

**THE BLOOD OF JESUS
GIVES US STRENGTH FROM DAY TO DAY
IT WILL NEVER LOSE ITS POWER**

There Is Power In The Blood

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*** “redemption” is the idea of reclaiming from a former condition or being bought back for a price. Again, from www.gotanswers we have this excellent summary of what redemption from sin affords us: The benefits of redemption.....3*

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The efficacy of the blood of Jesus in establishing and sustaining Christian life.

I have pursued the study of the efficacy of the blood of Jesus by examining Bible reference passages using various search filters. We find that the references are framed in slightly different wordings; For example it might be stated with the expression “His blood”, “the blood of Jesus”, “the blood of Christ” and so forth.

In addition, it is important to trace the old testament foundation passages that pertain to the nature of the blood in general and in particular the understandings of blood as it pertained to temple worship practices. It is clear that the priestly management of temple animal sacrifices were matters of extreme importance and shed light on understanding Jesus as our “High Priest.”

The Old Testament establishes the fact that the life of any creature is in the blood:

Leviticus_17:11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life. _17:14 For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eats it shall be cut off.

Deuteronomy_12:23 Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh.

The First search term uses the general expression “his blood.”

[Romans 3:25](#) “-whom God put forward as a propitiation* by **his blood**, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.” (ESV)

(The word **propitiation carries the basic idea of appeasement or satisfaction, specifically toward God. Propitiation is a two-part act that involves appeasing the wrath of an offended person and being reconciled to him.*

www.gotquestions.org)

[Romans 5:9](#) “-Since, therefore, we have now been ****justified by his blood**, much more shall we be saved by him from the wrath of God. (ESV) **** Justified=declared innocent**

[Ephesians 1:7](#) In whom we have ****redemption through his blood**, the forgiveness of sins, according to the riches of his grace;”

**** “redemption” is the idea of reclaiming from a former condition or being bought back for a price. Again, from www.gotanswers we have this excellent summary of what redemption from sin affords us:**

The benefits of redemption

The benefits of redemption include eternal life ([Revelation 5:9-10](#)), forgiveness of sins ([Ephesians 1:7](#)), imputing of God’s righteousness ([Romans 5:17](#)), freedom from the curse of the law; ([Galatians 3:13](#)), adoption into God’s family ([Galatians 4:5](#)), deliverance from sin’s bondage ([Titus 2:14](#); [1 Peter 1:14-18](#)), peace with God ([Colossians 1:18-20](#)), and the indwelling of the Holy Spirit ([1 Corinthians 6:19-20](#)).

To be redeemed, then, is to be forgiven, holy, justified, free, adopted, and reconciled. See also [Psalm 130:7-8](#); [Luke 2:38](#); and [Acts 20:28](#).

Search filter using the term “through his blood”

[Colossians 1:14](#) In whom we have redemption **through his blood**, even the forgiveness of sins: (KJV)

[Ephesians 1:7](#) In him we have redemption **through his blood**, the forgiveness of our trespasses, according to the riches of his grace,

Search term filter “by the blood.”

[Ephesians 2:13](#) But now in Christ Jesus ye who sometimes were far off are made near ***by the blood of Christ***.

[Hebrews 9:12](#) Neither ***by the blood*** of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

From our reading in Hebrews we are introduced to the understanding that Jesus has become the ***Great High Priest***. He has been installed in this office which speaks of a heavenly temple having its own established provisions including a Holy Place in which there is a heavenly **Mercy Seat**.

The account of Mary's encounter with Jesus after his resurrection

[John 20:17](#) ***Jesus saith to her, (Mary)*** Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

The “touch me not,” “handle me not,” words from Jesus to Mary Magdalene find their explanation after reading the details written in Hebrews and in the accounts of the preparation of the Old Testament consecration of the high priest in Leviticus.

Jesus, our high priest, on the day of his resurrection made his entrance into the heavenly temple and made an offering of his blood in the sanctuary. Note the consecration of the earthly high priest in *Leviticus 21:10–12 ; The high priest would be defiled by touching any person before entering into the Holy Place. Therefore he said to Mary not to touch him or cling to him, he was still on the way to make an offering in the heavenly holy place acting as the eternal high priest. See details from Hebrews below:*

[Hebrews 9:14](#) how much more shall ***the blood of Christ***, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? [9:15](#) And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. [Hebrews 10:19](#) Having therefore,

brethren, boldness to enter into the holiest **by the blood of Jesus.**

Jesus as the high priest has made a way for us to enter into the Holy Sanctuary over which provides.

We may enter boldly into that place “behind the veil.”

[Hebrews 10:19](#) Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, [_10:20](#) by the new and living way that he opened for us through the curtain, that is, through his flesh, [_10:21](#) and since we have a great priest over the house of God, [_10:22](#) let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

[1Corinthians 10:16](#) The cup of blessing which we bless, is it not a communion of **the blood of Christ?** The bread which we break, is it not a communion of the body of Christ?

*In the **communion** which we share as the “**Lord’s Supper**” we commemorate the sacrifice that bought our redemption and made us partakers in the blessings of redemption. We remember the blood of the “New Covenant” that offers greater covenant promises. Among these promises is that sin is no longer imputed to us. We gradually but have not entirely transitioned from having a “sin consciousness” to a “new creation” consciousness. As such we are seated in heavenly places with him who bore our sin once and forever. Many have not yet made this shift in thinking from sinner to heir and joint heir of Christ.*

Search filter “the blood of Christ.”

[Ephesians_2:13](#) But now in Christ Jesus ye that once were far off are made nigh in **the blood of Christ.**

We, after that we have become a new creation in Christ, are removed from being accounted citizens of this fallen world have become beings whose citizenship is heaven.

[1Peter 1:18](#) “knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;

[1Peter 1:19](#) but with *precious blood, as of a lamb without spot*, even *the blood of Christ*:

[Eph 2:13](#) But now in Christ Jesus ye who sometimes were far off are made nigh *by the blood of Christ*.

[Heb 9:12](#) Neither *by the blood* of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

[Heb 10:19](#) Having therefore, brethren, boldness to enter into the holiest *by the blood of Jesus*,

The life is in the blood:

[Genesis 4:9](#) Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother's keeper?” [Genesis 4:10](#) And the LORD said, “What have you done? The voice of *your brother's blood is crying out* to me from the ground.

[Leviticus 17:11](#) For the *life of the flesh is in the blood*; and I have given it to you upon the altar to make atonement for your souls: for *it is the blood that makes atonement by reason of the life*.

Chatgpt:

Several biblical and scholarly sources explicitly connect John 20:17 (“Touch Me not...for I am not yet ascended”) with the Levitical high priest’s consecration and his entry into the Holy of Holies. The strongest parallels come from Leviticus 16, Leviticus 21–22, and the Day of Atonement ritual. Below is a structured synthesis of the most relevant material.

1. The High Priest’s Untouchable State Before Entering the Holy of Holies

Leviticus 21:10–12 describes the high priest as uniquely consecrated and restricted from any contact that could render him ceremonially unclean. He could not leave the sanctuary or come into contact with anything that might defile him

before performing his sacred duties. This is directly applied to Jesus in one of the interpretations found in Scofield's Commentary, which states that Jesus speaks to Mary as the High Priest fulfilling the Day of Atonement and that He was on His way to present His blood in the heavenly sanctuary.

Leviticus 22:4–6 further explains that touching a person could render a priest unclean. This is the basis for the argument that Jesus, in His role as the true High Priest, could not be touched before completing His heavenly presentation.

A modern exposition (Law Is Light) explicitly draws this connection, explaining that the high priest had to remain ceremonially clean before entering the Holy of Holies, and that Jesus' prohibition to Mary parallels this requirement.

2. The Day of Atonement Pattern (Leviticus 16)

On Yom Kippur, the high priest:

- Offered the sacrifice
- Collected the blood
- Entered the Holy of Holies alone
- Sprinkled the blood on the Mercy Seat
- Only afterward returned to bless the people

Scofield's Commentary explicitly identifies this as a typological parallel: Jesus, having accomplished the sacrifice, was on His way to present His blood in the heavenly sanctuary between His appearance to Mary and His later appearance to the disciples.

This interpretation sees John 20:17 as the moment **between sacrifice and presentation**, when the high priest must not be touched.

3. Hebrews as the Interpretive Bridge

Hebrews 8:3–6 and Hebrews 9:11–12 describe Jesus as the High Priest who enters the heavenly sanctuary with His own blood. [The Law Is Light article uses these](#)

passages to explain why Jesus forbade Mary's touch: He was in the process of performing His high-priestly duty in heaven.

This is not an invention of modern commentators—Hebrews itself frames Jesus' resurrection–ascension sequence as the fulfillment of the Levitical high priest's consecration and entry.



4. Why Thomas Was Allowed to Touch Him Later

The same source explains that once Jesus had presented His blood in the heavenly Holy of Holies, the restriction was lifted. This mirrors the high priest's return from the sanctuary, after which he could again interact with the people.

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Here are some traditional hymns that extol the power of the blood

There Is Power In The Blood

1 Would you be free from the burden of sin?

There's power in the blood, power in the blood.

Would you o'er evil a victory win?

There's wonderful power in the blood.

Refrain:

There is power, power, wonder-working power
in the blood of the Lamb;

there is power, power, wonder-working power
in the precious blood of the Lamb.

2 Would you be free from your passion and pride?

There's power in the blood, power in the blood.

Come for a cleansing to Calvary's tide.

There's wonderful power in the blood. [Refrain]

3 Would you be whiter, much whiter than snow?

There's power in the blood, power in the blood.

Sin-stains are lost in its life-giving flow;
there's wonderful power in the blood. [Refrain]

4 Would you do service for Jesus your King?
There's power in the blood, power in the blood.
Would you live daily His praises to sing?
There's wonderful power in the blood. [Refrain]

Oh, The Blood Of Jesus

1 Oh, the blood of Jesus,
Oh, the blood of Jesus,
Oh, the blood of Jesus,
it must not suffer loss.

2 Oh, the word of Jesus,
Oh, the word of Jesus,
Oh, the word of Jesus,
it cleanses white as snow.

Refrain:

There is power, power,
Wonder working pow'r,
In the blood of the Lamb.
There is power, power,
Wonder working pow'r,
In the precious blood of the Lamb.

3 Oh, the love of Jesus,
Oh, the love of Jesus,
Oh, the love of Jesus,
it makes His body whole. [Refrain]

Nothing But The Blood Of Jesus

1 What can wash away my sin?
Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

Refrain:

O precious is the flow
that makes me white as snow;
no other fount I know;
nothing but the blood of Jesus.

2 For my pardon this I see:
nothing but the blood of Jesus.
For my cleansing this my plea:
nothing but the blood of Jesus. [Refrain]

3 Nothing can for sin atone:
nothing but the blood of Jesus.
Naught of good that I have done:
nothing but the blood of Jesus. [Refrain]

4 This is all my hope and peace:
nothing but the blood of Jesus.
This is all my righteousness:
nothing but the blood of Jesus. [Refrain]

United Methodist Hymnal, 1989

The Blood Will Never Lose Its Power

Andre Crouch 1962

VERSE 1

The blood that Jesus shed for me,
Way back on Calvary;
It's that blood that gives me strength from day to day,
It will never lose its power.

CHORUS

It reaches to the highest mountain.

It flows to the lowest valley.
The blood that gives me strength from day to day,
It will never lose its power.

VERSE 2

It soothes my doubts and calms my fears,
And it dries all, all my tears.
The blood that gives me strength from day to day,
It will never lose its power.

CHORUS

It reaches to the highest mountain.
It flows to the lowest valley.
The blood that gives me strength from day to day,
It will never lose its power.

TAG

Well it will never lose its power.
It will never lose its power.

There Is A Fountain

William Cowper, *pub.*1772

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains:
Lose all their guilty stains,
Lose all their guilty stains;
And sinners plunged beneath that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in His day;
And there have I, though vile as he,
Washed all my sins away:
Washed all my sins away,
Washed all my sins away;
And there have I, though vile as he,
Washed all my sins away.

Dear dying Lamb, Thy precious blood
Shall never lose its pow'r,
Till all the ransomed church of God
Are safe, to sin no more:
Are safe, to sin no more,
Are safe, to sin no more;
Till all the ransomed church of God
Are safe, to sin no more.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die:
And shall be till I die,
And shall be till I die;
Redeeming love has been my theme,
And shall be till I die.
When this poor, lisping, stamm'ring tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy pow'r to save:

I'll sing Thy pow'r to save,
I'll sing Thy pow'r to save;
Then in a nobler, sweeter song,
I'll sing Thy pow'r to save.

Charles Pinkney, April 8, 2026

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