

Jesus Has a Name EP12

Episode 12

Call upon His Name

Yahweh Rapha - Part2

In Part 1 of our dive into the name **Yahweh Rapha**, we learned that **Yahweh** is personally responsible for every wound we have ever incurred, thus, He is the impetus behind all our pain. He unabashedly takes responsibility for it all. He used many different agents to accomplish this wounding, but He is the one who did it. The buck stops with Him. **For all things** (yes, **ALL** things) **are from Him, by Him (or through Him) and to Him.**¹ There are no exceptions to this claim. It is an uncomfortable truth, for sure, but that does not alter the nature of the truth.

This is all connected to **Yahweh's** maniacal goal for our lives, His constant obsession, that we be transformed into the image of the Son. Our transformation comes through the renewal of our mind, which is accomplished through the *Design Point*, where we allow **Yahweh** to crucify our *flesh* and bleed out of us all that refuses to believe He is our **I AM.**² He longs for us to get to the place where we can cry out, **"It is no longer I who live, but Christ lives in me."**

In this regard, it seems that the spiritual healing that God wants to accomplish in our lives always has a higher priority over the physical healing. The physical, it seems, is often used as a tool to accomplish what **Yahweh** desires in the spiritual. Therefore, **Yahweh** wounds and **Yahweh Rapha** heals. For although He wounds us, He also bandages or repairs our wounds. **Yahweh Rapha** is our healer.³

Searching scripture, I see **Yahweh Adonai**, **Yahweh Raah**, and **Yahweh Rapha** collectively working through three primary scenarios.

- 1) To get to those places deep in our soul that we would otherwise not allow Him to touch.
- 2) To display His glory through our bodies.
- 3) To protect us from ourselves.

As to the first category, there are places deep in our being that hide and protect all our wrong

¹ **Romans 11:36**

² **Romans 8:28-29; Galatians 2:20**

³ See **Deuteronomy 32:39; Job 5:18; Hoshea 6:1; Exodus 15:26**

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belief and unbelief. These are places that we cannot reach on our own, and **Yahweh** wounds us to bring our attention to these areas. In fact, it is this wounding that causes us to even consider in the first place that we need something more than ourselves—that we need God.

For instance, we learned in the **Triple Catch** that our physical bodies are often afflicted with sickness and disease because we do not forgive others from the heart, which means that we do not actually accept the work which Jesus did on the cross, we only kind-of do. And because we do not truly forgive, we do not take communion in a worthy manner. We fail to judge the body correctly. For this reason, many are weak, sick, and others have died.⁴

The spiritual maladies and sicknesses that we have in the depth of our soul (like unforgiveness) always produce the fruit of physical maladies and illnesses in our physical, emotional, and mental being. These diseases function as a sign, a flashing light, a warning signal, so that we might come to understand that we have spiritual issues that need to be addressed and resolved.

As to the second category (God displaying His glory through our bodies), our physical, mental, and emotional maladies can be used as a tool for God's glory. We see this in the story of the man who was born blind. Everyone assumed that this man was blind because of his sins or the sins of his parents. But Jesus made the point that this man's infirmity was not a result of sin; rather, the man was blind so "that the works of God might be displayed in him".⁵

Yahweh Rapha healed this man so that all would know that Jesus is **Yahweh**. As this formerly blind man said, "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not of God, He could do nothing."⁶

Thus, not everything that is broken in our bodies is because of sin and our wicked *flesh*, but sometimes God has assigned a person to suffer so that He can display His power and glory in healing them before others. My initial thoughts are that I feel very sorry for those people and all the years, prior to their healing, that they suffered. But given what we have learned about

⁴ **Matthew 6:12-14; 1 Corinthians 11:27-32**

⁵ **John 9:3**

⁶ **John 9:25-23**

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Yahweh and how with Him everything is personal, there is likely more to the story and more to what God was doing in and through that person during their time of suffering in bringing them to belief in Him. For example, Jesus asked this blind man whom He healed if he believed in the Son of Man. And he said, “Who is He Lord that I may believe in Him.” And Jesus said to Him, “You have both seen Him and He is the one talking with you.” And this man who had been blind said, “Lord I believe” and he worshipped Him.⁷

Jesus’ made the point to the man, through the metaphor of blindness, that during his time of suffering, he had come to see, or to know the Son of Man, he had come to believe in Him. The verb “seen” was rendered in the *perfect active indicative*. Therefore, God used this man’s infirmity to heal more than just His eyes, but also His soul.

As to the third category, sometimes our physical afflictions are a protective mechanism, even though delivered through spiritual messengers that are unfriendly towards us. For instance, God sent to the Apostle Paul a spiritual messenger from Satan (a demon) to afflict him, or literally to torment him, to keep Paul from exalting himself and lathering himself in spiritual pride because of all that God had personally revealed to Paul (religious pride and arrogance were a weakness for Paul which we saw in his early days as a Pharisee and a religious bigot). Three times Paul asked the Lord to heal him (he appealed to **Yahweh Rapha**), but God said to him: “**My grace is sufficient for you, for power is perfected in weakness.**”

Paul came to understand that God’s purposes were loving and kind, and that **Yahweh** had to send the tormentor to protect Paul from Paul, to keep him humble and dependent upon **Yahweh**. Without this messenger, there is a good chance that Paul might have apostatized by exalting himself. As such Paul said, “Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; **for when I am weak, then I am strong.**”⁸

To summarize, we tend to have infirmities that 1) result from a spiritual condition, 2) exist so that God might be glorified through our bodies (through our healing), and 3) to protect us from

⁷ John 9:35-38

⁸ 2 Corinthians 12:7-10

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ourselves and keep us dependent upon **Yahweh** (exalting Him and not ourselves). The point is that there is always purpose in our wounding and it is always for our good.

**OUR WOUNDING AND SUFFERING IS INTENDED TO EITHER FREE US FROM ALL
OUR WRONG BELIEF AND UNBELIEF, TO DISPLAY GOD'S GLORY, OR TO
PROTECT US FROM OURSELVES.**

Regardless of the reason, any healing we experience comes at the hand of **Yahweh Rapha** who heals the broken hearted and binds up their wounds—the wounds that has left so many recoiling in fear, overcome with pain, afraid of God, afraid of others, and afraid of life.⁹

With that said, in this episode we are going to focus our exploration of **Yahweh Rapha** on the *first category*—His desire to get to those places deep in our soul that we would otherwise not allow Him to touch—the places that hide and protect all our wrong belief and unbelief.

In our last episode, I stated that the issue of our wounding has to do with our personal sovereignty—our choice. **Yahweh** desires us to freely, volitionally, out of pure love, choose to be in relationship with Him and choose to love Him with our heart, mind, soul, and strength.¹⁰ And it is through this choice that we come to personally know **Yahweh Rapha** and how He works in our life.

Old Sinful Nature: The Flesh

However, we have an imbedded and a serious problem. Our Old Sinful Nature, our *flesh*, stands in opposition to God and sets its desire against the Spirit of God, as literally nothing good dwells in our *flesh*.¹¹ In other words, **God has no part in it**, even when our *flesh* attempts to cloak itself in all manner of religious goodness, God refuses to have any part in its deeds. He labels such efforts, the **work of our hands**.¹²

And what our *flesh* produces is nothing short of spiritual death—separation from God.¹³ This

⁹ Deuteronomy 32:39; 8:5; Job 5:18; Jeremiah 30:17; Hosea 6:1; Psalm 103:1-5; 147:1-3; Isaiah 30:26; 45:5-7; Amos 3:6; Lamentations 3:17; 1 Corinthians 11:23-32; Hebrews 12:6, 10; 1 Peter 1:17

¹⁰ Mark 12:30

¹¹ Galatians 5:17; Romans 7:18, 8:7

¹² See Haggai 2:10-17

¹³ See Romans 7:5, 8:6

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is evident through the deeds of the *flesh* that are produced in our lives: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions (or division), envying, drunkenness, carousing, and things like these.¹⁴ And because the *flesh* opposes God in all things, those who dwell in the *flesh* **cannot** please God, and those who now and continually live (or abide) according to the *flesh* **must** die.¹⁵ There is no wiggle room in this dynamic.

**WHAT IS OF THE *FLESH* IS *FLESH* AND WHAT IS OF THE SPIRIT IS SPIRIT, AND
THESE TWO DO NOT COMMINGLE.**

The strange truth is that not only is the *flesh* in opposition to God, but our own heart is also deceitfully wicked, in fact, our heart is more deceitful than all else, and it is desperately sick.¹⁶ That means our own heart is even more deceitful than Satan and all his demons. How mind-blowing is that truth. Think of the level of trust we place in our own understanding; yet our heart (the core of our being) is **more deceitful than all else! Yes, even more deceitful than Satan.**

Our heart misleads us to think that we are not really all that bad, that our good intentions mean something to God, and that at least we are better than most, and that we have it within us to choose good and to choose God.

Hence, this combination of our *flesh* and our deceitfully wicked hearts is why **Yahweh** must first cause us pain before **Yahweh Rapha** can bring forth healing in our lives. He must penetrate us deeply to both get our attention and to cause us to consider that we just might be needy for Him. Left to ourselves, we would be convinced that we are doing ok and that we do not need **Yahweh** for all things all the time, just some things some of the time; the things we feel we cannot handle.

Job 36:15, 22

But by means of their suffering, he rescues those who suffer. For he gets their attention

¹⁴ ***Galatians 5:19-21***

¹⁵ ***Romans 8:8, 13***

¹⁶ ***Jeremiah 17:9***

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through adversity...Behold, God is exalted in His power; who is a teacher like Him?

Our *flesh* (our Amalek, our Haman the Agagite) is consuming, deceptive, delusional, and possessive, and therefore must be put down. It must be eradicated. However, God does not force Himself upon us; rather, He always elicits our willingness, our choice. Unfortunately, He does this, most often, through pain and suffering, as it is the only tool which tends to get our full attention. Who is a teacher like Him?

The Issue of our Choice

Let me back up and explain a dynamic that is largely unknown or misunderstood. Before we are born-again, we are comprised of our soul or as the Bible calls it, our heart (which is the seat of our emotions), our mind, and our physical body. Clearly, the physical body takes its instructions from our mind, which forms its thoughts by what our heart feeds it, for the heart houses the underlying belief system that drives what we do, why we do it, and how we do it. Our heart contains our personal world view which gets expressed through what we think, and ultimately plays out in what our bodies do.

Our heart empowers the mind which empowers the body.

However, the fuel for this system is not the heart, but our Old Sinful Nature, our *flesh*. Our *flesh* is the power that influences our soul, and its influence is what forms our underlying belief system. And since the *flesh* is always in opposition to God and is not even able to please God (God has not part in it), it lies to us and causes us to live in fear, in distrust, and to place our hope in ourselves, our wisdom, our understanding, our knowledge, our experience, and basically in anything that is not actually **Yahweh**, including our religion and our love for personal goodness.

The *flesh* empowers the soul, which empowers the mind, which empowers the body.

Again, before we are born-again, our soul, our emotions, and our rational mind are all hardwired to the *flesh*, which feeds us all manner of wrong belief and unbelief, dysfunction, and sin that has been passed down to us from generations before us (I like to call this our worthless

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generational inheritance, or our generational sin¹⁷). In addition, our *flesh* has tentacles (so-to-speak) reaching into every part of our being such that it is our source, it is our lead, it is the voice of wisdom that guides us. It is our substitute for the Holy Spirit. And it is this dynamic that makes us slaves to sin, and it evokes the jealousy of God prompting Him to action.¹⁸

But the chain of power and influence does not stop there. The *flesh* is also tightly connected to the spiritual realms and is close confidants with the enemy (the devil and his demons). These spiritual beings whisper lies and half-truths, distortions, to our *flesh*, which in turn passes them on to our soul (our heart), which passes them on to our minds, and ultimately to our bodies, and it impacts how we live. This series of relationships form the true chain of power, authority, and influence in our lives, impacting all we do, all that we say, all we feel, and all we believe.

However, when we become born-again, two very distinct and substantive things happen.

1) God severs the hardwire connections to our *flesh*, so we are no longer forcibly enslaved to its mastery over our lives. In other words, He circumcises our *flesh* and we become free from its forced dominance over our lives. As a result, we no longer must do what our *flesh* tells us to do, we now have a choice.¹⁹

When we were hardwired to our *flesh*, we had to follow it, but now no longer. But make no mistake, our *flesh* does not go away. However, we tend to be so comfortable and familiar with the voice of our *flesh* that until we are re-programed, so-to-speak (transformed), we continue to reach back to it for our advice and direction.

2) God squeezes into our being a **new nature** that is created in His image, righteous, holy, and true. This is the new wine skins Jesus spoke about. God could not have put His Spirit, which is perfect, in an imperfect vessel (the old wine skins of our body) or else it would burst.²⁰ So, He created a new nature (often translated as our **New Creation**), in His image. And it is from there that the Spirit makes His abode and does His work in and through our lives.²¹

¹⁷ See **1 Peter 1:18**

¹⁸ **Romans 6:20-23**

¹⁹ See **Romans 8:9-17**

²⁰ **Mark 2:22**

²¹ See **2 Corinthians 5:17; Ephesians 4:24, 2 Corinthians 4:16**

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Once we become infused with the **New Creation**, the mega-war begins, the *flesh* against the Spirit and the Spirit against the *flesh*, such that our choices are **NEVER** free from this conflict.²² In effect, we now have 2 sources of power and influence who are actively and competitively vying for us to seek them out and to choose which one will be our master and our lord.

By the way, much of the book of **Proverbs** addresses this competition in its portrayal of 2 women who are vying for men to choose them, a woman of wisdom and valor contrasted with a harlot, a woman of folly.

Unfortunately, we are used to listening to our *flesh*. We have become comfortable with its wisdom and we are convinced that it is our faithful ally that has been looking out for our best interests. We are convinced that it helped us and has protected us thus far. Then, add to this dynamic the fact that so many, consciously or subconsciously, know that God is the one who wounded them, and the voice of the *flesh* suddenly seems so much more trustworthy. After all, who can trust a God (or who should trust a God) who would wound them so viciously?

In contrast, the Spirit is, well, new, untested, and quite frankly difficult to trust. He can be so confusing. He often speaks in metaphors and pictures, and then He uses pictures to describe those pictures. He cloaks things in numerology and all manner of idiomatic expressions. He also loves to speak in contradictions where to be weak is to be strong, to be last is to be first, to be a leader one must be a servant, and to live one must first die. What? How does that make any sense? Yet, that is how He talks to us and how He brings conviction into our soul.

He also speaks to us in a ridiculously small voice (in contrast, our *flesh* yells at us for attention). The Spirit speaks of a living hope amid great suffering, and a life that is unseen far more than He speaks of our practical and physical reality. He regularly speaks of things that fly in the face of our religion and all that we have come to love, as we have worked so hard throughout the years to do things right and to be good for God and good for humanity.

He speaks of things that seem unattainable like grace, mercy, forgiveness, and a form of love that does not seek its own advancement. He also tends to make us feel bad as He hammers us,

²² See **Galatians 5:16-24**

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over-and-over, with the truth about our absolute inability to be good and to do good. That does not seem very nice of Him, especially when we have tried so hard to obey Him. In addition, the things the Spirit says tend to fly in the face of common sense and all our practical experiences of what it takes to survive in this world.

Thus, for most of us, we cling to our *flesh*, we cling to it as if it is our lifeline. Whereas we kind of entertain the Spirit, but we do not naturally grab hold of and embrace the Spirit as our lead.

And this is the reason why **Yahweh** must hurt us. Ultimately, His aim, as our **Yahweh Raah**, is to teach us to no longer listen to the voice of the *flesh* and instead to listen the voice of His Spirit and to follow the Spirit wherever He leads: with all our heart, mind, soul, and strength. Remember, His sheep hear His voice, and they follow Him.²³

But we are deceived, deluded, and entranced with our own self-love, self-pity, and victimization that He must show us the futility, the absolute worthlessness, of depending upon ourselves, our *flesh*, and our worthless generational inheritance, for any part of our life.

Accordingly, He starts early and wounds us from our earliest of days, some are even wounded in the womb. Regardless, each is wounded in their own unique way, based on how He made them, and based on what He knows will cause them to start to doubt the strength of their self-reliance.

As I stated previously, it is only because of our pain that any of us even cried out to God in the first place. It is as if the pain of our trauma provides enough of a shock to our system that our soul and our mind starts to doubt the integrity of our *flesh* and its ability to protect us, help us, and to provide for us.

And then God amps up the pressure until those little shorts in the system lead to a systemic collapse in our heart, and we finally begin to look outside of ourselves, outside of the world we have created, and outside of our own capabilities to Him who is bigger, stronger, and more determined than we are to be our God. As Job said, it is by means of our suffering that He rescues

²³ **John 10:27**

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those who suffer.²⁴ Who is a teacher like Him?

For example, it is why He sent Judah off in exile to Babylon. He had to wound them to train them to no longer rely on their own wisdom and all their lesser gods (demons really). He used pain and destruction to make them realize that He is the one they need, as He is the only one who genuinely loves them and has the power to care for them.²⁵

Once we have been “re-programed,” so to speak (transformed), to believe in the futility of our own ways, the worthlessness of our *flesh*, and the unmeasurable superiority of the wisdom of His plan for our live, then He, **Yahweh Rapha**, begins to heal the very wounds He has inflicted. Once He knows we will no longer cling tooth-and-nail to our *flesh* (even though we might turn back to it from time-to-time), He is free to begin to heal us; and through His healing He convinces us that He is good and worthy of our trust.

Let us stop here and we will pick up in our next episode with a final take on **Yahweh Rapha**, **Yahweh** our healer.

²⁴ **Job 36:15**

²⁵ See **Jeremiah 23:1-8, 31:18-20**