

The Day of Jehovah Tsaba

“What God’s Vengeance to Comfort Looks like”

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1. Vengeance – The beginning of the Revelation:

Keil & Delitzsch Commentary on the Old Testament

Zechariah 1:11 “And they answered the angel of Jehovah who stood among the myrtles, and said, We have gone through the earth, and, behold, the whole earth sits still, and at rest. Zec 1:12. Then the angel of Jehovah answered and said, Jehovah of hosts, how long wilt Thou not have compassion upon Jerusalem and the cities of Judah, with whom Thou hast been angry these seventy years? Zec 1:13. And Jehovah answered the angel that talked with me good words, comforting words. Zec 1:14. And the angel that talked with me said to me, Preach, and say, Thus saith Jehovah of hosts, I have been jealous for Jerusalem **and Zion** with great jealousy, Zec 1:15 and with great wrath I am angry against the nations at rest: for I had been angry for a little, but they helped for harm. Zec 1:16. Therefore thus saith Jehovah, I turn again to Jerusalem with compassion: my house shall be built in it, is the saying of Jehovah of hosts, and the measuring line shall be drawn over Jerusalem. Zec 1:17. Preach as yet, and say, Thus saith Jehovah of hosts, My cities shall yet swell over with good, and **Jehovah will yet (at some future occurrence) comfort Zion, and will yet (during the same future period) choose Jerusalem.**”

(K&D) To the prophet's question, *mâh-'ëlleh*, what are these? i.e., what do they mean? the *angelus interpres*, whom he addresses as “my lord” (*'ădōnî*), answers, **“I will show thee what these be;” whereupon the man upon the red horse, as the leader of the company, gives this reply: “These are they whom Jehovah hath sent to go through the earth;” and then proceeds to give the angel of the Lord the report of their mission, viz., “We have been through the whole earth, and behold all the earth sits still and at rest.”**

The prophet sees, during the night of the day described in Zec 1:7 (הַלִּילָה is the accusative of duration), in an ecstatic vision, **not in a dream but in a waking condition**, a rider upon a red horse in a myrtle-bush, stopping in a deep hollow, and behind him a number of riders upon red, speckled, and white horses (*sūsîm* are horses with riders, and the reason why the latter are not specially mentioned is that they do not appear during the course of the vision as taking any active part, whilst the color of their horses is the only significant feature). At the same time he also sees, in direct proximity to himself, an angel who interprets the vision, and farther off (Zec 1:11) the angel of Jehovah also standing or stopping among the myrtle-bushes, and therefore in front of the man upon a red horse, to

whom **the riders bring a report, that they have gone through the earth by Jehovah's command and have found the whole earth quiet and at rest;** whereupon the angel of Jehovah addresses a prayer to Jehovah which the interpreting angel conveys to the prophet, and the latter publicly proclaims in Zec 1:14-17.

The rider upon the red horse is not to be identified with the angel of Jehovah, nor the latter with the *angelus interpretes*, but all that follows from this is that **the rider stopped at the place where the angel of Jehovah was standing, i.e., in front of him, to present a report to him of the state of the earth, which he had gone through with his retinue.** And the different epithets applied to the two furnish a decisive proof that the angel of the Lord and “the angel that talked with me” are not one and the same. The angel, who gives or conveys to the prophet the interpretation of the vision, is constantly called “the angel that talked with me,” not only in Zec 1:9, where it is preceded by an address on the part of the prophet to this same angel, but also in Zec 1:13 and Zec 1:14, and in the visions which follow (Zec 2:2, Zec 2:7; Zec 4:1, Zec 4:4; Zec 5:5, Zec 5:10; Zec 6:4), from which it is perfectly obvious that הַדְּבָר בִּי denotes the function which this angel performs in these visions. His occupation, therefore, was to interpret the visions to the prophet, and convey the divine revelations, so that he was only an *angelus interpretes* or *collocutor*. This angel appears in the other visions in company with other angels, and receives instructions from them (Zec 2:5-8); and his whole activity is restricted to the duty of conveying higher instructions to the prophet, and giving him an insight into the meaning of the visions, whereas the angel of Jehovah stands on an equality with God, being sometimes identified with Jehovah, and at other times distinguished from Him.

Again, the circumstance that in Zec 1:12 the angel of the Lord presents a petition to the Supreme God on behalf of the covenant nation, and that according to Zec 1:13 Jehovah answers the *angelus interpretes* in good, comforting words.

There is no doubt that, in this vision, both the locality in which the rider upon the red horse, with his troop, and the angel of the Lord had taken up their position, and also **the color of the horses, are significant.**

The answer, that the whole earth sits still and at rest (יִשְׁבֹּת וְיִשְׁקֶטָה) denotes the peaceful and secure condition of the nations and its inhabitants, undisturbed by any foe; points back to Hag 2:7-8, Hag 2:22-23. God had there announced that after a little time He would shake heaven and earth, the whole world and all nations, that the nations would come and fill His latter house with glory. The riders sent out by God now return and report that the earth is by no means shaken and in motion, but the whole world sits quiet and at rest.

Their mission would be to take an active part in the agitation of the nations, if any such existed, and guide it to the divinely appointed end, and that in the

manner indicated by the color of their horses; viz., according to Revelation 6, **those upon the red horses by war and bloodshed; those upon the starling-grey, or speckled horses, by famine, pestilence, and significant plagues;** and lastly, **those upon the white horses, to bring glory and victory by some type of conquest of the world.**

The color of the horses can only be connected with the mission which the riders had to perform. This is confirmed by an entirely different event of Revelation 6 during the final judgment of God, inasmuch **as a great sword is there given to the rider upon the red horse, to take away peace from the earth,** that they may kill one another, and a crown to the rider upon the white horse, representing God's glory, who goes forth conquering and to conquer (Rev 6:2), whilst the one upon **the pale horse receives the name of Death, and has power given to him to slay the fourth part of the earth with sword, famine, and plague** (Rev 6:8).

It is true that no such effects as these are attributed to the riders in the vision before us, but this constitutes no essential difference. To the prophet's question, *mâh-'ëlleh*, what are these? i.e., what do they mean? the *angelus interpres*, answers, "I will show thee what these be;" **whereupon the man upon the red horse, as the leader of the company, gives this reply: "These are they whom Jehovah hath sent to go through the earth;"** and then proceeds to give the angel of the Lord the report of their mission, viz., "**We have been through the earth, and behold all the earth sitteth still and at rest.**"

In this vision it is shown to the prophet, and through him to the people, that although the immediate condition of things presents no prospect of the immediate fulfilment, the Lord has nevertheless already appointed the instruments of His judgment, and sent them out to shake the nations of the world, that are still living at rest and in security, and to perfect His Zion (Its eventual fulfillment is the Church). The fulfilment of this consolatory promise is neither to be transferred to the end of the present course of this world (the final judgment of God upon the wicked), nor to be restricted to what was done in the immediate future for the rebuilding of the temple and of the city of Jerusalem. **The promise embraces the whole of the future of the kingdom of God; so that whilst the commencement of the fulfilment is to be seen in the fact that the building of the temple was finished in the sixth year of Darius, and Jerusalem itself was also restored by Nehemiah in the reign of Artaxerxes, these commencements of the fulfilment simply furnished a pledge, or downpayment, that the glorification of the Church and kingdom of God predicted by the earlier prophets would quite as assuredly follow at their appointed time.**

2. Revelation of the prophecy of the Angel of Glory to the Prophet Zachariah:

Keil & Delitzsch Commentary on the Old Testament

Zechariah_2:8. "For thus saith Jehovah of hosts, After glory hath he sent me to the nations that have plundered you; for whoever touches you, touches the apple of His

eye. Zec 2:9. For, **behold, I swing (KJV shake) my hand over (KJV upon) them, and they become a spoil (AMP plunder) to those who served them; and ye will see that Jehovah of hosts hath sent me.**”

The explanation is that the perfect *pērastī* is used prophetically to denote the purpose of God, which had already been formed, even though its realization is still in the future.

Zion stands for the inhabitants of Zion, as the ‘the place where Jehovah dwells, namely the people of God,’ who are for the time being still *yōshebheh bath Bâbel*, Israel dwelling with the daughter Babel. As *Zion* does not mean the city or fortress of Jerusalem, but the inhabitants of God’s dwelling place, its use in this instance is indicative of the future prophetic Church and kingdom of God.

Jehovah's words commence with '*achar kâbhōd* (after glory), in which case *sh^elâchanī* (He hath sent me) may be very simply explained from the fact that the address is introduced, not in a direct form, but indirectly: Jehovah says, He has sent me after glory. The sender is Jehovah, and the person sent is not the prophet, but the angel of the Lord.

The first assigns the subjective motive; that is to say, states the reason why God has sent him to the heathen, namely, because they have plundered His people, and have thereby touched the apple of His eye. *בַּבַּת עֵינַי*, the apple of the eye (lit., the gate, the opening in which the eye is placed, or more probably the pupil of the eye, *pupilla*, as being the object most carefully preserved), is a figure used to denote the dearest possession or good, and in its earliest sense was applied to the nation of Israel as early as Duet. 32:10, but in this sense is applied also to the future prophetic Zion in which Haggai 2:7-9 places the practical ground for this sending after glory, that being the fulfillment of Haggai’s “And I will shake all the nations; and the desire of all nations shall come. And I will fill this house *with* glory, says Jehovah of Hosts. (8) The silver *is* Mine, and the gold *is* Mine, says Jehovah of Hosts. (9) **The glory of this latter house** shall be greater than that of the former, says Jehovah of Hosts. And in this place I will give peace, says Jehovah of Hosts.”

The speaker is still the angel of the Lord; and his acting is identical with the acting of God. Like Jehovah, he swings his hand over the heathen nations whose plunder has been an adversity to the Church.

3. The Revelation of the Source of the Comfort – Isaiah’s Vengeance to Comfort – “...the day of vengeance of our God, to comfort all who mourn.”

NO VENGEANCE EQUALS NO COMFORT!

Isaiah 61:3, 6 “To grant [*consolation and joy*] to those who mourn in Zion--to give them an ornament (a garland or diadem) of beauty instead of ashes, the oil of joy instead of mourning, the garment [*expressive*] of praise instead of a heavy, burdened, *and* failing spirit--that they may be called oaks of righteousness [*lofty, strong, and magnificent, distinguished for uprightness, justice, and right standing with God*], the planting of the Lord, that He may be glorified. (6) But you shall be called the priests of the Lord; people will speak of you as the ministers of our God. You shall eat [consume] the wealth of the

nations, and the glory [*once that of your captors*] shall be your possessions.”

Vengeance to Comfort: The Prophet, Malachi captures the vengeance:

Malachi 4:1-3 “FOR BEHOLD, the day comes that shall burn like an oven, and all the proud and arrogant, yes, and all that do wickedly and are lawless, shall be stubble; the day that comes shall burn them up, says the Lord of hosts (Jehovah Tsaba), so that it will leave them neither root nor branch. (2) But unto you who revere and worshipfully fear My name shall the Sun of Righteousness arise with healing in His wings and His beams, and you shall go forth and gambol like calves [released] from the stall and leap for joy. (3) And you shall tread down the lawless and wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, says the Lord of hosts (Jehovah Tsaba).”

Keil & Delitzsch – The direct opposite to the cavil, unnecessary petty objection of **the upset tithers of Malachi 3:15: “now we call the proud (haughty despisers of God) happy.”**

Jamieson, Fausett & Brown – “Solving the difficulty (**Malachi 3:15**) that the wicked often now prosper. Their prosperity and the adversity of the godly shall during this prophetic period be reversed.”

4. **The Vengeance to Comfort stems from Malachi 3 and “Book of Remembrance) of the “tithing” of the faithful who “worshiply feared” the Lord:**

Malachi 3:13-18 **Your words have been stout against me**, saith the LORD. Yet ye say, What have we spoken *so much* against thee? (14) Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts (Jehovah Tsaba)? (15) And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered. (16) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and **a book of remembrance was written** before him for them that feared the LORD, and that thought upon his name. (17) And **they shall be mine, saith the LORD of hosts, in that day when I make up my jewels;** (18) **Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.**

5. **The Day of Jehovah Tsaba: A Phenomenon of “Reverse Reciprocity”** – The Law of Reciprocity is “Good comes from Good Things; Evil from Evil Things! What humankind does comes back to them.”

What happens when the Church has an “up-close” look at the “severity of God” to bring about the greatest work of His Goodness: Do they have enough knowledge and maturity to accept it?

Christians are made to believe that “Good comes only from the Goodness of God, Never from His Severity.” The “phenomenon” goes against the normal “law of reciprocity” to exhibit a “reverse reciprocity.”

The normal “law of reciprocity” – Three men go out into the same field that is parceled off equally to each of them:

“A” Builds a luxury home, landscapes it with every possible avenue give his family extreme happiness;

“B” Builds a barn, and fences off sections appropriate for row crops, livestock and wells for irrigation, he provides a cottage for his little family;

“C” Plants forests of trees, managing and cultivating beautiful streams to create water reservoirs, lakes etc.

We return later to see what the land has provided for them”

“A” is filing for bankruptcy because the debt he has incurred was insurmountable for his income. Soured about his failure, he declares, “The land was not a good to me, life has handed me nothing but misery.”

“B” says, “I’m so fulfilled to be able to pass to my children such a wonderful inheritance of plenty. The land has truly been good to me!”

“C” is now a famous poet, inspired from the majesty of the scenic beauty that is his. The title of one of his poems is: “God’s Glory in Creation!”

The normal “Law of Reciprocity” has proven true in that it was not the land that would good or bad to them, rather, whatever they did with the land came back to them.

We are accustomed to seeing good come from goodness; success come from good decisions; but bad things come from mistakes and failures.

Normally, good comes from goodness, comfort from comfortable things, Joy from Joyfulness, etc. Our senses are not prepared for a “good God” doing “severe things” that produces good things for His people!

The dichotomy of “Vengeance to Comfort” has the Church off-guard to The Day of Jehovah Tsaba: **surely a “Good God” could not author Evil (harmful, hurtful, destructive things upon humanity to bless His family (people)).** How could orchestrating a shaking of all the nations of the Earth produce God’s glory and blessing?” Understanding Vengeance to Comfort is key to accepting God’s Prosperity Phenomenon.

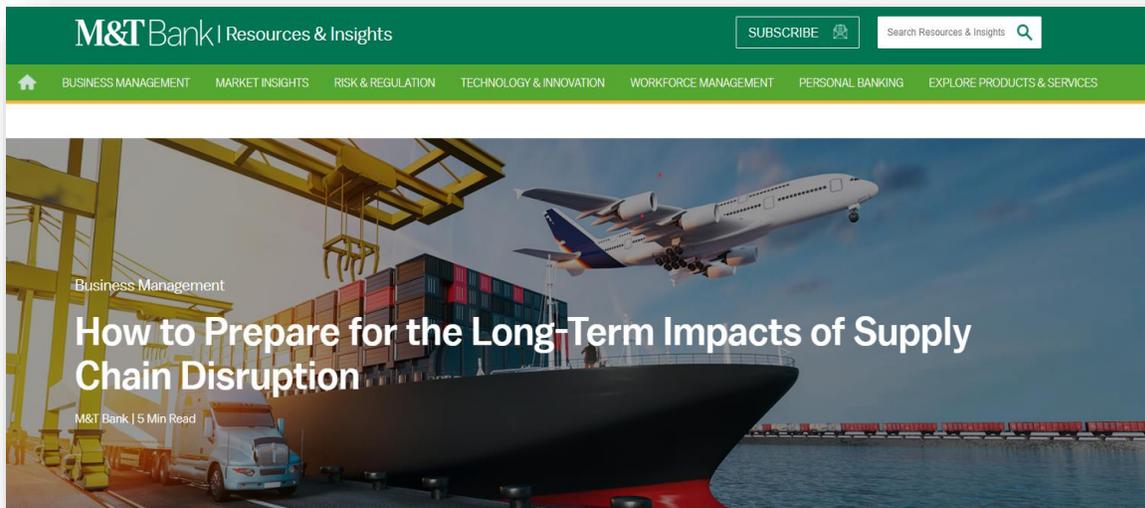
ADDENDUM # 1

The Near-Current Rothschild Dynasty that Birthed Our Current Global System of Central Banking Known for its Ability to Manipulate Wealth Skimmed from the Labor Class (i.e. Labor produces ALL the products for \$\$/per hour, while the investment houses siphon off \$Billions from the Labor, Hoarded Up by the Wealthy) -- James 5:1-5 Sees the "Cry of the wages of the Laborers Entering into the Ears of Jehovah Tsaba (Lord of hosts)"

(In a Cartoon of 1848, published throughout Europe, a sinister Rothschild sits as all the world's leaders bow before him after he has wielded control of the central banking system of all of Europe. In the background you will also note the near revolution of the common citizens of these nations.)



Addendum # 2



Isa 24:1-23 Message Translation “Danger ahead! GOD's about to ravish the earth and leave it in ruins, Rip everything out by the roots and send everyone scurrying: (2) priests and laypeople alike, owners and workers alike, celebrities and nobodies alike, buyers and sellers alike, bankers and beggars alike, the haves and have-nots alike. (3) The landscape will be a moonscape, totally wasted. And why? Because GOD says so. He's issued the orders. (4) The earth turns gaunt and gray, the world silent and sad, sky and land lifeless, colorless. (5) Earth is polluted by its very own people, who have broken its laws, Disrupted its order, violated the sacred and eternal covenant. (6) Therefore a curse, like a cancer, ravages the earth. Its people pay the price of their sacrilege. They dwindle away, dying out one by one. (7) No more wine, no more vineyards, no more songs or singers. (8) The laughter of castanets is gone, the shouts of celebrants, gone, the laughter of fiddles, gone. (9) No more parties with toasts of champagne. Serious drinkers gag on their drinks. (10) The chaotic cities are unlivable. Anarchy reigns. Every house is boarded up, condemned. (11) People riot in the streets for wine, but the good times are gone forever— no more joy for this old world. (12) The city is dead and deserted, bulldozed into piles of rubble. (13) That's the way it will be on this earth. This is the fate of all nations: An olive tree shaken clean of its olives, a grapevine picked clean of its grapes. (14) But there are some who will break into glad song. Out of the west they'll shout of GOD's majesty. (15) Yes, from the east GOD's glory will ascend. Every island of the sea Will broadcast GOD's fame, the fame of the God of Israel. (16) From the four winds and the seven seas we hear the singing: "All praise to the Righteous One!" But I said, "That's all well and good for somebody, but all I can see is doom, doom, and more doom." All of them at one another's throats, yes, all of them at one another's throats. (17) Terror and pits and booby traps are everywhere, whoever you are. (18) If you run from the terror, you'll fall into the pit. If you climb out of the pit, you'll get caught in the trap. Chaos pours out of the skies. The foundations of earth are crumbling. (19) Earth is smashed to pieces, earth is ripped to shreds, earth is wobbling out of control, (20) Earth staggers like a drunk, sways like a shack in a high wind. Its piled-up sins are too much for it. It collapses and won't get up again. (21) That's when GOD will call on the carpet rebel powers in the skies and Rebel kings on earth. (22) They'll be rounded up like prisoners in a jail, Corralled and locked up in a jail, and then sentenced and put to hard labor. (23) Shamefaced moon will cower, humiliated, red-faced sun will skulk, disgraced, Because GOD-of-the-Angel-Armies will take over, ruling from Mount Zion and Jerusalem, Splendid and glorious before all his leaders.”

Concerning Isaiah 24: “A Poetic Prophecy of Isaiah Concerning Events at the End of the age. ‘Behold’ in Hebrew denotes the future, and speaks of the promise of Isaiah 61 in which the righteous of the earth rejoice in exchanging their ashes for beauty.” – James Moffatt, D.D. (1870 –1944, New York City) was a Scottish theologian and graduate of Glasgow University.

Moffatt trained at the Free Church College, Glasgow, and was a practicing minister at the United Free Church in Dundonald in the early years of his career. He received the degree Doctor of Divinity from the University of St Andrews in April 1902.

In 1911, he was appointed Professor of Greek and New Testament Exegesis at Mansfield College, Oxford, but he returned to Glasgow in 1915 as Professor of Church History at the United Free Church College. From 1927 to 1939, he was Washburn Professor of Church History at the Union Theological Seminary, New York. In addition, he translated a Modern English Bible translation.

The Complete Moffatt Bible in one volume was first published in 1926, revised and reset in 1935.

E-Sword (Heading: Judgment on the Whole Earth) Isaiah 24:1-23 KJV “Behold, the LORD makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof. (2) And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. (3) The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. (4) The earth mourns *and* fades away, the world languishes *and* fades away, **the haughty people of the earth do languish.** (5) The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (6) Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. (7) The new wine mourns, the vine languishes, all the merry-hearted do sigh. (8) The mirth of tabrets ceases, the noise of them that rejoice ends, the joy of the harp ceases. (9) They shall not drink wine with a song; strong drink shall be bitter to them that drink it. (10) The city of confusion is broken down: every house is shut up, that no man may come in. (11) *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. (12) In the city is left desolation, and the gate is smitten with destruction. (13) **When thus it shall be in the midst of the land among the people, there shall be** as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done. (14) **They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.** (15) **Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.** (16) **From the uttermost part of the earth have we heard songs, even glory to the righteous.** But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. (17) Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. (18) And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. (19) The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. (20) The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. (21) And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. (22) And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. (23) Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”

Addendum # 3

Caution in Using Bible Commentaries

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The following Theologians have influenced the various doctrinal positions of modern-day religious denominations. It is important, however, to keep in mind that the foundation of their theological stand was surmised prior to today's outpouring of the Holy Spirit and state-of-the-art abilities to study the Bible. Theological light is progressive, become brighter and brighter "to the noontday sun."

We can, however, still utilize their commentaries, taking advantage of their expertise in Hebrew and Greek, and thus more deeply enjoying the meanings of original word definition and phrase usage.

It is also important that we not lean too heavily on their grasp of revelation, especially with regards to end-times prophecy, modern Israel (as it didn't exist, nor was it in their prophetic scriptural view during their lifespan), and events approaching the coming of the Lord (as there was no revelation concerning the rapture of the Church and post-rapture events). We primarily rely on their grasp of early language.

Here are three examples of commentaries we have at our disposal:

John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. He attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He became pastor at the Strict Baptist church at Goat Yard Chapel, Horsleydown, Southwark in 1719. His pastorate lasted 51 years and would later become the New Park Street Chapel and then the Metropolitan Tabernacle pastored by Charles Spurgeon.

Adam Clarke (1762 - 1832) was a British Methodist theologian, preacher, and commentator. He is chiefly remembered for writing a commentary on the Bible (8 vols., Liverpool, 1810-26), which long had an extensive circulation. He also published a Biographical Dictionary (6 vols., London, and its supplement, The Biographical Miscellany (2 vols., 1806)

Keil & Delitzsch – Carl Friedrich Keil (1807 –1888) was a conservative German Lutheran Old Testament commentator.

Franz Delitzsch (1813 - 1890) was a German Lutheran theologian and Hebraist. Delitzsch wrote many commentaries on books of the Bible, Jewish antiquities, Biblical psychology, as well as a history of Jewish poetry, and works of Christian apologetics. Today, Delitzsch is best known for his translation of the New Testament into Hebrew, and his series of commentaries on the Old Testament published with Carl Friedrich Keil.

