

03-29-25 Message to Roeh Israel Abilene – Bar Mitzvah Sermon Torah Portion: *V'Zot HaB'rachah* (and these are the blessings)
Torah Portion: Devarim 33:1-10
Haftarah: Yehoshua 1:1-18
Suggested Acheron K'tuvim: *Romans 2:4, Ephesians 4:1-3, 1 Corinthians 10:31, Hebrews 13:2*

Walking Worthy of the Calling

Central Theme: Understanding our covenant identity and how redemption through Messiah restores our inheritance and calling.

Today we are substituting a different parasha for the normal reading for today. That is because today is the day I celebrate my Bar Mitzvah, and today I will read only from the parasha that was being read the week of the day of my birth. It is *Vzot Habracha*. It is the final reading of the book of Deuteronomy.

It derives its name from the second through the fourth words in the English translation, and the first two words of the original Hebrew.

Deut 33:1-9

33 Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death.

2 And he said,

"The Lord came from Sinai,

And dawned on them from Seir;

He shone forth from Mount Paran,

And He came from the midst of ten thousand holy ones;

At His right hand there was flashing lightning for them.

3 "Indeed, He loves the people;

All Thy holy ones are in Thy hand,

And they followed in Thy steps;

Everyone receives of Thy words.

4 "Moses charged us with a law,

A possession for the assembly of Jacob.

5 "And He was king in Jeshurun,

When the heads of the people were gathered,

The tribes of Israel together.

6 "May Reuben live and not die,

Nor his men be few."

7 And this regarding Judah; so he said,

"Hear, O Lord, the voice of Judah,
And bring him to his people.
With his hands he contended for them;
And mayest Thou be a help against his adversaries."

8 And of Levi he said,
"Let Thy Thummim and Thy Urim belong to Thy godly man,
Whom Thou didst prove at Massah,
With whom Thou didst contend at the waters of Meribah;
9 Who said of his father and his mother,
'I did not consider them';
And he did not acknowledge his brothers,
Nor did he regard his own sons,

וְזֹאת 33:1 הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים
 And this the blessing, is blessed Moses man of the God
 2063 1293 9999 1288 4872 376 430

אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:
 the children of Israel before his death.
 1121 3478 4194 853

וַיֹּאמֶר יְהוָה מִסִּינַי בָּא וַיָּזַח מִשְׁעִיר לָמוֹ 2
 And he said, The Lord from Sinai, came and rose up from Seir unto them;
 559 3068 5514 935 2224 8165 3807a

הוֹפִיעַ מִהָרַם פָּאֲרָן וְאֵתָה מֵרַבְּבֹת קִדְשׁ
 he shined forth from mount Paran, and he came with ten thousands of saints:
 3313 2022 6290 857 7233 6944

מִיְמִינוֹ אֲשַׁת־לָמוֹ: ^Q
 from his right hand went fiery a law for them.
 3225 9999 1881 784 3807a

אֵף חָבֵב עַמִּים כָּל־קִדְשָׁיו בְּיָדָךְ וְלָהֶם 3
 Yea, he loved the people; all his saints are in thy hand: and they
 637 2245 5971 3605 6918 9999 3027 1992

תָּכַו לְרַגְלֶךָ יֵשָׁא מִדְּבַרְתֶּיךָ:
 sat down at thy feet; every one shall receive of thy words.
 8497 7272 9999 5375 1697

קהל־ת	מור־שה	משה	לנו	צנה־	תורה	4
the congregation of	the inheritance of	even	Moses	us	commanded	a law,
<u>6952</u>	<u>4181</u>	<u>9999</u>	<u>4872</u>	<u>3807a</u>	<u>6680</u>	<u>8451</u>

יעקב:
Jacob.
3290

לם	ראשי	בהתאסף	מלך	בישרון	ויהי	5
the people	the heads of	when were gathered	king	in Jeshurun,	And he was	
<u>5971</u>	<u>7218</u>	<u>622</u>	<u>4428</u>	<u>3484</u>	<u>1961</u>	

ישראל:	שבטי	יחד
Israel	the tribes of	and together.
<u>3478</u>	<u>7626</u>	<u>9999</u>

מספר: ם	מתיו	ויהי	ימת	ואל-	ראובן	יחי	6
few.	his men	not	and let be	die;	and not	Reuben	Let live,
<u>4557</u>	<u>4962</u>	<u>9999</u>	<u>1961</u>	<u>4191</u>	<u>408</u>	<u>7205</u>	<u>2421</u>

קול	יהנה	שמע	ויאמר	ליהודה	ונאת	7
the voice of	Lord,	Hear,	and he said,	of Judah:	is the blessing	And this
<u>6963</u>	<u>3068</u>	<u>8085</u>	<u>559</u>	<u>3063</u>	<u>9999</u>	<u>2063</u>

לו	רב	ידיו	תביאנו	עמו	ואל-	יהודה
for him;	let be sufficient	his hands	bring him	his people:	and unto	Judah,
<u>3807a</u>	<u>7227</u>	<u>3027</u>	<u>935</u>	<u>5971</u>	<u>413</u>	<u>3063</u>

ועזר	מצריו	תהיה: ם
to him	from his enemies.	and be thou
<u>9999</u>	<u>6862</u>	<u>1961</u>

8 וְלֵוִי אָמַר תְּמִיךָ וְאוּרִיךָ לְאִישׁ חֲסִידְךָ |
 And of Levi he said, Let thy Thummim and thy Urim be with one, thy holy
3878 559 9999 8550 224 9999 376 2623

אֲשֶׁר נִסִּיתוֹ בְּמִסָּה וְתָרִיבְהוּ עָלָיְךָ
 whom thou didst prove at Massah, and with whom thou didst strive at
834 5254 4532 9999 7378 5921

מֵי מְרִיבָה:
 the waters of Meribah;
4325 4809

9 הָאָמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת־
 Who said unto his father and to his mother, not I have seen him; neither
559 1 517 3808 7200 853

אָחָיו לֹא הִכִּיר וְאֶת־ בְּנוֹ לֹא יָדָע
 his brethren, neither did he acknowledge nor his own children: nor knew
251 3808 5234 853 1121 3808 3045

כִּי שָׁמְרוּ אִמְרֹתַי וּבְרִיתִי וַיִּנָּצְרוּ:
 for they have observed thy word, thy covenant. and kept
3588 8104 565 1285 5341

10 יִוְרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יִשְׂמוּ
 They shall teach thy judgments, Jacob and thy law: Israel they shall put
3384 4941 3290 8451 3478 7760

קְטֹרֶת בְּאַפְּךָ וְכָלִיל עָלֶיךָ מִזְבֵּחֲךָ:
 incense before thee, and whole burnt sacrifice upon thine altar.
6988 639 3632 5921 4196

Introduction: A Covenant Reclaimed

Shabbat Shalom, chaverim. Today marks a milestone not only in my life but in my journey toward walking fully in the covenant identity Adonai has called me into. This **Bar Mitzvah** is more than a ceremony—it is a public declaration of my desire to align with Adonai’s purposes, His people, and His plan of redemption through his son Yeshuah Messiah.

Before we begin, I’d like to take a moment to honor the memory of two very important people in my life who have gone to be with the Lord.

First, my dear friend Brett Weathers, who passed away last year on June 14, 2024. Today would have been his 51st birthday. Brett was a true friend—loyal, kind-hearted, and someone who I could always count on. His absence is deeply felt today. Second, I want to remember my father, Johnny Donnelly, who passed away on March 12, 2018. My dad was a man of deep faith. He studied the Scriptures daily and truly knew the Word of G-d. He inspired me to read the entire Bible for myself—starting with the Tanakh so I could fully understand the richness of the Brit Hadasha. What stood out most about my dad was that his faith wasn’t private—everyone who knew him talked about it. He lived it out boldly, and his unwavering trust in Adoni left a legacy that shaped my own spiritual walk. Both of these men greatly influenced who I am today. I truly wish they could be here to celebrate this special moment with us. May their legacy live on in our hearts and in the way we choose to walk out our calling. Please join me in a moment of silence.

My Torah portion today, *Parashat V'Zot HaB'rachah* (Devarim 33:1-10), is the final blessing of Moshe over the tribes of Yisrael before they entered the Promised Land. This was the portion read on Shabbat following my birth in 1973. Today, as I take my place in the assembly of Yisrael, standing in the covenant of our forefathers, I proclaim before Adonai and all who witness today: **Your people are my people, and Your Elohim is my Elohim. (Ruth 1:16)**

I want to add that something about this Torah portion gave me pause when I read it—the tribe of **Shimon is missing from Moshe's blessings**. This absence echoed something deeper in my life. I, too, have known what it is to feel misplaced, disconnected from inheritance, and uncertain of my identity. This realization ties directly into our central theme today: **How redemption through Messiah restores our covenant identity**. But for me, this goes even deeper on a personal level. Allow me to share why...

Years ago, someone I had never met before said something to me that felt too personal, too specific — and honestly, I didn't want to believe them. He told me I was from the tribe of Shimon. I dismissed it at the time, but his words—and the miraculous healing that came with them—planted something in my spirit. As I matured in faith, I came to see that perhaps, as Paul said, I may have **entertained a messenger from Adonai without knowing it (Hebrews 13:2)**.

Also, later in life, I discovered another auspiciously profound event that had taken place **two days after my birth in 1973. Yom Kippur fell that year on the Shabbat.** The Day of Atonement—set apart as the holiest day of the year—was further sanctified that year. I now see that this timing was not coincidence, but covenantal. It was as though Adonai was placing a seal on my life from the start: **a call to atonement, restoration, and holiness.**

That moment became a turning point in my life. It was as if a mirror had been held up to my soul—and in it, I saw echoes of my forefather Shimon. His story, like mine, was marked by both great promise and painful consequence. From that foundation, let's now take a closer look at the legacy of Shimon, and how his journey frames not only the path of repentance, redemption, and calling—but also my own testimony

The Sin of Shimon and the Consequence of Wrath

In *Bereshit (Genesis) 34*, we read of the first recorded sin of Shimon and his brother Levi—the slaughter of Shechem in vengeance for their sister Dinah. Their wrath was intense and unchecked. As a result, Ya'akov prophesied that they would be scattered in Yisrael (*Genesis 49:5-7*).

This violent nature resurfaces in *Bemidbar (Numbers) 25*, when many men of Israel, particularly from the tribe of Shimon, fell into sexual immorality and idolatry with Moabite women. One man, **Zimri ben**

Salu, brazenly brought a Midianite woman to the entrance of the Tent of Meeting—in full view of Moshe and the assembly. This defiant act triggered a plague that consumed 24,000 people—until **Pinchas** intervened with a righteous act of zeal that restored peace.

Like Zimri, I didn't fall all at once—I drifted. It started with lust: secret desires and unchecked thoughts that I allowed to linger in my heart. At first, it felt harmless, even justifiable. But that lust took root and grew into impurity. My thoughts began to shape my actions, and my moral boundaries slowly eroded. Before I knew it, I was compromising what I knew to be true. Eventually, impurity gave way to debauchery—a lifestyle of indulgence and rebellion. I no longer tried to resist; I gave myself over to the desires of the flesh and walked far from the ways of Adonai. What began as subtle thoughts turned into bold actions that pulled me deeper into sin. But even as I found myself far from righteousness, Adonai had not abandoned me. Just as Shimon—though once marked by failure and later absorbed into Yehudah and given space for redemption, I too was shown great mercy. Adonai had a plan to restore me through Messiah—not just to forgive my sin, but to reclaim my identity and purpose. Yeshua was crucified on my behalf. He bore the weight of my sin, impurity, and rebellion, and through His sacrifice, the broken covenant was restored. I wasn't just rescued — I was re-called. I was invited to walk in the fullness of my inheritance, to live a

life marked not by shame, but by covenant faithfulness, to walk worthy of the calling.

Yeshua: The Fulfillment of Yom Kippur and the Heart of Redemption

Remember how I spoke earlier about my day of birth falling two days before Yom Kippur and how it felt that year on Shabbes. Let me relate how this act of redemption brings us to the heart of the message. Once a year, the High Priest entered the Holy of Holies on Yom Kippur to make atonement for the people, **Yeshua entered the heavenly sanctuary with His own blood** (*Hebrews 9:11-12*). He didn't merely cover sin for a year—He removed it for all who would believe.

"He was pierced for our transgressions... and by His stripes, we are healed" (*Isaiah 53:5*).

His atonement is not abstract—it is personal. And for me, it changed everything.

Walking in the Spirit: Living Out Our Covenant Identity

Let's talk about the next step. **Redemption** is not the end—it's the beginning. We move into a deeper covenant relation with Adoni through **Sanctification**. Once we are made a new creature in Messiah, we are

called to walk a **Set Apart (Kodesh)** life, daily in the **Ruach HaKodesh**—the Holy Spirit. This isn't a vague spiritual experience; it is the ongoing, practical, and transformative way of life that proves our covenant identity.

Yeshayahu (Isaiah) 11:2 speaks of the Seven Spirits of Adonai, and their roots are deeply interwoven with the wisdom of Mishlei (Proverbs) and Tehillim (Psalms). From the first chapter to the last, Proverbs and Palms serves as a manual for sanctified living—a life of discipline, correction, and practical wisdom. These seven Spirits are not independent or mystical forces; they are a unified expression of the Ruach HaKodesh, the very attributes of the Messiah, in whom they dwell fully (Isaiah 11:1–5).

Let's explore deeper into these Seven Spirits—not just as theological concepts, but as the living character of the Spirit that is forming us day by day. Each of these divine attributes is like a root reaching deep into the soil of our soul, anchoring us in covenant truth and feeding the visible fruit of our lives.

Galatians 5:22–23: But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

But as we begin to unpack these sevenfold expressions of the Ruach, we must also confront a sobering reality: not everyone walks this path. Scripture speaks clearly of two distinct ways — one that is sanctified and fruitful, and another that is compromised and deadly. I will utilize Psalm 1:1 and Matthew 18:7-9 to frame this contrast vividly. Before we can bear fruit, we must choose where we are rooted.

So with that in mind, let's first look at what the Ruach of Adonai produces within us — and how these Seven Attributes of the Spirit cultivate a life that **walks worthy of the calling**.

The Seven Spirits of Elohim – The Fullness of the Ruach HaKodesh

To walk worthy of the calling is not just about what we do — it's about who we are becoming through the Ruach of Adonai (The Spirit of G-d).

The Seven Spirits of Elohim, revealed in Isaiah 11:2, represent the fullness of the Ruach HaKodesh (The Holy Spirit). They form the root system of a covenant life — nourishing us from within, shaping our

thoughts, refining our character, and empowering us to live out our identity and purpose.

And just as healthy roots produce fruit, the presence of the Ruach HaKodesh manifests outwardly through the Fruit of the Spirit described in **Galatians 5:22–23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control**. These are not traits we strive to manufacture through self-effort — they are the natural outflow of lives deeply rooted in the Spirit of Adonai.

1. The Spirit of Adonai – *Identity*

The all-encompassing presence of Adonai that rests upon His anointed to accomplish His will.

 **Isaiah 61:1 – “*The Spirit of the Lord G-d is upon me, because the Lord has anointed me to bring good news to the humble; He has sent me to bind up the brokenhearted...*”**

This Spirit marks you as chosen and called. And from that identity flows faithfulness — loyalty to the One who called you.

2. The Spirit of Wisdom – *Discernment*

Wisdom teaches us to walk rightly, choosing the path that honors Adonai above all.

📖 Proverbs 4:7 – “*The beginning of wisdom is: Acquire wisdom; and with all your possessions, acquire understanding.*”

Wisdom produces love — not just emotion, but covenant commitment guided by discernment.

3. The Spirit of Understanding – *Clarity of Purpose*

This Spirit gives us insight into Adonai’s heart, helping us apply His truth to our lives.

📖 Psalm 119:130 – “*The unfolding of Your words gives light; it gives understanding to the simple.*”

From understanding flows joy — the delight of knowing you’re walking in His light.

4. The Spirit of Counsel – *Righteous Direction*

The Spirit of Counsel guides us in wise decisions and righteous action.

📖 Proverbs 19:20–21 – *“Listen to counsel and accept discipline, so that you may be wise the rest of your days. Many plans are in a person’s heart, but the advice of the Lord will stand.”*

Counsel leads to peace — not just ease, but deep shalom from walking in alignment.

5. The Spirit of Might – *Strength and Endurance*

This is the Spirit that gives us boldness to stand, resist, and persevere.

📖 Psalm 18:32–33 – *“It is G-d who arms me with strength and makes my way blameless. He makes my feet like deer’s feet, and sets me securely on the heights.”*

Might bears self-control — the strength to govern yourself under Adonai’s authority.

6. The Spirit of Knowledge – *Relational Intimacy with Adonai*

True knowledge comes from walking closely with Adonai and knowing His ways.

📖 Jeremiah 9:23–24 – “*But let the one who boasts, boast of this, that he understands and knows Me, that I am the Lord who exercises mercy, justice, and righteousness on the earth; for I delight in these things,*” declares the Lord.

From this kind of knowledge flows goodness — a life shaped by His righteousness.

7. The Spirit of the Fear of Adonai – *Holiness and Humility*

This Spirit teaches us awe and reverence, the foundation of covenant faithfulness.

📖 Proverbs 8:13 – “*The fear of the Lord is to hate evil; pride, arrogance, the evil way, and the perverted mouth, I hate.*”

Reverence produces kindness and gentleness — strength clothed in humility and grace.

Conclusion: Roots That Bear Fruit

The Seven Spirits of Elohim are the deep roots of a covenant life. And the Fruit of the Spirit is the visible evidence that the Ruach is alive within us — forming us into people who walk worthy of the calling we’ve received.

Two Paths: Psalm 1:1 and Matthew 18:7-9 — Life versus Destruction

The Seven Spirits of Adonai shape who we are becoming. The Fruits of the Spirit reveal who we already are in Him. But Scripture offers us more than attributes — it gives us a clear choice between two distinct paths: one that leads to life, and another that ends in destruction. Let's now look at these two scriptures and see how they together form the backdrop of sanctification — and expose the contrast between a Spirit-led life and one that ends in destruction

Psalm 1:1–3 (NASB)

*"Blessed is the person who does not walk in the counsel of the wicked,
Nor stand in the path of sinners,
Nor sit in the seat of scoffers!
But his delight is in the Law of the Lord,
And on His Law he meditates day and night.
He will be like a tree planted by streams of water,
Which yields its fruit in its season,
And its leaf does not wither;
And in whatever he does, he prospers."*

 Matthew 18:7–9 (NASB)

"Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; nevertheless, woe to the person through whom the stumbling block comes!

And if your hand or your foot is causing you to sin, cut it off and throw it away from you; it is better for you to enter life crippled or limping, than to have two hands or two feet and be thrown into the eternal fire.

And if your eye is causing you to sin, tear it out and throw it away from you; it is better for you to enter life with one eye, than to have two eyes and be thrown into the fiery hell."

These two passages frame the same truth: sanctification is not passive — it is a deliberate pursuit of holiness. Psalm 1 calls us to guard our path. Matthew 18 demands that we cut off anything that causes us to stumble. Together, they echo Galatians 5:16 — *"Walk by the Spirit, and you will not carry out the desire of the flesh."*

This is what it means to walk in the Spirit. It is the daily cutting away of compromise and the planting of our lives by streams of living water. When we do this, the Seven Spirits of Adonai take root in us, and the Nine Fruits of the Spirit begin to grow.

Paul gives us a picture of this in **Galatians 5:22–23**, where the fruits of the Spirit are described as: *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control*. These are not surface-level behaviors. They are the visible evidence of a life nourished by the deeper roots of the Ruach.

Just as roots sustain a tree, the Seven Spirits of Adonai anchor a sanctified life. They nurture and shape us from within. But fruit doesn't grow overnight. It takes time. It takes pruning. It takes faithful tending.

This is sanctification in motion — **daily choices, daily surrender, daily obedience**. As Romans 12:1–2 exhorts us, we are to present our bodies as living sacrifices, holy and pleasing to Elohim. We are not to conform to the pattern of this world, but to be transformed by the renewing of our minds.

And how does that transformation happen?

Romans 8:29 tells us that we are predestined to be conformed to the image of the Son. That process happens through the Spirit guiding us into truth (John 16:13), strengthening us with power, love, and self-discipline (2 Timothy 1:7), and correcting us like a Father disciplines His children (Proverbs 3:11–12).

Psalms 1:3 brings this full circle — the righteous person is *like a tree planted by streams of water*. It yields fruit in its season because it is

rooted in Torah and watered by the Spirit. The Seven Spirits of Adonai are those roots. The Fruits of the Spirit are the evidence.

So when we talk about walking in the Spirit, we are talking about living in daily cooperation with the Ruach — being pruned, refined, and matured into the likeness of Yeshua. That is the essence of a sanctified life. That is covenant identity in action.

Let's now clearly contrast the two paths Scripture lays out:

- **The unrighteous path:** Justifies sin, rejects correction, settles in compromise, and leads to death.
- **The righteous path:** Embraces discipline, seeks wisdom, removes temptation, and leads to life.

So how do we walk this righteous path practically?

- Start each day in prayer — invite the Ruach HaKodesh to fill you and form Messiah's character within you.
- Meditate on Scripture — especially Proverbs, Psalms, and the teachings of Yeshua. Let His Word renew your mind and direct your steps.

- Intentionally practice the Fruits of the Spirit — don't wait for them to appear. Choose them in your words, actions, and relationships.
- Surround yourself with a holy community — one that values growth, correction, and sanctification over comfort and hype.
- Respond quickly to conviction — let repentance become your daily posture and lifestyle.

This is how we walk worthy of our calling. This is how we live as those truly in covenant with the Living Elohim.

Galatians 5:16

"Walk in the Spirit, and you will not fulfill the lust of the flesh."

Supporting Scriptures:

- **1 John 2:6 (NASB)**

"The one who says that he remains in Him ought, himself also, walk just as He walked."

- **Ephesians 4:1 (NASB)**

"Therefore I, the prisoner of the L-rd, urge you to walk in a manner worthy of the calling with which you have been called."

- **1 Peter 2:21 (NASB)**

"For you have been called for this purpose, because Messiah also suffered for you, leaving you an example, so that you would follow in His steps."

These two passages form the backdrop of sanctification. They teach us to:

- Guard our path (Psalm 1)
- Cut off what causes stumbling (Matthew 18)
- Walk in the Spirit, not the flesh (Galatians 5:16)

When we do this, the Seven Spirits of Adonai take root, and the Nine Fruits of the Spirit begin to grow.

Full Circle: A Testimony Reclaimed

I began today by reflecting on the missing blessing of Shimon — and how I, too, once felt misplaced in the covenant. Like Zimri, I fell into lust and rebellion. Like Shimon, I carried wrath and shame. But through the pierced hands of Yeshua — who entered the Holy of Holies with His own blood — I have been made whole.

The same Adonai who scattered Shimon, absorbed him into Yehudah.
The same Adonai who watched Zimri fall, raised up a covenant in
Yeshua. And the same Adonai who saw me at my worst, called me back
to walk worthy of the calling.

Final Charge: Choose Covenant Life

You've heard my story. You've heard the Word. Now I ask you: What
will your response be?

Will you be like the person in Psalm 1 — planted, rooted, fruitful? Will
you cut away the things that cause you to stumble, as Yeshua
commanded in Matthew 18? Will you allow the Seven Spirits of Adonai
to form your inner world — and let the Fruit of the Spirit be your daily
witness?

Whether you're a believer needing restoration, or someone who thinks
they're too far gone — know this:

2 Peter 3:9 (NASB): "The Lord is not slow about His promise, as some
count slowness, but is patient toward you, not willing for any to perish,
but for all to come to repentance."

John 3:16 (NASB): "For G-d so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life."

Isaiah 55:6 (NASB): "Seek the Lord while He may be found; Call upon Him while He is near."

I Stand Before You Restored

I was once a man defined by shame, brokenness, and sin. But through the mercy of Adonai, I have become a man defined by covenant, purpose, and redemption.

I am no longer a lost son of Shimon. I am now a restored son of the Kingdom — sealed by the Ruach HaKodesh of Adoni, Justified by the blood of Yeshua, and rooted in Torah, the Word of G-d to walk in Sanctification and Newness of Life!

This is not just my Bar Mitzvah — this is my rebirth. This is not just my testimony — this is a call to every soul here today:

Walk worthy of the calling. Be set apart. Be unshakable. Favor, Peace and Joy to you all from Adoni our Father and his Son our Master Yeshua HaMashiach.

ברוך השם.