

The Day of Jehovah Tsaba - How God Kept It Secret Until Time for the Event!

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1. Jehovah Tsaba – The Hebrew National Name, **Jehovah, lost in the mishmash of the Hebrew Tetragrammaton יהוה making up the Hebrew consonents, JHVH/YHWH.** The Jewish leaders, afraid of “taking God’s name in vain,” refused to pronounce the Hebrew name for God, and used the unpronounceable Hebrew, **יהוה** instead. Jewish writers today normally use “G-d” when referencing God.
2. The word, Jehovah, referenced thus in the Christian bible, is derived from the Tetragrammaton four letter Hebrew **יהוה** (translated in Judaism as either JHVH or YHWH). Unfortunately, because the early Hebrews refused to reveal the true origin of the Jewish national name of God, they devised the Tetragrammaton to insure that God’s name could not be spoken, and thus not be “used in vain.” Later, as Christian influence dictated, in order to pronounce it, three vowel points of Adonai (Lord) were inserted (AOA) between the JHVH or YHWH, making in “Jahova,” or Yahowa) later latinized and used in scripture translation by William Tyndale and the Geneva Bible to “JEHOVAH,” (All Caps) also used in the KJV in Exodus 6:3 “And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of God Almighty*, but by my name JEHOVAH was I not known to them.” Therefore, God’s name which we reference as “Jehovah” or “Yahweh” (depending on JHVH or YHWH) had to literally be “concocted” to verbally reference God JHVH. So we pay no attention to any controversy over “is it Jehovah or Yahweh?” It is indeed neither except how one wishes to reference it.
3. The King of Glory, The Lord Strong Mighty in Battle (Lord of the angelic armies) – His Jehovah Name [Jehovah Tsaba]: (Some translate it using the Greek transliterated Hebrew word “sabaath,” as such usually employing a more recent transliteration, “Yahweh Sabaath” or NKJV uses “yeh-ho-vaw' se ba'ôṯ, the equivalent of Jehovah Tsaba.”
4. Why is it important to use the “Jehovah Tsaba” format in our vocabulary when referencing this event? Our ultimate reason is to **emphasize that it is a “Jehovah name” of God,** as until now, it was not recognized as such. Without that signification, just proclaiming, “Lord of hosts,” there is no communication or revelation that it is a Jehovah name. This results in a break in otherwise “connective scripture.”

(Until Pastor Don discovered its biblical use in scripture in May, 2000 as a “Name of God,” rather than a mere title given, no publishing had ever recognized it as a “Jehovah Name.” The assumption was that Lord in “Lord of hosts” was from the Hebrew Adonai (not Jehovah), giving it only the strength of a title. While there was common knowledge, and much in published print about the Lord of hosts, none of the authors or scholars recognized it as one of God’s “Jehovah” names. Even though in scripture the prophets do reference, “**the Lord of hosts IS HIS NAME,**” yet there was no recognition

of Jehovah being the proper translation of “Lord” of hosts and thus a “Name of God.” It was most often asserted to be a title given with regards to God in reference to the angelic armies.)

In Psalms 24, we discovered three things:

- 1) **God’s title as Jehovah Tsaba: King of glory;** 2) **God’s characterization as Jehovah Tsaba: “strong mighty in battle;”** 3) **God’s Name: Jehovah Tsaba.**

5. All of this revelation is lost if the Jehovah Sir name, “Jehovah Tsaba,” is not emphasized because God’s scriptural method of revelation of this event centers around “connective scripture,” in each and every case, tied to the name, “Jehovah Tsaba.” Remove this recurring theme, and you remove any method of connectivity to the event and its many scriptural references.

Psalms 24:7-10 “Lift up your heads, O gates; and be lifted up, O everlasting doors; and **the King of glory** shall come in. (8) **Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle.** (9) Lift up your heads, O gates; even lift up, O everlasting doors; and the King of glory shall come in. (10) Who *is* this King of glory? **Jehovah of Hosts [Jehovah Tsaba], He is the King of glory.**”

Jeremiah 32:18 “The Great, the Mighty God, **Jehovah of hosts [Jehovah Tsaba], is his name.**”

Isaiah 47:4 “... our redeemer, **Jehovah of hosts [Jehovah Tsaba] is his name...**”

6. The Angel of Glory becomes “connective” by prophetically speaking in the name of Jehovah Tsaba:

Zec 2:8,9 “For thus saith the Jehovah of hosts [**Jehovah Tsaba**]; After the glory hath he sent me (the angel of glory) 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 Jehovah of hosts [**Jehovah Tsaba**] hath sent me.”

7. Haggai connects the covenant with Abram that ultimately brought Israel’s deliverance from slavery in Egypt and only in “so-doing” connects the subsequent plunder of all of Egypt’s individual wealth, to the name, Jehovah Tsaba, by Haggai’s comparing it to a “greater plunder” in “The Day of Jehovah Tsaba”:

Haggai 2:5-9 “**According to the word that I covenanted with you when ye came out of Egypt, so my spirit remains** among you: fear ye not. (6) For thus saith the LORD of hosts [**Jehovah Tsaba**]; Yet once, 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 desire 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 (Christ's Church – see Amp Bible) shall be greater than of the former (House of Israel deliverance from Egypt, plundering all their gold and silver jewels)**, saith the LORD of hosts [**Jehovah Tsaba**]: and in this place will I give peace, saith the LORD of hosts [**Jehovah Tsaba**].”

ADDENDUM

Biblical Background of the “Doctrine of Revelation of the Mystery”

Ecclesiastes 3:15 “That which is now already has been, and that which is to be already has been; and God seeks that which has passed by [*so that history repeats itself*].”

Daniel 2:21 “ He changes the seasons and guides history, He raises up kings and also brings them down, he provides both intelligence and discernment.”

1. **God's Divine Understanding of All Things is the sacred secret that allows Him to hide the unfolding of future prophetic events** – Scripture frequently describes God as one who knows all things, even that which the human mind could never know or finds incomprehensible. God sees and thus knows the secret intentions of human hearts, enabling Him often to move ahead of human events in His plans and purposes (Psalms 139:1-4 Psalms 139:23 ; Matt 6:4-6 ; Rom 2:16 ; 1 Cor 4:5 ; 14:25 ; Heb 4:13).
2. God comprehends the seemingly unfathomable mysteries of the universe (Job 38:1-39:30) because He is intimately connected to them as the creator of all things.
3. Most importantly, God understands the meaning of human history both as it unfolds and before it occurs. He understands human history because the events that comprise it were made to correspond with his own intentions: he wills certain things in the future to occur, and guides history to conform to His future plans. He does so to accomplish his own purpose (Dan 2:37 ; 5:21 ; Luke 19:41-44; Rom 11:25-36).

We see that God's divine sovereign plans of the ages mandates His hand upon history enough to steer the events of nations into His prophetic plan and purpose.

With respect to His sovereign plans for the future, He determines the end from the beginning and before they ever occur. Some have mistaken this to mean that God knows all that will happen in the future, but scripture only confirms His knowledge of those sovereign future events He has determined to happen.

Isaiah 46:9-10 "Remember the former things of old; for I *am* God, and there is none else, I am God, and there is none like Me, (10) Declaring the end from the beginning, and from ancient times the things which were not *yet* done, saying, 'My counsel shall stand, and I will do all My pleasure'"

Isaiah 44:24-27 "Thus says the LORD your Redeemer, and He Who formed you from the womb, "I *am* the LORD Who makes all things; Who stretches out the heavens alone; Who spreads abroad the earth by Myself; (25) Who brings to nothing the signs of the liars, and makes fools of diviners; Who turns the wise backward, and makes their knowledge foolish; (26) Who makes the word of His servant sure, and makes good the counsel of His messengers; Who says to Jerusalem, 'She shall have people;' and to the cities of Judah, 'You shall be built,' and I will raise up the waste places of it; (27) Who says to the deep, 'Be dry, and I will dry up your rivers.'"

4. People (individually or collectively in a group), on the other hand, both because of their sin and because of their human limitations, often walk in their own ways, remaining ignorant of God's purpose when left to their own reckoning (Daniel 2:27 Daniel 2:30 ; Mark 4:10-12) . As such, the scripture does not conclude that God knows everything that will occur in the future of an individual's life because he gave man "the ability to choose" at creation, and God's integrity thus refuses to override, and is not predisposed to remove a person's will unless it is required to accomplish His divine sovereign plans.

Example would be King Hezekiah when God judged him for his pride and he was dying of a cancerous tumor. God sent Isaiah to tell him to "get your house in order, for you shall die and not live." But, Hezekiah turned his face to the wall and prayed and God granted him 15 more years. So Hezekiah's future was changed, and therefore could not have been set before hand, as the time of those 15 years saw both their beginning and end.

Another example is God's plan for the people of Nineveh. God sent his prophet, Jonah, saying, "In 40 days Nineveh shall be destroyed." There was no message of repentance or opportunity for change of the outcome. Yet, following the first full day of Jonah's three-day journey across the city, proclaiming their demise, the King led the city in repentance and God changed His mind and spared the city.

In that case, God takes the person into his Hand, and begins causing the person to will in harmony with that sovereign plan of God. God graciously responds to the human inadequacy of comprehending Him, by always revealing his purposes and plans at the appropriate time to those who will hear and take heed. When God's purpose is revealed in this way, the Bible frequently refers to it as the revelation of "a mystery."