

Power of the Blood of Jesus

by Andrew Murray

The blood of Jesus has power because it carries the soul or life of the holy Son of God and is offered to God as an atonement for sin.

Scripture: Leviticus 17:11, Leviticus 17:14, Matthew 26:28, Acts 20:28, Romans 5:9, Ephesians 1:7, Colossians 1:14, Hebrews 9:22, 1 Peter 1:18-19, Revelation 1:5

Topics: "Redemption", "Atonement"

Description

Andrew Murray emphasizes the unparalleled power of the blood of Jesus, rooted in the understanding that the life of the flesh is in the blood, as stated in Leviticus. He explains that the blood of Jesus carries the eternal life of the Son of God, making it infinitely valuable and powerful for redemption. The sacrificial nature of His blood, shed in obedience to God, not only satisfies the law but also atones for sin, rendering it powerless for those who believe. Murray highlights that the blood of Jesus cleanses, sanctifies, and prepares believers for heaven, fulfilling the types and shadows of the Old Testament sacrifices. Ultimately, it is through His blood that forgiveness and eternal life are offered to humanity.

Transcript

What is it that gives to the blood of Jesus such power? How is it that in the blood, alone, there is power possessed by nothing else?

The answer to this question is found in Leviticus 17:11, 14. "The life of the flesh is in the blood"; and "I have give it to you upon the altar to make an atonement for your souls, for it is the blood that makes an atonement for the soul."

It is because the soul, or life, is in the blood; and that the blood is offered to God on the altar, that it has in it redemptive power.

The soul or life is in the blood, therefore the value of the blood corresponds to the value of the life that is in it.

. . . The life of man is more valuable than that of many sheep or oxen.

And now who can tell the value or the power of the blood of Jesus? In that blood, dwelt the soul of the holy Son of God.

The eternal life of the Godhead was carried in that blood (Acts 20:28).

The power of that blood in its divers effects is nothing less than the eternal power of God Himself. . . . it is offered to God on the altar for redemption.

When we think of blood as shed, we think of death; death follows, when the blood or the soul is poured out. Death makes us think of sin, for death is the punishment of sin. God gave Israel the blood on the altar, as the atonement or covering for sin; that means--the sins of the transgressors were laid on the victim, and its death was reckoned as the death or punishment for the sins laid upon it.

The blood was thus the life given up to death for the satisfaction of the law of God, and in obedience to His command. Sin was so entirely covered and atoned for, it was no longer reckoned as that of the transgressor. He was forgiven.

But all these sacrifices and offerings were only types, and shadows, till the Lord Jesus came. His blood was the reality to which these types pointed.

His blood was in itself of infinite value, because it carried His soul or life. But the atoning virtue of His blood was infinite also, because of the manner in which it was shed. In holy obedience to the Father's will He subjected Himself to the penalty of the broken law, by pouring out His soul unto death. By that death, not only was the penalty borne, but the law was satisfied, and the Father glorified. His blood atoned for sin, and thus made it powerless. It has a marvelous power for removing sin, and opening heaven for the sinner; whom it cleanses, and sanctifies, and makes meet for heaven (The Power of the Blood of Jesus, pp. 18-20).

This is My blood of the covenant, which is to be shed on behalf of many for forgiveness of sins (Matthew 26:28).

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