HALLOWED BE THY NAME
#6 – "Yahweh-Rophe: The LORD Who Heals"
March 13, 2005 – Columbia Church

[20]Then Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing. [21]Miriam sang to them: "Sing to the LORD, for he is highly exalted. Both horse and driver he has hurled into the sea." [22]Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water. [23]When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) [24]So the people grumbled against Moses, saying, "What are we to drink?" [25]Then Moses cried out to the LORD, and the LORD showed him a piece of wood. He threw it into the water, and the water became sweet. There the LORD issued a ruling and instruction for them and put them to the test. [26]He said, "If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you." [27]Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water. *Exodus 15:20-26 TNIV*

Introduction: As we continue to learn the compound names of God, we are beginning to gain an understanding of God's progressive revelation to His people as the One who would meet all of their needs. One of those needs was (and is) healing, reflected in another name given God by Moses in the course of the Exodus from Egypt: YAHWEH-Rophe, "the LORD who heals."

I. What's in the Name YAHWEH-Rophe?
   - A. YAHWEH-Rophe is a name given to Moses by God to speak of his ability to provide healing.
   - B. Rophe means "to heal, to cure, or to restore," so it refers not only to God's ability to provide physical and spiritual healing, but also to His desire to return the world to its created order.
   - C. YAHWEH-Rophe is the name given to God after he "sweetened" water in the desert to quench the thirst of His people, which offers a portrait of His restorative power.
   - D. When God spoke of Himself as YAHWEH-Rophe, he reminded His people of the diseases with which he had plagued the Egyptians, so the name also speaks of God's protection and blessing.

II. Our God is the Restorer!
   - A. YAHWEH-Rophe is in the business of physical restoration.
   - B. YAHWEH-Rophe's primary objective, though, is spiritual restoration, and physical healing is always incidental to God's spiritual objectives. (Isaiah 1:4-6, 30:26, Jeremiah 33:6)

     [The LORD] heals the brokenhearted and binds up their wounds. *Psalm 147:3*
   - C. Accounts of God's physical and spiritual restoration are found throughout Scripture

III. Jesus is the Ultimate Expression of YAHWEH-Rophe
   - A. Jesus began his ministry by quoting Isaiah 61:1.

     [Jesus said,] "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to set the oppressed free, to proclaim the year of the Lord's favor." *Luke 4:18-19*
   - B. Jesus cited his miracles as proof that he was God in the flesh. (Matthew 4:23, 11:2-5, John 5:36)
   - C. Jesus spoke of himself as "The Great Physician." (John)
   - D. The Cross of Jesus is God's ultimate act of healing.

IV. Understanding Miracles and Restoration
   - A. When God performs miracles, he is not setting aside or suspending the natural order, but restoring His creation.
   - B. God is seeking to accomplish our spiritual healing, and physical healing may or may not be in His plan.

Conclusion: YAHWEH-Rophe is our healer, the one who restores us for His glory. He is always about making the bitter waters of our lives sweet.

NOTES: