

A BETTER HOPE

Hebrews 7:18–22 — *"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament."*

A disannulling of the commandment — can it be clearer that the law is finished?

Look at some other statements from the Apostle Paul regarding the end of the law:

- Romans 6:14 — *"For ye are not under the law, but under grace."*
- Romans 7:4 — *"Wherefore, my brethren, ye also are become dead to the law by the body of Christ..."*
- Romans 7:6 — *"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter"*
- Romans 8:2–4 — *"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."*
- 2 Corinthians 3:6–11 — *"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."*
- Galatians 3:13 — *"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"*
- Galatians 4:30 — *"Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman...(5:1) Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."*
- Colossians 2:14 — *"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."*

Now, the question is why was the law weak and unprofitable?

Go back to Romans 8:3. *"In that it was weak through the flesh."* Romans 7:14 says *"For we know that the law is spiritual: but I am carnal, sold under sin."*

In speaking to these Israelites in the epistle to the Hebrews, he says the same things — *“for the weakness and unprofitableness thereof.”*

Again, in the eighth chapter, Paul goes back to the first time that the New Covenant is mentioned as a new covenant and says that the problem with the old covenant is that the people under it did not continue in it. We are still getting there in our progress of this epistle, but let’s go back to the scripture in Jeremiah which he quotes:

Jeremiah 31:31–32 — *“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD...”*

There is much more, but this should suffice to say that the law is done — it is no more.

The context that we are still in is this section of a new priesthood with a Great High Priest with an everlasting priesthood that is far superior to the priesthood of the Mosaic (old) covenant. Because there is a new priest, there is a changing of the law. The word used here is “disannulling”. We know what annulling means. It means practically to divorce, or to put away. It is the same thing as when the apostle later says in 9:26, *“He appeared to put away¹⁹ sin by the sacrifice of Himself.”*

The law is as “put away” as sin is. We who are the saints of God, by faith in the Lord Jesus Christ in His death and resurrection, are dead to sin, and we are dead to the law. In Galatians 2:20, many know and quote this verse about walking in their new life and freedom from the old self and sin. This is true, but...

Galatians 2:19–21 — *“For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”*

It is important to note too what does make us perfect: the bringing in of a better hope. We will progress to this better hope being the New Covenant, or as it is sometimes said New Testament²⁰.

Under the New Covenant, we draw nigh unto God. In fact, back in 4:16, the apostle says *“Let us therefore come boldly unto the throne of grace, that we may find grace to help in time of need.”*

The old covenant kept the people at a distance. At the time of the giving of the law, the people were told to not even touch the mountain or they would be put to death. Yes, the children of Israel had a “God so nigh” Deuteronomy 4:7, which was nearer by far than all the peoples of the earth, but compared to the closeness of being in Christ, they were so far away. The priests could come to the mercy seat once a year, but we may enter boldly to the throne of grace in our time of need. Let’s look at Romans 5:1–2:

¹⁹ The same Greek word ἀθέτησις (athētēsis) is used for disannulling in 7:18 and put away in 9:26.

²⁰ In Hebrews 9:20, there is a quotation from Exodus 24:8. In Hebrews 9, The quotation is *“This is the blood of the testament”*. In Exodus 24, Moses says *“Behold the blood of the covenant”*.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom we have access by faith into this grace²¹ wherein we stand, and rejoice in hope of the glory of God.”

Let’s remember too that this is fully a work of God. It was God that made a new priesthood. He bound Himself with an oath to do so. Verse 20 says *“inasmuch as not without an oath He was made priest.”* Now God did not have to make an oath, but He did. It was with an oath, because He wanted to make it very clear that He fully intended to keep His word. Now God always keeps His word. It should be enough to know that God said it. But with an oath, it is to be doubly sure. Just as when He made promise to Abraham, this is why the oath:

Hebrews 4:17 — *“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath.”*

In fact, bringing up the oath to Abraham was to make it clear about this oath. *“The LORD sware and will not repent, Thou art a priest forever after the order of Melchisedec.”*

The next verse really says it: *“By so much was Jesus made a surety of a better testament.”*

This better testament is better because it is mediated by a better priest. A great High Priest, holy, harmless, undefiled, separate from sinners, and made higher than the heavens, verse 26.

It is clear that God had for so long a time planned this better covenant or testament. It has a better priesthood. It is built on better promises. It has a better atonement.

The argument is why stay living as under the old covenant that made nothing perfect, when the better Priest of the new and better covenant has brought the people so near to God.

Remember that this is where we are in this epistle. Paul met all of these Jews in Jerusalem who believed, but were a zealous for the law, Acts 21:20. They did not need to live that way, and they should not have been living as still under the law. There is a “new and living way:

Hebrews 10:19–22 — *“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”*

²¹ Notice that we have access by faith into this grace, and not the other way around. Reformed theology reverses this to say that God gives faith by grace to those that He wants to save. The Bible says that God desires all men to be saved and to come to the knowledge of the truth, 1 Timothy 2:4, see also 4:10.