

# HIS NAME IS WONDERFUL... THE SIGNIFICANCE OF GOD'S NAME IN THE OLD TESTAMENT FOR MISSION

■ The revelation of the Name of God in the Old Testament has frequently been a key to unlocking peoples and cultures throughout the history of frontier mission. It also has profound meaning for today's plans, methods, and strategies.

By Curt Chanda

Many books have been written concerning the various revelations of God's names in the scriptures. While there is a wealth of knowledge in these volumes to encourage the individual believer to walk closer with the Lord, very little is said concerning God's purposes for His self-revelations. Yet, it must be evident that God reveals Himself because He wants to be known. If He wants to be known, then any revelation of Himself must be cause for mission. Such a God deserves to be known and to have His fame spread among all of humanity. This article will examine some of the possible motivations and significance behind God's revelations of His name.

## *God makes Himself known*

God's universal claims are laid in the creation accounts which commence the book of Genesis. He is and always will be the God of all the earth, of all lands and of all peoples. Beyond these universal claims of the creation story, there is another fundamental principle being revealed which also has great significance for mission: God wants to make Himself known. As throughout redemptive history, God initiates His pattern of self-revelation in creation, and because He is only good, this is not an egocentric act of a tyrannical despot, but the act of a loving Life-giver. He wants creation to acknowledge Him for *who He is* and what He has done. From this knowledge will flow the best results for all of humanity and the rest of creation. The acts of sacrifice and risk taken by the Creator in revealing Himself implicates the objects of His divine disclosures in this plan of making Him known. Thus begins the

drama in Genesis of God's plan of self-revelation and the ensuing responsibility of the recipients of holy insight for mission.

## *What's in a name?*

Many have written of the significance of a name in the days of the patriarchs. A person's name did more than serve as a convenient means of identification since it represented his or her character, lifestyle and lineage. "In Scripture, a name is much more than an identifying tag. It denotes the essence and character of a person or thing."<sup>1</sup> "In the Bible the name is often equivalent with the person. But it refers to a special aspect of the person. God Himself associates His person with His name and He, personally, is the one who effects our salvation."<sup>2</sup> Thus, Abigail could say of her husband, "Pay no attention to this man, to this worthless (lit. man of Belial) man, Nabal, for as his name is, so is he. Nabal (man of Belial) is his name and folly is with him" (1 Samuel 25:25). Other examples are common, both for good and bad: Naomi, Ichabod, Joshua, Manasseh, Ephraim, Abraham, Israel, Peter and Jesus. The Hebrew word for name also gives the idea of memorial, renown and fame.<sup>3</sup> (See Isaiah 55:13 and Zephaniah 3:19,20.) Therefore, when God chose to reveal Himself in a new way, He often used names to give his revelations permanence and significance for the ancient mindset. "There are many names for God for no one name could express all that He is, in Himself, and in His grace toward erring men."<sup>4</sup> How then did God choose to identify Himself?

Several scholars have suggested that

the first occurring and second most frequently used name of God, Elohim, may not be a name at all but rather a title. Elohim conveys the meaning of divine ruler, almighty, sovereign, covenant-giver and the "putter forth of power."<sup>5</sup> This seems to be more of a definition of the divine being, rather than a revelatory statement of His name and character. This suggestion seems to be borne out by Exodus 6:3 where God says to Moses, "I appeared to Abraham, Isaac, and Jacob as God Almighty (El Shaddai), but by My name, LORD (YHWH), I did not make myself known to them." While there is some question to the meaning of this statement since YHWH is used prior to Moses, if we accept the inerrancy of the Old Testament, we must attribute this to the date of the recording and the manner in which God made Himself known. Thus, God seemed to have a special purpose in mind when revealing Himself by name to Moses. As Elohim, God, the Creator has identified Himself as uniquely relevant to every member of creation. Yet a fuller revelation of Himself which would give further hope to all of humanity was in the process.

## *The God of Abraham, Isaac, & Jacob*

Before we examine God's name as YHWH, let us examine His identity prior to that important event. In coming to deliver the Israelites, Moses is to announce to them, "The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob has appeared to me saying, 'I am indeed concerned about you and what has been done to you in Egypt'" (Genesis 3:16). Over 30 times in the Bible, God identifies Himself with these three Patriarchs. Why are these

three chosen? Certainly there were some more outstanding candidates for faithfulness and devotion to God than these three: Abraham the idolater, Isaac of no special acclaim and Jacob the swindler.

There are a variety of possible reasons that God chose to identify Himself with Abraham, Isaac and Jacob, but I would like to suggest three that would be especially significant for mission. First, as we see in Joshua 24:2, God chose an idolatrous man to make a covenant with rather than, say, the righteous Melchizedek. But such a selection would signal hope to all those who cared to find out about this peculiar God. By identifying Himself with such a man, even as Jesus identified with the less-than-desirable elements of the religious community, any idolater might hope that this God of all Creation would accept him or her if they turned with all of their hearts. Second, if we examine the call of Abraham, God told him to leave his land and go to a land which he would be shown. This contrasted with all of the other tribal deities who were linked with a specific geographical location. This God was itinerant and not tied to a particular place!<sup>6</sup> Finally, only to these three Patriarchs did God reiterate this covenant: "I will bless you and in you all the families of the earth will be blessed." Perhaps God was saying, "I choose to be identified as the God who will ultimately redeem all of humanity." These three were the only recipients of such a covenant which promised blessing to all peoples. Thus, I believe that God deliberately identified Himself as the God of Abraham, Isaac and Jacob to show that He was and is a Redeemer of all who are in spiritual darkness and bondage, is not tied to a specific locality but an exportable commodity and is, by covenant, planning the inclusion of the families of the earth in His demonstrative goodness. Israel certainly did not go to any great pains to make Him known, but what a beacon of hope such an identification with humanity this must have been for those who saw in His association with Abraham, Isaac and Jacob the ray of redemption. God chose His identity in such a manner to communicate concern to all those hearts who might seek Him. God's name thus implied mission from His first associations with His chosen people.

### *The Name above all names*

Now we arrive at the unveiling of the name of the Most High, YHWH (translated LORD in the NASB from which I am quoting). God will use this name more frequently and with greater significance than any other title or name in either of the Testaments. *It should be remembered that this revelation of God's name came in conjunction with the most significant event in Israelite history, the Exodus.* "All subsequent Hebrew history or philosophy of history as reflected in the Prophets looked back to the Exodus as the creative act of God which constituted the Hebrews as a nation."<sup>7</sup> God Himself often refers to this event Himself to bring to Israel's remembrance His character and works, concluding such remarks with, "I am the LORD." The significance of this redemptive event is easy to see in light of its New Testament fulfillment in the Lord Jesus who delivered all men and women everywhere from the tyranny of sin through the baptism of His death. Though this event was significant for Israel, God had some additional purposes in mind for the Exodus. Concerning Egypt He said, "Then all the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots and his horsemen" (Exodus 14:18). God had even larger plans in mind. Speaking to Pharaoh, He said, "Indeed for this cause I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth" (Exodus 9:16, also Joshua 4:23-24, Psalm 106:8). This name was to have global impact! Given the status of the Egyptians in that day, no doubt all of the then known world would hear of these redemptive works of a God who claimed ownership over all. Indeed this was Rahab's testimony 40 years later: "We have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt... for the LORD your God, He is God in heaven above and earth beneath" (Joshua 2:10,11). God intended that His name would gain renown among all the inhabitants of the earth giving unprecedented mission opportunity to His people. *The message they were to give was contained in His name.* It is in this light that we now examine the self-designated name of the Creator of the universe.

Israel was preparing to embark on a

journey to nationhood, but this journey was to be marked by God's presence rather than political clout. Thus, as God set about to redeem His people, He chose to reveal Himself in a specific name which would soon gain international renown. This name, previously unrevealed (Exodus 6:3), was given to Moses as God's calling card for all time. God said to Moses, "I AM WHO I AM. Thus you shall say to the sons of Israel, 'I AM has sent me to you.' This is My name forever, and this is my memorial-name to all generations" (Exodus 3:14,15). This is how God wanted to be remembered! To say that there is some confusion among scholars about the meaning of God's declaration would be an understatement. Most generally regard this declaration as derived from the verb "to be." Dr. Max Reisel has said that there are two simultaneously correct interpretations: a static and a dynamic interpretation. These render a composite declaration, "I am: He who is" and "I manifest to be who I am." "God therefore not only reveals that He exists, but also that He is prepared and active."<sup>8</sup> God was, is and always will be the one omnipotent source of all things. This is the revelation that was about to break onto the world scene as God defeated the gods of the most powerful nation on earth through the Exodus event.

Doubtless such an announcement caused confusion among the Israelites, but God was just beginning to reveal what He meant in the "I AM" declaration. Pharaoh more than questioned God's claim; He mocked such a declaration. He said, "Who is the LORD (YHWH) that I should obey His voice?" (Exodus 5:2) Soon Israel and all of the earth would know who YHWH was! They would see and hear of His mighty acts and this would promote a closer examination of YHWH's character. Knowing that the Israelites would need to bear testimony of who He was, God revealed to Moses the character that the name would represent for all ages. At Moses' request, YHWH disclosed Himself to Moses in Exodus 33:17- 34:8. He said,

"I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you." And the Lord descended in the cloud and stood there with him as he called on the name of the LORD. Then the

LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to third and fourth generations."

If God's previous declaration gave His name, God now encapsulates what that name is to mean. Even a cursory examination shows that this name would be good news for all who hear it and know it! God's name *was* the gospel that would become renowned through the children of Israel's redemption.

It seems clear from God's declared purposes about the Exodus that His name was to imply mission. The vehicle to implement this mission was the Jewish nation. They were to be uniquely associated with His name. In Numbers 6:22-27, God commands Aaron to bless the people in His name saying, "The LORD bless you and keep you; the LORD make His face shine on you, and be gracious to you; the LORD lift up His countenance on you, and give you peace." By so doing, Aaron was to invoke God's name upon Israel. The tribe of Levi was also given this special responsibility of blessing in the name of YHWH (Deuteronomy 10:8). Israel was to swear by His name (Dt. 6:13), prophesy in His name (Dt. 18:20) and to be called by His name (II Chronicles 7:14, Jeremiah 14:9; 15:16). In addition, the ark of God was "called by the Name, the very name of the Lord of Hosts who is enthroned above the cherubim" (II Samuel 6:3), and wherever the ark went YHWH established His name in that place and the people were to call upon Him (Dt. 12:5, 11, 21; 14:23, 24). Eventually, YHWH established His name at Jerusalem (II Kings 21:4, II Chr. 6:6-10) and had a dwelling place for His name in the temple (II Sam. 7:13, I Kings 8:16-20). All of these illustrations demonstrate that YHWH, the people and the land were inseparably linked together. We must again remind ourselves that since name and character are interchangeable, this obligated Israel to incarnate YHWH's nature in the sight

of all the nations. By receiving His name, they were commissioned to demonstrate that name as described in Exodus 34:5-7. What was to be the result of such an identification? "The Lord will establish you as a holy people to Himself, as He swore to you, if you will keep the commandments of the LORD your God, and walk in His ways.

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*So all the peoples of the earth shall see that you are called by the name of the LORD and they shall fear you" (Dt. 28:9,10).* For those who rejected the rule of the Sovereign of the universe, the name would bring terror, but many others would be drawn by the fame of the name to YHWH's people and land.

**Centripetal mission**

There are numerous centripetal fulfillments of peoples coming for the sake of the name of God. We have already mentioned Rahab's declaration of YHWH's fame. The Gibeonites offered themselves in slavery because they had heard "of the name of the LORD... and the report of Him and all that He did in Egypt" (Joshua 9:7). Solomon knew that foreigners would be drawn to Israel because of the name of YHWH and thus prayed,

"Also concerning the foreigner who is not of Thy people Israel, when he comes from a far country for Thy name's sake (for Thy great name and Thy mighty hand, and of Thine outstretched arm [ie - salvation]); when he comes and prays toward this house, hear Thou in heaven Thy dwelling place, and do according to all for which the foreigner calls to Thee, in order that all the peoples of the earth may know Thy name to fear Thee as do Thy people Israel and that they may know that this house which I have built is called by Thy name." (I Kings 8:41-43)

Solomon was asking that the prayers would be answered so that the petitioners, and thereby all peoples, would know that YHWH is as good as

His name. Mission would be an inevitable result of being called by God's name. Thus, the Queen of Sheba came to Jerusalem when she "heard about the fame of Solomon concerning the name of the LORD" (I Kings 10:1). Jeremiah prophesied that more than the trickle that Israel began to see would be drawn to the Name. He proclaimed, "All the nations will be gathered to it, to Jerusalem, for the name of the Lord" (3:17) and Jerusalem "shall be to Israel a name of joy, praise, and glory before all the nations of the earth, which shall hear of all the good that I do" (33:9). Israel would be the showcase of God's name for all the nations.

Although centripetal mission was an inevitable result of invoking God's name upon themselves, God expected His name to precipitate declarations of His name as well. Some of Moses' final words were, "Give ear, O heavens, and let me speak; and let the earth hear the words of my mouth. For I proclaim the name of the LORD; ascribe greatness to our God!" (Dt. 32:1,3) David defended not his own honor but that of the name of the LORD against Goliath and declared that by his victory "all the earth will know that there is a God in Israel" (I Sam. 18:45,46). As king he further exhorted the people to "give thanks to the LORD, call upon his name; make known His deeds among the peoples. Glory in His holy name. Ascribe to the LORD, O families of the peoples, the glory due His name" (I Chr. 16:8,10, 29). God's name necessitates praise to the outermost (Ps. 48:10). God's people were to sing praises to His name among the nations (Ps. 18:49) so that all the earth might bless themselves by YHWH and the earth be filled with His glory (Ps. 72:16-19). God's people are not only to make known God's name but they are to "make them remember that that His name is exalted" (Is. 12:4). While somewhat hidden in its original proclamation, Paul clearly interprets Isaiah 52:7 as pertaining to those messengers who bring the good news of the Name, for all who "call upon the name of the LORD will be saved" (Joel 2:32). These examples clearly go beyond the typical Old Testament pattern of centripetal mission. God had not given the Israelites a full-blown redemptive

message for the nations, but He had given them something worth sharing and proclaiming: His name. The results of that simple proclamation would have profound consequences for those who put their trust in it.

We have seen that God's revelation of Himself can essentially be summed up in His name, YHWH. This name was placed upon Israel who then had an obligation to live worthy of the name so that YHWH might gain renown and glory in all the earth. As they followed, sometimes obediently, God added further revelation to His name by His mighty acts and by continually updating His resume, so to speak, with new names. "There are many names for God for no one name could express all that He is, in Himself, and in His grace toward erring man."<sup>9</sup> We will examine some of these names in a moment, but let it suffice to say that God's revelation was not static. Many of God's further self-revelations by name have YHWH as their root. Given that Israel was not only to be a magnet for His name, but also to actively declare the name of God, what was contained in the message of God's name?

Genesis 4:26 says "at that time men began to call on the name of the LORD." It is also sometimes translated, "men began to call themselves by the name of the LORD." This phrase occurs often among the Patriarchs as they called on the name of the LORD in times of trouble, blessing or revelation (Gen. 12:8; 13:4; 16:13; 21:33; 26:25). To call on the name of God is to worship Him and to identify with His name thereby entering into the blessings and responsibilities of that name.<sup>10</sup> To call on God's name is to enter into covenant relationship with Him (Ps. 111:9). This right and privilege did not exist for Israel exclusively. Joel proclaimed that "all who call on the name of the LORD will be saved" (2:32). Isaiah looked forward to the time when all who were called by the name of YHWH would be gathered together (Is. 43:7). God will give the nations purified lips by which they will call on the name of the LORD together (Zephaniah 3:9). It is clear that God desired the nations to call upon Him, and since they could not call on Him in whom they had not heard, Israel was to proclaim to them this name.

The name of God encompassed every facet of human need. God's name promised salvation to all who called

upon it. The psalmist cries, "Save me, O God, by Thy name" (Ps. 54:1). Deliverance and protection were promised to those who knew God's name (Ps. 91:14). The name of the LORD was a strong tower of safety to all those who took refuge in it (Proverbs 28:10) and provided victory against those who would oppress the caller (Ps. 89:24). God was near to all of those who called on His name in truth (Ps. 75:1; 145:18). As we can see, God's name was not only a revelation of His character but it in itself was the message that was to be proclaimed. God did not merely issue His name, but provided the needs of all who would identify themselves with that name. Cornelius Van Peursen has put it this way:

...the name of God is not a description, but... it contains a summons which is relevant in each "today" and which at times reveals strange possibilities in the face of the most somber expectations: the breakdown of the barriers of suffering, sin and death. We could call this "proclamation language," provided we understand this to mean not just the language used at very solemn occasions, such as the accession to the throne by a king, but a language which is used regularly in everyday life, whenever people call out to each other about something, to encourage or to warn. Proclamation language always gives more than just a description of the state of affairs... The name of God forces nature into the perspective of praise and service.<sup>11</sup>

Thus, the name of God is absolutely at the essence of mission, giving it both the impetus and the means for accomplishment.

#### *Isaac and Jehovah Jireh*

God constantly met the needs of His people by revealing more of Himself. Let us look at one example of God's continued self-revelation and its significance for mission. God's promise to Abraham was that through him all the nations on earth would be blessed. As part of that promise, God provided Abraham a son, Isaac. When Isaac was a young man, God commanded Abraham to offer his son as a burnt offering. At the fateful moment, God intervened and provided "for Himself the lamb" (Gen. 22:8). This intervention caused Abraham to memorialize the place with the name, YHWH-jireh, The LORD will provide. While this event

clearly foreshadows God's ultimate provision in the Lord Jesus, it also made a great impact on Abraham. YHWH was the provider of all that was necessary! Imagine the impact such a revelation would have on the surrounding peoples. Devoid of modern agricultural and medical technology, these nations were at the mercy of the elements. For this reason nature was often deified. Was there really a God who could provide food, health and stability? Yes, His name is YHWH, YHWH the Provider, and not only can He provide physically, but He grants salvation to all who call on His name. The disclosure of God's name testified to His character and gave new impetus to a mission mentality since God had purposed to make a name for Himself (1 Sam. 7:23). This good news in the name could be duplicated by each new declaration of His person. He proclaims, "I AM ruler of heavenly and earthly powers, YHWH-sabaoth. I AM your healer, YHWH-rapha. I AM your righteousness, YHWH-tsidkenu. I AM your peace, YHWH-shalom. I AM your shepherd, YHWH-rohi. I AM your protector, YHWH-nissi. I AM your purifier, YHWH-m'qaddishkhem and I AM here for you, YHWH-shammah." These declarations must have rang beautifully above the din of the tribal deities who clamored for human sacrifice and dominance. God made His ways known on earth.

#### *Jonah and the Name*

Let us examine one specific instance where God desired to make His name known. The story of Jonah is a very familiar one. When the prophet disobeys, God redirects his route to give him time to reconsider. "It is towards the world that YHWH is turned: His word, His face, His instrument—the wind, they are all directed upon Jonah, but through Jonah upon Nineveh, the world."<sup>12</sup> Out of the belly of the fish, Jonah calls on the name of the Lord and he is saved. Jonah's own testimony was, "Salvation is from the LORD" (2:9). Twenty-six times in the book of Jonah God's name, YHWH, is mentioned, but never once by the king of Nineveh. The king knows that this supreme being is angry, but he does not know *who* He is! He says, "Let men call on God (the title, not the name) earnestly that each may turn from the violence which is in his hands. Who knows, God may turn and

relent" (3:9,10). Jonah knew that's who! Jonah complains, "Was this not what I said in my own country... For I knew that Thou art a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity" (4:2,3). This is almost exactly God's own description of His name as given to Moses. Joel promised that all who called on the name of the Lord would be saved, but Jonah apparently thought to circumvent this salvation by withholding the message of God's name. God graciously forgave, but it is difficult to serve a nameless God. "In order to 'show forth His salvation' it becomes imperative that the people should know His Name. His salvation is dependent upon their knowing the Name, that they may call on It."<sup>13</sup> If Israel, who knew YHWH, often forgot His name, it is no wonder that the Ninevites who never learned the name above all names, soon returned to their evil ways. God had hoped to establish a more permanent memorial in Nineveh, His name.

#### *Glory and holiness*

There are two other super themes that are closely related to the name of God: glory and holiness. "When scripture speaks of doing something 'for God's name's sake' it means virtually the same as doing it 'for His glory.' The term 'glory' simply makes more explicit that the character of God is indeed magnificent and excellent."<sup>14</sup> God sought to be glorified, that is make His name great in and through His people Israel. They were created for His glory (Is. 43:7) and were the vehicle for displaying that glory (Is.49:3). To ensure that His name was not confused with the gods of men and brought low, that is profaned, He commanded Israel to live in a holy, set apart manner. Leviticus and Numbers are filled with God's standards for living. These directions are often concluded with the significant declaration, "I am the LORD (YHWH)." The bottom line was that God's name was at stake. To live in a manner unworthy of the name did not just defile the worshiper but it degraded God's name and reputation in the earth. Thus, God's real concern with David's

sin with Bathsheba was that now the enemies of the LORD would have cause for blaspheming (II Sam. 12:14). Israel was commanded not to take the LORD's name in vain, nor swear falsely (Lev. 19:12), nor even mention the name of another god (Ex. 20:7; 23:13, Josh. 23:7), all of which would profane His

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name. The penalty for blaspheming the Name was death (Lev. 24:11-23). While on first examination, this seems overly harsh, if we examine the matter from God's point of view and what was at stake, the punishment is understandable. God must be accurately represented in order to be accurately understood.

Humanly speaking, Israel seemed to be God's undoing in making a name for Himself. They did profane His great name, causing Him to take drastic action to preserve the holiness of His name. Even in the punishment of exile, they continued to profane His name, but God would not give up His pursuit of global glory. He announced:

"It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. And I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD when I prove Myself holy among you in their sight." (Ezekiel 36:22, 23)

Yet, in spite of Israel's disobedience and sin, God still wanted to vindicate His name and show the nations He meant what He said and He was who He had proclaimed Himself to be. Malachi spoke out God's passionate claims:

"From the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations... for I am a great King," says the LORD of Hosts, "and My name is feared among the nations." (1:11,14)

Oh how the LORD desires to have Himself known among all the nations! His name and His character, though defiled by His people, will be vindicated in the sight of all peoples who will know that HE IS THE LORD.

God and His name are inseparable. YHWH "intended that mankind should regard His Name as of identical holiness and greatness with Himself. His Name and His person are co-equal, the Name standing for all that He Himself stands for."<sup>15</sup> Not only does YHWH

represent God's character, but His declarations surrounding the self-revelations of the Name clearly suggest that His name is to be proclaimed and honored in all the earth. The Exodus served as YHWH's entry point into history and the opening act for the unfolding drama of self-revelation. He stated that Israel would be His chosen people to showcase the goodness, mercy, righteousness and covenantal faithfulness intrinsic in His name to the world. Israel would be called by His name and thus called to proclaim that name both in an attractive, magnetic lifestyle that would compel people to investigate and in a more demonstrative declaration of His Name among the nations. When the nations called upon the name of YHWH, they would receive salvation and the rest of the blessings and responsibilities inherent in that identification. Therefore, holiness became a serious issue since it was a direct reflection of YHWH's own nature. Despite the commands, exhortations and warnings given to them, Israel profaned God's name among the nations. Yet, YHWH passionately sought to vindicate the holiness of His name in the sight of the very nations where it had been defiled. He received His ultimate vindication in

His Son, who demonstrated the power, compassion and redemption of that Name. YHWH. The Name is the message, the motivation and the heart of mission. ■

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#### Endnotes

<sup>1</sup> Robert Young, as quoted in *The Names of God*, by Lester Sumrall (Nashville: Thomas Nelson Publishers, 1982), pg. 30.

<sup>2</sup> Robertson McQuilken, "The Narrow Way," in *Perspectives on the world Christian movement: a reader* (Pasadena: William Carey Library, 1982), pg. 130.

<sup>3</sup> Al Novak, *Hebrew honey* (Houston: J. Countryman Publishers, 1987), pg. 179.

<sup>4</sup> Herbert Stevenson, *Titles of the triune God* (Westwood: Fleming H. Revell Company, 1956), pg. 16.

<sup>5</sup> Nathan J. Stone, *Names of God in the Old Testament* (Chicago: Moody Press, 1944), pg. 9.

<sup>6</sup> Cornelis Van Peursen, *Him again!* (Richmond: John Knox Press, 1969), pg. 11.

<sup>7</sup> E.E. Flack, *The open Bible* (Nashville: Thomas Nelson Publishers, 1979), pg. 50.

<sup>8</sup> Max Reisel, *The mysterious name of Y.H.W.H.* (Assen: Van Gorcum & Company, 1957), pg. 11-20.

<sup>9</sup> Herbert Stevenson, *Titles of the triune God*, pg. 16.

<sup>10</sup> Frances Brown, *The new Brown - Driver - Briggs Hebrew and English lexicon* (Peabody: Hendrickson Publishers, 1979), pg. 1028.

<sup>11</sup> Cornelis Van Peursen, *Him again!*, pg. 59, 64.

<sup>12</sup> Hellmut Rosin, *The Lord is God*

(Amsterdam: N.V. De Nederlandsche Boek-En Steendrukkerij, 1956), pg. 9.

<sup>13</sup> Edward Remington Ames, *YHWH* (Los Angeles: Phillips Printing Company, 1932), pg. 95.

<sup>14</sup> John Piper, *Desiring God* (Portland: Multnomah Press, 1986), pg. 227.

<sup>15</sup> Edward Remington Ames, *YHWH*, pg. 11.

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