

Jehovah Sabaoth - The Lord of Hosts

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[0 : 00] Well, would you turn with me this evening to the book of Psalms, the book of Psalms and Psalm 46, the book of Psalms, Psalm 46, and we'll just read that Psalm together.

To the choir master of the sons of Korah, according to Alamo, a song. God is our refuge and strength, a very present help in trouble.

Therefore we will not fear, though the earth gives way, though the mountains be moved into the heart of the sea, though its waters roar and foam, though the mountains tremble at its swelling, Selah.

There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her. She shall not be moved. God will help her when morning dawns.

The nations rage, the kingdoms totter. He utters his voice. The earth melts. The Lord of hosts is with us. The God of Jacob is our fortress or refuge, Selah.

[1 : 25] Come behold the works of the Lord, how he has brought desolations on the earth. He makes war cease to the end of the earth. He breaks the bow and shatters the spear. He burns the chariots with fire.

Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth. The Lord of hosts is with us. The God of Jacob is our refuge.

Selah. Selah. But particularly the words of verse 7 and of verse 11. It says, Jehovah Sabaoth, the Lord of hosts, is with us.

The God of Jacob is our refuge. Jehovah Sabaoth, the Lord of hosts. Jehovah Sabaoth, the Lord of hosts.

Psalm 46 is a psalm which we often turn to, especially when we encounter difficult providences in our life.

[2 : 36] And that's because the 46th psalm is a beautiful psalm which reminds us that God is our refuge and our strength and a very present help in times of trouble.

And that was certainly true in the experience of the German reformer Martin Luther. I've mentioned him to you before. Because what kept him going during the 16th century when many wanted to burn him for denying the doctrines of the Roman Catholic Church, what kept Luther going through it all was the precious words of Psalm 46.

Because there were many times during those dark periods of the Reformation when Luther would turn to his close friend Philip Melancthon and Luther would say to Philip Melancthon, he would say, Come Philip, let us sing the 46th psalm.

And in his own words, with having translated this psalm into a format in which he could sing, just like our own psalter, Luther sang with his friend Philip Melancthon the words, A mighty fortress is our God, a bulwark never failing, our shelter he amid the floods of mortal ills prevailing.

And what kept these men of the past going was that they went in the assurance that the God of the 46th psalm was a God who is still living and still active and still a refuge and a strength in times of trouble.

[4 : 10] And I know that for many of us we have also come to discover this for ourselves. That the God of the 46th psalm is able to bring comfort and consolation to every home and every family in every generation.

And time and time again we keep coming back to this great psalm because these words are filled with such reassurance when the way seems hard.

They're filled with comfort when we're at our lowest. They're filled with direction when we don't know which way to turn. And they're filled with help when we seem absolutely helpless.

But as you would expect, the words of Psalm 46 have one purpose. And their purpose is to cause us to look to the God of the 46th psalm.

Because the psalmist, he opens Psalm 46 with this wonderful declaration. God is our refuge and our strength. A very present help in trouble.

[5 : 12] But when the psalmist has described the God of refuge as this mighty fortress like the city of Jerusalem, he then reveals the identity of the God of refuge in verse 7 and then again in verse 11 because he says, Jehovah Sabaoth, the Lord of hosts, is with us.

The God of Jacob is our refuge. My friend, the God who is our refuge and our strength in times of trouble, he's revealed to us here as Jehovah Sabaoth, the Lord of hosts.

And this name of God which we're considering this evening, it's not like all the other names which we've looked at over the past few weeks.

We've considered many names. Jehovah Jireh, the Lord will provide. Jehovah Nisi, the Lord is my banner. Jehovah Rapha, the Lord who heals you.

Jehovah Mekadesh, the Lord who sanctifies you. Jehovah Shalom, the Lord is peace. Jehovah Sidkenu, we looked at that last week. The Lord our righteousness.

[6 : 19] Jehovah Rohi, we looked at that on New Year's Day. The Lord is my shepherd. And as we've said before, every name in the Bible, every time these names appear, God is progressively revealing his character and his conduct.

He's revealing who God is and what God is like. But every name which we've considered so far, it only appears once in the Bible. But this name, Jehovah Sabaoth, the Lord of hosts, it's repeated 300 times, I think, at least, in the Old Testament.

And then on a couple of occasions it's repeated in the New Testament, in the book of Romans and the book of James. But hopefully what we'll be able to see this evening is that this name is revealed to us in the Bible from Genesis to Revelation.

Genesis to Revelation. Because I believe that the name Jehovah Sabaoth, it highlights for us this wonderful theme which is woven into the fabric of Scripture.

The theme of the victorious king. The victorious king. But as we consider this name of God together, I'd like us to look at just the second half of this psalm.

[7 : 38] From verse 7 onwards. Where the identity of the God of refuge has been revealed. And as we look at this passage, I want us to ask just three questions.

I want us to ask who, what, and why. Who, what, and why. Who? Who is Jehovah Sabaoth? What? What does Jehovah Sabaoth do?

Why? Why should I follow Jehovah Sabaoth? So who, what, why. We'll look firstly at who.

Psalmist says in verse 7, The Lord of hosts, Jehovah Sabaoth is with us. The God of Jacob is our fortress. Selah. And so having described God as this mighty fortress and this place of refuge and strength and help and times of trouble, having described that in the first six verses of the psalm and given this description of God, he then tells us the name of God.

His name is Jehovah Sabaoth, the Lord of hosts. But when the psalmist gives to us the name of the Lord, he then says at the end of verse 7, Selah.

[8 : 56] Selah. Selah. And the word Selah, I've probably mentioned it to you before, it's an important word because it literally means to exalt or to praise. And the reason the word Selah is written in the Psalms is that when we read the Psalms, the author is telling us, when he wrote this, he's telling us, stop and consider what has just been said.

And in this case, the psalmist wants us to consider what Jehovah Sabaoth is like and what Jehovah Sabaoth does. And that's why he repeats the same verse again in verse 11.

Jehovah Sabaoth, the Lord of hosts, is with us. The God of Jacob is our fortress, Selah. And the psalmist repeats this verse in order to emphasize to us that the purpose of this section between these two verses, between verse 7 and verse 11, it's to emphasize that everything that's bracketed within this, it's all about Jehovah Sabaoth.

It's all about who he is and what he is like. And so these verses, they're all about the Lord of hosts. But who is he?

Who is Jehovah Sabaoth? Well, as I mentioned this title, Lord of hosts, it appears throughout the Old Testament. The first time it's used is in 1 Samuel 3 when we're told that Elkanah, he went up annually to the temple at Shiloh to sacrifice to the Lord of hosts.

[10 : 35] But this word, hosts, it expresses the idea of armies. Where it's not only one army of one nation with many soldiers.

But it's a host of different armies from various nations which have allied together in order to come to battle and fight.

And that's what we see in Psalm 27. When David opens Psalm 27, he says, The Lord's my light and my saving health who shall make me dismayed. The Lord's the stronghold of my life.

Then whom then shall I be afraid? Of whom then shall I be afraid? But then David, he went on to say in verse 3, Against me though an host encamp, my heart yet fearless is.

Though war against me rise, I will be confident in this. And what comes across so clear from David's statement in Psalm 27 is that his hope and confidence didn't come from himself.

[11 : 36] It came from the Lord who was his light and his salvation. It didn't come from within or from his own inner strength but his confidence came from the Lord.

And that even though the armies of the world and the enemies of God were going to rise up against him in war, David has this same hope and confidence that the psalmist of Psalm 46 had.

For David could say easily, Jehovah, Sabaoth, the Lord of hosts is with us. The God of Jacob is our fortress. Selah. Now my friend, when we are faced with the enemies of our soul, when we are faced with the devil and faced with doubt and faced with all the anxieties that the devil may throw at us, our hope and confidence doesn't come from self but from Jehovah, Sabaoth, the Lord of hosts because he is the commander and chief of the armies of heaven and the armies of earth.

He's the king of kings. He's the Lord of lords. And that's what we've witnessed in the psalms which we've been singing this evening. I mentioned to you that the name Lord of hosts is mentioned in all of these psalms that we're singing.

And we began this evening by singing in Psalm 84 which is a psalm about the king who dwells in his temple and he sits sovereign upon his throne.

[13 : 12] And when the psalmist of Psalm 84 when he begins his psalm all he can say is how lovely is thy dwelling place O Lord of hosts to me the tabernacles of thy grace how pleasant Lord they be.

And then in Psalm 80 we sang of the shepherd king of Israel who was able to save his people from the hand of their enemies which is why the psalmist pleaded turn us again Lord God of hosts and upon us vows safe to make thy countenance to shine and so we shall be safe.

And then we were just singing in Psalm 24 which gives to us this image of this military host returning from battle and they're returning victorious and triumphant and as the king's army approaches the gate of the city they're shouting to the gatekeeper ye gates lift up your heads ye doors doors that do last for a be lifted up that so the king of glory enter me but then the gatekeeper he responds by saying but who is he that is the king of glory who is this and the military triumphant host they shout with one voice and one accord the lord of hosts and none but he the king of glory is my friend Jehovah Sabaoth is the commander and chief of the armies of heaven and earth he's the sovereign king who has all power and all authority in heaven and on earth he's the creator king who spoke this world into being he's the authoritative king who upholds this world by the word of his power where he rules and he overrules and every providence and every event and every experience in our lives he is sovereign over it because heaven is his throne and the earth is his footstool and no military host whether temporal or spiritual is able to withstand the power and might and glory of this king whether they be the military hosts whether it's

ISIS or Islam or they're the armies of atheism and secularism doesn't matter how much chaos they will bring to the people of this world doesn't matter how loud they will shout against the church of Christ the fact remains the lord of hosts upon our side doth constantly remain there is none like him as the psalmist was saying in psalm 24 the lord of hosts are none but he the king of glory is but you know what I think is so beautiful about what the psalmist says about the lord of hosts because he says the lord of hosts is with us the god of jacob is our refuge he says those who stand on the lord's side he says those who enroll themselves in the lord's army they have the promise they have the assurance that their commander and chief is always with them the lord of hosts he says is with us that's why he could say the god of jacob is our refuge that's why he could say the god of the covenant is our refuge and our strength the god and father of the children of israel he is our mighty fortress all because jehovah sabbeoth is with us the lord of hosts is with us but you know there's so much in this one verse what the psalmist is saying in verse 7 it's reminiscent when he says the lord of hosts is with us it's reminiscent of the name immanuel god with us my friend that's the promise of

scripture that when we come out on the lord's side when we enroll in the lord's army when we stand up for the name of jesus we're given the promise immanuel god is with us immanuel god is with us and i'm sure we've heard a lot about immanuel over the past month but don't leave immanuel in the christmas story don't leave immanuel in the manger don't leave immanuel among the wise men take immanuel into the new year with you take immanuel into every experience and every providence that you will face in this year ahead and in the years ahead because he promises to be with us he promises to be with us when we go through the harvest of providences he promises to be with us in the midst of suffering he promises to be with us in our loss he promises to be with us when we receive bad news he promises to be with us when illness comes upon us he promises to be with us in our tears my friend he promises to be with us he promises to be with us because he is jehovah sabioth the lord of hosts is with us the god of jacob is our refuge selah selah who who is jehovah sabioth he is the king of the armies of heaven and earth but secondly we look at this name and we have to ask what what does jehovah sabioth do what we look at verse eight he says come behold the works of the lord how he has brought desolations in the earth he makes wars cease to the end of the earth he breaks the bow and shatters the spear he burns the chariots with fire and so after explaining who jehovah sabioth is the psalmist calls us to come and see what jehovah sabioth does because he says come behold the works of the lord how he has brought desolations on the earth and what the psalmist is alluding to when he calls us to come and see what jehovah sabioth does he's drawing our attention to the historical context of this psalm which was as we read it was from second chronicles chapter 20 and what we read in that passage was the occasion when the ammonites and the moabites along with all these other armies they all allied together and came to fight against jehoshaphat who was the king in israel at that time and what we saw in second chronicles 20 was that the enemies of israel they had repeatedly tried to defeat israel on their own they had rallied together and they had tried to do it but but on this occasion the armies of the ammonites the moabites and all these different armies these different nations they all joined together as this great host of warriors and they marched towards jerusalem and they gathered around the city with the intention of destroying the city and killing all of the lord's people and so the host of military power they gathered outside the mighty fortress of jerusalem waiting for the right moment to attack and there was no escape for the people of god there was no possibility of a victory they were completely surrounded by their enemies and with everything stacked against the lord's people with their enemies surrounding them and the possibility of an invasion only moments away what does the king do what does jehoshaphat do he gathers everyone in the city together to pray and we're told that they gathered themselves together to ask for help from the lord and jehoshaphat he led the people of god in prayer in which he asked the lord to be faithful to his covenant and faithful to his covenant people and the lord then spoke through his prophet and we read about that where the prophet said thus says the lord do not be afraid nor dismayed because of this great multitude for the battle is not yours but the lord's you will not need to fight in this battle he says only stand still and see the salvation of the lord who is with you and what's so wonderful about what took place is that the army of israel they went out to fight against the moabites and the ammonites and all the host of warriors but they didn't go out to fight with chariots or bows and they didn't go out to fight with swords and with spears they went out in song they went out in song because the lord's people stood before their enemy and they sang to the lord's the words praise the lord for his mercy endures forever praise the lord for his mercy endures forever praise the lord for his mercy endures forever praise the lord for his mercy endures forever and when the lord's people sang that triumphant song to the lord the lord broke the bow he cut the spear he burned the chariot in fire and he turned the scene of war into a scene of peace [23 : 36] because when the lord's people sang praise to the lord it was in that moment that all the ammonites and all the moabites and all these different armies that had rallied together it says that they all turned on each other and killed one another and when you read the account given in second chronicles 20 it's amazing to read that it was the song of the lord which sent all these armies into disarray that even though the heathen raged against them and even though the other nations were moving in to destroy them when the lord uttered his voice they melted away because as the lord's people looked towards the place where the armies had surrounded them it says that all they could see was dead bodies lying on the ground and looking at this it's no wonder that the psalmist described god as a refuge and a strength in times of trouble because within the mighty fortress of jerusalem there was rejoicing there was praising there was thankfulness for the lord's people they had found refuge from their enemies they'd found refuge from their enemies all

because jehovah sabioth was with them the lord of hosts was with them and the lord of hosts was on their side and because of what jehovah sabioth did for his people the psalmist calls us and says come and behold the works of the lord come and behold the works of the lord and you know my friend we are still being called to come and behold the works of the lord where we are being urged to consider the works of the king of glory who as the catechism puts it he subdues us to himself he rules and defends us he conquers all his and our enemies this king who is with us he turns war into peace because that's the promise of jehovah sabioth that's the promise he bears and as i said earlier this name jehovah sabioth it's revealed in the bible from from genesis to revelation and i believe that the first appearance of the promise of the lord of hosts is given in genesis 3 15 because there in genesis 3 we witness the armies of sin and satan and death they're all uniting as this great military host of power and they've allied themselves together and they've rallied towards the garden of eden and the armies of sin satan and death they've gathered with one intention and one purpose to destroy god's creation but when they succeed in bringing destruction upon mankind they didn't realise that they had just begun a fierce war because in the aftermath of the fall the armies of sin satan and death they were issued the promise jehovah sabioth will come and he will come and although you will bruise his heel jehovah sabioth will crush your head and in that promise we are given the hope of one who would stand on behalf of his people one who would fight for his people one who would defeat all his and our enemies and my friend that promise was fulfilled when they gathered at the arena at Calvary in that battle the king of glory was triumphant because at

Calvary the military power of sin was defeated and that's why we're called to come and behold the works of the lord because that's the great call of our gospel come and see what desolations Jesus has brought come and see what Jesus has done come and survey the wondrous cross upon which the prince of glory died come and behold his head with the crown of thorns upon it come and behold his hands and his feet with nails driven through them come and behold the lamb who was led to the slaughter come and behold the lamb of god who takes away the sin of the world come and behold the work of Jesus dying on Calvary's tree come and see that this is the place where the bow of sin was broken and the spear of sin was cut and wars between god and man were turned into peace but you know the gospel says don't stay there don't stay there don't stay in the arena of Calvary where sin was defeated come and see where death was defeated come and see where death was defeated come and see where the lord lay come and see that he is not here for he is risen come and see what desolations he has brought come and see that he has destroyed death come and see that he has conquered the power of the grave come and behold the wondrous victory that he has won come and see come and see that the lord of hosts is with us the god of jacob is our refuge come and see my friend if you haven't come then you need to come and see what the lord has done for sinners you need to come and see what jesus has done that he has crushed the power of sin and death and that in him belongs the gift of eternal life i find this call to come and behold the works of the lord it's to whosoever it's to whosoever it has your name on it because jesus says to us on the pages of scripture whosoever will let him come let him come unto me my friend you come you need to come and see what jehovah sabio has done for sinners like me and you so we've asked who who is jehovah sabio he's the king of the armies of heaven and earth we've asked what what does jehovah sabio do he's defeated all his and our enemies who what why why should i follow jehovah sabio why says in verse 10 be still and know that i am god i will be exalted among the nations i will be exalted in the earth and so in this precious 46th psalm the psalmist has called us to consider who who he is and he's called us to come and behold what jehovah sabio does for his people but now the psalmist issues the call be still and know that jehovah sabio is god and every time i come to this verse i always think that the command to be still and know that i am god i've always thought that we are just

meant to literally be still from all the busyness of life and reflect upon god's word and consider what he's saying i thought it meant that we are to be still in the presence of god and know that he is god and that there is no one like him but that's not what it means at all because the command to be still isn't a call for the lord's people to be still in the presence of god in prayer and reading the bible of course prayer and reading the bible is important and they're good things and they're important for our spiritual life and well being but this verse isn't directed towards the lord's people it's directed to those who are not the lord's people because the command to be still it literally means abandon yourself surrender submit to the authority of god and so if we were to translate the verse literally it would be bow your knee for he is god bow your knee for i am god that's what he's saying and this

command to bow the knee it's a warning it was a warning given to to all of the other nations they were to behold the works that the lord had done they were to see the desolations that the lord had brought upon the ammonites and the moabites and all the armies the military host and as a result all the other nations were being called to bow the knee under the authority of the lord whether they were to bow the knee to the king of glory to submit themselves under the mighty hand of the lord of hosts but what's interesting about this verse is that it's not actually the psalmist who's speaking it's jehovah sabbe who's speaking and he's issuing the command bow your knee for i am god bow your knee for i am god and the reason he gives such a command is because he says i will be exalted among the nations i will be exalted in the earth and so jehovah sabbe of the lord of hosts he he issues this command to surrender to him because he will be exalted he will be exalted among the among the nations he will be exalted in the earth and this statement it immediately points us to a future event when the lord of hosts will be exalted among the nations and among the earth exalted and i believe that what's being spoken of here with the future event of the lord's exaltation it's not the cross because that was the act of the lord's greatest humiliation and it's not the empty tomb although that was a wonderful display of christ's exaltation but i believe that the future exaltation of the lord of hosts will take place when christ returns at the day of judgment because on that day jehovah sabioth will be exalted as a glorious king on that day he will be a majestic king on that day he will be high and lifted up and he will be exalted because he he has defeated all his and our enemies because on that great and notable day of the lord the promise of genesis 3 15 will finally be fulfilled because the final crushing of the serpent's head will take place and as i mentioned jehovah sabioth he's revealed throughout the bible from genesis to revelation because in the book of genesis the allies of sin satan and death are all present bringing in destruction salvation and the promise that is given that jehovah sabioth will come and even though sin satan and death will bruise his heel jehovah sabioth will crush their head and at the cross sin was defeated at the tomb death was defeated and because of all because his allies were defeated to some extent satan was defeated but the book of revelation reveals the fulfillment of the promise where we are told in revelation 20 that on the day of judgment satan shall go out to deceive the nations of the earth and he will gather together the enemies of the lord to battle to fight against the lord and the host of them will be as the number of the sand of the sea in the sea but then we're told the lord of hosts will send out fire out of heaven and he will crush them and satan that deceived them he'll be cast into the lake of fire and brimstone where the beast and the false prophets are and they'll be tormented day and night forever and ever and john tells us in the book of revelation on the day of judgment i saw a great white throne and him that sat upon it and the one who sat upon that great white throne my friend he is exalted among the nations and he is exalted in the earth he's the exalted glorious lord and king jesus and because he has been highly exalted he's been given says paul a name which is above every other name that at the name of jesus every knee in heaven and on earth and under the earth will bow they will all be still and every tongue will confess that jesus christ is the lord of hosts and on that day says john i saw that the books were opened and another book was opened which is the book of life and the dead were judged out of those things which were written in the books according to their works and the sea it gave up its dead death and hell delivered up the dead that were in them and they were judged every man according to their works and death and hell were cast into the lake of fire forever and then he says whosoever was not found written in the book of life was cast into the lake of fire whosoever does that include you but my unconverted friend are you not thankful tonight that that day hasn't come because you and i both know that if that day were to come you are not ready you are not ready and yet you're still on mercy's ground you're still living in a day of grace Jehovah Sabaoth he has not yet been fully exalted among the nations he has not yet been exalted among the earth but what Jehovah Sabaoth is saying to us tonight is that because of who he is and because of what he has done because he is the king because he rules sovereignly he issues the call be still and know that I am God my friend this glorious king is calling you to come to him and bow your knee before him and submit your life to him to submit your life under his authority and his kingship and his lordship be still and know that I am God who is

[40 : 23] Jehovah Sabaoth he is the king of the armies of heaven and earth what does Jehovah Sabaoth do he has defeated all his enemies and our enemies why should I follow Jehovah Sabaoth there are many reasons why many reasons not only because when we do he promises the lord of hosts is with us the god of Jacob is our refuge but we should follow him because he calls us to him to bow before him to submit our life to him there are many reasons why you should follow him what

I can't find is one reason why you shouldn't there isn't one reason why you shouldn't so I hope and pray you will take heed to his call bow your knee before he is exalted among the nations and before he is exalted in the earth

Jehovah Sabaoth the lord of hosts may the lord bless these thoughts to us let us pray oh lord our gracious god help us to be mindful of eternity for we live in a world of time we live alone in the busyness of life but yet we plead that thou wouldst remind us to be still to bow our knee before thee and acknowledge that thou art god that there is none else besides thee among the gods for all the other gods are but idols done which blinded nations fear but our god is the lord by whom the heavens created were thou art the king the one who is sovereign oh lord we do plead that we would bow before thee not to waste our life any longer not to put it off anymore but to truly submit to the king of kings and the lord of lords that we may ask as those of old who asked what must i do to be saved that we would know the answer that was given to them and the answer that still remains relevant to us believe in the lord jesus christ and you shall be saved lord help us then we pray keep us the lord in the week that lies ahead and even the year that lies ahead unknown to us but known to thee oh lord go before us then do us good for jesus sake amen i shall conclude by singing in that psalm in psalm 46 psalm 46 in the scottish psalter page 271 singing from verse 7 down to the end of the psalm the lord of hosts upon our side doth constantly remain the god of jacob our refuge us safely to maintain come and behold what wondrous works have by the lord been wrought come see what desolations he on the earth have brought and to the ends of all the earth wash into peace he turns the bow he breaks the spear he cuts and fire the chariot burns down to the end of the psalm of psalm 46 to god's praise the lord of hosts upon our side doth constantly remain the lord of jacob's earth the lord of jacob's land the lord of jacob's disciples received the heavenlyinained have for the law haired dios the priest da fony

The Lord of kings of earth When you are safely to maintain Come and behold The wondrous words And by the glory of God Come see what is away To be on the earth But to the end of all the earth For sin to be eternally The holy tricks The spirit he cuts And by the child burns Be still I know that I am caught Among the heat of night Will be exalted That I on earth Will be exalted high Our God who is the Lord of hosts

Is still upon our side The God of Jacob Refuge For ever will abide The grace of the Lord Jesus Christ The love of God the Father And the fellowship of the Holy Spirit Be with you all Now and forevermore Amen