



**Message 4-8-17**  
**Tzav-Command**  
**Leviticus 6:1-8:36**  
**Malachi 3:4-24**  
**Revelation 6:12-17**

**Introduction**

In this week's, Torah Portion, we read about the command that a fire must always be kept burning on the altar.

**Leviticus 6:12-13**

**12** `And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings. <sup>13</sup> `A fire shall always be burning on the altar; it shall never go out. (NKJ)

**From the Bedside Torah:** According to the sages, after the destruction of the Temple, the “external” service of sacrifice and incense was replaced by the more “spiritual” service of prayer and teshuvah (repentance). Sacrifices, after all, were bloody, primitive, and crude. This argument makes an implicit assumption that the opposite of sacrifice is spirituality, and that one must choose between *teshuvah* and ritual.

For those who would relegate the notion of blood and sacrifice to the distant past, one need only to consider contemporary Christianity, based as it is on the blood sacrifice of an itinerant Jew from Nazareth, or consider the tremendous emotional power of *Brit Milah*, circumcision, which derives no small part of its power from the requirement of the spilling of blood.

Requiring opposition between some internal *teshuvah* and an allegedly external ritual goes against the evidence of the Torah itself. The Torah speaks of several kinds of sacrifices: the *Olah* (burnt-offering), *Mincha* (grain offering), and *Zevah Shelamim* (offering of well-bring or peace). These are voluntary offerings – they do not “atone” for any sin. Jews brought them because that is what they wanted to do. The *Chattat* (sin offering) was for an individual who unknowingly committed a prohibited action, such as eating forbidden foods. When an individual realized that a mistake was made, the *Chattat* provided a way to resolve feelings of guilt or sinfulness. Finally, the *Asham* (guilt offering) was to atone for robbery or fraud. Surely, this is an external offering, as if one could atone for a

forbidden act against another human being by slaughtering an animal. Isn't this an example of a primitive, externalized, and hollow rite?

No. According to Torah, this offering can only be made after a person has repaid the victim. The Torah also speaks of the requirement of compensating victims beyond the financial loss incurred by the theft.

Every type of sacrifice in the Torah came after, not before teshuvah. Only the individual, looking into the human heart, could decide whether or not to bring an offering. Only that individual could recognize that he or she could have done better.

The issue of Biblical sacrifice is not an argument between inner conviction and external performance. All the sacrifices in the Torah are dependent on, and follow after, an inner realization and turning back to God. The real question is whether an inner feeling is enough. Aren't there times when the validity of an inner feeling is proven by its ability to inspire action?

Such are the moments of sacrifice.

...End of Quote...

<0784> עֵשׂה (77b)

**Meaning:** a fire

**Origin:** a prim. root

**Usage:** blazing(1), burned\*(1), burning(1), burning coals(1), fiery(1), **fire(362)**, fires(2), flame(1), flaming(3), flashing(1), **man(1)**.

The Hebrew word for fire can also be translated as man, though not that often. To me this passage was talking about more than the fire on the altar which was never allowed to go out but, as much, about the fire of the Ruach HaKodesh, which is supposed to burn within us when we come to faith in Messiah Yeshua. The longer we walk with Messiah, the lower the flame burns as we take our faith for granted. I know this might sound harsh to many, but the reality is that all of us have had difficulties in our walk. There have been ups and downs when one day we are high on the Spirit of God, and the next day we are down trying to find the Spirit we had the day before. I know that when I first became a believer in Messiah Yeshua 41 years ago, I was on a high in my faith, even though we were not attending any type of religious setting meaning a church or synagogue. We grew in our faith in different ways because we did not have access to the Internet at that point in time, unlike today. There was no satellite or cable television stations. You would think we would have been lost, but the Almighty knew what we needed and that was neighbors. We lived in a Jewish neighborhood in Philadelphia, and a few doors down from us there was a young couple who were born again believers and were not Jewish. They had inherited the home they were living in from his father and mother.

When they found out we had accepted the Messiah, they wanted to disciple us, to help us on our journey. We did not know any better back then, so we spent time with them

studying the Bible. When some of our Jewish neighbors found out what we were doing, they were not happy. We lived in a row house. That means all the homes were joined together with a common wall on both sides except for the corner houses. Today we would call them town houses, except all the garages were in the back with an alley connecting the houses facing the next street. On one side of us there was a former cantor and the other side the former President of one of the synagogues. Where we lived, you could easily walk to the synagogue of your choice, and there was a Judaic shop right across the road. Boy, did I take those things for granted back then.

That's what we do with Messiah, His Father, and the *Ruach*. We tend to take them for granted which irritates, mildly speaking, the Almighty. He desires that all would be saved or redeemed but knows that this will not happen because of man's heart. If we get what we want, we thank God if we remember, but if we do not get what we want or something goes wrong, we blame it all on Him while refusing to acknowledge it was our actions that caused this to happen. This is the point of what I am talking about here. We need to build up the fire within us and keep it burning always. The fire on the altar in the tabernacle was not permitted to ever go out, by the command of the Holy One. There is a story that is told about the temple. The High Priest would come to the temple at night to check on the person who was on duty to make sure the and altar fire never went out. If he found someone falling asleep or sleeping, he would light their clothing on fire to make his point. There was a command from the Lord about the fires never be allowed to go out. We must do the same thing and be on watch concerning our walk.

We must grow in our walk, which in turn will help us to develop and grow into a mature believer who can help others to grow as well. We must not allow the fires on our altars, our hearts, ever to go out. It's not easy to do because as time goes on, we tend to sit back and forget the past. Israel did that to its peril and was punished repeatedly, but God does not forget His covenant or the people He has chosen to be His. If He does not forget the covenant, how come we do?

### **Malachi 3:1-5**

**1** "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," Says the LORD of hosts. **2** "But who can endure the day of His coming? And who can stand when He appears? For He *is* like a refiner's fire and like launderer's soap. **3** He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the LORD an offering in righteousness. **4** "Then the offering of Judah and Jerusalem will be pleasant to the LORD, as in the days of old, as in former years. **5** And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien-- because they do not fear Me," says the LORD of hosts. (NKJ)

Who is the messenger the Almighty is speaking about through the Prophet Malachi? He is described as a refiner of silver and gold. He comes against sorcerers, adulterers,

perjurers and those who exploit workers, widows and orphans, and, in our day, is very pertinent and applicable for all of those who call themselves believers and followers of the One True God. We are not to turn away the alien. The Hebrew word used here is *ger* and is translated as sojourner. One is given implied rights as the native-born have been given because even the native born came from somewhere else. If someone chooses to dwell among you and believes in your God, in His covenant, and embraces His Messiah, then he is welcome, but they must follow the rules as others must.

**Isaiah 63:9** In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity, he redeemed them; he lifted them up and carried them all the days of old. (ESV)

Who was this angel of the presence and exactly what does this mean? Could it be the angel of the presence is the Messiah who stands in the presence of the Holy One to serve Him and to do whatever it is He asks of Him? Who was afflicted as they were? Messiah Yeshua! Who redeems – the Messiah Yeshua! Who lifts them up and carries them all the days of old? The *Ruach HaKodesh*-the Holy Spirit of the Lord Almighty. Prophecy is what it is, and if we start to study it, we begin to see Messiah in the prophecies as we see Him in the Torah. The Torah is prophecy as Moses is called the greatest of all the prophets. The only one who surpassed him was Yeshua, but then, He was the Son of the Highest and knows the past, present, and future.

**1 Peter 2:5** you yourselves, as living stones, are being built into a spiritual house to be *cohanim* set apart for God to offer spiritual sacrifices acceptable to him through Yeshua the Messiah. (CJB)

We are living stones being built into a spiritual house to be priests for our God to offer sacrifices, not of flesh or blood, but spiritual sacrifices acceptable to the Father through His Son, the once and for all sacrifice of flesh and blood who reconciled us with the Father.

### **Revelation 6:12-17**

**12** I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. <sup>13</sup> And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. <sup>14</sup> Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. <sup>15</sup> And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, <sup>16</sup> and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! <sup>17</sup> "For the great day of His wrath has come, and who is able to stand?" (NKJ)

Those who are alive when Messiah returns must make a choice and deal with the consequences if they make the wrong choice. It says that no matter who they are or what their status in life is, they will try to hide in caves and in the mountains. They will cry out to the mountains and rocks to hide from the Messiah, the Son of the Highest, who sits on

the throne and executes the wrath of His Father. He returns as Judge and jury. There will be no jury system and no witnesses because when you are the Son of God, you know all and are in tune with your Father, knowing exactly what must be done. Israel was sent into the Promised Land and given their marching orders as spelled out to them by Moses, then God to Joshua. They knew what they had to do. It would not be a pleasant task, but it had to be done because if they allowed any of the seven nations marked by God for destruction, He knew if any were allowed to live, they would lead the people of Israel down the primrose path to a place they really should not go.

It is not that much different for us today. We are faced with decisions every day. Do we choose God's way or the world's way? If we choose the world's way, are we not choosing Satan's? Who is the ruler of this world?

**Revelation 12:7** Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, <sup>8</sup> but he was defeated, and there was no longer any place for them in heaven. <sup>9</sup> And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, **the deceiver of the whole world - he was thrown down to the earth**, and his angels were thrown down with him. <sup>10</sup> And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Messiah have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. <sup>11</sup> And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. <sup>12</sup> Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" (ESV)

***Torah Man says: "How much we admire the wisdom of those who come to us for advice."***

Blessings in Messiah Yeshua,

Mordecai Silver

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