

Jesus Has a Name

Episode 11

Call upon His Name

Yahweh Rapha – Part 1

Quickly before we start, I want to mention that all the prior episodes can be found at the website, threshermediagroup.com under podcasts. There is also a library of teachings that you might be interested in as well. Again, that is threshermediagroup.com

Once again, I want to begin this Episode reminding us of our theme in this study: ***If we call on His name we will be saved, for there is much power in the name when it is accompanied by faith.***

In prior episodes we discussed the implications of His name, **Yahweh**, and discovered that it is all very personal to God, after all, **Yahweh** is the name by which He wants to be known in every generation—it is His memorial name. Therefore, we should learn His name and understand how to call upon His name. For His name speaks to His very personhood and it is our source of power.

We have discussed the names **Yahweh Adonai** (Sovereign **Yahweh** or **Yahweh** the Lord), **Yahweh Nissi** (**Yahweh** our Banner), and **Yahweh Raah** (**Yahweh** our Shepherd). As we go forward, I believe you will see the amazing and wonderful ways these names integrate and work together, each for our benefit.

In this episode we are going to explore a name that hits home, down to the core of our being, and that is **Yahweh Rapha**—**Yahweh** our healer.¹ When we think of **Yahweh** as our healer, I am sure we instantly think of all the physical maladies we, or our loved ones have (or had), and we wonder why there has been little to no healing. After all we have prayed about it, seeking healing, for so long. Are we doing something wrong?

Sometimes I find that it is hard to read all the stories in the gospels about the people that Jesus just freely healed from every kind of affliction, even those physical afflictions that were rooted in the spiritual, in the demonic. These people did nothing to deserve their healing, Jesus just healed them because He wanted to, because the Father asked Him to heal them. And in so doing, He was fulfilling what was spoken through the prophet Isaiah, “He Himself took our

¹ **Exodus 15:26**

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infirmities and carried away our diseases.”²

Honestly, I want Him to take away some of my infirmities and carry away some of my diseases, and those of my loved ones as well. Isn't that what **Yahweh Rapha** is supposed to do?

I am sure we all have certain mental, emotional, and physical issues that could use some healing by **Yahweh Rapha**. But to understand the ways of **Yahweh Rapha**, and what happens with all our prayers for healing, we must first come to grips with why we are wounded in the first place, why we are sick, and how the names of God work together first-and-foremost to accomplish His primary directive in our lives: that we be transformed into the image of the Son. Nothing is more important to Him, everything else is secondary to this goal. We must never lose sight of this priority, for it explains so much in terms of what happens in our lives, and it gives context to why God does what He does in our lives.

He is Responsible.

By definition of His name, **Yahweh Adonai**, the one from whom, and by whom, and to whom are all things,³ takes full responsibility for every wound we have ever incurred, and **Yahweh Raah** takes full responsibility for leading us to the places and into the situations in which we would incur our wounding. Make no mistake, **Yahweh** is the sole progenitor (both the initiator and the cause) of each-and-every wound we have ever incurred, whether experienced physically, mentally, or emotionally.

For many, this truth is hard to swallow, and it begins to taint our view of God and His claim of being loving and kind, which is why people tend to shift the blame from **Yahweh Adonai** and **Yahweh Raah** to others.

For generation after generation, we have been used to living as victims and blaming others for all our trauma, and it seems like such a natural place to exist. This place of victimhood brings into the mix a sense of justice and fairness, the good guys vs. the bad guys, the right and the wrong, and all that. It assigns responsibility to some and it deflects responsibility from others, primarily from ourselves.

² *Isaiah 53:4; Matthew 8:17*

³ *Romans 11:36*

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But the name of God reveals that those who hurt us, those who failed us, the devil and his demons, the sinful world, the “universe,” and even ourselves were just the tools in the hands of **Yahweh Adonai** that He used to accomplish our wounding as **Yahweh Raah** led our steps into each area of trauma and difficulty.

Given what some people have endured in their lives, this is beyond disturbing **unless** we remember that He has one primary goal for our lives—a goal which requires Him to do whatever is necessary to cause us to be transformed into the image of the Son. As I said before, it is critical that we remember this purpose, this reason, or we will never escape living as victims. Instead, we will always be dominated by our wrong belief about who our God is and therefore be identified by our unbelief in the truth of His name. In other words, we will not know Him.

Now, in a break from protocol (since I normally tend to footnote all my scriptural references in the transcripts which you can download from the website: *threshermediagroup.com*), I am going to actually read some scriptures to help us get our heads around this dynamic that it is **Yahweh** who wounds, and it is **Yahweh Rapha** who heals.

Deuteronomy 32:39

See now that I, I am He, and there is no god besides Me; it is I who put to death and give life. **I have wounded and it is I who heal**, and there is no one who can deliver from My hand.

Job 5:18

For though he wounds, he also bandages. He strikes, but his hands also heal.

Jeremiah 30:17

For I will restore you to health and I will heal you of your wounds, declares **Yahweh**.

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Hosea 6:1

Come, let us return to **Yahweh**. For He has torn us, but He will heal us; He has wounded us, but He will bandage us.

Psalms 103:1-5

Bless **Yahweh**, O my soul, and all that is within me, bless His holy name. Bless **Yahweh**, O my soul, and forget none of His benefits; who pardons all your iniquities, who heals all your diseases; who redeems your life from the pit, who crowns you with lovingkindness and compassion; who satisfies your years with good things, so that your youth is renewed like the eagle.

Isaiah 30:26

The moon will be as bright as the sun, and the sun will be seven times brighter—like the light of seven days in one! So it will be when **Yahweh** begins to heal his people and cure the wounds he gave them.

Psalms 147:1-3

Praise **Yahweh**! For it is good to sing praises to our God; for it is pleasant and praise is becoming. **Yahweh** builds up Jerusalem; He gathers the outcasts of Israel. He heals the brokenhearted and binds up their wounds.

Exodus 15:26

I am **Yahweh Rapha** (**Yahweh** your healer)

It is clear from these passages that **Yahweh**, the One who is in control of all things—over every

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little detail of our lives—takes full responsibility for the ways we have been wounded. And He did not just say He “allowed” it and stood back and watched, rather, He said He caused it. He is the one who personally wounded us. Obviously, He used many agents to accomplish our wounding (people, demons, animals, governments, institutions, circumstances), but make no mistake, each-and-every wound was intentional and came from His hands.

Isaiah 45:5-7

I am **Yahweh**, and there is no other; besides Me there is no God. I will gird you, though you have not known Me; that men may know from the rising to the setting of the sun that there is no one besides Me. **I am Yahweh, and there is no other**, the One forming light and creating darkness, causing peace {in the Hebrew: **shalom**} **and creating evil** {in the Hebrew: **Ra**}. I am **Yahweh** who does all these.

As it says in **Amos**, if an evil {the Hebrew word: **Ra**} occurs in a city has not **Yahweh** done it?⁴ All of this may rub raw against our religious sensibilities, but we must come to accept the truth that absolutely nothing happens which **Yahweh** did not set into motion. “Who is there who speaks, and it comes to pass unless **Adonai** has commanded it? is it not from the mouth of the Most High that that both good and evil (**Ra**) go forth.”⁵

This issue of God creating evil, and evil going forth from God is likely not apparent in your Bibles, because most modern translations refuse to translate the Hebrew word “**Ra**” as evil when it is associated with **Yahweh** or **Adonai**. They do elsewhere, but not when it is associated with **Yahweh**. Instead, they choose to substitute it for the word “calamity” or “Ill”. The notion of God **causing evil** must violate their theological sensitivities, thus, as they did with the name **Yahweh**, they compromise and simply remove or change that with which they are uncomfortable. Unfortunately, this attempt to hide or cover who our God says that He is keeps us blaming others

⁴ **Amos 3:6**

⁵ See also **Lamentations 3:1-18, 37-38**

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and living as victims and never coming to the truth of who our God says that he is.

There is a Hebrew word for “calamity,” “ill,” or “disaster”, and it is “**Ed**”, However, the Spirit did not choose to use “**Ed**”, He did not choose to dilute **evil** down to “calamity” so as not to offend our religious sensibilities. Rather, He intentionally revealed an aspect of **Yahweh**’s character, as uncomfortable as it may be, by utilizing the Hebrew “**Ra**”—or evil.

Again, “if an evil occurs in a city, has not **Yahweh** done it?” “Is it not from the mouth of the Most High that that both good and evil go forth?” Is He not the creator of **ALL** things, which would include evil?⁶ Remember, without exception, **all things are from Him, through Him, and to Him**. No matter how much it bugs us, there is no way around this truth.

What is remarkable is that **Yahweh** does not even try to hide the fact that He is the One behind our pain, trauma, and our deepest wounding. He simply owns the truth.

Honestly, I think most people innately know that God is the source of their pain, which is why so many people, at their deepest core, are angry at God. I always joke that I have never met a true atheist, just those who are really mad at God over some loss or pain in their lives which they cannot reconcile with **Yahweh**’s claims of goodness and love. They believe if that **Yahweh** was good, then He should have prevented the senseless suffering and loss and protected them and their loved ones from harm, but He did not. And they see it all as an egregious and irreconcilable relational breach. Therefore, they must determine that He does not exist, or if He does, then He is not all good or He is not all powerful.

Now, if I could be so bold, it is not just the atheists. Most people I have met within Christianity harbor deep pain and resentment toward God, as they are unable to reconcile their tragedies and deep seeded pain with His goodness and love and their hope for blessing in this life. This has created a massive trust issue that is at the core of our need to understand His name.

However, because of religion and other sensibilities, we do not like to think of our God, the One who is love, the One who died for our sins, as the One who is responsible for causing us such terrible pain and suffering. It seems incongruous with all that we have learned about Him.

⁶ *Colossians 1:16-17; Ephesians 3:9; Revelation 4:11, 10:6*

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Therefore, we bury this idea deep within, attempt to ignore the truth, and instead focus on sin as the problem for all our troubles, my sin, your sin, their sin. Sin, Sin, Sin, Sin!

After all, how can we win souls and tell people that God loves them if we admit that God is the One who personally caused all their hurt, trauma, and pain in the first place? Not a great witnessing technique. I am confident we will never see this truth show up in any of the witnessing training manuals. And this is likely the reason that translators attempt to mitigate the impact of this truth by wrongfully changing the Hebrew “**Ra**” (evil) to something lesser like calamity, ill, or disaster.

Yet, it is the God honest-truth which **Yahweh** throws right out there for us to deal with, and not just once, but over-and-over again. Remember, with **Yahweh**, it is always personal. He wants us to get in touch with His agenda for our lives. He wants us to come to know Him for who He is and not for who we want Him to be.

Truth be told, He would love for us to come to Him and say, “What in the world were you doing,” or “what in the world are you doing even now?” He wants to engage in that discussion, even if we are fully enraged, because He wants us to understand Him and all His ways and He wants us to know Him for who He is. In fact, being angry at God is one of the purist forms of worship, for it is rightly ascribing sovereignty to His name and to no other.

Now the reason **Yahweh** must first personally wound us and then afterwards have **Yahweh Rapha** heal the damage He caused, comes down to the cataclysmic intersection of 2 principles.

1. He will do whatever it takes (with the exception of the 2nd principle) to cause us to choose to let Him transform us into the image of His son.
2. He will never violate our personal sovereignty—our free choice.

God granted us choice and He never takes that away from us. It is an essential aspect of personhood and His *agape* love. He will never force us to choose Him. With that said, He works with our choices (since He knows them in advance), He plans circumstances to influence our choice, but our choice, our personal sovereignty, is always the core issue He is trying to address in our lives. When it is all said and done, we must choose to be **willing** to let Him have His way

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with us.

And that is why, in all things, He is always working to teach us **WHY** it is best to bet our lives upon His name, **WHY** we can trust Him and then **HOW** to bet our lives upon His name. He never forces us; He lets us choose. But He always invites us to choose Him—to be willing to let Him help us align our choices with His desire to transform us into the image of the Son. Moreover, He works all the circumstances in our life such that this invitation, this choice, becomes crystal clear. But we must never forget, **it is always our choice and it has always been our choice!**

With that said, even our ability to choose to be willing to let Him have His way in our lives comes by a work of the Holy Spirit; again, all things are from Him, through Him, and to Him. But His *agape* love does not force us to choose Him, it simply invites us to choose Him and enables us to choose Him. All we must provide is the willingness.

Now, His methods, the working of all the circumstances in our lives, is necessary because we have something in us that fights incessantly against His desire for us to be willing to choose His name above everything else in our lives. I am referring to our Old Sinful Nature, our *flesh*. It is a sold-out enemy of God that opposes the Spirit of God in all things, such that our choices are never ever free from this conflict.⁷ That to me is an amazing statement of which we often tend to dismiss. Our choices are **NEVER** free from this conflict.

Because our *flesh* is an enemy of God and constantly opposes the Spirit of God (it never quits), **Yahweh** must wage a war against our *flesh* to weaken its hold in our lives, to silence its voice, and to free us from its mastery. This explains why we must be wounded in the first place.

Now, how fierce our *flesh* is (how strong is its fight), how much baggage it carries from generations past (our generational sin that has been passed down to us), the level of demonic engagement which our family line has participated in, and how quickly God desires to move in our lives, will all determine how harsh of a war that **Yahweh** must wage against us. For some of us, it has been beyond terrible and started when we were just infants, and some even in the womb. But make no mistake, He will do what it takes to get you, except violate your personal

⁷ See **Galatians 5:17**

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sovereignty.

Think about it this way, our *flesh* (which by the way loves and adores religion) is such a formidable foe, that without our wounds, we would never likely even begin to consider that we have a personal need for Him. We would just be doing life and religion like so many others, attempting to appease the forces of the universe to work in our favor. We would likely never come to understand that with God everything is extremely personal and that He wants us for Himself.

Our wounds make us needy, and our neediness causes us to begin to look beyond ourselves, beyond our *flesh*, beyond religion, money, success, lovers, fame, and status, for answers.

It would be nice if all it took was one little prick, so-to-speak, and we would come running to **Yahweh** with a wholehearted willingness to let Him have us completely. But our *flesh* is not just a vicious foe, it is possessive to the nth degree, as it wants to always have us look only to it for our help, as it reigns sovereign over our heart, mind, soul, and strength. It does not want any competition, and our *flesh* will fight God with every step we take. Hence, the need for our continual wounding while our *flesh* remains in control.

In our next episode we will do a deep dive into this issue of our *flesh* and the war which God wages against it as He is always working to teach us **WHY** it is always best to choose His name and **HOW** we can learn to be willing to choose to believe in and to call upon His name.

By the way, I keep focusing on the **HOW** and the **WHY** of it all because when it comes down to it, God is always attempting to correct the wrong understanding (the wrong belief) we have about who He is and who we are to Him. He is also always trying to get us to understand that our wrong belief, for instance about the relationship between God and evil, causes us to invent our own version of God, and it is idolatrous and blasphemous. It is disrespecting His name and using His name in vain.

Our wrong belief roots us deep in unbelief, which is, by the way, the only sin we need to be worried about. Jesus made that clear, the world's sin is our unbelief in Him, which results in our

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not knowing the Father nor Him.⁸ And sadly, far too many people who have been called into His household do not know Him or the Father. Yet, the one determining issue in terms of our eternity comes down to a personal assessment that will be revealed for each person: do they know the Father and do they know the Son. As Jesus said, unless we believe that He is **I AM**, we will die in our sins of unbelief.⁹ Unless we know Him by name, unless His name becomes the banner we fly over our lives, sadly we have been taken by the idea of God, the idea of His name, but still do not know Him personally.

John 3:16-19

For God so loved the world, that He gave His only begotten Son, that whoever **now and continually** believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who **now and continually** believes in Him is not judged; he who does not **now and continually** believe has been judged already, **because he has not believed in the name of the only begotten Son of God.**¹⁰

It is always personal with God. And this captures the reason the **WHY** and the **HOW** are so important. Yahweh is a great teacher! He will always instruct us, even through methods that we loath, like through our wounding, to accomplish His primary goal in our lives, while at the same time preserving our personal sovereignty, our willingness to let Him help us choose Him.

And because it is always personal with God, **Yahweh Rapha** desires to heal the very wounds which **Yahweh Adonai** and **Yahweh Raah** brought into our lives. So, there is hope for our lives, and our hope is in our **I AM**.

⁸ **John 16:3, 9**

⁹ **John 8:24**

¹⁰ "believe" is rendered in the *present active participle*