

Behold, A Throne Was Set in Heaven, Part Six

Let us stand on our feet and lift up the name, יהוה. Also, let us extol His most benevolent and altruistic Son, יהוה בן יהוה, who is paying for our sins with His life. Through His sacrifice, we understand that יהוה and His Son, יהוה בן יהוה, “*truly*” love us. Greater love hath no man than this, that a man lay down his life for his friends. Praise יהוה! Praise בן יהוה יהוה!

For the everlasting, perpetual, and infinite love of יהוה בן יהוה, I shall sing forth His praises and bless His name forever. Worthy is the Lamb, בן יהוה יהוה, that was slain to receive *power*, and *riches*, and *wisdom*, and *strength*, and *honor*, and *glory*, and *blessing*. Hallelu יהוה!

Shalom, family. Welcome to our *Twenty-Sixth Annual Feast of Weeks* in the solar year 6009. Also, welcome to part six of “*Behold, A Throne Was Set in Heaven.*” The primary essence of this seminar is founded upon the book of Revelation, Chapter 4, which portrays the most vivid and majestic delineation of the *throne*, the temple of יהוה, than any other Scriptures throughout the entire Holy Bible.

I thank our Father, יהוה, for allowing us to decode these Scriptures in Revelation, Chapter 4, that we may be able to intellectually conceptualize His *throne*--His temple--along with all of its *glory*.

Thus far, יהוה has given us an understanding of Revelation, Chapter 4, verses 1 through 6. And in our last seminar, we began decoding a small portion of Verse 7. However, before we resume our decoding of Verse 7, let us read Revelation, Chapter 4, verses 1 through 7. This will bring us to the point of where we shall begin our decoding for today. 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.*

For the last couple of seminars, our center of attention has been focused on the four beasts. In previous seminars, we learned that the four beasts shall represent the **FOUR SERAPHIMS** of יהוה that the prophet Isaiah saw in a vision (Isaiah Chapter 6). Moreover, we also discovered that these four seraphims shall be four persons who shall have a tremendous amount of responsibility in New Jerusalem, the Kingdom of Heaven.

To be more specific, these four seraphims shall be posted on guard in every direction--north, south, east, and west--of the throne, the temple of יהוה.

And, altogether, they shall be entirely responsible for safeguarding the throne, the temple of יהוה, and for protecting the King of Israel, בן יהוה, who shall be seated there. By the same token, they shall also 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 will have not been *authorized* to do so.

Above all, our last seminar pointed out that because these four seraphims shall act as **ONE** team in the **SECURITY FORCE** of the throne, the temple

of יהוה, to provide *MAXIMUM SECURITY*, יהוה shall instill different individual qualities in each seraphim. These specific individual qualities with which יהוה shall endow all four seraphims shall, even more, heighten and intensify the level of security to the throne, the temple of יהוה; thus, making this *SECURITY FORCE* unlike any that has ever existed on earth.

In our last seminar, we uncovered the special individual qualities of the first seraph, which revealed that he shall be like a *lion*. And to our surprise, we arrived at the understanding that this seraph shall be appointed by יהוה as leader of all the other seraphims in the *SECURITY FORCE* of the throne, the temple of יהוה.

In fact, 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 total supervision of the other seraphims in the *SECURITY FORCE* of the throne, the temple of יהוה.

Amongst other things, Proverbs, Chapter 30, verse 30, distinctly revealed to us that the first seraph--who shall be like a *lion*--will be the strongest among the other seraphims, and that he will not turn away for any. We provided a

very detailed understanding of this Scripture; however, the intricate details were very in depth, and are much more than we have time for.

Therefore, we shall resume our course of study today, by continuing to decode Revelation, Chapter 4, verse 7. Let us reread this Scripture:

*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.*

Our next part of this Scripture to decode is:

*“... and the **second beast [seraph] like a calf**.”*

The *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, defines **second** as “next below the first in rank.” The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, documents **rank** as “a position of authority.” Accordingly, this seraph shall be next below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה.

Since, this seraph shall be next below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה, let us begin to discern what it means to be “like” a calf. As documented in part 5 of this seminar, the word **like** from *The New Strong’s Exhaustive*

Concordance of the Bible, Greek Dictionary, copyright 1990, is transliterated in Greek as *homois* (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).

Based on these facts, we can ascertain that this second seraph--who shall be below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יייה"--shall possess some of the very same distinctive traits peculiar to a calf. With this understanding, let us ascertain the character of a *calf*.

Again, *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 49, renders the Greek word for **calf** as **moschos** (reference number 3448), pronounced *mos'-khos*, and is defined as “a young bullock.” In essence, these facts express that this seraph shall share some of the same distinctive traits peculiar to a *young bullock*.

Now take note that this seraph will not just be like a bullock, but a “*young*” bullock. Hence, the word “*young*” is a key word to our understanding of this seraph a lot better. **Young** in *The Oxford Universal Dictionary*, copyright 1955, on page 2469, is depicted as “curious.” In the same identical reference source, on page 440, the word **curious** is defined as “inquisitive.” **Inquisitive** means “inclined to ask many questions; inclined to investigate” (as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software).

On account of these definitions, we can understand why the second seraph-- who shall be below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהיה--is characterized as having distinctive traits peculiar to a bullock that is “*young*.” It is because he will be inclined to ask *many* questions or inclined to investigate those that seek entry into the throne, the temple of יהיה.

According to the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **investigate** means “to inquire about in great detail”; while **inquire** means “to seek information about by asking questions.”

Even further, we can assert that it will be this seraph's sole responsibility to seek information in great detail about each person seeking access into the throne, the temple of **היהיה**, by asking *many* questions. **In great detail** means "with particulars" (according to the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software); while, **particulars**, in the *Bartlett's Roget's Thesaurus*, copyright 1996, reference number 202.1 is tantamount to "background."

In plain English, those who arrive at the throne, the temple of **היהיה**, they must go through a security check where this seraph may ask them *many* questions about their background. To be exact, he may be inclined to ask questions about their *education*. He may feel it necessary to know a little about their *upbringing* or *rearing*. He may consider it important to know about their *accomplishments* or *achievements*. And lastly, he may even delve into their *past*.

These are all examples of what he may want to know about those seeking entry into the throne, the temple of **היהיה** (based on synonyms of the word **background** in the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software).

Whatever he feels necessary to ask, he will do so. So those who don't like people in a position of authority asking them questions, if they make it into New Jerusalem--the Kingdom of Heaven--they had better start learning how to cope with it. If they are going to come visit the throne, the temple of יהוה, then they are going to be asked *many* questions. There will be no escaping it, and no exception.

Now the question is: Why shall יהוה put it in the heart of His second seraph to be inclined to ask so *many* questions, especially about one's background? The answer can be found in another definition of the word *curious* from the word **young** (as in *young bullock*). *The American Heritage Talking Dictionary*, copyright 1997, Computer Software, confirms that to be **curious** also means "to be extremely careful." In the same reference source, **careful** is described as "careful forethought to avoid any potential danger or harm."

Therefore, this seraph--who shall be below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה--will ask *many* questions, especially about a person's background, as a way of being *extremely* careful. To be extremely careful means that he shall ask *many* questions and give *extremely*, careful forethought to those being considered access into the throne, the temple of יהוה. This shall be done to

avoid any potential danger or imminent harm to the throne, the temple of יהוה, and to protect the King of Israel, יהוה בן יהוה, who shall reside there. This is what it means to have distinctive traits peculiar to a *young* bullock, and not just “a” bullock.

We are still on our course of defining the word *calf*, which means “a young bullock.” So now that we have an understanding of what it means for this seraph to be *young*, let us ascertain the characteristics of a *bullock*.

The *American Heritage Talking Dictionary*, Computer Software, copyright 1997, identifies a **bullock** as “a bull.” And in the very same reference source, a **bull** is “an exceptionally strong and aggressive animal.” Therefore, we can determine that in addition to being “*young*” meaning inquisitive, this seraph will also be exceptionally strong and aggressive, like that of a bull (stemming from the word *calf*).

From our previous seminar, we learned that the first seraph--who shall be like a *lion*--shall be the **strongest** of all the other seraphims. However, this seraph--who is second--will also be exceptionally strong--like a bull. In accordance with the *Chamber's 21st Century Dictionary*, copyright 1996, on page 455, **exceptional**, derived from the word *exceptionally*, is described as

“a highly unusual quality.” Therefore, this seraph--who shall be next below the first seraph in a position of authority in the *SECURITY FORCE* of the throne, the temple of יהוה--shall have a highly unusual quality, and this quality shall be “*strong*.”

With that said, let us provide an understanding of the word *strong*. In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, the word **strong** means “capable of withstanding force.” In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, to **withstand** is “to stand firm against; to fend off.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, describes the expression **fend off** as “to turn away or aside.”

In light of these definitions, we can affirm that in addition to this seraph giving careful forethought to and asking *many* questions to avoid potential danger or imminent harm to the throne, the temple of יהוה, and to protect the King of Israel, יהוה בן יהוה, he shall also have a highly unusual capability to stand *firm* against or to turn aside or away from *force*. What is force?

Let us get a clear understanding of the word “force.” The *American Heritage Talking Dictionary*, copyright 1997, Computer Software, describes **force** as “coercion, browbeating, and pressure.” To get an even clearer understanding of these words, we shall examine each of these words individually.

First, the word *coercion*. *Coercion* stems from the word **coerce**. **Coerce** means “to persuade (an unwilling) person to do something the way *they* want to do it” (as documented in *The Oxford Universal Dictionary*, copyright 1955, on page 336).

Considering the veracity of these facts, we can substantiate that this seraph shall have a highly unusual capability to stand firm against any persons that will try to persuade him to do things the way “*they*” want him to do them. In other words, if he knows that he is supposed to do something on his post or while on his watch in a certain way, no person can convince him otherwise. For example, no one can say, “*Why don’t you check bags this way; I think you should hand search using this technique; wave your security hand wand in this motion.*” No, he will not need persuasion from anyone on the outside on how to effectively do his job.

In addition, *browbeating* will be a complete waste of time. **Browbeat**, the base of *browbeating*, is depicted in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, as “to intimidate by overbearing looks.” The *Microsoft Encarta Reference Library*, copyright 1993-2003, Computer Software, references **intimidate**, the root of *intimidation*, as “to create a feeling of fear in somebody.” In plain English, this seraph--who shall be next below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה--shall also possess a highly unusual capability to stand firm against persons who try to create fear in him by giving him “*overbearing*” looks.

First Samuel, Chapter 12, verse 24 reads in part:

*Only **fear** the Lord, יהוה, and serve Him in truth with all your heart:..*

In agreement with this Scripture, this seraph shall have *fear* of only *ONE* person and that is His father, יהוה. Hence he shall serve the Lord, יהוה, in truth with all his heart by safeguarding the *throne*, the temple of יהוה, and by protecting the King of Israel, יהוה בן יהוה. This means that he will not think twice about anyone who gives him *overbearing* looks. Ezekiel, Chapter 2, verse 6 reads to be not dismayed (or afraid) of their *looks*. Let us read:

*And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, **nor be dismayed at their looks**, though they be a rebellious house.*

In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **overbearing** means "hard." Some synonyms for the word **hard** are "callous, harsh, cruel, bad, and ugly, to name a few" (taken from *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 487).

Let's face it, there are some people out there that know how to look real callous, harsh, cruel, bad, and ugly. A hard look is worth a thousand words. I mean some know how to contort and squint to make the ugliest faces. Nevertheless, looking callous, harsh, cruel, bad, or ugly will not get anyone into the throne, the temple of יהוה, and especially not any where around the King of Israel, יהוה בן יהוה. This seraph will not at all be intimidated nor fearful by the look on people's faces whereas he will let them into the throne, the temple of יהוה. He will not let anyone around the King of Israel, יהוה בן יהוה, looking all callous, harsh, cruel, bad, and ugly.

Even more, to **browbeat** in the *New Oxford American Dictionary*, copyright 2001, Computer Software, is also denoted as "to intimidate (someone),

typically into doing something with abusive words.” In the *New Oxford American Thesaurus*, copyright 2000, Computer Software, **abusive** is described as “rude, vulgar, indecent, and derogatory.”

To be straight to the point, they can speak *rude, vulgar, indecent, and derogatory*--curse him out--thinking that they are going to create *fear* in him so that he will let them into the throne, the temple of יְהוָה. If they are not authorized to come into the throne, the temple of יְהוָה, then they will not enter because this seraphim will turn away or aside from them. Whatever they say, and whatever rude, vulgar, indecent, or derogatory language they use, he will not go against the policy of the throne, the temple of יְהוָה, and let them in if they are not permitted to be there.

And lastly, no person will be able to *pressure* this seraph--who is next below the first seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יְהוָה--in order to get into the throne, the temple of יְהוָה. *The Oxford Universal Dictionary*, copyright 1955, on page 1576, describes **pressure** as “the act of pressing.” In the same reference source, on the same page, to **press**, the base of *pressing*, means “to urge someone to do what you want them to do by being loud and belligerent.”

Now, these facts suggest that if a person were to approach the security gate and cannot urge this seraph to do what he wants him to do, then being *loud* or *belligerent* (acting as if they are ready to fight) will not be the way to go. It will be the responsibility of this seraph--who shall have distinctive traits peculiar to a *calf*--to escort that person away from the throne, the temple of יהוה. And if any one else for this matter should get loud or belligerent (acting as if they are ready to fight), who is already on the inside of the throne, the temple of יהוה, it will also be his duty to escort them away from the throne, the temple of יהוה, too. Praise יהוה! Praise יהוה בן יהוה!

Now, in returning to our definition of *bull*, which stemmed from the word calf, we learned that this seraphim shall also be *aggressive*.

In *The Oxford Universal Dictionary*, copyright 1955, on page 23, **aggressive** means “knowing when to use forceful speech or when to take decisive action.” Based on these facts, we can determine that if there was ever a situation to occur--for example, someone acting loud or belligerent on the inside or outside of the throne, the temple of יהוה--then this seraph will know when to use forceful speech or when to take decisive action to rectify the situation.

Again, in the aforementioned *Oxford Universal Dictionary*, copyright 1955, on page 732, **forceful** is described as “firm and authoritative.” Hence, this seraph--who shall have distinctive traits peculiar to a *calf*--will know when to be firm and authoritative in speech. You know how there is a time for everything? Well, sometimes, you can speak firmly and people will hear you, and then at other times speaking firmly doesn't get their attention anymore. Well, this seraph will know when speaking firmly will work and, at other times, when it does not, he will use “decisive action.”

In *The Cassell Concise Dictionary*, copyright 1998, on page 374, **decisive action**, under the word *decisive*, means “any action that will put an end to any controversy.” *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 227, suggests that **controversy** is a “war of words, heated argument, or difference in opinion.”

We can conclude from these definitions, that if any person stirs up a controversy--a war of words, heated argument--in the throne, the temple of **יהוה**, then this seraph will quickly take any action necessary to put an end to it, after discovering that firm speech will not do it. In addition, if any person has a difference of opinion in the way things are handled by the **SECURITY FORCE** of the throne, the temple of **יהוה**, then this seraph--who shall have

distinctive traits peculiar to a *calf*--will have no problems taking any necessary action to put an end to that, as well.

With this seraph--who shall have distinctive character traits peculiar to a *calf*--on the scene, we shall never have to worry about the peace or tranquility of the throne, the temple of יהוה. Neither shall we have to worry about the safety or protection of our King, יהוה בן יהוה.

For יהוה shall instill distinctive traits peculiar to a *calf* in this seraph, and other traits in all the other seraphims, that will make New Jerusalem--and, in particular, the temple of יהוה, the Kingdom of Heaven--the most *SECURE* place to ever exist on earth.

In our next seminar, we shall continue to decode Revelation, Chapter 4, verse 7, and reveal the distinctive character traits of the third seraph who shall have the *face as a man*. Doesn't that sound interesting?

I pray that you have enjoyed the divine wisdom, knowledge, and understanding that יהוה has blessed us to receive in today's seminar. May you keep faith in יהוה, and forget not His commandments, judgments, laws, and statutes that, in due time, you may behold the Holy City, New

Jerusalem, and more specifically, the throne--the temple of יהוה--that shall
be set in Heaven. Enjoy the remainder of the Feast of Weeks. Praise יהוה!

Praise יהוה בן יהוה!