



## From The Heart of the Rabbis

Teachings and Instructions to Live By

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### Tehillim/Psalm 119:7-10

Vs 9 How shall a young man cleanse his way? By taking heed and keeping watch (on himself) according to Your word (conforming his life to it). AMP

The way to cleanse our ways is to conform our lives to His Word. We need to take heed and keep watch for sin that would try to creep into our lives. We are to keep watch on ourselves to make sure that our lives and speech line up with His Torah/Word. We need to guard our heart, the doorway to our heart is through our eyes and ears. You are the doorkeeper of your own heart, it is up to you to guard what you see and what you hear. When we speak His Word and read His word it stands guard over our hearts to protect it from the onslaught of the evil one.

Vs 10 With my whole heart have I sought You, inquiring for and of You and yearning for You; O let me not wander of step aside (either in ignorance or willfully) from your commandments.

God wants our WHOLE HEART (Spirit and Soul) to yearn and follow after Him, if He has our

1[1] *The Jewish New Testament*, (Clarksville, MD: Jewish New Testament Publications) 1996.

WHOLE HEART then we will not willfully turn aside from His Word.

Do we yearn for His presence, do we seek Him and inquire of Him and seek Him with our WHOLE HEART?

What did Yeshua have to say about keeping His Torah/Word?

Mattiyahu/Matthew 5:17-20

<sup>17</sup> “Don’t think that I have come to abolish the *Torah* or the Prophets. I have come not to abolish but to complete. <sup>18</sup> Yes indeed! I tell you that until heaven and earth pass away, not so much as a *yud* or a stroke will pass from the *Torah*—not until everything that must happen has happened. <sup>19</sup> So whoever disobeys the least of these *mitzvot* and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven. <sup>20</sup> For I tell you that unless your righteousness is far greater than that of the *Torah*-teachers and *P<rushim*, you will certainly not enter the Kingdom of Heaven!1[1]

As we study the Torah, we will come to a greater understanding of what Yeshua is saying regarding the Torah and what He taught regarding living in obedience to the Torah.

Mattiyahu/Matthew 24:35

<sup>35</sup> Heaven and earth will pass away, but my words will never pass away.2[2]

Here Yeshua explains the importance of guarding the Torah/Word that has been sown into our hearts.

Mark 4:1-34

<sup>4</sup> <sup>1</sup> Again Yeshua began to teach by the lake, but the crowd that gathered around him was so large that he got into a boat on the lake and sat there, while the crowd remained on shore at the water’s edge. <sup>2</sup> He taught them many things in parables. In

2[2] *The Jewish New Testament*, (Clarksville, MD: Jewish New Testament Publications) 1996.

the course of his teaching, he said to them: <sup>3</sup> “Listen! A farmer went out to sow his seed. <sup>4</sup> As he sowed, some seed fell alongside the path; and the birds came and ate it up. <sup>5</sup> Other seed fell on rocky patches where there was not much soil. It sprouted quickly because the soil was shallow; <sup>6</sup> but when the sun rose, the Young plants were scorched; and since their roots were not deep, they dried up. <sup>7</sup> Other seed fell among thorns, which grew up and choked it; so that it yielded no grain. <sup>8</sup> But other seeds fell into rich soil and produced grain; it sprouted, and grew, and yielded a crop—thirty, sixty, even a hundred times what was sown.” <sup>9</sup> And he concluded, “Whoever has ears to hear with, let him hear!”

<sup>10</sup> When Yeshua was alone, the people around him with the Twelve asked him about the parables. <sup>11</sup> He answered them, “To you the secret of the Kingdom of God has been given; but to those outside, everything is in parables, <sup>12</sup> so that

they may be always looking but never seeing;  
always listening but never understanding.  
Otherwise, they might turn and be forgiven!”

<sup>13</sup> Then Yeshua said to them, “Don’t you understand this parable? How will you be able to understand any parable? <sup>14</sup> The sower sows the message. <sup>15</sup> Those alongside the path where the message is sown are people who no sooner hear it than the Adversary comes and takes away the message sown in them. <sup>16</sup> Likewise, those receiving seed on rocky patches are people who hear the message and joyfully accept it at once; <sup>17</sup> but they have no root in themselves. So they hold out for a while, but as soon as some trouble or persecution arises on account of the message, they immediately fall away. <sup>18</sup> Others are those sown among thorns—they hear the message; <sup>19</sup> but the worries of the world, the deceitful glamor of wealth and all the other kinds of desires push in and choke the message; so that it produces nothing. <sup>20</sup> But those sown on rich soil hear the message, accept it and bear fruit—thirty, sixty or a hundredfold.”

<sup>21</sup> He said to them, “A lamp isn’t brought in to be put under a bowl or under the bed, is it? Wouldn’t you put it on a lampstand? <sup>22</sup> Indeed,

nothing is hidden, except to be disclosed; and nothing is covered up, except to come out into the open. <sup>23</sup> Those who have ears to hear with, let them hear!”

<sup>24</sup> He also said to them, “Pay attention to what you are hearing! The measure with which you measure out will be used to measure to you—and more besides! <sup>25</sup> For anyone who has something will be given more; but from anyone who has nothing, even what he does have will be taken away.”

<sup>26</sup> And he said, “The Kingdom of God is like a man who scatters seed on the ground. <sup>27</sup> Nights he sleeps, days he’s awake; and meanwhile the seeds sprout and grow—how, he doesn’t know. <sup>28</sup> By itself the soil produces a crop—first the stalk, then the head, and finally the full grain in the head. <sup>29</sup> But as soon as the crop is ready, the man comes with his sickle, because it’s harvest-time.”

<sup>30</sup> Yeshua also said, “With what can we compare the Kingdom of God? What illustration should we use to describe it? <sup>31</sup> It is like a mustard seed, which, when planted, is the smallest of all the seeds in the field; <sup>32</sup> but after it has been planted, it grows and becomes the largest of all the plants, with such big branches that the birds flying about can build nests in its shade.”

<sup>33</sup> With many parables like these he spoke the message to them, to the extent that they were capable of hearing it. <sup>34</sup> He did not say a thing to them without using a parable; when he was alone with his own *talmidim* he explained everything to them.<sup>3[3]</sup>

We cannot allow the Adversary to steal the Word out of our hearts. How does he do this? By planting seeds of doubt and unbelief, by making you doubt His Holy Torah, but telling you His Torah/Word does not apply to you, by whispering in your ear that healing and deliverance is not for you, by speaking lies contrary to the truth. The Adversary can only succeed in stealing the Word from your heart, if you let him, your words let all heaven and earth know what is in your heart. If you start speaking doubt and unbelief, then you know the Adversary has stolen your seed and you need to plant more seed of the Word in your heart and not

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3[3] *The Jewish New Testament*, (Clarksville, MD: Jewish New Testament Publications) 1996.

let the cares and deceit of this world choke the Word that has been implanted within you.

The battle ground is in mind because if the enemies lies become a stronghold in our minds then it will soon creep into our heart. We want His Torah, His truth to be our guide and to rule our lives, not the lies of the Adversary.

We Are to Live a Life that has been Crucified with Messiah/Christ, we are to Live as Dead Men to the World's System and the Worlds Way of Living and conform to Gods way of Living.

Mark 8:38

<sup>34</sup> Then Yeshua called the crowd and his *talmidim* to him and told them, "If anyone wants to come after me, let him say 'No' to himself, take up his execution-stake, and keep following me. <sup>35</sup> For whoever wants to save his own life will destroy it, but whoever destroys his life for my sake and for the sake of the Good News will save it. <sup>36</sup> Indeed, what will it benefit a person if he gains the whole world but forfeits his life? <sup>37</sup> What could a person give in exchange for his life? <sup>38</sup> For if someone is ashamed of me and of what I say in this adulterous and sinful generation, the Son of Man also will be ashamed of him when he comes in his Father's glory with the holy angels."<sup>4</sup>[4]

We need to lay our own selfish interests down daily and crucify it so that Gods purposes for our life will be manifested. When we stand before Yeshua will we be able to say "Messiah, I took up my cross and followed you" I have followed your Torah/Word, teaching and instructions and produced fruit for your Kingdom or will we bow our heads in sorrow knowing that we could have done more but just didn't bother.

**That is why daily we need to say "No" to the World and ourselves and "Yes" to Yeshua and His Kingdom**

How do we keep ourselves from stumbling and falling? By sowing the Word day and night into our lives. As we sow the Word by hearing, doing and speaking the results of the Word will be evident in our lives. Just as when you plant a seed into the ground, you cannot see what is going on in the ground, yet you water it and the sun shines upon it and eventually life comes from that seed and a beautiful flower, or a nourishing vegetable or a tree for shade eventually grows from that seed.

Yeshua explains it is that same way with His Torah teaching. If we are good ground eventually we will produce good fruit in our lives.

The Torah lifestyle is that fence/hedge of protection around us that allows the seed to become a full grown plant in our lives and we become more and more useful in the Kingdom of God, and take back the ground that the enemy has stolen as we produce more and more fruit for His glory and Kingdom.

As we allow His word to permeate every area of our lives, spirit, soul and body it cleanses us and keeps or ways holy and pure. And it is through the blood of Yeshua, who is also the Living Torah/Word that we are cleansed from sin, and we must apply that blood and His Word to our lives daily.

The Torah lifestyle is not salvation by works lifestyle, you can not be saved by trying to keep the Torah, we are only saved by our faith in the finished work of Yeshua. The Torah is Gods instructions on how we are now to live as His redeemed people, it is a picture of how we are to live our lives now that Yeshua is Our Lord and Our Savior.

Yeshua is our example of how we are to live our lives in faith and obedience to the Torah/Word of God. The Brit Hadasha/New Testament is also our instruction manual on how to live a life that has now been redeemed by the blood of Yeshua.

The Brit Hadasha/New Testament's foundation is the Torah/Gods instructions and teachings perfected in our lives by Messiah. Remember all of the New Testament writers were Torah observant Jewish

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<sup>4</sup>[4] *The Jewish New Testament*, (Clarksville, MD: Jewish New Testament Publications) 1996.

believers who through the Ruach HaKodesh revealed to us how to live out the Torah in our lives through Yeshua.

Remember Torah means Gods instructions and teachings, so as believers in Messiah we are called to walk in the ways of Gods Torah/instructions and teachings as revealed by Yeshua in the Brit Hadasha and the writers of the Epsitles in the Brit Hadasha. Gods instructions and teachings are from Genesis to Revelation.

First comes faith, but faith is always followed by actions.

### [Ya'akov/James 2: 14-26](#)

<sup>14</sup> What good is it, my brothers, if someone claims to have faith but has no actions to prove it? Is such “faith” able to save him? <sup>15</sup> Suppose a brother or sister is without clothes and daily food, <sup>16</sup> and someone says to him, “*Shalom!*, Keep warm and eat hearty!” without giving him what he needs, what good does it do? <sup>17</sup> Thus, faith by itself, unaccompanied by actions, is dead.

<sup>18</sup> But someone will say that you have faith and I have actions. Show me this faith of yours without the actions, and I will show you my faith by my actions! <sup>19</sup> You believe that “God is one” ?Good for you? The demons believe it too—the thought makes them shudder with fear! <sup>20</sup> But, foolish fellow, do you want to be shown that such “faith” apart from actions is barren?

<sup>21</sup> Wasn't *Avraham avinu* declared righteous because of actions when he offered up his son Yitzchak on the altar? <sup>22</sup> You see that his faith worked with his actions; by the actions the faith was made complete; <sup>23</sup> and the passage of the *Tanakh* was fulfilled which says, “Avraham had faith in God, and it was credited to his account as righteousness.”He was even called God's friend. <sup>24</sup> You see that a person is declared righteous because of actions and not because of faith alone.

<sup>25</sup> Likewise, wasn't Rachav the prostitute also declared righteous because of actions when she

welcomed the messengers and sent them out by another route? <sup>26</sup> Indeed, just as the body without a spirit is dead, so too faith without actions is dead.<sup>5[5]</sup>

We can fully trust His word to come to pass in our lives because God cannot lie, as we plant the seed of the Word in our hearts we will produce the fruit of the Word in our lives.

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<sup>5[5]</sup>*The Jewish New Testament*, (Clarksville, MD: Jewish New Testament Publications) 1996.