

2022.08.28.E The Rock was Christ - Carl Robbins - 8262223282...

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SPEAKERS

Carl Robbins

Carl Robbins 00:02

For the last several weeks, on Sunday nights, we've been studying the types of the Old Testament. And just to remind you, the ground that we've trod, so you can understand sort of the steps we've been through, tonight is our ninth type. And we still have several more. That's to be expected when we understand from the lips of Jesus in Luke 24, that the entire Old Testament testifies to him. But just by way of reminder, we've seen Adam, the type of Jesus the federal head of a race, one who acts for others as a covenant head. We studied the ark, as the type of the one place to hide when the wrath of God is poured out. We looked at the saga of Abraham and his only son, Isaac, we looked at a fourth type Joseph, the rejected kinsmen, and future savior. And we gazed upon the Passover lamb. And then we studied the Old Testament prophet Jonah being swallowed by the great fish, and then coming out three days later as a clear type of Christ in His resurrection, looked at Samson as a type of Christ, last week manna as a type of Christ. And tonight, we're going to see from 1 Corinthians 10, the clear assertion of the New Testament that the rock in our Old Testament text of Exodus 17, was Christ. Now ever so often, there are sermons where you can just sit back and just let the the sterling rhetoric from the pulpit just sort of wash over you. But tonight is not one of those times. And so what I'm going to ask you to do is to roll up your sleeves and go to work. Because what you're going to need to do I realize this is asking a lot at the end of a busy Lord's day, is you're going to need to have two texts that you're able to go back and forth between Exodus 17 and 1 Corinthians 10, and we're going to dig deep. We say often that Woodruff Road is a church that's all about maturity, and tonight is going to be just such a night interpretively. This is going to teach you how to understand how the Old Testament points to Christ. And in fact, what we're going to see is an incident that waited 1400 years to be explained to the people of God. And to show how it was a picture of Christ. It was a miracle, but it just hung out there for 1400 years. Now, a few reminders about types if you've not been with us for the last eight weeks, a few reminders about what we mean by types. Types are prophetic. They're pointing towards something in the New Covenant. Types are divinely designed, they're not accidents or coincidences. They are an integral part of the history of redemption. It's the Lord's sovereign rule of history and his infinitely exact knowledge of the future that makes typology possible. He knows what is to come, what person and what events are at the center of human history. And

so the Lord is able to weave into history, all manner of anticipations, to teach his people long before those events come to pass. And the key thing that we've been focusing on with a true type of the real type not just a made up type, there's always a clear point, or in some cases, 20, 30, 40 points of resemblance between the type and its fulfillment, there needs to be no reaching or forcing. Oftentimes, the New Testament just simply tells us something or someone was a type. And that is the case with our texts tonight, tonight, maybe one of the two or three most obvious, simple types, because the New Testament just tells us so. And we're grateful for that because we would never dream this type up unless Scripture connected the dots for us. So let me remind you where we are in the text, what we're going to do is, is dig deep into the Old Testament background. And then all of a sudden, as it were, we will come out into the sunlight of 1 Corinthians 10 and be told, really, that's what that meant? And so hope you have your Bible, as I said, open at Exodus 17. And 1 Corinthians 10. Let me remind you some context before we dig into the incident itself as the redeemed, delivered saved, people of God move away from Egypt, and towards the promised land, they are led by the pillar of cloud by day in the pillar of fire by night. This is a 24 hour a day, seven days a week Theophany. The visible presence of God abiding with them. They are also as we saw last week now, on the 40 year meal plan. The Lord is providing manna from heaven, so they don't have to worry about their daily bread. So you would think they would be worry free, right? Because they have Christ leading them in the pillar of cloud and fire and they have Christ feeding them manna. They don't have to worry about where they're going. They don't have to worry about what they're going to eat. Well, the Lord is still directing Israel into difficult and trying situations in order to prove his power, and build their faith and character, after all, life consists in a whole lot more than just reaching a destination. If we aren't growing in faith in the knowledge of God, and in godly character, we're wasting our lives. Now, if the incident recorded for us in Exodus 17, I hope you'll look at the first seven verses of Exodus 17. If they sound familiar, that's because they're part of a pattern that Israel has already fallen into. It's a horrific pattern. And let me remind you what that pattern is. It's a national pattern. First of all, you have a short leg of a journey. And then a trial emerges. Then murmuring begins, then you have Moses intercede, and then you have deliverance. And then the pattern goes on again and again. Now their trials, Israel's trials are real, the Lord brings them into these trials for a purpose, but their response is always inappropriate to trials. But we're being taught by bad examples, faithless and disobedient responses to trials. Now, let me remind those of you who are tempted right now who at least are playing sort of mental chess with me, and you're saying, Carl, how can a 3400 year old historical saga possibly have any relevance for me in 2022? I've got bad kids, I've got bills to pay. I've got a boss who's on my back. How can this have any relevance? Well look at 1 Corinthians 10. And you will notice that other texts that I pointed you to.

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Carl Robbins 06:35

We are told in first Corinthians 10, beginning in verse 9, the part of the passage that Pastor Anderson didn't read, nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents, nor complain, as some of them also complained, and were destroyed by this destroyer. Now, all these things happened to them as examples. And they were written for our admonition, upon whom the ends of the ages have come. And so Paul says in 1 Corinthians 10, 30, or at that point, 1400 years after the incident, that exodus and the wilderness journeys happened for us, God in taking his old covenant people through the wilderness intended this to be an instruction for us in the new covenant. The exodus story not only happened for us, it was written down for us. And then notice in 1 Corinthians 10:6, where Paul says, These things became our examples to the intent that we should not lust after evil things as they also lusted. What Paul is saying is as New Covenant believers, much of why we have the Exodus journeys,

and all of their story is God is teaching us how not to act. If you think that learning behavior is only learning how to act, you're only seeing one small part of the issue. In other words, these texts, Exodus 17, not only has a positive instructional purpose to show us Christ, but it also has a negative instructional purposes, so that anytime anybody for any reason, who's in the body of Christ begins to complain and murmur, everybody else has the right to say, didn't you learn the lesson? We were taught not to murmur and complain, God always hates complaining. Well, finally, I would say, as we open up this text, expect to see Jesus Christ. In fact, expect to see him clearly. Because the whole Bible is about him. Yes, even the Old Testament. That's what Jesus said himself on that first Sunday of His resurrection on the road to Emmaus in Luke 24. Jesus taught those two men walking with him that the whole of the Old Testament was about him. And tonight we're going to see Jesus in the most unexpected place in this text, and your view of Christ is going to grow larger and larger. Let's ask the Lord for his help to see just that now. Ever blessed Lord, we will remain in our ignorance unless you send the Holy Spirit now, to enlighten us. And then having heard the truth we will remain immobile, unless you empower us to be more than just hearers of the word but doers also. So take hold of our minds now and instruct us keep us from wandering minds and distracted minds. Rivet our gaze on this text. Then take hold of our feet and move us into joyful, obedient living. We pray in the name of Jesus, our only Savior, amen.

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Carl Robbins 09:46

Look at Exodus 17, the very beginning of the text and let's begin with the trial. The nation of Israel for those of you don't know chronology, the nation of Israel when we open this text has been gone a little over a month from Egypt. They don't know it, but they're on their way to Mount Sinai, where the Lord will give His redeemed delivered saved people, the 10 words - the moral law. And they've come now, according to verse 1, to Rephidim, Hebrew for the resting place, and they are there, notice again in verse 1, because of the commandment of the Lord. In other words, this is where Christ took them as the pillar of cloud and pillar of fire. This is where he led them. They're not there by accident, or by chance, but by the clear leading of Christ. This is a wide plains area, but it's destitute of water. That lack of water is what constitutes the trial in our text. But don't forget, God has led them there. He's the one who led them away from a place of provision, to a place where there's nothing to drink. Now, I can't pass this by without saying it. When you and I reach some particularly hard place, some difficult trial, the first thing to do in every situation, is to say, The Lord has brought me here. If this truth is grasped, it will not be so difficult for us to trust Him to sustain us while we go through the trial. But if you see every trial as bad luck and accident, I'm just doomed. And you're going to have to go through those trials over and over again until you learn the lesson. Israel has been tested this way before. If you look back to Exodus 15, they miserably failed the test. They complained bitterly when they came to a place where there was water, but it was bitter water in Exodus 15. And then the Lord supplied. Will they learn from their past trials and reason this way, God is able to provide water in the desert, and he's done it before so let's cry out to Him, and then wait on Him to provide what they say to one another, It's no problem for Jehovah to provide water, he can make water stand up as he just did four weeks ago at the Red Sea, he can turn water into blood as he did eight weeks ago, in the plague in Egypt, he can speak water into existence as he did on the days of creation. So let's analyze this trial. In the first incident, way back in Exodus 15, there was water, it just wasn't drinkable, it was bitter. In the second incident of trial in Exodus 16, there was food, they had livestock and cheese and milk, they just wanted something else. So the Lord provided manna. Now in the third incident, there is no water. And neither people or animals can survive long without water. And so apparently, if God is going to provide water, he's going to do so ex nihilo - out of nothing. Let me stop and remind you some

of the purposes of trials. One of the great purposes of trials, and maybe I'm speaking to you tonight, and you're in the middle of a hard trial. One of the great purposes in trials is to learn contentment in every situation in life. Paul says it this way in Philippians 4, I know how to be full, and I know how to be hungry. I know how to abound, and I know how to suffer need. Paul had learned - he calls it the secret of contentment in Philippians chapter 4. But that is one of the purposes of trials is to learn contentment in every situation. There's another purpose for trials. And that is to draw you away from being so earthly minded, and recognize that our deepest longings will never be fulfilled here. Our citizenship is in heaven. Only there will we have all of our deepest longings fulfilled. There were there is no sorrow or grave, hunger, thirst or fatigue or sickness. And trials remind us of that fact trials wean us away from this world. Look at the universal complaint. Look at verse 2 and 3 of Exodus 17. And again, I hope you're hanging in with me because there's a huge payoff at the end of this. But you have to walk through the Old Testament context with me. Look at the complaint in Exodus 17 verse 2 and 3. This is at least the fifth occasion in the book of Exodus of the Israelites grumbling and complaining about their circumstances. In other words, grumbling has become their national sin. Now, if you're that person who gets defensive and you say well, Carl, I think that's a stereotype. Stereotypes are rooted in reality.

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Carl Robbins 14:42

And the stereotype is reality in the case of Israel, they complain and that's become their national sin, their national personality is to complain and whine. Now a word about vocabulary. Look at Exodus 17:3. When you see the word translated in your English translation the people complained against Moses is usually used of a dispute. It's much more serious than grumbling. It's a judicial word. It's like the nation is hauling Moses into court and leveling charges against him. They're going to put him on trial. In his initial response, Moses tries to redirect their focus from him, to Jehovah. And that's why he says, Why are you contending with me? And he's saying, you should be taking the matter up with him. He's the Sovereign Lord. And we wonder if the people thought that somehow Moses and Aaron had like a hidden supply of water, and were withholding it from the people. Moses is saying, You're grumbling, you're complaining, all 2 million of you is against the Lord, because you're taking issue with the circumstances God has ordained. They make the same charge that they've made just one chapter earlier in Exodus 16, that Moses has brought them out to the desert to kill them, along with their families and their cattle. And so here's the charge. Here's the complaint against Moses and Aaron. Attempted homicide, no, attempted genocide. You want to kill us all - all 2 million. They're accusatory and hostile. Moses, you had ill intent all along. Your plan was shrewd, instead of letting us die in Egypt, you went to all this trouble to bring us out to the desert to kill us. Oh, sure. That's why Moses left his quiet life as a shepherd in Midian. To go all the way through what he's been through, because what he really wanted was to slay the nation of Israel. I'm saying this sarcastically. Really what they're saying in verse 2 and 3 is this. Lord, you can't protect us and you can't provide for us. So Moses, asks a powerful question. Look at verse 2. And this could be asked of us often when we complain during trials, he says, Why do you tempt the Lord? The Lord could provide water, but to ask him to do so it's just a spirit of discontent and doubt amounts to tempting the Lord. And I want you to listen to me carefully. When you go through a trial, it can be anything - financial, physical, health-wise, relational. And your first response is complaining. Moses is teaching us what you're doing is tempting the Lord. They're invoking the Lord's power, but not in faith, but with challenge and irreverence. It's an expression of discontent, not dependence. Let me interrupt the narrative for just a moment and point something out. Israel, all 2 million of them have a horrible memory. They've forgotten the gift of freedom and deliverance from bondage that just happened a few weeks before. They'd

forgotten the assistance that when they had previously grumbled and the Lord had provided sweet water, quail, manna. In the words of the psalmist that the psalmist says over and over again in Psalm 95 and Psalm 106, they soon forgot what the Lord had done. And as a result of their forgetfulness, they commit the sin of complaining. And this suggests one obvious remedy for our discontentment, which is to remember what God has done for us. When we're in need, we should recount all the ways he has met our needs for food and shelter and love and friendship. We should rehearse the times when he's protected us, sparing us from physical danger from the consequences of our own foolishness. Then comes the miraculous provision. Look at verses 4 through 6. Moses cries out to the Lord and he says, What shall I do with this? people? When Moses calls Israel all 2 million of them this people there's a, there's a distancing, and note of exasperation. Sometimes, ladies, you hear this from your husband when your husband says, What are you going to do about your son? Calvin even says, in these words, when Moses says to the Lord in verse 4, what shall I do with this people? He says, Moses now succumbs to an angry tone. Apparently, Israel's complaining is contagious. Moses in verse 4, in effect is saying, what do you expect me to do with these people? I didn't ask for this job. You know, I was minding my own business in the desert when you showed up in the burning bush.

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Carl Robbins 19:28

When Moses says in verse 4, they're ready to stone me. This is the last stage of a rejection of a leader in Israel. This isn't hyperbole. It's a clear-headed analysis of immediate danger. This happens a few other times in Scripture for the people of God pick up stones and they're ready to stone their leaders in outright rebellion. It happens to David at Ziklag in 1 Samuel 30 It happens to Jesus in John 10. And it happens to Steven in Acts 7. And it happens to Paul in Acts 14. All faced stoning at the hands of God's people, the very ones they sought to lead in ministering to. It's beautiful to see that Moses makes no reply to the cruel and the snide reproaches of the people. In that he's a foreshadowing of the type of the Lord Jesus who when he was reviled, didn't revile in return. Moses ends up doing what he usually does. Look at verse 4, he cries to the Lord for help. This is his proven pattern, his default setting. And I want you to listen to these. And notice what Moses does. What he eventually does every time the people of God complain. He does something profound. He does something that's a lesson for us, remember, 1 Corinthians 10, there are lessons for us here. Every time the people of God complain, Moses, cries to the Lord, so here's the pattern. They complain to him, he cries to the Lord. So in Exodus 15, we've already seen it, Moses cried out to the Lord, the Lord showed him a tree, when he cast it into the waters the waters were made sweet. In Exodus 32, after the golden calf incident, Moses returned to the Lord and said, Oh, these people have committed a great sin. Yet now if you will forgive their sin, please but if not, I pray blot me out of your book, which you have written in Numbers chapter 12. When Moses sister Miriam has been complaining about his leadership, and she's struck with leprosy, Moses turned to the Lord and cried out to him, heal her, oh God, I pray. Moses knows even though the psalmist won't write the psalm for 400 more years, he knows that God is our refuge, a very present help in trouble. So the Lord in response to Moses' plea gives clear, definitive instructions. Look carefully at verses 5 and 6 of our text and Exodus 17. Moses is to move forward, not back to Egypt, where there are no friends and no solutions. Moses is to take the elders of Israel and the rod and go strike this huge rock, which is at Horeb. Why these acts? Now we're getting closer, stay with me because we're getting closer to this glaring, full lit, beautiful picture of Christ, in the oddest place at the oddest time, 1400 years before his incarnation. Why these actions? Look at verse 5 and 6. Well, first of all, the elders had to be taken for witnesses, a plurality of witnesses, and the rod is to be taken as the symbol. Remember, this is the symbol of God's authority and power - his rod. This is the rod of the Lord that struck the Nile and deprived Egypt of water. This

is the same rod will now strike a rock and provide God's people with water. The point is, when Moses has the rod of the Lord in his hand, he has life and death, provision and deprivation in his hand, the rock. This is where it gets fascinating. Look at verse 6. The Lord says, I will stand before you there on the rock. And what he means is, is the pillar of cloud and fire, which has been leading them, that's their Theophany. That's how they know the Lord is with them. When he says, I will stand before you there on the rock, he means that Theophany will stand on the rock. So when Moses strikes the rock, get the visual here. He's striking the pillar of cloud and who is the pillar of cloud? It is Christ.

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Carl Robbins 23:44

This is exactly what 1 Corinthians 10: 4 says. Now I want you to notice how often the psalmist writes of this in historical Psalms. The Psalmist can't get enough of talking about this. For example, in Psalm 78, the Psalmist writes, he split the rock in the wilderness and gave them drink in abundance. He brought streams out of the rock and caused waters to run down like rivers. That's not enough. So the psalmist writes more in Psalm 105. He opened the rock and water gushed out it ran in the dry places like a river. That's not enough. So the psalmist writes more in Psalm 114. At the presence of the God of Jacob, he turned the rock into a pool of water the flint into a fountain of waters, Now don't lose sight of the formal miracle here, as always, you'll find lots of unbelieving scholars that attempt to explain this phenomenon as something natural instead of supernatural. Just like when Jesus fed thousands with a few fish and bread and the obvious question was, where's all that fish and bread coming from? The answer was from the hands of Jesus. Now, a rock in the middle of the desert flows forth with water for two million people. That's how many men were there in Israel were told in Exodus 12 then add on the women and children then add on livestock, huge herds of cattle and sheep. Don't confuse this with the later saga in Numbers 20. In both cases, water flowed from a rock. But Numbers 20 happens after Israel had received the law at Mount Sinai. And furthermore, Moses handled the situation very different. He handled it poorly, and that's why he was prevented from going into the promised land. But one of the truths to be gained from this incident is how God always chooses and uses the most unlikely instruments. To supply bread we saw last week he rains it down from heaven. To supply water, he uses a rock in our text. To supply salvation, he uses an unremarkable Jewish man from a small village. In humble parentage, he always uses the most unlikely, humble instruments. Another truth we should see about this is the long-suffering of God. This is now the third time in less than two months that Israel has collectively complained you know how loud it is when 2 million people complain and whine. This is the third time in two months when Israel has complained against the goodness of God. And he's repeatedly shown kindness to them. Doesn't this teach you to be patient and long suffering with those who are critical of you? Well, look at verse 7 of Exodus 17. The saga ends with a naming but the name is not to be derived from the miracle at the rock. Moses names this place - this place where Israel has been watered all 2 million of them in their herds and flocks. He names this place a double name. Massah, which means testing or proving and Meribah, which means strife or quarreling, contending, even litigating. The choice of these names for the place would serve to remind Israel for all time of this failure. God wanted this generation and subsequent generations to know what unbelief does. This incident becomes proverbial, it becomes the descriptor of Israel. It's stated in Psalm 95, it's stated in Hebrews 3. Listen to what the Scriptures say about Israel and their response. Listen carefully. The psalmist, the writer of Hebrews says, Today, if you'll hear His voice, don't harden your hearts as in the rebellion, In the day of trial in the wilderness, where your fathers tested me, and tried me, and they saw my works for 40 years. Therefore I was angry with that generation and said, they always go astray in their heart, and they've not known my ways. So I swore in my wrath, they shall not enter my rest. What had Israel done.

They had said, knowing all that the Lord had done for them, and delivering them from the plagues, the night of the Passover, the Red Sea, deliverance, sweetened water at Marah, manna from heaven and quail, they had said, Look at verse 7, according to our text, Exodus 17, they'd said, is the Lord among us? And even when seeing the pillar of cloud, here's the Theophany, standing on the rock, they continue to say, Is the Lord among us?

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Carl Robbins 28:32

Had the people said, does the Lord intend for us to become weaker and weaker while we wait for him to supply us with water, it would have still been an untrusting statement and an evidence of a lack of faith, but for the people to actually doubt God's presence, Look at verse 7. They're saying, we doubt God is even here. We doubt his word that he will never leave us or forsake us was outrageously, unfaithful and unbelieving. His presence was obviously manifest at all times, the pillar by day and by night, the daily provisions of food, so this must be seen as nothing more than contempt and unbelief. They were asserting that the only proof of God's presence was lack of trials and constant provision. You'll hear people say today, it's okay to be angry with God. I would seriously dispute that. I can never see a time when creatures can say to the creator, you need to answer to me for your actions. God has to be trusted because he's God. He's already shown that he's trustworthy. He's to be trusted no matter what. And Moses is reminding us of that truth right here. Jesus emphasized this very thing in his response to Satan in the trial in the wilderness in Matthew 4 when the Evil One came to the Lord Jesus Christ and said, Why don't you throw yourself down from the pinnacle of the temple and let God catch you. He'll do it. After all, the Bible says, He'll command his angels concerning you and on their hands, they'll bear you up so that you'll not strike your foot against a stone. Jesus said, It is written. Do not put the Lord your God to the test. Don't presume on God. Don't make a demand of God and say, I'll do this if you meet my demands. Do you know where Jesus was quoting from when he said that? He was quoting from Deuteronomy 6 that says, You shall not put your God to the test as you tested him at Massah. In other words, Jesus is thinking about this very incident. Jesus is counseling against presumption, our allegiance to the Lord God in the midst of the most difficult providences must be absolute. How do we apply this text and I want to take you by the hand and lead you to the type. First of all, the immediate message of our text is the same God who saves is the same God who keeps and the same God who provides. The same God who took Israel and saved them as he delivered them out of Egyptian bondage was the same God who kept them at the Red Sea was the same God who day by day showered manna from heaven, and water from a rock. The same God who saves is the same God who keeps and the same God who provides. It's the truth for you. The same God who justified you and keeps you is the same God who provides your daily bread. But this saga is meant to be a warning against faithlessness and unbelief. The writer of Hebrews says so in Hebrews 3, you must answer the question. Will you continue to trust God when there is no bread and water? Is your allegiance to God conditional. Lord, I'll trust you as long as things are the way I like, Lord, I'll trust you, as long as my marriage is happy. But Lord, you stuck me with a husband, that's a knucklehead, he yells at me and kicks the kids and kicks the dog. My friend, real saving faith trusts God in the dark. And that's what this lesson is being delivered for. But finally, the type. Keep one finger here and look at 1 Corinthians 10. The amazing thing about this type is, as I said a moment ago, this may be one of the two or three clearest-taught types in all the Bible. And it had to wait for 1400 years from the day of Moses until the day of Paul to be taught. And so for 1400 years, God's people read Exodus 17 said, huh, water from a rock. That's a wonderful miracle. But oh, they didn't know the half of it. Because what we're told, look at 1 Corinthians 10, verse 4,

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Carl Robbins 33:08

Paul, by the way, calls these people, our fathers, he's writing to a Gentile church in Corinth, and he calls Israel, our fathers. That's so, so organic, so tight is the connection between us and Israel. They can be called our family, our predecessors. And he says, all of them were baptized into Moses, all ate the same spiritual food, all drank the same spiritual drink. And here comes the type. They drank that spiritual Rock that followed them, and that rock was Christ. And so now all of a sudden, the most, the most troubled of the churches of the New Testament, the church at Corinth, is privileged to get the greatest spiritual revelation. This complaining church is told, Oh, by the way, that rock that the Lord provided water from that was Christ, the pillar of cloud and pillar of fire, that was Christ. When Moses struck the rock, with the rock of God's authority. This was a picture of what would happen 1400 years later at Calvary. When Christ hung up on the cross, he was smitten by God and afflicted. For our sins of faithlessness and complaining and rebellion. The judgment that Christ received is proof of our protection, we will not suffer eternal death for our sins because Jesus as our rock has already taken - as our smitten rock has already taken the punishment upon himself. Just as the rock in the desert gave forth no water until it was smitten. Just so our Lord could not become our Savior until he was smitten. Listen to these words from Isaiah 53 He was smitten by God and afflicted. He was wounded for our transgressions. He was bruised for our iniquities. What you have as Moses takes the rod and smites the rock or the pillar of cloud and pillar of fire, the Theophany, who as Christ is standing right there. He is playing out the action of the cross for Israel 1400 years before the fact. He is smiting Christ. It's a picture of our Lord's substitutionary suffering. But there's more. The rock was also Christ, because the rock flowed with the water of life. Remember what Jesus said to the thirsty Samaritan woman in John 4, whoever drinks of this water I give will never thirst. The water that Jesus Christ gives is free and abundant. The rock was Christ. Let's pray together. Our Father, how we thank you for this beautiful picture of your son being smitten for complaining, whining, griping sinners. What a glorious picture of the cross, where Christ is smitten 1400 years later, for us. Wicked and perverse men and women. So Lord remind us frequently of your love for sinners, that you would hand the rod to Moses and have him smite your only son, just as your only son was smitten 1400 years later on the cross. Help us to drink of the living water which can only be had from Christ who is our rock. We pray in Jesus name. Amen.