

# Psalm 80:19

Authorized King James Version (KJV)

Turn us again, O LORD God of hosts, cause thy face to shine;  
and we shall be saved.

## Analysis

**Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.** The final refrain brings the psalm to its climactic conclusion, now using the fullest divine title: "LORD God of hosts" (Yahweh Elohim Tseva'ot, יְהוָה אֱלֹהִים צְבָאֹת). The progression from "God" (verse 3) to "God of hosts" (verse 7) to "LORD God of hosts" (verse 19) represents intensifying appeal.

"LORD" (Yahweh) is God's covenant name, the personal name revealed to Moses at the burning bush. By concluding with this name, the psalm appeals to covenant relationship and faithfulness. The God who said "I AM THAT I AM" (Exodus 3:14) and who delivered Israel from Egypt is being called upon.

"God of hosts" (Elohim Tseva'ot) means God of armies—heavenly armies of angels, cosmic forces under divine command. The title emphasizes God's warrior nature and military power. Against the enemies devastating Israel (symbolized in the destroyed vine), the psalm invokes the Commander of heaven's armies.

The combination "LORD God of hosts" brings together covenant intimacy (Yahweh), sovereign power (Elohim), and military might (Tseva'ot). The people need all these aspects of God's character: faithfulness to promises, creative power over all creation, and warrior strength to defeat enemies. The refrain's content remains constant—turn us, shine forth, save us—but the increasingly full divine name intensifies the urgency and hope.

## Historical Context

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The title "LORD of hosts" appears nearly 250 times in the Old Testament, frequently in the prophets (especially Isaiah, Jeremiah, Haggai, Zechariah, Malachi). It emphasizes God's command over all powers—angelic hosts, stars, and all creation. The title was particularly appropriate in military contexts: when Israel faced overwhelming enemies, they needed the Commander of heaven's armies.

The threefold refrain structure gave the congregation repeated opportunity to voice their central plea. Liturgically, this may have been sung or chanted antiphonally, with different groups or leaders performing different sections. The final refrain, with its fullest divine name, represented the culminating cry of the assembled people.

This psalm's use in later Jewish and Christian worship continued its function as communal lament seeking divine intervention. The Church has applied it to Christ's coming (advent) and second coming (eschatology)—the ultimate shining forth of God's face in salvation.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. Why does the divine title intensify with each repetition of the refrain?
2. What aspects of God's character does 'LORD God of hosts' encompass?
3. How does the psalm model persistent, repeated prayer for the same request?
4. What does this psalm teach about communal lament and the movement from distress to hope?

## Interlinear Text

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פָּנָּה יְמִינְךָ אֱלֹהִים יְהִי־הָבָא  
Turn us again  
Cause thy face to shine

O LORD      God      of hosts      Turn us again      to shine      cause thy face

H3068      H430      H6635      H7725      H215      H6440

וְנִשְׁעָה:

and we shall be saved

H3467

## Additional Cross-References

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**Psalms 80:1** (Parallel theme): Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

**Psalms 80:3** (Salvation): Turn us again, O God, and cause thy face to shine; and we shall be saved.

**Psalms 27:4** (References Lord): One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

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