

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)

18. In Hebrews 7, the verse continues after the parentheses with the statement of the Lord’s arrival and the purpose of it.
19. What the rituals required of Messiah in the Torah was for Him fulfill those shadows with their intended reality.
20. “To do Your will” becomes the purpose of the Incarnation. The verb here is the aorist active infinitive of **ποιέω (ποίηō)**. The articular infinitive is used to indicate purpose.
21. The purpose of the Lord’s incarnation is “to do God’s will,” i.e., to accomplish the objective or to complete the mission.

Hebrews 10:7 - At this time I said, “Behold, I have arrived and am present (in the scroll of the Pentateuch it stands written concerning Me) to accomplish the purpose of Your plan, O God.” (EXT)

Hebrews 10:8 - After saying above, “Sacrifices and offerings and whole burnt offerings and sacrifices for sin You did not desire, nor have you taken pleasure in them” (which are offered according to the Law),

1. Here the writer of Hebrews reiterates what he covered in verses 5 and 6 which is a quote of Psalm 40:6-7 from the Septuagint which is actually a quote from Psalm 40:6-8a by David. It is the seventh of the sixteen Messianic Psalms.
2. In that Psalm, David begins with two verses that quote the Lord at His resurrection. Verses 3-5 are His resurrection testimony. Our passage is found in verses 6-8a which is retrospective.
3. David's quotation of the Lord in verses 6-8a repeated in Hebrews 10:5-7.
4. "When sacrifice and offering had become abominable because of the wickedness of the people, then the obedient Servant came to make the pure offering (vv.7-17; Hebrews 10:5-17.)"¹
5. The thrust of the passage is that even though the sacrifices were required by the Mosaic Law, they were designed as shadows that looked forward to the reality of the coming Messiah.
6. From these references from David, the writer of Hebrews, and the Septuagint, we develop this expanded translation:

Hebrews 10:8 - "Above when he was citing Psalm forty, sacrifices and offerings and whole burnt offerings and concerning sin offerings you did not desire, nor have you been propitiated by them" (which category of shadows are being offered according to the law), (EXT)

Hebrews 10:9 - then He said, "Behold, I have come to do Your will." He takes away the first in order to establish the second. (NASB)

1. We have three similar introductions to comments made by the Lord, (1) "He says" (v. 5), (2) "Then I said" (v. 7), and (3) "then He said" (v.9).

¹ C. I. Scofield, ed., "Psalms," in *The Scofield Study Bible: NASB*, (New York: Oxford University Press, 2005), 776fn40:1.

2. The verb leading off verse 9 is the perfect active indicative of **λέγω (légō)**: “Then He continued.”
3. The intensive perfect expresses completed action, indicating that what the speaker said stands henceforth on permanent record.
4. Next comes the repetition of the opening of verse 7, “Behold, I have arrived and am present,” with the intent to “accomplish Your plan.”
5. The only way that the Lord could “accomplish the Father’s plan” would be through the process of His spiritual growth.
6. This is indicated by the final sentence of the verse, “He takes away the first in order to establish the second.”
7. “Takes away” is the present active indicative of **ἀναιρέω (anairéō)**: “to do away with, to destroy, to abolish, to abrogate, to annul by authoritative actions. We will go with “abrogate.”
8. Since what is being abrogated is the Mosaic Law, then the act is a legal decision. We define the term from a legal dictionary:

Abrogate: To annul, repeal, or destroy. Abrogation: The destruction or annulling of a former law, by an act of the legislative power or by constitutional authority.²

9. God the Father possesses the legislative power to abrogate the Mosaic Law. He will accomplish this by means of a process.
10. That process will be carried out by Jesus which will require His memorization of the Tanakh. He will use it and the revelation provided to Him by the Holy Spirit as He moves through the challenges of the Incarnation.

² Henry Campbell Black, *Black’s Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 21.

11. What is abrogated is the word **πρῶτος (prōtos)**: “the first.” This refers to the sacrifices related to the Mosaic Law. The Messiah indicated that He would do this in the Messianic Psalm of chapter 40 in verses 6–8.
12. His intent to memorize the Tanakh is cited in that passage in verse 8, “Your Law is within My *kardía*.”
13. The shadows must go. Reality must intervene in order for the shadows to disappear. This follows next in our verse.
14. “He abrogates the first in order to establish the second.” The word “establish” is the aorist active subjunctive of the verb **ἵστημι (hístēmi)** which in the culminative aorist is best translated “establish” and emphasizes the result which God establishes with the active voice.
15. The subjunctive mood, in concert with the conjunction **ἵνα (hína)** sets up the purpose clause. This is not a potential subjunctive, but is rather a statement of fact.
16. What is established is “the second,” the number **δεύτερος (deúteros)**. It refers to the fulfillment of the shadows by means of the reality of Christ.

Hebrews 10:9 - At that time He said with the result that it stands forever, “Behold, I have arrived to accomplish Your plan.” He has abrogated the first [Mosaic Law] in order that He might establish the second [the Incarnation followed by the Church Age]. (EXT)

Principles:

1. The Mosaic Law has been abrogated in favor of reality.
2. The Levitical priesthood which was authorized by the Mosaic Law has been abolished in favor of the High Priesthood of Jesus Christ and the priesthood of the believer in the Church Age.

3. Believers are left alive post salvation so that God can bless them through spiritual growth. Working to impress God so one might be saved is in itself an abomination.
4. Once saved, believers are members of a royal priesthood (1 Peter 2:9) by which they may grow in grace and represent the Lord in the angelic conflict.
5. God's plan is to keep you alive which He provides through the grace pipeline. This is logistical supply.
6. His purpose for us is to glorify Him through spiritual growth. The blessings that accrue from this are exceedingly abundant.
7. The new priesthood established by Christ deals only with realities. These realities are doctrines which were once a mystery, but are now revealed.

Hebrews 10:10 - By this will we have been sanctified through the offering of the body of Jesus Christ once for all. (NASB)

1. This verse begins with the phrase "By means of this will and purpose we are sanctified," the perfect passive participle of **ἁγιάζω (hagiázō)** followed by the verb **εἰμί (eimi)** unite to form a perfect periphrastic.
2. This places intensive emphasis on this doctrine. When we express faith in Christ we are sanctified and set apart not only for this life, but also for eternity.
3. We are engaged in the intensified stage of the angelic conflict and form an elite corps of royal aristocrats with full support from the God of this universe to support His plan and purpose.
4. As we grow in grace we move forward in the plan of God. We are blessed along the way by our loyalty to the plan and its purpose.
5. There are phenomenal blessings in time that come to the advancing believer that extend into eternity.

6. Our sanctification is made possible by an offering of the body of Jesus Christ on the cross. What Christ offered on our behalf was His body: **σῶμα (sóma)**: the physical body of the true humanity of Jesus Christ.
7. And it was a once for all sacrifice as the final phrase of the paragraph reveals and that singular sacrifice was offered on behalf of the entire human race.

Hebrews 10:10 - By means of which will and purpose we have been and remain sanctified and set apart forever through the offering of the body of Jesus Christ, once for all. (EXT)

The purpose of the hypostatic union was for the purpose of fulfilling the will, the plan, the purpose and the design of God to fulfill the shadows of the Levitical Law and the rituals and sacrifices they enforced.

The plan of God for the human race was devised in eternity past and put in place with the provision of a Savior in the Person of Jesus Christ.

His mission was to take on the form of true humanity, to execute the prototype divine power system so that when He arrived at the cross He would be qualified to become our substitutionary sacrifice.

His body received the imputation of every sin committed in all of human history and He willingly received the judgment of them all in our place.

Whereas the multiplicity of the Levitical sacrifices and offerings were only shadows, Jesus was the reality they sought to portray.

It all started in the wooden feeding trough in Bethlehem in 2 B.C., "I have come to do Your will, O God." That statement and the One Who made it is what we salute this Friday. May we all recall the Savior's entry into human history as we celebrate a Christocentric Christmas.

(End CR15-02. End of study: *From Ritual to Reality*.)