

## ***Behold, A Throne Was Set In Heaven,*** **Part Five**

Shalom, family. Welcome to the *Twenty-Sixth Annual Passover and Feast of Unleavened Bread*, in the solar year 6009. I stand here today to extol my Heavenly Father, יהוה, for the many blessings He has bestowed upon us. One, in particular, was the sending of His only begotten Son, יהוה בן יהוה, who is resurrecting us from our mental death and from the grave of ignorance.

He is come that we may have **life**, and that we might have it more *abundantly* (John 10:10). He is the **GOOD SHEPHERD**. The **GOOD SHEPHERD** who has laid down His life for His sheep. And for His *unparalleled* sacrifice, respect, honor, glory, and majesty belong to Him. Hosanna in the highest! Blessed be the King of Israel, יהוה בן יהוה! Praise יהוה! Praise יהוה בן יהוה!

Again, shalom, and welcome to this seminar entitled, ***“Behold, A Throne Was Set in Heaven,”*** Part Five. I surely thank יהוה בן יהוה for teaching us that we do not have to **die** to go to Heaven, but that the **Kingdom of Heaven** shall be built right here on earth while we are very much alive. Praise יהוה. The Bible describes the Kingdom of Heaven

many a time as that Holy City, *New Jerusalem*; and the most intriguing of all about *New Jerusalem* is that the *throne* of God, יהוה, shall be placed right in the heart of it. Revelation, Chapter 4, gives a very graphic, picturesque view of this *throne*, so let us read Verses 1 through 7, please:

*[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.*

These Scriptures beautifully outline every detail and aspect of the *throne* imaginable. And, as a matter of fact, they paint the most vivid and colorful delineation of the *throne* of יהוה--which our research affirmed is

the temple of יהוה, where the seat of יהוה בן יהוה shall be placed--than any other Scriptures throughout the Books of Genesis through Revelation.

And, so far, with “*divine*” inspiration from יהוה, we have been blessed to decode all the way down through Verse 6. With that said, let us take a moment to recollect some of the main highlights from our last seminar so we may make a smooth transition into this seminar.

In part four, we decoded Verse 6, which reads:

*[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.*

Toward the middle of our last seminar, our point of focus centered on the *four beasts* that shall be in the midst of the *throne*, and round about the *throne*, which shall be full of eyes before and behind. Our research uncovered that these *four beasts* shall represent the *FOUR SERAPHIMS* that the prophet Isaiah saw in a vision (Isaiah Chapter 6).

Even further, these four seraphims shall be four persons who shall have a tremendous amount of responsibility in New Jerusalem, the Kingdom of Heaven. Altogether they shall be entirely accountable for safeguarding the *throne*, the temple of יהוה, and for protecting the King of Israel, יהוה בן יהוה, who shall be seated there.

These custodians, known as the seraphims of יהוה, shall be posted on guard in every direction--north, south, east, and west--to patrol the outside and inside grounds of the *throne*, the temple of יהוה. Additionally, they shall control the way of the exit and the entrance, and shall even guard against persons who seek to enter into the *throne*, the temple of יהוה, who have not been *authorized* to do so.

When we thoroughly examined the phrase, “... *full of eyes before and behind* ...,” we determined this to mean that they shall guard the *throne*, the temple of יהוה, against not only *unauthorized* persons but also against any imminent *danger* or potential *harm* that any person may contrive to bring upon the *throne*, the temple of יהוה, or the King of Israel, יהוה בן יהוה, who shall reside there.

To ensure that no imminent danger or potential harm is “*ever*” posed upon the *throne*, the temple of יהוה, or the King of Israel, יהוה בן יהוה, יהוה shall give them a unique skill to “*try*” *spirits* *to know whether they are of God, יהוה* (1 John 4:1). In other words, He shall give them an innate faculty of mind to perceive the *true* nature of persons by their spirits.

To be even more direct and straight to the point, they shall have the genius to “*feel*” intuitively if certain persons should be permitted on the

inside of the **throne**, the temple of יהוה, by their frame of mind or attitude. In fact, יהוה shall make their intuitive senses so keen edged and razor sharp that they will be able to judge, right on the spot, whether persons are worthy or not of entering the **throne**, the temple of יהוה, even by their *tone of voice*.

Besides this, they shall have a special aptitude to discern the *true* nature of persons based on their poor demeanor, dirty looks, inappropriate dress, grim countenance, or ugly facial expressions, to name a few. All of these different *body languages* and *negative vibes* will be some of the means by which they shall base their decision as to whether or not to allow persons access into the **throne**, the temple of יהוה.

The rationale behind why these four seraphims shall have such highly acute intuitive senses is so they may first exercise extreme caution in regard to those who will be allowed access into the **throne**, the temple of יהוה. And, secondly, so they may prevent any *unnecessary* incidents inside the **throne**, the temple of יהוה, before they can even take place or happen.

The bottom line is this: יהוה shall give them such keen intuitive senses to *guarantee* that the safety and well-being of the King of Israel, יהוה בן יהוה, is never jeopardized or put in peril. And so they may

provide **MAXIMUM security** on the outside as well as on the inside grounds of the **throne**, the temple of יהוה. Praise יהוה.

Since we have uncovered a great deal about the responsibilities of the four seraphims to protect the **throne**, the temple of יהוה, as a collective body, Revelation, Chapter 4, verse 7 reveals to us also that יהוה shall instill individual qualities in each seraphim that shall, even more, heighten and intensify the **level of security** to the **throne**, the temple of יהוה. Therefore, let us read Revelation, Chapter 4, verse 7:

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

Today, our main point of discussion shall focus on the first part of this Scripture, which reads “...and the **first beast [seraph] was like a lion.**” The word **first** is recorded in the *Merriam Webster’s 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, as “preceding all others in order.” Succinctly, this seraph shall precede all the other seraphims in order. What does this mean?

To get an understanding of this, we shall define the words *preceding* and *order*. First, the word *preceding*. On the authority of *The Oxford Universal Dictionary*, copyright 1955, on page 1563, **precede**, the base of

*preceding*, means “to be the head of.” The *Encarta World English Dictionary*, copyright 1999, on page 824, defines **head** as the “leader of others; somebody who is in charge of, has responsibility for, and supervise others.”

Now, we shall define the word *order*. According to *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 813, the word **order** is equivalent to “division.” **Division**, as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is one and the same as “army”; while the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 441, indicates that an **army** (reference number 464.3) is a “security force.”

These definitions altogether substantiate that this seraph--who shall be like a *lion*--shall be appointed by יהיה as the leader of all the other seraphims in the **SECURITY FORCE** of the *throne*, the temple of יהיה. And so that there will be top level accountability among the seraphims, this seraph will be the person who shall have complete charge of, full responsibility for, and must carefully supervise the other seraphims in the **SECURITY FORCE** of the *throne*, the temple of יהיה.

Based on the fact that this seraph shall hold the leading position in the **SECURITY FORCE** of the *throne*, the temple of יהיה, let us ascertain the

details as to why he shall be *like a lion*. The word **like** is transliterated in Greek as **homoios** (reference number 3664), pronounced *hom'-oy-os*, and means “similar (in character).” The *Concise Oxford Dictionary*, Tenth Edition, copyright 1990-2000, Computer Software, defines **similar** as “of the same character”; while **character** is “the distinctive traits peculiar to a person or thing” (according to *The Cassell Concise Dictionary*, copyright 1998, on page 242).

Thus, as the leader of the other seraphims in the **SECURITY FORCE** of the *throne*, the temple of יהוה, this seraph shall be endowed with the same distinctive traits peculiar to a *lion*. Therefore, let us read what Proverbs, Chapter 30, verse 30 has to reveal about a *lion*:

*A **lion** which is **strongest** among beasts, and **turneth not** **away** for any;*

This Scripture profoundly reveals that a *lion* is the *strongest* among beasts, and that a *lion* *turneth not* away for any. Hence, as this seraph shall share the same distinctive traits peculiar to a *lion*, he too shall be the *strongest* among the seraphims and will *not* turn away for any.

Now the very fact that he shall be the *strongest* among the seraphims firmly establishes why he shall be characterized as the *leader*--the person who shall have complete charge, full responsibility for, and must carefully

supervise the other seraphims--in the *SECURITY FORCE* of the *throne*, the temple of יהוה. Therefore, let us define the word “strong,” the base of *strongest*.

The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, characterizes the word **strong** as “authoritarian.” So this seraph, in particular, shall be named the *strongest* among the other seraphims because he shall be much more of an *authoritarian* than any of the other seraphims. The *Encarta World English Dictionary*, copyright 1999, on page 113, portrays an **authoritarian** as “somebody who maintains strict rules.” In the same reference source, on page 1088, **maintain** means “to make something continue in the same way as before; to continue to carry out or execute.”

In the same manner that יהוה בן יהוה instituted strict rules among us based on the laws of the Bible, which have not changed since His coming, this seraph must make sure that these *strict rules* continue in the same way as before. As a case in point: At the observance of our High Holy Days today there are some very *strict rules*--like a dress code, policy on selling merchandise, and so forth--that must be adhered to in order to be allowed to attend the feast. Well, it will be the same in *New Jerusalem* at the *throne*, the temple of יהוה. If you wish to come inside, you must adhere to the

*strict rules* of the temple. And this first seraph shall be the one to continue to carry out and execute these *strict rules*, and shall also be responsible for supervising and making sure that the other seraphims continue to carry out and execute these *strict rules* as well.

With that said, let us get the specifics on what *strict rules* are as they relate to the *throne*, the temple of יְהוָה. In *The Oxford Universal Dictionary*, copyright 1955, on page 2041, **strict** means “admitting no relaxation.” On page 1695, **relax**, the root of *relaxation*, means “to become loose or slack; to grow less firm; to become less stern.” In the *Chamber’s 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 1228, a **rule** is the same as “a guideline.”

On the account of these definitions, we can assert that *strict rules* apply to guidelines that admit no relaxation. This means that these four seraphims cannot become loose or slack to enforce these guidelines for persons seeking to enter into the *throne*, the temple of יְהוָה. Thus, the first seraph, as the leader of the **SECURITY FORCE** of the *throne*, the temple of יְהוָה, and as the most authoritarian of the seraphims, shall be posted on guard to oversee that the other seraphims do not grow less firm or become

less stern in implementing the guidelines established by יהוה בן יהוה.

What are guidelines?

In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **guideline** is depicted as “an outline of conduct.” *The Oxford Universal Dictionary*, copyright 1955, on page 1396, delineates an **outline** as “a code.” Based upon the brevity of these definitions, we can validate that guidelines imply a *code of conduct*.

*The Cassell Concise Dictionary*, copyright 1998, on page 301, describes a **code of conduct** as “behavior that is in line with policy.” In other words, we can ascertain that a person’s behavior must be in line with the policy for entering into the *throne*, the temple of יהוה. A **policy** is “a set of principles on which to base decisions (according to the *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 1074). Hence, this seraph shall have all authority to base his decisions on whether or not to give a person clearance into the *throne*, the temple of יהוה, founded upon a set of principles related to their behavior.

In the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 382, some equivalents to **behavior** (reference number 399.1) are “mood, attitude, look, appearance, gesticulation, and track record.”

Therefore, this seraph who shall be the leader of the other seraphims in the **SECURITY FORCE** of the *throne*, the temple of יהוה, will use his keen intuitive senses, also figuratively depicted as *his eyes before and behind*, to discern the mood or attitude of persons. And if he feels that their mood or attitude is not in line or in accord with the *policy*--the set of principles--prescribed for entering into the *throne*, the temple of יהוה, he shall reserve the full right to reject their entrance into the *throne*, the temple of יהוה. And must also instruct the other three seraphims to not be slack or loose, but to also act in accord with this same structure.

In addition, he shall have the total freedom to inspect persons for appearance and look. If a person is inappropriately dressed, dirty, wrinkled, or anything else against policy, he holds the complete power to deny them entrance into the *throne*, the temple of יהוה. And will be held fully accountable if any of the other seraphims, under his charge, grow less firm to allow persons to gain access into the *throne*, the temple of יהוה, whose look or appearance is not up to par with the *policy* established by בן יהוה יהוה.

As leader of the **SECURITY FORCE**, he, himself, must pay attention and must also teach the other seraphims to watch gesticulations. In plain

English, they must watch movement of hands, arms, and other parts of a person's body when going through a security check that may express a sign of an intention to harm or create a ruckus in the *throne*, the temple of יְהוָה, where the King of Israel, יְהוָה בֶּן יְהוָה, will reside. If he observes any movement that is open to question or any signaling that seems inexplicable, and of which he thinks may be an implication of imminent danger or potential harm, he will not be relaxed, but will be very stern in dealing with the situation.

And lastly, he will reserve the right to refuse anybody's entrance into the *throne*, the temple of יְהוָה, if they have a track record of unseemly behavior or troublemaking. A **track record** is defined as "a record of past performance often taken as an indicator of likely future performance." On the account of this fact, he will encourage the other seraphims to not permit anyone entrance into the *throne*, the temple of יְהוָה, who has a record of past none compliance, as this will serve as an indicator to him of their likely future performance.

We are still in the process of decoding the distinctive traits that the first seraph shall have peculiar to a *lion*, and Proverbs, Chapter 30, verse 30 revealed to us that a *lion* is the *strongest* among beast, and it reads:

*A lion which is strongest among beasts, and turneth not away for any;*

Since we have already defined “strong,” the base of *strongest*, from one perspective, let us look at yet another perspective. In *The Oxford Universal Dictionary*, copyright 1955, on page 2046, **strong** is also delineated as “difficult to penetrate.” On page 507, **difficult** means “hard.” Taking this definition into consideration, this seraph who shall be the leader of the other seraphims in the *SECURITY FORCE* of the *throne*, the temple of יהוה, shall also be characterized as the *strongest* among the seraphims because he will be the “*hardest*” to penetrate.

The *New Oxford American Dictionary*, copyright 2001, Computer Software, describes **hard** as “not yielding to pressure.” *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1358, depicts the word **yield** as to “give place, submit, bend, or soften.” The *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 218, equates **pressure** (reference number 178.1) to “persuasion, flattery, honeyed words, and sweet talking.”

These definitions make it crystal clear that this seraph--who shall be like a lion--will show no signs of weakness. In other words, he will not give place to **persuasion**, which is “the act of successfully urging him or convincing him to do something,” which may make it easy for another

person to *penetrate* him. For example, a seductive phrase like, “*Well, why don’t you just ...*” or an enticing speech, such as “*If you do this then ....*” Such talk will not win a person any progress with him.

Additionally, he will not submit to **flattery**. By way of explanation, no one can give him “exaggerated compliments or attention” to *penetrate* him (according to the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software). Therefore, such blandishment or ingratiating remarks like “*you do your job so well, can I ...*” will not at all move him to be *penetrated*.

In fact, he will neither bend to **honeyed words**, which is “excessive speech used to play upon the vanity or susceptibilities of” nor will he be softened by **sweet talk**, as a means of *penetrating* him. This means that no person can “insincerely praise him in order to persuade him to do what they want” (both defined in the *New Oxford American Dictionary*, copyright 2001, Computer Software). Thus, any cajoling words along the lines of “*you are so handsome, can I ...*” or “*you are just so smart, I need to just ...*” will be all the wrong words used to try to *penetrate* him.

The whole idea is persons who would think to approach him in these various manners shall have one thing in common “only,” and that will be to **PENETRATE** him. Therefore, let us come to terms with what to *penetrate*

him means. In seeking an opinion from the *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 1022, **penetrate** means “to gain access through; to gain entry into; to find or force a way through.” And in seeking a second opinion from *The Oxford Universal Dictionary*, copyright 1955, on page 1464, **penetrate** means “to effect the emotions.” In simple terms, this seraph will be the *strongest* among the other seraphims because he will not allow any person to persuade, flatter, or sweet talk him in a way that will have a strong effect on his emotions just to gain access through him to get into the *throne*, the temple of יְהוָה.

The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, describes **emotion**, the singular of the plural word *emotions*, as “feelings.” **Feeling**, the singular of the plural word *feelings*, is indicative of “sympathy and sensitivity.” **Sympathy** is described as “pity or compassion felt for another's trouble, suffering.” Simply speaking, this seraph, who will be in a leading position in the *SECURITY FORCE* of the *throne*, the temple of יְהוָה, will have such a defense set up around his mind that no one will be able to find a way into the *throne*, the temple of יְהוָה, by effecting his mind with their *pity*.

To be even more explicit, he will not be moved by compassion felt for another's trouble or suffering to a degree that he will let his guard down and

let any one gain entry into the *throne*, the temple of יְהוָה, through him. Now this may sound callous and coldhearted to many, but this is why he shall be considered the *strongest* among the seraphims, because this is how he will protect the *throne*, the temple of יְהוָה, and the King of Israel, יְהוָה בֶּן יְהוָה, against infiltration. It is the same comparison as a lion protecting his pride from infiltration of another lion.

Additionally, he cannot be affected by *sensitivity* (according to the definition of emotion, which came from the word penetrate, which stemmed from the word strong). In *The Oxford Universal Dictionary*, copyright 1955, on page 1842, **sensitive**, the base of *sensitivity*, is to become “altered by the sorrow of another; compromising.” **Compromise**, the root of *compromising*, is “a weakening as of one’s principles or standards.” In *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, **compromise** is denoted as “to expose something or somebody to danger or risk by being indiscreet.” The *Webster’s New World College Dictionary*, copyright 2001, on page 727, describes **indiscreet** as “unwise.” The *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, depicts **unwise** as “lacking good judgment; foolish.”

Based upon the correctness of all of these facts, this seraph shall be counted as the *strongest* among the other seraphims, and will be made the

leader of the seraphims because he will not put himself in a position to be altered by the sorrow of another and, therefore, his principles or standards cannot be weakened.

He shall be fully conscious of the fact that if he should allow his mind or thoughts to be altered, and weaken his principles or standards because of the sorrow of another person, then that person could force a way into the *throne*, the temple of יהוה, through him and expose the King of Israel, יהוה, to grave danger or serious risk. And this would be all because he reacted foolishly to his emotions and did not follow good judgment.

Now our last distinctive trait peculiar to a lion that we shall define, is centered on the last part of Proverbs, Chapter 30, verse 30, which reads:

*A lion which is strongest among beasts, and turneth not away for any;*

Accordingly, the first seraph, like a lion, shall “... *turneth not away for any.*” What does this phrase mean?

The *Bartlett's Roget's Thesaurus*, copyright 1996, on page 378, describes **turn away** (reference number #386.14) as to “turn a blind eye; to shut one's eyes to.” Therefore, as the leader of the other seraphims in the **SECURITY FORCE** of the *throne*, the temple of יהוה, this seraph must set a good example by never *turning a blind eye* or *shutting his eye's* for any.

On page 513 of *The Cassell Concise Dictionary*, copyright 1998, under the word *eye*, the phrases **turn a blind eye** and **shut one's eyes to** both mean “to pretend not to see something that is wrong or not in order.” In *The Cassell Concise Dictionary*, copyright 1998, on page 568, **for** is delineated as “in favor of”; while **any**, on page 60, is characterized as “any person.”

Hence, this seraph--as the one who shall continue to enforce the code of conduct in accord with the *policy* instituted for the *throne*, the temple of יהוה--will never pretend not to see something that is wrong or not in order so as to favor any person. It will not matter to him whether the person is family, friend, or the like, when it comes to safeguarding the *throne*, the temple of יהוה, and protecting the King of Israel, יהוה בן יהוה, he will never brush aside what he knows is right.

Also, the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, describes **turn away** as “to look the other way.” In the same reference source, **look the other way** means “to overlook.” And **overlook** means “to be lenient.” **Lenient** is described as “easy-going.” The *Encarta World English Dictionary*, copyright 1999, on page 564, describes **easygoing** as “relaxed and tolerant in attitude and reluctant to make heavy demands or enforce strict discipline on people in fear of not being liked.”

Therefore, as the most authoritarian and one who has been entrusted by **יהוה בן יהוה** to be the leader of the other seraphims in the **SECURITY FORCE** of the **throne**, the temple of **יהוה**, this seraph will never be *easy-going* in character. That is to say he will not just sit back in a relaxed manner and be tolerant in attitude to what he knows is wrong or out of order to show favor to any person. Neither will he just sit back in a relaxed manner and be tolerant in attitude to what he knows may put the security of the **throne**, the temple of **יהוה**, at risk or in danger.

But most importantly of all, as a firm authoritarian and an upholder of the code of conduct established by **יהוה בן יהוה**, this seraph shall never be reluctant to make heavy demands or enforce strict discipline on any person if they do anything wrong or out of the order in accord with the policy prescribed for the **throne**, the temple of **יהוה**. Even if disciplining them means that they will not like him.

The reason he will not fear any person disliking him for enforcing strict discipline upon them when they are in the wrong or out of order is because he shall have *only* one objective in mind. And his objective will be to entirely safeguard the **throne**, the temple of **יהוה**, and to do everything in

his power to protect the King of Israel, **יהוה בן יהוה**, who shall reside there from any danger or harm. Praise **יהוה**.

In conclusion, we can perceive that **יהוה** has already *foreordained* and *predetermined* the character of the first seraph who shall be like a **lion**. His distinctive individual character traits as leader among the seraphims in the **SECURITY FORCE** of the **throne**, the temple of **יהוה**, shall bring the security level of the **throne**, the temple of **יהוה**, to **MAXIMUM** security, in that he will ward off and safeguard the **throne**, the temple of **יהוה**, against any intruders who may seek to disrupt the peace.

In our next seminar, we will continue to decode Revelation, Chapter 4, verse 7, as we will reveal the distinctive character of the second seraph in relation to a *calf*.

I pray that you have enjoyed the divine wisdom, knowledge, and understanding that **יהוה** has blessed us to attain in today's seminar. May **יהוה** bless us all with patience to endure unto the end that we may see the Holy City, **New Jerusalem**, and more specifically, the **throne**--the temple of **יהוה**--that shall be set in Heaven. Enjoy the remainder of Passover and Feast of Unleavened Bread. Praise **יהוה**! Praise **יהוה בן יהוה**!