

- 1) **Jehovah Sabaoth, the Lord of hosts, the God of armies.**
- 2) **Psalm 9:10** reads, “¹⁰And those who know Your name will put their trust in You, For You, O LORD, have not forsaken those who seek You.”
- 3) **Proverbs 18:10** reads, “¹⁰The name of the LORD is a strong tower; the righteous runs into it and is safe.”
- 4) Why should we study the names of God?

I mean, what does it benefit/profit us to do so?

How does it help you personally in your everyday life?

- 5) Spurgeon said, "Ignorance is worst when it amounts to ignorance of God, and knowledge is best when it exercises itself upon the name of God. This most excellent knowledge leads to the most excellent grace of faith."
- 6) Matthew Henry said, "The better God is known the more He is trusted. The more God is trusted the more He is sought out. God never did, nor ever will, disown or desert any that duly seek Him and trust in Him."
- 7) James Montgomery Boice wrote, "The names of God are windows through which His character is seen. The names tell us that He is the Most High God, Possessor of Heaven and Earth (El Elyon), the Almighty God (El Shaddai), the Eternal Unchanging God (El Olam),
- 8) The Lord (Adonai), the God Who Is There (Jehovah Shammah), and much more. Since the names of God declare His attributes, we are not surprised that the unparalleled revelation of God's wisdom and grace in Abraham's near sacrifice of his son (in Genesis 22) brings with it another of God's names: Jehovah Jireh, which means "the Lord will provide."

Tozer's very familiar quote, "What comes into our minds when we think about God is the most important thing about us"; is the greatest reason I can come up with for spending time studying the names and attributes of God. We put ourselves in a very difficult place in this Christian life and we do everyone we come in contact a disservice when we remain ignorant of who He is, what He is and why He does what He does. Tozer followed his most famous quote (at least in this church) with one that amplifies the first; "A right conception of God is basic not only to systematic theology but to practical Christian living as well".

Main text: Isaiah 6

- 9) **Isaiah's Vision** ¹In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. ²Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory."
- 10) ⁴And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. ⁵Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts." ⁶Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. ⁷He touched my mouth *with it* and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven."
- 11) **Isaiah's Commission** ⁸Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" ⁹ He said, "Go, and tell this people: 'Keep on listening, but do not perceive; keep on looking, but do not understand.'" ¹⁰ "Render the hearts of this people

insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed.”

- 12) ¹¹ Then I said, “Lord, how long?” And He answered, “Until cities are devastated *and* without inhabitant, Houses are without people and the land is utterly desolate, ¹² “The LORD has removed men far away, and the forsaken places are many in the midst of the land. ¹³ “Yet there will be a tenth portion in it, and it will again be *subject* to burning, like a terebinth or an oak whose stump remains when it is felled. The holy seed is its stump.”

Let us go to prayer...

“Glory be to God on high. We praise You, we bless You, and we worship You, for Your great glory. Lord, I have declared that which I did not understand, things too wonderful for me, which I did not know. I have heard of You by the hearing of the ear; but now my eye sees You; Therefore I retract, and I repent in dust and ashes. Oh Lord, I lay my hand on my mouth. Once I have spoken, and I will not answer; even twice, and I will add nothing more.

But while I was meditating the fire burned within me. Lord, I must speak of You or else by my silence I offend against a generation of Your children. I understand You have chosen the foolish things of this world to confound the mighty. Oh Lord, do not abandon me. Let me be a witness of Your strength to this generation and Your power to everyone that is yet to come. Rise up prophets and men with vision in Your Church who will magnify Your glory and through Your almighty Spirit restore to Your people the knowledge of the holy.”
In Jesus name, Amen.

- 13) The Hebrew word for "host" is Tsaba which is used some 486 times with most uses having something to do with warfare, armies or fighting. In general, "host" can describe:

- a. A multitude of men (army)
- b. Angels (good and bad)
- c. Physical Stars

14) John MacArthur writes that, “Hosts can refer to human armies (Ex. 7:4), Celestial Bodies (Deut. 4:19), or Heavenly Creatures (Josh. 5:14). This title emphasizes the Lord as sovereign over all of the powers in heaven and on earth...”

The hosts could also be the armies of other countries who don't even believe in Jehovah, but are being used by Him to discipline His wayward children or to achieve some other end that He has planned. Case in point, the Babylonians, the Medo-Persians, the Greeks, etc.

15) We see the Lord of hosts everywhere in the Old Testament.

- 59 times in Isaiah
- 80 times in Jeremiah
- 9 times in Amos
- 12 times in Haggai
- 46 times in Zechariah
- 24 times In Malachi
- In the Psalms, the Lord of hosts is mentioned 15 times, where 6 of the uses are associated with prayer for His aid.
- The specific phrase "Lord of Sabaoth" is found twice in the New Testament. In Romans 9:29 where Paul is quoting Isaiah 1:9 and in James 5:4 in context of judgment.

As I was researching this subject, one commentator said that the term Lord of Hosts was not used until 1 Samuel 1 we do see a preview of Him in Joshua 5:13-15.

16) “Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, “Are you for us or for our adversaries?” ¹⁴He said, “No; rather I indeed come now as captain of the host of the LORD.” And Joshua fell on his face to the earth, and bowed down, and said to him, “What has my lord to say to his servant?” ¹⁵The captain of the LORD’S host said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.”

This captain or prince is indeed the Lord of hosts or Joshua would not have been commanded to remove his sandals. It reminds you of Moses on Mount Horeb where he encountered Jehovah in the burning bush; he too was commanded to remove his sandals.

17) Let us now look at Revelation 4...

Scene in Heaven

¹After these things I looked, and behold, a door *standing* open in heaven, and the first voice which I had heard, like *the sound* of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.” ²Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne.

18) ³And He who was sitting *was* like a jasper stone and a sardius in appearance; and *there was* a rainbow around the throne, like an emerald in appearance. ⁴Around the throne *were* twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

The Throne and Worship of the Creator

19) ⁵Out from the throne come flashes of lightning and sounds and peals of thunder. And *there were* seven lamps of fire burning

before the throne, which are the seven Spirits of God; ⁶and before the throne *there was something* like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind.

20) ⁷The first creature *was* like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature *was* like a flying eagle. ⁸And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, “Holy, Holy, holy *is the* Lord God, the Almighty, who was and who is and who is to come.”

21) ⁹And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, ¹⁰the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying,

22) ¹¹ “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

Why are we looking at these two visions? These are two visions of Christ on His throne, high and lifted up. The two visions were viewed some eight hundred years apart. First, by Isaiah, the greatest Messianic prophet in the Old Testament and second, by John, the Apostle that Jesus loved. Jesus is the Messiah. Both of these servants of God were transported in a vision into the very Throne Room of God. They were different visions, yet the same in so many ways; from the “antiphonal response”, to the utter majesty that these word pictures create in our minds. And you cannot come away from either vision without the sense of one very specific thing...the absolute and overwhelming **holiness** of God. What does Christ’s holiness have to do with our subject, the Lord of hosts? I would have to answer, everything. His holiness demands our

attention. His holiness demands our worship. His holiness demands our obedience. His holiness compels and commands His hosts.

Our original text begins with, “in the year of King Uzziah’s death...” It is interesting to note that Isaiah was commissioned to prophesy in the year that King Uzziah died, which was 739_{BC}. You know what else was significant about that year? This is a factoid I got from RC Sproul. A small village in Italy was established, named Rome. Sproul says that this is one of the greatest ironies of history. It is pretty amazing to me that the greatest Messianic prophet was commissioned to prophesy about Christ and the eventual greatest empire that would rule the earth were both begun in the same year. Isaiah was used to proclaim the birth, life and death of Jesus Christ. The Roman Empire would set the backdrop for Jesus Christ’s coming and ultimately, they would be used by Israel’s religious leaders to put Him to death. Such parallels permeate the Scriptures and it is amazing to me how well they all fit.

- 23) We see that Isaiah was transported in a vision to the very throne room of God and in **John 12:41** the Apostle tells us that this was indeed the pre-incarnate Jesus Christ sitting on His throne. This is the Lord of hosts, the God of armies. He is high and lifted up and He is an awesome sight. His ministering spirits are compelled to extol His holiness continually.

Jesus Christ has always been the believer’s Captain or Prince or to use an American analogy, Commander in Chief. We, as His chosen ones are a portion of His hosts.

- 24) **Zechariah 14** reads, “⁵You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, *and* all the holy ones with Him!”

- 25) **Revelation 19** reads, “¹¹And I saw heaven opened, and behold, a white horse, and He who sat on it *is* called ‘Faithful

and True', and in righteousness He judges and wages war. ¹²His eyes *are* a flame of fire and on His head *are* many diadems; and He has a name written *on Him* which no one knows except Himself. ¹³*He is* clothed with a robe dipped in blood, and His name is called 'The Word of God'.

26) ¹⁴And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. ¹⁵From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. ¹⁶And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

Brethren, this is Jesus, the Son of the Most High, the second person of the Trinity. When we see Him described in these and other visions we see a stark contrast to the picture we have of Him from the gospels. Let's look at those contrasts for a moment.

In the gospels we see Jesus coming to earth as a baby, born in a cattle stall of some sort. At birth He was wrapped in scraps of cloth and the "Bread of Life" was laid in an animal's feeding trough. He was born to peasant parents, and His lineage was that of Kings, but He remained "dirt poor" for His entire life on this earth. During the 3-1/2 years of His ministry we see that He was a great teacher, but He had a relatively small following, and when it got really tough for Him, His followers deserted Him. He performed many wondrous miracles and masses of people came to Him because of them, but most were there to see what they could get out of Him and thereby most of them missed what He really was offering to them. In the end, He was a lamb who was lead to a slaughterous murder. He was meek and mild but bold and determined to see everything completely through. He was tortured in the most horrific ways imaginable. He was mocked and spat upon; and for what; for telling

the truth. A truth that threatened the status quo and so He had to be silenced. Near the end of His torture, He came to the stark realization of what it was truly like to be human, when He cried out, "My God, My God, why have You forsaken me?" You see, He had never been without His Heavenly Father's presence before; but now, as my and your sins were laid upon Him, His Father had to turn away. He had to turn away, because He could not look upon the "Scapegoat of Humanity". At the very end of His life, as He hung on that cross, the "Fount of Living Water" proclaimed that He was thirsty. As Pastor Ed has taught us, He was doubly thirsty. He was physically dehydrated from more than 12 hours of interrogation and torture; and He was spiritually thirsty when "He was made sin for us". The stark reality is that through it all He was in absolute control. He never let up; He never gave in until everything that He had come there to do was completely accomplished. He gave up His Own Spirit when He said, "It is finished". Even at the point of death, He was in control. Beloved, do you realize that the phrase that Jesus spoke just before He died, "It is finished" is the Emancipation Proclamation for all who would put their faith in Him. In the Garden of Eden, Adam's sin enslaved humanity to Satan. On the Cross, Jesus, the last Adam broke the chains of enslavement. He conquered sin and death. He paid an eternity of punishment for you and for me in the span of just 6 hours. Only One of eternal worth could have paid the debt we deserved to pay. Only a perfect Man, the second Adam could have won back what the first Adam had lost.

Now, the Gospels aren't how you might have pictured a Conquering Savior, the Lord of host's, but that is how He did it. The gospels are vitally important to each of us and they should never be taken lightly and they should be rehearsed and shared on a daily basis. They tell us of how the Lord of hosts came to conquer sin and death and they are the power of God that brought you and me to Christ, and they should be shared to all we come in contact with.

27) Jim Wilhoit wrote, “The Gospel is the power of God for the beginning, middle, and end of salvation. It is not merely what we need to proclaim to unbelievers; the Gospel also needs to permeate our entire Christian experience.”

Why did the Lord of hosts come in the way He did? I had never realized before that because of God’s Holy Justice, only a man could win back what the first man had lost in the Garden of Eden. And what was it that Adam had lost? Genesis 1 tells us...

28) ²⁸God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

The KJV translates rule as dominion. Adam and Eve lost the rule or dominion over the earth, thereby becoming slaves of Satan; that slavery is passed on to all his descendants and that sentence on humanity will continue until Satan is sentenced to Hell forever. But Christ broke the power of sin and death for everyone who puts their faith in Him. He will completely destroy Satan and evil from His creation when He returns.

As A.W. Tozer so aptly wrote in ‘Knowledge of the Holy’, “The holiness of God, the wrath of God, and the health of the creation are inseparably united. God’s wrath is His utter intolerance of whatever degrades and destroys. He hates iniquity as a mother hates the polio that takes the life of her child. God is holy with an absolute holiness that knows no degrees...”

“Holy is the way God is. To be holy He does not conform to a standard. He is that standard. He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is. Because He is holy, His attributes are holy; that is,

whatever we think of as belonging to God must be thought of as holy.”

29) RC Sproul says, “Holiness is the sum of all of God’s attributes.”

Tozer continues, “God is holy and He has made holiness the moral condition necessary to the health of His universe. Sin’s temporary presence in the world only accents this. Whatever is holy is healthy; evil is a moral sickness that must end ultimately in death.”

“The moral shock suffered by us through our mighty break with the high will of heaven has left us all with a permanent trauma affecting every part of our nature. There is disease both in ourselves and in our environment.”

Tozer commented on Isaiah 6 by writing, “The sudden realization of his personal depravity came like a stroke from heaven upon the trembling heart of Isaiah at the moment when he had his revolutionary vision of the holiness of God. His pain-filled cry,

30) “Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts,”

This expresses the feeling of every man who has discovered himself under his disguises and has been confronted with an inward sight of the holy whiteness that is God. Such an experience cannot be anything but emotionally violent. Through the self-revelation of God in the Scriptures and the illumination of the Holy Spirit the Christian gains everything and loses nothing. Until we have seen ourselves as God sees us, we are not likely to be much disturbed over conditions around us. We have learned to live with unholiness and have come to look upon it as the natural and expected thing. But since God’s first concern for His universe is its moral health, that is, its holiness, whatever is contrary to this is

necessarily under His eternal displeasure. To preserve His creation God must destroy whatever would destroy it.”

This is why we should study the names of God and His attributes. We cannot expect to be a light in this dark world if we are of this world. We must be something other than what this world offers. We must stand apart, but we must be approachable to those who are lost. We must be in the world but not be a part of it. Unless we are striving to live holy lives before God and man, for the glory of God, we will not make much of a difference to those we come in contact with. The phrase,

31) “He is so heavenly-minded, that he is no earthly good”... is so very much mistaken. The unfortunate truth for many Christians these days is that they are...

32) “So earthly-minded, that they are no heavenly good.”

Tozer continued with his thoughts, “We know nothing like the divine holiness. It stands apart, unique, unapproachable, incomprehensible and unattainable. But there is a relative and contingent holiness which He shares with angels and seraphim in heaven and with redeemed men on earth as their preparation for heaven. This holiness God can and does impart to His children. He shares it with them by imputation and by impartation, and because He has made it available to them through the blood of the Lamb, He requires it of them.

“To Israel first and later to His Church God spoke, saying, “Be ye holy; for I am holy.” He did not say “Be ye as holy as I am holy,” for that would be to demand of us absolute holiness, something that belongs to God alone. Before the uncreated fire of God’s holiness angels veil their faces. We must like Moses cover ourselves with faith and humility while we steal a quick look at the God whom no man can see and live. The broken and the contrite heart He will not despise. We must hide our unholiness in the wounds of Christ as

Moses hid himself in the cleft of the rock while the glory of God passed by. We must take refuge from God in God. Above all we must believe that God sees us perfect in His Son while He disciplines and chastens and purges us that we may be partakers of His holiness. By faith and obedience, by constant meditation on the holiness of God, by loving righteousness and hating iniquity, by a growing acquaintance with the Spirit of holiness, we can acclimate ourselves to the fellowship of the saints on earth and prepare ourselves for the eternal companionship of God and the saints above.”

When we have a wrong view of God, we have a wrong view of sin, of ourselves and of our responsibilities. Basically, when we have a skewed vision of God we see everything wrongly.

In the Old Testament we see the Lord of hosts high and lifted up. In the crucifixion we see the Lord of hosts high and lifted up. When He returns, we will see the Lord of hosts high and lifted up. When we see Jesus, we see the Lord of hosts. We must humble ourselves because He is high and lifted. He must increase and we must decrease because He is wholly holy.

BEFORE HIS EYE by Neil Barham

Sung to the tune of, O the deep, deep love of Jesus

Faces covered wings resplendent, Seraphim before Him bow!
Angels tremble, martyrs weep, and saints perfected praise Him
now!

Holy is the angels' Maker, He who spread His stars in the skies.

Holy is the Judge of Creation, all lies bare before His eyes!

Woe is me, for I am ruined! For my eyes have seen the King!
Robed in righteousness, and holy: Hear the Voice of Judgment
ring!

All unclean, my lips, my spirit, vile and foul in all I do!
All corrupt, my heart within me, wretched, wicked through and
through!

Every hope I must abandon! Guilty, I await His stroke.
Now must come His righteous sentence: Wait! A Bright Form parts
the smoke!

Bleeding feet stride through the temple! Christ approaches,
weeping love!
Wounded hands remove my filthiness, God's caress in every move.

Freely righteous! Full atonement! Justified, from sin set free!
By the Word of God the Father, I'm declared as pure as HE!
At the Cross, His wounds acquit me! Fatal wounds proclaim His
praise!
And the Empty Tomb sings His glories: Justice is assuaged by
Grace!

ISAIAH, MIGHTY SEER by Martin Luther

Isaiah, mighty seer, in days of old
The Lord of all in spirit did behold

High on a lofty throne, in splendor bright,
With flowing train that filled the temple quite.

Above the throne were stately seraphim;
Six wings had they, these messengers of Him.

With twain they veiled their faces, as was meet,
With twain in reverent awe they hid their feet,

And with the other twain aloft they soared,
One to the other called and praised the Lord:

“Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Behold, His glory filleth all the earth!”

The beams and lintels trembled at the cry,
and clouds of smoke enwrapped the throne on high.