

## Yehovah Rophí – My Healer

At the end of *Exodus* chapter 15 after the incident of the bitter waters of *Marah*: “<sup>26</sup>He said, ‘If you diligently listen (*sh’ma*) to the voice of Adonai your God, do (*na’ase*) what is right in His eyes, pay attention (*obey*) to His mitzvot, and keep (*shomer*) all His decrees, I will put none of the diseases on you which I have put on the Egyptians. For I am Adonai who heals you’ (Ex. 15:26).” Wow, *The Almighty* proclaimed, “I am Adonai Rophecha!” – I am Adonai Your Healer! The *Rophecha cha*-ending is second person possessive plural, the first person possessive singular ending is *i*, so applied to us individually we obtain “I am Adonai Rophi!” – I am Adonai My Personal Healer! How many are in need of a personal healing? Marilyn and I am!

In the Bible *Psalms 107* is a hymn of thanksgiving probably composed in the post-exilic period, most likely during the decades following Judah’s return from Babylonian exile (circa 538–516 BC), after the captivity. It opens *Book V* of the *Psalms* (*Psalms 107–150*), serving as a thematic culmination of the entire collection, linking *pre-exilic laments* to *post-exilic praise*. What is the beginning of the culmination of *Psalms*? This *psalm* responds to the plea for regathering found in *Psalms 106*, affirming *The Almighty’s* faithfulness by recounting deliverance “*from the east and west, from the north and south*” (vv. 3) which is a direct reference to the return of the exiled Children of Israel from Babylon, Persia, and surrounding regions.

The psalm uses *four vivid vignettes* to illustrate *The Almighty’s* redemptive power. The world vignette usage is totally appropriate and it means: a short, descriptive literary device that captures a single moment in time, focusing on vivid imagery, mood, character, or setting rather than plot. In other words it is short impressionistic scene *that focuses on one moment or character*:

- \**Vignette 1*: Wanderers in the wilderness (vv. 4–9), symbolizing the journey from captivity to the Promised Land.
- \**Vignette 2*: Prisoners in darkness and iron (vv. 10–16), reflecting those held *captive by sin and oppression*.
- \**Vignette 3*: Sick and near death due to disobedience (vv. 17–22), where *The Almighty heals through His word*. This highlights divine mercy (*chesed*) and the power of repentance.
- \**Vignette 4*: Sailors in a storm at sea (vv. 23–32), illustrating God’s sovereignty over nature and His ability to calm chaos.

These stories were likely used in temple worship and festivals, especially after the rebuilding of the Second Temple (completed 516 BC). The repeated refrain – “*Praise Adonai, for He is good, for His lovingkindness endures forever.*” (*Hodu L’Adonai Ki Tov, Ki Leolam Chasdo*) (v. 1) – functions as both a liturgical anchor and a theological statement of *chesed* (steadfast love). The *psalm* also foreshadows *Messianic* themes, particularly in the healing power of *The Almighty’s Word* (vv. 20), which early Believers saw fulfilled in *Messiah Yeshua*, the incarnate Word (*John 1:14*).

Though traditionally attributed to David or post-exilic scribes under Ezra, the author remains anonymous. The psalm’s historical context is deeply rooted in the *restoration of Israel*, making it a powerful testimony to *The Almighty’s* enduring faithfulness across generations.

Need I say more? *Psalms 107:20* is the subject of many songs, in particular Don Moen’s 1986 classic called *Give Thanks*: “*♪ I am the God, that healeth thee, I am the Lord your Healer. I sent my Word and healed your disease. I am the Lord your Healer ♪*” Here is what happened when the album was recorded: “*Give*

*Thanks* was recorded during a live worship service at Covenant Church of Mobile, Alabama in May 1986. The recording featured worship leader, Don Moen, along with choir vocalists and members of the congregation. The focus of the musical release emphasizes God as Jehovah-Rapha (Hebrew: rafá), which is translated from the Book of Exodus as *the Lord, your Healer*. The live recording was followed by an extended time of worship, which included several reports of physical healings.” (Play the song) {<https://www.youtube.com/watch?v=KwMg0YQcaps>}

Play the first 15:37 of The Miracle Verse That BURNS OUT Sickness.mp4  
<https://www.youtube.com/watch?v=TfyICoeN Wig>

Here I will read the prayer in the video with Kol Simcha and have everyone interact with the Spirit of the Lord and make declarations. As we come to the end of this video, I want to give you some instructions. The enemy will try to come back. He will try to bring a symptom back to make you doubt. He will try to whisper, "It didn't work." When that happens, do not agree with him. Stand your ground. Say, "No, I was healed." The word was sent. Keep taking your medicine. I encourage you to save this video. Listen to it every morning when you wake up or every night before you go to sleep. Let these truths wash over your mind over and over again until they become your reality. Faith comes by hearing and hearing by the word of God. The more you hear it, the stronger your faith becomes. You are not a victim. You are a victor. You are not the sick trying to get healed. You are the healed fighting off an attack. Your identity is healed. Your identity is whole. He sent his word and that word is holding you now. That word is sustaining you. *Shabbat Shalom*.