

Behold, A Throne Was Set In Heaven

Part 12

Hallelu יהוה! Hallelu בן יהוה בן יהוה! I humbly stand before you this day to give all praises to our Savior and Redeemer, בן יהוה בן יהוה. For without בן יהוה בן יהוה, where would we be? Nothing would be created or made that exists today. For these bodies did not come into formation nor was the earth created by a big “bang” theory, as the scientists of this world would have us to believe. But, rather, it was our Lord and Savior, בן יהוה בן יהוה, who formed and fashioned all that we see and all that we don’t see for His very own pleasure. This alone makes Him a *GREAT* God and worthy of all our praises! Praise יהוה! Praise בן יהוה בן יהוה!

Therefore, make a joyful noise unto the Lord, יהוה, all ye lands. Serve the Lord, יהוה, with gladness: come before His presence with singing. Know ye that the Lord, יהוה, He is God: it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord, יהוה, is good; His mercy is everlasting, and His truth endureth to all generations (Psalm 100). Let everything that hath breath, praise the Lord, יהוה! Praise ye the Lord, בן יהוה בן יהוה!

On that note, I extend a sincere and heartfelt welcome to all of you who have traveled from far and near to keep the law of the *Twenty-Eighth Annual Feast of Weeks* in this solar year 6011. I would also like to welcome you to this seminar entitled, “*Behold, A Throne Was Set In Heaven.*” This is part 12. The premise for this seminar originated wholly from Revelation, Chapter 4, which paints the most *blissful* and *spectacular* panoramic description of the Kingdom of Heaven—New Jerusalem—ever imaginable.

Being that today’s seminar will be our last and final seminar pertaining to this subject matter, let us take a few minutes to open our Bibles and read our foundation Scripture (Revelation, Chapter 4) in its entirety. Let us begin:

[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, **רוּחַי**.*

[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, **בְּנֵי יְהוָה** **רוּחַי**, Almighty, which was, and is, and is to come.*

[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, **יְהוָה בְּנֵי יְהוָה**, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.*

Revelation, Chapter 4 is a grand summary of what the Kingdom of Heaven, New Jerusalem, will be like. In fact, Revelation, Chapter 4 serves many purposes, but two in particular: One) Is to give us a visual of what the

spiritual as well as the physical beauty and glory of the throne, the temple of יהוה, will encompass. Two) It is used to show the divine order that יהוה shall set in place for all of His seraphims—biblically described as beasts—and the four and twenty elders to serve and worship Him once the Kingdom of Heaven, New Jerusalem, is established.

Having said that, in our last seminar, we were decoding Revelation, Chapter 4, verse 9, which reads: “*And when those beasts give glory and honor and thanks to Him [יהוה בן יהוה] that sat on the throne, who liveth forever and ever.*”

In our elucidation of this verse, we confirmed that in the future when the Kingdom of Heaven—New Jerusalem—is established, which is at the second coming of יהוה בן יהוה, then shall יהוה בן יהוה sit in the seat of rulership for all times and without end. This solely implies that יהוה בן יהוה shall be the *absolute* Ruler of the Kingdom of Heaven—New Jerusalem—and that there shall not be another ruler after Him.

It will be at this time that the **FOUR SERAPHIMS**—who shall be ordained by יהוה בן יהוה to secure and protect the throne, the temple of יהוה—shall give glory and honor and thanks to Him. Their ability to commit themselves to His glory, honor, and praise shall be an act of their

own choice and decision rather than them feeling compelled or forced to do so.

It was thoroughly established that to give *glory* to **יהוה בן יהוה** means that everything the **FOUR SERAPHIMS** shall do for **יהוה בן יהוה** on the SECURITY FORCE of the throne, the temple of **יהוה**, will be done out of the goodness of their hearts and without expecting pay or compensation. In other words, they will not expect anything in return for their service on the SECURITY FORCE of the throne, the temple of **יהוה**.

It is a fact that securing the throne, the temple of **יהוה**, and the Holy One of Israel, **יהוה בן יהוה**, will take up so much of their time and attention that they will willingly sacrifice **ALL** of their own wants, needs, and desires for this duty. In all actuality, they will give their **ALL** to serving **יהוה בן יהוה**—who shall sit on the throne.

Furthermore, they will always strive to perform *remarkable* tasks for **יהוה בן יהוה** that He would find impressive and that He would be very proud of. In plain English, if they are given tasks to carry out in the SECURITY FORCE, they will not do a mediocre job, but will guarantee that it is of a superior quality. Praise **יהוה**! Praise **יהוה בן יהוה**!

As we continued our research, we then defined the word *honor*. It became clear to us that to be committed to the *honor* of יהוה בן יהוה is to declare that the **FOUR SERAPHIMS** shall never go against or violate the order or protocol that יהוה בן יהוה has established for them on the SECURITY FORCE of the throne, the temple of יהוה. Hence, whatever order or protocol יהוה בן יהוה has established for them to follow will always remain just as He established it.

To give even more credence to this statement, they shall neither be contrary to יהוה בן יהוה nor will they do anything that is not allowed or approved by יהוה בן יהוה on the SECURITY FORCE. Simply put, they will know how to follow specific and direct orders and will be extremely careful not to break any of the laws of יהוה or disobey any of His instructions.

After having documented all of that, we, lastly, explained what it means to give thanks unto יהוה בן יהוה. We authenticated that the manner in which the **FOUR SERAPHIMS** will give thanks to יהוה בן יהוה is by making sure that יהוה בן יהוה is free from the worry, pain, or trouble of having to consider or contemplate the safety of the throne, the temple of יהוה.

They will do this by carrying out their jobs on the SECURITY FORCE to the highest degree. This, in turn, will bring a feeling of satisfaction, enjoyment, and comfort to יהוה בן יהוה. Not to mention the fact that יהוה בן יהוה will be able to relax and be at peace in knowing that they are executing their jobs to the utmost perfection. Praise יהוה! Praise יהוה בן יהוה!

Having established all of this, let us read Revelation, Chapter 4, verses 9 through 10, to verify what shall occur next. It reads:

[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 [יהוה בן יהוה] that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, ...

After reading this, we can discern that what precedes the **FOUR SERAPHIMS** giving glory and honor and thanks to יהוה בן יהוה is that the four and twenty elders shall fall down before יהוה בן יהוה, who shall sit on the throne. Therefore, let us revisit part two of this seminar series to reestablish who the four and twenty elders symbolize.

In reverting back to part two, we can recollect that the four and twenty elders represent **twenty-four** persons whom יהוה בן יהוה shall select to

enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה. These *twenty-four* persons shall also be given some administrative functions, which means that they will be empowered to manage and supervise the *operations* within the Nation of יהוה. Hence, these *twenty-four* persons are identified as those who shall *fall down* before יהוה בן יהוה that shall sit on the throne or who shall rule without end. Therefore, let us get an understanding of what it means to “fall down.”

On the authority of the *Noah Webster's 1828 Dictionary*, Adobe Computer Edition, the expression **fall down**, under the key word *fall*, means “to prostrate oneself.” In accordance with *The Oxford Universal Dictionary*, copyright 1955, on page 1604, the word **prostrate** means “laid low in spirit or mind.” In the same reference source, the word **lay**, the present tense of the past tense word *laid*, means “to be in a position or state.”

Given the credibility of these definitions, we can deduce that the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה—shall be in a state or position that is low in spirit or mind before יהוה בן יהוה that shall sit on the throne.

Hence, since they will be in a state or position that is low in spirit or mind, let us sharpen our understanding of what this means.

To leave no grounds for speculation, let us define the word “low.” **Low** is referenced in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, as “humble.” **Humble** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is described as being “marked by meekness; not arrogant.” In *The Oxford Universal Dictionary*, copyright 1955, on page 1228, the word **meek**, the base word of *meekness*, means “free from self-will.” Therefore, the spirits and minds of the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the **DIVINE LAWS** of יהוה—shall be free from self-will. To comprehend what this means requires further consultation with the dictionaries.

As documented in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, the word **self-will** is depicted as “a stubborn determination to hold to personal views and behavior; having power or authority that is greater or that supersedes another.” It also means “willfulness, especially in satisfying one’s own desires or adhering to one’s own opinions; obstinately doing what one wants in spite of the orders of

others” (as referenced in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software and *The New Oxford American Dictionary*, copyright 2000, Computer Software).

In light of these facts, to *fall down* before **יהוה בן יהוה** that shall sit on the throne or who shall rule without end suggests that the twenty-four persons shall be in a state or position that is *humble* in spirit or mind. This is to say that to have authority to enforce absolute obedience to the laws of **יהוה** in the Kingdom of Heaven—New Jerusalem—they shall be free from a stubborn determination to hold to personal views and behavior. All of their personal views and behavior will be influenced by the *DIVINE LAWS* of **יהוה**. Furthermore, to take certain actions in the Kingdom of Heaven—New Jerusalem—requires that they will not have a willfulness to satisfy their own desires or adhere to their own opinions. Again, they will perform actions that are within the realm of the laws of **יהוה**.

And, most significantly, when they make final decisions for the Kingdom of Heaven—New Jerusalem—they will not obstinately do what they want in spite of the orders of **יהוה בן יהוה**. By way of explanation, to be *humble* implies that they will accept and acknowledge that although **יהוה בן יהוה** shall give them power or authority in His Kingdom, their power or authority shall never be greater or supersede His power or authority. They

shall acknowledge that יהוה בן יהוה is the one and only King, Lord, and Judge in the Kingdom of Heaven. This is supported by Ezekiel, Chapter 37, verse 22, which reads:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

This is also declared in Zechariah, Chapter 14, verse 9:

And the Lord, יהוה בן יהוה, shall be king over all the earth: in that day shall there be one Lord, and His name one.

Hence, to *fall down* before יהוה בן יהוה that shall sit on the throne or who shall rule without end (as written in our foundation Scripture, Revelation 4:10) denotes that the *twenty-four* persons cannot be **arrogant** with enforcing absolute obedience to the laws of יהוה, taking certain actions, and making final decisions within certain bounds founded on the **DIVINE LAWS** of יהוה. This is especially since יהוה בן יהוה shall be the only King and Lord over Israel.

With that said, it is now time to explore the meaning of “arrogant” (from the word *humble*, which derives from the expression *fall down* in Revelation 4:10). Based on the universally accepted authority of the *American Heritage Talking Dictionary*, copyright 1997, Computer Software,

arrogant is defined as “full of unwarranted pride; egotistic.” In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **pride** is depicted as “a high opinion of one’s own accomplishments, dignity, merit, or superiority, whether as cherished in the mind or as displayed in bearing, conduct, etc.” And **egotism**, from *egotistic*, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is ratified as “an inflated sense of one’s own self-importance; to have the big-head.”

By virtue of these definitions, we can affirm that the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה—will not have an unwarranted and high opinion of their own accomplishments, dignity, merit, or superiority, whether as cherished in the mind or as displayed in their bearing or conduct. Accordingly, they will clearly understand that the proud is an abomination to the Lord, יהוה. This is written in Proverbs, Chapter 16, verse 5:

Every one that is proud in heart is an abomination to the Lord, יהוה: though hand join in hand, he shall not be unpunished.

Neither will they possess an inflated sense of their own self-importance, especially in dealing with the management and supervision of

the operation of the Nation of יהוה within the Kingdom of Heaven. In plain English, they will not get the “*big-head*” because of their job and forget that יהוה בן יהוה is the only “head” of the body of the Nation of יהוה in Heaven.

This can be authenticated in Colossians, Chapter 1, verses 17 and 18:

[17] And He [יהוה בן יהוה] is before all things, and by Him all things consist.

*[18] And He is the **head** of the **body**, the [Nation]: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.*

Therefore, in knowing that יהוה בן יהוה shall have the preeminence over them, they shall also worship יהוה בן יהוה that liveth forever and ever. This is recorded in Revelation, Chapter 4, verse 10, which is the next part of our foundation Scripture to decode. It reads in part:

*The four and twenty elders fall down before Him that sat on the throne, and **worship Him that liveth forever and ever ...***

Since these *twenty-four* persons shall not only fall down before יהוה בן יהוה—who shall sit on the throne or who shall rule without end, but shall also worship Him forever and ever—it is imperative that we research the word “worship.”

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **worship** is characterized as “extreme

devotion.” **Extreme** in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, is denoted as “going to the utmost or very great lengths in action.” In the same reference source, **devotion** is one and the same as “dedication.”

Therefore, it can be substantiated that the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the **DIVINE LAWS** of יהוה—will have such a fervent dedication to יהוה בן יהוה that they will go to the utmost and very great lengths in all of their actions toward doing the will of יהוה בן יהוה.

Dedicate, the base word of *dedication*, as referenced in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, means “to commit to a way of life.” Also, in *The Oxford Universal Dictionary*, copyright 1955, on page 467, **dedicate** is defined as “to give up secular life wholly for a purpose.” *The Oxford Universal Dictionary*, copyright 1955, on page 1828, defines **secular** as “of or pertaining to the world.” In the same reference source, on page 2450, the **world** is described as “the pursuits and interests of this life; temporal or mundane affairs that exclude God or spiritual matters;” while **forever and ever** is descriptive of

“for all the days to come” (according to the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software).

In light of these facts, we can determine that the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה—shall commit themselves to a way of life for all their days to come and shall go to the utmost or very great lengths in their actions to please יהוה בן יהוה.

Furthermore, going to the utmost lengths means they shall give up all the pursuits and interests of this earthly life. They shall do this so the actions they take and the decisions they make on behalf of the Kingdom of Heaven—New Jerusalem—will not be influenced by the teachings of this world. Even more, they shall go to great lengths and give up all temporal or mundane affairs that exclude God, יהוה, and spiritual matters so that they may manage and supervise the operations within the Nation of יהוה. This is how they will worship יהוה בן יהוה for all their days to come.

That is not all, but Revelation, Chapter 4, verse 10 also informs us that they shall:

... cast their crowns before the throne, saying ...

The next part of our foundation Scripture that we are going to deal with is, “... cast their crowns before the throne” In the *WORDsearch Strong’s Hebrew & Greek Dictionary*, copyright 1998, the Greek word for *cast* (reference number 906) is **ballo**, pronounced *bal’lo*, and it means “lay.” The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, references the word **lay** as being tantamount to “lay aside.” In the same reference source, **lay aside** means “dismiss”; and **dismiss** is defined as “to put out of one’s mind; disregard.”

These definitions indicate precisely that the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה—shall put out of their minds and disregard their crowns before the throne or before the rulership of יהוה בן יהוה. Let us come to a clearer understanding of this by defining the word “disregard.”

Disregard in *The New Oxford American Dictionary*, copyright 2000, Computer Software, means “to pay little or no attention to; to not get caught up in.” **Caught up**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is synonymous to “absorb.” **Absorb** means “taken in, occupied mentally, and engrossed.”

Simply put, the twenty-four persons whom **בְּנֵי יִהְיֶה** shall choose to manage and supervise the *operations* within the Nation of **יִהְיֶה** will pay little or no attention to their own crowns. In other words, they will not be caught up in their own crowns, meaning they will not be taken in, occupied mentally by, and engrossed with their own crown.

In the *WORDsearch Strong's Hebrew & Greek Dictionary*, copyright 1998, the Greek word for *crown* (reference number 4735) is **stephanos**, pronounced *stef'-an-os*, and it corresponds with the Greek number 1238 (diadema). Reference number 1238, **diadema**, pronounced *dee-ad'-ay-mah*, is denoted as “a diadem.” In the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, **diadem** is defined as “royal power or dignity.” Therefore, we can definitively assert that a *crown* is symbolized as royal power or dignity.

In continuing on with our research, the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, describes the adjective **royal** as “of a kingdom; and **power** in the *Microsoft Encarta Reference Library 2004*, copyright 1993-2003, Computer Software, is denoted as “authority granted to a person or persons in a particular office.”

In accordance with these definitions, we can ascertain that the **twenty-four persons** will not be caught up (to the point of getting a *big-head*) in the

authority granted to them to enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions. Neither will they be taken in, occupied mentally by, and engrossed with their own dignity.

The New Oxford American Dictionary, copyright 2000, Computer Software, defines **dignity** as a “sense of pride in oneself.” **Dignity**, again in *The New Oxford American Thesaurus*, copyright 2001, Computer Software, is characterized as “high standing, honor, glory, egotism, vanity, haughtiness.” Hence, because of the authority that יהוה בן יהוה shall vest in these *twenty-four* persons, they shall never be caught up or absorbed in high standing, honor, glory, egotism, vanity, or haughtiness before the throne or the rulership of יהוה בן יהוה that shall be without end. They shall remember their position is indeed under the Kingship of יהוה בן יהוה.

Now, the last portion of Revelation, Chapter 4, verses 10 through 11 lets us know that these twenty-four persons will be saying something. Let us read this last portion to find out what it is. It reads:

[10] ... cast their crowns before the throne, saying,

[11] Thou art worthy, O Lord, יהוה בן יהוה, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.

In seeking consultation from the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **say**, the base

word of *saying*, means “to declare.” In the same identical reference source, to **declare** means “to make known officially; to state emphatically or authoritatively.” Hence, the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה—shall make known officially and shall state emphatically and authoritatively that “*Thou art worthy, O Lord, יהוה בן יהוה, to receive glory and honor and power.*”

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **thou** is the archaic form of “you”; and **art** (in the same source of reference) is “the archaic present second singular of be.” **Be**, in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, means “to exist in reality; to occupy a high position.”

Hence, the *twenty-four* persons shall make known officially and shall state emphatically and authoritatively that *You, יהוה בן יהוה, exist in reality and occupy the highest position that is worthy, O Lord, יהוה בן יהוה, to receive glory and honor and power.*

Being that they shall declare יהוה בן יהוה as worthy to receive glory and honor and power, let us define the word “worthy.” In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer

Software, **worthy** is characterized as “of commendable excellence; deserving.” In the same reference source, **deserve**, the base word of *deserving*, means “to have a claim to; reward.” And, on the authority of *The New Oxford American Dictionary*, copyright 2000, Computer Software, the word **receive** means “to be given something.”

On the basis of these facts, we can affirm that the *twenty-four* persons shall make known officially and shall state emphatically and authoritatively that *You, יהוה בן יהוה*, exist in reality and occupy the highest position that is of commendable excellence, O Lord, *יהוה בן יהוה*, that gives You just claim or the rightful reward of being given something, which is glory and honor and power.

In the *New Oxford American Dictionary*, copyright 2001, Computer Software, **glory** is defined as “exalted praises; all the greatness and riches of the Kingdom of Heaven.” **Honor** is depicted as “a testimony of esteem” (as recorded in the *Noah Webster’s 1828 Dictionary*, Adobe Computer Edition). **Esteem** is characterized as “respect and admiration” (as documented in *The New Oxford American Dictionary*, copyright 2000, Computer Software). And lastly, **power** in the *Noah Webster’s 1828 Dictionary*, Adobe Computer Edition, is defined as “all authority; the right to a sovereign government.”

Hence, the *twenty-four* persons—who shall enforce absolute obedience to the laws of יהוה, take certain actions, and make final decisions within certain bounds founded on the *DIVINE LAWS* of יהוה—shall make known officially and shall state emphatically and authoritatively something. That which they will utter is that *You, יהוה בן יהוה, exist in reality and occupy the highest position that is of commendable excellence, O Lord, יהוה בן יהוה. This gives You just claim or the rightful reward of being given not only exalted praises but also all of the greatness and riches of the Kingdom of Heaven.*

In addition, they shall affirm that *You, יהוה בן יהוה, are deserving of the testimony of respect and admiration. And finally, You are deserving of ALL authority and the “divine” right to the sovereign Theocratic Government of יהוה.* This is why the *twenty four* persons will remain humble and not be caught up in or get the *big head* about the power or authority that יהוה בן יהוה will give them in the Kingdom of Heaven—New Jerusalem. They will know that יהוה בן יהוה is deserving of *ALL* power and authority. For Matthew, Chapter 28, verse 18 clearly states:

And יהוה בן יהוה came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Why is יהוה בן יהוה deserving of all of this? It is written in the final portion of our foundation Scripture, Revelation, Chapter 4, verse 11, which reads:

... for Thou hast created all things, and for Thy pleasure they are and were created.

The *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, describes the word **create**, the present tense of the past tense word *created*, as “to cause to come into being, as something; to evolve from one’s own thought or imagination, as a work of art or an invention.” In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **pleasure** is defined as “a source of enjoyment, delight, or amusement.”

Hence, to answer the question as to why יהוה בן יהוה is deserving of all of this, the twenty-four persons shall utter that *Thou [יהוה בן יהוה] has caused all things to come into being as something unique and has caused all things to evolve from Your own thoughts and imagination as a work of art or an invention. And for Thy source of enjoyment, delight, and amusement all things have come into being and have evolved.*

Accordingly, they shall declare that this alone makes יהוה בן יהוה deserving of being given not only exalted praises but also “all” of the greatness and riches of the Kingdom of Heaven. Additionally, they shall

decree that יהוה בן יהוה is deserving of the testimony of respect and admiration as well as *ALL* authority in the Kingdom of Heaven—New Jerusalem. For Colossians, Chapter 1, verses 16 and 17 reads:

*[6] For by Him [יהוה בן יהוה] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:
[7] And He is before all things, and by Him all things consist.*

This surely confirms that יהוה בן יהוה is the Creator of all things. Praise יהוה! Praise יהוה בן יהוה! This concludes our seminar series on ***“Behold, A Throne Was Set In Heaven.”***

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, יהוה בן יהוה! Have a glorious Feast of Weeks! Hallelu יהוה!