

Exodus 5-6 - The Covenant is Remembered

To Read:
1. Isaiah 54
2. Ephesians 5

I. Introduction

A. As we've started Exodus, we've seen that the beginning of Exodus centers on the question, "Where is God?" "Will God's promises fail?"

1. In chapter 1, we saw the Israelites groan under their burdens, they cried out to God in the midst of suffering
2. But, in chapter 2, we saw that God was not absent, He was working in obscurity to raise up a deliverer
3. In chapters 3 and 4, we see God act by proclaiming His name and His character, salvation belongs to the Lord
4. And, within the revelation of His name and purpose, God appoints Moses to be the deliverer

B. As we finish the introductory chapters of Exodus this week, looking at chapters 5 and 6, we see all the characters moving to their final positions for the grand drama to take place

1. In a way, chapters 5 and 6 are the deep breath before the plunge - a lot is happening, but the story doesn't really seem to go anywhere, the characters are just taking their positions for the drama
2. So Moses is going to travel back to Egypt to become God's spokesman for the Israelites' freedom
3. Pharaoh is going to reject Moses and Aaron to become the antagonist of the story, the enemy of God
4. God's people are going to despair of God's message so that they become the audience, those who look on and see the amazing acts that God will do to redeem them from slavery
5. And finally Moses is going to despair of God's promise to prepare the way for God to take center stage, it is not Moses, it is not the Israelites and it is not Pharaoh who will take the lead position in this drama, it is God

C. But there is something else very important happening as well during these chapters

1. Chapter 1 started with a pointer back to the covenant God made with Abraham
 - a. In Exodus 1:1-7, the sons of Israel were recounted to remind us of God's promise to Abraham
 - b. And even in a foreign land, the people of Israel are fruitful and multiply, fulfilling God's promise to Abraham
2. Exodus started with a celebration of the covenant of God, but since then everything has gone wrong
 - a. The covenant promises started to come true, but they led to suffering and bondage - Pharaoh and the Egyptians oppressed and even slaughtered the Israelites because they were fruitful and multiplied
 - b. And the full promises of the covenant were not realized - the Israelites' slavery in Egypt prevented them from leaving and receiving the inheritance promised to Abraham, they could not go to the promised land
3. As part of the revelation of His name, God declared that He was the God who made a covenant with Abraham
 - a. He introduced Himself as the God of Abraham, Isaac and Jacob, and promised to keep His covenant, saying that He would lead them into a good land flowing with milk and honey, the land promised to Abraham
 - b. But, these statements introduce a tension, a tension that has undergirded all of Exodus so far - if God is the covenant God and God is the Lord, why have the promises not come true sooner, why are God's people in bondage? Did God forget about the promises?
4. So, in chapters 5 and 6, the covenant comes to the forefront
 - a. In these chapters we are going to see God reiterate that He remembers the covenant
 - b. We are going to see Moses, as the covenant messenger, required to keep the covenant
 - c. We are going to see Pharaoh, Israel and Moses react to the covenant
 - d. We are going to see God reiterate the covenant and promise another covenant
 - e. And, at the end, we are going to see that slavery and deliverance was always part of the covenant plan - God hadn't forgotten, He hadn't failed, God had sovereignly planned these events to fulfill His covenant

D. Read: Exodus 4:18 - 6:30

E. Proposition and Outline

1. Proposition: Neither His enemies refusal nor His people's despair will stand in the way of God's purpose to redeem His people. God will win and will redeem His bride in order to demonstrate His glory
2. Outline:
 - a. God remembers His Covenant
 - b. Christ fulfills God's Covenant
 - c. We rest in God's Covenant

II. God remembers His Covenant

A. We are doing a huge chunk of Exodus this morning, and I'm going to try hard not to take too long this morning

1. So we're not going to look in depth at each verse in these 2 1/2 chapters this morning
2. But I want to look at the four main events that happen in these chapters and understand how they work together to point us to our main point - God will keep His covenant, God will win His bride
3. This will come up more and more as we get closer to the covenant in Exodus 19-24, but, in many ways, Exodus is a wedding story, a story of how God binds Himself to Israel as a husband to his bride
4. So, the story starts with a reminder that Israel has been betrothed to God and that she must be faithful in waiting for the consummation of the marriage
5. But, as the story develops, we see that the bride is held captive and that the bride is even unwilling to join her groom and so the right to marry her must be won
6. So God, the bridegroom, declares that He has remembered the covenant, He remembers His betrothal and He will win His bride and will bring her to His place
7. And God, the sovereign Lord, demonstrates that it was always His intention to win His bride

B. Remembering the Covenant : God has betrothed Himself to Israel (Exodus 4:18-28)

1. After God reveals Himself to Moses on the mountain, the end of Exodus 4 records how Moses and Aaron returned to Egypt as God's messengers
2. But, in the center of this passage at the end of chapter 4, there are two short stories that may seem a little out of place - in verses 21-23, God speaks to Moses again repeating a few things He said on the mountain and in verses 24-26, God comes to kill Moses, but Moses' wife circumcises Moses' son and God spares him
3. On closer inspection, though, both of these stories point us to our theme this morning: the covenant
4. In verses 21-23, God makes an important statement in His command to Moses - He remembers the covenant
 - a. Exodus 4:22 - *Then you shall say to Pharaoh, 'Thus says the LORD, Israel is my firstborn son,*
 - b. This is a curious statement since it has not been used before in Scripture - it becomes a way of referring to Israel and her relationship with God from this point on, but it hasn't appeared before
 - c. But, nonetheless, it is a pointer back to the covenant with Abraham - the covenant with Abraham promised that the people of Israel would have an inheritance in the land of Canaan, they would receive the best of the land, they would get the portion of the firstborn
 - d. So, when God says that Israel is His firstborn son, He is recalling the covenant with Abraham, He is recalling that He has bound Himself to Abraham's offspring and is now ready to consummate that promise
5. And, in verses 24-26, God calls Moses to remember the covenant as well
 - a. These verses are universally regarded as some of the most confusing verses in the Bible
 - b. But, if we don't try to make too much out of them, I think we can see their purpose fairly easily
 - c. God has declared His name and His purpose to save, He has sent Moses to be His appointed deliverer, and He has remembered His covenant and is acting to fulfill His covenant
 - d. If this is true, then God's covenant messenger must remember the covenant as well - apparently Moses had failed to circumcise his son, we could speculate why, but Scripture doesn't tell us
 - e. In any case, failure to circumcise his son was not in keeping with the covenant with Abraham - the sign of the covenant with Abraham was circumcision - the sign that they would wait for God's promises
6. So, the journey back to Egypt is filled with pointers to the covenant, God remembers His covenant and His people must remember His covenant as well, especially His covenant messenger
 - a. God has bound Himself to Israel and Israel must, in return, be bound to Him and wait for the fulfillment
 - b. And God's covenant messenger must identify with God's people in order to be their deliverer

C. Reacting to the Covenant : The bride is not so easy to win (Exodus 4:29-5:23)

1. When Moses reaches Egypt, we observe a series of audiences and in each of these audiences, the first party gives a message and the second party responds
 - a. Moses announces God's intention to keep the covenant and the elders of Israel believe and worship
 - b. Moses and Aaron command Pharaoh to Israel go, but he refuses and commands more work for Israel
 - c. The taskmasters enforce Pharaoh's command and Israel complains to Pharaoh, but with no relief
 - d. So the people of Israel complain to Moses calling on the Lord to judge him for their troubles
 - e. And Moses, in turn, complains to God, saying that He has not saved His people

2. The events of chapter 5 seem to be exactly the opposite of what Moses feared and what God promised
 - a. The people of Israel believe, unlike what Moses thought, but instead of freeing His people, God seems to work through Moses only to increase their burden and their sorrow so that they despise the covenant messenger and Moses himself ends up despairing of God's promise
 - b. You can almost hear Moses yell out to heaven, 'This isn't how it was supposed to work out, God!'
3. But, the purpose of this section can be seen in the words that are spoken by the main characters
 - a. Moses and Aaron command Pharaoh, saying, '*Thus says the LORD, the God of Israel, 'Let my people go,'*
 - b. Pharaoh responds, '*Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.'*
 - c. The people of Israel despise Moses, saying, '*The LORD look on you and judge'*
 - d. And Moses cries out to God, saying, '*O LORD, why have you done evil to this people? Why did you ever send me? For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all.'*
 - e. God had declared that by virtue of His name He would save His people, but no one seems to know who God the LORD is, whether it is Pharaoh who complete disregards God, or God's people who fail to trust God
4. God's purpose is to make His name known in salvation and judgment, so He has ordained that everyone is ready to look to see who God the Lord is - whether it is Pharaoh looking for judgment or Israel looking for salvation
 - a. The stakes are increased before God acts so that God's actions will be seen to be even greater
 - b. God wants His full glory to be known, so everything gets as bad as possible before He acts
5. But this is where I think we can start to see the wedding emphasis of Exodus
 - a. If God's covenant with Abraham has some similarity to a betrothal - the offspring of Abraham has been promised to God and must wait chastely in covenant until God consummates her status
 - b. Then the covenant in Exodus 19-24 is a wedding ceremony, God takes the offspring of Abraham and binds her to Himself in a personal relationship
 - c. But, as we start to approach the Exodus covenant, the wedding ceremonies start to take place
 - d. One ceremony that happened in many ancient cultures was the kidnapped bride
 - i. Either at the wedding or the night before the family of the bride or friends of the groom or some interested party would kidnap the bride and force the groom to come rescue her
 - ii. In very ancient cultures, this was probably a demand that the groom show himself worthy to take his bride, able to win her and able to protect her
 - iii. As it developed, it became less of a demand and more of a chance for the groom to demonstrate his prowess, to let his bride and his wedding guest see how good he was, how worthy he was
 - iv. It is even still practiced, in a much reduced form, in some cultures, for example in Germany or Russia, but unfortunately has lost much of its meaning
 - e. If Exodus is a wedding between Yahweh and Israel, then the slavery of Israel is the kidnapped bride
 - i. But it is God Himself who has ordained the situation so that He can demonstrate how worthy and how excellent He is, He will win His bride
 - ii. In Exodus the bride is held in bondage and the bride is even reluctant to be claimed by the groom
 - iii. But the groom says, no problem - I'll defeat the captors and I will woo my bride, I will win my bride in every way - God will display His glory and His worthiness to be the groom by rescuing His bride
 - f. And this explains why there is such a drastic turn for the worse right before deliverance
 - i. God desires to show the full glory of His name, the LORD, so He ordains that the kidnapped bride be held as closely as possible so that He can redeemer from the most significant bondage possible

D. Reiterating the Covenant : God will win His bride (Exodus 6:1-9)

1. As the events of Exodus 5 wind down in despair, Moses cries out to God accusing Him of failing in His promise
 - a. God has not saved His people, God has made His people's situation worse
2. But God responds to Moses, and He says something really important
 - a. Exodus 6:1 - *Now you shall see what I will do*
 - b. God has taken the events of chapter 5 as a challenge for Him to display His power and His glory
 - c. So He will display His power and glory to Moses (*now you shall see what I will do*), to Pharaoh (*what I will do to Pharaoh*) and to Israel (*for with and strong hand he will send them out*)
 - d. If chapter 5 is the kidnapped bride before the wedding ceremony, in chapter 6, God steps up to the challenge and declares that He will win His bride, He will meet the challenge and He will show Himself powerful

3. So, God makes a series of promises reiterating the promises of Genesis and Exodus 3 and 4
 - a. He reiterates that He is the God of Abraham's covenant
 - b. He declares that He hears His people's groan and remembers the covenant
 - c. He says that as the LORD He will deliver His people through redemption and judgment
 - d. He promises that He will take them to be His own
 - i. Exodus 6:7 - *I will take you to be my people, and I will be your God,*
 - ii. This is the center of the promise and the most important point
 - iii. God promises to consummate His relationship with Abraham's offspring by instituting a new covenant and a new relationship, one that was promised in the previous covenant
 - iv. Genesis 17:7 - *And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.*
 - v. The previous covenant promised that a relationship would be established and now God says He is going to establish that relationship
 - e. God promises that after making a new covenant with them, establishing a new relationship with them, He will bring them to live in His place, fulfilling His previous promise
4. But, the most important part of God's speech to Moses is why God is about to act
 - a. Exodus 6:2-3 - *God spoke to Moses and said to him, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them.*
 - b. Exodus 6:7 - *I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.*
 - c. The name 'the LORD', 'Yahweh', appears in Genesis, so it is unclear whether Noah or Abraham knew God's name as Yahweh or not
 - d. But what is more likely is that Abraham did not know the implication or the significance of God's name the Lord - Abraham did not know God's sovereignty through experiencing His judgment and redemption
 - e. So, God is going to act to redeem His people, to save His bride, so that they will know who He is - He is the LORD, He will answer Pharaoh's challenge and will cause His people to love and worship Him
 - f. He set up a situation where He could display His name and His glory so now He is going to display His name and His glory, He will display it in judgment over Pharaoh in the plagues and in redemption for His people in the Passover

E. Retracing the Covenant : God has always planned to win His bride (Exodus 6:10-30)

1. The next section was also initially confusing to me - the genealogy seems out of place between Exodus 6 and 7
 - a. But, this last section of introduction to Exodus is very carefully designed
 - b. First, it is designed to emphasize the genealogy - there is actually a chiasm here at the end of Exodus 6 before the plagues, **A**: God speaks to Moses and Moses responds (10-12); **B**: God speaks to Moses and Aaron (13); **C**: Genealogy (14-25); **B'**: God speaks to Moses and Aaron (26-27); **A'**: God speaks to Moses and Moses responds - the genealogy is somehow very important to the conclusion of the introduction to Exodus
 - c. Second, it is designed so that we will count the names in the genealogy - it starts very general with a list of all of Israel, but hones in until we reach Moses and Aaron
2. The number of generations from those who went to Egypt and Moses and Aaron is very important
 - a. When we count the generations from Levi to Moses we have four generations
 - b. Levi, Kohath, Amram, Moses and Aaron
 - c. Again, the significance of these generations may elude us unless we are primed to see that this entire section is about God stepping up and fulfilling His covenant with Abraham
 - d. So, we go back to the covenant with Abraham and read Genesis 15:13-16 - *Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."*
 - e. The covenant specifically said that God would act to bring them out of Egypt in the fourth generation, the very generation that Moses and Aaron were - God was acting exactly according to His covenant
3. Again, it is very much like a betrothal - the betrothal covenant specified not only that the marriage would take place but when it would take place, and at the proper time God, the bridegroom, acts to win His bride

III. Christ fulfills God's covenant

A. Again, before we try to apply the passage to ourselves, I want to see how the passage points to Christ

1. Again, I'm going to try to keep my remarks brief this morning and not chase down each rabbit trail
2. So, I'll restrict myself to two topics that our mediation was centered on

B. Christ, the covenant messenger, identified with God's people in bondage

1. I think, both because of the brevity and the confusion of the passage, we might easily skip over the circumcision and the bridegroom of blood in Exodus 4:24-26
 - a. Remember that God sought to kill Moses because He had failed to take the covenant sign
 - b. But, after his wife intervened, Moses took the covenant sign, identifying himself with the covenant and, importantly, identifying himself with those he was tasked to deliver
 - c. The deliverer would take the covenant sign to identify with those he was delivering
2. So, the greater deliverer, Christ, has identified Himself with those He came to deliver
 - a. Paul tells us in Philippians that He made Himself nothing in order to take our form, to identify with us, even to identify with us in death - Philippians 2:5-8 - *Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*
3. But more specifically, Christ identified Himself with those He came to deliver by taking the covenant sign - the symbol of repentance
 - a. So, Matthew records in Matthew 3:13-15 - *Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented.*
 - b. Jesus Christ came, took on the form of those He came to deliver, and even took the covenant sign of those He came to deliver to declare that He was the covenant messenger, the covenant deliverer, He willingly took what Moses was forced to take in order to deliver His people

C. Christ, the Son of God, won His bride

1. I've tried to paint a picture of Exodus 5 and 6 as God declaring His intention to win and to woo His bride
 - a. We'll see God's actions to do so in the next nine chapters of Exodus, but these two chapters record the necessity of God's action to win His bride and God's declaration that He will win His bride
 - b. And this purpose, this declaration that God will win His bride points us forward to Christ, the bridegroom who came and sought His bride
2. Just as God declared His intention to defeat Pharaoh, Christ has conquered those who kept His bride in bondage
 - a. Paul records in Colossians 2:13-15 - *And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.*
 - b. And so he can say a few verses earlier in Colossians 1:13-14 - *He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.*
 - c. Christ acted to defeat the enemies of His people, those who held His bride in bondage, and acted to deliver His bride, the church, from their bondage to sin and death
3. Just as God declared His intention to redeem His bride and bring her to His land, Christ redeemed His bride to bring her to Himself
 - a. So Paul records in Ephesians 5:25-27 - *Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.*
 - b. And he says the same thing in Colossians 1:21-22 - *And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,*
 - c. Christ rescued His bride, He paid her redemption price, so that He could bring her to Himself

4. Christ came to win His bride to display His glory
 - a. So John records that Christ came to us in bondage so that we would see His glory and we have seen His glory revealed in His act to win us, John 1:14 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
5. The great drama of Exodus is merely a foreshadowing, a dim mirror of the Son of God acting to win His bride, to woo her, to cause her to know Him and to bring her to himself
 - a. God glorified Himself in Exodus because He would ultimately glorify Himself in Christ through winning the bride of Christ

IV. We must remember God's covenant

A. As we finish this morning I want to explore how we should read ourselves into this passage

1. If Christ has fulfilled the types of Exodus for us, then we need to see the types and follow our Lord
2. How should we react to God's declaration that He will win His bride, how should we react to Christ winning His bride?
3. Again, for the sake of time, I want to just briefly mention three things

B. We must identify ourselves as the unworthy bride

1. As we read through the Exodus account, it would be very easy to judge the Israelites at many turns - they continually forget, reject, disobey and disrespect the God who has saved them from bondage
 - a. And this morning, we could easily do that as well, the Israelites once again reject Moses, calling judgment from God down on him, implying that He is a false prophet, instead of resting in God's promises
 - b. The Israelites are in bondage and even reject deliverance, they welcome it when it seems easy, but quickly fall away - the Israelites were a hard bride to win, God had to display His glory in a massive way to win His bride
2. But, as we read this story, we must see that we are just like the Israelites, without Christ we reject God, before Christ came and won us, we had no interest in God's rescue
 - a. Like the Israelites, we were in bondage needing rescued
 - i. Galatians 4:3 - *In the same way we also, when we were children, were enslaved to the elementary principles of the world.*
 - b. Like the Israelites, we were weak, unable to save ourselves
 - i. Romans 5:6 - *For while we were still weak, at the right time Christ died for the ungodly.*
 - c. Like the Israelites, we continued in sin, not waiting for deliverance
 - i. Romans 5:8 - *but God shows his love for us in that while we were still sinners, Christ died for us.*
 - d. Like the Israelites, we had declared ourselves enemies of God
 - i. Romans 5:10 - *For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.*
 - e. So, the best description for us was simply ungodly - those not desiring God
 - i. Romans 5:6 - *For while we were still weak, at the right time Christ died for the ungodly.*
3. At our best, we are Israel - in need of rescue and redemption
 - a. And, if this is the case, then we should be looking in awe at what Christ has done to rescue us
 - b. The Israelites were the reluctant bride so that God could display His glory in a massive way, we are the reluctant bride so that Christ can display His glory in a massive way
 - c. We shouldn't miss that glory, instead we should continually have the attitude of I John 3:1 - *Behold! what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.*
 - d. And, our attitude toward God should continually be the verse we meditated on last week, Hebrews 12:28-29 - *Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.*
 - e. We thought about reverence last week, but, if we are the unworthy bride, then our attitude toward God in Christ should be one of overwhelming awe - look at how much Christ has done to win us!

C. We must act as though we are the won bride

1. Thankfully, Christ did not leave us as merely the unworthy bride
 - a. Christ has won us and has bought us and brought us to Himself to be His holy bride
 - b. And this is what we now are - we are the bride that was bought with a price, the bride who was rescued and redeemed, the bride who was won
 - c. So Paul can say twice in I Corinthians - for you were bought with a price! Though you were the unworthy bride, you are now the redeemed bride, Christ has won you and claimed you as His own
2. But, if this is true, if we are the won bride, this informs how we must act
 - a. Consider Ephesians 5:22-24 - *Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.*
 - b. Technically, this is a command to wives, but, in effect, it describes how the bride of Christ, the church, must act toward the bridegroom who won her - the bride of Christ should submit to her husband and lord
 - c. A wives submission is no statement about her worth or her position, but a beautiful picture of how all of us should submit to our bridegroom, Jesus Christ - He has won us, we are His, our desire should be His pleasure

D. We must remember the covenant

1. When I started studying this passage to prepare a sermon, I had no idea I would hang so much of my sermon on Exodus 4:24-26, but as I meditated on it, there was so much there to unpack and apply
 - a. God remembered His covenant so Moses must remember the covenant and take the covenant sign
 - b. Christ identified with His people and took the covenant sign to rescue us from bondage
 - c. And so we, like Moses and like Christ, must remember the covenant God has made with us
2. In other words, a once saved, always saved mentality is not the mentality of salvation
 - a. I'm not arguing the truth of those words, but the sentiment that they often express - the fact that it doesn't matter how a Christian lives because they are saved no matter what
 - b. Moses, and more ultimately Christ, shows us that those who are under God's covenant must abide in God's covenant, they must live according to God's covenant, they must live as though they are waiting for God's salvation
3. So, Paul says in Colossians 1:21-23 (we read this earlier to see how Christ won us and presented us to Himself) - *And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.*
4. Christ has won us to present us to Himself, so what do we need to do - we must continue in the faith, we must live waiting for salvation, we must live out Christ's Lordship in our lives
5. Peter says it in the negative in II Peter 1:9, after having listed the ways in which we must grow in Christ - *For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.* - if we don't grow in following Christ, we have forgotten the covenant
6. And, if we forget the covenant, we may become what Peter describe in II Peter 2:1 - *But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.*
7. Remembering and living in the covenant is the necessary response to God's declaration of salvation in Christ - we must live as though we are to be saved in Christ