



ShalomAZ Ministries

In Pursuit of Israel's Redemption

"Simchat Torah: Again, Again! Read it Again!"

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Devotion and Discussion Questions

Key Texts: Deut 34:5-12; Gen. 1:1-3; Deut. 33:1-4; Ps. 119:89-112; John 1:1-2, 14; Deut. 31:1-8; Jer. 31:30-33; Psalm 19:8-12

Simchat Torah is a unique moment in the rhythm of God's appointed times. After journeying through the Fall Feasts—from Yom Teruah's alarm to Yom Kippur's atonement, through the joy-filled week of Sukkot—we arrive at a celebration that doesn't end, but begins again. As the annual Torah reading cycle concludes, we don't close the book with a sigh of relief, but with childlike eagerness, saying, "Again! Again! Read it again!" Like children watching a beloved story over and over, we approach God's Word not as something old and worn, but as something new and treasured. The Sages teach that this immediate return to Genesis shows how beloved the Torah is to us—it is ever fresh, ever life-giving. Psalm 119 expresses this beautifully: *"O how I love Your Torah! It is my meditation all day... How sweet is Your word to my taste—yes, sweeter than honey to my mouth!"* (vv. 97, 103).

In this season, as Israel once stood on the brink of transition at the end of Moses' life, we too are reminded that God's Word points us beyond itself to its Giver. Moses' final blessing in Deuteronomy 33 highlights the character of the One who gave His Torah: the God who comes to His people, protects His people, and instructs His people. On Simchat Torah, we rejoice not only in the scroll itself but in the Living Word who gave it, who continues to speak, act, and dwell among us. Let's approach God's Word this week with fresh eyes and a childlike heart. Open it not as routine, but as if hearing His voice for the first time again. Let your joy in His Word reflect the joy of heaven.

1. HE COMES TO HIS PEOPLE (Deut 33:2)

Moses opens his blessing by painting a majestic picture of God coming toward His people: *"ADONAI came from Sinai and dawned on Bnei-Yisrael from Seir. He shone forth from Mount Paran, and He came from the holy myriads—blazing fire for them from His right hand."* (Deut. 33:2). This imagery is not merely about the moment of Sinai's lawgiving but depicts God traveling through the wilderness like a desert warrior, moving toward His people with radiant glory and power. The mountains quake, fire blazes, and the heavens respond as He draws near. As Israel stood on the threshold of the Promised Land, this reminder assured them that the God who met them at Sinai was not a distant deity but One who journeys to meet His people again and again.

This theme finds its ultimate fulfillment in the New Covenant: *"In the beginning was the Word, and the Word was with God, and the Word was God... The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth."* (John 1:1, 14). Just as God came from Sinai, He came in the person of Yeshua—Immanuel, "God with us." On Simchat Torah, as we restart Genesis, we remember that the God who spoke light into the darkness is the same God who comes near to bring light into our lives.

2. HE PROTECTS HIS PEOPLE

Moses continues, *"Indeed, a lover of peoples is He—all His kedoshim are in His hand"* (v. 3). This is the language of covenant security. As Israel prepared to cross into a land filled with challenges, they needed the reminder that their true safety was not in military might or human leadership, but in the unshakable hand of their God. Though Moses would not cross with them,

ADONAI would: *“Chazak! Be courageous! Do not be afraid or tremble before them. For ADONAI your God—He is the One who goes with you. He will not fail you or abandon you.”* (Deut. 31:6).

This same protection is offered to us. God’s faithfulness endures from generation to generation (Ps. 119:90). Like a father who prepares his children to navigate the world even when he’s not physically present, God has given us His instructions to guard us. When His people follow His Word, they find themselves sheltered within His hand, even when circumstances seem threatening. His protection is both His presence and His Word.

3. HE SPEAKS TO HIS PEOPLE (Deut. 33:3b-4)

Moses declares, *“They followed in Your steps, each receiving Your words. Torah Moses commanded us—a heritage for the community of Jacob.”* (vv. 3–4). The Torah is described here as a **morashah**—a heritage, a treasured inheritance passed from generation to generation. God has not left His people in darkness to figure things out on their own; He has spoken. His words bring light, wisdom, and joy. *“Your word is a lamp to my feet and a light to my path.”* (Ps. 119:105). His instruction belongs to the entire community, not to an elite few. It is taught to children, bound on hands, written on doorposts, woven into daily life (Deut. 6:6–9).

And this Word is not static. Jeremiah foretold a day when God would write His Torah on our hearts: *“I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.”* (Jer. 31:32). Through the Living Word, Yeshua, God continues to speak creatively, powerfully, and personally. His voice still pierces the darkness and brings life, just as in Genesis when *“God said, ‘Let there be light!’ and there was light.”* (Gen. 1:3).

CONCLUSION

Simchat Torah reminds us that God’s Word is not a closed book, but a living story that continually points us back to Him. He is the God who **comes** to us, who **protects** us, and who **speaks** to us still. As we conclude Deuteronomy and immediately return to Genesis, we are invited into God’s creative rhythm again: the same Word that spoke light into darkness is speaking into our lives today. John writes, *“In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overpowered it.”* (John 1:4–5).

If your life feels formless, empty, or dark, remember: His Word is not empty. It is living and creative. When He speaks, things change. As we celebrate the joy of the Torah, let us celebrate the Giver Himself—Yeshua, the Living Word. Let’s not simply read once and move on; let’s return again and again, saying, “Read it again!”

DISCUSSION QUESTIONS:

1. How does the image of God “coming” from Sinai impact your view of His character today?
2. In what ways have you experienced God’s protection in your life recently?
3. What practices help you keep God’s Word fresh and beloved, rather than routine?
4. How can you pass on the “heritage” of God’s Word to others in your life?
5. Where do you need God’s creative Word to speak light into darkness right now?

CLOSING PRAYER:

Abba, we rejoice in You—the Giver of the Torah, the Living Word who draws near to us. Thank You for coming to us, for protecting us, and for speaking to us through Your Word. As we conclude one cycle and begin again, give us childlike joy in Your instruction. Write Your Torah on our hearts. Speak light into every place of darkness in our lives. Help us to trust Your protection and delight in Your presence. May Your Word dwell richly within us and bear fruit for Your glory. In the name of Yeshua, the Living Word, amen.