

## The End of the Law

Psa 40:7-11

**Psa 40:7** Then said I, Lo, I come: in the volume of the book *it is* written of me,

**Psa 40:8** I delight to do thy will, O my God: yea, thy law *is* within my heart.

**Psa 40:9** I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

**Psa 40:10** I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

**Psa 40:11** Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

At the end of last week's study I mentioned we would be looking more closely at the firstfruit fruit of (Gal 5:22-24) and how it is born out of our life in this age because we have been granted to "delight to do thy will" of (Psa 40:8). As we will see tonight, "thy law within my heart" of David is a shadow of the new covenant law of (Jer 31:33) that God is going to write on tables of flesh. As always that which is first is natural and afterwards that which is spiritual (2Co 3:3 , 1Co 15:46).

The very first words out of the apostle Paul's mouth after having been struck down on the road to Damascus which was the beginning of Saul being drug to Christ (Act 9:6 , Joh 6:44) is "Lord, what wilt thou have me to do?" To which our Lord replied "And the Lord *said* unto him, **Arise, and go into the city, and it shall be told thee what thou must do.**"

Here are some of the things we "**must do**" if we are going to be those firstfruits who bring forth fruit in this age as we go into our new city Jerusalem above (Gal 4:26).

(Rom 12:2 , Mat 5:48 , 1Jn 2:15-17 , 1Jn 3:9-11 , Rom 6:13-14)

We have been given a new spirit (Mat 13:11 , Eph 1:18) which recognizes God's sovereignty over all of His creation and over our every step toward this new city Jerusalem which is above.

Because we have been granted to crucify "the flesh with the affections and lusts" of Gal 5:24 , therefore sin shall not have dominion over us because we are not under the law but under grace Rom 6:14. Grace works a work within God's elect that makes it possible for us to be received of the Father (Heb 12:6) and it takes the faith of Christ (Eph 2:8) to help us through the fiery trials (1Pe 4:12 , 1Co 10:13) which are used to bring us unto perfection on the third day (Luk 13:32).

Those who walk after the spirit "Against such there is no law" (Gal 5:23) because we are obeying God from a changed heart that wants to do what is commendable and no longer just asking what is permissible. What is commendable is to be able to be led by the spirit (Rom 8:14), to live by the faith of Christ (Gal 2:20), by the the newness of life (Rom 6:4) which is what we experience when "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"(Rom 8:2).

**Looking in the mirror:**

If we are going to be perfect (**G5046**) as stated in [Mat 5:48](#), even as our Father in heaven is perfect, then we are going to have to go through a maturing process which God alone is the author and finisher of through the vine Christ who will give us the power to obey the higher law of liberty in Christ. It is something we "**must do**" but alas something we can't do except the Lord build the house and develop the fruit of the holy spirit within us ([Heb 12:2](#) , [1Co 8:6](#) , [Joh 15:5](#) , [Col 1:16](#) , [Jas 2:12](#) , [Jas 1:25](#)).

We look unto Christ because he is the end of the law, the hope of glory ([Col 1:27](#)) who enables us to no longer be "under the law, but under grace" of ([Rom 6:14](#) , and [Eph 2:8](#)) . He empowers us ([Zec 4:6](#) , [Joh 16:7](#)) to go from glory to glory and bring forth this firstfruit fruit by way of grace and faith ([2Co 3:18](#) , [Rom 5:20](#) , [Rom 3:27](#)).

Christ is the end **G5056** of the law.... [Rom 10:4](#) **G5056**. The law is finished... and remains finished [Joh 19:30](#) **G5055** within God's elect ([Gal 2:20](#) , [Col 2:14](#) , [1Jn 4:17](#)). We are not at the point where we can say personally that we have finished the race (unless we are) as Paul said in ([2Ti 4:7](#)), but rather we are going from glory to glory and have received the spirit of adoption that bears witness with our spirit, that we are children of God who have this earnest of our inheritance, a downpayment of the spirit ([Rom 8:15-16](#) , [Eph 1:14](#) , [2Co 3:18](#)).

We are in a process of filling up what is behind of the afflictions of Christ ([Col 1:24](#)), which is only possible today because of the hope of glory within enabling us to go from glory to glory in this age ([Col 1:27](#)). The strong meat is what we need to mature us and enable us to finish the race, to fight a good fight of faith and endure until the end.

[Heb 5:14](#) But strong meat belongeth to them that are of full age **G5046**, *even* those who by reason of use have their senses exercised to discern both good and evil.

God is granting the elect today to look into the "perfect law of liberty" (the mirror) and to walk away and remember what we have seen so that it is changing us ([Jas 1:23-25](#)). God's word has the power to transform us day by day ([Rom 12:2](#) , [2Co 3:18](#)). In Christ we are more than conquerors who are not labouring in vain ([1Co 15:58](#)), and who are no longer ever searching but never able to come to the knowledge of the truth ([2Ti 3:7](#)).

### **Process of perfection:**

I've added some verses and commentary beside Thayer's definition of **G5046** which word is used in [Rom 10:4](#) describing Christ as the end **G5056** of the law. The purple highlighted area has commentary and verses I've added to Thayer's definition.

### **G5046**

τελειος  
teleios

#### **Thayer Definition:**

- 1) brought to its end, finished [[Heb 12:2](#)]
- 2) wanting nothing necessary to completeness [[1Ti 6:6](#) , [Luk 11:28](#) , [Luk 8:15](#) , [Php 3:8](#)]
- 3) perfect [[Luk 13:32](#) , [2Ki 19:29](#) , [Joh 8:31-32](#)]. In the third year of 2Ki 19:29 we begin to sow and reap and this is an admonition unto us to remember to keep a pattern of sound words and be careful to keep a pattern of good works ([1Co 4:6](#) , [Tit 2:7](#)). We are not saved by those works, but faith without works is dead ([Jas 2:17](#)). In verse ([Jas 2:21](#)) we see Isaac as a type of

the elect being offered to God by way of Christ who Abraham is a type of ([Gal 4:28](#) , [Gal 2:20](#)). This act demonstrates the sovereignty of God over Isaac through Abraham who is a type of Christ doing the work of perfecting us (the saints) and bringing us to the altar as He works within us both to will and to do of the Father's good pleasure ([Php 2:13](#)).

4) that which is perfect

4a) consummate human integrity and virtue

4b) of men

4b1) full grown, adult, of full age, mature [[Gal 4:1-4](#) ( [G5207](#) uihos)]

as long as he is a child [G3516](#) Nepios, differeth nothing from a servant, though he be lord of all;

Even so we, when we were children [G3516](#) Nepios, were in bondage under the elements of the world:

But when the fulness of the time was come, God sent forth his Son([G5207](#) uihos), made of a woman, made under the law,

### **The goal:**

[Rom 10:4](#) For Christ *is* the end **G5056** of the law for righteousness to every one that believeth.

[1Pe 3:8](#) Finally **G5056**, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

[Rev 1:8](#) I am Alpha and Omega, the beginning **G746** and the ending **G5056**, saith the Lord, which is, and which was, and which is to come, the Almighty.

### **G5056**

- Original: **τῷ949 ᾿u955 ou962**

- Transliteration: **Telos**

- Phonetic: **tel'-os**

- Definition:

**1. end**

**a.** termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)

**b. the end**

**1.** the last in any succession or series

**2.** eternal

**c.** that by which a thing is finished, its close, issue

**d.** the end to which all things relate, the aim, purpose

**2.** toll, custom (i.e. indirect tax on goods)

- **Origin:** from a primary tello (to set out for a definite point or goal)

- **TDNT entry:** 08:49,1

- **Part(s) of speech:** Noun Neuter

– **Strong's:** From a primary word **tu949 ´u955 lu969** tellōto *set out* for a definite point or *goal*); properly the point aimed at as a *limit* that is (by implication) **the conclusion** of an act or state (*termination* [literally figuratively or indefinitely] *result* [immediate ultimate or prophetic] *purpose*); specifically an *impost* or *levy* (as *paid*): - + continual custom end (-ing) finally uttermost. Compare [G5411](#).

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#### **Total KJV Occurrences: 28**

•custom, 2

[Rom 13:7](#)(2)

•end, 22

[Mat 26:58](#); [Luk 1:33](#); [Joh 13:1](#); [Rom 6:21](#); [Rom 6:22](#); [Rom 10:4](#); [1Co 1:8](#); [1Co 15:24](#); [2Co 1:13](#); [2Co 3:13](#); [2Co 11:15](#); [Php 3:19](#); [1Ti 1:5](#); [Heb 3:6](#); [Heb 3:14](#); [Heb 6:8](#); [Heb 6:11](#); [Heb 7:3](#); [Jam 5:11](#); [1Pe 1:9](#); [1Pe 4:7](#); [1Pe 4:17](#)

•ends, 1

[1Co 10:11](#)

•Finally, 1

[1Pe 3:8](#)

•saith, 1

[Rev 1:8](#)

•uttermost, 1

[1Th 2:16](#)

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With this introduction in mind let's look at the next three verses of Psalm 40 and remind ourselves again that everything written in the old covenant is a shadow of the greater fulfillment of that which is going to be accomplished in the lives of all of mankind starting with the elect first fruits.

**[Psa 40:9](#) I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.**

Christ did not refrain his lips from declaring the whole counsel of God ([Act 20:27](#), [Heb 10:7](#)). Christ read out of the book of Isaiah in the synagogue ([Luk 4:17](#), [Isa 66:1](#)), fulfilling prophecy for himself and witnessing what His body God's elect will be used to do as we are sent now ([Joh 20:21](#)) and go into the temples of this world, and into the great congregations of this world. At the appointed time God will allow these prophecies to be fulfilled within Christ's body ([Mat 10:16](#), [Mat 9:38](#)). The ultimate fulfillment of this verse is when the great white throne judgement occurs in the lake of fire. When God's righteousness will go forth into the earth or the great congregation, and men will learn righteousness ([Isa 26:9](#)).

Being able to witness properly (speaking the truth in love [Eph 4:15](#)) or being a light in this

evil and perverse generation is one of the primary firstfruit fruits which our Lord is developing within the body of Christ. We know that many are called and few are chosen and that this is the day of small beginnings which we are not to despise ([Mat 22:14](#) , [Zec 4:10](#)). The witness will go forth to all nations primarily within God's elect as we know that we will not finish the broader fulfillment of this witness until the lake of fire or great white throne judgement.

[Mat 10:23](#) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Christ comes into the synagogue and picks up the book of Isaiah and opens the scroll and reads out of it ([Luk 4:18-22](#)). God's elect are represented by those scrolls which only Christ can open ([Rev 5:4](#)), and He opens them in the midst of the congregation ([Rev 5:5](#)) that cannot understand and who have their eyes only on Christ, the man at this time ([2Co 5:16](#)). Our hope is in Christ that we will not refrain our lips and deny Christ in any wise any more ([Mat 6:25](#) , [Mat 10:17-19](#)).

*any comments on this first verse?*

[Psa 40:10](#) **I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.**

Again we have another declaration of what God is foreshadowing in the life of King David who is a type of the elect. Some verses that come to mind from the new covenant are ([Mat 5:14-16](#) , [Rev 11:3-4](#)).

"I have not concealed thy lovingkindness and thy truth from the great congregation" Reminds us to pray that God will grow this genuine concern and love within each of us as he did in Timothy and all those who were predestined to overcome in this age ([Php 2:19-20](#)).

Having the truth is one thing but speaking the truth in love, or demonstrating that love is only possible as God changes our hearts and sheds his love abroad within them ([Rom 5:5](#)). So just as we would pray and ask God to increase our faith ([Mar 9:24](#)), we ought to pray as well that God will deepen His love within us for each other and for this dying world that Christ died for ([Joh 13:34](#) , [Joh 3:16](#))

"I have not concealed thy lovingkindness" because it is His to give to whomever He has ordained it to be given to, each man in his order. Love and truth are spoken of together in this verse reminding us that it is the truth that sets us free and the continuing in God's truth ([Joh 8:31-32](#)) that brings about this most precious fruit of a deeper love for one another ([Jas 5:7](#)).

*any comments on this verse?*

[Psa 40:11](#) **Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.**

God's truth can continually preserve us if we are given to be disciples indeed who abide in the truth or continue in the truth as mentioned above. It is when God does not withhold his

tender mercies from us that this is able to be accomplished.

His tender mercies work in conjunction with us being able to express his lovingkindness and truth which preserve us. We are preserved by correction ([Pro 10:17](#)), and it is the way of life God's elect have been called unto today.

God's mercy is really all about His dealing with our first man Adam in this age by bringing our initial vessels of dishonour into judgement ([1Pe 4:17](#)) so that the cup can be cleansed from the inside ([Mat 23:26](#)).

"thy tender mercies" come about because of "thy righteousness". A quick look at how those 2 strong numbers are used can help us understand the deepness of this promise ([Joh 8:31-32](#)) for "thy truth" to "continually preserve me" of ([Psa 40:11](#)):

His Judgement and justice/righteousness always work together to the end of the law ([Rom 10:4](#) , [Jas 2:12](#)).

*any comments on this last verse of our study?*

God willing next week we will look at how our Lord builds us up with the fruits of the holy spirit and enables us to put on the whole suit of armour that He provides. This suit is then tried and tested ([Eph 6:13](#)) by "innumerable evils" and much tribulation which He sends our way ([Act 14:22](#)).

The scriptures reveal that God will demonstrate to all the world through the life of His elect that we have been given a spirit of power, a spirit of love, and a sound mind ([2Ti 1:7](#)) which witnesses to our discipleship in Him ([Joh 13:35](#)).

That love can only grow through an obedient spirit which is formed through suffering ([Heb 5:8](#) , [2Ti 2:12](#)). We will in turned be used of God to reign on this earth to teach others as they learn obedience by the things which they suffer in this life. We will be able to minister the comfort that we have already been comforted with at this point ([Rev 11:6](#) , [2Co 1:4](#) , [Heb 4:15](#) , [1Jn 4:17](#) , [Rev 5:10](#)).