

5169U

A STUDY OF HOSEA - 1968

THE DOOR OF HOPE

Speaker: Brother Maurice Stewart

Exhortation: #1 - Yahweh Ropheka

Reading Psalm 103

At the beginning of Psalm 65, 'Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed'. Our minds are transported, aren't they? b&s, to that glorious day when God's eternal purpose will be fulfilled in this earth, 'that as truly as I live, all the earth shall be filled with the glory of the LORD'.

As we come to Isaiah 11 verse 9, those words are expanded and he says, 'as truly as I live, all the earth shall be filled with the **knowledge** of the glory of the LORD, as the waters cover the sea'. We never realized the truth of that statement, until we came to Australia, and as far as we can look, we saw only the blue ocean. Blue, that colour which is a symbol of the word of God; not one trace of an island anywhere, and it speaks to us, just as the ocean saturates that section of the earth, just that thoroughly, the knowledge of the glory of God, Yahweh, shall cover the earth, as the waters cover the channels of the deep.

So in verse 2, 'O Thou that hearest prayer, unto Thee shall all flesh come. Iniquities prevail against me; as for our transgressions, thou shalt purge them away'. We have comfort, don't we? b&s, as we come here this morning, and then in verse 4, 'Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple'. Now our thoughts go to 84th Psalm, b&s, to that psalm of the sons of Korah, and they cry out, 'How amiable are thy tabernacles, O Yahweh of armies. My soul longeth, yea, even fainteth for the courts of Yahweh; my heart and my flesh crieth out for the living God'. Then he says in verse 10, 'For a day in thy courts is better than a thousand, is better than a thousand'. Then that tremendous exhortation, 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness'. What's he saying? he'd rather be a doorkeeper in that which is permanent than to dwell in tents, things that are transitory, things that pertain to the flesh; but he's saying, I'd rather have a place of humility in the house of my God, than to be a leader in things that pertain to flesh.

But he's saying much more than this, because when we go back to 1 Chronicles 9 verse 19, we find that those sons of Korah were doorkeepers and they were keeping

the way, b&s, they were keeping the way to life eternal! This is the purpose of the cherubim of God. In 1 Chronicles 9 verse 19 we read these words, they were the ones that were keeping, they were the ones at the threshold, they were the ones who were keeping the way of the tree of life. We read, 'Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of Yahweh, were keepers of the entry'. We get in Numbers 8 verse 24 a picture of what was necessary in this task, the exhortation that comes to the Levites; in Numbers 8 verse 24 there's a very very great significance here, b&s, for in this verse we read, 'This is it that belongeth unto the Levites: from 20 and 5 years old and upward they shall **go in to wait upon the service of the tabernacle of the congregation**'. And if you look in the margin you'll see that it's to war the warfare; they were to be keepers of the way but they were to wait upon the service of the tabernacle of the congregation, they were to war the warfare!

As Paul exhorts Timothy in 1 Timothy 1 verse 18, we have the New Testament counterpart of this, for Paul tells Timothy exactly the same thing that he's to exercise the same principle in his jurisdiction over the ecclesias. He says in verses 17 and 18, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that by them thou mightest **war a good warfare**'. What is this warfare against, b&s? this warfare is against that which brings death; it is to 'fight the good fight of faith' which is in direct opposition to that of flesh and it carries us back, doesn't it? to that verse which we spoke of last evening in Exodus 15, where we're introduced to that which we assemble around this morning. Yahweh Ropheka, the emblems before us speak to us of the great Physician, that of whom our brother spoke of in his opening prayer this morning. It speaks to us of that tree that was put into the waters at Merah, that which made those bitter waters sweet. We read at Exodus 15 verse 25, 'He cried unto Yahweh and Yahweh showed 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. And said, If thou wilt diligently hearken to the voice of Yahweh thy Elohim, 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 Yahweh that healeth thee'. I am your Ropheka, I am the LORD thy healer. This is what he's saying, and that's exactly what we have in this poem that was read in our hearing this morning, b&s, and it's pointing forward just as the psalm does, as the psalm continues, talking about that day when the glory of the LORD shall cover the earth as the waters cover the sea. When the great Physician shall be in the world and it tells us of the 12 wells of water and the 3 score and 10 palm trees, speaking of God's complete jurisdiction over this entire earth, when the law shall go forth from Zion and the word of the LORD from Jerusalem.

It's very interesting, b&s, as we develop this name **Yahweh Ropheka**, and we see how it begins to be used in the scriptures. In Numbers 12 verse 13 Moses calls upon God,

he calls upon God to exercise this law. In Numbers 12 verse 13, we find Miriam stricken with leprosy, and it is interesting, b&s, that the disease is '**leprosy**', that which from a natural standpoint there was no cure! that which was terminal! that which speaks to us of flesh, that which speaks to us of Ephesians 2, 'that without hope, and without God in the world'. Moses cried unto Yahweh saying, 'Heal her now, O God, I beseech Thee'; what's he doing? He's taking hold of the 15th chapter of Exodus verse 26, 'I am the LORD that healeth thee'. 'Verse 14 of Numbers 12, 'And Yahweh said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Then He says, 'let her be shut out from the camp seven days, and after that let her be received in again'. Moses and Miriam both prove Him here to be Yahweh Ropheka, the LORD thy Healer, the promise was abundantly fulfilled too, as Moses implied in his farewell speech, when they stepped upon the threshold of the Promised Land, see how it was fulfilled, b&s, as we look at Deuteronomy 8 and verse 4, Yahweh Ropheka had lived up to His name, 'I am the God that healeth thee; I am the God that protecteth thee'. And so as they come in sight of the Land we read, 'their raiment waxed not old upon them, neither did thy foot swell, these 40 years'. Neither did thy foot swell these 40 years, and David now begins to expand in this glorious hope of Yahweh Ropheka, as we come to the 30th Psalm.

There he begs for forgiveness, he asks that his sins might be forgiven and he's calling upon the great Physician to heal him, b&s. What a beautiful picture we have as David cries out in Psalm 30 verse 1, 'I will extol Thee, O Yahweh, for Thou hast lifted me up and hast not made my foes to rejoice over me. O Yahweh my Elohim, I cried unto Thee, and Thou hast (note the words, b&s) **healed** me'. Here is David pleading to Yahweh Ropheka, but it's not so much for physical healing as it is for the forgiveness of his sins. This is what was troubling David! it was for the forgiveness of his sins, and as we looked at the 103rd Psalm verse 1 which says, 'Bless Yahweh, O my soul; and all that is within me, bless His holy name. Bless Yahweh, O my soul, and forget not all His benefits', and b&s, as we read verse 3, we think of Romans 15 verse 4, that these things that were afore time were written for our learning, that we through patience and comfort of the scriptures, might have hope. Then as we see Yahweh Ropheka reaching down and making David's scarlet sins as white as snow, we see the same Yahweh Ropheka before us this morning, in the bread and the wine, saying, 'I will forgive you; I will do the same for you as I have done for David', and we hear these words of David, verse 3 of Psalm 103, 'Who forgiveth all thine iniquities; (and note the words) Who **healeth** all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's. Yahweh executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel'. What a mighty verse, b&s, Israel had been told to inscribe these things upon their hearts, the Pharisees had looked upon them as outwardly; they had taken that border and that ribbon of blue and they had widened it, so that to all men they might appear to be righteous! But Christ said in Matthew 23, inwardly, you are ravening wolves! you're full of dead men's bones, outwardly you are as whited sepulchres, but **inwardly**, inwardly you are absolute hypocrites.

Now he's saying 'that He showed His ways unto Moses', what's he saying? He had told the children of Israel that they must put these things in their heart, b&s, inside, not as the Pharisees did, but that they might become a driving force! As we mentioned last night, as the redeemed stand before Christ He says, 'I was hungry and you gave Me meat, thirsty and you gave Me drink!' when did we do these things, Lord? they were not outwardly, they had become a way of life, the fruit of the spirit - love, joy, peace and long-suffering, gentleness, goodness, meekness and temperance. He'd gone inside, b&s, and it was driving them forward! They were manifesting the fact that they had been with Jesus. They were manifesting the fruit of the Spirit in their lives, they were the cherubim of God that were keeping the way, and now they were to be immortalized.

This is exactly what we have here, this is the reason that God comes to Moses because these things were in his heart. You remember in Deuteronomy 33, he comes to God and he begs God to show him His ways; and here it is fulfilled. So Moses saw the inner workings of these things, in all the principles that were before him, Moses saw what God was driving at! but Israel always saw the outward manifestation. They were the same in the days of Christ, He offered them bread, and they had a lot of baskets; He offered them water and they held out a pitcher. They knew not of what He was speaking! Verse 7 of Psalm 103, 'but He showed His ways unto Moses and His acts unto the children of Israel. Yahweh is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him'.

Here is Yahweh Ropheka, b&s, as we come to the emblems this morning, 'as far as the east is from the west, so far hath He removed our transgressions from us' Psalm 103 verse 12! What does the physician do when he comes to heal the sick? he seeks out the cause and in correcting the cause, he brings health to the body. So as the great Physician comes to you and me, this morning, He realizes, b&s, that the wages of sin is death, and so He removes that sin from us, by the forgiveness of that sin; and so we have life! We have hope! we look not upon the second coming of Christ with fear and trembling but with joy and expectation of that day, when this mortal shall put on immortality and this corruptible shall put on incorruption. For we look not at the lion of the tribe of Judah, b&s, but we see in Him, Yahweh Ropheka, we see in Him the great Healer and the great Physician, the One who is going to make this mortal, immortal, and this corruptible, incorruptible! This is the message the glorious picture that is presented before us!

So we go on, b&s, as this picture develops. As we come to Isaiah 30 verse 26, we hope for Israel! we see hope for that nation which looked on the acts of God and not on His ways. For God says He's going to heal them: verse 26, 'Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days; in the day that Yahweh bindeth up the breach of His people, and **healeth**, and healeth the stroke of their wound'. Also in Jeremiah 6 verse 14, we have a very

interesting reference, we have it, b&s, speaking of the healing or the supposed healing that comes to the nations of the world. This was the one that they were seeking in the days of Hosea, they were going back to Assyria, they were going back to Egypt, they were being pulled every way seeking help, but they were not seeking it from Yahweh Ropheka! they were seeking it from the nations of the world. We also read in Jeremiah 5 verse 31, 'The prophets prophesy falsely, and the priests bear rule by their means: and My people love to have it so; and what will ye do in the end thereof? Verse 13 of chapter 6, 'For from the least of them even unto the greatest of them, every one is given to covetousness, and from the prophet even unto the priest every one dealeth falsely. They have **healed** also the hurt of the daughter of My people (and note the word, b&s) they have healed but they have healed **slightly**' (7043). This is a picture of mortal healing, this is a picture of what man does, this is a picture of man's answers to the trouble in this world, he heals slightly! 'Peace, peace, they say, when there is no peace'. Jeremiah emphasizes this again in the 8th chapter verse 11, for he says, they have healed the hurt of the daughter of My people slightly saying, Peace, peace when there is no peace'. But when we come to Jeremiah 30 verse 17 we see the contrast! We see what Yahweh Ropheka will do! that day when He's gathered Israel back, when they're purged, when they're made one nation upon the mountains of Israel, when one King shall be King to them all! when that glorious projection of the 19th chapter of Matthew will become a reality. When Christ said to Peter, 'that in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit on 12 thrones judging the 12 tribes of Israel. Here is the healing that comes from the One that is before us this morning and we read, 'For I will restore **health** unto thee' (there's the secret of healing, b&s, health unto thee) 'and I will **heal** thee of thy wounds, saith Yahweh', why? because they called thee an outcast, saying, this is Zion, whom no man seeketh after', Jeremiah 30 verse 17. Here is the complete healing that can be accomplished always by Yahweh Ropheka, Jeremiah sought this One whom he knew to be the nations only Physician for his own personal needs.

If we go back for a moment to Jeremiah 17 verse 14, Jeremiah knew where healing comes from, and in this verse he cries out, 'Heal me, O Yahweh, and I shall be healed; save me, and I shall be saved: for Thou art my praise'. In that glorious prophecy that is to engage our attention in the next week, b&s, we come to the 6th chapter of Hosea and the first verse. We come to this and we see Israel in a sad condition, in a sick condition and now they utter lip service; they utter lip service because of the fact that the prophet Hosea had pleaded and begged with them. We have in this prophecy a glorious picture, entirely different from most of the prophets, we do not have a prophet that is driving, we do not have a prophet that is reprimanding, we have a prophet that is begging and pleading with his people, he's leading them as a shepherd leads his flock, and he's begging them to return unto Yahweh. He says in verse 1, and they say in return, 'Come, and let us return unto Yahweh: for He hath torn, and He will heal us; He hath smitten, and He will bind us up'. We have here the superficial repentance of Ephraim, but now then, we compare this with a true healing, b&s, of Yahweh Ropheka, as given to us in the 14th chapter of Hosea at the 4th verse.

Notice the difference! this was superficial because it was coming from an idolatrous people, one of whom Hosea was to say, 'My people are destroyed for lack of knowledge'; you've sown to the wind, Israel, until you've reaped the whirlwind; you've sown to sin until now you're going to reap the judgments of God coming on you. Now in Hosea 14 verse 4, God ends His call to repentance, in this promise of parting and this present admonition, the picture of hope that He gives to Israel, as He concludes this prophecy of Hosea, He says, 'I will **heal** thee, I will heal their backsliding; I will love them freely: for mine anger is turned away from him'. I will heal their backsliding, this healing is the work of Yahweh Ropheka, and its fulfilment is predicated completely upon their complying with the 15th chapter of Exodus. That they would obey God and that they would obey that first commandment that came thundering from Sinai. They owed God everything! He had delivered them from certain death, He had every right to make this statement, 'Thou shalt love the LORD thy God with all thine heart, with all thy mind, and all thy strength; thou shalt have no graven images before thee'. But, b&s, my dear b&s, as we point the accusing finger at Israel, we have it pointing back at us, for you see identically the same thing has happened in our lives that happened in Israel's life. This is the message of Hosea! identically the same thing! for just as the Egyptians were bearing down upon the Israelites, just as it would have meant certain death for them, had not Yahweh Ropheka come to their aid; so that monstrous sin was bearing down upon you and upon me. We hear Paul speaking again from Ephesians 2, don't we? 'we were without hope, we were without God in the world; we were strangers from the covenants of promise', we had nothing! We faced oblivion in the grave, we would have been destroyed, but the great Physician came to our rescue. He came, b&s, and what did He do? He struck at the disease! He relieved us of that disease! He forgives us our sins!

This is what we see in the bread and the wine before us this morning. 'I will **heal** you', He says, I will heal your backsliding. We read, b&s, in 2 Corinthians 1 verse 20, we see how this has been transferred into our life, we see where Yahweh Ropheka comes into our lives this morning, the apostle Paul tells us that all these things now are embodied in the Lord Jesus Christ, he says, 'For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us'. The promise of Yahweh Ropheka is also in Christ Jesus the great Physician, and this is one of Christ's favourite things, as we go to Luke 4 verse 18, He refers to Himself, b&s, as that great Physician. He said, 'The Spirit of Yahweh is upon Me, because He hath anointed Me to preach the gospel to the poor; (note the words) He hath sent Me to **heal**, to heal, b&s, the broken hearted; to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised'. He says in verse 21, 'This day is this scripture fulfilled in your ears'. And He said unto them in verse 23, 'Ye will surely say unto Me this proverb,(and note the words) Physician, heal thyself'. Little did they realize what they were saying, little did they realize that they were ascribing unto Him that glorious title, Yahweh Ropheka! the great Physician!

What did He do, b&s? Our minds go back, don't they? to Hebrews 2 verse 14, 'Forasmuch then, as the children are partakers of flesh and blood, He also Himself

likewise, took part of the same, that through death He might destroy him that had the power of death, that is the devil'. So we see the Lord come into the world, we see the great Physician at work, we see the great Physician realizing that in His body was a cancer that if He yielded to it, it would one day bring His death. That cancer was the ability to sin, He constantly bypassed this, He said, 'get thee behind Me, Satan! thus it is written'. Constantly, b&s, He overcame that which would bring death, and He overcame it so completely that this great Physician could say, as He comes to the end of His life, 'which of you convicteth Me of sin?' Then realizing that He dwelt in a body that one day could sin against God, He said, 'I willingly give it to be destroyed'. No man taketh My life from Me, I give it! So that when mankind looked upon the cross of Calvary, they saw the exact replica of that serpent that had been lifted up in the wilderness; they saw that which could have sinned against God, with the power of sin taken away and destroyed. So God says, this man has pleased Me, He has declared My righteousness. This is the manifestation of Yahweh Ropheka! because He as the great Physician has removed the cause of death; and because He removed it there was nothing that could hold Him in the grave, b&s, and He arose triumphant, as the first fruits of a new creation; and He says to you and to me, 'follow Me'. 'Where are you going, Master? I'm going to Calvary; why are you going to Calvary? I'm going to be crucified, that the body of sin might be destroyed'.

The great Physician, b&s, we read in Colossians 1 verse 21, don't we? that 'we are alienated to God by our wicked works' and immediately we have the comfort of Yahweh Ropheka in Romans 8 verse 1, 'There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit', what is he saying? He's saying the great Physician has healed you! the great Physician has taken away that which would bring death, so He can triumphantly say, 'he that believes on Me hath everlasting life!' He could say as he comes to the brethren at Colosse, 'your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with Him in glory'. This is what we're waiting for, b&s! this is what we're waiting for, and it's going to be your privilege and mine, to be recipients of that glorious life, for we're going to realize the fulfilment of 15th chapter of 1 Corinthians that, 'this mortal will put on immortality and this corruptible will put on incorruption; then when this mortal shall have put on immortality, and this corruptible will have put on incorruption, then shall be brought to pass the thing that is written, death is swallowed up in victory'. We will go forward then in our role as Yahweh Ropheka, b&s, for we go forth to heal the nations of the world. No longer will we be the militant manifestation of the cherubim in Ezekiel 1; we now go forth as the 4 and 20 elders to heal the nations of the world. We shall come down like rain upon the mown grass, as showers that water the earth. In His day, shall the righteous flourish and abundance of peace so long as the moon endureth; because Yahweh Ropheka will be in the earth, b&s.

The earth will be healed also and we read in Isaiah, don't we? that the wilderness and the solitary place shall blossom as the rose, 'arise, shine, for thy light has come, and the glory of Yahweh has risen upon thee'. Then we come to the end with the Lord Jesus Christ, we come to the end in the 15th chapter of 1 Corinthians, when He delivers the

kingdom up to God, and God is all in all! You see something very notable, b&s, our minds go back to Philipians 2, don't they? where we read, 'He humbled himself', He became obedient even unto death even the death of the cross'. Wherefore, God hath highly exalted Him, and hath given Him an name which is above every name, that at the feet of Jesus every knee should bow and every tongue confess', and it speaks of the memorial name that will come, that glorious memorial name. Just think of it for a moment. Think of it, b&s, when God **chose** to give us a monument for the ages, what did He do? did He inscribe it in stones, did He inscribe it in steel, did He inscribe it in anything that would perish from the face of the earth? No, He put nail prints in mortal flesh and in the feet in the hands and in the side of the Lord Jesus Christ! then He immortalized it! As we come to the end of the 1,000 years, and as we go on into eternity, b&s, we will be constantly reminded of that sacrifice that was made on our behalf, the **sacrifice** that was made on our behalf for as long as eternity goes, there will be the nail prints in hands and feet that speak to us of the One that heals, and it carries us back to the 15th chapter of Exodus, where God speaks of Himself, as Yahweh thy Elohim that **healeth** thee, that gives us the victory!

As we come to the end of the 1,000 years, b&s, we're going to see why that victory was given. For in the end of time, in the end of these ages, the Lord Jesus Christ exhibits to us the greatest act of humility that the world has ever seen. For during that period of time, He has been seated on the throne of David, as the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of peace! He has the greatest titles of the world, He is looked upon as God during the millennium and yet when it comes to the end of the 1,000 years, what does He do? what does He do, b&s? He steps down, He steps down and we hear His words in His fleshly days, 'My Father is greater than I', subservience to the heavenly God, subservient to the power of the universe, and He steps down that Yahweh may be **all in all!** Is it any wonder then, as we come to the end of the age that we hear those words of Philipians 2, 'to let this mind be in you, which was also in Christ Jesus'. Let this mind be in you, servants, b&s, not masters. Servants! 'to this man will I look, to Him that is of humble and contrite spirit and trembleth at My word'.

This is a secret of healing, b&s, now we direct our attention to those emblems that are before us; these are not things made with mortal hands, they speak to us of that healing that can come only from the God of the universe! We are to see Him very soon, b&s, we're to see the Lord Jesus Christ in all of His glory; we stand there, we stand there in need of a physician, and He tells you and He tells me, in these closing days of Gentile darkness that if we make available those healing virtues that He has given to us, that when we stand there, He will say, 'Come ye, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!' B&S, when this happens we will fully understand for the first time in our life, the meaning of those words, 'I am Yahweh that healeth thee', **I am Yahweh Ropheka'**.