



ShalomAZ Ministries

In Pursuit of Israel's Redemption

"ADONAI's Covenant Faithfulness in a Forgetful World"

Rabbi Cosmo Panzetta

Devotion and Discussion Questions

Key Passages (TLV): Gen. 15/Ex. 1; Gen. 46:2-8; Ex. 2:23-25; Ps. 103:10-12; Jer. 31:30-34; Mic. 7:18-20; John 3:16; 15:18-21; Luke 21:12-19

As the book of Exodus opens, we are not stepping into a brand-new story. Exodus begins with a **vav**—an “and.” It begins with continuity. The story of Genesis is still unfolding. God created humanity in His image and for His purposes, sin shattered that image, and from the earliest pages of Scripture, God set in motion a long-term plan to restore humanity to what we were meant to be. That plan runs through a family—through Avram—and ultimately through a people.

When we come to *Exod. 2:23-25*, Israel is groaning under slavery. *“God heard their groaning, and God remembered His covenant with Abraham, Isaac, and Jacob. God saw Bnei-Yisrael, and God knew.”* This does not mean God had forgotten and suddenly recalled something He misplaced. To “remember” in Scripture means that something has come to the forefront of God’s redemptive action. He hears. He remembers. He sees. He knows. He understands.

1. THE PROMISE MAKER IS THE PROMISE KEEPER.

He Has Not Forgotten His Promises. In *Gen. 15*, God made a three-fold promise to Abram. First, his descendants would be innumerable. As Exodus opens, we see that promise exploding into reality. *“Bnei-Yisrael were fruitful, increased abundantly, multiplied, and grew extremely numerous—so the land was filled with them”* (*Exod. 1:7*). The language intentionally echoes creation itself. What once seemed impossible—because of barrenness—has now become overwhelming abundance. God kept His word, even if it took generations to see it fulfilled.

But the LORD had also made a second promise to Avram in that same conversation. *“Know for certain that your seed will be strangers in a land not their own, enslaved and oppressed”* (*Gen. 15:13*). The fulfillment of God’s promises does not cancel out suffering; sometimes it unfolds right through it. The children of Israel are seeing the promise fulfilled—but they are no longer hearing God’s voice the way the patriarchs did. They have moved from hearing promises without seeing them to seeing promises without hearing God speak. And the question becomes: **Is God still there?** Yes. God had spoken—and He was keeping His word exactly as He said He would. The oppression in Egypt was not random. It was foretold. And just as importantly, God did not stop with bad news. The third part of the promise was a promise of restoration. *“In the fourth generation they will return here”* (*Gen. 15:16*). God’s final word is never bondage. His final word is redemption. He promised descendants, He promised difficulty, and He promised deliverance. He has not forgotten.

2. GOD'S MEMORY IS ETERNAL; HUMANITY'S MEMORY IS FLEETING

Exod. 1:8 tells us, *“A new king arose over Egypt who did not know Joseph.”* Joseph—through whom Egypt survived famine, flourished economically, and preserved countless lives—was forgotten. The very people whose lives were spared through Joseph’s obedience now despised his descendants. Human memory is short. Gratitude fades. History gets erased.

We chase legacy, recognition, and applause, believing our names will endure. But even the greatest figures—kings, presidents, athletes, entertainers—fade into obscurity. Statues

crumble. Records are broken. Names are forgotten. Meanwhile, the Bible leaves this powerful Pharaoh unnamed, while Joseph's name is still spoken thousands of years later. The irony is intentional. The one who forgot is forgotten. The one who lived faithfully before God is remembered. And the question becomes unavoidable: **For whom are we living?** The applause of people is fickle. Their memory is fleeting. But the God of Israel remembers forever. Joseph was forgotten by Pharaoh, but never by God. And the same is true for us. When obedience goes unnoticed, when faithfulness is uncelebrated, when righteousness costs us—God still remembers. He hears. He sees. He knows.

3. LIVE WITH FEARLESS FAITHFULNESS BEFORE THE GOD WHO REMEMBERS

When Pharaoh's fear escalates into infanticide, two women step into the story—Shifrah and Puah. Ordered to kill Hebrew baby boys at birth, they face a stark choice: fear Pharaoh or fear God. *"But the midwives feared God, and did not do as the king of Egypt commanded them"* (Exod. 1:17). Their reverence for God outweighed their fear of death. These women stood before the most powerful ruler on earth and chose obedience. God honored their faithfulness, gave them families, and preserved their names in Scripture. Today, we know the names Shifrah and Puah—but not the name of that Pharaoh. Fearless faithfulness leaves an eternal imprint. Living in awe of God reshapes how we face opposition, pressure, and injustice.

God's people are not called to comfort, safety, or ease. We are called to faithfulness. Messiah Yeshua made that unmistakably clear. *"If the world hates you, know that it hated Me first"* (John 15:18). He promised eternal life—and also persecution. Endurance is not a failure of faith; it is evidence of it. We fear God, not Pharaoh. We live for the One who remembers.

CONCLUSION

There is one thing Scripture tells us God chooses to forget. Through the New Covenant, He declares: *"I will forgive their iniquity, and their sin I will remember no more"* (Jer. 31:34). What others hold against you, God releases. What shame tries to define you, God removes. *"As far as the east is from the west, so far has He removed our transgressions from us"* (Ps. 103:12). If you have been living under the weight of remembered failure, today is the day to lay it down. If you've been trying to earn approval instead of trusting God's mercy, today is the day to turn back. The God who remembers His promises chooses to forget confessed sin. Turn to Him. Trust Him. Fear Him. Live for Him.

DISCUSSION QUESTIONS:

1. How does understanding God's covenant promises change how we interpret suffering?
2. Where are you tempted to seek the approval or memory of people instead of God?
3. Why is it difficult to trust God when we see fulfillment but do not hear His voice?
4. What does "fear of God" look like in practical, everyday decisions?
5. How does God's choice to "remember sin no more" shape our identity and obedience?

CLOSING PRAYER:

Avinu Malkeinu, Faithful God, You are the One who hears, remembers, sees, and knows. When we feel forgotten, remind us that You are at work. When obedience is costly, strengthen our resolve. Teach us to fear You above all else and to live with fearless faithfulness. Thank You that through Your mercy You choose to remember our sins no more. Write Your Torah upon our hearts, draw us close, and form us into a people who live for Your glory alone.

B'Shem Yeshua, in the Name of Yeshua, Amen.