

Ex. 3:13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and **they shall say to me, What is his name? what shall I say unto them?**

14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Psa. 8:1 O LORD our Lord, **how excellent is thy name in all the earth!** who hast set thy glory above the heavens. ...

9 O LORD our Lord, **how excellent is thy name in all the earth!**

Prov. 18:10 **The name of the LORD is a strong tower**: the righteous runneth into it, and is safe.

Psa. 34:3 O magnify the LORD with me, and **let us exalt his name together.**

❖ The Hebrew word that is the English transliteration of “I AM THAT I AM” is commonly called the Tetragrammaton:

Tetragrammaton

Original Word: יהוה **Transliteration:** Jhvh

Definition: the proper name of the God of Israel

<https://biblehub.com/hebrew/3068.htm>

We have covered several variations of Jehovah:

Jehovah-El Elyon = *The Lord Most High*,

Jehovah-Jireh = *The Lord Our Provider*

Jehovah-Rapha = *The Lord Our Healer* (also, **Jehovah-Rophi**).

Jehovah-Shalom = *The Lord of Our Peace*

Jehovah-Nissi = *The Lord Our Banner*

Jehovah-MeKaddishkem = *The Lord Who Sanctifies*

Jehovah Sabaoth = *The Lord of Hosts* (also “Zebaoth.”)

Jehovah-Zidkenu – *The Lord Our Righteousness*

Jehovah-Shammah = *The Lord is There*

Jehovah-Roi – *The Lord is My Shepherd*

Tonight, as we continue our series “JESUS – NAME ABOVE ALL NAMES,” we observe another “Jehovah Title” – **Jehovah Ropheka** – *The Lord Who Heals*.

Ex. 15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and **the LORD**
shewed him a tree, *which* when he had cast into the
waters, the waters were made sweet: there he made
for them a statute and an ordinance, and **there he**
proved them,

26 And said, If thou wilt diligently hearken to the
voice of the LORD thy God, and wilt **do that which is**
right in his sight, and wilt give ear to his
commandments, and keep all his statutes, I will put
none of these diseases upon thee, which I have
brought upon the Egyptians: for **I am the LORD that**
healeth thee.

I. THE PATH OF OBEDIENCE, 15:22

Ex. 15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

A. The Obedient Path Continues Orderly – “...from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness...”

Psa. 77:20 **Thou leddest thy people like a flock** by the hand of Moses and Aaron.

B. The Obedient Path Confronts Obstacles – “...and found no water.”

❖ Obedience is not oblivious to obstacles.

Prov. 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and **he shall direct thy paths.**

❖ When the path of obedience leads to confrontation with conflicts, God is still there.

Isa. 43:1 But **now thus saith the LORD that created thee**, O Jacob, and **he that formed thee**, O Israel, **Fear not**: for I have redeemed thee, I have called *thee* by thy name; **thou art mine.**

2 **When thou passest through the waters, I will be with thee**; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

II. THE PROBLEM OF OPPOSITION, 15:23-24

A. Still on the Right Path, 15:23

Ex. 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

- ❖ What looked like a possible blessing proved to be a bitter test.

B. Stopped with the Wrong Perspective, 15:24

Ex. 15:24 And the people murmured against Moses, saying, What shall we drink?

- ❖ The Israelites did not see the challenge as an opportunity for God's deliverance – only an opportunity to murmur and complain against God's leader.

III. THE PROVISION OF OPPORTUNITY, 15:25-26

Ex. 15:25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and **there he proved them,**

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt **do that which is right in his sight**, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for **I am the LORD that healeth thee.**

A. The Opportunity to Pray, 15:25a “And he cried unto the LORD...”

❖ When problems arise, a wise believer resorts immediately to prayer for guidance and help.

B. The Opportunity to be Proved, 15:25b –
“...and **there he proved them,**”

❖ The whole episode of the “bitter waters” was an opportunity for the Israelites to be challenged in the present, and to be prepared for future opportunities to walk by faith.

1. The Plan to Follow, 15:26a “And said, **If** thou wilt diligently hearken to the voice of the LORD thy God, and wilt **do that which is right in his sight**, and wilt give ear to his commandments, and keep all his statutes, **I will** put none of these diseases upon thee, which I have brought upon the Egyptians...”

2. The Provisions to Find, 15:26b “...for **I am the LORD that healeth thee.**”

Summary

- ❖ The children of Israel are like so many Christians. Typically, the strength of our faith is predicated on our material satisfaction or when life seems to be going well.
- ❖ When uncertain of the things we usually take for granted, we revert to spiritual infancy, murmuring, complaining, doubting, pouting, and angry at God and God's leader.
- ❖ Believers may find it hard to believe that God may lead His people into desperation, far from any oasis. He may be testing the believer's faith to trust Him.
- ❖ Sadly, when life gets bitter, so often do we.

Eph. 4:31 Let **all bitterness**, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Heb. 12:15 Looking diligently lest any man fail of the grace of God; lest any **root of bitterness** springing up trouble *you*, and **thereby many be defiled**;

- ❖ When His people obey, the bitter waters are made sweet by the Lord our healer.
- ❖ The “tree” is a type of the Lord Jesus Christ, and the power of His cross.

1 Cor. 1:18 For **the preaching of the cross** is to them that perish foolishness; but **unto us which are saved it is the power of God.**

Gal. 6:14 But **God forbid that I should glory, save in the cross of our Lord Jesus Christ**, by whom the world is crucified unto me, and I unto the world.

- ❖ Sometimes God keeps us at Marah so that, because of the bitterness and in the bitterness, we learn to trust and obey.
- ❖ Whether He keeps us at Marah, or leads us to the 12 wells and 70 palm trees of Elim (Exodus 15:27), it is in obeying His word we discover that only the Lord who heals can change the taste of the bitterness unto sweetness.

- ❖ The healing of the waters was a demonstration of God's power to overcome any impurity, contamination, or corruption.
- ❖ **Jehovah Ropheka** has the power to heal physically, emotionally, mentally, and spiritually.
- ❖ When the LORD gives Himself a name by which they are to know and remember Him all through this desert journey, it is not, "the God of the branch," nor "the God of the rod," nor "the God of the strong east wind," but simply, "I *am* the LORD that healeth thee."
- ❖ The LORD wrought the great miracle at Marah, not only to relieve the people's thirst on that occasion, but to encourage them to seek His help in smaller matters. The journey to the Promised Land would be long. The "Marah Challenge" was God teaching and testing Israel.

❖ God allowed Israel to face this terrible strait so that they may learn that lesson. The branch which he throws in is this: WALK BY FAITH, TRUST GOD, AND REST IN HIM.

Psa. 37:7 “**Rest in the LORD, and wait patiently for him:** fret not thyself...”

❖ God did not sweeten the waters of Marah in order that the people might stay there. Marah was only an opportunity on the way to Canaan to witness God’s intervention as Jehovah Ropheka, and the provision at the sweetened spring was but to give strength for a long march.

Conclusion

Psa. 34:17 *The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

18 **The LORD is nigh unto them that are of a broken heart;** and saveth such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: **but the LORD delivereth him out of them all.**