

The Rock in Scripture

by Ken Baird

Ken Baird explores the multifaceted symbolism of God as a rock in scripture, emphasizing His stability, safety, and role as a source of salvation and refreshment.

Duration: 45:20

Scripture: Deuteronomy 32:1-4, Deuteronomy 32:15, Psalm 18:2, Psalm 19:14, Isaiah 55:10-11, Matthew 6:33, Matthew 7:21-23

Topics: "Gods Attributes", "Faithfulness"

Description

In this sermon, the preacher begins by emphasizing the attributes of God, highlighting His truth, righteousness, and perfection. Moving on to verse 15, the preacher focuses on the last words of David, discussing the importance of being just and ruling in the fear of God. The preacher then compares the satisfaction and provision that comes from God to a river, emphasizing that earthly pleasures do not satisfy. Finally, the preacher references Deuteronomy chapter 32, where Moses is instructed to write a song that will serve as a reminder to the Israelites of God's salvation and their need to remain faithful.

Transcript

Tonight I'm going to experiment. I'm going to take up a study with you that I just have recently noted in my private studies, a subject which was suggested to me by a devotional daily reading, but not nearly in the completed sense that I'm going to take it up. And so I'm going to experiment on you tonight and see how it goes.

My notes are not in final form by any means, I just scratched out a few references and I'm going to fill them. And ordinarily when I take up a subject I improve it each time, I try to improve it each time that I give the subject. And when I get it well in hand then I quit preaching on it.

But this is absolutely new, I'm just as interested as you are tonight to see how this turns out. But I want to talk about the Rock of Ages. The Bible, I was surprised to find the times in the Bible that God is referred to as a rock.

Now there's a reason for this. We ordinarily associate with rocks stability. We ordinarily associate with rocks that which is permanent, that which is not just transitory.

And so I want to think about this under about ten different headings. So I've got to be careful, I've got to budget my time. I want to refer to the Lord as the Rock of Refreshment, the Rock of Safety, the Rock of

Salvation.

In many cases these very words are used in our King James Version. The Rock of Life, the Rock of Security, the Rock of Israel, the Rock of Stability, the Rock of Foundation, the Rock of Defense, and the Rock of Judgment. So we've got a full evening ahead of us I'm sure.

And I want to refer you first of all to Exodus chapter 17. Exodus chapter 17. And this is the first time that the word rock is mentioned in the Bible.

And the law of first mention is always significant. Wherever you find the first usage of a word in the Bible it is tremendously significant because it will rather set the tone for that word throughout the rest of the scriptures. And this word is the first word, the first use of the word rock.

Exodus 17 and verse 5. Well, verse 3. And the people thirsted there for water. And the people murmured against Moses and said, Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle of thirst? Moses cried unto the Lord, saying, What shall I do unto this people? for they be almost ready to stone me. And the Lord said unto Moses, Go on before the people and take with thee the elders of Israel, and thy rod wherewith thou smotest the birds.

Take in thy hand and go up. Behold, I will stand before thee there upon the rock in Porom, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

And he called the name of the place Matzah and Meribah, because the children of Israel did it. Because of the chiding of the children of Israel, and because they tempted the Lord, saying, The Lord among us is not. Now this rock is referred to in the New Testament.

It's referred to elsewhere in the Old Testament. It's referred to in Numbers 20 when, and we won't turn to that, when Moses was told to speak to the rock the second time. And he smote the rock and spoiled a beautiful sight of the Lord Jesus and failed to sanctify the Lord in the sight of the people.

On that occasion, the second time that he spoke, should have spoken to the rock, but smote it. He said, Ye rebels, must we fetch you water out of this rock? Well now that was pretty serious. The Lord told Moses, you failed to sanctify me before the children of Israel.

Moses said, must we fetch you water out of this rock? The water didn't come from Moses at all. It came from the Lord. He failed to sanctify the Lord and because of that he was not permitted to enter the land of Canaan.

But the important thing is, it's the rock of refreshment. Now the rock of refreshment, you might think, well now this is the rock of salvation. No it isn't.

Because the rock of salvation is mentioned specifically in the scripture. But I want to talk about the refreshment, that the water represents, the rock represents our Lord Jesus, who was smitten on Calvary, that the spirit of God, the refreshing spirit of God, might flow out to you and to me. Now we need the rock character of God because he never fails to furnish that refreshment.

And it shows the stability of it, it shows the rightness of it, it shows the permanence of it. The refreshment that comes by reason of the fact that Christ was smitten on the cross for you and for me. Now let's look at

another reference to a rock as a form of refreshment in Isaiah 32 and 2 and then we'll turn to the New Testament.

Isaiah chapter 32 and verse 2. This is a lovely portion of scripture, one of my favorites as a matter of fact. When I used to draw on chalk I drew a picture about this one. Maybe you'll remember it.

Isaiah 32 and 1, Behold a king shall reign in righteousness, a princess shall rule in judgment, and a man shall be as a hiding place from the wind and a cover from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Now isn't it interesting that the rivers of water and the rock are associated together here? It's a means of refreshment. It's a great rock in a weary land.

Now I would take that this weary land is a sun-bitten land and we ought to know something about that here in the state this summer. A weary land. I think we're all weary of summer.

But it's the shadow of a great rock in a weary land and Christ is that rock. Now to show that I'll turn to 1 Corinthians chapter 10. I hope that you're as excited about this as I am because I didn't realize that the scripture referred to God as a rock and sits in complete detail.

Verse 1 of the 10th chapter of 1 Corinthians. 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.

Now there's no stretch of the imagination, no stretching the scripture when we say that that rock that Moses smoked was a picture of Christ. The scripture says that rock was Christ. Now it goes beyond physical food, the manna, and it goes beyond physical water, the rock because it says that it was spiritual and did all drink the same spiritual drink.

For they drank of that spiritual rock that followed them and that rock was Christ. Now that rock followed them. Do you suppose for a moment that the rock and Korah followed the children of Israel literally throughout all their wilderness journeys? But Christ did and Christ was a rock of repression that exceeded that that Moses smoked.

He is the rock of repression. He is the sure source of it. The never failing source of repression.

Now it might be well to notice what the water is from John chapter 7. John chapter 7, we've already hinted at it, but I just wanted you to see it from the scriptures. John chapter 7 and verse 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this take he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet smitten or glorified. He was glorified in the cross.

The Spirit was not yet given. And the water did not flow until after the rock was smitten, only they were to speak to the rock a second time. Now here we have a clear statement of the scripture as to what the water represents.

It represents the Holy Spirit. And the Holy Spirit comes out to you and to me and is the repression of our lives because Christ was smitten on Calvary. Now, the Lord Jesus, the Israelites, was more than any

physical rock that Moses could climb.

He was their repression. He was their proof. Though they didn't realize, of course, at that time that he was in the same capacity that we knew him.

But that rock that followed them, the scripture says, was Christ. And so he is our repression, really. Our repression is not in this world.

A real refreshment comes from our Lord Jesus Christ. The source is sure. It's permanent.

It's not the shifting sands. And I've made a point of this many, many times. And the Psalms do.

The water ran down like rivers. You know when God does a thing, he really sets it up right. I'm not going to turn to the Psalms, but I think of the fact that the streams of this world, Jeremiah mentioned, are the fountains that go dry.

You've hewn yourself cisterns that hold no water. The fountains of earth go dry. They do.

They run dry. But the water that flows from that rock flowed out like a river. Now they didn't have to take out and scoop out a little depression in the sand so the waters could collect and they could get their little tin cups.

Well, not tin cups. Whatever cups they had in those days. It wasn't that way.

The water ran down like rivers. I tell you, when God provides, he provides. He provides.

It's just not a trickle. It's a river. The rivers of satisfaction flow from our rock, our spiritual rock, the Lord Jesus Christ.

Anybody that tries to quench his thirst in this world is doomed to disappointment. Even Robert Burns, the Scottish poet, said, But pleasures are like poppies spread. You seize the flower, the bloom is shed.

Or like the snowfall on the river, a moment white, then gone forever. Or like the borealis wreath that flits, ere you can point the slate. Robert Burns wrote that, and he was a scoundrel.

Even if I am a scoundrel, Robert Burns is a scoundrel. But he knew that the pleasures of earth do not satisfy. The wells run dry, the little trickle, the little stream doesn't satisfy.

But there is a source, a rock of depression. And that rock is Christ. And I want to tell you, the water flows like rivers.

Boy, that's a long one. The Rock of Safety, Exodus 33. Let's look at verses 21 and 23.

21-23 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock. And thou shalt come to pass, when my glory passeth by, that I will put thee in a cliff of a rock. And will cover thee with my hand while I pass by.

And I will take away mine hand, and thou shalt see my back part, that my face shall not be seen. Now, I'm going to call this the Rock of Safety. And it was a place of safety for Moses.

God put Moses in a cliff of a rock and held his hand over him while his glory passed by. Now that was very necessary. This was just not a show to impress Moses.

Not at all. It was absolutely necessary. But there was a place of safety in the cliff of a rock under the hand of God.

And the glory of God passed by. And Moses was permitted to look on his back parts as he walked by. Now I'm not going to tell you what might have happened.

I'm not going to speculate. Had God lifted that hand or had the rock not been there. But the Rock for Moses, on this occasion, proved to be the Rock of Safety.

But then we can go on in this respect. Psalm chapter 18. Psalm 18, not chapter 18.

Psalm 18. The psalmist says, I will love the Lord, I will love thee, O Lord, my strength. The Lord is my rock, my fortress, my deliverer, my God, my strength, in whom I will trust.

My buckler and the horn of my salvation and my high tower. I will call upon the Lord who is worthy to be praised, so shall I be saved from my enemies. I like David's writing.

He appropriates the Lord. He does not say the Lord is a rock or the Lord is the rock. He's my rock.

My fortress, my deliverer. Now this is very significant. And you notice, please, that all these terms are military terms.

David was an anomaly, if I can put it that way. He was a puzzle. One part of David was a gentle shepherd that led the sheep.

Another part of David was a mighty warrior. Does that remind you of anybody else? It reminds me of the Lord Jesus Christ. The gentle shepherd of the sheep.

But I tell you, a warrior. But this is military terms. And he appropriates God in that sense.

To meet his needs under those circumstances. And he calls him his rock. Now that's significant.

They built their fortifications on high, unscalable rocks. And they could go up there. And they could take shelter in that fortress.

And if you tried to climb that wall, you found two things against you. You found the law of gravity would accelerate any object that was thrown on your head. Zemelech had an experience like that.

A woman tapped a millstone and caved his head in and made quite an impression on him. And believe me, that was where they put their fortresses. On the rocks.

Because it was a place of safety. How necessary. A place of safety.

Now notice, please, Psalm 28. Under thee will I cry, O God, my rock. I like this.

Be not silent for me, lest it shall be silent for me. I become like Moses down on his hip. Alright.

Psalm 61. Psalm 61 and verse 2. From the end of the earth will I cry unto thee. When my heart is overwhelmed, lead me to the rock that is higher than I. Oh, how many places.

These are all psalms I've read. Well, with the exception there of Exodus. These aren't psalms.

David knew the safety of a fortress. The safety of a rock. Now our safety is connected with the God who is immovable.

There's no failing this rock. Not at all. The permanence of our safety is forever, ever real.

Now let's think of him as the rock of salvation. Deuteronomy chapter 32. I hope you won't become tired of turning to the scriptures.

Deuteronomy chapter 32. This is called the Song of Moses. When the Lord commissioned Joshua to follow after Moses, he told Moses, now he says, Moses, I want you to write a song.

And I want you to teach it to the children of Israel. And he says, they'll learn this song. And after they have forgotten me, they'll still sing the song and be reminded.

The song will testify against themselves. Now I think that that's true. I think that oftentimes we Christians, especially we in the assembly, we follow traditions.

And some of them are good. Some of them may not be so good. I don't know.

I'm not speaking of that tonight. I'm not going to exaggerate anything. But I do say that traditions are in the scriptures.

There are good ones too and we should follow them. All right. Now you can follow those traditions to the point that you forget the truth behind them.

You can be mechanical in this. Now the children of Israel, God says the time is going to come when the song that you're going to learn, you'll remember the song but you'll forget the God that the song's about. Isn't that simple? They'd remember the song, but they'd forget the God that the song's about.

They'd sing the song and reduce themselves. Now the Lord told Moses, that's exactly why I want you to teach them this song. And in the 32nd chapter of Deuteronomy, they have the song.

Notice it. Let's go down to, oh, let's see. Where would we begin? Verse 15.

Magestrum, wax, fat. I wish I could take up this. Well, I want to take up one verse before I get to verse 15.

Beginning at verse 1. Give ear, O ye heavens, that I will speak and hear over it the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb and as the showers upon the grass. Behold, I will publish the name of the Lord, and ascribe ye greatness unto our God.

He is the rock. His work is perfect for all his ways are judgment. The God of truth and without iniquity, just and righteous he is.

Do you see the stability of these attributes of God? Truth. Unyielding. Without iniquity.

Just. Right. The rock character of God.

Now verse 15. Magestrum, wax, fat. And kicked, thou art waxen fat, thou art grown thick, thou art covered with fatness.

Then he forsook God, which made him and rightly esteemed the rock of his salvation. Now here God is called the rock of his salvation. Now this is not the only time in the scripture that it is mentioned in exactly that way.

Let's notice 2 Samuel chapter 22. 2 Samuel chapter 22. And verse 47, and I think I'll just jump right into the middle of this.

Verse 47. The Lord liveth and blessed be my rock and exalted be the God of the rock of my salvation. Well, while we're at it, let's turn to Psalm 89 verse 26.

Psalm 89 and verse 26. He shall cry unto thee, thou art my father, my God, and the rock of my salvation. Now the rock of salvation here includes more than the salvation of the soul.

The word salvation really means delivering. If you'll take an exhausted concordance and look up the meaning of the word salvation, you'll find out that it means delivering. If you want to look up the word savior, you'll find out that it means deliverer.

Now we think of the deliverance of God as from the penalty, the power, and the presence of sin, and we have a perfect right to it. But it encompasses more than that. It's the deliverance of the Lord to you and to me, not only on the matter of the soul's salvation, but in our daily lives.

He is the rock of salvation to you and to me. Salvation is used more than in the sense of salvation from sin. And its consequence is for instance, Paul tells the Philippians, work out your own salvation with fear and trembling, for it is God that worketh in you.

Work out your own salvation. Work out your own deliverance. When Paul was around, he could solve their problems, but he wasn't around now.

And he says, you work out your problems, you work out your deliverance, for it's God that works in you. So you see, this salvation can be deliverance from other than that of sin. Now I'm not trying to take the edge off of the fact that God is the rock of our salvation from sin.

That I think is probably the best application of his deliverance from sin and its awful consequences. But what I'm trying, the point I'm trying to make is, it's not his only aspect of deliverance. Because he is the rock of our salvation.

He delivers us from trouble and trial and discouragement. He's the rock of salvation. And believe me, that rock's just not going to go away, blow away, or anything else.

He's around. The thought of equating God to a rock doesn't mean that he's intangible. It simply means that he is invincible.

He's a rock. All right, let's go on. He's the rock of life, Deuteronomy 32.

And this, of course, is right back in that same chapter. It'll be all these motifs. Deuteronomy 32.

Verse 18. Of the rock that begat thee, thou art unmindful, and hast forgotten God that formed thee. Remember what I said a while ago.

They would remember the psalm after they had forgotten God. And here God tells them in the psalm. Now they're going to sing this psalm to themselves.

Of the rock that begat thee, thou art unmindful, and hast forgotten God that formed thee. Now the rock begat them. This is the rock of life.

The rock gave them life. And so God is called the rock that begat thee. The rock of life.

Now the life that you and I have is a sure life. Christ died on the cross for you, and he died on the cross for me, that our salvation might be sure. Pity those poor people in the world today that are striving for acceptance with God through their own efforts, through their own good works, their own prayer, through joining a venerable church, a generated church, venerable, alright too.

Pity the person that is trying to affect his own salvation. He'll fail. He will fail.

And there's one that's closely associated with this. He's the rock of security. Let's notice that in this same 32nd chapter of Deuteronomy, verse 30.

Well, How shall one chase a thousand, and two put ten thousand to flight, except their rock, and you notice it's catalyzed, had sold them, and the Lord had shut them up. My, he was a rock of their security. Nothing can happen to these people.

Now this shows the rock-like character of the Lord. Notice the verse again. How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up.

Now, nothing can happen to these people unless God permits it. He sold them. He sold them into the hands of the heathen.

They brought them back. But he's a rock. Okay.

He is the rock of security. Now, 1 Samuel chapter 2. The being of praise of Hannah is mentioned there. 1 Samuel chapter 2. And that's how Hannah perceived the Lord.

I liked it. This was her expression. Natural as it is.

Hannah prayed and said, My heart rejoiced in the Lord. My horn is exalted in the Lord. My mouth is enlarged over mine enemies, because I rejoice in thy salvation.

There is none holy of the Lord, but there is none beside thee. Neither is there any rock like our God. Wasn't that a nice apprehension of the Lord? She realized the security that we have in God.

He's the rock of life. He gives life to us. He begat us.

The rock that begat us. And he's the rock that keeps us. He not only gave us life, but he keeps the life.

There are many people in the world today that are not saved because they fear they cannot hang on to us. There are a lot of people in the world today that have not put their trust in our Lord Jesus Christ. Because

they feel that they want to be a credit to him and they can't find it within themselves to serve God.

As a matter of fact, they don't have the life to serve him in the first place. But they're looking. They're looking for something that they can bring to God that will please him and serve him.

And they can't find it. Well, why? Because they're not the rock. They're always the rock.

He is the one that provides the life, as we read there in Deuteronomy 32, verse 18. And then he is the one who sustains it. He's the security of that life.

There is none holy as the Lord, for there is none beside thee, neither is there any rock like our God. And then we might notice, while we're in 2 Samuel, 2 Samuel, chapter 22. 2 Samuel, chapter 22, and verse 32.

For who is God, save the Lord, and who is a rock, save our God. God is my strength and power, and he maketh my way perfect. He maketh my feet like iron feet, and setteth me upon my high places.

He teacheth my hands to work. Now you see what David is saying here in his Song of Deliverance. This is David's song, even in 2 Samuel.

He's talking about how God preserves him. God not only saves him, he's the rock of our security. David is not afraid.

Who is God, save the Lord. Who is a rock, save our God. God is my strength and power, and maketh my way perfect, and maketh my feet like iron feet.

Now there's a rock that preserves your life and mine, our Christian lives. There's a rock that sees to it that we do glorify him. We don't have to serve God in our own strength.

He gives the strength. He furnishes the life, and then he gives the strength to live the life. And that is secure to you and to me because God is a rock.

This is not a transitory thing. It's a steady thing, a real thing, a dependable thing. God sustains us.

Now he's called the rock of Israel. We're in 2 Samuel. Let's turn over the page to the next chapter.

Chapter 23, verse 3. The God of Israel said, The rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. Now these are the last words of David. Isn't it wonderful that David's comprehension of the value of a rock and the applications that he gives that to God to enhance the character of God.

I like it. I really do. Beginning in verse 1. Now these be the last words of David.

David the son of Jesse said, And the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The spirit of the Lord spake by me, and his word was in my tongue. All right. What are you going to talk about David? You're talking about the inspiration.

What are you going to talk about? The God of Israel said, The rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun rises, even the morning without clouds. And as the tender grass springing out of the earth by the clear shining after the rain.

What is more refreshing than a morning after a rain shower? A morning without clouds. The rock of Israel. All right.

Has Israel endured? He's the rock of Israel. You know, if there's anything that confirms the truth of the scriptures, to me, it's one word. Israel.

Israel. Two thousand years after they put their Messiah on the cross. They exist as a nation.

Why? Because of the rock of Israel. You can't destroy them. They're going to be here when the Lord Jesus Christ comes.

Because there's a rock that's failing. This is a permanent thing. Now any other race in all the world that would vanish to the four corners of the earth would have been completely absorbed by this time.

But not Israel. Not Israel. They are an entity.

They are a nation. They're back in their land now. If you take a Jew, wherever you find him, he's a Jew.

And he's going to remain one because of the rock of Israel. He sustained them. And that's why they are one today.

One nation distinct. And through all these centuries they had a rock. And that rock is preserved.

It's the rock of Israel. Then, the rock of stability, Matthew chapter 7, verse 24, Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that buildeth his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man that buildeth his house upon a sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell. And great was the fall of it.

All right, the Lord Jesus says, unanimously, Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that buildeth his house upon a rock. This is the rock of stability. The stable life.

Now I know, all through our lives, we have given this the gospel application. And we're perfectly justified in doing so. But where we make our mistake is we limit it to salvation.

I'm going to say it just exactly like I said it a while ago. We limit His deliverance, many times, to salvation. And we shouldn't do that.

Now the stability is to come, and actually this, you can apply the gospel here. Preach the gospel from the seventh chapter of Matthew. Preach it.

Notice the verses that are just immediately above it. Verse 21, Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of my Father, which is in heaven, many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you.

Depart from me, ye that work iniquity. Now notice please, these people were nominal followers of Christ. Lord, Lord they called him.

Have we not prophesied in thy name, and in thy name have cast out devils? I've not done that one yet. And in thy name done many wonderful works? I would limit my works. I wouldn't call them many wonderful works.

And the Lord says, Then will I profess unto them, I never knew you. They lacked a personal relationship with the Lord Jesus Christ. Yes, they had religion, even to the point that they cast out devils and did many wonderful works and prophesied in his name that they were not saved.

They did not come into a personal relationship with the Lord Jesus Christ. You know, in Christian circles, I think there are some children that are trying to go to heaven on their parents' tickets. And you just don't get there that way.

We go to heaven because we have a personal relationship with the Lord Jesus Christ. And don't forget it. These people didn't know him.

Then will I profess unto them, I never knew you. Now he doesn't say, I once knew you, but you weren't faithful. You didn't hold on to the end.

Therefore, you were lost. He doesn't say that. He doesn't say, I once knew you, but you failed.

He says, I never knew you. He never knew them. Do we have a personal relationship with the Lord? And notice verse 24.

Therefore, because of this, because of this tragedy, the Lord says, Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which buildeth himself on a rock. Now don't tell me I can't preach the gospel in Matthew chapter 7. I can. But I'm not going to limit it to establishing our lives on Christ for salvation only.

We need a foundation for our lives. We need something to build on. Christ is the foundation.

Look at, for instance, 1 Corinthians chapter 3. In this respect, 1 Corinthians chapter 3. I'm breaking in and I'm not relating a lot of these texts to their context at all. Timus, the essence. Verse 11, chapter 3 of 1 Corinthians.

For other foundation can no man lay than that is laid which is Jesus Christ. Now, what does Paul talk about next? He talks about the house we're building. What does this mean? Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest.

All right. Here we've got the foundation. Here we've got the rock to build on.

But we can build a wrong kind of material. The Christian life is involved in Matthew chapter 7 as well as the salvation of his soul. Now, the Lord Jesus says, listen, if you listen to my word and build on what I say, you're building on a rock.

But you build on what men say and what men try to do and you're building on the sand. That's what the Lord refers to himself, or refers to himself as a rock, not only for the salvation of the soul, but for the life

that's lived after the soul. He says it must be built upon Christ.

Now, the rock of foundation, Matthew chapter 16. This is going to be brief. Verse 16 of the 16th chapter of Matthew, Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed unto thee but my Father which is in heaven. And I say also unto thee, Thou art Peter. And upon this rock I will build my church.

And the gates of hell shall not prevail against me. Now, the word Peter is Petra. It's almost a transliteration of the word Petra.

Petra in the Greek means Peter. Well, there's a similarity, isn't there? Well, it's Petra, Petra. But it means a pebble, a stone.

But when he says upon this rock I will build my church, it's not Petra. You can't follow the Catholic line of reasoning here and say that the church is built on Peter. Peter is Petra.

And when the Lord says upon this rock I will build my church, he uses the word Petra which means a sheet of rock, a foundation of rock. So he is the foundation of the church. The church's one foundation is Jesus Christ, her Lord.

And I'll tell you that church.

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