

# The Power of the Blood - Sermon 1 of 5 - the Passover Lamb

by Roy Hession

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*The sermon emphasizes the power of the blood of Jesus as a token of the fact that judgment has already come and gone, and as a picture of the finished work of Jesus.*

**Duration:** 47:37

**Scripture:** Leviticus 17:11, Matthew 6:33, Romans 3:25, Ephesians 1:7, Hebrews 9:22, 1 Peter 1:18

**Topics:** "Blood of The Lamb"

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## Description

In this sermon, the preacher emphasizes the importance of preaching about the blood of Jesus. He believes that when the blood of Jesus is preached, it brings liberty and joy to congregations. The preacher highlights that the blood of Jesus is the key to removing a tormenting conscience and experiencing the blessings of God. He refers to the story of the Passover in Exodus chapter 12, where the blood of a lamb was used as a token of judgment already falling on a house. The preacher concludes by encouraging believers to sit down and rest in the finished work of Jesus, rather than striving and standing in their own efforts.

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## Transcript

And that blood, sprinkled on the door, was a token of the fact that as far as that particular house was concerned, judgment had already visited it and exhausted itself as far as that house. When did judgment fall upon that house? Why, that very evening as the sun was setting. And when father and son took the little lamb that had been at least three days under inspection to make sure it was without spot and blemish, and had become the pet of the home perhaps, when they took that lamb outside and as the sun was setting, they killed that lamb.

I imagine that boy didn't want to do it. He had the knife. He hated to do it.

And the father said, son, either that lamb dies or you die. And as he put the knife into the breast of that little creature, judgment, that should have been his, fell on the lamb. And the blood was a token of that fact.

Sprinkled on the door. It's a token that the destroying angel, that judgment's already been here. And so when that destroying angel came, with upraised hand, he'd seen the blood.

And because the blood was there, Jehovah himself was standing on guard over the house of that Israelite. And death didn't enter it. Instead of dying, the son was having a wonderful feast.

In all the houses of the Egyptians there was a great cry, but in the houses of Israel there was a great song. Because God saw that blood, and it was a token of the fact that judgment had already come. The blood shall be to you for a token, upon the houses where ye are.

It's a token of the fact that the judgment due to sin has already come upon Jesus, the lamb. Bearing shame and scoffing rude, in our place condemned he stood. And the judgment of God, due to my sin, exhausted itself in him as his blood was shed, and he cried, it's finished.

If you like to think of judgment as a fire, it burnt itself out in the breast of Jesus. And all that was left were the ashes. It's a token of the finished work.

And that's the reason why it's different. The cross is a picture of the brokenness of deity. The Good Friday hymns are very solemn hymns, sobering hymns.

Oh, sacred head, once wounded, and many another. But the hymns about the blood, strangely, are almost irreverently joyous. There's got a rhythm.

Would you be free from your burden of sin? There's power in the blood. And I'm quite sure that some good church people who aren't used to Bible teaching have been shocked by they see people's toes tapping it out. You can't help it.

It's meant to be that way. It's joyous. The battle's over.

The victor's won. The weakest and the faintest may be free. Free from sin's condemnation.

Free from that heavy heart. They have liberty to enter the holiest by its blood. Because it is a token of the fact that judgment has come.

The blood shall be to you for a token upon the houses where ye are. You get the same thought in another picture of the blood. And if you turn to Hebrews 9, there's a famous, very, very important reference to the blood of Jesus and its inner meaning.

Chapter 9, Hebrews 9, verse 13, For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctified to the purifying of the flesh, as in Old Testament times, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God. The ashes of the heifer. That's a reference, as you will see from the margin of your Bible, to Numbers 19.

There it is said that if an Israelite, in the Old Testament times, under Moses, in the wilderness, had contact with death, was partaker of a funeral, or a burial, or nursed a dying person, they were regarded as ceremonially unclean. And inasmuch as a whole generation was dying out in their 40 years, they were all the time becoming ceremonially unclean and therefore unable to participate in the holy rituals of worship in the tabernacle. And therefore they needed constant cleansing.

And the cleansing was this. They would take a red heifer, the high priest would take it down to the valley and burn it. His whole cask was burnt and burnt until it was reduced to ashes.

Then those ashes were preserved and carried with them through the wilderness. It is said they only slew seven red heifers in their history because such a little bit only was used when needed. And what happened? When a man knew himself to be ceremonially unclean, he would go to one who was clean, ceremonially, and ask him to do a little service for him.

And he would take a little bit of the ashes of the heifer, mingle it with water, and then get a weed called hyssop, make a brush of it, and sprinkle the ashes of the heifer on the unclean. And this has the same meaning of that token. I remember when it first came to me.

Oh, it did bless my heart. Ashes! You can't burn ashes. Ashes is what is left when the fire has done its work and gone out.

It's a memorial of a fire that's finished. And so is the blood of Jesus. A judgment has come and gone.

And all that's left of your sins are the ashes as they were judged in the person of Jesus. And that applied to you gives the guilty conscience peace and takes away its stain. The blood shall be to you for a token upon the houses where ye are.

I have another passage. Hebrews 10, where you have the same wonderful thought. Hebrews 10, verse 11.

Listen to this. Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. Those Old Testament priests.

But this man, hallelujah, this man. Do you know there are one or two nice verses that talk about but this man. You preachers, look them up.

I can think of another one. But this man has done nothing amiss. But this man, after he had suffered one sacrifice for sins forever, sat down on the right hand of God.

In Old Testament times, always standing, never finished. But this man, he comes on the scene, God's high priest, and he offers one sacrifice for sins, the sacrifice of himself. And it's one sacrifice forever.

And because it's enough, he sits down. And you can sit down too. You can rest.

The power of the blood of Jesus. Now the moment you think, hear the word power, you think you're going to hear about the power of the Holy Spirit. But there is power in the Holy Spirit.

But in these days, we want to think about something which the Holy Spirit wants to show us. The power of the blood of Jesus. Now the blood of Jesus is not only an article of faith.

If you are a Bible-believing Christian, the fact of the blood of Jesus is a part of that evangelical faith. But we're not going to think of it merely as an article of faith, but rather of its power, the extraordinary efficaciousness of this that Jesus shed, and which he even now presents in heaven before the Father for us. As dear Charles Wesley said, his powerful blood did once atone, and now it pleads before the throne.

So the blood of Jesus not merely is an article of faith, but rather we want to seek to understand its power, all that it is meant to accomplish for us in our need. And if the Lord should bless our meditations together, I've thought that perhaps next year when I know my diary will be a little more empty, I perhaps might try and put down the substance of these thoughts we have together. And I'm going to call that book The

Mighty Efficacy of the Blood of Jesus Christ.

And I cannot think of anything more needed, I cannot think of anything more crucial for the saint of God to know and to experience than the mighty efficacy every day of the blood of Jesus Christ. The message of the blood of Jesus is the great theme of the scriptures. You might not think so listening to preaching as we do.

How often do we hear it preached upon. And for that reason there are many a saint of God who's dying on his feet for lack of understanding and appropriating the power of the blood of Jesus. He doesn't know what to do with sin.

It's not enough to have ceased from a certain sin. It's already happened. Although it may be you've ceased.

You say there's water under the bridge. Not so. It always leaves its legacy of guilt and shame upon the heart.

And the passage of time does nothing to remove its stain. What can wash away my stain? Nothing but the blood of Jesus. And maybe you cease to do certain things but you never really repented of them.

And therefore the mighty power of the blood of Jesus has not been applied to sins in your life, maybe in the past. And to this day they still have a baneful effect on heart and conscience. I think it was Dr. Barnhouse who said, speaking of the fact that this was the theme of Scripture, cut the Bible.

Where you will, it bleeds. Right the way through the Old Testament, blood sacrifices, blood sacrifices, culminating in that glorious, wonderful blood sacrifice of Jesus, authenticated and made valid to us in that he was raised from the dead. Do you know what the resurrection of our Lord Jesus means? That there's power in the blood.

If there were not, he'd be in the grave today. Not only is it what can wash away my sin, but what can wash away all those sins for which he took responsibility. And the answer comes both for him and for us, nothing but the blood of Jesus.

He was brought again from the dead, says Hebrews 13. How? Merely because he was the Son of God? No. By the blood of the everlasting covenant.

He entered into the Holy of Holies. How? Because he was the Son of God and belonged there? But he'd been made sin for us, although he personally knew no sin. And it laid him low on the cross.

How did he enter into the Holies? By his own blood. And you're not going to get in by any other way. None of us.

So, praise the Lord, what a theme we have before us. Now, the beginning of this trail of blood in the Old Testament is in Exodus chapter 12, a very important part of Scripture because it deals with that great Exodus from Egypt by which Israel became a nation. They were in bondage and held so by Pharaoh, and in spite of plague after plague, he would not let them go until there came one final one, which was the slaying of the firstborn in all the houses of Egypt.

But in that great act of judgment, Israel were to be saved. And in chapter 12 we have the manner of their saving told us. We're going to read then Exodus chapter 12.

I'm using the authorized version. Chapter 1, first one of chapter 12. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months.

It shall be the first month of the year to you. And so they decided to change their calendar and the year began at this time and was ever after commemorated in that month. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house.

And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Every man according to his eating shall make your count for the lamb. It doesn't say the lamb will be too little for the household.

Never. It's enough. But it is possible for the household to be too little for the lamb.

And those first missionaries of the Moravian church, they were the first to go into the world with the gospel. And their theme was to win for the lamb the reward of his sufferings. So if the household be too little for the lamb, then bring others in to enjoy with you the lamb.

Every man according to his eating. Yes, there are differences of appetites, spiritually as well as physically. It's wonderful when we've got a new appetite for the lamb.

Your lamb, verse 5, shall be without blemish. A male of the first year, ye shall take it out from the sheep or from the goats. I didn't notice that until the other day.

It could be a lamb from the sheep or a lamb from the goats. Ye shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening.

Not kill them, kill it. All those lambs being slain were in God's eyes but represented of one lamb. One lamb.

Who was slain in his purpose from before the foundation of the world for us. Eat, they shall eat the flesh in that night, roast with fire, and unleaven bread, and with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire, his head with his legs and with the pertinence thereof.

And ye shall let nothing of it remain until the morning. I'm afraid we won't be able adequately, any of us, to fulfill that. Leaving nothing of it uneaten till the morning.

Well, that's what God wants to aim at. To go on appropriating more and more. And so that should be your ambition.

Let nothing of it remain until the morning. Don't be content with a half salvation. And that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it, with your loins girded, your shoes on your feet, your staff in your hand, and ye shall eat it in haste. It is the Lord's Passover. And that should be our attitude as we feast upon Jesus the Lamb.

We're soon to go. We're going to be ready to go. We don't sit down and reclinefully eat it, but we eat it in haste.

We're ready to go. Ready for him to come or him to call us. It is the Lord's Passover.

For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are.

And when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt. Did I somehow miss out some verses there? I think I did. Verse 6. Ye shall keep it until the fourteenth day.

And verse 7. And they shall take of the blood and strike it on the two side posts and on the upper doorpost of the houses wherein they shall eat it. I'm sorry I missed that out. And when I see that blood sprinkled there I will pass over you.

And may I say that word Passover does not mean I will omit you. It does not mean that. The Hebrew word translated Passover is not used in any other place except one other than the Passover.

They celebrated the Passover. They didn't celebrate the omitting. But rather the Passover means I will stand over you.

I will hover over you. Isaiah 51 verse 3 gives us the only other place where this word comes. The only other place when it is not translated Passover.

Isaiah 31. Just for a moment we'll look at it. Isaiah 31 verse 5 As birds flying so will the Lord of hosts defend Jerusalem.

Defending also he will deliver it. And passing over he will preserve it. That's the only other place where the Hebrew word translated Passover is used.

Apart from the cases where quite obviously it's referring to this festival. And it was a great hovering over. That's what the meaning is.

Like the birds hovering over Jerusalem, defending it. And when I see the blood I will hover over you and protect you. And this is made even clearer when Moses passes on the message to the elders.

Verse 21 Then Moses called for all the elders of Israel and said unto them Draw out and take you a lamb according to your families and kill the Passover and ye 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 at the door of his house until the morning for the Lord will pass through to smite the Egyptians and when he seeth the blood upon the lintel and on the two side posts the Lord will pass over hover over spread his wing over the door and will not suffer the destroyer to come into your houses to smite you and all that on the simple condition he sees the blood sprinkled on the two side posts and of the upper door post of the houses wherein you dwell. And if God's house is right cut the Bible where you will it bleeds you can say that the trail of blood begins here in the Passover. Now I want to give you good ground for believing that because the New Testament refers to this beginning of the trail in the clearest terms in the Epistle of Peter chapter 1 verse 18 First Epistle of Peter, chapter 1, 18 He's enjoining them to holiness of life and he uses as his great incentive for holiness a reference to the Passover night for as much, verse 18 as ye know ye were not redeemed with corruptible things as silver and gold from your vain manner of life handed down from your fathers.

Your vain manner of life the ways of the world things that are done that young people feel they must conform to and that lead them to peril.

And we've all been involved in that vain manner of life but praise the Lord we've been redeemed many of us all of us I trust from that old manner of life handed down from our fathers but it hasn't been with silver and gold nor by religious activities on our part but with the precious blood of Christ as of a lamb without blemish and without spot I tell you that's the clearest reference you could have to Exodus 12 don't let anybody say we are in some sense dealing fancifully with our Old Testament certainly not in here I know I have dealt with my Old Testament fancifully I tell you one vicar said he never asked me to preach in his church again actually turned out to be a good friend to me afterwards with his memory of this I don't know what it was I preached upon well I'm not going to say

I've been blameless in dealing fancifully but I know this if it was in interest of the better preaching Christ and find an illustration of his gospel I know God will forgive me if that's so noted and it's wonderful but you don't need to even use any degree of fancifulness in so many of these Old Testament times here is Peter the precious blood of Christ as of a lamb without blemish and spot he cannot be referring anywhere else and you've got marginal references in your Bible as I have you'll see the old time editor he refers us back to Peter and this lamb it wasn't the thought of the moment who verily was foreordained before the foundation of the world but was manifest in these last times for you who by him do believe in God and so on and so that is where we're going to begin our trail

now I don't think that I can overestimate the importance of the message of the blood of Jesus all I know is it's the very heart of revival and it was only after the Lord met me in revival as that revival came to this country years ago the return of some of the missionaries from East Africa and some of the African leaders and when I was stopped in my track that I came to understand it I was an evangelist I'd taken ten campaigns without number and God had been gracious oh yes the blood of Jesus Christ was an article in my faith and I didn't hide that fact but I little knew the mighty power on behalf of a weak, failing, defeated evangelist that blood was to have and I was set on a new trail as I listened to the testimony and the simple expositions that came to us from Africans and from

missionaries who themselves have been turned upside down and someone out there said why are you always talking about the blood of Jesus and they are it's their favourite song oh the cleansing blood has reached me and they said if we quit preaching that revival would die tomorrow because the great hindrance to revival and God's blessing in our lives is sin and sin can come so easily do you know, do I know what to do with sin God's provided a glorious, efficacious way by means of which the weakest, the most failing may have boldness to enter the holiest by the power of that same blood I can't think of anything I can share with you of greater importance this is all my hope and peace nothing but the blood of Jesus this is all my righteousness, not my service everything is stained the Old

Testament talks about the iniquity of your holy things I could never hope for peace and blessing and fellowship with God on the ground of that nothing but the blood of Jesus and I believe it's true to say there has been a departure amongst even the Lord's dear Bible-believing people from a full enjoyment of the blessings that come by the power of the blood I do believe that, sir how seldom how seldom have I given hope as a failure I want to be a better Christian, a more consecrated Christian but suppose I haven't succeeded in being that anything for me if you're preaching the power of the blood and you understand it you see, your very needs qualify you for this extraordinary provision of grace Joe Church through whose ministry years ago I myself was converted in the camp that he ran

before he went to the mission field and it was strangely at Southwell many years ago I've heard him use a phrase he talks about the evangelical apostasy not the apostasy of the liberal theologians but the apostasy of the true evangelicals and the apostasy as I understood as I talked with him consists in that constant tendency to slip away from grace to law and when we do that we also slip away from the message of the blood of Jesus but praise the Lord these conferences have really brought so many of us back to the old-fashioned way of the way of the blood I must needs go home by the way of the blood says a hymn there's no other way but this I say we couldn't be tackling a more important subject all I know is and Pam says it to me again and again as we go round the world ministering the

truth as we see it when we start preaching about the blood of Jesus that's when the liberty comes I tell you I've seen in congregations hopping glad the weakest are given a chance as we see everything is made available to us on street level by the power of the precious blood oh a tormenting conscience is a hard thing to live with a self-blaming heart oh what can rid you of it God provided us having therefore brethren boldness to enter the holiest by the blood of Jesus let us draw near with a true heart and a conscience sprinkled and a heart that's sprinkled from an evil conscience and we're at free at last now you will notice that very often when the cross and the death of Christ is preached the death of Christ can be mentioned and the cross but too often not the bird it's thought to be

repulsive it's gruesome the blood, the blood, the blood but my friend the thing that your blood is dealing with is gruesome and hideous and the son of God had to shed precious blood to make us whole and very often there are those who would like to use an alternative phrase if there are any preachers are you inclined to try and find an alternative talk about the death of Christ or if you will the cross but not the blood now there are what might seem to be alternative phrases but they do not mean the same when God uses a certain word in a certain place there's a reason and there are three words that could be thought to be interchangeable they're not the first is the death of Christ Romans 5 it says if when we were enemies we were reconciled to God by the death of his Son and that's a

tremendous thing dear old Charles Wesley in his great hymn and can it be has a verse to his mystery all the immortal dies who can explore his strange design in vain the firstborn seraph tries to plumb the depths of love divine it is mercy all immense and free that angel minds inquire no more please turn the cassette over now do not fast wind it in either direction it is mercy all immense and free that angel minds inquire no more the immortal dies yes that's a perfectly valid word but it's used only when God wants it to use to convey its special meaning now in another place there's another word used of course and that is the cross of Christ but that's used in a special sense it's not interchangeable with the death of Christ because the cross is a special form of death you can die on a bed

loved and respected by all but to die on the cross in those days was a terrible shame and disgrace the cross was a punishment reserved only for criminals and anybody seen hanging on a cross is assumed to have been a criminal and that which Jesus submitted himself to was the cross he says in being found in fashion as a man he humbled himself becoming obedient unto death wait a minute even the death of the cross and this is a deeper thing word and it's used when it's meant to convey that deeper word it's what you might call the brokenness of deity we talk about our being broken but the first one to be broken was God in the person of his son he sought to bring men back to himself but they wouldn't take the blame chastening suffering upon suffering has fallen upon our world and yet the

scripture says yet they have refused to return to me so that at last God says well if they won't take the blame if they won't be broken there's only one thing left I'll have to take the blame I'll have to be broken

and that's what happened at the cross he died on the cross and it's a disgrace and Paul says God forbid that I should glory save in the cross there are some hymn books for some reason they've changed that word to death God forbid that I should glory save in the death of Christ my God that is not what Isaac Watts wrote the cross for instance if you were telling some American friend showing him around this lovely country of ours and telling him some of the great words and you wanted to extol the merits of say a man like Churchill there are many things you could tell them in which

Churchill excelled and he's regarded not only in this country but very especially as one of the great men of this century I think he's more highly regarded in America than in here and you were wanting to encourage them to think highly of him tell me you'd glory in many things that he did but would you glory in the fact that having done the mighty good things he did in setting our country free when he went to the polls he was rejected and was voted out of office such a great blow was that to dear Winston Churchill that his wife wouldn't let him open his mouth in Parliament and she got him away for a protracted holiday he was broken hearted that's that aspect which we glory in the Lord is God forbid that I should glory save in the cross when the Holy Rite was prepared to take the place of

the Holy Roll it's a very special word different from the death of Christ the cross of Christ but then there's this third word the blood of Christ and this is different again the blood of Christ alpine climbers know there's a special rope that's tested and rendered safe for their perilous task and the sign that it is an approved alpine rope is that it has a red cord woven into the centre of it and so it is here is the alpine rope the red cord of the blood of Jesus it goes right the way through the Bible 45 times in the New Testament you have the word blood 18 of those times in the epistle to the Hebrews and this is what we're going to think about and I want to start straight away or begin at this early stage to ask what does it mean it differs these words are not interchangeable and when

the scripture talks about the blood of Christ you do well although there's a shame about it although it almost sticks in the old throat in that respectable congregation you've got to bear the reproach ah there's a reproach in the cross of Christ but inasmuch as everybody seems to wear these crosses there's not much reproach today the blood I'm glad there's a reproach because that which it deals with is a shameful thing the blood of Jesus Christ now this passage we've read of the Passover gives us perhaps the best and most complete picture of what is meant by the blood of Jesus Christ and we read in Exodus 12 verse 13 and the blood shall be to you for a token upon the houses where ye are now that's important the blood shall be to you for a token a token of what the important thing about

the blood that day was not merely the physical blood that was sprinkled on the doorpost but that of which it was a token it was that of which it was a token that assured their safety and what was it a token of it was a token of judgment met God had said judgment is going to come upon the whole of Egypt and a destroying angel is going to come on the appointed hour and the firstborn in every house is going to die from the firstborn of the prison to the firstborn of the palace the two most closely guarded places would be unable to keep that angel out that angel of death but in the case of Israel they were to be saved until you've seen the blood like that you will be a striving Christian you know you're not what you ought to be you know things have gone wrong you know you don't feel good you

don't feel in touch with God and therefore you get around doing all sorts of things trying this trying that making promises but none of those things can take away sins they all leave you standing they all leave you striving but this man hallelujah when he offered one sacrifice for sins listen forever he sat down he said you can sit down too just own up come clean tell the truth of how you feel and because I've done it all

my blood tells you you can sit down now sometimes when amongst my personal friends we may have occasion to talk about another brother I trust not critically but just lovingly we're just wondering how far he's got and sometimes we've said I can't remember a specific case but I know we have so and so he hasn't seen the blood yet he's still standing he's still striving he

isn't at rest but when you do see the blood you sit down there's a story we often tell of the game that the children play at Christmas sometimes hunt the thimble they go out of the room grown ups put the thimble somewhere and the children have to come in and find the thimble when they do they don't touch it they found it they sit down they're all sitting down and perhaps singing a little song so happy they've seen the thimble except one little mite and she can't see the thimble until some kindly grown up takes it and shows it to her and she sits down too I remember years ago using that illustration it's not original don't know who I actually got it from but I used it in France at Gebzellert those early days we had conferences where we saw you couldn't have called it anything else but

revival and we had test remittance and they all lasted two hours then we had to have a second one and I remember one man standing up he says the day the day being the thimble God has shown me the thimble I've come to the end of my search I've repented yes but that wasn't enough not until I saw the blouse I hear the words of love I gaze upon the blood I see the mighty sacrifice and I have peace with God I have peace with God as a sinner peace with God as a flop even before I've achieved any victory at all if I own up and repent I cannot be more right with God than what the blood of Jesus makes me the archangel Gabriel hasn't got a better righteousness hallelujah this is joy this is victory and this is why the hymns about the blood are the rollicking joyous hymns they are sometimes they're

solemn it was quite a solemn one we sang this morning but my you had a hard time didn't you keeping solemn in your heart after this is sprinkled after this is sprinkled on our guilty hearts Satan in confusion terror struck I want to tell you this is good news it's available there's a dear friend brother Wilson from near Reading Dave Wilson and he took a group from his church who had learnt these lessons in that church there's a church it's the experience into which the saints enter it isn't just the few and they were invited to go to America America had come to them and they took a team of them over and he wrote me a lovely letter telling me what wonderful times and the hunger with which they were received and the eagerness and it was the Americans said we want you to come to this and

that church we want you to teach preach again the message of the street level message of grace isn't that a lovely expression the street level where flocks and people people can reach it I don't often hear good news like that I need it I know it with my head but I need to hear it given me again and testified to and that's what the reason for these conferences we don't think we've got it all but we have a little contribution which we hope is going to make for the revival of the dear people of God no matter what their views may be on secondary and peripheral matters this is the heart of it the precious blood of Christ seeing the blood and sitting down and rejoicing dear Fred Barth now in glory used to write me letters and end up yours repenting and rejoicing how can a repentant sinner

rejoice when he's admitted to things which are shameful perhaps because he sees the blood and this brings all the blessings of God right within the reach of the deepest of us this is the gospel people in America say well I suppose we have to call you a deeper life preacher I say don't call me that call me a gospel preacher I want to preach good news sometimes I don't I preach a real a real hard message and I have to repent of being so wrong good news glory be to Jesus who in bitter pains poured for us the life blood from his sacred veins and so we start the trail in Exodus chapter 12 isn't that beautiful if you can

only get the blood sprinkled in you and your heart and you do so by repentance being honest and faithful Satan in confusion terror struck departs Amen and Amen let us pray Lord

Jesus how we thank you for this beautiful provision of undeserved grace Lord we are poor people we're always dropping our bricks reacting wrongly hurting people and we're left with a shameful conscience but we want to thank thee for this way of liberty available to us all and Lord we pray thee help us to get to the foot of that old rugged cross again Oh you've made it so available we thank you for this street level message of grace Amen we're just singing a chorus to conclude with it's on your supplement David knows this very well it is surely sufficient for me it is surely sufficient for me if the blood of Christ is sufficient for God that's the important thing is it enough for God? it is he's raised Jesus from the dead to prove it then it's surely enough for us believe in in thine heart

that God raised him from the dead because it shows that the blood was enough for God oh shall I go to bed and I hug it I was right as the blood to make men prove that it was enough for God that he raised Jesus from the dead if the blood of Christ is sufficient for God it is it is

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Audio: <https://sermonindex1.b-cdn.net/16/SID16787.mp3>

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# *Grow in Your Walk with Christ*

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