

The Heart of a Worshiper

Lesson 5: Results of Worship (part 2)

Does anyone have anything to share about what II Corinthians 4:14-18 and 5:14-20 said to you regarding our love response to Christ and effecting God's purposes in the world?

I would like to draw your attention to verse 18 of chapter 4 of II Corinthians:

“...what is seen is transitory, but what is unseen is eternal.”

What are your thoughts concerning II Corinthians 5:19-21?

- Through Jesus' work, God does not count our trespasses against us
- God has entrusted the ministry of reconciliation to us, the redeemed, as ambassadors of Christ
- We have become "the righteousness of God in Jesus"

1. What does it mean to “hallow” something or someone?

2. Read the passages from Psalms. How does hallowing God's Name shape us into God's image?

- The psychological and spiritual law of human nature is that we become like what we behold.
- Recognizing God's presence and authority shatters human pride, shaping us into the image of humble dependency and truth that mirrors Christ's ultimate humility.
- Praise moves our focus away from self-pity, anxiety, and scarcity.

2. Read the passages from Psalms. How does hallowing God's Name shape us into God's image?

- When we hold God's Name as sacred, our tolerance for systemic injustice, personal deceit, and moral compromise diminishes.
- We are progressively sanctified, taking on His holiness, justice, and purity in our daily decision-making.

3. Recall the passages from Psalms on page 15. Those passages talked about praising “God’s Name.” You cannot hallow His name if you are not familiar with it (or them, as you will see). We will explore eight of the most common compound names of God from the Old Testament (Hebrew Scriptures). They are:

JHWH-Tsidkenu

JHWH-M’Kaddesh

JHWH-Rophe

JHWH-Shammah

JHWH-Rohi

JHWH-Nissi

JHWH-Jireh

JHWH-Shalom

3. JHWH יהוה is the tetragrammaton, or four-letter name of God, found throughout the Hebrew Scriptures. It is most often given a pronunciation of “Yahweh,” but also has alternate pronunciations of “Yahuah or Yahawah.” It represents God’s eternal and unchanging nature. The name YHWH is first introduced to Moses in Exodus 3:14 when God reveals Himself as “I AM WHO I AM,” signifying His self-existence and timelessness.

3. YAH is used in a more poetic or intimate way in the scriptures, often appearing in songs of praise and reflection. One of the most well-known uses of YAH is in Psalm 68:4, which states, “Sing unto God, sing praises to His name: extol Him that rides upon the heavens by His name YAH, and rejoice before Him.”

This act of calling on YAH is not just a verbal exercise but a recognition of His supremacy, His power to save, and His everlasting strength; in short, it invokes a deep connection to God’s character.

By invoking His name, we are reminded that we can rely on His unchanging and eternal nature for support and guidance.

3. This Old Testament name directly sets the stage for how we are shaped into His image today. In the New Testament, this prophecy is fulfilled in Christ. As II Corinthians 5:21 explains, God made Christ—who knew no sin—to be sin for us, so that in Him we might **become the righteousness of God.**

When we hallow and take on His Name, we are clothed in His character.

3. JHWH-Tsidkenu: יְהוָה צְדִיקֵנוּ “Righteousness”

Jeremiah 33:16 — reveals a profound, covenantal dimension of God’s Name: He does not just possess righteousness; He transfers it to His people. In Hebrew, this name is Yahweh Tzidkenu. This verse reveals three crucial truths about God’s Name and how it operates in our lives:

1. The Name is Shared with His Community
2. The Name Redefines Our Identity
3. The Name Shifts the Source of Righteousness

3. JHWH-Tsidkenu: יהוה צדקנו “Righteousness”

1. The Name is Shared with His Community

- To understand what is unique about Jeremiah 33:16, it must be compared to an earlier prophecy in Jeremiah 23:5-6
- In Jeremiah 23:6, the coming Messiah (the “righteous Branch”) is directly given the title Yahweh Tzidkenu.
- In Jeremiah 33:16, the exact same name is placed upon Jerusalem (the city and community of faith).

3. JHWH-Tsidkenu: יְהוָה צְדִיקֵנוּ “Righteousness”

2. The Name Redefines Our Identity

- Jerusalem had become corrupt, unfaithful, and filled with injustice.
- By renaming the city “The LORD Our Righteousness,” God reveals that He does not view His people through the lens of their past failures, sins, or exile.
- Instead, He gives them a new identity rooted entirely in who He is.

3. JHWH-Tsidkenu: יְהוָה צְדִיקֵנוּ “Righteousness”

3. The Name Shifts the Source of Righteousness

- It is not “Our Righteousness for the Lord,” but “**The Lord is our Righteousness.**”
- God reveals Himself as the sole provider of the perfection He requires.

3. JHWH-M'Kaddesh: מְקַדְּשְׁכֶם: יְהוָה “Sanctification”

Leviticus 20:8 introduces a critical compound name of God that reveals He is the active power behind human transformation: Yahweh M'Kaddesh, which translates to “The LORD Who Sanctifies You” or “The LORD Who Makes You Holy”.

While the previous verse commands the people to “consecrate yourselves and be holy,” verse 8 shifts the focus to God's name, revealing three essential truths about His nature:

3. JHWH-M'Kaddesh: מְקַדְשֵׁכֶם: יְהוָה “Sanctification”

1. Holiness is infused, not self-generated
2. True belonging requires divine separation
3. God empowers what He commands

Human conformity to the “image of Christ” is not the cause of our holiness, but rather our cooperation with His sanctifying grace.

3. JHWH-Rophe רפּאָד: יְהוָה “Healer”

Exodus 15:26 reveals three essential truths about God’s character through this specific name:

1. Healing is Fundamental to His Identity
2. He Restores the Whole Person
3. Healing and Obedience are Relational

3. JHWH-Rophe רפּאָר: יְהוָה “Healer”

The ultimate paradox of Jesus functionally living out this name in human history is that *human wholeness is purchased through His brokenness.*

Jesus' suffering fulfills the grand portrait of the Suffering Servant in Isaiah 53:5: “*He was wounded for our transgressions... and by His stripes we are healed.*”

3. JHWH-Shammah **שָׁמָּה: יְהוָה** “Ever-Present”

Ezekiel 48:35 reveals three profound truths about God’s character, His faithfulness, and His ultimate plan for humanity:

1. His Presence is Permanent and Secure
2. His Presence Defines Our Destination
3. He Climbs Down to Dwell With Us

Jesus fulfills this name directly as *Immanuel*, which means “God with us.” following Pentecost, Holy Spirit indwells believers making us God’s temple. Revelation 21:3 says, “*Behold, the dwelling place of God is with man, and He will dwell with them.*”

3. JHWH-Rohi רֹעֵי יְהוָה “Shepherd”

While titles like *Elohim* highlight God as the infinite, all-powerful Creator, YHWH-Rohi paints an intimate portrait of a God who actively guides, feeds, protects, and stays close to His people. Each of these four scriptures highlights a distinct facet of how this shepherding name functions:

1. Provision and Intimacy (Ps. 23:1)
2. Lifelong Faithfulness (Gen. 48:15)
3. Tender Care for the Vulnerable (Is. 40:11)
4. Vigilant Protection and Gathering (Jer. 31:10)

3. JHWH-Nissi נִסִּי: יְהוָה “Banner”

Exodus 17:15—The name YHWH-Nissi appears only once in the entire Bible. It was proclaimed directly after the newly liberated, untrained Israelites defeated the fierce Amalekite nomads in the desert at Rephidim—a battle won entirely because Aaron and Hur held up Moses' weary arms containing the “staff of God”. This name suggests three critical truths about God's character:

1. He is Our Rallying Point and Identity
2. He is the True Warrior and Victor
3. He Provides Ultimate Covering and Signal of Hope

3. JHWH-Nissi נִסִּי: יְהוָה “Banner”

In the New Testament, Jesus Christ fulfills the identity of YHWH-Nissi by physically and spiritually becoming that raised banner. Jesus took the cross—originally an instrument of execution, shame, and defeat—and turned it into a triumphal standard. He is Our Rallying Point and Identity

- In John 3:14-15, Jesus draws a parallel to another Old Testament nes: “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.”

3. JHWH-Nissi נִסִּי: יְהוָה “Banner”

In the New Testament, Jesus Christ fulfills the identity of YHWH-Nissi by physically and spiritually becoming that raised banner.

- Isaiah 11:10 states: “And in that day there shall be a Root of Jesse, *Who shall stand as a banner to the people; For the Gentiles shall seek Him...*”

3. JHWH-Jireh יְהוָה יִרְאַה “Provision”

This name is revealed by Abraham on Mount Moriah immediately after God provided a ram in the thicket to replace his son, Isaac, as the sacrifice (see Gen. 22:14). In Hebrew, the root word for *Jireh* is **ra'ah**, which literally means “to see.” In the context of God's character, it means “The LORD Will See To It.” God sees the need of His people beforehand and meticulously arranges the provision ahead of time.

3. JHWH-Shalom יהוה שלום “Peace”

Here in Judges 6:24 we see Gideon had been hiding in a winepress out of fear when God appeared to him. When Gideon realized he had seen the Angel of the LORD, he panicked. God comforted him in verse 23, saying, “Peace be to you. Do not fear; you shall not die.” Gideon built the altar to YHWH-Shalom before the battle was won, revealing that *God's peace is independent of external circumstances*. In Hebrew, shalom means much more than just the absence of war or conflict. It signifies wholeness, completeness, soundness, health, safety, and prosperity.

3. JHWH-Shalom יהוה שלום “Peace”

This revelation transformed Gideon from a fearful man into a courageous leader. God's peace did not mean Gideon avoided the upcoming battle; rather, it gave him the internal quietness and strength needed to face his enemies.

3. JHWH-Shalom יהוה שְׁלוֹם “Peace”

Jesus perfectly embodied and lived out the name Yahweh-Shalom in the New Testament:

- Ephesians 2:14 explicitly states, “For he himself is our peace,” showing that Jesus is the physical manifestation of YHWH-Shalom.
- Just as Gideon received peace before his battle, Jesus gave His disciples peace before His crucifixion, saying in John 14:27, “Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.”

Summary

Before our next lesson, look at the verses referenced in this lesson, and in the book of Psalms at the many times the Psalmist talks about the Name of God. Make notes of ones that impact you, or meet a need, or seem to be important, and note why. Be prepared to share those thoughts next time.

Closing Prayer

Lord, we recognize You as our Prince of Peace. In moments of anxiety, uncertainty, or conflict, help us to rally around You as our banner and find our absolute refuge in Your presence. When the storms of life rage around us, quiet our minds with the supernatural wholeness and soundness that only You can provide—a peace that surpasses all human understanding. As we part ways, let Your peace guard our hearts and minds. May we walk out into the world not as anxious people, but as carriers of Your rest, sharing Your calmness and reconciliation with everyone we meet, and thus hallow your Name.