

Behold, A Throne Was Set In Heaven

Part 3

Shalom aleichem. I would like to give all praises to my Deliver and Redeemer, יהוה בן יהוה. Without Him, where would I be? He is the Guiding Light and the Ultimate Motivator of my soul. For all that I am and everything that I do, I pray that it is pleasing unto my Father, יהוה, and His Son, יהוה בן יהוה. For these bodies did not form by happenstance, but rather they were formed to fulfill the personal pleasure of the Creator of the Universe, יהוה.

In the past, we, as Israel, forgot all that יהוה did for us. We continued to do as we wanted to do with no consideration or regard for the laws of יהוה. We forgot that יהוה delivered us from Egypt. We forgot how יהוה plagued the land of Egypt, but caused our houses in Goshen to not be affected by the plagues. We forgot that He parted the Red Sea so that we could cross on dry land. We forgot that He fed us in the wilderness and smote the rocks that waters gushed forth so that we could have drink in the wilderness.

In spite of all that יהוה did for us--we continued to turn aside and sin against Him, fulfilling our own pleasures. To this day, we have yet to return

appreciation to יהוה by showing obedience to His will for all of His wonderful acts on our behalf. Even today, יהוה has looked upon us and has sent His “only” *begotten* Son, יהוה בן יהוה, whom He is well pleased in and loves deeply, to deliver us, once more. For these are the last days, and our last opportunity for salvation. I have a question for you, Israel: Will you be like your fathers and forget יהוה and serve other gods? or will you acknowledge the past and present sins of our people, and make a necessary change to conform to the will of יהוה?

If your answer is yes, then your future shall be filled with peace, joy, and happiness, because your eyes shall behold that which our fathers could not--the *Kingdom of Heaven* that is soon to come down on Earth, also known as that *Holy City, New Jerusalem*.

What a pleasure it is to welcome you to part three of this seminar entitled, “*Behold, A Throne Was Set In Heaven.*” The basis of this seminar is found in the Book of Revelation, Chapter 4. This Chapter lays out in detail the most *empyrean* picture of the Kingdom of Heaven that you could ever imagine--literally and spiritually. Thus far, we have decoded Chapter 4 all the way down to Verse 4. So let us take a few moments to read

Revelation, Chapter 4, verses 1 through 4, and then recapitulate a little of what was presented in our last seminar. Let us read:

1 *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.*

2 *And immediately I was in the spirit; and, **behold, a throne was set in heaven, and one sat on the throne.***

3 *And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

4 *And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

In our last seminar, we decoded Verse 4. We started our research with the phrase, “*And round about the throne were four and twenty seats...*” In this phrase, we learned that in the center of New Jerusalem, the Kingdom of Heaven, there shall be **twenty-four** seats in a circle that shall be all around the seat of **יהוה בן יהוה**.

When we explored the spiritual meaning of these **twenty-four seats**, we found that these **seats** shall be high positions in which power or right to give commands to the inhabitants of New Jerusalem--the Kingdom of Heaven--as well as the power or right to enforce obedience to the laws of

יהוה shall be placed into the *discretion* of the persons who will sit in these seats. Additionally, the power or right to take certain action and to make final decisions in the Kingdom of Heaven--New Jerusalem--will also be at the *discretion* of these who will sit in the *twenty-four seats*.

In our examination of the word *discretion*, it was brought out that these persons--who shall sit in these *twenty-four seats* that will have the power of decision or latitude of choice to give commands, enforce obedience, take action, or make final decisions--will be allowed to do so by יהוה בן יהוה as long as their decisions or choices are within certain bounds that are founded on the *DIVINE LAWS* of יהוה.

We moved on to the next phrase, “...and upon the seats I saw four and twenty elders sitting,...,” and uncovered that an *elder* is one that is thorough and perfected in mind, and will be approved by יהוה בן יהוה through study. We also found out that these *twenty-four* elders shall not only have a high position because of their ability to attain a perfect state of mind by study, but also because they shall be *properly qualified* for their positions by *trial*.

To put them through trial means that יהוה בן יהוה shall prove them with a set of hard but practical questions, or He will give them every-day

problems to solve, or He will give them exercises (regular activities) to perform in the Kingdom of Heaven from which to determine their knowledge. And after being satisfied that they are properly qualified, He shall cause them to occupy a seat with some administrative functions. In addition to their power to make good decisions and sound choices for the inhabitants of the Kingdom of Heaven--New Jerusalem--they will also be *empowered* and *required* by יהוה בן יהוה to manage and supervise the conduct of those responsible for the daily *operation* of our Nation.

We then proceeded with the phrase, "...clothed in white raiment...", and established that these *twenty-four* persons that shall sit in a circle around the seat of יהוה בן יהוה shall be made greater in value, beauty, and reputation; and shall also be raised in honor, worth, and excellence because the character of *white* will give life to them. When we analyzed the word *white*, we deduced it to mean that they shall have a character that is in accordance with the principles of right and wrong, and shall, therefore, be faultless and free from sin and guilt.

Even more, because they will be free from *sin* and will know the difference between right and wrong, they shall never transgress the laws of יהוה, which will cause יהוה בן יהוה to put total trust in their *decisions* and *choices* that they shall make in the Kingdom of Heaven--New Jerusalem.

Lastly, “...and they had on their heads crowns of gold” was deduced. From this, we gathered that these *twenty-four* persons that shall be seated in a circle around **יהוה בן יהוה** shall receive a reward of *victory* that shall be connected with their positions of great authority. And that their *victory* will be an act of overcoming.

As an act of overcoming, these *twenty-four* persons shall be successful in their ability to give commands, enforce obedience, take action, and make final decisions in the Kingdom of Heaven, even in spite of obstacles. And, as a result, their reward shall be of *gold*.

In other words, the reward that these twenty-four persons will receive will be of high quality, and will represent the outstanding achievements that they shall make in New Jerusalem. And as a result of their success, **יהוה בן יהוה** shall write their names in the book of life and He shall confess their names before His Father, **יהוה**, and His angels. Praise **יהוה**!

After having set our premise, in today’s seminar we will continue our decoding with Revelation, Chapter 4, verse 5. Let us read:

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God, יהוה.

This Scripture is not one that can be quickly deciphered, because it contains a far more powerful meaning than what meets the physical eye. Therefore, let us take time to discern what is being expressed in this verse. Our research will begin with “*And out of the throne... .*” The word **and** is referenced in the *Random House Webster’s Unabridged Dictionary*, Computer Software, copyright 1999, as “in addition to.”

Hence, we are being enlightened here that in addition to the *twenty-four persons*--those seated around the throne of **יְהוָה בֵּן יְהוָה**, wearing crowns of gold on their heads--there shall also be *lightnings, thunderings, and voices* that shall proceed out of the throne.

The New Strong’s Exhaustive Concordance of the Bible, Greek Dictionary, copyright 1990, on page 26, indicates that the Greek word for *out* is **ex** (#G1537), pronounced *ex*, and it means “from out (of a place).” Also, in the *Chamber’s 21st Century Dictionary*, copyright 1996, on page 1029, the phrase **out of** is defined as “from the inside.” Keep in mind that the *throne* represents more than a physical seat that **יְהוָה בֵּן יְהוָה** shall sit in. It is also the center of New Jerusalem, the Kingdom of Heaven, where the Ark of the Covenant and the other sacred things of **יְהוָה** shall be kept. But most importantly, it shall be the holy temple of **יְהוָה**, which is where

יהוה בן יהוה, the Son of יהוה, shall establish the Theocratic Government of יהוה, and institute the *divine laws* of יהוה--the laws of the Bible. Thus, it is from inside the temple of יהוה that the lightnings, thunderings, and voices shall *proceed*. Therefore, let us define our next word in sequence from Revelation, Chapter 4, verse 5, which is “*proceeded*.”

In *The Cassell Concise Dictionary*, copyright 1998, on page 1158, *proceeded* derives from the root word **proceed**, which means “to carry on or to go on.” In this same identical source, on page 221, **to carry on** is “to engage in”; while on page 631, **to go on** means “to take course.” In line with these definitions, we can ascertain that it shall be from the inside of the *throne*--the temple of יהוה--that there will be something to engage in or either something to take course and that is *lightnings, thunderings, and voices*.

After having defined the word *proceed*, we are now ready to discover what *lightnings, thunderings, and voices* are, in accordance with Revelation, Chapter 4, verse 5, which reads in part:

And out of the throne proceeded lightnings and thunderings and voices:...

First, the word *lightnings*. *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 17, renders the Greek word for *lightnings* as **astrape** (#G796), pronounced *as-trap-ay'*, and is defined as, "lightning; by analogy *glare*." According to the *Chamber's 21st Century Dictionary*, copyright 1996, on page 568, **glare** is characterized as "a dazzling light."

Succinctly, we can assert that from the inside of the *throne*--the temple of יהוה--there will be a dazzling light that the inhabitants of New Jerusalem shall engage in. To understand what this means, let us first define the noun *light* and then we shall define the adjective *dazzling* that is describing it. In *The Cassell Concise Dictionary*, copyright 1998, on page 850, **light** is defined as "enlightenment, illumination, or knowledge." In accordance with these facts, we can determine that there will be enlightenment, illumination, or knowledge that the inhabitants of New Jerusalem can engage in while inside the *throne*--the temple of יהוה.

Light is also referenced in *The Oxford Universal Dictionary*, copyright 1955, on page 1140, as "a luminary"; and in the same reference source, on page 1176, **luminary** describes "a person of leading." To address further the facts already stated, there shall be a **Luminary** on the inside of the *throne*--the temple of יהוה--who is the source of enlightenment,

illumination, and knowledge. In keeping with the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, **leading** is documented as “providing direction and guidance.” Thus, the inhabitants of New Jerusalem who come on the inside of the temple of יהוה to engage in spiritual enlightenment, illumination, and knowledge will be provided direction and guidance from the Luminary Himself, יהוה בן יהוה.

According to Isaiah, Chapter 60, verse 19, in New Jerusalem--the Kingdom of Heaven:

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord, יהוה בן יהוה, shall be unto thee an everlasting light, and thy God, יהוה, thy glory.

It is the Luminary--יהוה בן יהוה--that shall sit on the throne and provide the inhabitants of New Jerusalem--the Kingdom of Heaven--with direction and guidance that will make their darkness light and their paths straight, according to Isaiah, Chapter 42, verse 16. Let us read:

And I [יהוה בן יהוה] will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I [יהוה בן יהוה] will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Even more, when the inhabitants of New Jerusalem--the Kingdom of Heaven--shall come to engage in the light of יהוה בן יהוה, then He shall

satisfy the drought in their souls for enlightenment, and shall make their bones fat with knowledge, as stated in Isaiah, Chapter 58, verse 11:

And the Lord, יהוה בן יהוה, shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And in conformity with our definition of *glare*, coming from the word *lightning*, the light of יהוה בן יהוה--which is spiritual enlightenment, illumination, and knowledge--will be dazzling. Let us define the word *dazzling*. In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, **dazzle**, the base of *dazzling*, is referenced "to impress deeply or overpower with brilliance." On the account of these facts, we can assert that the inhabitants of New Jerusalem will be impressed deeply and strongly overpowered with **brilliance** from the spiritual enlightenment, illumination, and knowledge that they shall receive from the Luminary-- יהוה בן יהוה.

In the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, **impress** is defined as "to affect deeply or strongly in mind or feelings; influence in opinion"; while in the same source, **overpower** means "to gain mastery over the mental faculties of." Furthermore, the spiritual enlightenment, illumination, and knowledge that

the inhabitants of New Jerusalem shall engage in will affect deeply or strongly their minds and feelings. In addition, it will positively influence their opinions as well as cause them to gain mastery over their mental faculties. In plain words, the enlightenment, illumination, and knowledge of יהיה will give them pure *brilliance*.

Brilliance is referenced in the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, as “excellence, talent, mental ability, splendor, and elegance.” Even more, the inhabitants of New Jerusalem shall gain such mastery over their mental faculties from the spiritual enlightenment, illumination, and knowledge of יהיה בן יהיה, that they shall be empowered with excellence, talent, mental ability, splendor, and elegance, so much so that absolutely nothing shall be restrained from them that they imagine to do.

And in accordance with Revelation, Chapter 4, verse 5:

And out of the throne proceeded lightnings and thunderings...

Our next word in sequence to decode is *thundering*. According to *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 19, the Greek transliteration of *lightnings* is **bronte** (#G1027), pronounced *bron-tay'*, and is defined as “to roar; *thunder*.” In the

Webster's New World Dictionary & Thesaurus, copyright 1998, Computer Software, **roar** comes from Indo European base *rei*, which means “to cry out.” In the *The Oxford Universal Dictionary*, copyright 1955, on page 432, **cry out** means “to call in supplication.” In the same reference source, on page 2086, **supplication** is defined as “(a) humble or earnest prayer addressed to God [יְהוָה].”

We can validate from these facts that what will also take course on the inside of the temple of יְהוָה will be humble or earnest prayers from many people addressed to God, יְהוָה. For the throne of בֵּן יְהוָה, which is His temple, will also be known as “*the house of prayer*” for all people, according to Isaiah, Chapter 56, verse 7, which reads:

Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.

Let us read Zechariah, Chapter 8, verse 22:

Yea, many people and strong nations shall come to seek the Lord, יְהוָה, of hosts in Jerusalem, and to pray before the Lord, יְהוָה.

Let us read Zechariah, Chapter 8, verses 20 through 23:

20 *Thus saith the Lord, יהוה, of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:*

21 *And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, יהוה, and to seek the Lord, יהוה, of hosts: I will go also.*

22 *Yea, many people and strong nations shall come to seek the Lord, יהוה, of hosts in Jerusalem, and to pray before the Lord, יהוה.*

23 *Thus saith the Lord, יהוה, of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a [Hebrew], saying, We will go with you: for we have heard that God, יהוה, is with you.*

This Scripture tells us that many people from all over the world--from every city--will want to come to New Jerusalem to pray before the Lord, יהוה.

They will go from city to city just to find out who is traveling to New Jerusalem so they can come too. They will even take hold of the skirt of him that is a Hebrew saying, “*I will go with you. I have heard that God, יהוה, is with you.*” This shows us how badly everyone will want to pray before יהוה, and to be in the presence of יהוה בן יהוה.

However, we must keep in mind that only those prayers that are *humble* and *earnest* will be made on the inside of the temple of יהוה, because it is most holy to יהוה. On the authority of the *Merriam Webster's*

Our previous definition of **thunderings** also described the base word “thunder.” According to the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **thunder** is depicted as “a loud utterance.” It is also described in the *Random House Webster’s Unabridged Dictionary*, Computer Software, copyright 1999, as “any loud, resounding noise.” **Noise**, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, is described as something “uttered.” Accordingly, we can establish that there will be a loud, resounding utterance before the throne.

What does loud mean? On the authority of the *Random House Webster’s Unabridged Dictionary*, Computer Software, copyright 1999, **loud** indicates “emphatic or insistent.” In the same reference source, **emphatic** is described as “emphasis in speech.” **Emphasis** denotes “special stress laid upon or importance attached to anything.”

Hence, there shall be special *stress* laid upon or *importance* attached to this utterance that shall be made on the inside of the temple of **יהוה**. This utterance shall also be insistent. **Insistent** is defined in the aforementioned *Random House Webster’s Unabridged Dictionary*, as “compelling attention or notice.” **Compelling** means “having a powerful and irresistible effect; requiring acute admiration or respect.”

Even more, this utterance that shall be made on the inside of the temple of יהוה will be such that it will compell attention or notice, meaning that it will have a powerful and irresistible effect that will require one's acute admiration or respect. According to our definition of thunder, it will not only be a loud utterance, but also a *resounding* utterance.

The Synonym Finder, by J. I. Rodale, copyright 1978, on page 1027, gives a few synonyms of **resound**, the origin of *resounding*, two of which are to “fill the air; bounce off the walls.” Thus, this utterance shall be so powerful that it shall fill the air and bounce off the walls of the inside of the throne--the temple of יהוה. The word **resound**, in the same reference source, on the same page, also means “echo.” On page 337, **echo** is one and the same as “repeating.” Thus, we can see that this shall be a repetitive utterance.

Utterance is referenced in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software as a “saying or proclamation.” In line with all of our facts, we can determine that from the inside of the temple of יהוה, there shall be a repeated saying or proclamation that shall fill the air or bounce off the walls. And this saying shall be so powerful and irresistible that it shall require one's acute

admiration or respect. To ascertain what this saying shall be, let us read

Revelation, Chapter 4, verse 8:

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord, יהוה, God Almighty, which was, and is, and is to come.

Let us also read Revelation, Chapter 5, verses 11 through 12:

11 *And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

12 *Saying with a loud voice, Worthy is the Lamb, יהוה בן יהוה, that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

Moving forward, Revelation, Chapter 4, verse 5 tells us that something else shall also take course inside the **throne**--the temple of יהוה. Let us read in part:

And out of the throne proceeded lightnings and thunderings and voices:...

We shall now decode the word *voices*. In *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 77, the Greek word for *voices* is **phone** (G#5456), pronounced *fo-nay'*, and is

defined as “language.” In *The Oxford Universal Dictionary*, copyright 1955, on page 1104, **language** is defined as “tongue.” In the same reference source, on page 2209, **tongue** is described as “all tongues: people of every nation.” This definition, alone, tells us that all tongues, meaning people of every nation, shall be gathered unto the throne--the temple of **יהוה**, which is in keeping with Jeremiah, Chapter 3, verse 17:

*At that time they shall call Jerusalem the throne of the Lord, **יהוה**; and all the nations shall be gathered unto it, to the name of the Lord, **יהוה**, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.*

Turn also to Revelation, Chapter 7, verses 9 through 10:

*9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **יהוה בן יהוה**, clothed with white robes, and palms in their hands;*

*10 And cried with a loud voice, saying, Salvation to our God, **יהוה**, which sitteth upon the throne, and unto the Lamb, **יהוה בן יהוה**.*

Thus, these great multitudes and nations that shall come inside the throne of **יהוה**--the temple of **יהוה**--signify the people of nations who shall have turned unto **יהוה**, and no longer walk after the imagination of their *evil* hearts. In addition, the wearing of the *white robes* among these nations shall

be a sign of their righteousness and purity. Even more, only those nations who want to learn of the Luminary--**יְהוָה בֵּן יְהוָה**--and be taught of His ways, and want to walk in His paths will be permitted on the inside of the temple of **יְהוָה**. Micah, Chapter 4, verse 2 reads:

*And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, **יְהוָה**, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord, **יְהוָה בֵּן יְהוָה**, from Jerusalem.*

We shall now proceed to decode the last of Revelation, Chapter 4, verse 5 which reads:

*...and there were **seven lamps of fire burning before the throne, which are the seven Spirits of God, יְהוָה**.*

To fully understand why there are seven lamps of fire, we must gain an understanding of the number “seven.” *The Interpreter’s Dictionary of the Bible*, R-Z, copyright 1962, on page 295 states “... the simplest and most comprehensive generalization that can be made is that **seven** denotes completeness, perfection, consummation.” Considering the veracity of this fact, the *seven* lamps of fire that shall burn before the temple of **יְהוָה**, which

are the seven Spirits of God, **יְהוָה**, shall represent the completeness, perfection, and consummation of the throne of **יְהוָה**.

A **lamp** is denoted in the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, as an “eye.” Thus, there will be seven eyes of fire that shall burn before the throne which shall represent the Seven Spirits of God, **יְהוָה**. This coincides with Revelation, Chapter 5, verse 6, which reads:

*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, **יְהוָה בֶּן יְהוָה**, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, **יְהוָה**, sent forth into all the earth.*

In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, **eye** is characterized as “judgment.” In the identical reference source, **judgment** is denoted as “wisdom”; while **wisdom** is described as “precepts.” A **precept**, in the aforementioned *Merriam Webster's 11th Collegiate Dictionary*, is “a principle intended especially as a general rule of action.” Accordingly, there shall be seven principles intended especially as a general rule of action that shall be of fire and that shall burn before the throne.

Again, in the *Merriam Webster's 11th Collegiate Dictionary*, **fire** is described as “inspiration”; while, **inspiration** is characterized as “a divine influence directly and immediately exerted upon the mind or soul.” Also, in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **burning** is qualified as being “of the utmost seriousness or importance.”

From these facts, we can substantiate with absolute certainty that before the throne there shall be *seven* principles that shall be the utmost seriousness or importance to **יהוה בן יהוה** intended especially as a general rule of action. These seven principles which serve as the divine influence of **יהוה בן יהוה** have already been exerted upon His mind or soul, and they are the Seven Spirits of God, **יהוה**.

These Seven Spirits can be found in the Book of Isaiah, Chapter 11, verse 2:

*And the spirit of the Lord, **יהוה**, shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, **יהוה**;*

We can deduce that (1) *spirit of **יהוה***, (2) the *spirit of wisdom*, (3) the *spirit of understanding*, (4) the *spirit of counsel*, (5) the *spirit of might*, (6) the

spirit of knowledge, (7) and the *spirit of the fear of the Lord*, **יִדְרֵה**, shall be the divine influence that shall be exerted upon **יְהוָה בֶּן יְהוָה**. And it is these Seven Spirits that according to Isaiah, Chapter 11, verses 3 through 5, which reads in part:

3 ...shall make Him **[יְהוָה בֶּן יְהוָה]** of quick understanding in the fear of the Lord, **יִדְרֵה**: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:

4 But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Praise **יְהוָה**!

As we have come to an end of our Scripture for today, let us review all that has been presented in this seminar. We started our decoding with the phrase, “*And out of the throne proceeded...*” In this phrase, we learned that from the inside of the throne--the temple of **יְהוָה**--there will be something to engage in or either something to take course, which are *lightnings*, *thunderings*, and *voices*.

We first decoded *lightnings*. We discovered that lightnings represent enlightenment, illumination, or knowledge that the inhabitants of New Jerusalem can engage in while inside the *throne*--the temple of יהוה. In addition, this light that they shall be given is spiritual enlightenment, illumination, and knowledge from the Luminary Himself--יהוה בן יהוה, and that this knowledge, which will provide them direction and guidance, will make them brilliant. In other words, the inhabitants of New Jerusalem shall gain such mastery over their mental faculties from the spiritual enlightenment, illumination, and knowledge of יהוה בן יהוה, that they shall be empowered with excellence, talent, mental ability, splendor, and elegance, so much so that nothing shall be restrained from them that they imagine to do.

We moved on to define the word “*thunderings*.” This word revealed to us that many people shall come from all over the world--from every city--to pray before the Lord, יהוה; however, only those persons with humble and earnest prayers will be allowed inside the temple of יהוה, before the throne of יהוה. Earnest and honest prayers were interpreted to mean *prayers* that are neither reflective of a proud or haughty spirit, nor an arrogant or

assertive spirit. Rather, they must be prayers that will be offered in a spirit of submission to יהוה or that express submission to יהוה.

Even more, the kinds of prayers that will be made on the inside of the temple of יהוה will be those that are serious in intention, purpose, or effort. In fact, to come on the inside to pray to יהוה, you must be *sincerely zealous*, and show a **depth** and **sincerity** of feeling.

We decoded the word *lightnings* from another aspect. This aspect revealed that from the inside of the temple of יהוה, there shall be repeated sayings or proclamations that shall be so profound that they will fill the air or bounce off the walls. And these sayings or proclamations shall also be so powerful and irresistible that they shall require one's acute admiration or respect. In conclusion, we arrived at an understanding that these sayings or proclamations that shall be made day and night shall be **divine** praises given unto יהוה, and to the Lamb, יהוה בן יהוה, from the twenty-four elders, the four beasts, and the angels of יהוה.

Our last word in this sequence to decode was *voices*. Upon careful research and analysis, we came to an understanding that *voices* represent people of all tongues or great multitudes and nations that shall come inside the throne of יהוה--the temple of יהוה. These great multitudes and nations

signify the people of different nations who shall have turned unto יהוה, and no longer walk after the imagination of their *evil* hearts.

In addition, the wearing of the *white robes* among these nations shall be a sign of their righteousness and purity. Even more, our facts showed that only those nations who want to learn of the Luminary--יהוה בן יהוה--and who want to be taught of His ways, and want to walk in His paths will be permitted on the inside of the temple of יהוה.

The very last of Revelation, Chapter 4, verse 5 which reads--“...and there were seven lamps of fire burning before the throne, which are the seven Spirits of God, יהוה--gave us more insight about the One who shall sit on the throne, who is יהוה בן יהוה. It was brought forth that *seven* is a number of completeness, perfection, and consummation, and that the seven lamps of fire that shall burn before the throne represent seven principles that serve as the divine influence that has already been directly and immediately exerted upon the mind or soul of יהוה בן יהוה.

These seven principles are the **Seven** Spirits, which are (1) *spirit of יהוה*, (2) the *spirit of wisdom*, (3) the *spirit of understanding*, (4) the *spirit of counsel*, (5) the *spirit of might*, (6) the *spirit of knowledge*, (7) and the *spirit of the fear of the Lord, יהוה*. All of these spirits shall be of utmost

seriousness and shall be of utmost importance in **יהוה בן יהוה** judging His people and the earth. Praise **יהוה**.

For truly we have been blessed again to foresee some of the splendor and glory that is yet to come in the Kingdom of Heaven--New Jerusalem. *Oh, what a great day it shall be when we shall enter into the gates of Heaven!* Hallelu **יהוה**!

I would like to thank **יהוה**, and His Son, **יהוה בן יהוה**, for the divine wisdom that They have imparted upon us today. I look forward to part four as we will continue with our decoding of Revelation, Chapter 4, verse 6. May you enjoy the remainder of *Feast of Weeks* and may the Spirit of **יהוה** abound in you. Shalom. Shalom.

