

Behold, A Throne Was Set In Heaven

Part 11

Hallelu יהוה! Hallelu בן יהוה בן יהוה! I stand here before you today to give thanks unto the Lord, יהוה. O give thanks unto יהוה, the God of gods, King of kings, and Lord of lords. To יהוה who alone is doing a great wonder. To Him, יהוה, that by wisdom made the heavens. To Him, יהוה, that stretched out the earth above the waters. To Him, יהוה, that made great lights: the sun to rule by day, and the moon and stars by night.

Praise ye the Lord, יהוה, that smote the firstborn of Egypt, and brought out Israel from among them with a strong hand and with a stretched out arm. To Him, יהוה, that divided the Red Sea into parts and made Israel to pass through in the midst of it; but, overthrew Pharaoh and his host into the Red Sea. Exalt the Lord, יהוה, who led His people, His children, through the wilderness.

Extol Him, יהוה, who remembered us and the covenant that He made with our forefathers—Abraham, Isaac, and Jacob. And who sent unto us His only Begotten Son, יהוה בן יהוה, to be our atonement for our transgressing the commandments, judgments, laws, and statutes of יהוה. *For יהוה בן יהוה, our Passover has sacrificed Himself for us* (I Corinthians 5:7). In turn, we

offer praise, thanksgiving, appreciation, devotion, and worship unto our Lord and Savior, **יהוה בן יהוה**. For the mercy of **יהוה** endures forever (Psalm 136). Therefore, lift up your hands in the sanctuary of **יהוה** to glorify, magnify, and extol the Father, **יהוה**, and His most perfect Son, **יהוה בן יהוה**! Glory in the highest! Blessed be the King, **יהוה בן יהוה**!

What a pleasure it is to welcome you to this seminar entitled, “**Behold, A Throne Was Set In Heaven.**” This is part 11. The very basis of this seminar originates from the Book of Revelation, Chapter 4. This Chapter displays the most *empyrean* and *ethereal* picture of the Kingdom of Heaven that you could ever imagine, both spiritually and materially.

Thus far, **יהוה** has blessed us with the propensity to decrypt Revelation, Chapter 4 all the way down to Verse 8. So let us take a few minutes to read these Scriptures. Then we will recapitulate a little of what was presented in our last seminar. Having said that, let us read Revelation, Chapter 4, verses 1 through 8:

[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, **הַהַיְהוּוֹת**.*

[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, **בֶּן יִהְיֶה** **הַהַיְהוּוֹת**, Almighty, which was, and is, and is to come.*

In our last seminar, we decoded the last portion of Revelation, Chapter 4, verse 8. We began our research with the phrase, “... and they [the four beasts] rest not day and night” From this phrase, we learned that the four beasts, who are four persons referred to as the **SERAPHIMS** of **הַהַיְהוּוֹת**,

shall never be freed from an oath made to God, יהוה, to guard or protect the throne, the temple of יהוה. Moreover, this solemn oath that they shall make will have no possibility of becoming void or invalid. Therefore, should they ever break this oath, the consequence will be great pain or severe suffering inflicted on them to which they shall be subject by the law of God, יהוה.

For this reason, they shall 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. This means that whatever tasks they are given, they will vow to יהוה to do the “best” job.

Following this sequence, we moved forward with the next part of Revelation, Chapter 4, verse 8, which reads: “...saying, *HOLY, HOLY, HOLY, Lord God, יהוה בן יהוה, Almighty, which was, and is, and is to come.*” This phrase confirmed that the oath that the **FOUR SERAPHIMS** shall take will be done before witnesses at a solemn event. At this solemn event, they shall profess that the Lord God, יהוה בן יהוה, Almighty is worthy of them giving their lives exclusively to the purpose of serving Him and protecting His throne, the temple of יהוה.

To profess that the Lord God, יהוה בן יהוה, is “*Almighty*” means that the ***FOUR SERAPHIMS*** shall declare that He has absolute power in heaven and in earth. Even further, they shall make a proclamation that He is also Him “...*which WAS, and IS, and is TO COME.*” When interpreted, the word “*was*” means that יהוה בן יהוה is real rather than imagined or invented, because His actual body existed in an earlier or previous time on earth.

Yet, we also affirmed that they shall declare that יהוה בן יהוה “*is.*” This is to say that in the same manner that יהוה בן יהוה came in the past and walked and talked with Adam, Abraham, and a number of prophets, the ***FOUR SERAPHIMS*** shall reveal that He was present in *this* day and time. And even though His actual body has left the earth in this “present” day and time (John 16:28), they shall definitively announce that He is “to come.”

To announce that יהוה בן יהוה is “*to come*” is indicative of the fact that the ***FOUR SERAPHIMS*** shall admit that there was a reincarnation of the body of Christ, יהוה בן יהוה, or second coming at the last judgment. Hence, they shall bear witness that יהוה בן יהוה established the Kingdom of Heaven—New Jerusalem—on earth at the end of the world and that He rules eternally,

which, therefore, gives Him “**ALL**” power in heaven and in the earth.

Hallelu יהוה!

All that they shall state before יהוה and before witnesses at a solemn event shall be free from fault and defect, and shall, furthermore, entirely qualify them to guard or protect the throne, the temple of יהוה, nonstop. Praise יהוה! Praise בן יהוה!

Now that we have established a premise for today’s seminar, we are ready to proceed with Revelation, Chapter 4, verses 9 through 11. These verses read:

[9] And when those beasts give glory and honor 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 previous seminars, we have determined that He who shall sit on the throne is יהוה בן יהוה, our Lord and King, and that the “throne” symbolizes His rulership. Therefore, from these Scriptures, we can perceive that “when” the **FOUR SERAPHIMS** shall give glory and honor and thanks to

יהוה בן יהוה—who shall sit on the throne, and who shall live for ever and ever—then shall the four and twenty elders fall down before יהוה בן יהוה.

With that in mind, the first word to decrypt from Revelation, Chapter 4, verse 9 is “when.” In seeking consultation from the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **when** is defined as “during the time that; while.” Hence, these facts conclude, even further, that during the time that or while the **FOUR SERAPHIMS** shall give glory and honor and thanks to יהוה בן יהוה—who shall sit on the throne, and who shall live forever and ever—then shall the four and twenty elders fall down before יהוה בן יהוה.

That being so, our next word to define is “give,” since the **FOUR SERAPHIMS** shall give יהוה בן יהוה glory and honor and thanks. In agreement with the *Random House Webster’s College Dictionary - Word Genius*, copyright 2004, Computer Software, the word **give** means “to present voluntarily.” In the same identical reference source, the word **present** is delineative of “to submit”; while **submit** is characterized as “to commit oneself.”

In following the sequence of these definitions, we can validate that while the ***FOUR SERAPHIMS*** are committing themselves voluntarily to the glory, honor, and praise of יהוה בן יהוה—who shall sit on the throne, and who shall live forever and ever—then shall the four and twenty elders fall down before Him, יהוה בן יהוה.

Taking into consideration, that the ***FOUR SERAPHIMS*** shall commit themselves to the glory, honor, and praise of יהוה בן יהוה *voluntarily*, let us get a better understanding of this word. In the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, **voluntary**, the adjective of *voluntarily*, is depicted as “acting from somebody’s own choice or decision rather than because of an obligation.” Also, a **volunteer**, from the word *voluntarily*, describes “somebody who performs services willingly and without expecting pay or compensation; a person who does something without seeking anything in return.”

Hence, it can be deduced that although the ***FOUR SERAPHIMS*** shall commit themselves to the glory, honor, and praise of יהוה בן יהוה—who shall sit on the throne and who shall live forever and ever—they shall not do it because they feel an obligation to. Their ability to commit themselves to His glory, honor, and praise shall be an act of their own choice or decision.

In fact, to commit themselves to the glory of **יהוה בן יהוה** suggests that all of the services that the **FOUR SERAPHIMS** shall perform in the **SECURITY FORCE** of the throne, the temple of **יהוה**, will be done willingly and without expecting pay or compensation.

In other words, their choice and decision to commit themselves to the glory, honor, and praise of **יהוה בן יהוה** will be out of their love for **יהוה** and His Son, **יהוה בן יהוה**, and from the very goodness of their hearts. They will not seek anything in return. As a case in point, they will not look for a salary, benefits, retirement pay, or a stipend (as recorded in the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 463, under the word **pay**, reference number 489.6). Neither will they expect money, gifts, prizes, bonuses, or rewards (as noted in the aforementioned *Bartlett's Roget's Thesaurus*, under the word **compensation**, reference number 473.2).

Being that we have determined that the four seraphims shall commit themselves to the glory, honor, and praise of **יהוה**, we can now move forward with our next word to decipher, which is “glory.” This will tell us what precedes the four and twenty elders falling down before **יהוה בן יהוה**. Revelation, Chapter 4, verse 9, reads in part:

*And when those beasts give **glory** and honor and thanks to Him that sat on the throne, ...*

As referenced in *The New Strong's Exhaustive Concordance of the Bible*, Hebrew-Chaldee Dictionary, copyright 1990, the Hebrew word for **glory** (reference number 1391) is **doxa**, pronounced *dox'-ah*, and it means "worship." In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **worship** is defined as "devotion"; while **devotion** is described as "deep, self-sacrificing attachment."

In light of these facts, we can connote that the **FOUR SERAPHIMS** who shall be in the **SECURITY FORCE** of the throne, the temple of יהוה, shall commit themselves to having a *deep, self-sacrificing* attachment to בן יהוה, יהוה, who shall sit on the throne.

On the authority of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **deep** is defined as "very absorbed and involved." **Absorb**, the base word of *absorbed*, in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, means "to occupy somebody's time completely"; and **involve**, the derivative of the word *involved*, as referenced in the same source, is characterized as "to take up somebody's whole attention."

From these facts, we can make a definitive inference that to commit to the *glory* of **יהוה בן יהוה** expresses that the **FOUR SERAPHIMS** shall have a self-sacrificing attachment to **יהוה בן יהוה** that will occupy all of their time completely. To add to this, these facts, even further, suggest that **יהוה בן יהוה**, and the protection of the throne, the temple of **יהוה בן יהוה**, shall be such a huge responsibility and job that it will take up their whole attention.

Perceiving that the **FOUR SERAPHIMS** attachment for **יהוה בן יהוה** is also described as *self-sacrificing*, let us deduce this word to a more comprehensible state. In corroboration with the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, the word **self-sacrifice**, the base word of *self-sacrificing*, is characterized as “the sacrifice of one’s wants, needs, desires, etc., as for duty or the good of another.”

Therefore, to commit themselves to the *glory* of **יהוה בן יהוה** means that not only will the **FOUR SERAPHIMS** be so attached to **יהוה בן יהוה** that protecting Him will occupy all of their time completely but, rather, they will sacrifice **ALL** of their own wants, needs, and desires for their duty on the **SECURITY FORCE** of the throne, the temple of **יהוה**, and for the sole good of **יהוה בן יהוה**. Therefore, let us define the word “attachment.”

In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **attachment** is characterized as “a bond, as of loyalty.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, states that the word **attach**, the base word of *attachment*, is ratified as “to secure or protect something.”

In accordance with these facts, to commit to the *glory* of יהוה בן יהוה specifies that the **FOUR SERAPHIMS** shall have such a strong bond, as of loyalty, to יהוה בן יהוה that all their time will be occupied with securing or protecting Him. Even more than this, it is a fact that securing and protecting יהוה בן יהוה, and the throne, the temple of יהוה, will take up so much of their attention that they will sacrifice **ALL** of their own wants, needs, and desires for this duty. To say the least, they will give their **ALL** to serving יהוה בן יהוה—who shall sit on the throne, and who shall live forever and ever.

As a matter of fact, they will love their jobs to such a degree that they will commit themselves to it, not out of obligation but, rather, by their own choice or decision. On top of this, their profound sincerity toward this job will cause them to seek nothing in return, which includes pay or compensation. This shall be a true act of giving glory to יהוה בן יהוה.

In continuing on, the word **attach**, from the word *attachment*, which stems from the word “glory” in Revelation, Chapter 4, verse 9 means “to appoint (oneself) to special duties. In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **special** means “not general or regular.” **General**, as documented in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, means of superior rank or quality.”

Hence, the **FOUR SERAPHIMS** shall have such a strong fondness for their position in the **SECURITY FORCE** of the throne, the temple of יהוה, that they shall appoint themselves to perform *special* duties for יהוה בן יהוה. This is to say that they will go the extra mile for יהוה בן יהוה. So to speak, any duties that they perform for יהוה בן יהוה will be of superior rank or quality. Neither will they do *regular* duties.

In the same aforementioned *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, the word **regular** means “ordinary.” Again, in the same reference source, the word **ordinary** is denoted as “not remarkable in any way, and therefore unimpressive; mediocre”; while the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, confirms that a **duty** is “any task, etc. required by one’s position.”

In regard to these facts, we can verify that the **FOUR SERAPHIMS** will not appoint themselves to perform tasks—required by their position in the **SECURITY FORCE** of the throne, the temple of יהוה—that are considered unremarkable and are, therefore, unimpressive. They will always strive to perform *remarkable* tasks for יהוה בן יהוה that He would find impressive, and that He would be proud of. In plain English, if they are given tasks to carry out in the **SECURITY FORCE**, they will not do a mediocre job. They will make sure that it is of superior quality for יהוה בן יהוה. Praise יהוה! Praise יהוה בן יהוה!

Having established that while the **FOUR SERAPHIMS** shall commit themselves to the glory, honor, and thanks of יהוה בן יהוה, the four and twenty elders shall fall down before יהוה בן יהוה, our next word to define is “honor.” This is in agreement with Revelation, Chapter 4, verse 9:

*And when those beasts give glory and **honor** and thanks to Him that sat on the throne, ...*

On the authority of the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **honor** is descriptive of “respect”; and **respect**, in *The Oxford Universal Dictionary*, copyright 1955, on page 1717, is delineated as “consideration.” On the same page, **consideration** means “to be considerate.” In the *Microsoft Encarta*

Reference Library, copyright 1993-2003, Computer Software, the word **considerate** means “to be mindful of the needs, wishes, and desires of another.”

Based upon the correctness of these facts, we can confirm that the **FOUR SERAPHIMS** shall commit themselves to *honor* יהוה בן יהוה— who shall sit on the throne, and who shall live forever and ever—by being mindful of His needs, wishes, and desires. In fact, they will commit so much so to His needs, wishes, and desires that they will sacrifice **ALL** of their own needs, wishes, and desires for Him.

To put it plainly, the security and protection of יהוה בן יהוה will be their entire life and their sole concentration. They—the **FOUR SERAPHIMS**—will make the conscious choice and absolute decision to allow it to occupy all of their time and attention without expecting anything in return, especially without pay or compensation. After committing themselves to such a high degree of respect to יהוה בן יהוה, then shall the four and twenty elders fall down before יהוה בן יהוה.

From another perspective, the word **respect**, deriving from the word “honor,” in the *Microsoft Encarta Reference Library 2004*, copyright 1993-

2003, Computer Software, means to “not go against or violate something.” The brevity of this definition substantiates that to be committed to the *honor* of **יהוה בן יהוה** indicates that the **FOUR SERAPHIMS** will never go against or violate the order or protocol that **יהוה בן יהוה** has established for the throne, the temple of **יהוה**. Hence, whatever **יהוה בן יהוה** established will remain just as He established it.

In the same aforementioned reference source, the word **against** describes being “contrary to, or not approved or allowed by somebody”; while the *Random House Webster’s College Dictionary – Word Genius*, copyright 2004, Computer Software, depicts **violate** as “to break (a law or instructions, etc.).”

From these definitions, we can deduce, even further, that for the **FOUR SERAPHIMS** to commit themselves to the *honor* of **יהוה בן יהוה** affirms that they shall neither be contrary to **יהוה בן יהוה** nor will they do anything that is not allowed or approved by **יהוה בן יהוה** in the **SECURITY FORCE**. Simply put, they will know how to follow specific orders and will be extremely careful not to break any of the laws of **יהוה** or disobey any instructions. The **FOUR SERAPHIMS** committing themselves to this act will be of their own choice or decision rather than an obligation.

In moving along with our research, we have affirmed that during the time that or while the **FOUR SERAPHIMS** are committing themselves to the glory, honor, and thanks of **יהוה בן יהוה**, then shall the four and twenty elders fall down before **יהוה בן יהוה**--who is He that shall sit on the throne, and who shall live forever. Thus, it is imperative that we proceed with our next word to decode from Revelation, Chapter 4, verse 9, which is “thanks.”

In *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, the Greek rendering for the word *thanks* is **eucharistia** (reference number 2169), pronounced *yoo-khar-is-tee'-ah*; and it derives from the reference number 2170. Reference number 2170 is **eucharistos**, pronounced *yoo-khar'-is-tos*, and it means “grateful.” In the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, to be **grateful** means “giving pleasure or comfort to.”

Therefore, we can see that as the **FOUR SERAPHIMS** shall commit themselves to giving pleasure and comfort to **יהוה בן יהוה**—who shall sit on the throne, and who shall live forever and ever—then shall the four and twenty elders fall down before **יהוה בן יהוה**.

In the *New Oxford American Dictionary*, copyright 2001, Computer Software, the word **pleasure** is denoted as “a feeling of happy satisfaction and enjoyment; to bring joy and gladness.” Hence, these **FOUR SERAPHIMS** ability to devote all of their time and attention to protecting and securing the throne, the temple of יהוה, shall bring a feeling of happy satisfaction and enjoyment to יהוה בן יהוה. Their choice and decision to secure and protect יהוה בן יהוה out of love, and not out of obligation, shall cause יהוה בן יהוה to feel joy and gladness, especially since they will seek nothing in return. And, lastly, it will bring Him comfort. This is how the **FOUR SERAPHIMS** shall commit their *thanks* unto יהוה בן יהוה.

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **comfort** is defined as “a state of ease and calm that is free from worry, pain, or trouble.” It is also synonymous to “relaxation and peacefulness.”

Even more, for them to give thanks unto יהוה בן יהוה, expresses that because of these **FOUR SERAPHIMS** commitment to secure and protect the throne—the temple of יהוה—they shall cause יהוה בן יהוה to be in a state of ease and calm. In fact, their commitment as a bond of loyalty to יהוה בן יהוה shall free Him from the worry, pain, or trouble of having to

consider or contemplate the security of the throne, the temple of יהוה. Moreover, their commitment to the **SECURITY FORCE** of the throne, the temple of יהוה, shall bring upon Him a feeling of relaxation and peacefulness. And while they bring this type of pleasure and comfort to יהוה בן יהוה—who shall sit on the throne, and who shall live for ever and ever—then shall the four and twenty elders fall down before יהוה בן יהוה (Revelation 4:9).

Being that we have substantiated with facts, from previous seminars, that יהוה בן יהוה is One who shall sit on the throne, then let us get a clearer understanding of what it means that He shall live forever and ever. In *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, the word **live**, under the reference number 2198, in Greek is **zao**, pronounced *dzah'-o*, and it means “to live.” In the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, the word **live** means “to dwell or reside.” **Live** in the *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, means “to make your home in a particular place with a particular person or people.”

Based upon these facts, we can determine that יהוה בן יהוה shall dwell or reside in the Kingdom of Heaven—New Jerusalem—forever and ever.

Simply put, He shall make His permanent home in the Kingdom of Heaven with a particular people, the children of Israel, forever and ever.

From another standpoint, the word **live**, in *The Oxford Universal Dictionary*, copyright 1955, on page 1154, the word **live** means “to have life, as in a human body.” Thus, when יהוה בן יהוה shall dwell and reside with us in the Kingdom of Heaven—New Jerusalem—forever and ever, He will have life in a human body. Let us read Zechariah, Chapter 8, verse 3:

Thus saith the Lord, יהוה בן יהוה; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord, יהוה בן יהוה, of hosts the holy mountain.

This Scripture validates that יהוה בן יהוה shall return unto Zion, which is symbolic of Israel, and will dwell in the midst of Heaven, which is New Jerusalem. Let us also read Revelation, Chapter 21, verse 3:

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

On account of these Scriptures, we have substantial evidence to conclude that יהוה בן יהוה shall dwell with us forever and ever. Therefore, let us define “forever and ever.”

In *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, the word **forever** (reference number 165) in Greek is **aion**, pronounced *ahee-ohn*, and it refers to “a Messianic period (future).” In *The Oxford Universal Dictionary*, copyright 1955, on page 1239, the word **messianic** is “of or referring to the advent.” In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **advent** is denoted as “the second coming.” Therefore, we can affirm that *forever* denotes a period in the future of the second coming of **יהוה בן יהוה**.

In the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, the word **forever** is also denoted as “without end”; while the word **ever** means “all times” (as referenced in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software).

Hence, in a period in the future of the second coming of **יהוה בן יהוה** when the Kingdom of Heaven—New Jerusalem is established, then shall **בן יהוה** sit on the throne at all times and without end. This simply implies that **בן יהוה** shall be the *sole* and *absolute* ruler of the Kingdom of Heaven—New Jerusalem—and that there shall not be another ruler after Him. This can be confirmed by Hebrews, Chapter 1, verse 8:

But unto the Son He saith, Thy throne, O God, בן יהוה יהוה, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.

Having concluded this, we can definitely assert that during the time that all that we have stated thus far in today's seminar comes into fruition, then shall Revelation, Chapter 4, verse 10, come to pass. It reads:

[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.

This is the point at which we will begin the decoding of our next seminar. Praise יהוה! Praise יהוה בן יהוה! For truly יהוה בן יהוה is worthy to receive all glory and honor and power!

I pray that all of you have enjoyed this seminar to the fullest extent. Continue to keep trust in יהוה בן יהוה, and know that if you are a faithful servant of יהוה, and always abounding in His works, then when He shall return, you shall ***behold the throne that shall be set In Heaven.*** Enjoy the remainder of the Passover and Feast of Unleavened Bread. May יהוה and His Son, יהוה בן יהוה, forever bless and keep you. Let everything that hath breath, praise יהוה! Praise יהוה בן יהוה! Hallelu יהוה!