

Christ is that Rock

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[0 : 00] We can sing now some verses from Psalm 105. Psalm 105 at verse 38, singing to the end of the psalm.

Verse 38. Egypt was glad when forth they went, their fear and them did light. He spread a cloud for covering and fire to shine by night.

They asked, and he brought quails with bread of heaven he filled them. He opened rocks, floods gushed, and ran in deserts like a stream.

For on his holy promise he and servant Abraham thought, with joy his people, whose elect with gladness forth he brought. And unto them the pleasant lands he of the heathen gave, that of the people's labour the inheritance might have, that they his statutes might observe according to his word, and that they might his laws obey, give praise unto the Lord.

Let us sing these verses. Psalm 105 from verse 38 to the end. Egypt was glad when forth they went, their fear of them did light. Egypt was glad when forth they went, Egypt was glad when forth they went, their fear of them did light.

[1 : 43] It spread a cloud for covering, and a fire to shine by night.

The earth was glad when forth they went, their fear of them did light.

The open rocks let Gersha run In desert life just dream For on this holy promise me I'm servant with God With joyous thee And with mercy back With darkness worth be brought Undone unto them

The pleasant ones In all the wisdom give That all the peoples never live In heaven is not as my love That in His judgment might not share According to this word And the mighty mighty Lord So big Give praise and give the Lord

I'm going to turn now for a short while To a portion of the scripture That we read together 1 Corinthians chapter 10 And we can read from the beginning Of the chapter 1 Corinthians chapter 10 Moreover brethren I would not That ye should be ignorant How that all our fathers Were under the cloud And all passed through the sea And were all baptized Unto Moses in the cloud And in the sea And did all eat the same spiritual meat And did all drink the same spiritual drink For they drank of that spiritual rock That followed them And that rock Was Christ But with many of them God was not well pleased For they were overthrown In the wilderness

[5 : 21] And so on Looking at these words They are not necessarily As straightforward As we would like them to be But basically what we have Is the Apostle Paul Speaking to the church in Corinth Against a background of Backsliding And open apostasy And that within the church Within the Christian believers They have succumbed to What can only be considered To be An error In believing That Because they have

Professed Interest or faith in Christ Or because they have Enjoyed Privileges That belong That belong To the membership Of the body of Christ They can pretty much Live as they choose To live They do not need to Exercise caution Or judgment With regard To the spiritual Needs of their soul And Paul And Paul In this passage He begins this chapter But he is resuming A discussion on this He is resuming Something that he has Already begun To bring to their attention How That

The people of God Of a past generation Had suffered The displeasure of God Because Of their Waywardness Now we see In the chapter here He lists In the description That he gives Some of the privileges That were Enjoyed By God's people They enjoyed His guidance And his protection As he redeemed them From the bondage Of Egypt They enjoyed The ministry Of his spirit Giving them instruction As to God's ways And the future prospects That were in store For them The ministry Of his word Speaking Probably Deeper truths Than they were Able to Understand

The Well known Commentator Matthew Henry Speaking about The Old Testament Saints And their Experiences Makes this Observation Judaism Was Christianity Under A veil Wrapped up In types And dark Hints The gospel Was preached To them In their Legal rights And sacrifices We probably Don't think Of the Old Testament Era As being an era That you would Speak of as Gospel And yet That is What they were Hearing That is The message That God Was conveying To them The message Of good News Through a Redeemer Albeit Through the Rites And the Sacraments Of the Old Testament Dispensation

Some of you May have read The writings Of Henry Law And one of The books That were Republished That came From his pen Is the Gospel In Exodus And in that Book he speaks At length Of the various Experiences That we have In that Book of Exodus That he Directs us To Christ Through The passages That he refers To He sees Christ Clearly In the various Passages That he cites Paul Paul Looks back However At the History Of the Old Testament And the Old Testament Church And he Sees how These privileges That are

[10:26] Spoken of Did not Secure them From Apostasy As we Said The text Here refers To the Wilderness Experience Of Israel I noticed In preparing This a lot Of the Commentators For a Number of The men Who Refer To This Rock That was Christ The rock That followed Them It seems That there Was a Tradition Amongst The Jewish Believers That suggested That there Was a Literal Rock That Israel Saw Following Them Through The wilderness That provided Them with Water It is A fable It is A myth That Belonged To the Tradition Of Judaism And there Is no Need For us To give Any place To it Although Some Suggest That this Was what Paul had In mind That as A Jew Who was

Instructed In the History Of his People And in The Religion Of his People This Would Be Something That he Would Know About And he Refers To it In Passive Well it Doesn't Necessarily Follow that That is The case What we Do know From the Scripture Is that There were Occasions In the Experience Of the People Of God Where God Supernaturally And by Way of Miracle Supplied Their Need And Supplied Their Need As As we Know By Bringing Food From Heaven He Brought Manna He Brought Quails And he Brought Them Water That He Supplied Miraculously He Did So By The Hand Of His Servant Moses When They Were Crying Out To Him Out

Of The Sense Of Their Need In Chapter 17 Of Exodus We Read Of The Occasion That Possibly Lies Behind What The Apostle Is Referring To Here In Chapter 17 All The Congregation Of The Children Of Israel Journeyed From The Wilderness Of Sin After Their Journey According To The Commandment Of The Lord And Pitched In Rephidim And There Was No Water For The People To Drink Where For The People To Jide With Moses And Said Give Us Water That We May Drink And Moses Said Unto Them Why Jide Ye With Me Where For Do You Tempt The Lord And The People Thirsted There For Water And The People Murmured Against Moses And Said Wherefore Is This That Thou Has Brought Us Up Out Of Egypt To Kill Us And Our Children And To With Thirst And Moses Cried Unto The Lord Saying What Shall I Do Unto This People

They Be Almost Ready To Stone Me And The Lord Said And To Moses Go On Before The People And Take With The Of The Elders Of Israel And Thy The One Who Initiates The Miracle And He Doesn't Do So Because The People Are In Accord With Him He Doesn't Do So Because The People Deserve To Receive Good At His Hand Far From It If

Anything Their Attitude Towards Them Is One That That Clearly Merits His Displeasure And His Disfavor And Yet He Supplies Their Need At That Time By The Hand Of Moses Then Later On In The Book Of Numbers Chapter 20 We See Again A Similar Occurrence Take Place The Lord Miraculously Provides For Them By The Hand Of Moses The Lord Spoken To Moses Saying Take The Rod Gather Thou The Assembly Together Thou One Aaron Thy Brother Speak Ye Unto The Rock Before Their Eyes And It Shalt Give Forth His Water And Thou Shalt Bring Forth To Them Water Out Of The Rock So Thou Shalt Give To zomben

[15 : 34] S High Headko And Moses lifted up his hand, and with his rod he smoked the rock twice, and the water came out abundantly, and the congregation drank, and their beasts also.

So these two occasions, similarity exists, but they are not the same occasion, and yet there is a similarity in the sense that the people came to the Lord crying out of their need, and their attitude was not one of a believing people, or a people who exercised faith, but people who demanded of the Lord that he meet their need.

So, I think that is very much in the background to what the apostle has to speak about here.

It's in the background in the sense that he's speaking to a people who have a similar spiritual... They're not where they should be with the Lord.

The example that he gives to the people in Paul's day is an example of a people who are spiritually out of step.

[17 : 17] And he is addressing a people who are spiritually out of step. So, for those who are spiritually minded, it should strike a chord that this is the example that he turns his hand to.

But the thing that is of most interest to us this evening is the fact that the apostle Paul identifies Christ as the rock.

The spiritual rock that supplied them with thirst-quenching water. And that is the source of life to the believer, no matter when.

Whether they are Old Testament saints or New Testament saints, Christ is the source of spiritual life. And there may be debate about what is taught by the apostle here.

But I think that at the heart of it, this must be understood to be a key to understand what Paul is emphasizing.

[18 : 42] He is dealing with a people who have lost sight of the obligation that they are under as believers. That they are obligated to exercise faith in going on with the Lord.

And when that obligation is overlooked or when it is put to one side, it brings about the displeasure of God.

And yet, at the heart of God's dealings with them is his own covenant love, his own intention to save, his own desire to bring his people back to himself.

And it is interesting to see how the different approaches many of the divines use when they are looking at this.

They can't fix upon whether Paul is here referring to a type or an anti-type or a proper type or whatever it is. It is a metaphor or whatever.

[19 : 47] They see all kinds of different options available. But I think that Paul is really reminding the people in his own day a truth that was overlooked by them and by those who were their forbearers in the faith.

That God is the one who makes provision for their need and what lies at the heart of their need.

Which is the fact that they are fallen sinful creatures. Now, going back to what I believe is the example, he's citing an example from the Old Testament to inform, to instruct, to edify the people of God.

To bring those who are wavered back to himself. To bring those who are wavered back to himself.

To bring those who are wavered back to himself.

[21 : 45] Without his stripes, we would have no healing. Without his sorrows, we would have no balm. Without his thorns, we would have no crown. Without his wounds, we would have no peace.

Without his death, we would have no life. I think he's referring there to the words of Isaiah 53. But at the heart of what he is saying, it's the necessity of the sufferings of Christ.

In order that the believer may have life through them. And what is spoken of here, I think, is the spiritual drink that there is to satisfy a thirsty soul.

In Charles Hodge commentary, he speaks of it as a spiritual truth. Spiritual because he says God supplied it by his special intervention.

The spring of water, the source of water was not natural in any way. We read the words of the psalmist.

[22 : 51] We sang them just before we looked at this. The psalmist is not in any way questioning who did it.

He knows he did this. God did this. This is the source of their supply. And God amply provides for their need.

And that spiritual need that lies at the heart of it. Now, clearly, the oceans like to explore things like this. But literally, Christ was not the rock.

He was not the literal rock. In the sense that he was physically present to provide the water for them. Some people think that this is what was meant by it.

That in some way, that there was a literal presence of Christ to the people of God as they journeyed in the wilderness. But we see the types and the symbols that remind them of the presence of God.

[24 : 06] God's presence is spoken of. But it doesn't mean that physically we can say that God was there or Christ was there physically.

God has a father. He has no body. He has no physical presence. Yet his presence is real. And his presence is recognizable.

And it doesn't require us to think that the rock that is Christ means that Christ was, in that sense, present.

But it speaks of the provision that Christ is to the thirsty soul. That is the point, I think, that is made.

In the same sense that when Christ speaks of himself as the true vine, it doesn't mean that he becomes a tree. But the illustration, the imagery, the metaphor speaks of the provision that he makes for the needs of his people.

[25 : 22] And saying that he is the rock, he is speaking of himself as the one out of which poured water.

Provision for the thirst of the people in the desert. And God's provision and God's source of meeting that need.

So we need to think of it like that. Thomas Watson and Lachlan McKenzie have both written, like many others, on this question of the rock.

And Christ as the rock. And God as the rock. He speaks of himself within the Old Testament scriptures as the rock to which the Lord's people can go.

And what they are saying is that when you think about a rock, look at the rock, any rock. You would not think of that rock as being something that would attract you to it.

[26 : 34] As being a source of life or a source of sustenance of any description. And in many respects you could think of that as a metaphor for an attractive way in which many saw Christ.

He was a root out of a dry ground. Mixing metaphors is not a good thing. But a rock is not usually where you would expect to find water. Yet God provides life from many unexpected sources.

I was reading that this week about the various providences that God introduces into the experience of his people. And outwardly they appear to be quite the opposite to what they are used to do by God.

Instead of the very things that you would perhaps think that instead of bringing life, they are deadening.

They are frustrating. They are things that seem outwardly to fly in the face of what you would expect them to do.

[27 : 50] And very often these are the very things that God not only allows but ordains. In order that the Christian believer goes on as a stronger person.

As a more convinced believer perhaps. And when we think about Christ the rock as he is portrayed here.

We know that the fact that he was the source of water to many in the wilderness. The desperation that many had for water would drive them to him.

But it is not always the case that many people know to go to Christ. Even though he is the source of life. When Christ came into the world.

We are told that he is exactly the very opposite to what people expected. And for the Jew he was a rock of offence.

[29 : 01] A stone of stumbling. For many who looked for a certain source of life. As they believe was promised.

The Messiah. The Prince of Peace. And all that is said of him in the scripture. They did not anticipate Christ to be what they saw him to be.

So they refused to accept him. But he is God's rock. He is God's provision. Remember Christ himself.

He spoke to Peter. And he said these words. Upon this rock I will build my church. And the gates of hell will not prevail against it. Many people have misunderstood these words.

And many people have misappropriated these words. And applied them to Peter. As the one upon whom the church was going to be built.

[30 : 01] But Christ is speaking of himself as the foundation stone. As the found upon which the church is going to be built.

He is. It is the rock of Christ's mediatorial activity. The rock of Christ's surety. The rock of Christ's messiahship.

Upon which this church is built. And he declares that. And he reminds us of it. The church. When you think about it.

It doesn't make a lot of sense for you to think of a church. Made up of men and women. Of all ages. To be built upon someone.

Who was so like them. That there was no difference. That's what you're saying. When you say Peter was the one. Upon whom the church was built.

[30 : 59] But Christ we know is the rock. This rock we are told. That spiritual rock that followed them. That rock was Christ.

Paul is of no other opinion. But that that rock is Christ. He is a rock. To which many turn.

When they are in need. When there is spiritual need. Demands that none other than Christ will do. And I was looking at this.

I was reminded of something. Many years ago. I was given a bit of advice. When I was a student. When you're reading. He said if you come across anything.

That's of interest to you. Jot it down. Take a note of it. And write it in a notebook. And carry it with you. You never know when it might come in handy. One of the first illustrations.

[31 : 58] That I remember writing down. No idea where I got it from. But I've used it often. And you've probably heard it. I know you did. More than once. But it's still relevant.

When you think about Christ. The rock of his people. There was a man. An elder in Tolstain. North Tolstain. Many years ago. And Boye.

Was his name. And he used an illustration. At the question meeting. And he described. The shelter.

That the people of God had. He said. There's a storm at sea. You can imagine it. And a boat is being driven. By the gale. Towards a headland.

Jutting out. Into the sea. There is danger. In the rocks. For the boat. But strangely. There is safety. Because on the leeward side. Is shelter.

[32 : 55] And calmer water. The old man. Resembled. God's justice. Justice. To a great mountain. Towering. In a sea of wrath.

Threatening destruction. But once we shelter. In Christ. Of righteousness. God's justice. And all the attributes. Of the eternal. Shelter.

Shelter us. And stand between us. And the wrath to come. I think that's a. A wonderful illustration. Of where the believer. Finds himself.

Without. Faith. In Christ. That rock. Will be. That which. Destroys you. The wrath of God.

Will. Descend. Upon you. With. Faith in Christ. That's where you shelter. That's the scriptural. Position. As far as the believer.

[33 : 52] Is concerned. You find in the. Song of Solomon. This. The. The believer. There is. Is compared to a dove. Taking shelter.

In the cleft. Of a rock. When it is driven. This way and that. By enemies. There are many illustrations.

Which we won't refer to. That remind us. Of this rock. But here. In this passage. It speaks. It speaks. Not just. Of shelter.

It doesn't just. Speak of. Of. The permanence. Of it. Or the. Stability. Of it. Or the certainty. And the security. We have.

In building upon it. But it speaks. Of. Him. As a. Source. For. Our thirsty. Souls. To draw from.

[34 : 49] They drank. Of that rock. And what that rock. Supplied. Was. Water. To satisfy. Thirst. And the illustration.

Is simple enough. To understand. It's not complicated. It's not. Difficult. To apply. The thirsty soul. Drinks. Deeply. Of. The wells.

Of salvation. As Christ. Has supplied them. Many. In this world. Even. In the world. We live in. Here. In the gospel.

Age. In the gospel. Generation. In the gospel. Community. That we live. Where the gospel. Is preached. And heard. And witnessed. To. Yet. There are many.

Who are thirsty. Many. Who are thirsting. Souls. And what do they do? They do the same. As they did. In Jeremiah's day. They. Hew. For themselves.

[35 : 45] Broken. Cisterns. They just. Dig them out. And. They are broken. Cisterns. Which hold. No water. They cannot. Find. Satisfaction.

In what. They endeavor. To do for themselves. In the land. Of the gospel. Where the gospel. Speaks of. Life giving. Sustenance. Through Christ. If you know such.

Tell them. About the gospel. Tell them. About the Christ. Who has satisfied. Your longings. He spoke of. Of. Law. And law.

In one of his. In one of his. Short talks. He uses the following. Words.

I'll just finish with this. Sweeter. Far. Are spiritual. Supplies. From the true rock. To the true. Sons of God.

[36 : 41] Gracious souls. Are as the. Gaping soil. They thirst. They daily thirst. For clearer views. Of Christ. And God. For deeper knowledge. Of a redeeming. Love. For brighter light. And gospel hopes. And they. Thirst.

Not in vain. The spirit. Gives. Deep. Cups. Of glorious. Truth. They drink. With gladness. And their hearts. Rejoice.

He is most happy. Who lives. Nearest. To this. Stream. Do you believe that? He is most happy. Who is nearest.

To this. Stream. Christ. Christ. He says. Is. This rock. The spiritual rock. That followed them.

[37 : 37] That rock. Was Christ. And if we. Know that. For ourselves. Then we know better. Than to forsake him. For any other. For sustenance.

For satisfaction. For. Quenching. Of. A thirst. That can only be met. In a spiritual way. May God remind us of that.

And direct us always. To him. Let us pray. Heavenly Father. We give thanks. That your word teaches us. That. In all.

Generations. There have been. Gross errors. That. Have been manifest. Manifestly. Seen. In the way. Your people.

Went away. From your provision. Even provision. That should have. Confirmed them. In their. Need of God.

[38 : 33] And. Their. Continued. Dependence. Upon you. And yet. Every. So often. We find that. Their. Their declaration. Of. Of. Of. Love. And. Continued. Dependence. Was. Sporadic. At best.

And. We find. The history. Of the world. The history. Of the church. Punctuated. With. Apostases. And backslidings. And coldness.

And. What we see. In our own heart. And we confess it. And we pray for measure. As we discover it. And for the wisdom. To go to.

The well. To go to the source. Of. The water of life. And to drink of it. Constantly. Hear our prayers. Not only on our own behalf.

[39 : 27] But of. On behalf of your people. Especially any who may be. Thirsting. This evening. May. Need. To know. That there is.

Life giving. Satisfaction. To be found. The enemy of our soul. Is ever ready. To convince otherwise. But. Do not allow us. To fall prey.

To his. To his. Whispers. But to. To know that. You are God indeed. And you have made provision. For us. So remember.

The world we live in. Sin seek as it is. Be merciful. In your dealings with us. Pour out your spirit upon us. As our people. And as our generation. Cleanse from every sin.

Christ the Redeemer's name. We ask it. Amen. Good to conclude. Singing in Gaelic. From Psalm 36.

[40 : 24] Psalm 36. When at verse 9. Speak what does In something you do not Dante.

Have sun vines in Gaelic. In Shabbat. So what do I do not have to be able to do toander the world. That's it. Let's see. Causejal Prophets.angi wanna calm down into your spirit let us pray together. And Pandora Santo to fix this cross for theually great spirit upon us.

Thank you.

Thank you.

Thank you.

[42 : 22] Thank you.

Thank you. Thank you.

Thank you. Thank you. May grace, mercy, and peace be God, the Father, the Son, and the Holy Spirit rest and abide with you all, now and always. Amen.

Amen. Amen. Amen.