

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Hebrews 10:8-18

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. Today, we will continue reading Hebrews chapter 10, verses 8 to 18.

Yesterday, we read that the author quoted Psalm 40:6-8 to demonstrate that when David wrote the Psalms 1000 years earlier, he was moved by the Holy Spirit to declare that God does not delight in sacrifices and offerings and to prophesy that Christ would come. He would do the will of God, and with His body, He would replace sacrifices and offerings. David, still in the era of the Old Testament, had already prophesied the coming of the New Testament and that Christ would offer His body. From verse 8 to verse 10, the author then shares his own understanding of Psalm 40:6-8 and draws a conclusion.

Verse 8: “Previously saying ‘Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them’ (which are offered according to the law).”

Here it mentions sacrifices, offerings, burnt offerings, and sin offerings, which encompass all the ordinances of sacrifices prescribed in Leviticus according to the ceremonial law. These ordinances were neither desired nor pleasing to God because they were offered according to the law. The law was added by God after man sinned, and its function was to make man aware of sin. However, the law had no power to prevent man from sinning, nor did it provide the motivation to keep man from sinning; therefore, these were not God's ultimate will.

Verse 9: “Then He said, ‘Behold, I have come to do Your will, O God.’ He takes away the first that He may establish the second.”

“I have come” refers to Christ becoming incarnate, coming to earth as a complete man. Christ came to carry out God’s plan of redemption, living and acting entirely according to God’s will, without the slightest deviation from it. With His own blood, Christ established the New Covenant, thus taking away the first to establish the second. If translated according to the original text, He takes away the first to establish the second. The first naturally refers to the Old Covenant, while the second refers to the New Covenant established by Jesus Christ.

Note the wording here: “takes away the Old Covenant” and “establishes the New Covenant.” Therefore, the New Covenant is not a continuation of the Old Covenant, nor is it a supplement to it; rather, the New Covenant replaces the Old Covenant. The ceremonial laws of the Old Covenant have been abolished and completely replaced by Christ. The moral laws of the Old Covenant, which could only regulate human behavior, have also been replaced by the moral laws of the New Covenant. The laws of the New Covenant are meant to govern the human heart, enabling people to naturally live out a life that aligns with the moral laws of the Old Covenant. Thus, the author strongly states that He takes away the first to establish the second.

Verse 10: “By that will we have been sanctified through the offering of the body of Jesus Christ once for all.”

God’s will is to replace the Old Covenant with the New Covenant. By this will, through Jesus Christ offering His body once for all, we have been sanctified. The translation in the KJV says “once for all,” meaning He offered His body once and forever. Hebrews 9:12 says that Christ “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.” In Jesus Christ’s earthly ministry, everything He accomplished was done once, with eternal efficacy. This verse further states that through Jesus Christ offering His body once and for all, we have been sanctified.

The word “sanctified” appears 28 times in the New Testament, meaning to be set apart for God. Depending on the context, this sanctification can have two meanings: one is positional sanctification, and the other is dispositional sanctification. For

example, Matthew 23:17 says, “Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?” Here it speaks of gold: if it is in the marketplace, it is common, but if it is offered and placed in the temple, the gold is set apart and sanctified. This sanctification is entirely positional; the gold itself does not change, but its position changes from the marketplace to the temple, and because its position is different, the gold is set apart and sanctified.

Then we read John 17:17, “Sanctify them by Your truth. Your word is truth.” This is Christ’s prayer for His disciples. Christ asks the Father to sanctify them with truth, which refers to dispositional sanctification. Because the disciples know and obey the truth, their whole being is set apart and sanctified to God.

In the two verses mentioned above, the same Greek word is used, one referring to positional sanctification and the other to dispositional sanctification. In this verse, it is clearly positional sanctification. Through Jesus Christ offering Himself once and for all, all who believe in Christ are set apart and sanctified to God. With positional sanctification, we can come before God—this is the first step. The next step is that we must receive God’s provision so that our disposition begins to change, enabling us to live a holy life, which is dispositional sanctification.

Verse 11: “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.”

The priests of the Old Testament ministered in the sanctuary; there were no chairs in the sanctuary, so the priests stood while ministering to God, and they repeatedly offered the same sacrifices according to the ordinances of the Old Testament. Since they offered them repeatedly, it shows that these sacrifices could not take away sins; they only temporarily covered sins. Standing while ministering emphasizes that the priests of the Old Testament were constantly busy in their service because what they offered could not take away sins, so they needed to offer sacrifices repeatedly.

Verse 12: “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.”

But Christ offered one sacrifice for sins forever, in contrast to the Old Testament priests who had to offer sacrifices repeatedly. Christ only needed to offer once, and it had eternal efficacy, accomplishing an eternal sacrifice for sins that could forever remove the problem of sin. Christ only had to offer once to complete eternal redemption, and then He sat down at the right hand of God. Sitting down indicates that Christ had completed the work of redemption and could rest. Not only does Christ Himself rest, but in Matthew 11:28, He says, “Come to Me, all you who labor and are heavy laden, and I will give you rest.” Christ also calls us, saying we don’t need to bear labor and heavy burdens; as long as we come to Him, that is, abide in Christ, we can enjoy rest.

Verse 13: “From that time waiting till His enemies are made His footstool.”

Christ has already completed the great work of redemption and now sits at the right hand of the Father in rest, waiting until His enemies are made His footstool, which quotes Psalm 110:1. Jesus Christ, having passed through death and risen from the dead, as Hebrews 2:14 states, “Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,” has already destroyed the one who holds the power of death. He has triumphed and can now rest at the right hand of the Father. That is to say, the devil’s fate of destruction has already been determined; it just hasn’t been executed yet. Therefore, God asks Christ to rest and wait until the time comes when the enemies will be placed under His feet as His footstool, meaning Christ’s feet will trample on the devil’s head. This actually fulfills the prophecy in Genesis 3:15, which is God’s judgment on the serpent after it tempted Adam to sin: “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” The Seed of the woman refers to Christ.

Christ's heel was already bruised by the devil on the cross, and the next step is for Christ to bruise Satan's head.

Verse 14: "For by one offering He has perfected forever those who are being sanctified."

Because Christ offered Himself once, accomplishing eternal redemption, those who believe in Him have obtained positional sanctification, and this effect is eternal. The meaning of "perfected forever" here is that they have obtained an eternally sanctified position, able at any time to come boldly before the Father through Jesus Christ to seek mercy and find grace for timely help. Christ's one offering enables believers to obtain an eternally sanctified position, not based on human effort but entirely on the efficacy of Christ's redemption. This verse also provides support for the doctrine of "once saved, always saved"; those who believe will never lose this objective position. However, every saint must continue to progress from this position, living a life worthy of the grace received, experiencing the salvation of the soul, and bearing the fruit of the Spirit.

Verses 15-16: "But the Holy Spirit also witnesses to us; for after He had said before, 'This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them.'"

The Holy Spirit dwells in the saints today; the Holy Spirit is the Helper whom Jesus promised to send before He ascended. John 16:13 says, "However, when He, the Spirit of truth, has come, He will guide you into all truth." The entire Bible is the word of God. When we read the Scriptures, the Holy Spirit bears witness to us, speaking to us again through the words of the Bible. Then the author quotes Jeremiah 31:33 to explain that what the prophet Jeremiah spoke of actually refers to the New Covenant: "But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts."

In the Old Covenant, God wrote His law on tablets of stone and gave them to Moses to deliver to the Israelites, intended to regulate their behavior externally. In the New Covenant, Christ writes His law on the tablets of our hearts, so we no longer need others to teach us; we can understand Christ's law ourselves, and it is placed within us, meaning it regulates us from the inside, helping us live a life pleasing to God.

Verses 17-18: "Then He adds, 'Their sins and their lawless deeds I will remember no more.' Now where there is remission of these, there is no longer an offering for sin."

The sacrifices of the Old Testament priests could not take away sins, but in the New Covenant, Christ offered Himself once and accomplished eternal redemption. Our sins have been borne by Christ, so God no longer remembers our sins and our lawless deeds. Since our sins have been forgiven, there is no longer a need to offer sacrifices for sin. Dear brothers and sisters, how blessed we are as saints of the New Covenant! When we unintentionally sin, we no longer need to go back and offer sacrifices; we only need to confess our sins and apply the precious blood of Christ, and our sins are forgiven.

Let us pray together: Dear Lord Jesus, thank You. By offering Your body once, You have accomplished the work of redemption forever and given us an objective position to be sanctified to God. You have also written the law on the tablets of our hearts, enabling us to know Your will from within and to live a life worthy of the grace we have received. Bless my daily life. I pray in the holy name of the Lord Jesus Christ.