

Why Christians Should Keep the Law (Part 48)—Our Sins Forgotten

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/pmmxv84/part-48-our-sins-forgotten>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left

Welcome back, everyone. We are in Episode 48 of *Why Christians Should Keep the Law*.

We have been hovering over Hebrews 8 where the writer in his discourse spoke about the New Covenant. He drew a great prophecy from Jeremiah 31 that God would make a New Covenant with His people. We will finish his discourse in Chapter 8. There are only two verses left. We left off in verse 11, so let's pick it up in verse 12.

Hebrews 8:12—¹² **For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more** (emphasis added).

The writer again quoted the prophecy in Jeremiah 31. We've seen over the last couple weeks that God did something miraculous in His promise of the New Covenant. He wrote His Laws in our hearts and in our minds, but that's not all that the New Covenant included. It included something incredibly significant: God would no longer remember our sins. That's an incredible thought. To help you appreciate the depth of that, I want to jump ahead to Hebrews 10 because the writer expanded on this, so we can understand the magnitude of this statement.

Hebrews 10:1—¹ **For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually—listen to this—year by year, make those who approach perfect** (emphasis added).

Just so you have context, we are reading in Hebrews 10. Virtually, the entirety of Chapter 9 is about Yom Kippur, the Day of Atonement, which is the holiest day of the year. Once a year, on this day, the priest was required to go into the Holy of Holies. Yom Kippur was the only day he could enter into the Holy of Holies. So, the priest would enter in with the blood of bulls and goats and sprinkle the blood on the mercy seat and before the mercy seat. This whole ceremony ensured an ongoing healthy relationship between God and men. Because man had sin, the only way to preserve a relationship with God was through the blood.

Leviticus 17:11 says—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 for the soul'** (emphasis added).

So, the blood is central to preserving relationship with God. Without it, there's brokenness. Without it, there is no hope. It's so significant that the writer showed us that under the Old Covenant, the sacrificial practice of Yom Kippur was deficient. Why was it deficient?

Hebrews 1:2—² **For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.** ³ **But in those sacrifices there is a reminder of sins every year** (emphasis added).

Every single year, on the Day of Atonement, they were reminded of their sins. Again, it's the day the high priest would go into the Holy of Holies with the blood. So, the people of God were confronted with the heaviness and terror of their sins. But not just them, as we read in Hebrews 8:12, God was reminded of their sins, which is a much bigger problem. So, you see, this was deficient. With Yom Kippur after Yom Kippur, God was reminded of the people's sins, but in the New Covenant something magnificent and beautiful took place: God sent His only begotten Son.

We read in Hebrews 10:14—¹⁴ **For by one offering He (Jesus) has perfected forever those who are being sanctified** (emphasis added).

For those who are being sanctified, Jesus willingly gave His own life and His own blood. Because He did this, we read—¹⁸ **Now where there is remission of these, there is no longer an offering for sin** (Hebrews 10:18) (emphasis added).

Jesus's three magnificent words, **"It is finished,"** will echo throughout eternity. There will never be another Yom Kippur the way Yom Kippur had always continued under the Old Covenant. We now have a sacrifice that was once and for all. Jesus doesn't need to be offered year after year reminding the Father of our sins. By His one sacrifice, He has cast our sins as far as the east is from the west (Psalm 103:12). God has forgotten our sins. Because we put our faith in Jesus, those sins we committed have been erased.

To have our slates wiped clean like that, to have that kind of forgiveness, I can't put words to it because I don't deserve it. No one deserves that kind of forgiveness. True forgiveness forgets. One thing God has confronted me with over the years is that true forgiveness forgets. That is the blessed reality of the New Covenant.

Let's read Hebrews 8:13—¹³ **In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away** (emphasis added).

So, the New Covenant has replaced the Old Covenant. We know a significant component under the Old Covenant was the sacrificial system of the animal sacrifices. But for us today, it is Jesus. Keep in mind, when the writer said, **"Now what is becoming obsolete and growing old is ready to vanish away,"** the context was very much of sacrifice. The Old Covenant and its system were growing old and were ready to vanish away.

Here's a fascinating bit of history. Do you know that the rabbinic sages recorded something that happened in the last 40 years of the temple? They recognized that the temple services did not function the way they had always functioned, so much so, it's been preserved to this very day. We find this in Tractate Yoma, which interestingly enough is the tractate dedicated to the Day of Atonement. *Yoma* simply means "the day." So, this is what we read:

Talmud, Tractate Yoma 39—**Forty years before the destruction of the sanctuary, the lot did not come up in the right hand, and the thread of crimson never turned white, and the vestment of light never shown, and the doors of the courtyard would open by themselves** (emphasis added).

These things recorded, like "the lot didn't come up in the right hand" were things that were done on Yom Kippur. This is referring to the ceremony of Yom Kippur, which was the highest and most holy day of the year, when all the sins would be forgiven. There were two lots: one for the Lord and one for Azazel the scapegoat. When the priest stuck his hand in the lottery box, the lot for the Lord would always come up in his right hand until the last 40 years of the temple. Something had happened.

The crimson thread that was tied to the door of the temple would turn white indicating that the scapegoat had arrived at its proper destination, and the Lord had received it. This would happen on Yom Kippur. For 40 years, the scarlet thread never turned white indicating that the things they were doing on the Yom Kippur service to take away the sins of God's people were not being accepted.

Look at the reality of what the writer of Hebrews said. He said that what was becoming obsolete and growing old was ready to vanish away. The last 40 years the temple stood was from 30 A.D. to 70 A.D. What happened in 30 A.D.? The crucifixion and death of Jesus of Nazareth.

The writer of Hebrews wrote the words "What is becoming obsolete and growing old is ready to vanish away" just before the destruction of the temple. We don't know whether it was two, five, or eight years before, but we know it was right before the destruction of the temple. So, he understood that the temple services were not functioning the way they had always functioned. He understood the meaning of the sacrifice of Jesus and that they were in a transference period, moving out from the old Covenant into the New Covenant.

Today, we are not deficient. We have atonement through our faith in Jesus and confessing our sins to Him. We can have confidence that the Father will never remember those sins again. May the God of Israel, may the Lord Jesus, the Passover Lamb, who takes away the sins of Israel, who takes away the sins of His people, bless you and keep you.