

Behold, A Throne Was Set In Heaven

Part 8

Let us give all praises to the Creator of Heaven and Earth, יהוה! He is the God of gods, King of kings, and Lord of lords! And I am most *grateful* that He chose me to be here this day to exalt His name forever more. Hallelu יהוה!

Oh, I thank יהוה for so many things. But, most of all, I thank You, יהוה, for sending Your only Begotten Son, יהוה בן יהוה, unto us who has sacrificed His whole life that we may be free. Hallelu יהוה! Greater love hath no man than this, that a man lay down his life for his *FRIENDS*. We become the *FRIENDS* of יהוה בן יהוה when we keep all the laws, statutes, judgments, and commandments of His Father, יהוה (John 15:13-14). The ultimate sacrifice that יהוה בן יהוה continues to make truly confirms His undying, eternal, and everlasting love for us.

Rejoice in the Lord, יהוה, and His Son, יהוה בן יהוה, forever! For there is no other on the planet who is more worthy, more deserving, and more meritorious of receiving all of our highest praises. Give יהוה the Glory! Praise יהוה! Praise יהוה בן יהוה!

Welcome to our *Twenty-Seventh Annual Passover and Feast of Unleavened Bread* here in the beautiful city of Montreal, in the province of Quebec, in the land of Canada. Also, welcome to part eight of our seminar for today entitled, “*Behold, A Throne Was Set In Heaven.*” This seminar is a decryption of Revelation, Chapter 4. In our last seven seminars, we have been decoding Verses 1 through 6 and Verse 7 in part. Thus, to refresh our memories, let us open our Bibles and turn to Revelation, Chapter 4, verses 1 through 7. 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.*

[5] *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, **ππππ**.*

[6] *And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

[7] *And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*

Revelation, Chapter 4 gives a remarkable illustration of the *throne* of God, **יְהוָה**, which shall be placed right in the center of the Kingdom of Heaven. The Kingdom of Heaven--also known as the holy city, New Jerusalem--shall be so impressively beautiful that it is compared to a bride adorned for her husband. This is pointed out in Revelation, Chapter 21, verse 2:

*[2] And I John saw the holy city, New Jerusalem, coming down from God, **יְהוָה**, out of heaven, prepared as a bride adorned for her husband.*

Let us take a brief moment to absorb the grandeur of this statement. Have you ever seen a beautiful, earthly wedding? If so, then you know that the bride went “*all out*” on her wedding day. She made sure that she was altogether gorgeous for her husband. She made herself ready for him by adorning, beautifying, and decorating herself to absolute perfection. She had fine jewels, fancy embroidery, white pearls, strings of beads, lots of lace, and her designer gown was of the finest fabrics, just to name a few. Everything had to be the best. She just lavished herself in sheer luxury. A bride is more “*decked out*” on her wedding day than any other day of her life. That is a description of a bride on a physical, earthly level.

Nonetheless, on the other hand, this is also how the Kingdom of Heaven, New Jerusalem, will be prepared. Anything that you can imagine

that is tasteful or rich will be in the Kingdom of Heaven. The Kingdom of Heaven will be arrayed in lavishness. It will be adorned, beautified, and decorated with the finest materials, the finest jewels, the most precious stones, and the like. The most elegant and exquisite of everything will be in Heaven. The best of the best. It will be absolutely gorgeous and laid out to utter perfection. Nothing out of place. Simply put, the Kingdom of Heaven will be “*decked out*” just like a bride on her wedding day. And like a bride, it will be fit for the King.

Well, our King, **בן יהוה**--who is the King of Israel--shall build His tabernacle, which is His *throne*, in the Kingdom of Heaven, New Jerusalem. And in New Jerusalem, **בן יהוה** shall dwell with us and be our God. This is written in Revelation, Chapter 21, verse 3. Let us read:

*[3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God, **יהוה**, is with men, and He will dwell with them, and they shall be His people, and God, **יהוה**, Himself shall be with them, and be their God.*

Since **בן יהוה**--God in the flesh as the Son--is going to actually dwell with us in Heaven, and we will have such precious valuables along with all of our historical safekeepings in New Jerusalem, then **יהוה** shall institute a sophisticated system that shall provide **MAXIMUM** security to the throne, the temple of **יהוה**. And, most importantly, because our most prized and

valued possession--**בן יהוה**--shall reside there, this system of security will be so far advanced and highly superior that it will be unparalleled to any other that has ever existed on this planet.

Having established that, our previous seminars have enlightened us to the fact that **יהוה** shall place His highest order of angels--the **SERAPHIMS**, scripturally depicted as the *four beasts*--around the throne, the temple of **יהוה**, as sentry men to ensure that the utmost protection is provided to the throne, the temple of **יהוה**, and, especially to **בן יהוה**. These seraphims--described in Revelation, Chapter 4, verses 6 and 7, as the *four beasts*--shall represent the **SECURITY FORCE** of the throne, the temple of **יהוה**, that shall keep *order* and enforce a high level of *protocol* in and around the throne.

It was even unveiled that **יהוה** shall endow each one of His seraphims with different and unique characters that shall make the **SECURITY FORCE** of the throne, the temple of **יהוה**, altogether unlike any other force that has ever existed on earth.

Being that we have already explored the characters of three of the four seraphims, then today we shall explore the character of the last of the four

seraphims. Therefore, let us reread our foundation Scripture for today's seminar, which is Revelation, Chapter 4, verse 7. Please read:

*[7] And the first beast [seraph] was like a lion, and the second beast [seraph] like a calf, and the third beast [seraph] had a face as a man, **and the fourth beast [seraph] was like a flying eagle.***

The very last part of this Scripture to decode is "... *and the **fourth beast [seraph] was like a flying eagle.***" First, we shall define the word *fourth*. In conferring with the *Webster's Universal College Dictionary*, copyright 1997, on page 320, the word **fourth** is denoted as "next after the third in rank." The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, depicts **rank** as "a position of authority." On that account, we can validate that this seraph shall be next after the third seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהיהי; however, he shall be *like* a flying eagle.

The word **like** is transliterated in Greek as *homois* (reference number 3664), pronounced *hom-oy-os*, according to *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, and is defined as "similar (in character)." On the authority of *The Concise Oxford Dictionary*, Tenth Edition, copyright 1990-2000, Computer Software, the word **similar** means "of the same character"; while **character** is "the

distinctive traits peculiar to a person or thing” (as referenced in *The Cassell Concise Dictionary*, copyright 1998, on page 242). With this added information, a definitive assertion can be made that this seraph--who will be next after the third seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of **יהוה**--shall share some of the same distinctive traits peculiar to a “*flying eagle*.”

Now, before we go any further, it must be expressed how important the adjective *flying* is in relation to the noun “eagle.” It helps to describe the noun “eagle.” Therefore, since this seraph will have distinctive traits peculiar to a “*flying*” eagle, it too will shed more light and understanding of this seraph’s position and role in the **SECURITY FORCE** of the throne, the temple of **יהוה**, than what we would attain from just researching the character of an eagle in general. That being so, we shall continue our course of study with the adjective *flying* as it specifically relates to an eagle.

On the authority of *The Oxford Universal Dictionary*, copyright 1955, on page 724, the adjective **flying** is indicative of “swift.” **Swift**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is depicted as “quick to act; prompt.” By virtue of these definitions, we can validate that this seraph--likened unto a **flying eagle**--shall be quick to act.

He will also be prompt. We shall examine both of these characteristics; however, we shall first explore what it means to be *quick to act*.

Quick, as referenced in the *New Oxford American Dictionary*, copyright 2001, Computer Software, means “without delay”; while **delay** (in the same identical source) is characterized as to “be late or slow; loiter.” And the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, confirms that **act** is synonymous to “work.” **Work** is interchangeable with “occupy a post, report to work, or be on the job.”

In linking all of these facts together, we can determine that the other seraphs will not have to worry about this seraph being late or slow to occupy his post, report to work, or be on his job in the **SECURITY FORCE** of the throne, the temple of יייה״.

By the same token, neither will they have to be concerned about him loitering. This means that they will not catch sight of him “standing around idly or standing around without any obvious purpose.” More than that, they will never come upon him “wasting time or hanging out,” especially when he is supposed to be on his post at a specified time (which is in accordance with *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software and *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, under the definition of **loiter**).

To add to that, our second definition of “swift,” from the adjective “flying,” also confirms that this seraph will be *prompt*. The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, declares that **prompt** is “being on time; punctual.” **Punctual**, as referenced in the same source, is denoted as “arriving at the time appointed or scheduled.” Taking these additional points into consideration, we can ascertain that this seraph--who will be next after the third seraph in a position of authority--shall be on time for his job at all times. Furthermore, he will always arrive at the appointed or scheduled time that he is to occupy his post in the **SECURITY FORCE** of the throne, the temple of יהיה.

In returning to the word **swift**, deriving from the word “flying,” as in the phrase “*flying eagle*,” we can further attain that this seraph will also be “fast” (which is documented in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software). In the same identical source, the word **fast** is defined as “running ahead of time.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, also describes **fast** as “showing or keeping to a time in advance of a standard or scheduled time.”

All of these facts have fully set forth the conclusion that not only will this seraph arrive at the appointed or scheduled time so that he will never be

late for his post but, rather, he will make sure that he is always running “*ahead*” of time. In fact, he will show or keep to a time that will be in “*advance*” of the standard or scheduled time. This will ensure that he is never late or slow to report to his post in the **SECURITY FORCE** of the throne, the temple of יְהוָה.

As a case in point: If he is scheduled to be on his post at 6 a.m., he will not just be walking in the door at 6 a.m. He will report to work way in advance of this time. In fact, he may even keep his watch 15 to 30 minutes in advance of standard time to be sure that he will not be late. Like that of a *flying eagle*, this is just how punctual this seraph will be.

Having gained an understanding of the adjective *flying*, let us now seek an understanding of the noun “eagle,” as is written in Revelation, Chapter 4, verse 7, which reads in part:

“... and the fourth beast [seraph] was like a *flying eagle*.”

In seeking consultation from the *World Book Multimedia Encyclopedia 2004 Edition*, copyright 2003, Computer Software, it states two very important things about an **eagle**, which is: “Eagles are noted for their keen vision ... Eagles look fierce” Thus, this seraph shall possess two vital characteristics that are indigenous to an eagle: (one) He will be noted for his

keen vision and (two) he will look fierce. Let us begin to substantiate what it means to be noted for keen vision.

The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **keen** as “(of a sense) highly developed”; while **vision**, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, is described as “perception.” **Perception** is referenced as “the ability to notice or discern things that escape the notice of most people.”

Accepting the integrity of all these authorities, we can definitively affirm that this seraph--like that of an *eagle*--shall have a highly developed sense of perception. What this means is that he shall possess the ability to notice or discern things that escape the notice of most people. In simple terms, what most people don't see, he will see. So those people who like to be sneaky or who think that they can circumvent authority, they will not be able to *put one over on him* or *pull the wool over his eyes*.

We have also unveiled from our definition of *eagle* that this seraph shall look fierce--like a *flying eagle*. What does this mean? To **look** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is “to convey by one's expression.” The *Bartlett's Roget's Thesaurus*, copyright 1996, on page 276, states that **expression** (reference number 264.5) is characterized as “mien.” The *Microsoft Encarta Reference*

Library, copyright 1993-2003, Computer Software, describes **mien** as “somebody’s facial expression or general appearance”

These definitions reveal that this seraph--who shall be next after the third seraph in a position of authority in the *SECURITY FORCE* of the throne, the temple of **יהיה**--will convey by his facial expression or general appearance that he is *fierce*. That being the case, let us get a good understanding of the word *fierce* as it relates to this seraph in comparison to a *flying eagle*.

The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, characterizes **fierce** as “aggressive.” In the *New Oxford American Thesaurus*, copyright 2000, Computer Software, the word **aggressive** is synonymous to “forceful.” In conferring with the *Bartlett’s Roget’s Thesaurus*, copyright 1996, **forceful** (reference number 376.9) is equivalent to “stern.” Succinctly, this seraph’s facial expression or overall general appearance will strongly convey that he is *stern*.

According to the *Encarta World English Dictionary*, copyright 1999, on page 1754, **stern** is depicted as “rigid; allowing no leeway.” First, let us scrutinize the word “rigid.” In *The Oxford Universal Dictionary*, copyright 1955, on page 1739, **rigid** is defined as “allowing no deviation from accuracy.” A few synonyms for the word **deviate**, the base word of

deviation, is to “veer, err, or go astray.” The *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, depicts **accuracy** as “correctness.” The word *correctness* derives from the word **correct**. In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **correct** is described as an “established standard.”

In light of these facts, we can assert conclusively that not only will this seraph never be late for his post, but, while on his post, persons will be able to determine by his general appearance that he will not allow anyone to veer, err, or go astray from the established standards that have been prescribed for the throne, the temple of יהיה. With that in mind, let us achieve a better understanding of what an established standard is.

The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, confirms that the word **established** refers to something that is “permanent; something that must be recognized or accepted”; and a **standard**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is authenticated as “protocol.” **Protocol** is “a code of correct conduct; guideline.”

Thus, a person will be able to pick up on or sense by this seraph’s facial expression or general appearance alone that he will not stand for persons veering, erring, or going astray from the correct code of conduct or

guidelines established for the throne, the temple of יהוה. In seeing that the correct code of conduct and guidelines are permanent (that which cannot be changed or altered in any form), then the facial expression of this seraph will indicate that they must be recognized or accepted by anyone who wishes to dwell within the gates of the throne, the temple of יהוה.

Above all, judging by the expression on this seraph's face, it will also be quite plain to see that he will not allow any *leeway* (from the definition of *stern*, which traces back to the word "eagle," as in the phrase "*flying eagle*."") What is *leeway*?

In keeping with the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **leeway** is descriptive of "freedom or play." Hence, the fourth seraph will prohibit any *freedom* or *play* in or around the throne, the temple of יהוה. Let us clarify these statements beginning with a definition of the word *freedom*.

The *Bartlett's Roget's Thesaurus*, copyright 1996, on page 389, confirms that **freedom** (reference number 407.4) is synonymous to "indulgence and tolerance." The *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, expresses **indulgence** as "a catering to someone's mood"; while **tolerance** (as referenced in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer

Software) is denoted as “the act of putting up with somebody unpleasant.” An **unpleasant** person is characterize as someone who is “nasty, hateful, disagreeable, unfriendly, rude, inconsiderate, or mean spirited” (which is in accordance with the *New Oxford American Thesaurus*, copyright 2000, Computer Software).

With that said, we can substantiate that the expression on this seraph’s face or his overall general appearance will show that he will not cater to anyone’s mood. This means that he will not put up with anyone whose attitude is nasty, hateful, disagreeable, unfriendly, rude, inconsiderate, or mean spirited. If your attitude exemplifies any of these, then you will surely be able to tell by this seraph’s facial expression that you will not be able to set foot inside the throne, the temple of יהוה, or any where around בן יהוה יהוה.

In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **freedom** is also described as “exemption from regulation.” Accordingly, all who think they will be exempt from following regulations prescribed for visitors of the throne will quickly notice by the look on this seraph’s face that they will not gain entrance into the throne, the temple of יהוה, by him.

Based upon our second definition of **leeway** (which stems from the word *stern*, which derives from the definition of “eagle”), it will also be obvious from this seraph’s facial expression that he will not allow any “*play*” in or around the throne, the temple of יהוה. You know how when you were “*playing around*” as a child and your mother would cast a piercing look at you, and you knew immediately that that meant *straighten up*, well this seraph will carry a similar convincing facial expression that will say, “*Don’t even try it.*”

In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **play** means “to jest.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, defines **jest** as “to make mean or ill-humored remarks.” Also, the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, delineates **jest** as being synonymous to “nonsense.” The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, defines **nonsense** as “words having no intelligible meaning; subject matter that is foolish.”

So all who will be permitted to enter the throne and feel like they want to exemplify mean or ill-humored remarks will know by the general appearance of this seraph that it will not be tolerated. To add to that, anyone speaking nonsense, meaning words having no intelligible meaning or those

discussing subject matter that is completely foolish, will perceive from the general appearance of this seraph that they will not be allowed entrance into the throne, the temple of יהוה, as well.

In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, **play** is also denoted as “flirtation.” In the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 325, **flirtation** (reference number 323.3) is described as “to shower with attention or suck up to.” Hence, persons will be able to see by the facial expression or general appearance of this seraph, that they had better not try to shower him with attention or suck up to him in order to get into the throne, the temple of יהוה, because this, too, will not work.

The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **flirt**, the base word of *flirtation*, as to “make eyes at, look sweetly upon, cast sheep's eyes at.” To add to what was just mentioned, you cannot make eyes at, look sweetly upon, or cast sheep's eyes at this seraph with the intention of getting into the throne, the temple of יהוה. To put it plainly, by the look on this seraph's face you will know not to try to *charm* your way into the throne, the temple of יהוה. It will not

work like that. This seraph--who shall be similar in character to a *flying eagle*--will be too *sharp* for that.

Again, **flirt** (reference number 299.6), on page 305, is to give “loving words, endearments, sweet nothings.” Even more than that, just from his appearance you will know not to try to fill his head with loving words, endearments, or sweet nothings like “sweetheart, sugar, baby, honey, dear, sweetie” (as **terms of endearment** in the *Bartlett’s Roget’s Thesaurus*, copyright 1996, reference number 299.7). This will not get you into the throne, the temple of יְהוָה, either.

Now, let us read a Scripture that will shed some more light on the nature of an “eagle” from a different perspective, as it relates to the fourth seraph. Let us read Deuteronomy, Chapter 32, verse 11:

*As an **eagle** stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:*

The first thing to understand from this Scripture is that an **eagle** “... *stirreth up her nest*” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the phrase **stir up**, means “to awaken.” In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **awaken** means the same as “to wake”; while **wake**, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer

Software, is defined as “to keep watch over something.” Therefore, we can determine that analogous to an eagle keeping watch over her nest, this seraph will also keep watch over the throne, the temple of יְהוָה. So let us deduce this to a more understandable state.

In the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **watch** means “to monitor something.” **Monitor**, as documented in *The World Book Encyclopedia Dictionary*, Volume 2 (L-Z), copyright 1966, on page 1252, means “to be responsible for observing, checking, or keeping a continuous record of the activity of some place, esp. by the use of an instrument or device, such as a surveillance camera; to observe any suspicious activity.”

Based on these facts, we can assert that in addition to this seraph’s other responsibilities, he--like an eagle that *stirreth up* her nest--will also have the responsibility of observing, checking, or keeping a continuous record of the activity of the throne, the temple of יְהוָה, by using instruments or devices--such as surveillance cameras. The use of surveillance cameras mounted around the throne, the temple of יְהוָה, will serve the purpose of this seraph quickly observing any *suspicious* activity. What is characterized as *suspicious* activity?

In the *New Oxford American Dictionary*, copyright 2001, Computer Software, **suspicious** denotes something “causing one to have the idea or impression that someone is of questionable, dishonest, or dangerous character.” Based on the gravity of these facts, we can assert that this seraph will have the responsibility of looking for any activity--via surveillance camera or any other instruments or devices that have not yet been invented--that will cause him to have the idea or impression that someone is of questionable, dishonest, or dangerous character.

Additionally, according to *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, **suspicious** is “suggesting doubt.” **Doubt** means “a feeling of uncertainty, especially as to whether somebody is sincere or trustworthy”; while **activity**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is synonymous to “action.” **Action** is tantamount to “behavior.”

In agreement with these facts, we can deduce that the fourth seraph will be completely dependant upon to observe, check, and keep a continuous record of any person whose behavior may suggest doubt. In other words, he may be inclined to carefully observe any person whom he has a feeling of uncertainty about, especially as to whether he is sincere or trustworthy. This will be very important in keeping the throne, the temple of יהוה, safe from

danger and harm, as well as protecting the King of Israel, **יְהוָה בֵּן יְהוָה**, who shall reside there.

The next character of an *eagle* from Deuteronomy, Chapter 32, verse 11, is that an eagle:

... *fluttereth over her young*, ...

In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the phrase **flutter over** means the same as “hover.” In *The Oxford Universal Dictionary*, copyright 1955, on page 928, to **hover** means “to hang about (a person) in a protective way; to wait near at hand; to move to and fro near or around.” On page 671, to **hang about** means “to stay near.” And, in *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1331, to **wait** means “to stand by; to keep a sharp eye on.” In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **stand by** means “to defend.” **Defend** means “to guard personally; to keep any enemies at bay.”

Hence, like an eagle that *fluttereth over* her young, this seraph will stay near the King of Israel, **יְהוָה בֵּן יְהוָה**, in a very protective way to guard him personally. In addition, he will make it his duty to stand by **יְהוָה בֵּן יְהוָה** and be at hand to keep a sharp eye on Him to make sure that any

enemies are kept at bay. Even more, his job will also be to move to and fro or near or around **יהוה בן יהוה**. In the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, **to and fro** means “back and forth; in all directions.” Hence, this seraph will move (or walk) back and forth and in all directions near or around **יהוה בן יהוה** to make sure of His safety at all times.

That is not all, but in accordance with Deuteronomy, Chapter 32, verse 11, an *eagle* also:

... *spreadeth abroad her wings*, ...

As referenced in *The Cassell Concise Dictionary*, copyright 1998, on page 1676, the phrase **spread abroad** (on page 1428) is one and the same as “to spread”; while the expression **spread one's wings**, under the keyword **wing**, means “to extend one's protection around.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, defines the word **extend** as “to increase”; which **increase** means “to intensify; to make greater or stronger.” Therefore, when this seraph *spreads abroad his wings* like that of an eagle, this literally means that he will not only stay near **יהוה בן יהוה** in a protective way to guard Him personally, but he will also

intensify or make greater or stronger his protection around **יהוה בן יהוה** to fully guarantee that any enemies are kept at bay. Next, an eagle:

... **taketh** them (her young) ...

In simple terms, as an eagle *taketh them* (her young), this seraph shall also “take” the King of Israel, **יהוה בן יהוה**. In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **take** means “to escort.” In *The Oxford Universal Dictionary*, copyright 1955, on page 632, to **escort** means “to accompany a person wherever he needs or want to go as a protective guard; to accompany in travel.”

Based on the accuracy of these facts, we can deduce that anywhere or wherever the King of Israel, **יהוה בן יהוה**, shall need or want to go, this seraph shall be right there to accompany Him as His own protective guard. Even more, wherever the King of Israel, **יהוה בן יהוה**, shall travel, this seraph shall also have the designated duty of accompanying Him.

And lastly, Deuteronomy, Chapter 32, verse 11 states that an eagle:

... **beareth them** (her young) **on her wings**:

This seraph--just like an eagle *beareth her young on her wings*--shall bear the King of Israel, **יהוה בן יהוה**, on his wings. What does this mean? In

the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, to **bear** means “to be accountable for.” Also, in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **bear** also means “to hold; to accept responsibility for.”

The Cassell Concise Dictionary, copyright 1998, on page 1676, defines the expression **on one’s wings** as being equivalent to “under one’s wings.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **under one’s wings** means “under one’s protection or care; to keep from harm or danger.”

Hence, to *bear on one’s wings*--like an eagle--means that this seraph shall be accountable for or shall fully accept responsibility for holding the King of Israel, **יהוה בן יהוה**, under his protection or care so as to personally guard him and keep him from all harm or impending danger.

With this seraph--who shall have traits peculiar to a *flying eagle*--on the scene, we know that New Jerusalem, and specifically the throne, the temple of **יהוה**, shall be completely safe from all harm or danger. But, most importantly, we know that our King, our most prized possession--**בן יהוה** **יהוה**--shall be well guarded and highly protected.

As we have concluded the decoding of the individual characters of all four seraphims, it is without question that there shall be no other **SECURITY FORCE** on earth mightier or more powerful than the one that יהוה shall establish in the Kingdom of Heaven.

In our next seminar, we will continue our decoding with Revelation, Chapter 4, verse 8, which reads:

And the four beasts [seraphims] 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.

I pray that the knowledge revealed in today's seminar has been as much of a joy and rejoicing to your soul as it has been to mine. I thank my Father, יהוה, and His Son, יהוה בן יהוה, for revealing such *divine* wisdom and knowledge unto us that when the day comes, we may ***“behold the throne that shall be set in Heaven.”***

I look forward to seeing you all in part nine, and may the love of יהוה and His Son, יהוה בן יהוה, abide within you for ever more. Enjoy the remainder of ***Passover and Feast of Unleavened Bread***. Hallelu יהוה!