



# ShalomAZ Ministries

*In Pursuit of Israel's Redemption*

## **“The Covenant at Sinai — God’s Faithfulness Unfolding”**

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### **Devotion and Discussion Questions**

**Key Passages (TLV):** Ex. 19:1-8; 9-20; 3:12; 24:3-8; Gen. 12:2-3; 15:4-21; 17:1-13; Dt. 7:6; 14:2; 26:18-19

Sinai is not just another travel scene. The Torah slows down here—dates, rhythm, weight—because this is a covenant moment, a revelation moment, a forming moment. Israel is camped *neged haHar*—face-to-face with the mountain—not by accident, but because God intentionally led them to the place where He would draw near. This isn’t merely the backdrop for commands; it’s the setting of relationship. The God of Abraham, Isaac, and Jacob is bringing His people into deeper nearness, not just deeper instruction.

And the timing itself preaches: *“In the third month after Bnei-Yisrael had gone out of the land of Egypt... that same day they arrived at the wilderness of Sinai”* (Ex. 19:1-2). The seventh week since Passover—fullness, completion—like six days leading to a seventh day of rest. The Exodus was never the finish line. God didn’t bring Israel out of Egypt simply so they could be free people in the desert; He brought them out FROM something to bring them TO something—to *SOMEONE*—near to Himself. He had already promised this at the burning bush: *“When you have brought the people out of Egypt: you will worship God on this mountain”* (Ex. 3:12). Sinai isn’t God improvising; it’s God fulfilling what He spoke.

Ask yourself today: “Have I treated God’s deliverance as the finish line—when it was meant to be the beginning of nearness?” Take five minutes in quiet and simply pray: “Adonai, You brought me out to bring me near. Bring me to Yourself again.”

### **1. GOD HAS ALWAYS REVEALED COVENANT IN STAGES, NOT ALL AT ONCE**

When Moses goes up the mountain, the Lord begins with disclosure—*nagad*—to reveal, to make known what He is doing (Ex. 19:3). And what’s striking is the order: before any stipulations, there is remembrance. Before “do this,” there is “look at what I have done.” The Lord anchors covenant in His faithfulness—in relationship: *“You have seen what I did... and how I carried you on eagle’s wings and brought you to Myself”* (Ex. 19:4). Covenant is not merely law. Covenant is relationship. Rescue comes before requirement. Grace comes before response.

This helps us understand why Sinai is a covenant moment without being a contradiction of what came before. The Lord has been unfolding His covenant purposes in chapters. Abraham receives promise and covenant in faith—*“Then he believed in ADONAI and He reckoned it to him as righteousness”* (Gen. 15:6)—and later the covenant expands with circumcision as a sign (Gen. 17:9-13). Then at Sinai, more is disclosed, more is clarified, more is given shape—not because God changed, but because God is a wise Teacher. Like school, He builds foundation upon foundation. Sinai is not a departure from Abraham; it’s the next stage in the same faithful story.

Perhaps you can write down one “chapter” of God’s faithfulness you can already see in your life—one rescue, one carried-on-eagles-wings moment. Then respond with one sentence of trust: “Because You have been faithful here, I will trust You with what You reveal next.”

### **2. THE COVENANT AT SINAI WAS NEVER THE FINAL DESTINATION**

After grace and remembrance, the Lord invites a response: *“Now then, if you listen closely to My voice and keep My covenant, then you will be My own treasure from among all people”* (Ex. 19:5). The

“if” is real—but it isn’t bargaining between equals. This is the call for a grateful, trusting response of the rescued to the Rescuer. The Lord is saying, “You’ve seen who I am. You’ve seen what I did. Now *shema*—hear and heed—guard My covenant like a watchman.” And what He offers is stunning: *segulah*—His crown jewel possession. Not because they earned it, but because He chose them and brought them near: “*I... brought you to Myself*” (Ex. 19:4–5).

Then purpose comes into clearer focus: “*So as for you, you will be to Me a kingdom of kohanim and a holy nation*” (Ex. 19:6). This isn’t God burdening Israel; it’s God calling Israel. A priestly people—an intermediary people—SO THAT the knowledge of the One true God is made known to the whole world. Israel’s response—“*Everything that ADONAI has spoken, we will do*” (Ex. 19:8)—may be impulsive, but it’s the right impulse: trust. Yet as Sinai unfolds—cloud, boundaries, washing, trembling, thunder, fire—holiness presses in. Sinai teaches awe. But it also reveals something deeper: the Torah is good, the covenant is holy, but the human heart is stubborn. Stone tablets can instruct, but they cannot transform. Sinai is necessary—but it’s also preparation, pointing beyond itself to what the prophets will later call something deeper: Torah written on the heart.

## CONCLUSION

At Sinai, the God who descended in fire is still the God who draws near in faithfulness. The whole point was never simply that Israel escaped Pharaoh. The point was that Adonai brought His people to Himself. “*I carried you on eagle’s wings and brought you to Myself.*” That is still the heart of covenant. Not performance first. But rescue... tenderness... nearness. And maybe that’s what the Lord is doing even now. Maybe He is reminding you that your journey has not been random. That you have not been wandering aimlessly. That He has been leading you, stage by stage, step by step, like a faithful Father guiding His children toward His presence. Sinai is holy, yes, but the holiness is not meant to push you away—it is meant to awaken you to the weight of the gift: the living God wants to dwell near His people. The same God who brought Israel to Himself is still bringing people near today.

## DISCUSSION QUESTIONS:

1. What does it mean to you personally that God’s goal was not only to bring Israel out of Egypt, but to bring them *near to Himself*?
2. How does “*I carried you on eagle’s wings and brought you to Myself*” (Ex. 19:4) reshape the way you think about covenant obedience?
3. What does it mean for “*shema*” to be more than hearing—“hear and heed”? Where is that most challenging for you right now?
4. Can you think of a time when God revealed His direction to you step by step, rather than all at once?
5. Sinai reveals that stone can instruct but not transform. Where do you most need God to write His ways on your heart, not just inform your mind?

## CLOSING PRAYER:

God of Abraham, Isaac, and Jacob, we thank and praise You for Your faithfulness. You are the One who brings Your people out—not to leave them wandering, but to bring them near to Yourself. Thank You for carrying us, guarding us, lifting us up, and drawing us into Your presence. Restore awe in us. Teach us to hear and heed—to *shema* with a trusting heart—not bargaining with You, but responding to You with gratitude. And as You called Israel to be Your treasured possession and a kingdom of priests, shape us to reflect Your ways to a watching world. Prepare us for what You will reveal next. We trust You, because You have already proven Your heart.

*B’Shem Yeshua*, In Yeshua’s Name, Amen