removed, and His servants seeing His face. From Bereshit to Revelation, I see the hope of restoration drawing us toward Him. Let us make the response of Psalm 27:8 our own:

Psalm 27:8 — closing statement

“Your face, Adonai, I will seek.”

Yeshua gives us a priority for that seeking:

Matthew 6:33 — opening command

“But seek first the Kingdom of G-d and His righteousness.”

What might seeking His Kingdom first look like in the way we begin our mornings and order our lives? As we read Torah, pray, and put His words into practice, may our growing understanding become a closer walk with Adonai, visible in our love and obedience.

May Adonai draw us near as we seek His face and His Kingdom first, help us receive His correction, and cause our lives to bear good fruit (Psalm 1:3). May we grow in the grace and knowledge of Yeshua our Messiah (2 Peter 3:18), and walk worthy of the calling we have received (Ephesians 4:1). As we carry this inheritance forward, may His enduring truth shape our lives: “The whole of Your word is truth, and every righteous judgment of Yours endures forever” (Psalm 119:160). Amen.

Shabbat shalom.

Torah text for reference

D'varim 33:1–2

1 And this is the blessing with which Mosheh, the man of G-d, blessed the children of Israel before his death. 2 And he said: “Adonai came from Sinai and dawned from Se'ir upon them. He shone forth from Mount Paran and came from myriads of holy ones; from His right hand came a fiery law for them.”

D'varim 33:1

מֹשֶׁה Mosheh 4872	בֵּרַךְ blessed 1288	אֲשֶׁר with which 834	הַבְּרָכָה the blessing 1293	וְזֹאת And this [is] 2063
יִשְׂרָאֵל of Israel 3478	בָּנָי the children 1121	אֶת־ [object marker] 853	הָאֱלֹהִים of G-d 430	אִישׁ the man 376
			מוֹתוֹ his death 4194	לִפְנֵי before 6440

D'varim 33:2

וַזָּרַח and dawned 2224	בָּא came 935	מִסִּינַי from Sinai 5514	יְהוָה Adonai 3068	וַיֹּאמֶר And he said 559
פָּאֲרָן Paran 6290	מִהָרֹם from Mount 2022	הוֹפִיעַ He shone forth 3313	לָמוֹ upon them —	מִשְׁעִיר from Se'ir 8165
אֵשׁ דָּת a fiery law 799	מִיְמִינוֹ from His right hand 3225	קֹדֶשׁ of holiness 6944	מֵרַבְּבוֹת from myriads 7233	וְאֵתָהּ and He came 857
				לָמוֹ for them —

References and translation notes

Spoken reflection: approximately 4,710 words, including Psalm 1, Proverbs 2:1–6, and the brief Scripture quotations. Estimated delivery: 38–43 minutes, plus reflective pauses. The separate parashah summary is read beforehand and takes approximately 2–3 minutes. The Hebrew and English word aid and the reference notes are for review, not spoken delivery.

For preparation and review. Scripture excerpts are close English renderings of the Hebrew or Greek sources listed below; other biblical material is paraphrased. Hebrew names are retained for this congregation. Personal interpretations are expressed as testimony.

Torah portion and inheritance. D’varim 33:1–29 and 34:1–12 provide the setting, summarized in a separate reading before this reflection. The reflection returns to Torah as our inheritance (D’varim 33:4), the everlasting arms (33:27), and Adonai knowing Mosheh face to face (34:10). Hebrew text: <https://mechon-mamre.org/p/pt/pt0533.htm> and <https://mechon-mamre.org/p/pt/pt0534.htm>. The connections with daily life are the speaker’s personal reflections.

Shimon and Yehudah. Sifrei Devarim 348:5–6, interpreting D’varim 33:7. See Judges 1:3 and Yehoshua 19:9. Reference: https://www.sefaria.org/Sifrei_Devarim.348.5-6. Commentary discussed from the supplied Hebrew–English screenshot; the inclusion of Shimon in the blessing is attributed to this midrash. Sefaria describes the collection as primarily from Rabbi Akiva’s school: <https://www.sefaria.org/texts/Midrash/Halakhah>. This credits the collection’s scholarly tradition; the passage cited here is not presented as a direct statement by Rabbi Akiva. Shimon’s actions and Ya’aqov’s rebuke: Genesis 34:25–31 and Genesis 49:5–7; Hebrew: <https://mechon-mamre.org/p/pt/pt0134.htm> and <https://mechon-mamre.org/p/pt/pt0149.htm>.

Yoshiyahu and hearing Torah. 2 Kings 22:3–13 describes the Temple repairs, Hilkiah’s discovery, Shaphan’s reading to the king, and the king’s response of grief and inquiry. In 2 Kings 23:1–3, Yoshiyahu gathers the people, reads the covenant, and renews their commitment to Adonai. Second Chronicles 34:33 describes the removal of idols and his directing the people to serve Adonai. Hebrew sources: <https://mechon-mamre.org/p/pt/pt09b22.htm>; <https://mechon-mamre.org/p/pt/pt09b23.htm>; <https://mechon-mamre.org/p/pt/pt25b34.htm>. The name’s significance and the question about responding to Scripture are personal reflections.

Daily reading and wisdom. Yehoshua 1:8; Psalm 1:1–6; Proverbs 2:1–6. Hebrew sources: <https://mechon-mamre.org/p/pt/pt0601.htm>; <https://mechon-mamre.org/p/pt/pt2601.htm>; <https://mechon-mamre.org/p/pt/pt2802.htm>. Proverbs speaks of wisdom and instruction; the message connects this with daily Torah study. Psalm 1 is an original English rendering of the Hebrew text. “Happy” renders ashrei; “Torah” preserves the Hebrew term for instruction; “meditates” renders yehgeh, which can include quiet recitation; “knows” preserves yodea in verse 6. Proverbs 2:1–6 is also rendered directly from the Hebrew. The father addresses his son; “my commandments” renders mitzvotai in verse 1, and “knowledge of G-d” renders da’at Elohim in verse 5. The reflection connects this wisdom instruction with Psalm 1:2 and with the speaker’s Torah-centered reading of Scripture; Luke 24:27 is cited again for Yeshua’s return to Mosheh and the Prophets.

Yeshua and the commandments. Matthew 5:17–20, especially 17 and 19. Greek text: <https://www.greekbible.com/matthew/5/17> and <https://www.greekbible.com/matthew/5/19>. The message summarizes Matthew 5:17–20; it does not attempt to resolve every question of covenant application.

Liturgy and grateful response. D’varim 6:5, the call to love Adonai: <https://mechon-mamre.org/p/pt/pt0506.htm>. Colossians 3:16, Greek: <https://www.greekbible.com/colossians/3/16>. “Singing with gratitude” renders the phrase en chariti. Singing Adonai’s words back to Him in love is the speaker’s application.

Love and keeping the commandments. D’varim 11:1, Hebrew: <https://mechon-mamre.org/p/pt/pt0511.htm>. The full verse is rendered in the body; “all the days” preserves kol hayyamim. John 14:15 and the opening clause of 14:21 are rendered from the Greek: <https://www.greekbible.com/john/14/15> and <https://www.greekbible.com/john/14/21>. John 14:15 follows the Greek form tērēsete, “you will keep.” Hearing Yeshua emphasize the Torah’s connection between love and obedience is the speaker’s reflection on these passages.

Charis and grateful response. The Greek noun χάρις (charis) is used for favor or kindness and for gratitude in response. Liddell and Scott, An Intermediate Greek–English Lexicon, entry χάρις, distinguishes the giver’s kindness and the receiver’s thankfulness: https://atlas.perseus.tufts.edu/dictionaries/entry/urn:cite2:scaife-viewer:dictionary-entries.atlas_v1:middle-liddell.perseus-eng2-n35585/. Colossians 3:16 uses χάριτι (chariti), rendered here “with gratitude.” First Corinthians 15:57 provides a further example of charis offered to G-d as thanks: <https://www.greekbible.com/1-corinthians/15/57>. “Returning charis” describes thanksgiving and loving devotion; it is a theological application of these related uses, not a claim that every occurrence of charis encodes an exchange or repayment.

Grace freely received and lived out. Ephesians 2:8–10 is paraphrased in the body to connect salvation as G-d's gift with the good works for which believers are created in Mashiach. Greek: <https://www.greekbible.com/ephesians/2/8> and <https://www.greekbible.com/ephesians/2/10>. Obedience is presented as the grateful response to grace received.

Knowing Adonai and growing in grace. Exodus 33:13, Hebrew: <https://mechon-mamre.org/p/pt/pt0233.htm>. “Show me Your ways so that I may know You” summarizes Mosheh's request. The closing prayer echoes 2 Peter 3:18, Greek: <https://www.greekbible.com/2-peter/3/18>.

New creation and the Father's love. 2 Corinthians 5:17; 1 John 3:1. Greek: <https://www.greekbible.com/2-corinthians/5/17> and <https://www.greekbible.com/1-john/3/1>. The message quotes the opening portions of these verses.

Love and a faithful walk. D'varim 10:12–13; Ephesians 4:1–6 for walking worthy, patience, love, and unity. Hebrew: <https://mechon-mamre.org/p/pt/pt0510.htm>. Greek: <https://www.greekbible.com/ephesians/4>.

The Shema and oneness in Shaul's letters. D'varim 6:4, Hebrew: <https://mechon-mamre.org/p/pt/pt0506.htm>. Echad (אֶחָד) means “one.” First Corinthians 8:6, Greek: <https://www.greekbible.com/1-corinthians/8/6>; Ephesians 4:4–6: <https://www.greekbible.com/ephesians/4>. Shaul uses Greek forms of “one” (heis, mia, hen), not the Hebrew word echad. The message hears a Shema echo in these passages and applies their confession of one G-d to unity among believers; this is an interpretive connection, not an explicit quotation formula in either letter.

Belonging and living water. Ruth 1:16, Hebrew: <https://mechon-mamre.org/p/pt/pt2901.htm>. John 7:38–39, Greek: <https://www.greekbible.com/john/7/38> and <https://www.greekbible.com/john/7/39>. John identifies the living water with the Spirit; its expression in compassion is the speaker's application. Echad means “one”; oneness in the Body of Mashiach expresses the message's invitation to grow together. John 7:37 supplies the feast setting and invitation to the thirsty: <https://www.greekbible.com/john/7/37>. Ruth 1:16 records Ruth's commitment to Naomi, her people, and her G-d. The language of being deeply grafted into Israel is the speaker's personal expression of that desire; it is not wording from Ruth 1:16.

The everlasting arms. Ibn Ezra on D'varim 33:27:1–3, especially 2–3, explains the arms as support that never weakens. Hebrew and English commentary reproduced in Nechama Leibowitz's study sheet: <https://voices.sefaria.org/sheets/161878>. Commentary reference: https://www.sefaria.org/Ibn_Ezra_on_Deuteronomy.33.27.2-3. The application to personal perseverance is the speaker's reflection. Biographical background: <https://www.sefaria.org/topics/ibn-ezra?tab=popular-writing-of>.

Torah written within us. Jeremiah 31:31–34 in common Christian numbering corresponds to 31:30–33 in the Hebrew edition used here; the Torah-on-the-heart promise is 31:33 / Hebrew 31:32: <https://mechon-mamre.org/p/pt/pt1131.htm>. Torati means “My Torah”; beqirbam means “within them.” Hebrews 8:10 repeats the promise, speaking of minds and hearts: <https://www.greekbible.com/hebrews/8/10>. The connection to daily practice is the speaker's messianic application.

Comfort and instruction through Yeshua. Isaiah 51:12 (opening clause), 51:4 (Torah going out from Adonai), and 54:13 are rendered from Hebrew: <https://mechon-mamre.org/p/pt/pt1051.htm> and <https://mechon-mamre.org/p/pt/pt1054.htm>. In Isaiah 54, the promise addresses afflicted Zion and her children (54:11–13). John 6:45 explicitly quotes the prophetic promise of being taught by G-d and connects learning from the Father with coming to Yeshua: <https://www.greekbible.com/john/6/45>. John 4:25–26 records the woman's expectation that Mashiach will explain all things and Yeshua's identification of Himself: <https://www.greekbible.com/john/4/25> and <https://www.greekbible.com/john/4/26>. John 6:45 is the direct prophetic quotation; John 4 provides a related encounter. Their connection with comfort, Jeremiah's covenant promise, and daily Torah study is the speaker's messianic reflection.

Reserved for future reflections. The fuller consolation dialogue (Isaiah 40:1; 49:14; 54:11; 51:12) and seventh-month appointed times (Leviticus 23:23–44); Yehoshua's name (Numbers 13:16; Nehemiah 8:17) and Isaiah's sevenfold description of the Spirit (Isaiah 11:2); grace in Hebrew and Greek (Exodus 33:13; John 1:14–17); the better covenant promises (Hebrews 8:6–13) and a fuller exploration of the inclusion of the nations (Genesis 12:3; Ephesians 2:11–22). The fuller discussions remain in the earlier draft.

Torah text for reference. D'varim 33:1–2 is rendered from the Hebrew text at <https://mechon-mamre.org/p/pt/pt0533.htm>. Interlinear word divisions and Strong's numbers were checked against <https://biblehub.com/interlinear/deuteronomy/33-1.htm> and <https://biblehub.com/interlinear/deuteronomy/33-2.htm>. The English glosses are word-level aids. “Of holiness” is rendered “of holy ones” in the continuous translation. “A fiery law” follows the traditional reading esh dat; the written form is אשֶׁדֶת, and its interpretation is debated. A dash means no separate Strong's number is supplied. Adonai is the reading used here for יהוה.

Seeking Adonai's face and Kingdom. D'varim 34:10 describes Mosheh's unique prophetic relationship with Adonai. Psalm 27:8, Hebrew: <https://mechon-mamre.org/p/pt/pt2627.htm>; The quotation renders the final clause, et panekha Adonai avaqqesh, “Your face, Adonai, I will seek.” Matthew 6:33, Greek: <https://www.greekbible.com/matthew/6/33>; The quotation renders the opening command to seek the Kingdom of G-d and His righteousness. The connection with daily Torah reading, prayer, and obedience is the speaker's application.

Discovering Yeshua and walking as He walked. Luke 24:27 and 1 John 2:6. The message paraphrases the Greek: Yeshua explains the things concerning Himself beginning with Mosheh and all the Prophets; whoever claims to abide in Him ought to walk as He walked. The questions about daily Torah reading express the speaker's personal application. Greek texts: <https://www.greekbible.com/luke/24/27> and <https://www.greekbible.com/1-john/2/6>. Context for Luke 24:27: Luke 24:25–26 connects belief in the prophets with Mashiach's suffering and entrance into glory. Greek texts: <https://www.greekbible.com/luke/24/25> and <https://www.greekbible.com/luke/24/26>. The importance of this passage for daily Torah reading is explained in the body as the speaker's personal application. The Emmaus-road setting is given in Luke 24:13–15: <https://www.greekbible.com/luke/24/13> and <https://www.greekbible.com/luke/24/15>.

Creation, redemption, and restoration. Genesis 1–3 provides the creation and fall setting; Genesis 3:15 speaks of conflict between the serpent and the woman's offspring. The connection with Mashiach is the speaker's messianic reading, not an explicit naming of Yeshua in that verse. Genesis 12:3 promises blessing for all the families of the earth. Hebrew: <https://mechon-mamre.org/p/pt/pt0101.htm>; <https://mechon-mamre.org/p/pt/pt0102.htm>; <https://mechon-mamre.org/p/pt/pt0103.htm>; <https://mechon-mamre.org/p/pt/pt0112.htm>. Revelation 22:2–4 supplies the closing images of the tree of life, healing, the removal of the curse, and seeing His face. Greek: <https://www.greekbible.com/revelation/22/2>; <https://www.greekbible.com/revelation/22/3>; <https://www.greekbible.com/revelation/22/4>.

Covenant continuity and the nations. Jeremiah 31:31–34 (Hebrew numbering 31:30–33) promises a new covenant with Israel and Yehudah, including Torah within them and forgiveness. “Renewed covenant” expresses the speaker's emphasis on continuity and restoration; the Hebrew phrase berit chadashah is ordinarily rendered “new covenant.” See the Hebrew source in the Torah-written-within-us note. Romans 11:17–18 describes Gentile believers sharing the olive tree's nourishment and warns against boasting over its branches. Greek: <https://www.greekbible.com/romans/11/17> and <https://www.greekbible.com/romans/11/18>. The conclusion emphasizes Scripture's roots in Israel and the witness of Yeshua's Jewish apostles without making a claim about the otherwise uncertain ancestry or identity of every biblical writer.

The Father's love and our response of faith. John 3:16 and Romans 10:9 are rendered from Greek: <https://www.greekbible.com/john/3/16> and <https://www.greekbible.com/romans/10/9>. “Only Son” renders monogenēs, traditionally also translated “only begotten”; “Master” renders kyrios. The additional titles King, Savior, and Redeemer belong to the speaker's confession, not to the quoted wording of Romans 10:9. Ephesians 2:18 describes both groups' access to the Father in one Spirit, in the context of 2:11–22: <https://www.greekbible.com/ephesians/2/18>. The call to a faithful walk returns to 1 John 2:6 and the earlier discussion of grace and good works in Ephesians 2:8–10.

Spirit, truth, and the enduring Word. John 4:23–24 speaks of worshiping the Father in spirit and truth. Greek: <https://www.greekbible.com/john/4/23> and <https://www.greekbible.com/john/4/24>. Emet is the Hebrew word for truth, not the word appearing in John's Greek text, which uses alētheia. Psalm 119:142 supplies “Your Torah is truth”; Psalm 119:160 joins the truth of the whole of Adonai's word with the enduring nature of His righteous judgments. These excerpts are rendered from Hebrew: <https://mechon-mamre.org/p/pt/pt26b9.htm>. The relation between these texts and daily Torah reading is the speaker's personal reflection.