

Program: SS Panel 2025 3 Q

Quarterly title: Exodus

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Lesson Title: #8 Covenant at Sinai

For Lesson Dates: Date Here, 2025

Section title: Thursday - The Law as God's Promise for Us

Record date: Tuesday April 15, 2025

Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

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Question:

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REF:>>

READ

NIL: Not in Lesson

John Dinzey.2025.Q3.L08. The Law as God's Promise for Us

Lesson 8

**August 16-22*

Covenant at Sinai

SABBATH AFTERNOON

Read for This Week's Study: *Exod. 19:1-20:17, Rev. 21:3, Deut. 5:6-21, James 1:23-25, Rom. 3:20-24, Rom. 10:4.*

Memory Text: " ' "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation" ' " (*Exodus 19:4-6, NKJV*) .

THURSDAY

August 21

The Law as God's Promise for Us

Read Romans 3:20-24. Though Paul is very clear that we cannot be saved by keeping the Ten Commandments, how then should the commandments function in our lives?

Romans 3:20-24 20 Therefore by the deeds of the law no flesh will be justified in His sight, **for by the law is the knowledge of sin.**

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

23 for all have sinned and fall short of the glory of God,

24 being justified freely by His grace through the redemption that is in Christ Jesus,

******READ******

The Hebrew meaning of the term **dabarim** used in the writing of Moses to describe the Ten Commandments (*Exod. 34:28, Deut. 4:13, Deut. 10:4*) does not literally mean “commandments,” but “words.” This “word,” **dabar** (singular), **can have the meaning of a “promise.”** That is why, in numerous places (*1 Kings 8:56; 2 Chron. 1:9; Neh. 5:12, 13; Deut. 1:11; Deut. 6:3; Deut. 9:28; Josh. 9:21; Josh. 22:4; Josh. 23:5*), *dabar* is translated either in a noun or verb form expressing the idea of promise.

****READ****

Ellen G. White offers an insight into the function of the Decalogue: “The **ten commandments . . . are ten promises.**”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 1, p. 1105. The Decalogue should be understood as promises from God that will guide us on the right path so that He can do wonderful things for us. But we must obey them.

If you love me , Trust Me, I will empower you

Exodus 20:1-17 1 And God spoke all these words, saying:

2 “I *am* the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

3 “**You shall have no other gods before Me.**

4 “**You shall not make for yourself a carved image**—any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;

5 you shall not bow down to them nor serve them. For I, the Lord your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,

6 but showing mercy to thousands, to those who love Me and keep My commandments.

7 “**You shall not take the name of the Lord your God in vain**, for the Lord will not hold *him* guiltless who takes His name in vain.

8 “**Remember the Sabbath day, to keep it holy.**

9 Six days you shall labor and do all your work,

10 but the seventh day *is* the Sabbath of the Lord your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates.

11 For *in* six days the Lord made the heavens and the earth, the sea, and all that

is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

12 “Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

13 “**You shall not murder.**

14 “**You shall not commit adultery.**

15 “**You shall not steal.**

16 “You shall not bear false witness against your neighbor.

17 “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

Read Romans 10:4. How should we understand Paul’s statement that Christ is the “end” of the law?

Romans 10:4 4 For Christ is the end of the law for righteousness to everyone who believes.

******READ******

Paul states that Jesus Christ is the *telos* of the law, but not in the sense that Christ abrogates the law or does away with it. Instead, this means that Christ is the goal and intent of the law; it does not mean that His atoning sacrifice terminates the validity and perpetuity of it.

On the contrary, Paul speaks about the importance of the law, about its legitimacy, and about its enduring authority (*Rom. 3:31, 1 Cor. 7:19, Gal. 5:6*). The meaning of the word **telos** is primarily purposeful and goal oriented, not time related. Christ is the key to unlock the true meaning and purpose of God’s law. Thus, it would be incorrect to state that Christ invalidated, superseded, or abrogated the law. Christ is the goal of the law, the One to whom it points.

End: G5056 τέλος telos = ultimate destiny, to set out for a definite point or goal, the aim, purpose

1 Timothy 1:5 (KJV) 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

1 Timothy 1:5 NKJV 5 Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* [b]sincere faith,

1 Peter 1:9 (KJV) 9 Receiving the end of your faith, *even* the salvation of *your* souls

1 Peter 1:9 NKJV 9 receiving the end of your faith—the salvation of *your* souls.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

How does the law point us to Jesus? That is, what does the law reveal to us about ourselves that would indeed point us to Jesus?

[illegible]

Additional Notes

G5056 (Mounce) τέλος telos

40x: an end attained, consummation; an end, closing act, Mat 24:6; Mat 24:14; 1Co 15:24; full performance, perfect discharge, Rom 10:4; fulfillment, realization, Luk 22:37; final dealing, developed issue, Jas 5:11; issue, final stage, 1Co 10:11; issue, result, Mat 26:58; Rom 6:21-22; 1Pe 1:9; antitypical issue, 2Co 3:13; practical issue, 1Ti 1:5; ultimate destiny, Php 3:19; Heb 6:8; 1Pe 4:17; a tax or dues, Mat 17:25; Rom 13:7; εἰς τέλος, to the full, 1Th 2:16; εἰς τέλος, continually, Luk 18:5; εἰς τέλος, μέχρι, ἄχρι τέλους, throughout, Mat 10:22; Mrk 13:13; Jhn 13:1; Heb 3:6; Heb 3:14; Heb 6:11; Rev 2:26.

G5056 (**Strong**) τέλος telos tel'-os

From a primary word τέλλω tellō (to *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](#).

Total KJV occurrences: 42

G5056 (**Thayer**)

τέλος

telos

Thayer Definition:

- 1) end
 - 1a) 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)
 - 1b) the end
 - 1b1) the last in any succession or series
 - 1b2) eternal
 - 1c) that by which a thing is finished, its close, issue
 - 1d) the end to which all things relate, the aim, purpose
- 2) toll, custom (i.e. indirect tax on goods)