

The Blood of the Lamb

What Does it Spell?

by Rabbi [Yochanan Mascaro](#)

Shemot (Exodus) {12:21} *Then Moshe (Moses) called for all the elders of Yisrael, and said to them, "Draw out, and take lambs according to your families, and kill the Pesach. {12:22} You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. {12:23} For Yahweh will pass through to strike the Mizrayim (Egypt); and when he sees the blood on the lintel, and on the two side-posts, Yahweh will pass over the door, and will not allow the destroyer to come in to your houses to strike you. {12:24} You shall observe this thing for an huchim (ordinance) to you and to your sons forever.*

Some people claim that there is no scriptural support for an individual believer to plead unto Yahweh for salvation. In other words, that a petition or prayer of salvation is not warranted by one who seeks to receive eternal life after they have made *teshuvah*.¹ Some support this claim by saying that nowhere in scripture do we find a person petitioning Yahweh for salvation, at least nothing as what some assemblies have their participants do today.

Interestingly, Shemot 12:21-24 and other verses indicate the opposite to be true.

The Brit Chadasha (Renewed Covenant) certainly provides examples of the requirement for such a petition:

Romim (Romans) {10.9} *That if you acknowledge with your mouth that Yahshua is Master and trust in your heart that Yahweh raised Him from the dead, you shall be saved.*

This Scripture has as a second witness Kefa's (Peter's) confession of emunah² as follows:

Mattityahu (Matthew) {16.16} *And Shimon (Simon) Kefa answered, "You are the Mashiach (Messiah), Bar Elohim (the Son of Yahweh Elohim)".*

As a third (and actually the first witness which is Torah) let's revisit Shemot 12:22 now:

Shemot {12:22} *You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin;....*

We find that Yahweh commands Bnai Yisrael³ to slaughter a lamb, collect its blood in a basin, then take branches of hyssop⁴ to apply the blood of the lamb on the lintels and the two door-posts of their houses. All to prevent the *malak Yahweh*⁵ from bringing death to the firstborn inhabitants of those houses.

But specifically why does Yahweh instruct Bnai Yisrael to apply the blood to the lintels and door-posts? Could he not simply have had them leave the blood in the basin outside the front door? Would not have that been as visible a sign to *malak Yahweh* He passed over the home? What may seem right to man is evil in the sight of Yahweh. To not execute this instruction precisely as

Yahweh commanded would be disobedience, thereby negating the very protection being sought of Yahweh by Yisrael. But an added consequence of this would be that Yisrael would have missed the blessing of what Yahweh was actually having them do – what He was having them write on their doors.

If Yisrael had not followed Yahweh's instructions and simply left the blood in the basin outside the door, the blood of the lamb would have been inoperative as to every firstborn inside the home would have died that night. For it was not enough to simply know ABOUT the blood of the lamb. It was not enough to simply POSSESS the blood of the lamb. It was not enough to simply PLACE the blood in a basin outside the door.

The blood had to be APPLIED TO THE DOOR IN A SPECIFIC MANNER in order to be effective.

The blood of this Pesach lamb represents the later blood of Mashiach (Messiah) Yahshua, who also shed His blood for our salvation at Pesach. Yahshua is known in Scripture as 'the Lamb of Yah, who takes away the sin of the world,'⁶. Yahshua our Pesach Lamb shed His blood for us.

So it means little to say that one has HEARD ABOUT the blood of Yahshua from one's friends or mishpachah.⁷ And many out there have certainly READ ABOUT the blood of Yahshua. And one may have gone to a movie (especially of late) to SEE DEPICTIONS OF the blood of Yahshua. But scripture instructs us that UNLESS one APPLIES the blood of Yahshua "to the door-post" - of one's heart, as an affirmative statement or petition or prayer of salvation, it will be ineffective in one's life. The *malak Yahweh* will still have authority over you.

Indeed, one may even be USING THE MORE CORRECTLY TRANSLITERATED PRONUNCIATION OF THE NAME of Yahshua (or Yeshua) in prayer and participating in services at a local assembly each week. While all of these actions certainly are tov⁸, unless and until a person openly acknowledges with their actions (with their mouth) and symbolically applies Yahshua's blood to the door-posts and lintel of their heart, the blood is ineffective and they will not have LIFE.

In closing, let us return to Shemot 12. Christianity properly teaches that by applying the blood of the lamb to the lintels and door-posts of their homes, Yahweh was instructing Bnai Yisrael to make a symbol of the cross where Yahshua died as the pesach lamb to set us free. I agree that Yahshua did that and that He indeed died on a Roman cross. But the Roman cross is a pagan device of torture. And the Romans spoke mostly Latin. Yahweh's revelation to mankind has been for the most part in Hebrew and Aramaic. So it stands to reason: would Yahweh really have His people draw a cross to symbolize the LIFE brought about by Yahshua's death on the tree of sacrifice in keeping with the first Pesach of Shemot 12? I think not.

Instead, by applying the blood of the lamb on the two door-posts at either side of the door, and on the lintel above the door, Yahweh was instructing Bnai Yisrael to write the Hebrew letter CHET in blood on the entrance of their houses. The letter Chet in Hebrew stands for LIFE. It's the first letter in the word *chayim* – meaning life. So the blood on the door of the house insured that those inside would have CHAYIM – HAVE LIFE, with the *malak Yahweh* passing-over them.

In much the same way when we apply the blood of the lamb, Mashiach Yahshua, to the door-posts of hearts, by OPENLY PETITIONING AND ACCEPTING Him as our Mashiach and Saviour, He gives us everlasting life in the *olam haba*⁹ and the *malak Yahweh* must pass over us.

Having just experienced Yahweh's redemptive and liberating "feast of freedom" – Pesach – and if you have not yet done so, please consider applying the shed blood of Mashiach Yahshua to the door-post of your life RIGHT NOW! OPENLY invite Yahshua into your life by asking that His blood be applied to you.

And step out of the death of this world and into the LIFE of the world to come.

Shalom

Rabbi Yochanan Mascaro heads Kahal Yahshua Hamashiach—Assembly Yahshua The Messiah www.kahalyahshuahamashiach.org and Restoration Records www.restorationrecords.com and a member of The Union of Nazarene Yisraelite Congregations www.uonyc.org.

¹ **Teshuvah**, to turn 180 degrees in the other direction. To repent.

² **Emunah**, faithfulness. A action-based belief; a faith that is inseparable from succeeding steps that demonstrate one's heart belief. The Hebraic understanding of faith.

³ **B'nai Yisrael**, Heb. lit. "sons of Yisrael" or "children of Yisrael".

⁴ **Hyssop**, Heb. *Esov*; Gr. *Hyssopus*. A plant used in the various purification rituals of Torah that cannot be presently identified with certainty. Shem./Ex., xii, 22; Way./Lev., xiv, 4-7, 49-51; Bam./Num., xix, 6, 8; Most scholars today believe it to be *Origanum maru*- a type of the oregano plant.

⁵ **Malak Yahweh**, Heb. lit. "messenger of Yahweh"; in this case the messenger, ruach (spirit) of Yahweh charged with carrying out the execution of the firstborn of *Mitzrayim* (Egypt) as the tenth and final plague against Pharaoh and his people.

⁶ **Yochanan** [John] 1.29).

⁷ **Mishpachah** Heb. - family.

⁸ **Tov**, Heb. - good, pleasing.

⁹ **Olam Haba**, Heb. - world to come.