

# Behold, A Throne Was Set In Heaven

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## Part 9

Let us stand on our feet and extol our heavenly Father, **יהוה**, and His ever-merciful Son, **יהוה בן יהוה**. For surely **יהוה** and His Son, **יהוה בן יהוה**, are worthy of the utmost recognition and of our highest praise. Hosanna in the highest! Blessed be the King, **יהוה בן יהוה**!

Rejoice in the Lord, **יהוה בן יהוה**, O ye righteous: for praise is comely for the upright. For the word of the Lord, **יהוה בן יהוה**, is right; and all His works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord, **יהוה בן יהוה**. By the word of the Lord, **יהוה בן יהוה**, were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let the earth fear the Lord, **יהוה בן יהוה**: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast.

The Lord, **יהוה בן יהוה**, bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord,

יהוה בן יהוה, standeth for ever, the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord, יהוה בן יהוה; and the people whom He hath chosen for His own inheritance (Psalm 33:1,4-12). Let everything that hath breath praise the Lord, יהוה בן יהוה. Praise ye the Lord, יהוה בן יהוה (Psalm 150:6)!

It is a great honor and an esteemed privilege for me to welcome you to this our **Twenty-Seventh Annual Feast of Weeks** celebration in the solar year of 6010. It is also my greatest pleasure to welcome all of you to our final seminar on this series entitled, “*Behold, A Throne Was Set In Heaven.*” The very essence of this seminar originates from the book of Revelation, Chapter 4. That being so, let us read Revelation, Chapter 4, verses 1 through 7:

*[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 shew 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, יהוה.*

*[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.*

Because of the divine inspiration of יהוה בן יהוה, we have been given an astonishing understanding of Revelation, Chapter 4, verses 1 through 7. Many people have tried to comprehend the splendor and magnitude of these Scriptures, but יהוה has chosen to reveal the glory of His throne to us, His chosen, through proper application of His “divine” Ten Step Study Method. Praise יהוה!

By His wisdom and knowledge, we have decoded and ascertained an understanding of the **One** that shall sit on the throne who shall be looked upon like a **jasper** and **sardine stone**. To add to this, He even allowed us to

decrypt the *rainbow* that will be round about the throne like an *emerald*, the *four* and *twenty elders*, the *thundering*, *lightning*, and *voices*, the *seven lamps*, and the *sea of glass* like *crystal* before the throne.

But, most significantly, in Verses 6 and 7, יהוה revealed unto us the distinctive characters of His *four beasts* that shall be positioned around the throne in every direction--north, south, east, and west--to protect the throne, and the Holy One of Israel, יהוה בן יהוה, who shall reside there. Even more, we learned that these four beasts, who are four persons referred to as the SERAPHIMS of יהוה, shall hold the “**HIGHEST**” positions in the **SECURITY FORCE** of the throne, the temple of יהוה.

And more than that, over a sequence of seminars, יהוה gave us the mental aptitude to decrypt and discern the nature of all four seraphims--the first who shall be like a *lion*, the second who shall be like a *calf*, the third who shall have the *face of a man*, and the fourth who shall be like a *flying eagle*. The gravity of the characters of these four seraphims was so overwhelming and had such an impact upon our minds that there is no doubt that they shall comprise of the mightiest and most powerful SECURITY FORCE to ever exist on the planet earth. Hallelu יהוה!

Having established that, we are now ready to proceed with our last Scripture to decode from Revelation, Chapter 4, which is verse 8. This Scripture expresses some final points about the four seraphims that will really bring this seminar to a perfect conclusion. So, let us read 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.*

The portion of this Scripture that we will decrypt today is:

*“And the four beasts had each of them six wings about him; and they were full of eyes within ....”*

*“And the four beasts had each of them six wings about him ....”* Since, we have already established that the *four beasts* represent four seraphims who shall protect the throne, the temple of יהוה, and the King of Israel, בן יהוה, then we will start our decoding with the word “each.”

The *Webster’s New World College Dictionary*, Fourth Edition, copyright 2001, on page 446, defines the word **each** as “every one separately.” **Separately** is referenced in the same source as “individually, rather than as a group.” Hence, these definitions validate that every one of the four

seraphims shall individually, rather than as a group, have *six wings* about him.

Now let us take a moment to think about this. The whole duty and purpose of the four seraphims shall be to protect the throne, the temple of יהוה, and the Holy One of Israel, יהוה בן יהוה, on the *SECURITY FORCE* of יהוה.

So, then, hopefully, we can all agree on this one fact, and that is, there is no way that the seraphims having physical *wings*--like that of a bird or what we see on angels in pictures, cartoons, or movies--are going to be an asset that will help them do their job more effectively or proficiently. Therefore, *six wings* must represent something that is more spiritual than physical. So, let us determine what these wings really represent.

It was discussed in a previous seminar that these same seraphims in Revelation, Chapter 4 are also spoken of in Isaiah, the prophet's, vision. Therefore, let us go to the Old Testament of the Bible to read Isaiah, Chapter 6, verse 1 and verse 2, in part. Following this Scripture, we will obtain the Hebrew transliteration of the word "*wings*." Let us read:

*[1] In the year that king Uzziah died I saw also the Lord, יהוה בן יהוה, sitting upon a throne, high and lifted up, and His train filled the temple.*

[2] Above it stood the seraphims: each one had six wings;

...

In this Scripture the Hebrew transliteration of the word *wings* is **kanaph** (reference number 3671), pronounced *kaw-nawf*. In *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, on page 56, **kanaph** (reference number 3671) is defined as an “extremity (of an army). Based on these facts, we can substantiate that every one of the four seraphims shall individually, rather than as a group, have six “extremities” about him that will be of an army. With that said, let us sharpen our understanding of the words *extremity* and *army*?

First, the word “extremity.” *The Webster's Third New International Dictionary of the English Language Unabridged*, copyright 1971, Volume I (A-G), on page 808, defines an **extremity** as “an appendage.” In the same reference source, on page 103, an **appendage** is a “subsidiary.” The *Encarta World English Dictionary*, copyright 1999, on page 1781, defines **subsidiary** as “something auxiliary; something that occupies a subordinate position”; while an **army** (reference number 464.3) is a “security force” (as documented in the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 441).

In linking all of these facts together, we can gather that every one of the four seraphims shall have individually, rather than as a group, six auxiliaries about him that shall be of the SECURITY FORCE of the throne, the temple of יהוה. These six auxiliaries that shall be of the SECURITY FORCE of the throne, the temple of יהוה, shall occupy subordinate positions to the four seraphims.

Therefore, let us get a better understanding of the word *auxiliary* and then we will define the word *subordinate*. The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines an **auxiliary** as “a person which reinforces something.” In *The Oxford Universal Dictionary*, copyright 1955, on page 1693, to **reinforce** means “to strengthen (a force); to make more dynamic.”

Hence, every one of the four seraphims shall have individually, rather than as a group, six persons about him who shall be used to strengthen the SECURITY FORCE of the throne, the temple of יהוה. These six persons that every one of the four seraphims shall have individually, rather than as a group, shall also make the SECURITY FORCE of the throne, the temple of יהוה, more **dynamic**, meaning more “efficient, mighty, and powerful” (in

accordance with the aforementioned *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software). Nevertheless, they shall occupy subordinate positions to the four seraphims.

“Subordinate” is our next word to define from the definition of “subsidiary,” which derives from the word “*wings*” in Revelation, Chapter 4, verse 8. **Subordinate** in the *Webster's New World College Dictionary*, Fourth Edition, copyright 2000, on page 1426, means to be “placed below another in position or power; under the power or authority of another.”

On account of these definitions, we can substantiate, even further, that these six persons that every one of the four seraphims shall have about him will be placed below the four seraphims in position or power. More specifically, they shall occupy positions that will be under the power or authority of the four seraphims. That being the case, let us get a better understanding of who these six persons are by defining the word “*wings*” from yet another perspective.

We are still on our course of decoding Revelation, Chapter 4, verse 8, which reads in part:

*“And the four beasts had each of them **six wings** about him ....”*

*The Oxford Universal Dictionary*, copyright 1955, on page 2433, denotes that the word **wing**, the singular of the plural word *wings*, is also “attributed to supernatural beings, such as the cherubim.” **Supernatural**, in the same reference source, means “appointed by God”; while **cherub**, the singular of the plural word *cherubim*, is “any of the second order of angels, ranked just below the seraphim” (according to the *Webster’s New World College Dictionary*, copyright 2001, on page 252). In the same identical source, a **cherub** is also characterized as “one of the heavenly beings that support the throne of God.”

Based on the integrity of these facts, we can conclude that every one of the four seraphims shall have individually, rather than as a group, six persons about him. These six persons described as cherubim who shall be appointed by God, יהוה, are a second order of angels, ranked just below the four seraphims. Therefore, they shall occupy positions that are under the power or authority of the four seraphims. Since these cherubim shall be heavenly beings that shall support the throne of God, יהוה, they shall ultimately strengthen the SECURITY FORCE, and make the SECURITY FORCE of the throne, the temple of יהוה, more efficient, mighty, and powerful.

Since they shall support the throne, the temple of יהיה, let us define the word “support.” In the *Encarta World English Dictionary*, copyright 1999, on page 1795, the word **support** means “to help.” In the same reference source, to **help** is “to relieve.” In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **relieve** means “to share the post, responsibilities, and duties of.” In *The Cassell Concise Dictionary*, copyright 1998, on page 689, to **help** also means “to aid in implementing the policies and principles of.”

Considering these definitions, it can be determined that to support the throne of God, יהיה, means that every one of the four seraphims shall have individually, rather than as a group, six cherubim about him. These cherubim appointed by יהיה shall share the post, responsibilities, and duties of the four seraphims. In addition, they shall also aid the four seraphims in implementing the policies and principles of the throne, the temple of יהיה. But they shall do this by occupying positions that are under the power or authority of the four seraphims.

To express the importance of the cherubim that every one of the four seraphims shall have to individually share the post, responsibilities, and

duties, and who shall aid in implementing the policies and principles of the throne, the temple of יהוה, let us read Genesis, Chapter 3, verse 24:

*So He drove out the man; and He placed at the east of the garden of Eden **CHERUBIM**, and a flaming sword which turned every way, to keep the way of the tree of life.*

In Genesis, Chapter 3, verse 24, יהוה placed cherubim, and a flaming sword east of the garden of Eden to “**KEEP**” the way of the tree of life. In *The Cassell Concise Dictionary*, copyright 1998, on page 800, to **keep** means “to guard.” **Guard**, in the *Concise Oxford Dictionary*, Tenth Edition, copyright 1999, Computer Software, means “to watch over in order to keep safe; to watch over in order to protect against danger or harm.”

Accordingly, just as יהוה placed cherubim in the garden of Eden to guard the way of the tree of life, He shall also place six cherubim under the authority or power of each of the four seraphims to share in the responsibility of watching over the throne, the temple of יהוה, and the Holy One of Israel, יהוה בן יהוה, in order to protect them against danger or harm.

And in accord with Revelation, Chapter 4, verse 8:

*“And the four beasts had each of them six wings **about** him ....”*

From the last portion of this Scripture, we can determine that every one of the four seraphims shall have individually, rather than as a group, six cherubim about him. *The Webster's Third New International Dictionary of the English Language Unabridged*, copyright 1971, Volume I (A-G), on page 5, defines **about** as “at the command.” Hence, every one of the four seraphims shall have six cherubim at his command.

To be **at the command** of someone means to be “ready for orders; in accordance with someone’s instructions” (as referenced in *The Cassell Concise Dictionary*, copyright 1998, on page 289). **Order**, the singular of the plural word *orders*, in the same identical source, is characterized as “procedure; directives, esp. rules and regulations on how to carry out certain duties or responsibilities.”

Therefore, we can conclude from these definitions that the six cherubim that every one of the four seraphims shall have will not do their “*own thing*” but, rather, they will act in accordance with the instructions of the four seraphims. Being persons under the power or authority of the four seraphims, they will adhere to procedure. Even more, they will be ready to follow directives, especially rules and regulations on how to carry out certain duties and responsibilities.

Their readiness to be at the command of the four seraphims and to show obedience to them shall make the SECURITY FORCE of the throne, the temple of יהוה, operate as a *well oiled machine*. It shall even make the SECURITY FORCE of the throne, the temple of יהוה, more efficient, mighty, and powerful, as well as strengthen it as a whole. The ultimate outcome of this will be a well protected and highly secured throne, the temple of יהוה, where we shall surely not have to worry about the protection or security of King of Israel, יהוה בן יהוה, who shall reside there. Praise יהוה.

Having established all of that, we are now ready to proceed with the next part of Revelation, Chapter 4, verse 8, which reads:

... and *they* were **full of eyes within**: ...

And they--the six cherubim that every one of the four seraphims shall have individually--shall be full of eyes within.

In accordance with the *Concise Oxford Dictionary*, Tenth Edition, copyright 1999, Computer Software, the expression **full of**, under the keyword *full*, means “complete.” *The Cassell Concise Dictionary*, copyright 1998, on page 295 denotes **complete** as “skilled.” On page 1679, **skilled** means

“having a special ability and competence in a particular type of work; well trained.”

Also, *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, references the word *eye* in Hebrew as **ophthalmos** (reference number 3788), pronounced *of-thal-mos'*, and it means “the eye (literal or figurative), and comes from reference number 3700. The reference number 3700, **optanomai**, pronounced *op-tan'-om-ahēe*, means to “observe; inspect.”

Now, let us define the word “within” from the phrase, “... *and they were full of eyes within* ....” *The Chambers 21<sup>st</sup> Century Dictionary*, copyright 1996, defines **within** as “inside.” In *The Webster's Third New International Dictionary of the English Language Unabridged*, copyright 1971, Volume I (A-G), on page 1169, the word **inside** means “in secret.” On the authority of the *Webster's New World College Dictionary*, Fourth Edition, copyright 2000, on page 1296, **in secret**, under the keyword *secret*, is to be “without others knowing what one is doing.”

In agreement with these facts, to be *full of eyes within* means that every one of the four seraphims shall have six cherubim at his command who shall

have a special ability and competence in a particular type of work. This particular type of work is that they will be well trained in observing and inspecting things, but without others knowing what they are doing. Let us get a clearer understanding of what it means to *observe* and *inspect*. First, the word “observe.”

The *Encarta World English Dictionary*, copyright 1999, on page 1248 describes **observe** as “to attentively watch over things; to carefully watch and record an incident as it happens.” In agreement with these facts, we can deduce that every one of the four seraphims shall have individually, rather than as a group, six cherubim who shall be well trained to attentively watch over all things at the throne, the temple of יהוה, but they shall do so without others knowing what they are doing.

In other words, they will be watching every thing, but other people will not know they are watching. In fact, they shall also have a special ability and competence to carefully watch and record any incidents as they happen at the throne, the temple of יהוה, without others even knowing what they are doing.

The *New Oxford American Dictionary*, copyright 2001, Computer Software, also states that to **observe** is “to notice things, esp. significant details that are reason to keep a close eye on a person.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 240, **detail** (reference number 202.1) is synonymous to “accounts, backgrounds, personal facts, and history,” to name a few. In the aforementioned *New Oxford American Dictionary*, **observe** also means “to make a note based on something one has seen, heard, or noticed.” The *Encarta World English Dictionary*, copyright 1999, on page 1237, defines a **note** as “a written statement.”

According to these facts, these four seraphims shall have individually, rather than as a group, six cherubim at their command who shall be well trained by the four seraphims to notice things, especially significant details that may be reason to keep a close eye on a person, especially without others knowing what they are doing.

For example, they may notice **accounts** such as “written or verbal reports given about the character of a person.” To add to that, they may also notice the **background** of a person, such as “personal circumstances or experiences that shape somebody’s life, that is upbringing, education, and work experience.” Even more, they may even take notice of **personal** facts about

a person. **Personal facts** include “parts of a person’s life that are private” like who their parents are, who they are married too, who they associate with, and the like.

And lastly, they may even pay careful attention to a person’s **history**, which are “things that one has done in the past or things that have happened in their past life.” All of the above are significant details they will be well trained by the four seraphims to notice in order to keep a close eye on a person who is visiting the throne, the temple of יהיה.

And should they need to keep a close eye on a person based upon significant details they have gathered about a person, they will be required by specification of their particular job function to make written statements based on what they have seen, heard, or noticed about the person. In other words, they shall adhere to the law of Leviticus, Chapter 5, verse 1:

*And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.*

In continuing on with our research, every one of the four seraphims shall have individually, rather than as a group, have six cherubim at his command who shall also have a special ability and competence to “inspect” things at

the throne, the temple of יְהוָה, especially without others knowing what they are doing.

In *The Oxford Universal Dictionary*, copyright 1955, on page 1016, to **inspect** means “to check the condition of property; to make sure everything is in order.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 335, **property** (reference number #470) is “grounds, furniture, anything of value.” Hence, these six cherubims that every one of the four seraphims shall have individually, shall be well trained on how to check the condition of property in the throne, the temple of יְהוָה, which includes the outside and inside grounds, the furniture, and anything of value.

For example, they will not allow any one to leave paper, trash, or anything of this nature on the outside or inside grounds of the throne, the temple of יְהוָה. In addition, these cherubim will make sure that no one destroys or vandalizes property or allows their children to do so. They will check the condition of furniture, such as chairs, tables, and the like before individuals leave, for cracks, scratches, nicks, and tears. They may even perform these checks without any one knowing what they are doing, but they will make

sure that any thing of value is in good condition before the departure of any person from the throne, the temple of יהיה.

Another definition of the word **inspect** from *The Oxford Universal Dictionary*, copyright 1955, on page 1016, is to “examine.” **Examine** in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, means “to test the reactions of a person.” **Test** is referenced in the *Webster’s New World College Dictionary*, Fourth Edition, copyright 2000, on page 1479, as “to prove the nature of a person.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 335, **reaction** (reference number 334.5) means the same as “rebuff or backlash.”

In the *New Oxford American Dictionary*, copyright 2001, Computer Software, the word **rebuff** is described as “an abrupt or ungracious refusal or rejection of an offer, request, or friendly gesture; puff up; blow hot air.” These definitions mean that the six cherubim that every one of the four seraphim shall have individually will be well trained on how to prove the nature of a person by looking for an abrupt or ungracious refusal of an offer, request, or friendly gesture. In addition, without the knowledge of others knowing what they are doing, they will prove the nature of a person by

seeing if they will react by *puffing up* or *blowing hot air* at a request or friendly gesture.

Case and point: When the dress code is established at the throne, the temple of יהיה, one rule requiring “*strict*” adherence will be no form-fitting or form-showing garments should be worn. Therefore, if a person approaches the throne, the temple of יהיה, with a form-fitting garment and one of the cherub’s make a request or offer a friendly gesture for the person to change into appropriate attire before entering into the throne, if the person makes an abrupt or ungracious refusal to change, then the cherub will be able to determine or have proof that the person does not have the nature that is worthy to enter into the throne, the temple of יהיה. If they “puff up” and blow hot air, it is all the same, the cherub will be well trained by the four seraphims on how to quickly reject that person’s visitation to the throne, the temple of יהיה.

Continuing on with the word **reaction** from the word “eyes” in the phrase “... *and they shall be full of eyes within ...*,” which is also synonymous to “backlash.” In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **backlash** is “an antagonistic reaction.” To be

**antagonistic** means “ready to fight.” Also **backlash** is “counteraction or opposition.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **counteract**, the base word of *counteraction*, is “to go directly against.” The *New Oxford American Dictionary*, copyright 2001, Computer Software, defines **opposition** as “resistance expressed in action or attitude.” **Resistance** in the same source is “the refusal to accept or comply with something.”

Hence, these cherubim shall be well trained in how to deal with any person who has “antagonistic” reactions, meaning he shows a spirit that is ready to fight. Any person who shows such a nature will not be allowed to enter into the throne, the temple of **יְהוָה**, by the cherubim of **יְהוָה**. In addition, anybody who goes directly against the order established for the throne shall also not be proven worthy to visit the throne, the temple of **יְהוָה**.

A good example is, if one of the cherubim asks a person to do something and he deliberately does the opposite of what he was told to do, this is directly going against that cherubim, which will not be tolerated. If any person’s actions or attitude shows refusal to accept or comply with order, he will be immediately refused entrance by the cherubim, who will be under the authority or power of the four seraphims.

It is a fact that the SECURITY FORCE of the throne, the temple of יהוה, shall be well strengthened by the cherubim, who have been Scripturally identified as the *six wings* of each of the four seraphims. With the seraphim and the cherubim on the scene of the throne, the temple of יהוה, they shall comprise of the most sophisticated and advanced SECURITY FORCE to ever exist on earth, as well as provide the most MAXIMUM security to the throne, the temple of יהוה, and to the King of Israel, יהוה בן יהוה, who shall reside there.

This concludes our seminar series on ***“Behold, A Throne Was Set In Heaven.”*** But, before closing, let us read the final Scriptures of Revelation, Chapter 4, which are Verses 9 through 11:

*[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.*

*[9] And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever,*

*[10] The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,*

*[11] Thou art worthy, O Lord, יהוה, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

For truly יהוה is worthy to receive all glory and honor and power! I pray that all of you have enjoyed this seminar series as much as I have. Keep faith in יהוה, and know that if you honor His commandments, judgments, laws, and statutes that one day, very soon to come, your eyes shall “behold the throne that shall be set in Heaven!” Glory to יהוה and His Son, בן יהוה! Have a bountiful Feast of Weeks! Hallelu יהוה!