

Jesus enters Heaven itself with his own blood

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[0 : 00] Hi there, I'm Linda, for those of you who don't know me. I'm reading from Hebrews chapter 9 today, the whole chapter. It is called the Holy Place.

Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.

Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing the ritual duties.

But into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers himself, and for the unintentional sins of the people.

By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing, which is symbolic for the present age.

[1 : 37] According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshipper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent, not made with hands, that is, nor of this creation, he entered once for all into the holy places, not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption.

For if the blood of goats and bulls and the sprinkling of defiled persons with ashes of a heifer sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

[3 : 10] Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of the calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and the people, saying, this is the blood of the covenant that God commanded for you.

And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law, almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into the holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

Nor was it to offer himself repeatedly, as the high priest enters the holy place every year with blood, not his own. For then he would have had to suffer repeatedly since the foundation of the world.

But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

[4 : 48] Well, good morning everyone. Last Sunday we considered how we crave to be loved unconditionally, and yet practically we reduce most of our relationships to being transactional.

That is, I will only do what you want if I can be sure that you will do what I want in response. We spent a little bit of time talking about that. At the elders meeting Tuesday night, when we reviewed the sermon as we normally do, we asked the question, why do we become transactional?

And there's possible, I've got three possible answers, and there's probably heaps more, but three I've thought about this week is that sometimes it's just because we're so self-centered in relationships. By definition, a relationship involves two or more parties.

Each of those parties, by definition, would also be craving unconditional love and acceptance. But in practice, we just make the relationship so often about ourselves.

Me, me, me. That means, I think, that we only give the other party what we think is necessary to get back from them what we want.

[6 : 13] It's pretty pervasive, I think, in most relationships. And sometimes it's just defensiveness. I think it's because we know ourselves so well. We know our brokenness.

We know our failings so well. And from there, we fear that as other people get to know us, then they'll actually decide we're too unlovely to love unconditionally.

And so then I think what we do then is often we resort to selective engagement, selective commitment to the relationship. And that selective engagement is commitment is designed to sort of manipulate or make the other party love us despite our unloveliness.

And sometimes then I think it's just not liking being indebted to someone else. We don't like indebtedness to others.

I actually think we're scared of the unconditional love and acceptance we crave. Now, that sounds a bit contradictory, doesn't it? But when you think about it, it's quite scary.

[7 : 25] Because if somebody loves me unconditionally, despite my unloveliness, then I owe them heaps. I owe them everything in response.

Now, in that situation, I think we bring down the level of expectation and the level of responsibility by being transactional. That is, if I think I can contribute or have contributed at least in kind to the relationship, either equally or substantially, then that lessens my sense of indebtedness.

No doubt there are other reasons, but each of those show the issue that was raised in chapter eight yesterday, last week, and flows through into chapter nine of Hebrews. That is, each of those things show the heart of the problem in relationships.

And it's the problem of the heart, as I said last week. It's crazy. But we actually destroy or reject the unconditional love and acceptance we crave desperately.

Because we're so messed up on the inside. We're so broken. And all of this is at play as we pursue relationship with God.

[8 : 48] Knowing our imperfections and failings, we want God to love us unconditionally. But our heart pushes to transactional responses. That is, just doing the religious things we think will please God so that we get the blessings we deserve.

Now, again, I want to connect from there into Hebrews, which is all about the clean or holy God making a covenant promise to love unconditionally and accept his dirty or sinful people.

That's the contrast. That's the gulf that has to be bridged. Those are the two parties that have to be brought together. And they are brought together through the person and work of Jesus.

And that's been God's covenant promise from the very start. And it's been backed with his gracious provision of the Old Testament institutions or infrastructure.

Prophets, priests, kings, temples, sacrifice, law. All of those things are indications of God's commitment as a clean and holy God to connect with and relate to unconditionally his dirty, rebellious people.

[10 : 07] But in response, we saw last week, his rebellious people constantly misunderstood and abused God's provision as they settled into legalistic or transactional patterns of doing religious things they believed would keep God happy and bring them the blessings they wanted without actually loving God for himself.

The heart of the problem is the problem of the heart. And Hebrews tells us over and over and over again that the old system was ineffective to deliver what was most needed.

A total change of heart. New desires, new attitudes, new thinking. And which overflows then into new actions. New wholehearted love for and obedience to God.

In response to his unconditional love of us. And Hebrews, the letter to Hebrews is built around the New Testament. And the word testament there is very similar to the word covenant. New Testament, new covenant. Old Testament, old covenant. The Hebrews is built around the New Testament or covenant delivered through the person and work of Jesus. We saw in chapter 2 that he is God's trailblazer.

[11:30] He is our champion of salvation. He delivers the perfection of relationship that only God, sorry, that all the Old Testament pointed to and which God will only be satisfied with.

Jesus delivers it. Chapter 7 through 10 explores how everything Jesus is and has done is the reality and perfection that the Old points to and actually demands.

And chapter 9, what we're looking at this morning, explores how the priestly or mediatorial role of Jesus. Remember, that's what a priest is. His job was to bring two parties together.

He was a mediator. A clean, holy God and dirty, sinful people. And chapter 9 explores how the mediatorial role of Jesus brings God, dirty, sinful people into perfect relationship with a clean or holy God.

And does so in such a new and better way that the pathway that God's people have used for centuries is now declared to be obsolete.

[12:44] So into chapter 9 then. And I tell you, Dave said at the start that I was a needy person. He doesn't know the half of it. In terms of chapter 9, this one had me bamboozled.

And you might think at the end of this session that it still has me bamboozled. Anyway, you can decide that. The first 10 verses of chapter 9 I think is a case study. A case study on the Day of Atonement.

And it's used to show the necessity for a real atonement, a better atonement, ultimate atonement. Now, as I said before, every institution in the old Mosaic Covenant pointed to the seriousness of sin. Every one of them. Every one of them also pointed to God's gracious provision to remove sin as the barrier to fellowship that it was. Clean, holy God here.

Why are sinful, rebellious people over there? Because sin. God can't interact or fellowship with sin. All the institutions of the Old Testament work to show that.

[13:59] But none more than the Day of Atonement and the Tabernacle. And you can read all about them in Exodus chapter 25 and Leviticus 16. It's absolutely fascinating reading.

You should read it just to see what it says about it all back there. Now, just a potted summary. Hopefully enough to get us to see the point of this case study. Now, the tabernacle or the tent, that's what the word means.

It was actually called the tent of meeting. It was where God committed to live or to dwell. Why? So that his people could meet with him.

That's relationship. So that he could love them unconditionally. Everything about the tabernacle was both awe-inspiring on the one hand and fear-causing on the other hand.

The structure and furnishings were ever so precise. If you read the Old Testament, everything had to be made according to a very strict pattern.

[15:06] Near enough is not good enough when approaching God and entering fellowship with him. God is very precise about how that needs to happen and can happen.

Then the structure and furnishings of the tabernacle were beautiful in themselves. Physically. As you started in the outer court, it was bronze.

And then as you moved closer to the actual presence of God himself, things became golden and then pure gold. Beautiful to the eye physically and to the mind.

Because every aspect of every piece of furnishing in that tabernacle symbolized God's commitment to loving his people. To be in a relationship with them.

To blessing them despite their sin. But, at the same time, every single furnishing and structure says sin is such a serious thing.

[16:19] Blood was everywhere in the tabernacle and on everything. Some of that thought is picked up in the end of chapter 9. Why? Because sin defiles or taints everything.

Everything needs to be purified if it's to be in God's presence. That's how serious sin is. Then the Day of Atonement.

Now, it was the most exciting and anticipated day in the Jewish year. Because it was the day when the high priest offered sacrifice for the sin of the nation.

It was the day of great anticipation. It was a day of great anticipation. But again, it was also a day of great uncertainty and even fear.

We'll get to that in a minute. Great anticipation as the high priest entered into the most holy place.

So, outer courtyard, the most holy place or the holy of holies.

[17 : 25] The high priest, completely screened off. Once a year, a certain time, wearing certain dress. Very precise, very precise again.

The high priest was able to enter. With the blood of sacrifice. To pour on the mercy seat.

Sin expiated, propitiated. He poured it out on the mercy seat to turn away the wrath of God. The offense of God. That's sin. And the sinfulness of his people.

Very exciting indeed. We need forgiveness. That was the anticipation of the nation. But there's also great uncertainty, even fear. The high priest wore a bell.

An early tracking device. While ever the bell was ringing. People knew that the priest had not been struck down. Before the purity of the Lord.

[18 : 36] And just in case he was. He had a rope tied around his waist. So they could retrieve the body. The point of the case study.

Is that despite all the precision. Despite all the beauty. Despite all the promise. That the tabernacle. Its furnishings and the day of atonement offered.

It could at best. The tabernacle and the day of atonement at best. Could offer only severely limited outcomes. And the point of the writer here.

Is that if you just look at the tent. The tent by definition. Constructed by people using material things. It's obviously temporary. And therefore inadequate. As the true dwelling place of God.

And the true place of mediation. Bringing together forever. The clean God and his dirty sinful people. That just at a physical level. Spoke of temporeness.

[19 : 45] But more importantly. At a spiritual level. The spiritual outcomes. Were limited. In all the key areas necessary. For the perfect relationship.

God wanted to have with his people. Clearly. There was limited access to God. You can't have. A vibrant personal relationship.

When there's only severely limited access. Individuals by the structure of the tabernacle. Were kept away from God. At a safe distance.

Lest they be struck down by God's purity. And holiness. Their mediators in the meantime. Labored every day.

Priests. Labored every day. To keep fellowship with God alive. By focusing. On sacrifices for sin.

That was the single biggest issue. And so.

[20 : 45] The tabernacle was in a sense. Like an abattoir. And the chief priest. Or high priest.

Could only be in God's presence. For a few minutes. Each year. And even then. On very tenuous grounds. Limited access.

There's also very limited pardon. Or cleansing. From sin. If you look at verse 7 of chapter 9. The fact that atonement. The fact that atonement.

Had to be repeated. Regularly. With flesh. Fresh blood. Says.

That it wasn't adequate. But don't know only that. But when you read it in the Old Testament. You find that the day of atonement. Didn't ever offer. To cover all sins. Which meant that God's people were always.

[21 : 53] Exposed. And vulnerable to God's wrath. Against sin. And against rebels. And so we're told there. That forgiveness was achieved.

But it was. External and limited. In that. It actually didn't change people. Where they needed to be changed. They didn't. It didn't change people on the inside.

And therefore it didn't really set people free. To be the righteous people. That God could relate to. Unconditionally. And freely. And ultimately. In the contrast.

People knew. That the blood of a bull. Or a goat. Or a heifer. Could not really. Be adequate.

To pay the price. For a person. Who sinned. God said early on. In his covenant. That when a person sins. A person needs to die.

[22 : 49] There needs to be that equivalence. The old system. Couldn't deliver. The rest. Or enjoyment. Of perfect relationship.

With God. Enjoyed. In the garden of Eden. And lost. Because of sin. And rebellion. In fact. The more they did it. The more it cried out.

Or pointed forward. To the time. Predicted by. Jeremiah. Which we saw. In chapter. Eight. Last week. The time when.

He would. Deal with the heart. Of the problem. And renew. The heart. Or reform the heart. And minds of his people. It's called here. Chapter.

Nine. Verse ten. The time. Of reformation. The tabernacle. And the day of atonement. Pointed forward to.

[23 : 46] And actually demanded. Required. Something. Better. A reformation. The perfection. Of Jesus.

Blood atonement. Delivers. That reformation. For his people. Once for all. Verses 11. Through to the end. Of the chapter. The time.

Of reformation. The time. Of the new. Expression. The delivery. Of this new. Expression. Of God's. Cabinet. Promise. Has come. In Jesus. And he brings.

The good things. What are the good things? By point of contrast here. The things that the tabernacle. And the oil system. The day of atonement. Couldn't deliver. The good things.

Required for rest. Or the enjoyment. Of perfect relationship. With God. Now. There is so much.

[24 : 43] In these chapters. And I got myself. In a heck of a tangle. Yesterday. Such that.

Mid-morning. I scrapped everything. I'd done. All week. And reformatted. And rewrote. So.

You may be getting. Something that's better. Or you may be getting. Something that's equally. As confused. You can be the decider. But there's so much stuff. In this. In these verses. I've just had to skim.

Over the top. Of lots of it. Two things. I just picked out. Of these verses then. From this on. The good things. That Jesus delivers. And the words are in here. Verse. Verse 12.

Jesus delivers. And it's a lovely term. Eternal. Redemption. Now that word. Eternal. Eternal. Just means. Forever. Perfect.

The question then is. How has final. Forever redemption. Been delivered. Uniquely. By Jesus. Jesus. Well.

[25 : 41] Let me try. And just work through it with you. Two things. From the very start. God was absolutely clear. About the consequences.

Of rebellion. Or sin. They're deadly. Says the Lord. You're cut off. From relationship. With God. You're cut off. From access. To God. And you're exposed. To the full extent. Of God's wrath. Which is God's. Anger and offense. At being a clean God.

And being treated. So horribly. By the creatures. You've made. Deadly consequences. But in addition.

To the consequences. Sin. There was actually. A penalty. That was. Due for sin. Or rebelling against God. Actively trying to build.

[26 : 37] The good life. Apart from him. God viewed sin. As a crime. The great. Sovereign Lord. Sees. His rebellious people.

As. Criminals. Against him. And the full force. Of his justice. Then. Demands. They pay the price. Of the rebellion. Which again.

Is death. And that's a real problem for us. Because. See. In our natural born state.

Our hearts. Just push us. To rebellion. We're hardwired. To rebel against God. So that means. That every day. Our guilt. Is increasing.

As it were. Consequences of sin. The penalty for sin.

[27 : 33] Each of these. Is far beyond. Any person's ability. To bear. Or to remedy. But.

The priestly. The priestly. Or mediatorial. Work of Jesus. Restores. The connection. Between the clean God. And his dirty people. Because he.

Undoves. The consequences. Of sin. And he pays. The penalty. For sin. Both of which. Happen. Through his death. The shedding. Of his blood.

As he. Undoves. The consequences. Of sin. Satisfying. The demands. Of God's justice. And reformatting. Us from the inside out.

So that now. We desire to serve God. Rather than rebel. Against him. We are brought into. And experience.

[28 : 31] The benefits. Of Christ's. Eternal. Redemption. These good things. Are God's. One. Salvation plan.

From one end of the Bible. To the other. God's rescue plan. That's what he's intended. Right from. Eternity. We're told. Now delivered. In Jesus.

Now. How can. Jesus blood. Do that. When. Thousands. Upon thousands. Of animals. Prior to him. Had been sacrificed. Having.

Come into our world. As a true. Human. Therefore. A perfect. Human. As intended. By God.

Jesus. Then. Lived. A perfect. Sinless. Life. That. Means. That being. Without. Blemish. Brackets.

[29 : 30] Sin. He was qualified. To offer himself. As a sacrifice. That is. Fully. Able. To substitute. For the crimes.

Of another person. There's an equivalence. Loughlin. Couldn't.

Be a sacrifice. For me. Because Loughlin. Has got the same problem. As me. Maybe not as bad. But. Essentially. The same thing. Jesus. Was blameless.

And so. His sacrifice. Was acceptable. Substitutionary. Sacrifice. Of atonement. In his death.

Jesus. Took upon himself. The full. Fury. Of God's wrath. And offense. At the rebellion. Of his people. That's the violence.

[30 : 29] Of the cross. When that. Just crashed. And that. Just crashed. Under Jesus. And crushed. Him. Smashed. Him. But he also. In giving up his life.

Paid the supreme penalty. That sin. Attracted. Death. The shedding of blood. Is confirmation. Of death. Confirmation.

That the penalty. Has been paid. And that guilt. And sin. Has finally. And completely. Been dealt with. Verse 13.

Through to 22. Jesus. Cleansed. Our conscience. Now that's a tricky one. To understand. But I've settled on the fact. That just. It's another way of sin. He's renewed us.

From the inside out. By the power of his Holy Spirit. Living within us. And we're told in there. That that phrase us. From dead works. Now again. It's hard to know exactly.

[31 : 28] What that means. But I think. In terms of contractual relationship. I think what it means is this. It phrase us. From contractual things.

Done for God. But driven by fear. Of ongoing guilt. Before him. Rather than things done. Before the Lord.

Out of thankfulness. And delight. And joy. In the context. Of total forgiveness. And renewed relationship. That was his death.

After this. Jesus was resurrected. And returned. To heaven. Or ascended. To the Father. To receive. Total approval. And total acceptance.

Total welcome back. By the Father. He sat down. At the right hand. Of the Father. To rule. The world forever. And we're told.

[32 : 27] He entered. Heaven. With his own blood. And the marks. Of death. In other words. The proof.

Of sacrifice. The proof. Of justice. Satisfied. The proof. Of God's anger. Satiated. In. The death of Jesus.

The proof. That all the barriers. That previously. Had been a block. To unrestricted. Limited. Relationship with God.

Has now been moved. Removed. And relationship. Can be resumed. Forever. Forever. I said. That the blood. Was everywhere.

And on everything. In the tabernacle. If I can use. The same imagery. And hopefully. You don't misuse this. Or abuse this. I want to say. The same thing. About heaven. When Jesus went to heaven. It was as if.

[33 : 23] His blood. Went everywhere. It was so visible. So dominant. That it couldn't be missed. That he has. Done what.

Was needed to be done. He did what. I'm stuck. He did what. Needed to be done. Yep. I got my English finally. He. He did what needed to be done.

I'll just move on. To restore relationship. And as Jesus in heaven.

The son. The perfect son. The lamb of God. Returned in triumph. As he enjoys by right. Access all areas.

In heaven. That's his authority. That's his freedom. So. His people. Have that. Access all areas. Unlimited access.

[34 : 26] Because total cleansing. Total pardon. Second thing. Jesus delivers God's promised. Eternal. Forever.

Inheritance. You see that phrase. In verse 15. This is where the. The English gets a bit tricky. In. Chapter 9. Verse 15.

I think. Again. I think. What's happening here. Is that. The writer is using a play on word. The word covenant. Can also be used. In certain circumstances. To refer to the last.

Will and testament. The two things are very. Very similar. Very related. Now when you think about. The last will and testament. That's what the writer uses. As an illustration here. For a few verses.

The last will and testament. Of a person. Is a legal document. Connecting. The benefactor.

Connecting. The benefactor. The benefactor. With his beneficiaries. And the beneficiaries.

[35 : 24] Are those who receive. The rewards. Of the labors. Of the benefactor. After he dies. All right. That's just the ordinary thing.

That you. You'd have. The executor. Will tell you. Since Jesus has died. Then his. As it were. His last will and testament.

Has been enacted. Guaranteeing. Therefore. That as beneficiaries. Those he died for. Will get.

Every bit. Of what he died. To secure for them. Every bit. Of their inheritance. And when we think of it. In those terms. Then we see. Wow.

What a generous. Benefactor. Jesus has done. Jesus has been. Jesus is. He leaves.

[36 : 23] In his will. An absolute. Guarantee. That since he. Has paid. The full penalty. For every sin. Of his people. Past.

Present. And future. He leaves. The ironclad. Guarantee. That God. Will never. Ever. Again. Count our sin. Against us. Remember.

Last week. Jeremiah. He will. Remember. Our sins. No more. That's. Your inheritance.

As a. Died for. People. Person. But there's more. Verse 28. He leaves us. The absolute. Guarantee. That the best.

Is yet to come. For us. Has died. For people. Already. Forgiven. Already. Renewed. Already.

[37 : 19] Safe. And secure. There's more. To come. Jesus. Will return. As our. Trailblazer. And champion. To take us home.

To glory. Or rest. Which is the. Complete. Enjoyment. Of God's. Unconditional. Love. And blessing. Forever. Complete. Renewal. Complete.

Freedom. To be the. Worshipping people. God always. Wanted us to be. Now that's. Scarcely. Imaginable. Is it? Every single day. I just wish. I could have a couple of minutes.

Where I had. Worship. Of the Lord. Without some. Ridiculous. Thought. Popping into my head. To spoil it. Well that day is coming.

When there will be. A forever. Time. We will just. Be full. Of the praise of Jesus. At that time.

[38 : 20] We will know. Something more. Of what his blood. Achieved for us. Now.

The problem. We owe. Last will. And testament is. That we're very familiar. With it being challenged. And if you watch TV. And you'll know. This next little phrase. Thanks. Bill.

Bosheth. My TV. Is in mortal danger. Every time that comes up. I hate these. Legal ads. But anyway. That's. I won't start.

With my. Idiosyncrasies. But. Jesus. Last will. And testament. Cannot. And will not. Be challenged. Because.

Those who. To whom you would go. To challenge it. Father. Son. And spirit. Are in complete agreement. With both. What has been done. By Jesus.

[39 : 20] And the effectiveness. Or the outcomes. Of what he has done. For us. What he has delivered. Through his protection. So.

Our inheritance. Is a forever inheritance. So. Three points. Of takeaway. Why would you even. Consider walking away.

From Jesus. That's the background. Context here. But we can have. A same background. Context. In our culture. There's all sorts. Of pressures. And allurements. That might suggest.

We should walk away. From Jesus. Why would you walk away. From Jesus. Into some new form. Of transactional religion. Hoping that you can manipulate. Relationship with God.

To deliver the peace. And rest. And security. And hope. That we need. That we do. Why would you do that.

[40 : 17] On a transactional basis. When all of it. Is there. On offer. For free. From Jesus. A done deal. Perhaps more.

Personally. In terms of our assurance. And this speaks. A lot for me. This is. This is sometimes. My night. Nighttime. Fears. Why would you allow. Remembrance.

Of those. Secret sins. Which pop up. In the night. To haunt you. Maybe it's just me. But I'm assuming. It's not just me.

Those things. That just leave. Your heart racing. Leave your. Your breathing. Struggling. Why? You think. I understand.

The concept. Of God's forgiveness. But could that. Be forgiven. Could this. Be forgiven. Nobody knows. About it. But could it. Be forgiven. Perhaps. It's not forgiven. These things.

[41 : 21] Rob us. And drain us. Of confidence. In the Lord's salvation. They make us. Fearful. Of losing. The Lord's.

Unconditional. Love. Which he has promised. To us. So we shouldn't. Let those things. Do that to us. Because. God knows.

Our dirtiness. Far. Know. Far better. Than even I know. My own dirtiness. Before him. And Jesus. Has dealt. With that dirtiness.

Once and for all. Again. So he knows my dirtiness far more than I can ever possibly know it. And he's promised it.

That too has been covered. That too has been removed. Every sin, even the ones that nobody else knows about, every sin has been dealt with and totally removed from your record by the death of the Lord Jesus.

[42 : 23] Of course, lingering feelings of guilt are one thing. Now, feelings are real and we've got to deal with them. But when you're feeling guilty, what we need to do is remember that the guilt Jesus died for is objective guilt.

That is real guilt because you're a real rebel against God. And he has dealt with all of that. Now, Satan will attempt to convince you that God will never love you unconditionally, never bless you because of your ongoing sinfulness.

And here's the final sentence. Your feeling of guilt, your sense of unworthiness, will soar if you believe Satan's lies rather than the promise of Jesus.

That through the death and resurrection of Jesus, you have eternal redemption and eternal inheritance. Amen. Amen.