

# BELPRES CHURCH

## Sermon Title: Jehova Sabaoth (Lord of Hosts)

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**Scripture:** Isaiah 6:1-9a

<sup>1</sup> In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. <sup>2</sup> Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. <sup>3</sup> And they were calling to one another:

“Holy, holy, holy is the LORD Almighty;  
the whole earth is full of his glory.”

<sup>4</sup> At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

<sup>5</sup> “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty.”

<sup>6</sup> Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. <sup>7</sup> With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.”

<sup>8</sup> Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?”

And I said, “Here am I. Send me!”

<sup>9</sup> He said, “Go and tell this people:

“Be ever hearing, but never understanding;  
be ever seeing, but never perceiving.

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**Transcript:**

So we're going to dive into scripture. I'm reading from the ESV, English Standard Version. If you got a Bible at home or on your phone, I would say pull that out. We're going to go through it through the whole sermon. It's always great to have it in front of you. Isaiah 6:1-7 is what we're reading today and it goes like this, "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and the train of his robe filled the temple. Above him stood the seraphim, each had six wings, with two he covered his face, with two he covered his feet, and with two he flew. And one called another and said, 'Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory.' And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke."

"And I said, 'Woe is me, for I am lost, for I am a man of unclean lips, and I dwell in the midst of people with unclean lips, for my eyes have seen the King, the Lord of hosts. Then one of the seraphim flew to me, having in his hands a burning coal that he had taken with tongs from the altar. And he touched my mouth and said, 'Behold, this has touched your lips. Your guilt is taken away and your sin atoned for.' I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am. Send me.' He said, 'Go' "

Bow your heads with me. Father in heaven, I want to thank you so much for today. Lord, I want to thank you for the time that we get to worship together, even though we're online, but we are still together, Lord, that we get to dive into your scripture, that your Holy Spirit fills us today, fills our hearts and our minds, Lord. We want to get to know you more, Lord. We want to connect with you more, Lord. So thank you for all the blessings you've poured upon us today as we come and worship. In your beautiful and your glorious name, amen.

So there is a pretty famous quote, which I think is unknown because... And the history of the quote is a little weird. We think that the quote was borrowed from another quote that was borrowed from another quote, that was then stolen most likely from a poem by T.S. Eliot, which is very fitting because this quote goes like this, "Good artists borrow, great artists steal." And that's a good artist will see what else is out there and borrow some things in order to make good art, but great artists just flat out steal stuff from other great art in order to make great art, and that is true amongst so many things. It's true among music and fashion and literature and art and paintings and everything. Good artists steal.

As a kid, I got into comic books. I'm not a huge comic book nerd, but I started drawing comics when I was seven. There's two big major comic book universes. There's Marvel and then there's DC. Marvel is all the movies you've seen recently, of the Avengers

and whole Captain America and Spider-Man. That's Marvel. And then there's DC Universe. That's your Batman's and your Superman's and Aquaman's and Wonder Woman. These comics have been around since the 1930s and 1940s, but I dove into them during the '80s and I started to draw them. I really like Marvel because that's where X-Men were, and I was a big X-Men fan. It's funny, in these comic books that they have to... Everybody is super. And so, they have to name the characters these big names, Iron Man and Spider-Man and these names that show that they're more powerful than your average person.

And then, of course, then there starts in a hierarchy. There's the people, the heroes on Earth, but then there's the heroes in space, and that's like Thor and Captain Marvel and Nova. And then eventually there's another hierarchy because there's always somebody bigger and better and stronger. There's just this hierarchy through the Marvel Universe until you get to these god-like beings that have names like the Living Tribunal, Galactus, the Celestials, the Eternals, the Beyonder. But even in the comic book world, there still has to be something, some being that is more powerful than everybody in the Marvel Universe, and they have that. That being is called the One-Above-All. The name itself just shows that there is nobody more powerful. He is the one, or it is the one above all. Good artists borrow, great artists steal. What does that sound like?

Well, in today, in the I am series, we're looking at the name Jehovah Sabaoth or the Lord of hosts. As Dr. Dudley, the senior pastor here at BelPres, has said that the names of God show us the characteristics of God, and for every problem and opportunity that we have in life, the name of God that can speak into that problem or opportunity. Today we're tackling Jehovah Sabaoth or the Lord of hosts. Honestly, to do this properly, we need 17 hours to do really dive into it because it's mentioned over 280 times in the Bible, but I don't have 17 hours. I got you guys for just this morning. So I'm going to do my best just to start to paint a picture of how big and important word Jehovah Sabaoth is. So, let's dive in.

We're in the book of Isaiah, Isaiah being one of the prophets and Isaiah is having a vision. Now, already in the book of Isaiah, he's had some visions, but they've been mostly about a judgment on the people of Judah, but this vision specifically is about him being in the presence of God, the presence of the Lord and that is very unique. There's only a few times in the Bible that people are in God's presence or even having a vision of being God's presence, so this is very unique vision that Isaiah is having. And so, we go in. We start off in Isaiah 6:1 and it says, "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and the train of his robe filled the temple."

So right off the bat, Isaiah's mentioning the death of an earthly king. I don't know about King Uzziah. Maybe he was sad about it. Maybe he was troubled that King Uzziah had just died. I mean, King Uzziah's reign mark the height of Judah's power. He fought successfully against other armies. He rebuilt the walls, that Judah started

moving westward. So King Uzziah made Judah great. I don't want to get into any jaga jokes, but him he was a pretty good king. For the most part, King Uzziah was a good king. But just like every other earthly king, his reign ended poorly because he attempted, in his pride because he was the King, he tried to burn incense in the temple, something that was only reserved for the priests. Immediately, he was struck with leprosy. So his reign, his big, great reign came falling down there at the end.

But then Isaiah goes and he describes the Lord sitting on a throne, high and lifted up, not an earthly king, but a heavenly king. So it makes us contrast between the earth and heaven. Now, Isaiah knows what it's like to be subject to a king. So him describing the Lord sitting on a throne only exemplifies the authority of the Lord of hosts. Now, my guess most of us in modern day times, we don't know what it's like to be subject to a king, but as Isaiah does. So then we move on to Isaiah 6:2 and it says, "Above him stood the seraphim, each had six wings, with two he covered his face, and with two he covered his feet, and with two he flew." So now Isaiah sees these heavenly beings, the six-winged angels.

The Hebrew word for seraph, it means to burn. So an alternate name for the seraphim are the burning ones. It's probably why smoke filled that temple. Traditionally, in Christianity, the highest form of angels are the seraphim because they are in the presence of the Lord all the time. In scripture, I think there's nine forms of angels, where seraphim are at the top of the food chain because they are chilling with the Lord of hosts all the time. And because they are in the presence of the Lord, they cover their face, just shows the awesomeness of the Lord that they did dare not look upon him. They cover their feet in humility and with the other two, they fly. So even these amazing heavenly beings, these burning ones, top of the food chain angels show respect and humility in the presence of the Lord. That's how awesome Jehovah Sabaoth is.

So going back to how great artists steal, along with comic books, I'm like every other kid, I also got into video games, except I didn't have time for these long shenanigan type games of dying from dysentery on the Oregon Trail, or trying to find a treasure map, or growing your own corn so you could survive for the next level that took 80 hours. Even as a kid, I don't have time for any of those kinds of shenanigans. I was all about fighting games. 90 seconds prove you can win or get out the way, I was all about it. It started with Karate Champ and went to this day. So fighting games was very popular in the late '80s and early '90s. '90s was probably the height of their popularity. But one of those fighting games is Street Fighter, one of the most popular 2D fighting games.

In one of the versions of Street Fighter, the boss was this god-like character called Gill. He kind of looked like a Greek God, and this guy gave you nightmares. One of his super moves was called resurrection. You can only imagine what that did. You can only imagine where they stole that from. So you spend 82 quarters to try to get to the end of this game. You beat him, and then he resurrects and you're like, "What?" pulling

your hair out. Not only that, did he have his superpower called the resurrection, but he had another superpower where he revealed that he had six wings and it was called the seraphic wing. He would fly up in the air and his six wings would come out. He'll hit you like a thousand times and you would die. I wonder where they stole that from. Good artists borrow, great artists steal.

So diving back in Isaiah 6:3, it says, "And one called to another and said, one seraphim called to another and said, 'Holy, holy, holy is the Lord of hosts, Jehovah Sabaoth. The whole earth is full of his glory.' " So the seraphim aren't even talking to God, they're talking to one another. So I don't know if they're afraid to talk to God, if they're not allowed to talk to God, but they're only talking to each other. And then they speak of Jehovah Sabaoth's holiness, not once, not twice, but thrice. This speaks into the holiness of God, "Holy, holy, holy is the Lord of hosts."

Now, for those of you who might be new to scripture or maybe didn't know, when things are repeated in scripture, they are of great importance. We find this out in New Testament, like in John 5, where Jesus double taps it several times where he says, "Truly, truly I say to you, whoever hears my word and believes him who sent me has eternal life." Jesus don't just hit it and quit it. He double taps it several times, "Truly, truly I say to you," making sure that the disciples and everybody else understood and caught it, what he was saying, "Truly, truly," double tapping. Here we got more than that. We get it three times, "Holy, holy, holy is the Lord of hosts," to just exemplify how holy Jehovah Sabaoth is.

Now, I have a little pick your own adventure, a little side assignment for you if you dare choose, and that is the next time that you refer to God as being holy or you're reading it, or you're just thinking about it, I would encourage you to say it three times, just so you can start to begin to understand how holy God is. It's just a small little exercise, but see what it does for you. And then it goes on here in Isaiah 6:3, he goes on to say that the whole earth is filled with his glory. So in his vision, Jehovah's reign is over everything essentially. And then we get to the Lord of hosts, the word Jehovah Sabaoth.

Now, I might be putting a little Spanish flair in it for all you seminary nerds out there. Maybe it's lay, said something, or I'd say pronounced differently. If you want to know, go get in contact of Tom Brewer. He's been to Israel like a thousand times, maybe he knows, but I'm throwing it. I'm throwing some Spanish flare in Jehovah Sabaoth. The Jehovah is a form of Yahweh, which is the name of God, and that shifted over time there. And so, Jehovah is the name of God, so that's where you get the Lord. And then Sabaoth, there's several translation for it. So there's hosts, the Lord of hosts, meaning he's the host of the heavenly armies. He's the host of everything of all these armies. And then the another translation is armies. Sabaoth is army, so the Lord of armies. Another one is the Lord of powers can also be mentioned.

In some of your translations, especially in the NIV, it doesn't even say the Lord of anything, it just says the Lord Almighty. Jehovah Sabaoth is the Lord of these heavenly armies. He is on the throne. He is over it all. So although this earthly king died here in this vision of Isaiah, there is still the Lord of hosts sitting on a throne. That host was there

before, during this vision was there and is still there today. Just diving a little bit deeper, the word Yahweh actually means to be. It's like past, present and future. So the Lord of hosts will always be on that throne.

So we jumped then now over to Isaiah 6:5 and it says, "And I said, 'Woe to me, for I am lost. I am a man of unclean lips, and I dwell amidst of a people of unclean lips, for my eyes have seen the King, the Lord of hosts.'" So he says, "For I am lost or I am ruined." In some of your translations, "I'm totally lost that I'm sitting here in front of God." Yeah. You think Isaiah recognizes his inadequacy. He is lost. He is ruined. How can he be sitting here in front of the Lord of hosts? He's done for. I mean, there's scripture that even says, "No man will see the face of God for he shall not survive." So Isaiah is like, "This is it. I'm ruined. How can I even be here?" See this, in today's society, this is a bit of a problem because there's a problem with humanism and mixing humanism and Christian theology that just doesn't work on its own. It can be fine. But once you start to mix it with Christianity, it just doesn't work.

For those of you who may not know what humanism is, it's the belief that a system of thought attaching prime importance to a human rather than the divine or the supernatural. So humanism doesn't put the Lord of hosts on that throne. It puts humans on that throne, and those two do not mix. We can't have those two together because at some point, you have to decide which is which. So the idea is that I'm a good person, that comes from humanism that, "I'm a good person. I'm not that bad. I don't do that many bad things." Well, the problem with that logistically is that, well, that falls apart because what is good in one culture may be bad in another culture. And so, to say that one is good and one is bad, at some point, somebody has to decide, ultimately, what's good and what's bad. And that just doesn't work when it comes to Christianity, because we need the Lord of hosts on that throne.

Here, Isaiah and his vision, if we're thinking that, "I'm not just not that bad of a person, so I don't do that many bad things," well, here a prophet, Isaiah, which I'm pretty sure probably lived a more respectable life than any one of us recognizes his inadequacy in the presence of the Lord. So how is it that we don't see the same? In our current culture, we sometimes buy into the lie of society that acknowledging sin is a form of shaming us and keeping us in guilt, but that is not the gospel of the Bible, that is not the redeeming gospel of the Bible. Because without the acknowledgement of our sin, we dethrone the Lord of hosts, Jehovah Sabaoth, and therefore have no need for grace or a savior. Isaiah acknowledges his sin, and not only his sin, he acknowledges the sins of his people. The problem when we dethrone, then we put ourselves there and we try to take that, we can see the lack of grace in today's cancel culture.

In cancel culture, what we're saying is that if somebody did something bad or somebody did something that we didn't like or legitimately did something wrong, they get canceled. They never get to do whatever it is they're doing ever again, and that doesn't leave a whole lot of room for grace. When you do something wrong, you should pay the penalty for what that is, but where is the redemption? Where is the

grace? What happens when we put ourselves on the throne is we screw it up, because we really do need to move beyond shame and guilt. Because if God was practicing or doing a little bit of cancel culture right there, he would've canceled Isaiah right there. Isaiah was like, "Look, I am not worthy to be here. I'm ruined." And God said like, "You're right. Send me another prophet. You're canceled," but that's not what God... That is not the gospel.

We have to continue and move on. We have to move beyond the shame and guilt. We have to read on because the answer is there in scripture, the Lord of hosts, Jehovah Sabaoth, the Almighty one does not give up on Isaiah. His story doesn't end there because of his inadequacy, because there's feeling of unworthiness. We read on the seraphim take a coal with tongs. It's too hot for him to touch, take a coal with tongs and touch Isaiah's lips. As we read on in Isaiah 6:7, which we could call it the commissioning if you wanted, and it says, this is a seraphim talking, "Behold, this has touched your lips, the one you think you're so guilty of. Your guilt is taken away and your sin atoned for."

So the thing that you think you're so unworthy of, the thing that you think you're so inadequate of, God has given him a pathway to move beyond that. He has touched your lip, and he has words exactly, "No more guilt. Your guilt is taken away and your sin is atoned for," meaning it's been paid for, meaning it's been taken care of. This interaction between the seraphim and Isaiah in this vision is just a foreshadowing of what Jesus will do later on a cross when we say in Christianity that the payment for sin is death, which is in scripture, that may be true, but God sends a son that pays for ransom with his blood on a cross that we shall not perish and we are no longer need to sit in our guilt and shame because we are made new, that in the place of our sinful, inadequate and unworthy image that we either we have of ourselves or others have of us, God replaces that with Jesus and you're no longer sin. Your guilt is taken away.

So are you feeling shame and are you feeling guilt? Please listen to this scripture because when you get to know Jesus, he takes away that guilt and shame. It is an intimate relationship that we go after every single day. That's why we come into the churches weekend after weekend. That's why we open our scripture day after day. It's why we pray, because we live within a redeemed gospel, redeemed meaning we are made whole, our sins are paid for. We see this story throughout all of history. The reason why you hear the redemption story all the time is because it's a story worth telling. We want to know that our inadequacy, we want to know that our unworthiness, we want to know that we can be redeemed, that we can move beyond this. That is a story of the gospel and it's being used all the time because we know how much it's healing to our souls.

So I want to speak for myself right now because I don't know where you are, but I don't know about you. I don't need a nice God right now. I don't need a nice religion. I don't need a politically correct religion. I don't need a religion that's doing nothing but trying to keep me comfortable. I don't need a group of people who cannot face their

own sins. I need Jehovah Sabaoth. I got real problems. I have real fears. I have real demons that I'm trying to deal with. I need a God on a throne who has answers for me. My kids are facing a world that don't always include God. I need the Lord of hosts, someone who's sitting on the throne to move beyond the things that I'm being told, that are keeping me down for whatever reason that they're being told. I need to move beyond that. I look towards the God of heaven, the Father, the Son, and the Holy Ghost, someone who is sitting on a throne over all of us to carry me through the darkness.

I don't need to borrow or steal any sort of ideology from anywhere else. I just need the real thing. I may be the only one, but I got real problems. I'm just as sinful as everybody watching, but I believe in a God who can redeem me. I don't have to sit in my guilt and my shame and who gives me the tools to move beyond that. And not only that, but that is a testimony to others that they don't have to sit in that either. That is why we're called the light and the salt of the Earth. This gospel, it's more than just words on a page and fancy banners and billboards and whatever marketing we put behind it. I would say that if you've been thinking about baptism or you don't even know what baptism is, give BelPres a call. I would encourage you to look into it. They have pastors here and they have everything if you want to step, take the next steps in your faith journey, to learn more about what this means.

I'm only touching a small portion of this, but there's so much more. If you're new to this whole Jesus thing and you're just hearing this for the first time, and you want to know more, if you'd like to know or talk to somebody about Jesus, we're going to have a link in the chat for you to be able to do that. I encourage you to take those next steps to learn more about this. Jehovah Sabaoth, God Almighty, the Lord of armies, the Lord of powers sits on a throne and I need someone, I need some thing to help me go beyond the problems that we're facing on an every day, that even when I am gone, still fighting the battles for this world.

Bow your heads with me. Father in heaven, I want to thank you so much for all the blessings you've continually give us, Lord. I want to thank you so much for sitting on a throne over us, lord. I want to thank you so much for your redemptive gospel, Lord. I want to thank you so much for giving us the capability, Lord, and giving us the tools that we can work together as Christians, but also for the world in ways that give us words and give us grace maybe that we don't have in order to speak to others, Lord. We know that maybe not everyone will listen, Lord, but at least we can paint the picture that you are a redeeming God, not one who's simply trying to keep everything down, Lord. You are the Lord of hosts, Jehovah Sabaoth, praise the Lord, God Almighty. In your beautiful and your glorious name, and we all said, amen.



**Discussion Questions:** Read Isaiah 6:1-9a

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**Opening Questions:**

- Icebreaker: Who is your favorite comic hero or hero in literature?
- Looking back, were you able to apply any of the things we talked about last time to your life this week? What did you do? How did it go?

**Scripture Reflection Questions** -- Read this week's scripture together and discuss the following:

- What do we learn about God (e.g., traits, personality, what matters, priorities) in this passage and sermon?
- What do we learn about people, and ourselves in particular, this week?

**Sermon Reflection Questions** – Reflecting on this week's sermon, discuss the following:

- Isaiah's vision gives such a clear picture of the authority of the Lord of Hosts, what in this passage stands out to you most about the magnificence of Jehovah Sabaoth?
- If we deeply believed the Lord of Hosts has ultimate authority, what 1-2 things could you change this week/month to live more in light of this truth?

**Closing Question and Application:**

- Given what we've discussed together today, how might God want you apply these learnings to your life or in the life of your community this next week?
- Who might you share this with?