

Not One Feeble Person

by Paris Reidhead

The sermon emphasizes the importance of faith and obedience in receiving God's provision for our needs, including healing and health, as illustrated through the story of the Passover and the sacrifice of Jesus Christ.

Duration: 35:02

Scripture: Exodus 12:13, Exodus 15:26, Matthew 26:26-28, Matthew 28:18, John 3:14-15, Hebrews 11:28, Hebrews 13:8

Topics: "Promise"

Description

In this sermon, the speaker tells the story of Joshua, a man who was unable to walk and felt hopeless. The people of Israel were preparing to leave Egypt, and Moses instructed them to sacrifice a lamb and sprinkle its blood on their doorposts to be saved from the angel of death. Despite Joshua's resistance and disbelief, his family followed Moses' instructions and prepared him for the journey. However, during the process, Joshua's leg was injured, leaving him crippled and dependent on his family. The speaker draws a parallel between Joshua's situation and the sacrifice of Jesus Christ, emphasizing the importance of obedience and faith in God's plan for salvation.

Transcript

The difficulty there is when there's mass migrations of moving the sick and the injured and the crippled. Have you ever thought of the problem that God faced when he was going to take the Israelites out of Egypt? Now, they were slaves. They were malnourished.

They were living along the banks of the river. They were infected with bilharzia. I'm sure it's not a new disease, that disease that has affected so many millions of the world's family.

Bilharzia, the life cycle through the snails, so debilitating, so weakening. I think I'm certain that the Israelites were afflicted with that malaria. That was no new invention of the 20th century.

That had been there along the shores of the banks of the Nile, the irrigated areas flooded as they were. Can you imagine the degree of sickness and illness and handicap and crippled conditions there were from a slave people? Now, how in the world are they going to move them out of Egypt? They're going to have to have an ambulance corps. How are they going to get them to go? Well, that was the problem.

And the problem requires a miracle. God has one more judgment to bring on Egypt. He's going to send the angel of death through and smite the firstborn of Egypt.

And he desires to protect his people Israel. Strangely enough, up till now, in the other nine plagues, the Israelites were protected. And they had to do nothing about it.

But we're now coming to the tenth. And because of the symbolism and the typology of the tenth, Israel is involved. If they are to escape the presence of the angel that will go through striking the firstborn, they are going to have to do something about it.

It's going to be necessary for them on a voluntary basis. They've got to be involved. They have to not only be willing to be delivered, but they have to obey everything that God specifically commands and demands of them if they are to be delivered.

This deliverance requires faith. Now, what is it? At midnight on this given day, the angel is going to go through Egypt. And in every home where there's a firstborn son, that firstborn is going to be slain.

If the father was the firstborn of his parents, he shall die. If there's a son of that father who's the firstborn, he shall die. If that one is married and there's a grandson of the father, the firstborn, it shall die.

Though all the firstborn males are going to die. In Egypt, Israelite or Egyptian, unless the Israelites do what God tells them. Was it enough on God's part to protect Israel in the previous ten plagues? But now each family, each family of Israel has to make provision, has to obey what God has commanded.

God is going to treat the Israelites as though they are part of Egypt. Now, why? Because the scripture is absolutely clear in what it says, that all have sinned and come short of the glory of God. And the Israelites are as much sinners as are the Egyptians.

And as much worthy of God's judgment, and worthy of the sentence of death. And so, God has to deal with Egypt as He will with Israel, and Israel as He will with Egypt. He can't play favorites in this point.

He can't protect this people on a national basis. And so, God instructs the Israelites in the plan of salvation of the firstborn. Take a lamb, a yearling, of the goats or of the sheep, without spot, without blemish.

Keep it for a given number of days, and then on the day that is set, slay the lamb. And catch the blood in a basin, and take hyssop, the vine growing on the mud wall around the house, break it off, make a brush out of the pieces of hyssop, and then before the blood from the lamb is plotted, while it's still fresh, as it oxidizes, dip the hyssop into the blood, and go to the door post of the house, and put the blood on the side post on both sides of the door, and across the lintel. Make certain the blood is supplied, see that it's there on both sides.

Oh, how precise, how specific God is in this. For when the angel goes through, He is not going to make any distinction between an Egyptian household and an Israelite household. He is going to look for one thing, and one thing only is there blood on the door post and on the lintel.

Now, look for a moment. Take the right-hand door post and the left-hand door post and slide them together. And take the lintel and drop it down and tie it to the door post.

What have you done? You formed a cross. Oh, what a beautiful picture it is, pointing down across the centuries to the time when the Lamb of God, the Lord Jesus Christ, is going to be lifted up upon a cross. And so there, in Israel, God introduces the cross and the necessity of blood, blood that is applied from a submissive mind and from a willing heart.

In this exercise of following the instructions for the Passover, faith has to be freely obeyed and freely expressed. In Hebrews 11.28, Through faith Moses kept the Passover and the sprinkling of blood, lest that he that destroyed the firstborn should touch them. Through faith.

Now, what is faith? Faith is looking down across the centuries. I do not know to what degree Moses or the people of Israel at that time knew about the one who was to come, the Lord Jesus Christ. There is no way that I can say that it was at this degree or that degree of insight and perception.

I don't know. But I do know this, that it was through faith that Moses kept the Passover. Through faith.

That if he did as God commanded, God would do as he had promised. In Romans 16.26 we are told that through the obedience of faith. There always has to be two things in faith.

There has to be truth and there has to be obedience. Truth and obedience. These two things always go together.

You don't have faith expressed just with truth. Because you believe what's in the scripture to be true cannot be equated with obedience. For instance, had the Israelitish father sat there in the courtyard when the message came through from the tribal leaders, now on this night you are to put the blood from the lamb you kill on the doorpost and the angel of death seeing that blood will let your firstborn go through.

Now had the father sat there with the truth and not obeyed it, the firstborn in the family would have died. He had to have truth but he also had to have obedience. Trust and obey has never been improved upon.

Now, we know now in looking back that the Passover was indeed a picture of Christ. In 1 Corinthians chapter 5 and verse 7. For even Christ our Passover is sacrificed for us. Now that has to do with salvation.

God is always primarily concerned about deliverance from sin. And always takes the first place. Deliverance from the penalty of our sin.

But there's always another problem. Remember I talked to you about the sick and the weak and feeble and the crippled and handicapped? Vast number in the Israel in Egypt. So what had God said? After you have slain the lamb and caught the blood and applied the blood, then you take the pelt from the carcass and without cutting it further, just to draw the insides from it, then you put it over the fire.

Now the only way you can put a whole lamb over the fire is to prepare a spit. And the spit consists of a rod run through the neck and out through the back along the backbone. And it's sufficiently strong to support the weight of the animal as it would be turned over the fire.

But you see the cavity of the chest has to be open. There has to be something to keep the body apart so that the heat can get inside. And so there's a cross piece that's put in that spreads the two hind legs of the lamb.

I've seen it done many times. We've done it on trek with gazelle, with antelope, and seen it done so many times in Africa. As the animal is put on a cross, a long rod through it resting in a fork stick, a short rod across it to spread it, and then it's slowly turned by hand over the fire so that it can roast.

Now he said don't cut it in pieces. Don't touch the knife to it above that that you've outlined. And he said he don't cook it in water.

It's got to be roasted over the fire. Why? Because it's a picture of Christ. Upon whom the fire of God's wrath was to fall to vindicate His holiness, justify His law, and make possible that God could be just and the justifier of them that would believe on Jesus.

And then he previously said gather so that there's just enough meat from the lamb for the people that are present to eat it. If you have a small family of three people, bring in your neighbor so that you count according to the eating capacity of the individuals because it's so important that none of the meat be left. And should there be any of it left, burn it the next morning.

Leave it not for those. I don't know why. Someone suggested perhaps because if it had, it would have spoiled the type or else the Egyptians might have gotten what they didn't deserve.

But now I want you to notice what happens. Now this is the description. When they have finished the roasting of the lamb, the people are to put on their sandals, put on their robe, and take their staff and with their knives cut the meat and eat it as though they were in a great hurry to get away.

And they are indeed. But I want to take you into one home. One home is enough to let us see it.

This home is the home where there's a young man, for want of a better name we'll call him Joshua, a familiar name in the Egypt of the time. Joshua was a slave, and he was not used in the making of bricks, though he was, but because of his ability, he was taken to Cairo and there asked to work on some of the buildings. And they built these large buildings with granite as the blocks, and they rolled the granite up inclines of sand, adding to it and widening it as the building would grow.

And as the building grew, the incline got the higher, and they would put men with ropes on to pull and others with levers to push. But the whole idea was to get that block on rollers, and there had to be agile young men who would take the roller after the block had gone over it and run around and put it in front close enough so the block wouldn't dip, but it could go on to the next roller. That's what Joshua did.

And he took up the roll as the block slid or rolled over it, but there was one of the men and then two and then three on the rope on the right way up ahead that stumbled. And as they stumbled, the men that were holding the block lost their grip and the block swung. And it caught Joshua above the knee, between the knee and the thigh, and it scraped the muscle and it broke the bone.

And now he's down in Lower Egypt near Luxor, his home. He's been taken down there, and he's in the home. He's staying there.

He can't get around. He's got a crutch. He can hobble a little, but his leg is atrophied.

He can't do anything. He's a hopeless cripple, alive, but perhaps many times wishing he were dead because he's just a drain on the family. He can do some things with his hands, but can't walk.

And now he's heard. The rumor's gone. Israel is leaving Egypt.

God's going to deliver Israel. He's the firstborn. And the people come to him and say, Oh, isn't it wonderful, Joshua? Moses has sent instructions so the firstborn of Israel won't have to die this afternoon.

We want you to see. We're going to kill the Lamb, and we're going to sprinkle the blood on the doorpost. When the angel of death goes through, you'll be saved.

He looks at them through weary eyes. Why save me? Better I should die. You're going to leave Egypt, and I must remain behind.

I'd rather die than continue here a slave. How can I leave? Who will carry me? What can I do? No, I'm not interested. I'm not interested in the sacrifice.

I'm not interested in the blood on the doorpost. Makes no difference to me. I'll never be able to go when Israel leaves Egypt.

But the family pay no attention to this. The hour comes. The family gather together, and the Lamb is brought.

And they're standing by as the Lamb has its throat cut and the blood pumps into the little basin. And as the head of the house takes the hyssop and sprinkles it, he says, go bring Joshua so he can see. Don't bother bringing me.

Now, you come. Father said, and they pick up the little angareeb which is made of sticks and a rectangle with four posts and woven rope on it, grass rope, and they carry him out. See? What difference does it make? And then he says, Mother, what's that you've got? Well, that's your cloak, son.

What's that? Well, that's your rod, son. And what are those? Those are your sandals. Well, it's foolish.

It's foolish for you to do that. Everyone in Israel is to eat. The Lamb is almost ready now, will be soon, and you're to put your sandals on and put your cloak on.

And you're to take your rod in your hand. Well, there's no need in doing that. That's foolish.

Look, I'm a hopeless cripple. No need for that. I told you this is all ridiculous.

Son, said the Father, we know how you feel. But Moses told us what to do. We don't understand why.

We don't know what it means. But we're going to do exactly what Moses said. And whether you like it or not, you are going to have these sandals tied around your feet.

Now hold your feet still while I put the sandals on. Well, it's foolish. Foolish it may be.

But we will obey. And so the fannel is put on one foot and tied around his ankle and then on the other. And then he says, Now we're going to sit you up and put this cloak on.

Ah, it's all ridiculous. Nothing's going to happen to me. Why should you do that? Ridiculous it may be.

But you're still going to do it. Sit there. So the cloak is put around his shoulders.

Now here's your staff. Use that as you would a crutch. And we're going to raise you up and you lean on your staff.

One hand will hold you. Sit standing and you're going to stand. Ah, this is all such nonsense.

Be it nonsense or not, we're going to obey what God's Word says. And so the father goes to the lamb and takes his knife and carves a piece just the size his son can have. And he takes a bite.

Here, son, you eat it first. And he takes a bite. He said, Well, that is good.

I'm hungrier than I thought. And he consumes the piece. And then he said, Father, I'd have another piece.

And by this time they're all eating. And then after a moment, he says, You know, the strangest thing has happened. I've never felt anything from my hip down in this leg since the day of the accident, but I feel a tingling, a burning.

There's something happening. I've never had any, but I can feel a tingling. Can I have some more meat, Father? And he eats another piece.

And he says, Father, look, I can wiggle my toe. I've never been able to wiggle it. It's moved.

And he has another piece of meat. He says, Look, the muscle's coming on my leg, on my calf. It's bigger.

Why? It's bigger. It's bigger. I wonder.

Father, help me. I'm going to put the staff in my other hand and put my weight on. Just take the staff for a moment, Father.

I can stand. I can take a step. Tears gush out, eyes that have been dry so long since the day of the accident.

As he walks around the courtyard. And what's happening to him? In the next compound behind the walls, the blind lady is now seeing. And the spastic child is now strong, and the feeble are standing.

Why? Because God has said, This is my body, which is given for you. Eat ye all of it. He became life to his people.

And thus it is that we can say there was not one feeble person among all their midst. There was no ambulance corps in Israel. They didn't have a stretcher corps.

There wasn't one sick, weak, or feeble person among all their tribes. If he sent them forth with silver and gold, and he did, for it's what the Egyptian neighbors gave them to get rid of them that they used for the tabernacle. If that is true, and it is, it is equally true that when that night when they left, there was not one sick person among all of the Israelites that fled from Egypt.

Centuries later, millennia later, the Lord Jesus Christ gathers at that Passover in the upper room, and He took bread, and He broke it, and He said, Take ye. This is my body, which is given for you. For you.

This is my blood shed for the remission of your sins. Salvation from sin is always through the shed blood. But healing and strength, for there are two blessings from God.

One is the blessing of healing, and the other is the blessing of health. And both come from Him. Both come from Him.

This is my body, which is given. Not one sick person in all of Israel that left Egypt. Not one crippled person.

Not one feeble person. That's the testimony of the Word of God. That's the testimony to our hearts today.

He is the same yesterday, today, and forever. Oh, how marvelous it is to think that He brought them forth also with silver and gold, and there was not one feeble person among their tribe. The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He broke it, and said,

Take ye.

This is my body, which is broken for you. Every blessing we have other than utter and immediate judgment from God is on the basis of the atonement of Christ. But when God puts into that death as He has here in Exodus, let that man beware who would take from that which Christ procured and deny it to the people whom He redeemed.

How marvelous it is that we can ask and believe and expect to receive both healing when it's needed and health. There are problems, but there are also provisions. And we stand on provisions as we seek to solve the problems.

Let us stand together as we pray. As Israel stood that night with their sandals on their feet, their coats upon their back, and their staff in their hand, and did eat, so might we in this closing moment see that lamb there in the courtyard in Israel over the embers that are growing gray as a fire has done its work and the lamb has been cooked. As Israel ate, so may we eat.

As the fire penetrated and prepared the flesh to be food, so did the Lord Jesus Christ on Calvary's cross become life of our life, strength of our life. He not only shed His blood for the remission of our sins, but He gave His body to those nine agonizing hours from six in the morning until three in the afternoon, suspended over the fire of God's wrath against sin and Satan's wrath against God, that He might redeem us from the curse of the law, that He might become our healer and our health. Father of Jesus, let Thy Word find its way into our hearts this day, and let its truth explode within us.

And even now, as we are standing before Thee, might it be that where there is need, so there is provision for that need. And some now just reach out, take as it were from Him that health, that healing, that strength that they need. O Father, that we can show to our day and to our generation, to our neighbors and our friends, that Jesus Christ is alive from the dead, that He is mighty to save, that He is strong to deliver, that our weapons are not just fleshly and carnal, but mighty to the tearing down of strongholds.

Let each of us as we go, go realizing that Thou has given to Him all authority in heaven and in earth. And grant, Father, that we may have the courage to tell those who are in need, whom we meet and know, about Him who is able to meet their need. Now, speak to our hearts as we close this time together, and let each of us touch Him who is so present among us.

We ask in His worthy name. As we remain standing, number 278. Now, this will not necessarily be a real familiar song to you.

This happens to be a hymnal of the Christian Mystery Alliance, and as a result, it has some of A.B. Simpson's songs in it. And as Pam plays for us, we will gather the tune, and then we will be able to sing together. And I think you will find much message to confirm what we've already heard by the spoken word today.

Bless us and be the praise. Jesus ever welcomed sinners to His mercy who appealed. Still He offers us salvation.

By His stripes we may be healed. Verse 3, Sacred is the best atoned by the Holy Spirit sealed. Jesus lay His hands upon us by Thy stripes we may be healed.

Verse 4 together, Jesus by Thy glory ever all our members we... I have not done so well to sing that, but the message is there, and I trust that we apply what we've heard. Heavenly Father, we don't understand all the things concerning healing or salvation or why You even care for us at all. But we thank You that as we learn to walk with You, we thank You for those who've gone on before, the examples how You have worked as Moses led the people out, as You've seen fit as You walked upon the course of this earth, Jesus, to touch people.

We think of Dr. Simpson this day as we've sung his hymn, this one whom You used to give this truth. We thank You again this day for the one who broke Your word to us to remind us that You still are the same yesterday, today, and forever. Help us by faith to appropriate that which we need this day and bless us as we are scattered.

May we only be those kind of people that bring honor and glory to Your name. In Jesus' name, amen.

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