

FOREWORD *by* MARIO MURILLO

THE SUPERNATURAL POWER OF
**JESUS'
BLOOD**

Applying the Blessings Available Through Jesus' Blood



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CHAPTER ONE



THE LIFE-GIVING BLOOD

As a young boy, even before I had given my life to the Lord, I would hear one of my relatives talk about the Blood of Jesus and was even taught the importance of pleading the Blood. Even though I didn't know the Lord and what I was really doing, I would plead the Blood of Jesus over my car when I would go places. I must admit I was fascinated by this subject, and even more so why someone named Jesus Christ would come to this earth and shed His life-giving Blood for me. Since I was saved, I have found the Blood of Jesus to be one of my favorite topics to discuss and preach. There is so much we have been freely given because of His precious Blood that was shed for us.

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This is because God has provided our complete freedom and victory through Jesus' Blood. It is the most sacred, important message in Scripture. His Blood is life-giving Blood! Unfortunately, in our culture the Blood of Jesus is often disregarded, cheapened, and misunderstood. Some churches are even taking songs about the Blood out of their hymnals, calling it "grotesque." But our faith is established on this very Blood. Without Jesus' Blood, we have nothing! It's made us clean and righteous; it's given us the ability to live above the curse of sin. The Blood of Jesus has put us in an eternal position of power and authority as God has "*raised us up together, and made us sit together in heavenly places in Christ Jesus*" (Eph. 2:6). Do you see that? In these heavenly places, we are *above* the natural realm; we are above all the works of the enemy, and we have ultimate authority over him! (See Luke 10:19.)

We need to think rightly about Jesus' Blood. It is critical in the days in which we live that born-again believers walk in a greater understanding of the power of this precious, life-giving Blood. Many Christians don't often stop to consider its power or know how to activate it in their daily lives. We don't just need to know *about* it; we need to activate its supernatural work in our lives every day! It's available *to* us and *for* us, but we must choose to live in the blessings of our Blood covenant.

Jesus tells us in John 10:10 that the devil comes "*to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly!*" It is

our job to defend the blessings Jesus has provided through the power of His shed Blood. It's up to us to choose to walk in the abundant life He died to give us. There is supernatural power that is activated in our lives as we align ourselves (our thoughts, words, and actions) with the truth that is found in our Blood covenant.

I want you to walk in greater victory than you've ever known and to experience the tremendous benefits the Blood provides to every born-again child of God! As we look at the Blood covenant the Lord has made with us through His Son, I pray that you see life and death, blessings and curses are before you every day, and that you always choose life! (See Deuteronomy 30.) It is life that comes from His life-giving Blood that was shed for us.

The story of the Blood began before the foundation of the earth was formed.

And all that dwell upon the earth shall worship him [beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world (Revelation 13:8).

How sobering it is when we realize that God the Father had already planned to sacrifice His only Son for us before He formed the world! The Blood was decided on and offered by God before He set the universe in motion. Jesus' Blood would not be a chance encounter with humanity. God stood at the beginning of time and looked down through all of history and, knowing what was coming, He carefully planned the rescue He knew we'd need!

Through the life-giving Blood of Jesus, He made provision for every detail of the redemption of every generation throughout history. Have you ever thought about how costly it was for God to make man? It was costly because man would have free will, and with that free will he would sin, opening the door to eternal separation from God. This was never God's intention. His heart's greatest intention was to be joined with us forever, and because of His tremendous love He was prepared to pay the price for His children—His very own Blood.

Behold what manner of love the Father has bestowed on us, that we should be called children of God! (1 John 3:1a NKJV).

THE LIFE IS IN THE BLOOD

Before man ever had breath in his body, God had determined that the life of the flesh would be in the blood (see Lev. 17). We know this because the Lamb was slain *before* the foundation of the world (see Rev. 13:8).

It was the breath of God that brought Adam to life when God breathed into his nostrils. We often think that what God did with Adam looked like mouth-to-mouth resuscitation or CPR, but I believe God was already living inside of Adam and God breathed *out* of Adam's nostrils, giving him his very first breath and causing blood to flow into every vein of his body (see Gen. 2:7). The Hebrew word for *breathed* in this verse is *naphach* and means "to cause to breathe out" (Strong's #H5301). Blood carries breath (oxygen) throughout the body and sustains life.

When God breathed, blood began to flow in Adam and he became alive. Adam was brought into spiritual life *and* natural life when God breathed that day. Imagine how the Lord felt when He saw the man's eyes open, his chest begin to breathe with His life, and his heart begin to beat signifying life! Blood was flowing through this man, Adam, and life was given to him by God's very breath. This same man now alive would have the very God of all creation die for him and all mankind now that blood had flowed, giving life to man.

The name *Adam* in Hebrew means "red man or blood man" (Strong's #H121). He was the very first man whose blood carried life throughout his body, as God had already ordained that the *life* would be in the *blood*.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Leviticus 17:11).

The Hebrew word for *atonement* here is *kaphar*, and it means "to cover over, to atone for sin and persons by legal rites" (Strong's #H3722). Atonement was good; it meant their sins were covered, but that's where it stopped. When Jesus was offered as the sacrifice for our sins, His Blood did more than atone for our sins—it completely removed them!

As far as the east is from the west, so far hath he removed our transgressions from us (Psalm 103:12).

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This means that God is not keeping a list to hold against you! This is why He has cast our sins not north and south, where it can be measured and found, but east and west, which speaks of no reference point to be measured or found. If you are living in regret over things from your past, it's time to let those things go. The "past" is any time prior to the moment you're in right now! Don't hold on to your own sin—let it go. When you remind God of your sin, you are bringing accusation against yourself and coming into agreement with the enemy, who is "*the accuser of our brethren*" (Rev. 12:10). Don't live under accusation—go to Scripture to see who God says you are as His covenant heir and determine to agree with Him!

Our need for a Savior, the Messiah Jesus, to shed His innocent, precious Blood and redeem us began when Adam and Eve sinned in the Garden. Through that one act, they opened the door to death for themselves and every generation that would follow. When they sinned, their *true* life was no longer in their blood. Instead, their blood became polluted and deserving of death. From that first sin, our sin nature was introduced and now "*all have sinned*" (Rom. 3:23). "*Through the trespass of one man came condemnation for all men*" (Rom. 5:18b MEV).

This sin nature would mean that every person born into the earth from that point on would be born with polluted blood. This brought a curse of sickness, mental oppression, anxiety, fears, and all the things the enemy uses to harass us. But God saw our condition and came to our rescue!

When I passed by you and saw you polluted in your own blood, I said to you when you were in your blood, “Live!” Indeed, I said to you when you were in your blood, “Live!” (Ezekiel 16:6 MEV).

Because God had originally put life in the blood, pure and unpolluted blood was the only way to restore true life. A blood sacrifice would be required to redeem mankind from the curse of sin.

Without the shedding of blood there is no forgiveness (Hebrews 9:22b MEV).

The curse came through a man, so the breaking of the curse would require a sinless Man to come and shed His Blood. As we mentioned, it would be the Lamb of God, slain even before the foundations of the world, who would be the one chosen to redeem all mankind. This is why, since the Garden of Eden, we know that there has only ever been One Man born with unpolluted Blood to pay the penalty of man’s sin—Jesus Christ. *“Through the righteous act of One came justification of life for all men”* (Rom. 5:18 MEV). This is why the Father’s cry to us to *“Live!”* echoes throughout eternity through Jesus’ sacrifice on the cross.

Neither by the blood of goats and calves, but by His own blood, He entered the Most Holy Place once for all, having obtained eternal redemption (Hebrews 9:12 MEV).

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Remember, God had *already* made provision to give us life “*from the foundation of the world*” (Rev. 13:8). Out of His great heart of love, God *already* had a plan set in place to rescue us, and it had to do with shedding His own innocent Blood.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (Romans 5:19).

God's plan was that we'd be justified and brought back from death to life by Jesus' sacrifice. The price sin demands is death, but God has always been willing to pay the price for us to have abundant life—through the covenant of His Son's unpolluted shed Blood!

THREE GARDENS

God clearly and powerfully demonstrates His plan to cleanse and restore us back into right relationship with Him in three gardens throughout Scripture: Eden, Gethsemane, and at the Garden Tomb, where Jesus first appeared to Mary after His resurrection. These three gardens paint a prophetic picture of Jesus restoring what Adam lost.

First, the Garden of Eden was originally our Paradise; it was literally heaven on earth—a place Adam and Eve were to steward, and where they enjoyed perfect fellowship with God the Father. But when Adam and Eve sinned, it broke that perfect fellowship and God actually showed mercy by removing them from the Garden. If God had allowed them to stay, they likely would have eaten from the tree of life,

causing them to *physically* live forever in their fallen state. In His mercy, God prevented that from happening by sending them out of Eden.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken (Genesis 3:22-23).

Eden represents the blessed life that comes when we are in right standing with God. When Adam and Eve lost that fellowship and were removed from the Garden, all humanity lost that right standing as well. It is only by the Blood of Jesus that we can be restored to our “Eden” and brought back into perfect fellowship with the Father. The next two gardens, Gethsemane and the Garden Tomb, are New Testament pictures of this restoration.

In the New Testament, the Garden of Gethsemane was a place of intense pain, darkness, and agony for Jesus. It represents the suffering of mankind that came with our broken fellowship with God—a result of the first sin. Remember that Jesus sweat drops of Blood in Gethsemane. Gethsemane points us to the Blood that would wash away the suffering, stress, and pain we all experience. At the same time, Jesus’ Blood made Gethsemane the entryway for us back into Paradise, or our “Eden” of right relationship with the Father. Through Jesus’ shed Blood, Gethsemane

reminds us that our suffering and broken fellowship with God were fully put upon Him.

The third garden was the Garden Tomb, where Jesus' body was laid after He was crucified. The Garden Tomb is a picture of our fully restored "Eden." It represents our being brought back into right fellowship with God. We can see this a little more clearly if we look back at the Garden of Eden.

In Genesis 2:15, God had given man the responsibility of tending the Garden of Eden: "*And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.*" Two words describe Adam's original responsibilities in the Garden:

1. *Dress* is the Hebrew word *abad*, meaning "to labor, to serve (God); to serve (with Levitical service); to make oneself a servant" (Strong's #H5647).
2. *Keep* is the Hebrew word *shamar* and it means "to keep, have charge of; to keep, guard, keep watch and ward, protect, save life" (Strong's #H8104).

Adam was given the task of being the gardener in Eden. He was to keep the garden, protect it, and watch over it, but he failed to do these things. The Bible calls Jesus the "second Adam" or "last Adam" (see Rom. 5:12-21). Jesus was the second "gardener" who would not fail to keep and protect the garden or fall out of fellowship with the Father.

Notice that when He appears to Mary at the Garden Tomb, she thinks He is the gardener!

Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if You have carried Him away, tell me where You have put Him, and I will take Him away” (John 20:15 MEV).

In fact, Jesus *was* the Gardener—the One who made Himself a servant (*abad*). He was the One who was keeping watch and providing protection (*shamar*)! He kept the garden secure and His fellowship with God was never broken. Further on in the story, Jesus offers that same perfect fellowship with God to Mary.

Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God’” (John 20:17 NKJV).

Jesus is offering Mary a place of restored fellowship, but pay close attention to His words. He mentions God *first* as her Father, and *then* refers to His deity (God). He is telling her that fellowship with God the Father is being brought back to the personal level that Adam first enjoyed before he sinned. Our covenant is first with Him as our Father, and then with Him as our God. The revelation of His fatherhood helps us to better understand His deity. This place of perfect fellowship is the “Eden” that Jesus restored!

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Finally, Gethsemane and the Garden Tomb relate to Eden because the curse of man's labor and toil was redeemed by what Jesus did in these two places. The Garden of Gethsemane shows us the pain and toil that required His Blood for redemption, and that redemption was finalized by the time Jesus appeared to Mary at the Garden Tomb. In Eden, God told Adam:

Cursed is the ground on account of you; in hard labor you will eat of it all the days of your life. Thorns and thistles it will bring forth for you, and you will eat the plants of the field. By the sweat of your face you will eat bread until you return to the ground (Genesis 3:17b-19a MEV).

The Lord told Adam that the results of sin would include the ground being cursed and man having to labor and sweat to cause the land to produce. But look at Jesus' redemptive act as He prayed in Gethsemane:

And being in anguish, He prayed more earnestly. And His sweat became like great drops of blood falling down to the ground (Luke 22:44 MEV).

Jesus labored in anguish as He prayed; the sweat of His face became His own Blood falling to the ground. When this happened, it was representative of the sweat of man's brow, or his hard toil of life, being broken (see Gen. 3:18-19).

The progression from original sin to perfect redemption is shown in these three gardens. In Eden, our fellowship

with God was broken, causing us to live under the toil and burden of sin. But Gethsemane and the Garden Tomb show us how Jesus' shed Blood beautifully restored us to perfect relationship with the Father!

OUR RIGHTEOUSNESS

We were never intended to atone for our own sin. In fact, we've never been able to do that. God didn't design it that way; He knew we'd need a Savior. He tells us that our righteous acts are as filthy rags (see Isa. 64:6). Our righteous acts are not clothing that we can wear, and they can never reverse our condition of polluted blood. But since the beginning, we've certainly worked hard trying to produce our own righteousness!

Sometimes we feel like we have to pray enough, fast enough, give enough in order to get God to respond to us. We don't always realize we may be trying to produce our own righteousness by doing these things. I'm not saying we shouldn't pray, or fast, or give. Absolutely we should do these things—Jesus told us to! But our motivation needs to come from love *for* Him rather than trying to get something *from* Him! Whenever we're doing things to earn something from God, God calls those dead works. But by His Blood, Jesus has cleansed our conscience from dead works so that we can serve the living God (see Heb. 9:14).

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (Genesis 3:7).

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Adam and Eve sewing fig leaves together is a picture of us as humans trying to cover our own sin. Just as they sought the covering and protection of the fig leaves, our righteous acts can never provide what we really need. We cannot produce righteousness on our own. We cannot cover ourselves with anything more than fig leaves (filthy rags).

But look what God does! He quickly steps in and makes clothing for them in Genesis 3:21: “*Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.*”

How God makes this covering is significant. Notice it was made of animal skin. This was the very first blood sacrifice. These animal skins would have been dripping in blood, a demonstration of the Blood covenant that was required for our redemption. It's a powerful picture of the Lamb who would be slain to cover all our sin and give us life again!

For Adam and Eve, this first sacrifice covered their nakedness (shame/sin). But God also provided the *last* and forever-complete sacrifice—Jesus! Under Jesus' Blood, God's covenant provides even more than our covering—He changes us into new creations, forgiving our shame and sin! We are covered *and* made righteous through His Blood. We aren't *under* the righteousness of God; we *are* the righteousness of God!

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Corinthians 5:21).

NATHANAEL UNDER THE FIG TREE

In the Garden of Eden, fig leaves represented man's feeble efforts to cover himself. In the New Testament, Jesus makes two key references to a fig tree, giving us a more complete picture of ourselves and our attempts at self-righteousness.

First, when Jesus sees Nathanael, He tells him that He had seen him “*under the fig tree*” (John 1:48). When Adam and Eve tried to hide under fig leaves, every future generation was hiding there with them because all of humanity had fallen under the curse of sin that day.

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee (John 1:48).

The Greek word for *saw* is *eido*, and it means “to perceive by any of the senses; to ascertain what must be done about it; to have regard for one, cherish, pay attention to” (Strong’s #G1492). Jesus saw us all under the fig leaves in the Garden of Eden; He knew what must be done to remedy our condition, and He loved us enough to pour out His own Blood to rescue us from sin and death! Nathanael under the fig tree is a picture of us trying to hide or cover our own sin and our need to come to Jesus as he did. Regardless of where we are, Jesus sees. He knows where we are, and this is good news! “*While we were yet sinners, Christ died for us*” (Rom. 5:8).

Jesus has never been afraid of our sin. When we were still in our sin hiding under our own fig leaves like Adam and Eve or the fig tree like Nathaniel, He loved us unconditionally! Do you ever find yourself “hiding” from the Lord? It is a beautiful thing that He sees even the things we don't want Him to see. He is our Father and He is Love and Light. Whatever you may be walking through, He sees. He sees your problem, and He sees your heart. When you may not know what to do, He *eidōs* you—He knows what to do about your situation, and He loves you so much that He will always provide a rescue!

JESUS CURSES THE FIG TREE

The second time Jesus mentions a fig tree, He curses it because it is bearing no fruit.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away (Matthew 21:19).

This fig tree represents man's own righteousness that can never produce living fruit. The picture in the Garden of Eden is Adam and Eve wearing “*leaves only*,” a symbol of their lives not bearing any fruit. The prophetic application of Nathaniel under a fig tree speaks of our life that is unfruitful or the fruit we think we are bearing in this life. We still must come and surrender to Jesus as He is the

Way, the Truth, and the Life. A life apart from Him is a cursed life like the fig tree producing little to no fruit without the Lord.

Scripture says that “*presently*” (immediately) the fig tree withered away when Jesus cursed it. He uses this demonstration to teach His disciples a lesson on faith.

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done (Matthew 21:21).

Immediately when we put our faith in Jesus, we are no longer under our own feeble efforts of self-righteousness. This tree of our dead works that bears no fruit *immediately* withers away. Jesus also speaks of our new authority in Him—when we are born again, we are new creations, the righteousness of God. *Now* when we speak to mountains from our position of faith as new creations under the Blood covenant, they will move!

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Corinthians 5:17).

Again, this is a choice we must make—but it’s not just a one-time choice. We must choose every day, and really *anytime* we are given a choice, to live under the blessings of the covenant.

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And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord (Joshua 24:15).

Everything we've studied in this chapter points to the power God has put in Jesus' shed Blood. All of life is found in the Blood, and it has cleansed us from all sin and restored us to perfect fellowship with God. We are whole and complete in Him. We never could have done this for ourselves; we have new life only because of the powerful, life-giving Blood of Jesus!