BIBLE CLASS 27.01.2022 NAMES AND TITLES OF GOD - **TSVAOTH - ARMIES**

Dear Brothers and Sisters

The first time we come across the title Lord of Hosts in the KJV Bible is in the account of the birth of the prophet Samuel (1 Sam.1"3) ⇦ "And this man (Elkanah) went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh". In this verse the Hebrew text reads יהוָה צְבָאוֹת (read from right to left). In English it reads, 'Yahweh Tzvaoth'. In Exodus 12:41 we read And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts צְבָאוֹת of the LORD went out from the land of Egypt. These were numbered as six hundred thousand and three thousand and five hundred and fifty. 603,550 besides women and children. (Num. 1:46) This gives us some idea of the "hosts" or armies involved. The title of God Yahweh Tzvaoth means 'I will be armies' that is God intends to manifest himself in a multitude of the Children of Abraham Isaac and Jacob. In Exodus 3:15, "This is what you shall say to the children of Israel, *Yahweh Elohim* of your fathers, *Elohim* of Abraham, *Elohim* of Isaac, and *Elohim* of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations" (Ex. 3:15). In Exodus 12:17, we find the word Tzvaoth translated as armies "And ye shall observe *the feast of* unleavened bread; for in this self-same day have **I brought <u>your armies</u> out of the land of Egypt**: therefore shall ye observe this day in your generations by an ordinance for ever. In Numbers, Tzvaoth is translated 'armies' on 13 occasions referring to the tribes of Israel.

It is the "glorious and fearful Name" (Deut. 28:58) of the God of Israel, reminding them of their deliverance from Egypt, in the fulfilment of His covenant with their fathers, and of His intention to reveal himself on earth forever in Abraham, Isaac and Jacob, and a multitude of their children, by faith and adoption, as *Elohim*, mighty ones, of whom the Lord Jesus is the chief. This is the meaning of *Yahweh Tzvaoth*, and *Adonai Yahweh Tzvaoth*, rendered "Lord of Hosts," and "Lord GOD of Hosts." It reminds us of the saints made equal to the angels, among whose glorious ranks even "the sons of the stranger" that join themselves to the LORD, to serve him, and to love the name of the LORD, may find "an everlasting name" in God's mercy (Isa. 56:6).

There is an interesting illustration of The Lord of Hosts, Yahweh Tzvaoth in 2 Kings Chapter 6. The prophet Elisha knew very well that they were surrounded by unseen angelic warriors "…when the servant of the man of God was risen

early, and gone forth, behold, a **host** (of Syrians) compassed the city both with horses and chariots. And his servant said unto Elisha, Alas, my master! what shall we do? (2Ki 6:15) and the prophet replied, "Fear not: for **they that are with us *are* more than they that *be* with them**. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* **full of horses and chariots of fire round about Elisha."** (2Ki 6:16-17) As the enemy came down toward him, Elisha prayed to Yahweh, "Strike this army with blindness." So he struck them with blindness, as Elisha had asked. Elisha told them, "This is not the road and this is not the city. Follow me, and I will lead you to the man you are looking for." And he led them to Samaria. After they entered the city, Elisha said, "LORD, open the eyes of these men so they can see." Then the LORD opened their eyes and they looked, and there they were, inside Samaria. When the king of Israel saw them, he asked Elisha, "Shall I kill them, my father? Shall I kill them?" "Do not kill them," he replied. "Would you kill those you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master." So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel's territory. Sight and blindness, faith and doubt are paralleled here. Elisha knew without seeing, his servant doubted and had to be shown. The Syrian army seemed to be holding all the cards initially, but the cells in their body had to obey the command of their Creator, and they suddenly lost their God-given capacity of sight.

The prophet Daniel was aware of the existence of the immortal hosts or armies available to the God of Israel "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came out from before him**: thousand thousands ministered unto him**, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened". (Dan 7:9-10)

Similarly the Lord Jesus said to his disciples as he was being placed under arrest, "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Do you think that I cannot now pray to my Father, and he shall presently give me **more than twelve legions of angels?** But how then shall the scriptures be fulfilled, that thus it must be? (Mat 26:52-54)

Here also we see these unlimited resources available to the God of Israel. Similar hosts appeared at the time of the saviour's birth. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; You shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel **a multitude of the heavenly host** praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men". (Luke2:8-14)

The apostle James in his letter to the twelve tribes which are scattered abroad, refers to the treatment of the workers employed by their richest members saying "Behold, the hire of the labourers (5:4) who have reaped down your fields, which is of you kept back by fraud, cries out: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth". This does not mean 'Sabbath' for it is a transliteration from Hebrew into Greek and then anglicised. This is a translation of "Yahweh Tzvaoth" (He who will be armies) It is significant that James uses this title because it is used by the prophets in a context of judgment. Isaiah 13 shows the Medes as the anointed ones of Yahweh to effect His wrath upon Babylon: "the Lord of hosts (Yahweh of armies) assembles his army" (verse 4). The title is used frequently in Jeremiah's prophecy, indicating the coming wrath upon Judah at the hands of the Babylonians who were Yahweh's armies. James's use of it shows that he believed the day of slaughter for the Jews oppressing believers would bring down the legions of Rome under the invisible leadership of Christ, the name-bearer of Yahweh. "Angels and authorities and powers being made subject unto him" (Jesus Christ) (1Pe 3:22) James knew that it was not the day of the manifestation of the sons of God which will bring the ultimate fulfilment of the name, for when the armies he had in mind compassed Jerusalem many of those sons of God would still be in the flesh and running away to the mountains of Judea. With the approach of the year A.D. 70 revolt was fermenting among the Jews and the position of Jewish Christians became more difficult. The reproach of Christ was very real to those who refused to be involved in the political ambitions of their countrymen.

In the time of Hezekiah the prophet Daniel referring to the threat of Assyrian invasion declared, “When Yahweh shall stretch out his hand, both he that is helping shall fall, and he that is helped shall fall down, and they all shall fall together. For this has Yahweh said to me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the multitude of them: so shall Yahweh Tz’vaoth come down to fight for Mount Zion and for the hill thereof. As birds flying, so will Yahweh Tzvaoth defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. In that day every man shall cast away his idols of silver and of gold. Then shall the Assyrian fall with the sword, … and his princes shall be afraid of THE ENSIGN, says Yahweh, whose fire is in Zion, and his furnace in Jerusalem” (Isa. 31:3–9). The Assyrian did fall when the angel of Yahweh struck a hundred and eighty five thousand men: and when they arose early in the morning, behold, they *were* all dead corpses. (2Ki 19:35)

We are living at the time of the end and the things which the prophet Daniel predicted are taking place now, when “…at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (Dan 11:40) At the present time Russia is asserting its strength against the counties of Europe and the United States and the outcome will be the final representation of Daniel’s Image. Nebuchadnezzar had dreamed of a great image. “This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.” (Dan 2:31-33) Daniel interpreted the meaning of the parts of the image as representing the successive empires that would follow the Babylonian. These empires have arisen in the same sequence in actual history, Babylon, Persia, Greece and Rome but never have these combined in ONE empire together, and this will be the outcome of the present crisis over Ukraine. Europe will come under the sway of the Russian Autocrat who will then seek to bring the Middle East under his control, he already controls Syria. When however he (Gog) seeks to seize the land of Israel, God’s fury shall come up in His face (Eze.38:18) For thus says Yahweh Tzvaoth; After the glory has he sent me unto the nations which spoiled you: for he that touches you, touches the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Yahweh Tzvaoth hath sent me. The resurrection will have taken place, and the faithful of all ages will have been immortalised and they under the direction of the lord Jesus Christ will become

Yahweh Tzvaoth, the manifestation of the God of heaven in a multitude. “They that feared Yahweh spoke often one to another; and Yahweh hearkened, and heard it; and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, says Yahweh Tzvaoth, in that day when I make up my jewels” (Mal. 3:16; Exod. 32:32; Rev. 21:27)

The term Lord of Hosts, Yahweh or Armies expresses the power to both create and destroy. On the one hand he promises to bless with joy and happiness and blessing as in Zechariah, “This says the Yahweh:- I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain.”. Consequently Yahweh Tzvaoth says, “There shall yet old men and old women dwell in the streets of ,Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. This says Yahweh Tzvaoth:- If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? says Yahweh Tzvaoth? This is what Yahweh Tzvaoth says; “Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. So Yahweh Tzvaoth says, “Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day that the foundation of the house of the Yahweh Tzvaoth was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I *will* not *be* unto the residue of this people as in the former days”, says Yahweh Tzvaoth. For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, *that* as you were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and you shall be a blessing: fear not, but let your hands be strong. (Zec 8:3-13) The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the Yahweh Tzvaoth is his name”.

On the other hand Yahweh declares of Israel (both adopted and the repentant) “You are my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with

thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers". (Jer. 51:19-23)

So we see that the title "Lord of Hosts"—*Yahweh Tzvaoth*, literally means He who will be armies, and it keeps in memory the purpose of the God Almighty concerning Christ **and his body** the Saints. In harmony with this purpose we hear the Lord, before he suffered, pray for his people "that they all may be one, as you Father are in me, and I in you, that the world may believe that you have sent me. *And the glory* which you gave me, I have given them, that they may be one even as we are one" (John 17:21). These words illustrate the unity and plurality of the body of Christ. However though having been permitted the honour of entering the ecclesia, which is his body, all must remember the principle that has almost been lost sight of today, although powerfully expressed in the history of Israel. It is that God, is "great and dreadful," that He "will be **sanctified in them that come** nigh Him," and that there must not be any obscuring of His majesty or tampering with His will by the creatures of His hands. This is inacceptable to the natural man, whose "high thoughts" insist upon liberty to worship God according to the dictates of his own conscience

"The Lord of Hosts, *Yahweh Tzvaoth*, is his name." Literally it means, He who shall be hosts, and expresses the purpose of the Father to be manifested in hosts, of whom the Lord Jesus is the head, and of whose "eternal salvation" he is said to have become "the Author," having been made perfect by the Father through suffering (Heb. 5:8, 9). He is the "Redeemer" and "the Holy One of Israel," being the Father in manifestation. And he is the God, *Elohim*, of the whole earth, the divine Head and Ruler the Father has given to this world over the "hosts" of its "redeemed."

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, says the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the *covenant of my peace* be removed, says the Lord that hath mercy on thee" (5:7–10).

DHH