

Learning the Language, Terms & Expressions Surrounding Biblical Prophecies
of
The Day of Jehovah Tsaba
(The Great Wealth Conversion & Last-Days Harvest of the Lost)

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The Day of Jehovah Tsaba has its roots in a biblical prophecy over 4,000 years ago when God called Abraham and “cut covenant” with him. God said to Abraham, “Take a heifer for me.” This was not a “burnt offering” to approach God. Abraham was not attempting to approach God, rather, God appeared to Abraham. This explains the reason for the need for definition of terms and expressions found throughout scripture relative to The Day of Jehovah Tsaba. We begin with Abraham:

1. **Take for me a heifer:**

“Genesis 15:9 LITV “And God said to him, **Take for Me a heifer** three years old, and a she-goat three years old, and a ram three years old, and a turtledove, even a nestling.

So this was “God’s heifer,” not a heifer for Abraham to sacrifice, for if that was the case then Abraham would have prepared it as an “offering” and lit it with fire and burned it. This event should not be misunderstood for “burnt offerings” that finds its place later in the Mosaic Law and Jewish religion. Once Abraham prepared the items required, he did nothing with them, except wait until God appeared again. When God appeared He explained to Abraham His desire to cut a covenant with Abraham, and that was the purpose for the previous instructions.

Genesis 15:12-18 “And it happened, the sun was going, and a deep sleep fell on Abram. And behold, a terror of great darkness *was* falling on him! (13) And He said to Abram, Knowing you must know that **your seed shall be an alien in a land not theirs**; and they shall serve them. And they shall afflict them four hundred years; (14) and I also will judge that nation whom they shall serve; **and afterward they shall come out with great substance (wealth)**. (17) And it happened, the sun had gone down, and it was dark. Behold! A smoking furnace and a torch of fire that passed between those pieces! (18) On that day Jehovah made a covenant with Abram...”

This Covenant would prove to be a vital piece of a prophetic puzzle and would be specifically referenced in connected fulfillment of future events stemming from the promise made in this special covenant. The first time it appears is in Exodus at the

calling of Moses to bring deliverance to Israel in Egypt:

Exodus 2:23-25 “And it happened during these many days that the king of Egypt died, and the sons of Israel groaned from the slavery. And they cried, and their cry went up to God from the slavery. (24) And God heard their groaning, and **God remembered His covenant with Abraham...** (25) And God saw the sons of Israel, and God knew *them*.”

At that time, Israel was delivered out of Egypt fulfilling what appeared to be this “covenant promise” to Abraham through Moses as they spoiled and plundered Egypt of all of its heavy gold and silver Jewels, and finest apparel. But then we learn that it is only “phase one” of the fulfillment of Abraham’s prophecy. God’s covenant with Abraham was cut in approximately 1913 B.C., and began its fulfillment in 1707 B.C. when Joseph, the Hebrew ruler over Egypt, invited his brothers to bring his father, Jacob, and all of his house, servants, cattle, etc., and move to Egypt, beginning fulfillment of the words to Abraham, “**your seed shall be an alien in a land not theirs.**” **(Genesis 15:13)**

In 1491 B.C. (422 years after God made the covenant agreement with Abraham), Israel marched out of Egypt “with great substance,” having spoiled Egypt of all of its individual wealth. It would appear that the prophecy was totally fulfilled. Little did anyone know that “the spirit” (power and anointing) of that covenant promise would be kept for yet another fulfillment at a much later time (the end of the New Testament age).

In 520 B.C., God speaks through Haggai the Prophet over a millennium (1,393 Years) later, to reveal that the event wasn’t complete, but would be repeated again to find its final fulfillment at a future time:

Haggai 2:5-9 “**According to the word that I covenanted** with you when ye came out of Egypt, so my spirit [power and anointing] remains among you: fear ye not. (6) **For thus saith the LORD of hosts; Yet once [more], it is a little while,** and I will shake the heavens, and the earth, and the sea, and the dry *land*; (7) And **I will shake all nations, and the desirable [precious and valuable] things of all nations shall come: and I will fill this house with glory, saith the LORD of hosts [Jehovah Tsaba].** (8) The silver *is* mine, and the gold *is* mine, **saith the LORD of hosts [Jehovah Tsaba].** (9) **The glory of this latter house shall be greater than of the former,** saith the LORD of hosts **[Jehovah Tsaba]:** and in this place will I give peace, saith the LORD of hosts **[Jehovah Tsaba].**”

Now we can connect the scriptures from this point in Haggai back to **God’s word** tracing the “covenant” that brought Israel out of Egypt with this prophecy in Haggai (above), by

going back to the “covenant” God remembered in Genesis 2:23-25 (above), and thus the “covenant” He remembered was the “covenant” with Abraham in Genesis 15:18-25 (above).

2. The Day of Jehovah Tsaba

We notice in Haggai’s prophecy that the Spirit of God upon him, prompts him to prophecy not “thus saith the Lord,” as is done by the prophets, rather he prophesies in a distinct Jehovah (redemptive, prophetic) name, “Jehovah Tsaba” (Lord of hosts).

Haggai’s “twin prophet,” Zechariah (called that because they traveled and ministered together, and their prophecies were done in harmony with each other) follows in the same pattern, as he appears to prophecy the same event of Haggai, writing about a vision he sees of an angel who appears as a messenger from God, the “angel of glory,” using the same Jehovah name, “Jehovah Tsaba.” The angel speaks:

Zechariah 2:8-11 “For thus saith the LORD of hosts **Jehovah Tsaba**; After the glory hath he sent me unto the nations which spoiled you: for he that touches you touches the apple of his eye. (9) For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts **Jehovah Tsaba** hath sent me. (10) Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. (11) And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts **Jehovah Tsaba** has sent me unto thee.”

We find this “**Jehovah Tsaba**” name spoken of prophetically by Isaiah the Prophet, speaking of an event distinguished by a future promise:

Isaiah 2:11-12 “The **lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down**, and the LORD alone shall be exalted in that day. (12) For the day of the LORD of hosts **Jehovah Tsaba** shall be upon[against] every *one that is* proud and lofty, and upon every *one that is* lifted up; **in a great variety of applications, literally and figuratively, absolutely and relatively** and **he shall be brought low.**”

Thus begins the foundational prophecy of an event that is in the similitude of Israel’s deliverance from Egypt, yet to occur upon the earth in another great episode at a time when Zechariah (the angel above) proclaims, “...many nations shall be joined to the LORD in that day, and shall be my people (the Church, the body of Christ).

3. Jehovah Tsaba, (Lord of hosts) declared to be the “Jehovah Name: of God as “King of Glory, the Lord Strong, Mighty in Battle.”

- a. Psalms 24:7-10 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. (8) Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle. (9) Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. (10) Who is this King of glory? **The LORD of hosts [Jehovah Tsaba], he is the King of glory.** Selah.
- b. Isaiah 47:4 *As for* our redeemer, **the LORD of hosts [Jehovah Tsaba] is his name,** the Holy One of Israel.
- c. Isaiah 51:15 But I *am* the LORD thy God, that divided the sea, whose waves roared: **The LORD of hosts [Jehovah Tsaba] is his name.**
- d. James 5:4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the **Lord of sabaoth.**

Strong's Concordance

sabaóth: Sabaoth, i.e. armies Original Word: σαβαώθ

Transliteration: sabaóth **Phonetic Spelling:** (sab-ah-owth')

Definition: Sabaoth, armies **Usage:** hosts, armies.

4519 sabaóth (the Greek transliteration of the Hebrew term, (Of Hebrew origin (*tsaba'* in feminine plural); armies; OT 6635) – host(s), an innumerable throng (limitless company). **4519 /sabaóth** ("the Lord of *hosts*") Occurs in James 4:5, and correlates to the familiar phrase, the Lord of *hosts*" in the OT.

4. Other Terms & Expressions Pertaining to the Wealth Conversion and Global Harvest:

- a. Isaiah 60:1 Arise, (Heb. to rouse oneself from sleep) shine (Heb. to kindle light; be luminous; be set on fire) for thy light is come, and the glory of the LORD is risen (Heb. Radiate; shoot forth beams of light as the sun) upon thee.
- b. Isaiah 60:2 For, behold, the darkness (Heb. misery; destruction; turmoil) shall cover (Heb. Like a blanket) the earth, and gross darkness (Heb. A thick lowering cloud descend) the people: but the LORD shall arise (Heb. To appear as a symptom) upon thee, and his glory shall be seen upon thee.
- c. Isaiah 60:5 Then thou shalt see, and flow together (Heb. Sparkle and become cheerful like the sheen of a running stream), and thine heart shall fear (Heb. tremble in awe; be made to shake), and be enlarged (Heb. To expand for increase; be made ready for more); because the abundance of the sea (Moffat's Translation, "rich sea trade and wealth of nations" shall be converted unto thee, the forces (Heb. Riches, wealth, goods, substance, means, men and other resources) of the Gentiles (Heb. Nations) shall come unto thee.
- d. Isaiah 60:6 The multitude of camels (Heb. Gamal: burden bearing to bring goods)... they shall bring gold and incense; and they shall shew forth the praises of the LORD.

Addendum

The Difference Between Personal Prophecy and the Biblical Prophecy of The Day of Jehovah Tsaba:

1. **Personal Prophecy – May or May Not be accurately discerned or prophesied and must be judged:**
 - a. Jeremiah 23:16-32 So says Jehovah of Hosts (Jehovah Tsaba), Do not listen to the words of the prophets who prophesy to you. **They make you vain; they speak a vision from their own heart, not out of the mouth of Jehovah.** (18) For who has stood in the counsel of Jehovah, and hears His Word? Who has listened to His Word and heard *it*? (20) The anger of the Lord shall not turn back until He has executed *and* accomplished the thoughts *and* intents of His mind *and* heart. **In the latter days you shall consider *and* understand it perfectly.** (21) I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. (22) **But if they had stood in My wisdom and had caused My people to hear My Words (scriptural revelation), then they would have turned them from their erred way and from the err of their doings.** (23) *Am* I a God near, says Jehovah, and not a God afar off? (24) Can anyone hide himself in secret places so that I shall not see him? says Jehovah. Do I not fill the heavens and earth? says Jehovah. (25) **I have heard what the prophets said, who prophesy lies in My name, saying, I have dreamed, I have dreamed.** (26) How long shall *this* be in the heart of the prophets who prophesy lies? But **they are prophets of the deceit of their own heart** (29) *Is* not My Word like a fire? says Jehovah; and like a hammer *that* breaks the rock in pieces? (30) So **Jehovah says, Behold, I am against the prophets who steal My Words each one from his neighbor.** (31) **Jehovah says, Behold, I am against the prophets who use their tongues and say, He says.** (32) **Jehovah says, Behold, I am against those who prophesy false dreams and tell them, and cause My people to go astray from truth by their lies (erroneous visions) and by their lightness (naiveness). Yet I did not send them nor command them; therefore they shall not profit this people at all,** says Jehovah.
 - b. 1Corinthians 14:29-32 Let the prophets speak two or three, and **let the other judge.** (30) If *anything* be revealed to another that sits by, let the first hold his peace. (31) For ye may all prophesy one by one, that all may learn, and all may be comforted. (32) And the spirits of the prophets are subject to the prophets.
 - c. 1Thessalonians 5:19-21 Do not quench (suppress or subdue) the [Holy] Spirit; (20) Do not spurn the gifts *and* utterances of the prophets [*do not depreciate prophetic revelations nor despise inspired instruction or*

exhortation or warning]. (21) But **test and prove all things [until you can recognize] what is good; [to that] hold fast.**

2. Biblical Prophecy is a Direct Word from God through His Old Testament Prophets, and Confirmed by His Biblical New Testament Apostles and a Revelation of the scriptures:

- a. “And **we heard this voice being borne from Heaven,** being with Him in the holy mountain. (19) **We also have a more sure Word of prophecy,** to which you do well to take heed, as to a light that shines in a dark place, until the day dawns and the Daystar arises in your hearts, (20) **knowing this first, that no prophecy of the Scripture came into being of its own private interpretation.** (21) For prophecy was not borne at any time by *the* will of man, but holy men of God spoke being borne along by the Holy Spirit.”
- b. “Matthew 5:18 For truly I tell you, until the sky and earth pass away *and* perish, not one smallest letter nor one little hook [*identifying certain Hebrew letters*] will pass away until all things [*it foreshadows*] are accomplished.”
- c. Matthew 24:34-35 “Truly I tell you, this generation (the whole multitude of people living at the same time, in a definite, given period) will not pass away till all these things taken together take place. (35) Sky and earth will pass away, but My words will not pass away.”
- d. Eph 1:15-18 “For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints (the people of God), (16) I do not cease to give thanks for you, making mention of you in my prayers. (17) [*For I always pray to*] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [*of insight into mysteries and secrets*] in the [*deep and intimate*] knowledge of Him, (18) By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones).”

Addendum 2

7 Mountain Mandate is what is Fueling the Current Host of Dreams, Vision & Prophecies Concerning the Election Outcome, and is it biblical?

The seven mountain mandate or the seven mountain prophecy has gained a following in some Charismatic churches. Those who follow the seven mountain mandate believe that, in order for Christ to return to earth, the church must take control of the seven major spheres of influence in society for the glory of Christ. Once the world has been made subject to the kingdom of God, Jesus will return and rule the world.

Here are the seven mountains, according to the seven mountain mandate:

- 1) Education
- 2) Religion
- 3) Family
- 4) Business
- 5) Government/Military
- 6) Arts/Entertainment
- 7) Media

These seven sectors of society are thought to mold the way everyone thinks and behaves. So, to tackle societal change, these seven “mountains” must be transformed. The mountains are also referred to as “pillars,” “shapers,” “molders,” and “spheres.” Those who follow the seven mountain mandate speak of “occupying” the mountains, “invading” the culture, and “transforming” society.

The seven mountain mandate has its roots in dominion theology, which started in the early 1970s with a goal of “taking dominion” of the earth, twisting Genesis 1:28 to include a mandate for Christians to control civil and political affairs and all other aspects of society using spiritual authority. The New Apostolic Reformation, with its many prophets and apostles, has also influenced the seven mountain movement, lending dreams and visions and other extra-biblical revelations to the mandate.

The seven mountain mandate says that it is the duty of all Christians to create a worldwide kingdom for the glory of Christ.

Lance P. Wallnau coined the term *seven mountain mandate* and is its most prominent teacher/prophet. Wallnau adapts the missionary mandate of Jesus to His disciples to “go and make disciples” of all the nations into a mandate to effect social transformation. He reasons that, since churches already have a presence in every nation in the world, we need to now concentrate on influencing the systems (the “mountains”) within these nations. The problem, according to Wallnau, is that Christians are not currently influencing society outside the church. Christians have left the mountains susceptible to the “gates of hell,” which are spiritual portals over the “kings” (influence-shapers) of those mountains.

Wallnau's teaching is loosely based on the concept that it is now up to believers to move in proximity to the "gates of hell" and position themselves to exert the greatest amount of influence.

The leading edge of the seven mountain mandate is the New Apostolic Reformation, which teaches that the church of the 21st century will be ruled by apostles and prophets, the alleged apostles and prophets who, of course, claim to receive direct revelation from God in directing the affairs of government and society. In lending credence to modern-day prophets and apostles, the NAR denigrates the Bible and sola scriptura, emphasizes experience-oriented theology, and promotes mysticism.

The NAR and proponents of the seven mountain mandate have abandoned biblical teaching on the end times, choosing to believe that Christians must set the stage for Jesus' second coming by achieving dominion over the world's systems. According to 7-M theology, Jesus will only return to a world that mirrors the kingdom of God.

Christians are called to be lights in the world (Matthew 5:14). There is no biblical requirement, however, to take the helm of all the world systems in order to usher in Christ's kingdom. The Bible says that the world will grow worse, not better, in the last days (2 Timothy 3:1, 13; 2 Peter 3:3).