

Behold, A Throne Was Set In Heaven

Part 10

Let us give all praise, honor, and glory to יהוה and to His most gracious and loving Son, יהוה בן יהוה, our Lord and Savior. Praise יהוה! Praise יהוה בן יהוה!

O come, let us sing unto the Lord, יהוה בן יהוה: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord, יהוה בן יהוה, is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord, יהוה בן יהוה, our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand (Psalm 95:1-7).

Therefore, praise ye the Lord, יהוה בן יהוה. Praise ye the Lord, בן יהוה, from the heavens: praise Him in the heights. Praise ye Him, all His angels: praise ye Him, all His hosts. Praise ye Him, sun and moon: praise

Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens (Psalm 148:1-4). Let everything that hath breath, praise יהוה! Hallelu יהוה!

Welcome to our *Twenty-Seventh Annual Feast of Tabernacles and Holy Convocation* in the solar year 6010. Also, welcome to this seminar entitled, ***“Behold, A Throne Was Set in Heaven.”*** This is part 10. As many of you may already know, the essence of this seminar originates from the Book of Revelation, Chapter 4.

During our last feast, we announced that we were concluding this seminar series; however, after further research and study, יהוה has put it heavy on my heart to continue with this seminar until the completion of the decoding of the entire chapter of Revelation 4. With that said, we shall pick up from where we left off in our last seminar. Praise יהוה!

However, before moving forward into this seminar, it is highly imperative that we revisit Revelation, Chapter 4, verses 1 through 8, and recapitulate some of what has been uncovered thus far. Therefore, 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 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.*

[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 God, **בן יהוה** **יהוה**, Almighty, which was, and is, and is to come.*

These Scriptures portray the most beautiful and glorious depiction of the throne, the temple of **יהוה**, than any other Scriptures throughout the entire Bible. And, so far, **בן יהוה יהוה** has blessed us through His “divine” ten-

step study method to decipher and decode Revelation, Chapter 4, all the way down through verse 7, and verse 8 in part.

For some time now, we have been elucidating upon the character and nature of the four beasts that shall be positioned in all directions—north, south, east, and west—around the throne, the temple of יהוה. Our research has clearly shown that the four beasts are **FOUR SERAPHIMS** or persons whom יהוה shall give a charge and responsibility to safeguard the throne, the temple of יהוה, and to protect the Holy One of Israel, יהוה בן יהוה, who shall reside there.

As a matter of fact, in our very last seminar, יהוה gave us “divine” wisdom and understanding of the first portion of Revelation, Chapter 4, verse 8, which states:

*And the four beasts had each of them **SIX WINGS** about him; and they were full of eyes within: ...*

From the decoding of the first half of this Scripture, we revealed that every one of the four seraphims shall have individually, rather than as a group, six persons about him, who shall help to heighten and intensify the level of **SECURITY** to the throne, the temple of יהוה. In addition, we also validated that these six persons that each seraphim will have—also known as

the **CHERUBIM**—shall be placed below the four seraphims in positions of power and authority. But, regardless of this, their jobs will still be very important and crucial to the protection of the throne, the temple of יהוה, because they shall be appointed to share the posts, responsibilities, and duties of the four seraphims. And, even more than this, they shall also be required to help the four seraphims enforce certain policies and principles in and around the throne, the temple of יהוה.

Having reestablished all of these facts, we are now ready to proceed with our decoding of the remainder of Revelation, Chapter 4, verse 8, which reads in part:

*... and they **REST NOT** day and night, saying, Holy, holy, holy, Lord God, יהוה בן יהוה, Almighty, which was, and is, and is to come.*

As stated so plainly in this Scripture, we can perceive that *they*—the four seraphims—shall **REST “NOT”** *day and night* Therefore, let us consult the authorities—the dictionaries—to obtain a good understanding of the words “rest” and “not.”

On the authority of *The Cassell Concise Dictionary*, copyright 1998, on page 1254, the word **rest** is delineated as “to be relieved.” *The Oxford Universal Dictionary*, copyright 1955, on page 1697, defines **relieve**, the base word of

relieved, as “to free (a person) from an obligation to guard or protect something”; while **not**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is synonymous to “no.” In the same reference source, **no** is tantamount to “never.”

Based upon the veracity of these facts, we can definitively affirm that the phrase “... *rest not* ...” means that the four seraphims shall never be freed from an **obligation** to guard or protect the throne, the temple of יהוה, day and night. Being that the four seraphims shall be under an *obligation* to guard or protect the throne, the temple of יהוה, day and night, it is essential that we unveil what an “obligation” is.

In corroboration with *The Cassell Concise Dictionary*, copyright 1998, on page 1000, an **obligation** is characterized as “a vow or binding agreement with a penal condition annexed.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, attests that a **vow** is “a solemn promise, esp. one made to God”; while, **promise** in *The Oxford Universal Dictionary*, copyright 1955, on page 1597, is “an oath made to another person stating that one will do a specified thing.”

All of these facts together support the conclusion that the four seraphims shall never be freed from an oath made to God, יהוה, stating that they will do a specified thing. The specified thing that the four seraphims shall avouch to do will be to guard or protect the throne, the temple of יהוה, day and night. This solemn oath made to יהוה, which the four seraphims will never be freed from, shall be a binding agreement that will have a penal condition annexed to it. Hence, what is a binding agreement?

In *The Cassell Concise Dictionary*, copyright 1998, on page 29, a **binding agreement**, under the keyword *agreement*, is depicted as “a moral duty to do something with no possibility of avoidance.” In the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **avoidance** is defined as “the act of making something void or invalid.”

As a result of these definitions, we can assert, even further, that the four seraphims shall never be freed from a solemn oath made to יהוה, stating that they will guard or protect the throne, the temple of יהוה, day and night.

In fact, this solemn oath taken to guard or protect the throne, the temple of יהוה, will serve as a moral duty with no possibility of making it void or invalid.

In other words, once they have vowed a vow unto the Lord, יהוה, or taken a solemn oath to protect the throne, the temple of יהוה, they cannot break their word. The seriousness of vowing a vow unto יהוה is greatly stressed in Numbers, Chapter 30, verse 2:

*If a man **vow** a **vow** unto the Lord, יהוה, or **swear an oath to bind his soul with a bond**; he shall **not** “**break**” his word, he shall do according to all that proceedeth out of his mouth.*

Also, read Deuteronomy, Chapter 23, verse 21:

*When thou shalt **vow** a **vow** unto the Lord, יהוה, thy God, thou shalt **not** “**slack**” to pay it: for the Lord, יהוה, thy God, will surely require it of thee; and it would be “**sin**” in thee.*

And, lastly, Ecclesiastes, Chapter 5, verses 4 through 5 reads:

[4] *When thou **vowest** a **vow** unto God, “**defer**” **not** to pay it; for He hath no pleasure in fools: pay that which thou hast vowed.*

[5] *Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.*

In agreement with our research, should the four seraphims break their vow or oath to safeguard the throne, the temple of יהוה, then know of a surety that “*a penal condition will be annexed*” (from the definition of “obligation,” stemming from the word “rest” in our foundation Scripture).

On the authority of the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **penal** means “punishable.” The *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, denotes that the word **punishable** describes something that is “deserving of punishment.” Hence, a penal condition stipulates anything that is deserving of punishment.

As referenced in the *Noah Webster’s Dictionary*, copyright 1828, Computer Software, **punishment** is characterized as “any pain or suffering inflicted on a person to which the person is subject by the constitution of God.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines a **constitution** as “a law”; while **annex**, the base word of *annexed*, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, means “to attach as a consequence.”

Given the credibility of these definitions, we can conclude beyond any doubt that the four seraphims shall never be freed from an oath made to God, יהוה, to guard or protect the throne, the temple of יהוה, day and night.

Moreover, this solemn oath that they shall make will have no possibility of becoming void or invalid.

However, should they ever break this oath, a condition shall be attached as a consequence. The consequence for breaking such a solemn oath to guard or protect the throne, the temple of יהוה, shall be pain or suffering inflicted on them to which they will be subject by the law of God, יהוה.

Now that we understand that the four seraphims shall never be free from a solemn oath to guard or protect the throne, the temple of יהוה, day and night, let us get a more profound perception of what the expression “day and night” refers to. These are our next words to decode in sequence of our foundation Scripture, which reads in part:

... *and they rest not DAY AND NIGHT, ...*

In keeping with the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 587, the expression **day and night** (reference number 661.7) is the same as “all the time.” *The Cassell Concise Dictionary*, copyright 1998, on page 1541, confirms that **all the time**, under the keyword *time*, means “continuously.” *The Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **continuous**, from the word *continuously*, as “around-the-clock.” **Around-the-clock**, in the same identical reference source, means “nonstop.”

The brevity of these definitions declare that the four seraphims shall never be freed from a solemn oath made to יהוה, to guard or protect nonstop the throne, the temple of יהוה.

Nonstop, in the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, is described as “without let up.” *The Cassell Concise Dictionary*, copyright 1998, on page 843, describes **let up** as “to become slack.” *The New Oxford American Dictionary*, copyright 2001, Computer Software, defines **slack** as “showing laziness.” **Lazy**, the base word of *laziness*, means “not taking out extra time for some job; disposed to idleness.” **Idle**, derived from *idleness*, in the same reference source, is characterized as “avoiding work.” *The Encarta World English Dictionary*, copyright 1999, on page 895, also defines **lazy** “as taking the easy way out.”

Accordingly, the four seraphims shall never be freed from a solemn oath made to God, יהוה, to guard or protect the throne, the temple of יהוה. In addition, they will consent to guard the throne, the temple of יהוה, without ever becoming **LAZY** about it. This is to say that their solemn oath shall declare that they will take out extra time and care to make sure that their job

on the **SECURITY FORCE** of the throne, the temple of יהוה, is done efficiently and proficiently.

Even more than this, you will not find them avoiding work or trying to take the “easy” way out. Whatever they are given to do while on the **SECURITY FORCE** of the throne, the temple of יהוה, they will vow to יהוה that the “best” job shall be done.

In proceeding with our foundation Scripture, we can conclude that the manner in which these four seraphims shall make a solemn oath to יהוה to guard and protect the throne, the temple of יהוה, is written in the next part of Revelation, Chapter 4, verse 8, which reads:

... saying, **HOLY, HOLY, HOLY**, Lord God, בן יהוה
יהוה, Almighty, which was, and is, and is to come.

As put so plainly in this Scripture, the four seraphims will make a solemn oath unto יהוה by “... **saying**, holy, holy, holy ...”

Having determined that, let us define the word “saying.” The base word of *saying* is “say.” The word **say** is referenced in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, as “to pronounce.” **Pronounce**, in the *Random House Webster’s Unabridged Dictionary*,

copyright 1999, Computer Software, is denoted as “to utter something formally.” “Formal” is the base word of *formally*, and in the same reference source, **formal** means “marked by a ceremony.”

In view of these facts, we can validate that in order to make a solemn oath unto יהוה to guard and protect the throne, the temple of יהוה, the four seraphims shall utter something formally. In plain English, what they shall utter will be marked by a *ceremony*. So, what exactly is a ceremony?

The Oxford Universal Dictionary, copyright 1955, on page 285, confirms that a **ceremony** is denoted as “any solemn event at which witnesses are present.” In the same identical reference source, on page 2441, a **witness** is “a credible person called upon to observe something, in order to testify to the truth of something.”

Therefore, during a solemn event at which *witnesses* or credible persons are present and called upon to observe their oath in order to testify to the truth of it, the four seraphims shall utter what is written in the next part of Revelation, Chapter 4, verse 8:

... **HOLY, HOLY, HOLY**, Lord God, יהוה בן יהוה,
Almighty, which was, and is, and is to come.

These Scriptures authenticate that the four seraphims shall utter the word “holy” three times. Therefore, this must have some significance and relevance. The *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 694, affirms that the number **three** (reference number 790.1) is synonymous to “trinity.” In the *Noah Webster’s Dictionary*, copyright 1828, Computer Software, the word **trinity** is equivalent to perfection. **Perfection** is the state of being perfect. **Perfect**, in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, means “being entirely without fault or defect.”

This confirms that when the four seraphims shall utter the word “holy” three times, it shall be without fault or defect. Hence, let us now define the word “holy.”

The Oxford Universal Dictionary, copyright 1955, on page 912, defines **holy** as “deserving of devotion.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **deserving** means “worthy (of).” The *New Oxford American Thesaurus*, copyright 2000, Computer Software, denotes that the word **devotion** is synonymous to “commitment”; while **commitment** in *The Oxford Universal Dictionary*, copyright 1955, on page 350, is “dedication to a long-term service.”

These facts altogether verify that four seraphims shall utter a solemn oath to יהוה to guard or protect the throne, the temple of יהוה, nonstop by expressing that the Lord God, יהוה בן יהוה, Almighty is worthy of their dedication to a long-term service.

Dedicate, the base word of *dedication*, in the same aforementioned reference source means “to give ones life exclusively to some purpose.” Also, the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, agrees that the word **service** is “the serving of God.”

Even further, our facts substantiate that the four seraphims shall make a solemn oath to יהוה and before *witnesses* at a solemn event that the Lord God, יהוה בן יהוה, Almighty is worthy of them giving their lives exclusively to the purpose of serving Him and protecting the throne, the temple of יהוה. This, which they shall utter before יהוה and before witnesses, shall be entirely without fault or defect. Since, they shall also declare that יהוה בן יהוה is the Lord God Almighty, let us define the word “almighty.”

Almighty is documented in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, as “having absolute power or all power.” Therefore, they shall make known even further that the Lord God, יהוה בן יהוה, has absolute power or all power. This is affirmed in Matthew, Chapter 28, verse 18:

*And יהוה בן יהוה came and spake unto them, saying,
**ALL POWER IS GIVEN UNTO ME IN HEAVEN AND
IN EARTH.***

Therefore, in agreement with the facts, they shall utter before יהוה and before witnesses at a solemn event that יהוה בן יהוה who has “**ALL**” power in heaven and in earth is worthy of them giving their lives exclusively to the purpose of safeguarding the throne, the temple of יהוה, nonstop.

Not only will they decree that יהוה בן יהוה has all power in heaven and in earth, but that He also is Him—

*... which **WAS**, and **IS**, and is **TO COME**.*

In accordance with the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, **was** is defined as “past tense of be.” In the *Chamber’s 21st Century Dictionary*, copyright 1996, on page 1009, **past** means “referring to an earlier time; having taken place in a period before the present.” The root word of “earlier” is *early*. In the *Microsoft Encarta*

Reference Library, copyright 1993-2003, Computer Software, **early** means “at the beginning of a period of time.”

Now, we shall define the word “be.” *The Oxford Universal Dictionary*, copyright 1955, on page 156, describes the word **be** as “to come into existence.” **Existence**, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, is “the state of being real, rather than invented or imagined.” **Real**, in *The Oxford Universal Dictionary*, copyright 1955, on page 1665, is “the state of having an actual body.”

These facts irrefutably conclude, that in order to protect or guard the throne, the temple of יהוה, these four seraphims must take a solemn oath that the Lord God, יהוה בן יהוה, had come into the state of having an actual body at the beginning of time or that He had taken place in a period of time before the present. Therefore, declaring Him as *ALL* powerful.

Hence, unlike Jesus, the four seraphims shall attest that יהוה בן יהוה is real rather than imagined or invented, because His actual body existed in an earlier time on earth. Let us read John, Chapter 1, verses 1 and 14:

[1] *In the beginning was the Word, and the Word was with God, יהוה בן יהוה, and the Word was God, בן יהוה יהוה.*

[14] *And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father, יהוה,) full of grace and truth.*

Yet, the four seraphims shall also utter as a solemn oath before יהוה and before witnesses at some solemn event that יהוה בן יהוה “is.”

The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, defines **is** as “the present tense of be.” In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **present** means “occurring at this time; now.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **now** as “in these days.”

These definitions mean that the when the four seraphims shall make the utterance that יהוה בן יהוה “is,” they shall state that He occurred at this time, in these days, in an actual body. Thus, in the same manner as בן יהוה יהוה came in the past and walked and talked with Adam, Abraham, and a number of prophets, they shall also make known as a part of their oath to protect the throne, the temple of יהוה, that He was also present in “this day.” Nonetheless, His actual body has left the earth in this “present” day. For it is written in John, Chapter 16, verse 28:

I came forth from the Father, יהוה, and am come into the world: again, I leave the world, and go to the Father, יהוה.

From this Scripture, we can see that in the present time, יהוה בן יהוה has left the world, and has gone unto the Father, יהוה. However, as a solemn oath to protect or guard the throne, the temple of יהוה, nonstop, the four seraphims shall also utter before יהוה and before witnesses that He is **“TO COME.”** This is our last part of Revelation, Chapter 4, verse 8 to decode, which reads in part:

*... and they rest not day and night, saying, Holy, holy, holy, Lord God, יהוה בן יהוה, Almighty, which was, and is, and is **TO COME.***

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the phrase **to come** means “coming.” In the same reference source, the word **coming** is synonymous to “advent.” The *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, defines **advent** as “the coming of Christ at the Incarnation; second coming.” *The Oxford Universal Dictionary*, copyright 1955, on page 977, states that **incarnation** is the same as “reincarnation.”

From these facts, we can conclude that “... to come ...” means that the four seraphims shall declare that there was a reincarnation of Christ, יהוה בן

יהוה or a second coming. The *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, defines **reincarnation** as “to give another body to.”

Hence, in agreement with these facts, they shall affirm in a solemn oath to protect the throne, the temple of יהוה, that the Father, יהוה, had given His Son, יהוה בן יהוה, another body. In other words, they shall testify that יהוה בן יהוה had a *SECOND COMING*.

The *Chamber's 21st Century Dictionary*, copyright 1996, on page 1268, describes the **second coming** as “the expected return of Christ at the last judgment; the end of the world when heaven is established and Christ rules eternally.”

Furthermore, these facts altogether reveal that the four seraphims shall affirm that יהוה בן יהוה returned at the last judgment. In addition, they shall also bear witness that He established heaven—New Jerusalem—on earth at the end of the world and that He rules eternally. Therefore, giving Him all power in heaven and in earth.

This which they shall utter before יהוה and before witnesses at a solemn event shall be free from fault and defect, and shall, therefore, qualify them to guard or protect the throne, the temple of יהוה, nonstop.

Having established this, Revelation, Chapter 4, verses 9 through 11 informs us of this fact:

[9] And when those beasts [seraphims] 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 בן יהוה, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

In our next seminar, we will continue our decrypting of Revelation, Chapter 4. I give all esteem and glory unto יהוה for His “divine” revelation of truth. I pray to see every one in part 11 as we shall continue to “*behold, the throne that shall be set in heaven.*” May יהוה forever bless and keep every one of you. And, also, may you have a glorious Feast of Tabernacles and Holy Convocation. Aniy ahov and shalom.