

# 24-0630p Transcript

## 24-0630p - *The Rock & Cornerstone*, Scott Reynolds

**Bible Reader:** Mike Mathis

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## The Rock & Cornerstone

Transcript (0:03 - 40:17)

### Scripture Reading

**Bible Reader: Mike Mathis**

(0:03) The scripture for tonight will be taken from Colossians 1, verses 15-17. (0:15) Colossians 1, verses 15-17.

(0:22) He is the image of the invisible God, the firstborn over all creation. (0:31) For by him all things were created that are in heaven and that are on earth, visible and invisible, (0:45) whether thrones or dominions or principalities or powers. (0:52) All things were created through him and for him. (0:58) And he is before all things and in him all things consist.

(1:07) That is the reading for tonight. (1:10)

### Transcript

**Preacher:** Scott Reynolds

(1:15) Okay, I brought all my material up on the rock, the cornerstone and foundation. (1:26) Which would be a summary, if we remember this morning we were talking in Ephesians 4, verses 11-16 (1:36) and then verses 12 and 13 of chapter 4 in Ephesians.

(1:42) It says, to equip the saints for the work of ministry, for building up the body of Christ (1:48) until we all attain to the unity of the faith, which is what we spend our time mostly on this morning, (1:56) and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. (2:06) And so I thought tonight I would do some of that second part there, the knowledge of the Son of God. (2:15) Because, as we've been going through this with the equipping of the saints, (2:24) and using the metaphor that is in the scriptures that Paul brings out also, (2:33) this building metaphor of how do you build a large structure (2:39) so that it can withstand the forces of nature.

(2:48) Because, in this metaphor, Jesus himself used the parable of the wise and foolish builder, (2:59) the one who built his house on the rock and the one who built his house on the sand. (3:04) And testing came, the wind came, and the foolish man whose house wasn't founded on the rock was founded on sand, (3:19) the foundation was in sand, collapsed with a great crash. (3:26) You needed to have a firm foundation, a solid bedrock on which to build to withstand.

(3:34) And Paul will say that we are being built into a temple. (3:45) And if Paul laid the foundation and if another comes and builds on that, which we are to do, (3:53) we are given a foundation, we don't have the option of altering the foundation. (4:05) The foundation, there's only one, and the foundation is Jesus Christ, it says in that passage.

(4:15) But, we are to build on top of that, and this morning we came to the conclusion (4:20) that what God wants us to build on the foundation that he's provided for us is a holy temple. (4:30) And that holy temple, Paul says, don't you know that your body is a temple of the Holy Spirit who is in you? (4:40) So we are the temple, not built with human hands, this structure is not the temple. (4:51) We're the temple, built by God himself as a dwelling place.

(4:58) He kept on going there and said it's a dwelling place for God. (5:04) So, using that metaphor, looking at the bedrock and the cornerstone being Christ and the foundation, (5:18) those three pieces that go together in laying a firm foundation on which you can build a tall structure, (5:23) and we learned that the rock is, Jesus himself identifies the rock as Peter's confession, (5:34) and on this rock he said, I will build my church, Matthew 16. (5:40) And when Paul tells us Jesus himself made the good confession, by the way, which is Peter's confession, (5:49) that you are the Christ, the Son of God, the Son of the living God.

(5:56) And when Paul tells us that Jesus himself made the good confession, (6:00) Paul refers us to the account of Jesus before Pontius Pilate, (6:06) that Jesus professed to Pontius Pilate that confession. (6:15) 1 Timothy 6 is where Paul references that. (6:18) He says, Christ Jesus, who in his testimony before Pontius Pilate, made the good confession.

(6:26) And we know the confession is like Peter's confession, and the confession we made when we became Christians, (6:32) that Jesus is the Christ, the Son of the living God. (6:36) I was looking into Pilate, that encounter, and that's in John 18, verses 33 through 37. (6:52) And there it says, then Pilate entered the Praetorium again, (6:58) and this is just before the crucifixion of Jesus. (7:02) It's the day that he's going to be crucified. (7:07) And it's all this legal, whatever you want to call it, (7:19) machinations that the Jews are doing to provoke Rome into executing Jesus. (7:28) And this is the day, and Pilate is the tool that they want to use.

(7:33) And then it says there in 18, 33 through 37, (7:37) So Pilate entered the Praetorium again, and called Jesus, and said to him, (7:42) Are you the King of the Jews? (7:44) And Jesus answered him, Are you speaking for yourself about this, (7:48) or did others tell you this concerning me? (7:51) Pilate answered, Am I a Jew? (7:54) Your own nation and chief priest have delivered you to me. (7:59) What have you done? (8:00) Jesus answered, My kingdom is not of this world. (8:06) If my kingdom were of this world, my servants would fight (8:11) so that I should not be delivered to the Jews.

(8:14) But now my kingdom is not from here. (8:19) Pilate therefore said to him, You are a king then. (8:24) Jesus answered, You say rightly that I am a king.

(8:28) For this cause I was born, and for this cause I have come into the world, (8:33) that I should bear witness to the truth, (8:36) and everyone who is of the truth hears my voice. (8:40) And the confession that Jesus makes there before Pilate (8:45) is not specifically talking about him being the Christ or the Son of God, (8:53) but whether or not he was a king. (8:56) And if he were a king, then of course he would have been anointed, (9:02) which is what Messiah and Christ refer to, the anointed one.

(9:07) So in that respect, he is confessing to be the Christ. (9:11) So that part kind of fits. (9:14) However, Pilate continues to try to persuade the crowd to free Jesus, (9:20) and in the process makes an astounding, to him, discovery.

(9:25) Continuing in John 19 verses 4 through 14. (9:31) So Pilate then went out again and said to them, (9:34) Behold, I am bringing him out to you, that you may know that I find no fault in him. (9:41) Then Jesus came out wearing the crown of thorns and the purple robe.

(9:46) And Pilate said to them, Behold the man. (9:50) Therefore, when the chief priests and officers saw him, (9:55) they cried out saying, Crucify him, crucify him. (9:59) And Pilate said to them, You take him and crucify him, (10:02) for I find no fault in him.

(10:04) And the Jews answered him, We have a law, and according to our law, (10:10) he ought to die, because he made himself the Son of God. (10:17) Therefore, when Pilate heard that saying, he was the more afraid, (10:22) and went again into the praetorium and said to Jesus, (10:27) Where are you from? (10:29) But Jesus gave no answer. (10:32) Then Pilate said to him, Are you not speaking to me? (10:35) Do you not know that I have power to crucify you and power to release you? (10:41) And Jesus answered, You could have no power at all against me (10:47) unless it had been given to you from above.

(10:52) Therefore, the one who delivered me to you has the greater sin. (10:58) And from then on, Pilate sought to release him, (11:01) but the Jews cried out saying, If you let this man go, (11:06) you are not Caesar's friend. (11:07) Whoever makes himself a king speaks against Caesar.

(11:13) And when Pilate, therefore, heard that saying, (11:16) he brought Jesus out and sat down in the judgment seat (11:20) in a place that is called the pavement, but in Hebrew, Gavatha. (11:26) And now it was the preparation day of the Passover, (11:30) and about the sixth hour, and he said to the Jews, (11:35) Before, remember what he said, Behold the man. (11:39) And he said to the Jews, Behold your king.

(11:46) So the bedrock on which the foundation of Christianity rests (11:51) is that Jesus is both the Christ, and that is the king, (11:58) and he is the son of God. (12:01) As we are studying this part of the building construction, (12:05) we need to look at how Jesus was the Christ, (12:10) the anointed Messiah, and how he was the son of God. (12:23) Well, that's what it is.

(12:26) My go-to reference for Jesus as the son of God is Hebrews chapter 1. (12:33) And Hebrews will refer us to many Old Testament passages (12:37) that inform us about the son. (12:40) So I wanted to bring that up. (12:43) I'm kind of winging it here, (12:46) because I actually don't have a prepared lesson, (12:51) but I thought I would bring up a number of different things (12:54) that might be interesting to you, (12:56) and instructional in what we're trying to do, (13:02) what I'm trying to do anyway, (13:06) which is flesh out this idea of equipping the saints.

(13:13) I look at this building metaphor that there is a bedrock, (13:23) that there is a cornerstone, (13:26) and that there is a foundation in the Scriptures, (13:32) and I view it almost like a mnemonic, like a roadmap. (13:43) The bedrock is pointing us to that foundational, (13:49) the absolute, what Christianity is all about, (13:58) and that is recognizing that there is a God, (14:02) that he has a son, and that his son was anointed. (14:09) He is the Christ.

(14:11) That means we can go back to the Old Testament (14:17) and check out the anointed one. (14:22) It won't tell us much about Jesus by name in the Old Testament, (14:27) but it will tell us about the anointed one. (14:30) It will tell us about the son.

(14:34) And then enough that those in the first century (14:45) were able to identify if they knew the Scriptures (14:50) and what it said about the Messiah and the son, (14:57) they could piece together whether or not (15:00) Jesus was who he claimed to be. (15:05) But as we read that passage, (15:10) that Mike read, Colossians 1:15, (15:35) and it says in Colossians 1:15 through 17, (15:39) he is the image of the invisible God, (15:42) the firstborn of all creation. (15:44) That's Jesus that we're talking about.

(15:47) For by him, that's Jesus, the firstborn of all creation, (15:55) for by him all things were created in heaven and on earth, (16:01) visible and invisible, (16:02) whether thrones or dominions or rulers or authorities, (16:06) all things were created through him and for him. (16:11) And he is before all things, (16:14) and in him all things hold together. (16:18) And if we go to Hebrews chapter 1, (16:34) it says God who at various times and in various ways (16:38) spoke in times past to the fathers by the prophets (16:41) has in these last days spoken to us by his son, (16:46) whom he has appointed heir of all things (16:49) and through whom also he made the world.

(16:54) So yes, God made the world, (16:57) but he made the world through his son. (17:02) I think of it as God is the architect, (17:07) and it is Jesus that actually spoke things into being, (17:13) him being the word that John identifies. (17:17) Jesus is the word, (17:20) through whom he also made the world, (17:27) who being in the brightness of his glory (17:30) and the express image of his person (17:32) and upholding all things by the word of his power, (17:36) so Jesus is upholding all things by speaking.

(17:43) When Jesus created, he spoke, and it happened. (17:50) So the one who said, the person of the Godhead (17:55) that is being referred to in Genesis 1, (17:59) where it says, and God said, let there be light, (18:05) the speaker is the word. (18:09) The word is Jesus Christ.

(18:14) That person is in the first chapter of Genesis. (18:22) And so he's upholding all things now (18:27) even by the word of his power. (18:30) And when he made himself, (18:32) and when he had by himself purged our sins, (18:37) sat down at the right hand of the majesty, (18:39) sat down at the right hand of the father on high, (18:44) having become so much better than the angels (18:47) as he has inherited, by inheritance, (18:52) obtained a more excellent name than they.

(18:55) So Jesus is that, (19:08) where was I headed with that? (19:10) That's the problem with not having my notes prepared. (19:16) Back up the recording. (19:19) All right.

(19:20) Anyway, the chapter, Hebrew chapter one, (19:24) it's a fantastic passage that lets us know about the son. (19:32) Jesus is the son of God. (19:34) He's the Christ also.

(19:37) He's anointed. (19:39) He's the king. (19:40) He has a scepter.

(19:42) Verse eight of chapter one of Hebrews refers to Isaiah 45, (19:48) which we might read, (19:50) where it says, (19:51) Your throne, O God, is forever and ever. (19:54) About the son, verse eight, (19:57) But to the son, the father says, (20:00) Your throne, O God, is forever and ever. (20:03) A scepter of righteousness is the scepter of your kingdom.

(20:07) So the king has a scepter and he has a kingdom. (20:12) Jesus is the king with a scepter and a kingdom. (20:16) You have loved righteousness, the father says to Isaiah, (20:20) and hated lawlessness.

(20:22) Therefore, God, your God, has anointed you, (20:30) has made you the Messiah, the anointing, (20:33) Messiah and Christ both refer to anointing. (20:39) And in Hebrew, that would be a form of the word Messiah, anointed. (20:45) And in Greek, it is C-H-R-I-O, a form of the word Christ, (20:52) has anointed you with the oil of gladness more than your companions.

(20:57) So there, in the Greek, it uses for God, (21:02) Therefore, God, your God, has anointed you, the word theos. (21:07) Therefore, theos, your theos. (21:10) So both of these persons are deity.

(21:15) Both of them are God. (21:18) So how do we know that Jesus is God also? (21:23) It says it right there. (21:26) That's in Isaiah 45.

(21:28) Let's take a quick look at Isaiah 45. (21:31) And I do that because when I looked this up a little earlier, (21:34) there was an interesting, it's an interesting, wait a minute, not Isaiah. (21:44) I think it's Psalm 45.

(21:47) All right, Psalm 45, the 45th Psalm. (21:55) Okay. (21:56) And if you have something like the New King James, (22:01) in light of what we talked about this morning, (22:06) about the husband-wife relationship and being a likeness of Christ and the church, (22:16) the relationship that Christ has with the church, (22:19) this Psalm has a heading in the New King James, (22:24) the glories of the Messiah.

(22:29) And guess what? (22:31) Messiah has a bride. (22:36) The Messiah and his bride. (22:41) Psalm 45.

(22:42) My heart is overflowing with a good theme. (22:45) I recite my composition concerning the king. (22:50) My tongue is the pen of a ready writer.

(22:53) You are fairer than the sons of men. (22:56) Grace is poured upon your lips. (22:58) Therefore God has blessed you forever.

(23:03) Gird your sword upon your thigh, O mighty one. (23:07) Talking about the Messiah, the Christ. (23:11) In Greek that would be.

(23:13) This is Hebrew. (23:14) With your glory and your majesty. (23:17) Verse 4. (23:19) And in your majesty ride prosperously because of truth, humility, and righteousness.

(23:26) And your right hand shall teach you awesome things. (23:30) Your arrows are sharp in the heart of the king's enemies. (23:36) The peoples fall under you.

(23:39) Watch this one. (23:40) Your throne, O God, is forever and ever. (23:45) A scepter of righteousness is the scepter of your kingdom.

(23:50) Sound familiar? (23:51) That was quoted by the Hebrew writer. (23:55) You love righteousness and hate wickedness. (23:57) Therefore God, talking about the Messiah here in the Old Testament.

(24:02) Therefore God, your God has anointed you with the oil of gladness more than your companions. (24:11) And the word for God there is the Hebrew word. (24:16) And the Hebrew has a lot of words for God.

(24:19) This one happens to be Elohim. (24:25) Therefore Elohim, your Elohim has anointed you with the oil of gladness. (24:34) I don't know how a certain denomination believes that Jesus is not God.

(24:49) This passage proves it. (24:51) The Messiah is God. (24:56) God has a son.

(24:58) And the son is deity like his father. (25:04) Therefore Elohim, your, and he has an Elohim. (25:11) Therefore God, your God has anointed you with the oil of gladness more than your companions.

(25:19) And your garments are scented with myrrh and aloes and cassia. (25:23) Out of the ivory, listen to this one. (25:26) Out of the ivory palaces by which they were made, by which they have made you glad, (25:35) king's daughters are among your honorable women.

(25:39) And your right hand stands the queen in gold with ophir. (25:46) Listen, O daughter. (25:48) Consider and incline your ear.

(25:50) Forget your own people also and your father's house so the king will greatly desire your beauty. (25:58) Because he is your Lord, worship him. (26:02) And the daughter of Tyre will come with a gift.

(26:05) And the rich among the people will seek your favor. (26:09) The royal daughter is all glorious within the palace. (26:14) Her clothing is woven with gold.

(26:17) She shall be brought to the king in robes of many colors. (26:21) The virgins, her companions who follow her shall be brought to you. (26:26) With gladness and rejoicing shall be brought.

(26:29) They shall enter the king's palace. (26:32) Instead of your fathers shall be your sons or your sons will be in place of your father. (26:41) Whom you shall make princes in all the earth.

(26:47) I will make your name to be remembered in all generations. (26:52) And therefore the people shall praise you forever and ever. (26:56) So this idea that Paul brings up in Ephesians 5 that we talked about this morning, (27:03) about the husband-wife relationship, union, being a foreshadow of Christ's relationship, (27:16) his union with his bride, with his church, has a basis even here with this psalm of the Messiah.

(27:33) And the Messiah will have a bride. (27:40) So the value of what we're doing is building our faith from what the scriptures are telling us. (27:53) And the more we study this, the more we're becoming in tune with the mind of God.

(28:01) These are his ideas. (28:03) This isn't something somebody, some pointy head professor made up somewhere. (28:11) These are the straightforward words out of the scriptures.

(28:19) And it's the Hebrew writer that pointed us to this psalm when he quoted from that psalm (28:28) the key point that the Son is God also. (28:38) So this melding metaphor I look at as being a mnemonic to help us remember how to think about Christ. (28:52) That the confession that Jesus is the Christ and the Son of God, that he is the cornerstone.

(29:06) I've got some passages on the cornerstone. (29:13) And, you know, when we looked at the cornerstone earlier in a few lessons ago, (29:26) talking about it aligning the direction of the foundation, (29:32) the cornerstone is what keeps the structure in line. (29:36) That's the reference point that the foundation is built around.

(29:45) And so I have to think that when we're talking about the cornerstone, (29:52) there are two passages that are quoted that I was able to find from the Old Testament (30:08) that refer to the cornerstone. (30:11) Psalm 118 verses 22 through 24, and that reads, (30:18) The stone which the builders rejected has become the chief cornerstone, and this was the Lord's doing. (30:27) So it's the Lord's endeavor that caused this to happen, that the builders rejected the stone.

(30:37) And he took that which was rejected and made it the cornerstone, (30:43) and he made it the point of focus around the foundation that everything was going to be built around. (30:52) And that cornerstone was laid on that bedrock, (30:56) and that rock being the confession that Jesus is the Christ, the Son of the living God. (31:07) So the cornerstone, talking there, it said, (31:15) The stone which the builders rejected has become the chief cornerstone.

(31:18) This was the Lord's doing. (31:21) It is marvelous in our eyes, and this is the day the Lord has made, (31:27) and we will rejoice and be glad in it. (31:29) The day that Jesus was made the cornerstone is the day the Lord has made, (31:37) which we will rejoice and be glad in.

(31:42) First, Isaiah 28, I want to read that one, (31:45) and then look at one passage from the New Testament (31:48) to try to get an idea of what that cornerstone is telling us. (31:54) What's the significance of Jesus being the chief cornerstone? (32:02) So, Isaiah 28, 16, (32:05) Therefore, thus says the Lord God, (32:08) Behold, I lay in Zion a stone for a foundation, (32:13) a tried stone, a precious cornerstone, a sure foundation. (32:18) Whoever believes will not act hastily.

(32:21) And there are three accounts in the Gospels, (32:26) Matthew 21, verses 42-46, Mark 12, 10-12, and Luke 20, 17-19, (32:37) where Jesus specifically quotes Psalm 118, 22-24. (32:45) The context is, in all three of the accounts, (32:52) the immediate context is the parable of the wicked vineyard. (33:01) So let me get there real quick.

(33:03) Matthew 21, okay, beginning in verse 33. (33:21) Here's another parable. (33:22) There was a certain landowner who planted a vineyard (33:26) and set a hedge around it, dug a winepress in it, (33:33) and built a tower.

(33:36) And he leased it to the vine dressers, (33:39) the wicked vine dressers, and went into a far country. (33:48) Now, when the vintage time drew near, (33:51) he sent his servants to the vine dressers (33:54) that they might receive its fruit. (33:56) And the vine dressers took his servants, beat one, (34:00) killed one, and stoned another.

(34:04) Again, he sent out servants, more than the first, (34:07) and they did likewise to them. (34:10) Then last of all, he sent his son to them, (34:14) saying, they will respect my son. (34:17) But when the vine dressers saw the son, (34:19) they said among themselves, this is the heir.

(34:23) Come, let us kill him and seize his inheritance. (34:27) And so they took him and cast him out of the vineyard (34:30) and killed him. (34:32) Therefore, when the owner of the vineyard comes, (34:36) what will he do to those vine dressers? (34:39) They said to him, he will destroy those wicked men miserably (34:44) and lease his vineyard to other vine dressers (34:46) who will render to him the fruits of their seasons.

(34:50) And Jesus said to them, have you never read in the scriptures (34:57) the stone which the builders rejected (35:01) has become the chief cornerstone? (35:06) This was the Lord's doing, and it is marvelous in our eyes. (35:14) Jesus continues, therefore I say to you, (35:17) the kingdom of God will be taken from you (35:20) and given to a nation bearing the fruits of it. (35:24) And whoever falls on the stone will be broken, (35:28) but on whomever it falls, it will grind him to powder.

(35:35) And when the chief priests and Pharisees heard his parable, (35:39) they perceived that he was speaking of them, (35:43) but when they sought to lay hands on him, (35:45) they feared the multitudes because they took him for a prophet. (35:50) So in this context, I'm thinking that the point of the cornerstone (36:00) is there's a change in direction. (36:05) Have you ever seen, I think it's even in something like Mary Poppins, (36:11) it was in the Lord of the Rings that when the circumstances were grim (36:24) and things were about to change for the better, (36:28) the wind changed directions.

(36:32) And they mentioned that there's a change in the wind, (36:38) or changes in the wind. (36:41) But that's what I'm thinking the cornerstone is. (36:47) All three times, it's related to the wicked dying dressers.

(36:56) And he's telling them, (37:01) and if you think about what's happening is, (37:04) Judaism is going to be replaced by Christianity. (37:12) And if you've been around here, (37:15) you know the concepts of type and anti-type, (37:20) the foreshadow being the type. (37:23) The Old Testament, the Mosaic law being a foreshadow, (37:29) a picture of what the reality, which is Christ.

(37:33) And we'll say the copy or the shadow and call Christ the reality. (37:44) So that which was our tutor to show us who the Christ would actually be (37:51) is taking place, and the Son is here, (37:58) and he's going to set up his kingdom, by the way, (38:01) which is what they were looking for because of the prophecy in Daniel (38:08) of the four kingdoms that Nebuchadnezzar dreamed. (38:12) And the fourth kingdom, God would set up his kingdom.

(38:18) And they could count. (38:22) The Babylonians were gone, the Persians and Medes were gone, (38:30) and the Greeks were gone, and the Romans, the fourth kingdom, (38:34) were now in the land. (38:36) And it was during that time in which God was going to set up his kingdom, (38:41) and the king has arrived.

(38:44) And so the cornerstone is going to set for the foundation. (38:53) That's what the foundation is now going to build, (38:57) the stone that the builders rejected, the Jews that should have been looking for, (39:06) the Messiah depicted in the scriptures. (39:10) And they do what a lot of us do, piecemeal, I guess, (39:15) take out the sections that we like and favor (39:19) and rejected the ideas of the ones that we didn't like.



(39:25) And Jesus seemed to like to present to them the ideas they didn't care for. (39:31) But anyway, so to me, that's what I get out of the cornerstone. (39:38) Something to think about.

(39:42) I'm going to cut it off here for tonight. (39:54) And then the next time, Sunday morning, that I present a lesson, (39:59) we'll be working back on that idea of building a holy temple. (40:06) So the invitation is being extended to anyone who is in need of it. (40:14) Shall we stand while we sing the song?