

Exodus 11 - Judgment is Central to Salvation

To read:

1. Romans 6
2. Romans 8:1-17

I. Introduction

A. Four the next four weeks we are going to be looking at the next large section of Exodus - the Exodus itself

1. The Exodus is the great story of God's salvation in the Old Testament
2. And since it portrays God's salvation, the story of the Exodus becomes one of the greatest types of the salvation found in Christ in the New Testament
3. So, as we go through the story of the Exodus over the next four weeks, I want to consider what it teaches us about salvation

B. As we consider God's salvation portrayed in the Exodus, I want to split the story into four parts and see four truths about salvation in the Exodus

1. First, we'll look at the final plague in chapter 11 and see that Judgment is Central to Salvation
2. Next, we'll look at the Passover in chapters 12 and 13 and see that Redemption is Central to Salvation
3. Third, we'll look at the Crossing of the Red Sea in chapters 13 and 14 and see that Rescue is Central to Salvation
4. Finally, we'll look at Moses' and Miriam's songs in chapter 15 and see that Praise is Central to Salvation

C. So this week we are going to finish the story of the plagues and see that God's judgment is central to His salvation

1. For the last four weeks, Dan has been going through God's judgment on Egypt in the plagues and we've seen clearly that God will judge His enemies as a prelude to the salvation of His people
2. Chapter 11, the description of the last plague, really belongs to that section of Exodus, it is the climax and cliffhanger of the story of the plagues - God will utterly destroy His enemies bringing death even to the son of Pharaoh
3. But, the death of the firstborn in Egypt is also intimately tied to the next section of Exodus because the last plague in Exodus is also the setting for the Passover and the redemption of Israel
4. So we have decided to cover the last plague as part of God's story of salvation and see that the judgment of God, portrayed in all of the plagues, is central to God's plan of salvation - without judgment there cannot be salvation

D. Read Exodus 11 - *The LORD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry." And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people. So Moses said, "Thus says the LORD: About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel. And all these your servants shall come down to me and bow down to me, saying, 'Get out, you and all the people who follow you.' And after that I will go out." And he went out from Pharaoh in hot anger. Then the LORD said to Moses, "Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt." Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.*

E. Proposition and Outline:

1. Proposition: God's judgment is central and necessary to salvation because for God's people to be saved their enemies must be destroyed.
2. Outline:
 - a. God will judge His people's enemies
 - b. God has judged His people's enemies in Christ
 - c. We need God to judge our enemies

II. God will judge His people's enemies

A. God's judgment will free His people

1. The central purpose of God's judgment is to free His people from bondage as can be seen in the bookend statements of the description of the last plague
 - a. Exodus 11:1, 8 - *The LORD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely... And all these your servants shall come down to me and bow down to me, saying, 'Get out, you and all the people who follow you.' And after that I will go out."*
 - b. God starts the description of the last plague by saying that afterward Pharaoh will let you go from here
 - c. And God ends the description of the last plague by declaring that Pharaoh and his servants will drive the people out after the plague
2. This has been God's purpose in all of the plagues, but He has chosen according to His perfect plan to finally bring His purpose to fulfillment in one last, devastating plague on the land of Egypt
 - a. So we can look back to the start of the plague episode in Exodus 7:2-5 - *You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them.*
 - b. God has chosen to multiply the plagues in Egypt to show that He alone is God and that He alone frees His people - and He shows His power by forcing Egypt to release His people through His judgment
 - c. And this last plague will seal God's demonstration of power and salvation by compelling not only the magicians of Egypt (as we saw in the third plague), not only the servants of Pharaoh (as we saw in the 8th plague), not only the people of Egypt (as we see in the description of the last plague), but Pharaoh himself, the ruler of Egypt, to drive God's people out of His land - God will win and will free His people

B. God's judgment will enrich His people

1. After the announcement of the final plague in verse 1, there is an interesting aside in verses 2-3
 - a. Exodus 11:2-3 - *Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry." And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.*
 - b. Before God describes what the plague is, God describes one more purpose for the final plague - to enrich His people - to transfer the riches of Egypt to His people
 - c. God's judgment will bring great riches to His people
2. This is exactly what God had promised would happen in Genesis
 - a. Genesis 15:13-14 - *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.*
 - b. Even to Abraham, God declared that judgment would serve two purposes - to free His people and to give His people great possessions
3. And this is closely related to God's purpose to free His people
 - a. God purposes to free His people in judgment to show that He is the only sovereign and that He alone will free His people - the Egyptians will not free them of their own accord but only under the strong arm of God
 - b. And, in enriching His people through judgment, God is declaring the same thing - He is declaring His sovereignty over all things - all things in this world belong to Him and He will give it to those whom He chooses

C. God's judgment will destroy His people's enemies

1. In verse 4, God turns to describe the final plague
 - a. Exodus 11:4-6 - *So Moses said, "Thus says the LORD: About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again.*
 - b. As we all know, the last plague was the killing of the firstborn in all of the land of Egypt - a plague that will raise a great cry throughout Egypt, a judgment that had never happened and never would happen again
2. But why is this the final plague? Could we not think of better final plagues (raining down fire from heaven must have been a pretty awesome plague)? Why not just destroy every Egyptian and not just the firstborn?
 - a. I think the answer has to do with the focus of the plague - the firstborn
 - b. The firstborn son represents the strength and continuity of the father and the mother, the firstborn son was the one who was to receive the inheritance, who carried on the name, traditions and possessions of the father
 - c. So, when God destroys the firstborn of Pharaoh, He destroys the strength and the future of Pharaoh, and God judges not only Pharaoh, but every firstborn of Egypt
 - d. In destroying the firstborn God has completely destroyed Egypt - her strength and future have been demolished by God
3. So, the final plague is nothing less than the ultimate destruction of God's people's enemies
 - a. God will utterly destroy the enemies of His people so that His people can be completely free
 - b. There may be a lingering remnant that trouble God's people, but they will never enslave God's people again

D. God's judgment will make a distinction between His people and His enemies

1. God continues in verse 7 by making the same statement He has made in the last several plagues
 - a. Exodus 11:7 - *But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel.*
 - b. God will spare His people from judgment to show that He distinguishes between His people and His enemies
2. In reality, this is the sum of all of the statements about God's judgment
 - a. God's judgment will save His people but destroy His enemies
 - b. God's judgment will enrich His people but impoverish His enemies
 - c. God's people will not be harmed in judgment so that they can be God's people - judgment will pass over them but it will not destroy them, not even a dog will growl at God's people
3. So, God's judgment is no reason to fear for God's people
 - a. Instead, God's judgment is reason for great rejoicing because it does bring riches and freedom
 - b. And, ultimately God's judgment brings Him great glory in salvation and destruction because all will see the distinction, they will see salvation and destruction, and they will know that God is the LORD, they will know that it is the LORD who makes the distinction

III. God has judged His people's enemies in Christ

A. As I do every week, having gone through the story, I want to think through how it applies to us, how are we part of this story?

1. But, before we figure out where we are in the story, we must figure out how Christ has fulfilled the story
2. This morning we could ponder on several truths about Christ that this points us to - particularly the fact that Christ will return and judge this world in righteousness, as Paul says in Acts 17:30-31 - *The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.*"
3. But we have pondered this truth several times over the last few weeks, and so, this morning, I want to turn to an even greater truth, an even greater way in which Christ fulfills the judgment of God that leads to salvation
4. Christ will not only return in glory at the end of the age to execute God's judgment against sin, Christ has already come and executed God's judgment against sin in Himself - the judgment of God against His enemies is ultimately portrayed at the cross of Christ
5. So, this morning, I want to think through how Christ has fulfilled these truths at the cross - how has God's judgment in Christ freed Christ's people, how has it enriched Christ's people, how has it destroyed the enemies of Christ's people and how has it made a distinction between Christ's people and Christ's enemies?

B. God's judgment in Christ has freed Christ's people

1. The promise of freedom portrayed in the Exodus and pointed to by the prophets was at the center of God's Old Testament people's hope
 - a. And the priest, Zechariah, in his prophecy at the birth of John the Baptist, recognizes that Christ's first coming was for the purpose of fulfilling this freedom
 - b. Luke 1:67-74 - *And his father Zechariah was filled with the Holy Spirit and prophesied, saying, "Blessed be the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember his holy covenant, the oath that he swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve him without fear,*
 - c. Zechariah saw the coming son of David as the one who would save His people from their enemies, who would deliver His people from their enemies so that they could serve God without fear
2. And Jesus in His ministry proclaimed that He was the one who would bring judgment that would free His people
 - a. Jesus declares in John 9:39 - *Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."*
 - b. And only days before His crucifixion He emphasizes in John 12:31-32 - *Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."*
3. And Paul, looking back at what Christ did teaches us that Christ accomplished His purpose
 - a. So, He says in Romans 8:2-4 - *For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.*
 - b. God condemned sin, He executed His judgment on sin in the person of Jesus Christ so that God's people might be set free - God's judgment in Christ has freed Christ's people from the law of sin and death
 - c. And now Christ's people, having been delivered from their enemies, are able to serve God without fear, walking not according to the flesh but according to the Spirit

C. God's judgment in Christ has enriched Christ's people

1. One purpose of God's judgment in the Exodus was to transfer great wealth to His people
 - a. God took the wealth of those who were judged in order to enrich those who were spared
 - b. There are probably many ways we could think through the truth of this passage, but I think the most significant truth is this: in judgment, God has once more transferred great wealth from the One judged to the ones spared judgment
2. Paul shows that this has been fulfilled in Christ in II Corinthians 8:9 - *For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.*

3. In judgment, God transferred all the wealth of Christ to Christ's people, so Paul can say in Ephesians 1:7-8 - *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding*
4. At the cross, God lavished the riches of His grace on Christ's people, and Paul continues in Ephesians 1:18 - *I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,*
5. Paul wants us to know the great riches given to us in the judgment of Christ, and Paul says that this was God's purpose in the sacrifice of Christ in Ephesians 2:6-7 - *And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus*
6. Just as God's judgment in Egypt enriched God's people, God's judgment in Christ has infinitely enriched Christ's people - in judgment God transferred the riches of Christ to us

D. God's judgment in Christ has destroyed the enemies of Christ's people's

1. The final plague was designed by God to represent symbolically and, in many ways, practically the utter destruction of the enemies of God's people
 - a. God's people would be free because their enemy's back would be broken and they would no longer be able to oppose their leaving - God frees His people by destroying their enemies
2. And once more, this has found its ultimate fulfillment in the cross of Christ
 - a. So, Paul tells us what Christ did 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. Notice that Paul lists two enemies that were destroyed - the external enemies (the accusers of God's people, the rulers and authorities) were destroyed in verse 15
 - c. But, more importantly, God's people's sin was destroyed, the record of debt was canceled in verse 14
3. And this is a significant theme of the New Testament
 - a. Before His crucifixion, Jesus proclaimed that His death would destroy the accuser of His people in John 12:31 - *Now is the judgment of this world; now will the ruler of this world be cast out.*
 - b. And Paul says that our own sinful flesh, our ultimate enemy, was destroyed at the cross in Romans 6:6 - *We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.*
 - c. Paul states the same thing again in Galatians 2:20 - *I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*
4. God's judgment in Christ has destroyed every enemy of Christ's people, both outside and inside

E. God's judgment in Christ has made a distinction between Christ's people and Christ's enemies

1. Apart from Christ, there is no distinction between Christ's people and Christ's enemies, even as Paul says in Romans 3:23 - *For there is no distinction: for all have sinned and fall short of the glory of God,*
 - a. So all are under the same judgment, as Paul declares in Romans 5:16, 18 - *For the judgment following one trespass brought condemnation... one trespass led to condemnation for all men*
 - b. The general state of all sinful men is the same - under the judgment and condemnation of God
2. But, when God executed His judgment in Christ, He made a distinction between Christ's people and His enemies
 - a. So Paul now say in Romans 8:1-3 - *There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,*
 - b. By condemning sin in the flesh of His Son, God made a distinction so that there is now no condemnation for those who are in Christ Jesus
 - c. Just as no harm befell the Israelites, not even a dog growled at them during the last plague, so God has removed all danger from those who are in Christ through the judgment of Christ
 - d. And, like the Israelites, we have no need to fear, as John says in I John 4:17-18 - *By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.*

IV. We need God to judge our enemies

A. Since we have seen how Christ fulfills the salvific judgment of God, we can now think about how this relates to us

1. How do we respond to the last plague? How do we live out the judgment of God that is central to salvation?
2. I want to think through three applications this morning of the judgment of God (cross out #2 on notes...)

B. We should value God's judgment rightly

1. This morning, I have tried to demonstrate that God's judgment is central to His plan of salvation
 - a. Without judgment, there is no salvation - not only because salvation is salvation from judgment but because judgment is central to God's execution of salvation
 - b. Judgment is necessary for salvation because God destroys His people's enemies and sets His people free
 - c. So, this morning, I want us to consider how much we need God to destroy our enemies and to set us free - how much we need the judgment of God to be executed so that we are no longer in bondage
2. As we consider this truth, though, we need to recognize who our ultimate enemy is, who do we need God to judge so that we can be set free?
 - a. it is easy when discussing God's judgment, to focus on how God is going to judge others; and assuredly it is true that God will judge others' sin, and we ought to consider and recognize that fact
 - b. But that isn't the most important truth for you because God judging other people's sin won't save you, because you are not in bondage to an external person that you must be freed from
 - i. Your ultimate enemy isn't immoral culture - if God pours judgment out on our culture it will not save you
 - ii. Your ultimate enemy isn't a perverse government - if God pours out judgment on the US for ignoring His laws, that will not save you
 - iii. Even the devil isn't your ultimate enemy - if God judges and destroys Satan, it will not save you
 - iv. The ultimate enemy that must be destroyed if you are to be saved is you - your sinful nature, your personal bondage in sin is what must be destroyed if you are to partake in God's salvation
 - c. I say this, because when we talk about the judgment of God we can often be distracted by focusing on other people's sins instead of our own need for judgment - assuredly God will judge all unrighteousness, but if your theology of judgment begins and ends with how God is going to destroy people you don't like, you haven't really understood the necessity of judgment and how it brings about the salvation of God
 - d. You are enslaved to sin, your old self is completely corrupted by its deceitful desires, the old man is the enemy of God and your ultimate enemy - if you are to be saved then you must be destroyed, your old self must be put to death, your old man must be crucified with Christ so that you no longer live, but something else lives in your place
 - e. You ought to feel your distinct need for your own destruction, you ought to hate your sinful nature so much that you long for and pray for its complete destruction, you pray for your own destruction so that Christ can be formed in you - you feel the wretchedness and the hatefulness of your own sin and hope that God's judgment will completely destroy it
3. And this is what Christ promises us, as Paul teaches in Romans 6:5-6 - *For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.*
 - a. Paul tells us that, as believers, we have been united with Christ in death - in fact, our old self has been crucified with Christ so that it would be brought to nothing, so that it would be totally destroyed
 - b. This is what we ultimately need and this is what God has given us in judgment, He has destroyed our ultimate enemy which is ourselves so that we would be free from our old self
4. And Paul builds on this promise in Galatians 2:20 - *I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.*
 - a. The ultimate purpose and the ultimate blessing of God's judgment in Christ is so that you would die, your sinful nature would be completely destroyed, and Christ would now live in you
 - b. You were dead because of trespasses and sins and so God, in great mercy, has killed you in Christ so that you no longer have to be in bondage to your self, instead now Christ can live in you and lead you in righteousness
 - c. This is the true necessity of judgment and this is where we must start to understand how God's judgment is central to salvation
5. So our great hope in judgment is that sin would be utterly and completely destroyed, that our enemy would be defeated and that we would be raised to new life in Christ - this has been accomplished in Christ and will be completed in the consummation

C. We should live out God's judgment earnestly

1. If judgment is central to salvation and if we have recognized our need of judgment and rejoice in God's judgment, then the judgment of God ought to be clearly displayed in our lives
 - a. Actually, this is one of the clearest teachings in Scripture, if one of the harder ones to understand and apply
 - b. God's judgment of our sin has been done completely outside of us, we had no part in destroying our sin, in freeing ourselves from our sinful nature of destroying our old self - this was completely God's work by His grace
 - c. Yet, God's work of judgment in our lives in destroying the body of sin will have real effect in our lives, effect that calls us to live out the judgment of God in our lives, it happened outside of us but it is realized in us
2. Listen to Paul's words in Romans 6:3-14 - *Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.*
 - a. We died with Christ, our sinful nature was judged, for a specific purpose - so we would not be enslaved to sin
 - b. If we aren't any longer slaves of sin, then we must not let sin reign in our bodies because we must live out the judgment that has taken place - if God has judged our sin and freed us from our selves then we must act as though we are free from sin and no longer enslaved to our sinful desires
 - c. Instead, we can be slaves of righteousness, slaves of Jesus Christ
3. Or again, in Romans 8:3-4, 12-13 - *For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit... So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.*
 - a. God condemned our sin in the flesh of Jesus Christ again for a specific purpose - so that we would walk according to the Spirit, not according to the flesh
 - b. If our sin has been condemned in Christ, we must live that out in our lives by putting to death the deeds of the flesh, by using the power of the Spirit of God to enact and to realize the judgment of God in our lives
4. So Paul gives a straight-forward command in Colossians 3:5-10 - *Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them. But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.*
5. If God has Condemned sin in the flesh, if we have been crucified with Christ then that truth should be evident in our lives - it happened outside of us but it is realized in us
 - a. If we don't see this truth lived out in our lives, then there is the chance that our sinful nature has not been destroyed in Christ; if we don't have a desire to see the final death of our sinful desires and our sinful proclivities then we may be awaiting a future judgment that does not happen in Christ but destroys us
6. And then brings us back to our passage this morning, a major part of God's judgment is the formation of a distinction between God's people and God's enemies, and so we must ask ourselves, is there a distinction? Has God's judgment somehow changed us so that the world can tell the difference in those who are in Christ?
7. So, we must live out God's judgment in our lives, we ought to seek God in prayer that our old self would be truly crucified with Christ, we should desire our own complete destruction, we should seek that Christ would live in us and seek God's power through His Spirit to live out these great promises

D. We should look forward to God's judgment eagerly

1. If God's judgment leads to salvation for God's people and if God has fulfilled His judgment in Christ so that we are rejoicing in that judgment now, then we should also be looking forward to the final judgment of God
 - a. As with all parts of salvation, God's salvific judgment has been accomplished in Christ, but it's final consummation has not happened yet
 - b. Even as we heard Paul proclaim a few minutes ago, there is still coming a day when Christ will return and judge the world in righteousness because not every enemy is ultimately destroyed yet - they have all been defeated, but they are lingering on, not to enslave God's people but to harass them
 - c. Paul points out that the final destruction of God's enemies is still to come in I Corinthians 15:25-26 - *Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.*
2. Peter tells us that we should be waiting for the day of God's judgment, even desiring it to be hastened so that our final freedom will be revealed, II Peter 3:10-12 - *But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!*
3. So, our hearts desire should be set on seeing the final judgment of God, and our desires should be reflected in our prayers, so that we can pray wholeheartedly as David does in Psalm 7:6-17 - *Arise, O LORD, in your anger; lift yourself up against the fury of my enemies; awake for me; you have appointed a judgment. Let the assembly of the peoples be gathered about you; over it return on high. The LORD judges the peoples; judge me, O LORD, according to my righteousness and according to the integrity that is in me. Oh, let the evil of the wicked come to an end, and may you establish the righteous--- you who test the minds and hearts, O righteous God! My shield is with God, who saves the upright in heart. God is a righteous judge, and a God who feels indignation every day. If a man does not repent, God will whet his sword; he has bent and readied his bow; he has prepared for him his deadly weapons, making his arrows fiery shafts. Behold, the wicked man conceives evil and is pregnant with mischief and gives birth to lies. He makes a pit, digging it out, and falls into the hole that he has made. His mischief returns upon his own head, and on his own skull his violence descends. I will give to the LORD the thanks due to his righteousness, and I will sing praise to the name of the LORD, the Most High.*
4. And we can take hope in the promise of Psalm 68:1-4, which is paraphrased in the song we sang before our message - *God shall arise, his enemies shall be scattered; and those who hate him shall flee before him! As smoke is driven away, so you shall drive them away; as wax melts before fire, so the wicked shall perish before God! But the righteous shall be glad; they shall exult before God; they shall be jubilant with joy! Sing to God, sing praises to his name; lift up a song to him who rides through the deserts; his name is the LORD; exult before him!*