



# ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.  
*Exodus 12:49*

Zerubbabel ben Emunah

[www.onetorahforall.com](http://www.onetorahforall.com)

## The Blood of Mashiach

A Manifestation of Elohim

*Ivrim [Hebrews] 9:12*

*nor yet through the blood of goats and calves, but through His own Blood, entered in once for all into the Holy Place, having obtained eternal redemption.*

If you read very many of the teachings, studies, and writings of this present author, you will notice that when speaking of the Blood of Mashiach Yeshua, the word “Blood” is always capitalized. There is a very good and specific reason for this. We will explain it now in detail.

*Yeshayah [Isaiah] 43:11*

*“I, even I, am YHWH; and besides Me there is no Savior.”*

There are many such passages that state or intimate the above truth, that YHWH is the Savior of Israel. Furthermore, there is no other Savior of Israel, only YHWH, which is one of the very strong indicators that Yeshua is YHWH in the flesh; or more specifically, Yeshua is a manifestation of Elohim.

We are aware of many different manifestations of Elohim in the Tanak. He has revealed Himself to us in many ways and by many names. He has manifested Himself in a burning bush. He has manifested Himself in a pillar of fire. He has manifested Himself in a pillar of cloud. He has manifested Himself as the angel of death. He has manifested Himself as satan. (Please don't stone me on that one until you read and study Numbers 22:32.) He has manifested Himself as El Shaddai. He has manifested Himself as El Chay. He has manifested Himself as El Gibbor. He has manifested Himself as YHWH Yireh.

There are many more that we could list, but this should be sufficient to show that Elohim has manifested Himself in many and various ways (not just three). These different ways do not reduce or change the reality that each one is a manifestation of Elohim. There is one manifestation that is spoken of very little and thus is little understood. This manifestation is the Blood of Mashiach. Mashiach Yeshua was, and is, a manifestation of Elohim. However, His Blood was also a manifestation as well. Why?

Let us prayerfully consider the following passages. Each one of these passages speaks of the Blood of Mashiach.

***Kepha Aleph [1st Peter] 1:18-19***

***18 knowing that you were redeemed, not with perishable things, with silver or gold, from your vain manner of life handed down from your fathers;***

***19 but with precious Blood, as of a lamb without spot, even the Blood of Mashiach;***

In this passage, we are told that we are redeemed by the Blood of Mashiach. Furthermore, this passage strongly intimates that His Blood is not perishable; i.e., it is eternal. It does this by stating that we were not redeemed with something that was perishable. Rather, we were redeemed by His Blood, which is not perishable. This aspect of His Blood is extremely critical, because if His Blood were not eternal, then neither would one's salvation be eternal. Salvation can be, and is, eternal by virtue of the Blood of Mashiach which never perishes!

Let us also observe that with this redemption comes a cleansing from sin.

***Yochanan Aleph [1st John] 1:7***

***but if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Yeshua His Son cleanses us from all sin.***

Notice the correlation of the previous passage in Yochanan with the following passage.

***Yirmeyah [Jeremiah] 33:8***

***“And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned against Me, and whereby they have transgressed against Me.”***

Notice that it is YHWH speaking in this passage. He will be the One who cleanses Israel. However, Yochanan states that it is the Blood of Mashiach which cleanses us from sin. This shows us that the Blood of Mashiach is actually a manifestation of Elohim. It is this particular manifestation which Elohim has chosen to use in cleansing those who come to Him from all their sins.

Please note in this passage how we are justified.

***Romans 5:9***

***Much more then, being now justified by His Blood, shall we be saved from the wrath of Elohim through Him.***

The Brit Chadasha teaches us that we are justified by His Blood, the Blood of Mashiach. Now notice this next passage.

***Yeshayah [Isaiah] 45:25***

***In YHWH shall all the seed of Israel be justified, and shall glory.***

The prophet Yeshayah tells us that it is in YHWH and through YHWH and by YHWH that Israel is justified. When we understand this truth in light of what the Brit Chadasha (NT) teaches us, we see that the Blood of Mashiach must be a manifestation of Elohim, because it is by the Blood of Mashiach that we are justified and saved.

And in what way do we receive our redemption? How is it that we receive forgiveness of our sins? It is through His Blood; i.e., the Blood of Mashiach.

***Ephesians 1:7***

***in whom we have our redemption through His Blood, the forgiveness of our trespasses, according to the riches of his grace,***

And again we see this here in this passage.

***Colossians 1:14***

***in whom we have the redemption through His blood, the forgiveness of the sins,***

Now notice what YHWH says through Yeshayah the prophet concerning who it is that is the Redeemer of Israel.

***Yeshayah [Isaiah] 44:24***

***Thus says YHWH, your Redeemer, and He that formed you from the womb; “I am YHWH, that makes all things; that stretches forth the heavens alone; that spreads abroad the earth;”***

And who is it that forgives sin? It is YHWH.

***Tehillim [Psalm] 103:3***

***Who forgives all your iniquities;***

***Who heals all your diseases;***

The psalmist teaches that it is YHWH who forgives us of all our sins. When we put this truth together with what the Brit Chadasha teaches, we see that both YHWH and the Blood of Mashiach do pretty much the same thing. We could make more comparisons, but this should be sufficient to demonstrate the strong parallel between YHWH as our Savior, Redeemer and Justifier, with the Blood of Mashiach Yeshua doing these same things. The conclusion which one arrives at is that the Blood of Mashiach is, in fact, just another manifestation of Elohim. This is why, as a writer, I capitalize the word “Blood” when referring to the Blood of Mashiach.

Now let us carefully consider the first recorded manifestation of the Blood of Mashiach. (We also discuss this next aspect in the study: Manifestation of Mashiach.)

The opening verses of B’reshit reveal to us many glorious and wonderful things. Some of what it reveals to us concerns the Blood of Mashiach. Please bear with us for just a moment as we dig into the depths of Scripture concerning this matter.

***Yeshayah (Isaiah) 45:18***

***For thus says YHWH that created the heavens, the Elohim that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited; “I am YHWH; and there is none else.”***

It is important to note that when YHWH Elohim spoke the worlds into existence they were not created void nor in waste. Rather He formed the world to be inhabited.

***B’reshit (Genesis) 1:1-2***

***1 In the beginning Elohim created the heavens and the earth.***

***2 And the earth became waste and void; and darkness was upon the face of the deep; and the Spirit of Elohim moved upon the face of the waters.***

Verse one above tells us that Elohim created the heavens and the earth. But then something tragic happened and the creation that Elohim had made to be inhabited (see Yeshayah 45:18 above) was no longer inhabited, but all life was destroyed. We know from verse two that it was destroyed by a flood. If one reads verse 2 carefully, this is a description of a flood. Notice that the Spirit of Elohim was upon the face of the deep waters, a flood which covered the whole earth. The flood of Noah was the second such flood recorded in our Scriptures.

We have no idea how much time these two verses represent. But we know from other passages of Scripture that these two verses stand alone as an introduction to what is about to be described in the following verses. We needed to examine briefly the meaning of these first two verses so that we could rightly establish the verses of the first day. Let us prayerfully examine the first day now.

***B’reshit (Genesis) 1:3-4***

***3 And Elohim said, “Let there be light”; and there was light.***

***4 And Elohim saw the light, that it was good; and Elohim was the division between the light from the darkness.***

***5 And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.***

From B’reshit 1:1 through B’reshit 2:4, these verses consist of an account of the seven days of creation; and there are two words which are of interest to us presently. These two words are “create” ( בָּרָא – bara) and “made” ( עָשָׂה – asah). The word “bara” occurs four times in B’reshit 1:1 through 2:4; in verses 1:1, 1:21, 1:27, and 2:3. The word “asah” occurs ten times with the first occurrence in 1:7.

What is important to understand as it concerns these two words is that neither word occurs in relation to the first day of creation. In B’reshit 1:3-5 neither the word “bara” nor the word “asah” occurs. This is extremely important for to know as this tells us that nothing was created upon this day, the first day of creation. When we go back and carefully reexamine the verses which pertain to the first day, what we find is not a creation of light, but rather a revelation of light, in particular the light of Elohim. He revealed His light into the darkness that had covered and destroyed His created world in verses one and two.

***Yochanan (John) 1:4-5***

***4 In Him was life; and the life was the light of men.***

***5 And the light shines in the darkness; and the darkness comprehended it not.***

Mashiach Yeshua is the light of men sent into this world to give it light and to reveal the deeds of darkness. The first revelation of this light was on the first day of creation. Please note in B'reshit 1:4 that this verse teaches us that Elohim was the division between the light and the darkness. This is literally what the Hebrew says.

What this should teach us is that in order for one to go from the darkness into the light one must pass through Elohim. Is there any particular part of Elohim that one must pass through to go from the dark into the light? Yes!

***Yochanan (John) 12:46***

***"I am come a light into the world, that whosoever believes on Me may not abide in the darkness."***

First, we must understand that passing out of the darkness into His light involves Mashiach.

***Yochanan Aleph (1st John) 1:7***

***But if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Yeshua His Son cleanses us from all sin.***

Please note that in order to enter into His light we have to come into that light through Mashiach Yeshua. In particular, we must come through His Blood; but as we have already noted above, this separation between the light and the darkness occurred on the first day of creation at the first revelation of the light into the darkness. The barrier between the light and the darkness is Elohim, specifically the Blood of Mashiach. In order for one to pass out of the darkness into which he was born, one must pass through the Blood of Mashiach Yeshua.

It is instructive to note that YHWH placed two witnesses in this realm to the Blood being the separation between the light and the darkness. One, when the sun sets, and again when the sun rises, one will see the sky turn red for just a few moments. If we are seeing with spiritual eyes we will hear His Spirit whisper to us the significance of this: that He is the barrier between the light and the darkness; specifically, His being manifest in the Blood of Mashiach.

***Matithyah (Matthew) 13:34-35***

***34 All these things Yeshua spoke in parables to the multitudes; and without a parable He spoke nothing to them;***

***35 that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables;***

***I will utter things hidden from the foundation of the world.***

Yeshua came to reveal that which had been hidden from the foundation of the world. But in order to see and understand those things that had been hidden one must have the assistance of His Spirit, for without His Spirit to teach one, he can understand nothing.

***Gilyana (Revelation) 13:8***

***And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.***

Mashiach was slain from the very creation of this world. It is difficult for us in this realm to understand how things happen in the spiritual realm, which we typically cannot see. The slaying of the Lamb of Elohim happened at the beginning of Creation. But the manifestation of that reality in the physical realm did not happen right away. It took Elohim four days (four thousand years) to set the stage for Mashiach to be manifested in this realm for a witness of what was already a reality in the spiritual realm.

***Gilyana (Revelation) 5:6-10***

***6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of Elohim, sent forth into all the earth.***

***7 And He came, and He took it out of the right hand of Him that sat on the throne.***

***8 And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints.***

***9 And they sang a new song, saying,***

***Worthy are You to take the book, and to open the seals thereof;  
for You were slain, and did purchase to Elohim with Your Blood  
men of every tribe, and tongue, and people, and nation,***

***10 and made them to be to our Elohim a kingdom and priests;  
and they reign upon earth.***

What a beautiful scene this describes for us. We are not told when this happened, but we know that it did. We also know that the Blood of Mashiach played an important and significant role in bringing Elohim's people to Himself.

What this teaches us is that the Blood of Mashiach has always been there for all who would pass out of the darkness into His glorious light. Now many did not know or understand this truth before Mashiach Yeshua came into this earthly realm. Truth is, not that many understand it even today. Not much has really changed, has it?

***Yochanan Aleph (1st John) 1:7***

***But if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Yeshua His Son cleanses us from all sin.***

Please notice the close correlation between walking in the light, with the Blood of Mashiach. In order for one to walk in His light, one must be cleansed by the Blood of Mashiach. This means that one must pass through the Blood of Mashiach to enter into His light.

We would like to deal with one final aspect of the Blood of Mashiach; this concerns where it was placed by Mashiach Yeshua Himself to purchase our redemption.

There are many ordinances concerning the bringing of sacrifices and offerings to YHWH and what must be done with the blood of those animals in relation to the sprinkling of the altar. All

that blood cannot take away the sin, but only make one aware of it. The blood of bulls and goats cannot take away sin because it is perishable, unlike the Blood of Mashiach, which is imperishable.

***Ivrim (Hebrews) 10:4***

***For it is impossible that the blood of bulls and goats should take away sins.***

Not only did YHWH give commandment concerning the bringing of animals, but He also gave the tribe of Levi and the family of Aharon to minister these matters before Him in His earthly sanctuary, a mere copy of the true mishkan in the heavenlies.

***Ivrim (Hebrews) 7:14***

***For it is evident that Adonenu has sprung out of Yehudah; as to which tribe Moshe spoke nothing concerning priests.***

It is important for us to understand that according to Torah Yeshua the Mashiach has no right to minister in the copy of the mishkan. In fact, it would be sin for Him to do so. Since He is without sin, then we know that He did not and will not ever do this.

***Ivrim (Hebrews) 8:4***

***Now if He [Yeshua] were on earth, He would not be a priest at all, seeing there are those who offer the gifts according to the Torah.***

On this earth Yeshua our Mashiach is not a priest. His priestly duties are carried out in the heavenly mishkan where He entered once for all. His ministrations of His priestly duties is not in the earthly mishkan.

But let us also understand that in the earthly mishkan it is against Torah to bring the blood of a human near to the altar or sanctuary. To do so would be to defile the earthly sanctuary and the altar and profane the name of YHWH.

***Tehillim 106:37-38***

***37 Yea, they sacrificed their sons and their daughters to demons,***

***38 And shed innocent blood,***

***Even the blood of their sons and of their daughters,***

***Whom they sacrificed to the idols of Cana'an;***

***And the land was polluted with blood.***

Now if the human blood pollutes YHWH's land, then surely human blood would pollute the sanctuary and the altar that is made in the likeness of the heavenly mishkan and altar. Now this is important to understand because there is a teaching going around today which teaches us that the precious Blood of Mashiach Yeshua trickled down through the ground into a hidden chamber under the temple mount and dripped upon the Ark of the Covenant hidden in that secret chamber. This is pure nonsense! This even goes against what Scripture plainly teaches. First, human blood on the altar would defile it. Second, the ministrations of Mashiach are not on earth, for on earth He is not a priest. His priestly ministrations are in the heavenly mishkan.

***Ivrim (Hebrews) 6:20***

***Where, as a forerunner Yeshua entered for us, having become a high priest for ever after the manner of Melchizedek.***

Yeshua entered into the true mishkan in heaven, the one not built with human hands and applied His Blood to that altar. He did not enter into the earthly mishkan, a mere copy of the heavenly mishkan, for He is not even able to do so, being of the tribe of Yehudah and not of Levi.

Whereas human blood defiles the earthly altar, the Blood of Mashiach can only be applied to the heavenly altar. The blood of bulls and goats cannot take away sin and will never be applied to the heavenly altar. Only the Blood of Mashiach will ever be applied to the true altar in heaven. By virtue of His Blood being imperishable makes it eternal. Because His Blood is eternal teaches us that the Blood of Mashiach is, in fact, a manifestation of Elohim.

***Ivrim (Hebrews) 10:28-29***

***28 A man that has set aside the Torah Moshe dies without compassion on the word of two or three witnesses;***

***29 of how much sorer punishment, do you think shall he be judged worthy, who has trodden underfoot the Son of Elohim, and has counted the Blood of the covenant wherewith he was sanctified an unholy thing, and has insulted the Spirit of grace?***

Let us be sure to give the Blood of Mashiach the proper respect that it deserves and be careful that we do not insult the Spirit of grace which ministers His precious Blood to each one of us. Remember, your brothers and sisters in Mashiach also have been cleansed by this precious Blood of Mashiach.

Therefore, brethren, be careful how you speak to one another for the days are growing ever darker!

ABBA YHWH, please cleanse us from all unrighteousness by the Blood of Mashiach Yeshua; for it is in His name we pray.

Zerubbabel ben Emunah

[www.onetorahforall.com](http://www.onetorahforall.com)

[zerubbabel@onetorahforall.com](mailto:zerubbabel@onetorahforall.com)

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author's name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author's name and contact information, the "One Torah For All" header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.