

19. What the Jews viewed as a means of salvation, Jesus will supplant by His substitutionary work on the cross. At this point, He speaks:

Hebrews 10:5b - “Sacrifice and offering You [God the Father] did not desire [οὐκ + θέλω (*ouk + thélō*): sacrifices are permanently retired from service], but a body [σώμα (*sōma*): *Homo sapiens*; man] You prepared [καταρτίζω (*katartízō*): equipped to execute Operation Reconciliation] for Me. (EXT)

v. 6 - “Whole burnt offerings and sin-offerings You took no delight in. (NET)

20. The Lord makes the point that the sacrifices of the Mosaic Law could not provide salvation. They were mandated to illustrate through type and shadow the coming sacrifice of Messiah.
21. Ritual could not save. The Jews thought they did. The Lord points out they cannot. In verse 5, He speaks in generalities with the terms “sacrifice” and “offering.”
22. “Sacrifice” is the noun **θυσία** (*thusía*) while the noun “offering” is **προσφορά** (*prosphorá*). *Thusía* refers to the act or rite of performing a sacrifice while *prosphorá* is a collective for wholly consumed burnt offerings.
23. In verse 6, the terms are more specific. The **burnt offerings** are voluntary and done daily. They may include bullocks, sheep, goats, etc. The **sin offerings** are commanded and are conducted on certain dates, for example, Passover, Pentecost, Trumpets, Tabernacles, and Atonement. It included bullock, goat, and lamb.
24. These sacrifices taught doctrine. The burnt offerings were a type of Christ Who offered Himself without spot or blemish. He was identified with our sin and judged for it. The doctrines illustrated were redemption and propitiation.

25. The sin offerings spoke of Christ made sin for us and taught the doctrine of rebound.
26. In none of these activities did God assign any salvific credit. They were teaching aids only. Now they are rendered nonfunctional, retired, obsolete, and superseded.
27. Their rejection is found in verse 5 with the negative conjunction *ouk* and the dramatic aorist of *thélō*. The Lord states a present reality with the certitude of a past event which is an idiom designed for emphasis.
28. What the rituals portrayed, Jesus had a human body designed to fulfill these shadows. The major emphasis in these two verses is on the doctrine of propitiation.

Hebrews 10:6 - In whole burnt offering (which depicted the perfection of Christ as our substitute), and the sin offering (which referred to His work on the cross), God was not propitiated. (EXT)

Principles on Propitiation:

1. Purpose: To enable divine essence to be compatible with the work of Christ on the cross. His perfection plus His work equals propitiation.
2. Propitiation is the Godward side of salvation; reconciliation is the manward side of salvation; redemption is the sinward side of salvation.
3. Faith in Christ is a nonmeritorious expression of positive volition toward the Person and work of Christ. Because God was satisfied with the Person and work of Christ, salvation involves both the propitiation of the Father and the individual's redemption from the slave market of sin.
4. In addition, the propitiation of God is the basis for the imputation of divine righteousness to the believer which establishes the grace pipeline.

5. Propitiation is also related to unlimited atonement. Christ died for the sins of the entire world not just an alleged predetermined few: “He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world” (1 John 2:2).
6. The imputation of divine righteousness results in our justification. God redeems us from the slave market of sin, and then vindicates us before the Supreme Court of heaven.
7. Therefore, when the justice of God judges our sins and the integrity of God is satisfied with that judgment, we are then reconciled through faith alone in Christ alone.
8. Whereas the sacrifices were never intended to propitiate the Father, they could not provide salvation, only its availability through faith.
9. Since shadows cannot result in propitiation, Jesus Christ must become the reality they represent.

Hebrews 10:7 - “Then I said, ‘Behold, I have come (In the scroll of the book it is written of Me) to do Your will, O God.’” (NASB)

1. The verse begins with the adverb **τότε (tôte)**: “At this time.” This refers to the union of undiminished deity of YHWH with true humanity of the Child, each occupying the wooden feeding trough.
2. The humanity of Christ is swaddled in death cloths while lying on a manger made of wood serving as a prophetic image of the mission He agreed to undertake.
3. From that hallowed location, Jesus speaks, the present active indicative of the verb **λέγω (légō)**: “At this time I said.” What He said is now introduced, interrupted by a parenthetical reference to prophecies in the Old Testament, and completed with the purpose of His mission.

4. The quote begins with the present active indicative of the verb **ἦκω (hékō)**, best translated “I have come,” or “I am present.” This is a proclamation of the Incarnation.
5. The verb is in the present tense but has the meaning of the perfect. It implies a process, but views that process as having reached its consummation and exists in a finished state.
6. This statement references the divine decree which was established in eternity past, part of which included the Trinity’s consensus decision that the Second Person, Jesus Christ, would enter human history in hypostatic union.
7. The completion of that decree occurred in Bethlehem on 17 June B.C. 2. The details have already been revealed by the Holy Spirit in prophecies throughout the Tanakh:

Genesis 3:15 - “I [God] will put enmity between you [Lucifer] and the woman [Eve], and between your seed [cosmos diabolicus] and her Seed [Messiah]; He shall bruise you on the head [2d Advent; rulership removed], and you shall bruise him on the heel [the cross].” (NASB)

Micah 5:2 - “But as for you Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.” (NASB)

Isaiah 7:14 - “Therefore, the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. (NASB)

Isaiah 9:6 - A child will be born to us [Incarnation], a son will be given to us; and the government will rest on His shoulders [“King over all the earth” (Psalm 47:2b): Millennium] and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (NASB)

8. The Lord announces His historic arrival with the phrase, "I am present." This recognizes the union of undiminished deity with the true humanity of the Child.
9. The virgin pregnancy was a unique event that was performed by the Holy Spirit Who created 23 male chromosomes that He united with the 23 contained in Mary's ovum resulting in an embryo.
10. Over the course of gestation the embryo developed into a fetus until parturition occurred. At this point the child was classified as biological life. When God imputed soul life to biological life it resulted in human life. This is selection.
11. During pregnancy the child is mother dependent. Post-delivery and at selection the child becomes God dependent. The child is dichotomous, possessing a soul and a body. The former possesses mentality, conscience, self-consciousness, and volition.
12. The body is infected with a genetically formed sin nature to which is imputed Adam's original sin resulting in spiritual death.
13. Due to the absence of a male gamete, the human body of Jesus did not contain a sin nature. Since there was no affinity in the body for the imputation of Adam's sin, the Lord was born perfect.
14. He maintained the status of perfect soul, perfect body throughout the Incarnation all the way through the trials on the cross.
15. His physical death and subsequent resurrection confirmed His qualification to be our Savior. We know His work on the cross was efficacious for our salvation because His resurrection was based on the propitiation of God.

16. What follows next in verse 7 is a parenthesis: (“In the scroll of the book it is written of Me.”) This statement directs the reader to the beginning of the Lord’s discourse beginning in Hebrews 10:5 through verse 7.
17. The writer is directed by the Holy Spirit to quote from the Greek of the Septuagint (LXX) at Psalm 40:6–8. Here is the translation which you will observe is very close the translation in English Bibles:

Psalm 40:6 - Sacrifice and offering You would not; but a body have You prepared Me: whole burnt offering and sacrifice for sin You did not require.

v. 7 - Then I said, Behold, I come: in the volume of the book [**Pentateuch**] it is written concerning Me,

v. 8a - I desired to do Your will, O My God. (LXX)