

“A New Walk Part IV”
By Brother Parrish Lee
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I just want to give honor to those who have gone before us; those who have gone before me. I want to give honor to our founding pastor, he and his family, for their work and labor. I want to give honor to our pastor, for his work and labor. I want to give honor to all of y'all, who show up, and present yourselves, and to a house, and ask God to fill, and feed, and answer according to His riches and glory. And, most of all, I want to give honor to our King of Kings, our Savior, our Lover, our Master, our Maker, our Giver when no one else would give, our Provider when no one else provides, the Answer for all we have; give honor to the Lord Himself, God eternal.

We have already said that I don't have to preach a whole lot of long time today. Amen! Thank you all y'all that shared. Amen. But, we know the Scripture for the month is:

John 5:11 *He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.*

Of course, our theme for the month is “A New Walk.” A new walk.

John 5:1-13 *After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, **Wilt thou be made whole?** The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, **Rise, take up thy bed, and walk.** And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place.*

If we could just bow our heads for just a moment. Lord, at this time, we thank you for everything good you have provided for us. God, the giver of all good and perfect gifts, we thank You for the worship time that You provided for us, and we thank You for the words spoken from Your people, God, and how the new walk that was given to them was given to them from You, and the many, many, many, many, many, many things that they thank, and praise, and honor You for. God, who but You could do all these things? So, we praise and thank You, Lord, and we ask for a blessing on the reading of Your Word, as both Your message, Lord, that I, Your servant would be out of the way, and God, truly that which You would have would be done, and every word that's spoken would not return to You void, but would do exactly what You sent it to do, to accomplish that to which it was sent. So, we present ourselves to You in the name of the Lord Jesus. We do thank and claim, in Jesus' name, and everyone said, amen.

Well, like I said, I don't have to talk a whole lot of long time, today. We had, believe it or not, a lot of the message was given already, amen. But we do want to talk a little bit about this John chapter

five. Now, we talked about a new walk, and we talked about how the man said, “The man that made me whole, the same said unto me, take up thy bed and walk,” and our first message this month was from the Book of Genesis, and it talked about Jacob. It talked about how he had a brother, and they didn’t get along. It talked about how they were going to have this big confrontation, and, on the eve of having the confrontation, he was caught with a man and they were wrestling in the middle of the night until the breaking of the day. The man said, “Hey, you better let me go it’s been a long time,” and Jacob said, “No, I won’t let you go until you bless me.” We get the lesson that we, too, are not to be deterred from seeking the blessing that God has for us. Not to let anything shake us off, but to hold on. After the completion of that, his walk was forever changed; everybody could see that that was a different Jacob after that experience.

Our next message was Brother Chris Ulrich, and he talked his first point was about how the Lord wants us to take up His yoke, because His yoke is not grievous. His yoke is a burden, but His yoke is light, Brother Chris said. He talked about how the Lord sends us with that same yoke, with that same compassion, with that same work He has for us; He sends us with purpose. He sends us with purpose.

Brother Jesse shared, last week, when he talked about joy, and he talked about how God has a history of giving you where He sends you. Wherever he sends you, He gives you that place. He also talked about how we need to have joy for our journey, and we need to walk in love. Brother Jesse also mentioned that we have to be careful because there are those who would punch holes in our joy bucket. And how, in the presence of the Lord is the fulness of joy, so, if you don’t have the fulness of joy, you need to get back into the presence of the Lord.

So, today, we’re talking from John chapter five, and, like I said, we don’t have to cover everything, because most of it was covered, believe it or not. But, from John chapter five, we see in verse number three, our scenario here is that there was a pool, but there was a great multitude of people around this pool. The scenario was going to be that whoever was the first in there, the first in that pool, they were going to be healed of whatever the disease was. So, all they had to do was be the fastest, but, the Bible says in verse number three that there was a great multitude of impotent folk; they were blind, they were lame, they had withered parts and limbs, and they had all sorts of maladies. Their answer to them was just to get in the pool. Now this actually signifies something, that God ordains places where things would happen. So God ordains—He ordained the pool—but He also ordains places where worship would happen, and God would bless the worship, and He also ordains places of knowledge, and He ordains places of healing. But, there is a problem with that system, if we could just mention that, there is a problem with the system of it being a place. Now, if all they had to do was seek this pool, then why would they have a need to seek God? So, there is a problem with this system.

This is—actually, I have a little sidebar, here—this is really the reason why—you know, we have prayer meetings, like you mentioned, and we have worship times, and fellowship—but this is the reason why sometimes God might pour out His Spirit really big in a prayer meeting or in worship, or really a lot of knowledge in a certain study or whatever, and, other times, maybe, not so much. Because, the problem is, we would have a tendency to get attached to a place, or a person, or a certain condition, or a certain regulation, or a certain way that we would do things, instead of getting attached to God, Himself, who is the Giver. We’ve seen people—if you’ve been around any length of time—we’ve seen people that, they may come and, like our brothers and sisters shared, they would come and they would get baptized again. They would say, “I’m getting re-baptized, re-committed.” Okay, and I’ve seen them, a few people that, I hadn’t seen them in a long time, and they came, and they said, “I just came here to get baptized; that’s all. I don’t need nobody to talk to me. Just come in, just dunk me in the water, call it Jesus’ name, and let me get up,” because they remembered what happened the first time they got baptized. They remembered the refreshing. They remembered—it seemed like the windows of Heaven were opened and all types of possibilities were there. We’ve also seen people who said, “You know, if I could just speak in tongues again. La-la-la-la-la. If I could just la-la-la-la loosen my mouth so that I could speak in tongues;

that's the answer!" "I know what it is! So, if I could get re-baptized," or "If I could speak in tongues," and the problem with that is, you seek baptism, and not the God who gives it. When you see your tongue flying all around, and not the God who releases the language in your mouth. And, you know what? God has a problem with that. He said, "I am the Lord, that is My name, and My glory will I not give to another." (Isaiah 42:8) Not only not another person, not another tradition, not another regulation; nothing else will God allow His glory to go to. Not an angel, not a place, nothing—He alone is the Lord.

So, we go on to verse number five. Now, it says here that a certain man was lame, and he had an infirmity; he had an infirmity, the Bible says, for thirty-eight years. That's a *serious* infirmity. Thirty-eight—not for two years. If I was sick for two years, I got a problem. Not for five years, not ten long years, not fifteen years, not twenty years, not twenty-five years. A sister called me yesterday—Sister Michelle, she's in the hospital; I'm going to be visiting her later—she called and said, "I'm celebrating my silver anniversary, twenty-five years!" Wow! I got to thinking, "Twenty-five years? That means I had been at work for three years." I have been at my place of employment for twenty-eight years. But, this man's infirmity, as long as I think twenty-eight years was, to be working where I'm working—I'm thankful for a job, but having to deal with some of the people, and their ups and downs and craziness, amen! Thirty-eight years! You got that, right? *Thirty-eight years* this man had this infirmity.

The Bible goes on to say that Jesus, when He saw him lie, He knew that he had been there for a long time. He knew, the Lord knew that he had been with that infirmity for a long time. Most of y'all already see where this is going. He had had this infirmity for a long time, and so, he Lord asked him a question: "**Wilt thou be made whole?**" We notice that the Lord didn't ask him, "Do you want to be healed?" He didn't ask him that; he asked, "Do you want to be whole?" Now, this word, 'whole,' here, actually, I looked it up, and, actually, this word, 'whole,' not only means to be restored in your body, in your physical body, but it also means to be complete in your spirit, to be complete, spiritually. This word, 'whole,' means, "Will you get to the place where you have the truth of God and need nothing else outside of that?" That's what this means. And, you know, it would be easy to point a finger at him, because the man, he answered Him, and he said, the impotent man answered in verse number seven, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." So, when Jesus asked him, "Would you be made whole?" the man answered and said, "Well, let me tell You about my problem. I don't really have transportation, and, you know, I can't get down there, because people are in the way. Ain't nobody helping me. I feel kind of all alone. And, you know, another thing, people keep getting in the way; they pushed me out. They don't care if I get healed; they're only worried about themselves. Yes, and You know what else, Lord? I, I, I, I, I..." The problem is, when the Lord asked him, all he could see was the pool. All he could see there, as the Lord is asking. All he could see, and who is asking him, anyway, but the Lord Himself? The real answer was asking the question. How often does the answer come along and ask you the question?

Verse number eight, and this is really the key verse, "Jesus saith unto him, **Rise, take up thy bed, and walk.**" Rise, take up thy bed, and walk. Rise, take up thy bed, and walk. And, when the Lord told him to rise, 'rise' means—yes, it means to rise, but it also means to build, to become erect. It also means to produce. It also means to make. So, the Lord told him to rise, and it means to rise up, not only from sleep, but it also means to rise up from death. Whatever the malady is, release it, and you come up. Then He told him, "Take up thy bed; take up thy bed." Now, to paint a real fast picture, here, this bed that this guy has, is really a place of comfort for this guy. Well, after all, thirty-eight years, he couldn't walk, he couldn't do anything. If he couldn't walk, he had to sit down or lay down. Of course, after a while of sitting, you're going to be laying down. If you're going to be laying down, to be comfortable, you need some sort of comfortable matting; you need to have some sort of bed. So, this bed, to this man, was a place of comfort. If I'm going to lay down and I can't have my bed, I'm not going to be comfortable. So, he associated this bed with his comfort level. Now, his bed was made out of straw, but, the truth of the matter is, we've had beds made out of so many things. Some of us here have had beds made out of drugs; if we couldn't

have our drugs, we couldn't be comfortable. Some of us have had beds made out of alcohol. "If I can't have my alcohol, I can't be comfortable. Don't give me nothing else; I know what I need." There's all kinds of beds! There's beds made out of sex; oh, yes, there it is. There's beds made out of depression. There's beds made out of wealth; there's beds made out of slothfulness. There's beds made out of sleep. "If I can't have this, nothing else is going to substitute! I've got to have the source of what's holding me back!" Because the bed was actually what was keeping him from walking. "I want to be able to see how to walk, but, my bed, I've got to have my bed." And the Lord said, "Rise up, and take your bed." In other words, "That which had power over you, I'm giving you the power to have over it. I am giving you the power, right now," the Lord says, "Rise up, take your bed. Don't just leave it there by the pool. Show everybody. Let everybody know what I'm doing for you. Take this walk that I am giving you, and let the world know. Rise up! Take your bed, and walk. And walk."

Now, when He told him to walk, 'walk' means to make a way, or to make progress, have a purpose, have a direction. Walk: "Go where I send you; listen to My direction." Walk: "Go and produce, and use the opportunities that I give you." Walk.

And the Bible says, in verse number nine, "And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath." On the same day was the Sabbath. Now, right quick, the Sabbath Day, the Sabbath Day, is, of course, the Lord's Day. Now, this lame and impoverished man was told to take up his bed and walk on the Sabbath Day. There was a law that you couldn't do any work. Now, here is where the problem is coming in: having religion in the way of God's progress. They associated, "Well, if you're taking up your bed and walking," rather than seeing the miraculous thing that's coming forth; they're missing the whole will of God, here. When He said, take up your bed and walk; show the evidence. Show the evidence of your deliverance. He didn't tell him to go out and preach a message. He didn't say stand on the corner and shout. He didn't say beat them over the head with your Bible. He said, "Take up your bed and walk. Every place you go, make sure people can see what I've done in your life. Let it be known. As you walk with that bed, they're all going to know, because they remember, they remember what you were *before*. This is what's going to make the difference.

And so the Jews therefore, in verse number ten, "The Jews therefore said unto him that was cured, 'It is the Sabbath day: it is not lawful for thee to carry thy bed.'" No matter what your malady was, "Hey, you know what? You weren't in your right mind!" "You know what? You were addicted!" "You know what? You always had a problem; you had an angry spirit!" But it's not lawful for you to be healed. "You know what? You seem always depressed." "Whatever state you were in, I'd rather you go back there, than have this glorious walk that you have now with the Lord Jesus Christ." Yeah, that's what the world will do; that's what religion will do; it will confine you, but the Lord says, "Rise up, take up your bed and walk."

The problem with that was, there was a multitude around the pool, and they were all still seeking the pool, while Jesus was there. They were all looking for some other way, that they thought was right, while Jesus was there to deliver; that's the problem.

Our next-to-the last Scripture, and we're going to be pretty quick about this, a Scripture that we love to go when we talk about encouragement:

1 Samuel 30:6 *And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.*

Now, I'd like to speak a word to anybody here that might feel left out at times. Maybe you feel like, "Everybody else can get their blessing, but I seem to keep missing it! Why does everybody else want to talk about their great things, and what happens to them in God? I need to have some of those great

things myself!" If anybody ever feels like, "I'm still waiting for my touch. I'm still waiting for my deliverance. I'm waiting for the Lord to come by my way, and to tell me to rise up, take up thy bed and walk. That's what I'm waiting on; I'm waiting for the Lord to come to me, personally." The truth is, God's already there. He's already there, and he is there for you. He is there for every one of us. Now, we just have to make sure that we don't become like the multitude, who sat around the pool, and, as Jesus was there, sought something other than what the Lord Himself would provide. He was the answer.

The Bible says, David was greatly distressed and he encouraged himself. Have you ever had to do that? I'm about to close. Have you ever had to encourage yourself? I mean, *really*. You've got a wonderful wife, but she couldn't do it for you. And your husband; you've got a great husband, but he couldn't do it for you. You've got a nice family, but your family wasn't giving you the encouragement that you needed to have. Your job couldn't do it. Your car couldn't do it. Your house couldn't do it. You couldn't get encouragement from anywhere but from the Lord Himself. Have you ever had to encourage yourself? Well, here is a key; here is a key. "None of those things is helping me, and I need to encourage myself!" Two things we need to do on that one: We need to remember and claim, we need to remember and claim, "God, I remember what you have done for me, before. I remember that You've been good to me before, and, God, I am claiming every one of Your blessings that You have given to me all my life." Remember and claim. Remember and claim.

And, last Scripture:

Matthew 11:28-30 *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

Can we give the Lord a praise?

