

Behold, A Throne Was Set In Heaven, Part Seven

Let us venerate, glorify, and magnify the name, יהוה. Also, let us sanctify, extol, and exalt His most Gracious Son, בן יהוה, who is enduring “**GREAT**” **SUFFERING**, beyond our understanding, that we may be emancipated from the physical and mental bondage and servitude of our oppressors.

For we may not, in any way, understand the intensity or extent of His sufferings, but one thing is for sure: His sufferings unquestionably testify that He “truly” loves us infinitely--beyond measure and without end.

So, today we have entered into the tabernacles, the place where יהוה has chosen to place His name, to **lift up** our voices in thanksgiving to בן יהוה and to show forth our appreciation. We joyfully declare our love for Him. Our presence here today signifies that all of His sufferings and all of His work have not been in vain!!

For we are crying unto יהוה, saying, “Hosanna; Blessed is He that cometh in the name of the Lord, יהוה: Blessed be the King of our father David, that

cometh in the name of the Lord, יהוה: Hosanna in the highest” (Mark 11:9-10). Hallelu יהוה! Praise יהוה! Praise בן יהוה!

Welcome to our *Twenty-Sixth Annual Feast of Tabernacles and Holy Convocation* in the solar year of 6009. Also, welcome to part seven of this seminar entitled, “*Behold, A Throne Was Set in Heaven.*” As many of you may already know, the foundation of this seminar is based upon the book of Revelation, Chapter 4. Revelation, Chapter 4 paints the most *illustrious* picture conceivable of the Kingdom of Heaven and, in particular, the *throne* that shall be set in Heaven, than any of the other books from Genesis through Revelation.

By using the “divine” Ten Step Study Method of בן יהוה, we have acquired a keen understanding of Revelation, Chapter 4, verses 1 through 6, and verse 7 in part. With that understanding, in today’s seminar, we will continue on the path of decoding Verse 7. However, before doing so, let us restore our memories with a panoramic view of the *throne* that shall be set in heaven by reading Revelation, Chapter 4, verses 1 through 7. This will bring us to the point of where our decoding shall begin today. Please 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.*

As we have already discovered, many symbolisms and imageries surround the “**throne**” that shall be set in heaven. Thus far, we have revealed the **one**--who is **יהוה בן יהוה**--who shall sit on the throne that shall be looked upon like a **jasper** and **sardine stone**. We have decrypted the **rainbow** that will be round about the throne in sight like an **emerald** and the **four** and **twenty**

elders who shall be seated around the throne in white raiment and gold crowns. In addition, we used the “*divine*” Ten Step Study Method of יהוה בן יהוה to decode the *thundering* and *lightning*, the *seven lamps*, and the *sea of glass* like *crystal* before the throne. But, over and above, we have spent our last few seminars decrypting the *four beasts* that shall be round about the throne with *eyes* before and behind.

We were enlightened to the fact that these *four beasts*, who shall represent the **FOUR SERAPHIMS** of יהוה that the prophet Isaiah saw in a vision (Isaiah 6), shall be posted on guard in every direction--north, south, east, and west--of the throne, the temple of יהוה. And together they shall be charged with the task of safeguarding the throne, the temple of יהוה, along with protecting the King of Israel, יהוה בן יהוה, who shall reside there. By the same token, they shall also control the way of the exit and the entrance, and shall even guard against persons who shall seek to enter into the throne, the temple of יהוה, who shall not have been *authorized* to do so.

Even more, our last two seminars emphatically stressed that because these **FOUR SERAPHIMS** shall act as “*one*” unit in the **SECURITY FORCE** of the throne, the temple of יהוה, to provide **MAXIMUM SECURITY**, יהוה

shall infuse different individual qualities in each of them. These different character traits, with which יהוה shall endow all **FOUR SERAPHIMS**, shall, even more, heighten and intensify the level of security around the throne, the temple of יהוה; thus, making this **SECURITY FORCE** the mightiest and most powerful force that shall have ever existed on earth.

Up to now, we have exposed the special individual qualities of the first and second seraph--the first who shall be like a *lion* and the second who shall be like a *calf*. All of which was so profound and of so much detail that it is virtually impossible to summarize in few words. Therefore, we shall resume our course of study by exploring the individuality of the *third* seraph who shall hold a steady post in the **SECURITY FORCE** of the throne, the temple of יהוה.

As we begin decrypting the character of the *third* seraph, we will discover that he shall be quite unique in his own way because dissimilar to the others who shall be likened to a lion, a calf, or a flying eagle, this particular one will not be likened to any animal. Instead, he shall have a *face as a man*. With this understanding, let us reread Revelation, Chapter 4, verse 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.*

Our next part of this Scripture to decode is:

*“... and the **third beast [seraph] had a face as a man**, ...”*

The Webster’s New World Dictionary & Thesaurus, copyright 1998, Computer Software, references the word **third** as “next below the second in rank.” **Rank** is documented in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, as “a position of authority.” In agreement with these definitions, it can be authenticated that this seraph shall be next below the second seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה.

Being that this seraph shall be next below the second seraph in a position of authority, let us begin to discern the phrase:

*“... had a **face as a man**, ...”*

Have is the present tense of *had*. On the authority of the *Chamber’s 21st Century Dictionary*, copyright 1996, on page 616, **have** means “to possess as a characteristic.” *The Webster’s New World Dictionary & Thesaurus*,

copyright 1998, Computer Software, depicts the word **characteristic** as “a special character.” Hence forth, this seraph--who shall be next below the second seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה--shall possess a special character--“*a face as a man.*”

Therefore, let us consult the authorities--the dictionaries--to determine what the word **face** means from the phrase “... *had a face as a man.*” The *New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary Section, copyright 1990, transliterates the word **face** in Greek as *prosopon* (reference number 4383), pronounced *pros'-o-pon*, and it means “presence.” In other words, we can determine that this seraph that shall be next below the second seraph in a position of authority shall possess a *presence* as a man.

Presence is documented in the *Webster's New Collegiate Dictionary*, copyright 1953, on page 295, as “boldness.” The word *boldness* derives from the base word **bold**. The *Webster's Third New International Dictionary of the English Language Unabridged*, copyright 1071, on page 269 depicts **bold** as “intrepid.” The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, confirms that **intrepid** is

tantamount to “courageous”; while **courageous**, in the same reference source, means “having courage.”

In light of these definitions, we can assert that this seraph--who shall be next after the second seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה--will possess a special character, and this special character that he shall possess shall be *courage* as a man.

In seeking consultation from *The Oxford Universal Dictionary*, copyright 1955, on page 522, the word **courage** connotes the “ability to face any difficulty without flinching.” Thus, we can validate that the third seraph who shall be one of the **FOUR SERAPHIMS** posted on guard to watch over the throne, the temple of יהוה, and the King of Israel, יהוה בן יהוה, shall possess a special character as a *man*--he shall have the ability to face any difficulty without *flinching*. What does this mean?

To gain an answer to the question, let us first examine the word *ability*. In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 3, the word **ability** is synonymous to “skill.” In the same reference source, on page 1117, **skill** means the same as “training.” The *Webster’s New World*

Dictionary & Thesaurus, copyright 1998, Computer Software, defines **train**, the root of *training*, as “to instruct so as to make proficient or qualified.” Hence, this seraph shall be instructed so as to make him proficient or qualified to face any difficulty without flinching. And his proficiency or qualification to *face* any difficulty without flinching shall be *as a man*.

So let us uncover what it means to *face* any difficulty. In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, to **face** is one and the same as “to deal with.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the expression **deal with** is delineated as being able “to handle or manage.” Based upon the veracity of these facts, it can be substantiated that, with all proficiency and qualification, this seraph will be thoroughly instructed to handle or manage any difficulty without flinching. This shall, even more, heighten and intensify the level of security around the throne, the temple of יְהוָה.

What type of difficulties may transpire in or around the throne, the temple of יְהוָה, that will put this seraph’s proficiency and qualification to test? In corroboration with *The Oxford Universal Dictionary*, copyright 1955, on

page 507, the word **difficulty** is indicated as “duress.” The *Webster’s New World College Dictionary*, copyright 2001, on page 442, **duress** is “force.” **Force**, as cited in *The Oxford Universal Dictionary*, copyright 1955, on page 731, means “with guns and violence.”

It is written in Matthew, Chapter 11, verse 12:

*And from the days of John the Baptist until now **the kingdom of heaven suffereth violence, and the violent take it by force.***

Guns and violence shall not be welcomed in New Jerusalem, the Kingdom of Heaven. Therefore, under the *third* seraph’s sentry duty to keep the throne--the temple of יהוה, and the King of Israel, בן יהוה--safe from any harm or danger, he will be extremely proficient and highly qualified to manage or handle any person who may come near the throne with any guns and violence. Therefore, because of this seraph’s position in the **SECURITY FORCE**, we shall never have to worry about the throne--the temple of יהוה, or the King of Israel, בן יהוה--ever being taken by physical **force**--with guns and violence. For Jeremiah, Chapter 33, verse 16 reads in part:

*In those days shall Judah be saved, and Jerusalem shall dwell **safely**:...*

Now that we know that this seraph shall protect the throne--the temple of יהוה, and the King of Israel, בן יהוה--from guns and violence, let us acquire another definition of *difficulty* (from the definition--“the ability to face any difficulty without flinching,” stemming from the word *face*). We are still on the course of defining the phrase in Revelation, Chapter 4, verse 7 which reads:

“... *and the third beast had a face as a man, ...*”

From yet another perspective, the word **difficulty** is recorded in *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, as a “nuisance.” In this very same reference source, the word **nuisance** identifies “a person who is a poser or nut.” Therefore, not only will this seraph keep the throne--the temple of יהוה, and the King of Israel, בן יהוה--safe from guns and violence, he will also be instructed or trained to handle or manage people who are *posers* and *nuts*; and he will do so without flinching. This is all apart of him “having a *face* as a man.”

So let us first establish what a *poser* is and then we shall define the word *nut*. Again, in the aforementioned *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, a **poser** is tantamount to a

“cheat; backslider.” *The Encarta World English Dictionary*, copyright 1999, on page 310, defines a **cheat** as “a person who likes to break rules, laws; a person who does not like to follow protocol or order.”

In addition, a person who **backslides** likes “to relapse or revert to bad habits, sinful behavior, or undesirable activities,” as recorded in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software.

Accordingly, any person who comes to the throne, the temple of יְהוָה, but has a tendency to break rules and laws will not be permitted to enter into the throne, the temple of יְהוָה. In addition, the *third* seraph will be thoroughly instructed or trained in how to handle or manage any person who does not like to follow protocol or order.

Even more, this seraph--who shall be next below the second seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יְהוָה--will be extremely proficient and highly qualified to decline persons who relapse or revert to bad habits, sinful behavior, or undesirable activities from entering into the throne, the temple of יְהוָה. And he will do so without *flinching*.

That is not all, this seraph--who shall be next below the second seraph in a position of authority in the *SECURITY FORCE* of the throne, the temple of יהיה and who shall possess a special character “*as a man*”--will also know how to handle or manage any person who is a *nut* (stemming from the word difficulty, which came from the word face in the phrase “... *had a face as a man*”).

The Synonym Finder, by J. I. Rodale, copyright 1978, on page 793, characterizes a **nut** as a “lunatic, loony, or crazy.” In addition, the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, describes a **nut** as “a person with curious behavior.”

Thus, all the people who are lunatics, loonies, or crazies will not be allowed to come into the throne, the temple of יהיה, and neither will they be allowed to be around the King of Israel, יהיה בן יהיה. It will be this seraph’s sole responsibility to reject them entrance. Further more, he will also be instructed or trained in how to handle or manage persons who have curious behavior, and he will handle them without even *flinching*.

What is descriptive of persons with *curious* behaviors? In the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **curious** references someone who is “inquisitive.” In *The Oxford Universal Dictionary*, copyright 1955, on page 1012, **inquisitive** means “asking more questions than one needs to know; asking questions that do not concern one.”

Thus, people who approach the **SECURITY FORCE** of the throne, the temple of יְהוָה, asking more questions than what they need to know or asking questions that do not concern them, they will be immediately turned around from the throne, the temple of יְהוָה, by this seraph who will not *flinch* in doing so.

In addition, the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, also defines **curious** as “prying; meddlesome.” In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **pry** means “to snoop.” In the same reference source, the word **snoop** is the same as “busybody; gossip.” For it is written in 1 Peter, Chapter 4, verse 15:

*But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a **busybody in other men's matters.***

We can ascertain from these facts that this seraph--who shall be next below the second seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהיה, and who shall have a special character “*as a man--*will have special training and instructions in exactly how to handle busybodies and gossipers. Even more, he will know exactly what to do with *meddlesome* people who seek entrance into the throne, the temple of יהיה.

The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, describes **meddle**, the base of *meddlesome*, as “to concern oneself with or take part in other peoples affairs without being asked or needed.” Furthermore, he will be well qualified to refuse entrance into the throne, the temple of יהיה, of those persons who like to concern themselves with other people's affairs without being asked or needed. These are the kinds of minds that will be unwanted in the throne, the temple of יהיה. And this seraph will see to it, without even flinching, that they remain on the outside.

In continuing with our research of the word *nut* (from word *difficulty*, which derived from the word *face* in the phrase, "... *had a face as a man* ...), the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, describes the word **nut** as "a person with unexpected behavior."

In *The Cassell Concise Dictionary*, copyright 1998, on page 1601, someone with **unexpected** behavior is someone who is "rash." On the authority of the *New Oxford American Dictionary*, copyright 2001, Computer Software, **rash** means "displaying a lack of careful consideration of the possible consequences of an action." Also, in *The Oxford Universal Dictionary*, copyright 1955, on page 1658, someone who is **rash** is someone who has "no control over their actions; one who speaks without thinking."

It can be deduced that any person who comes to the throne, the temple of **יהיה**, and displays a behavior that lacks careful consideration of the consequences of their actions will be banned from entering into the throne, the temple of **יהיה**, by the *third* seraph. In addition, any person who has no control over their actions and speaks without thinking will also be prohibited from entering into the throne, the temple of **יהיה**, and will not be permitted to be around the King of Israel, **יהיה בן יהיה**. And this seraph will not even

flinch when he rejects such people from being around the throne, the temple of יהוה.

The Oxford Universal Dictionary, copyright 1955, on page 716, describes the word **flinch** as “to give way, back down; to lose (one’s ground).” In the same reference source, the phrase **to not flinch** means “to be firm.” This seraph--who shall be next below the second seraph in a position of authority in the **SECURITY FORCE** of the throne, the temple of יהוה--will do his job without giving way, backing down, or losing his ground to anyone. In other words, he will be very *firm*--“as a man.”

In corroboration with the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **firm** is characterized as “not moved.” Therefore, the *third* seraph, when on his security post, will not be moved by anyone.

As referenced in the *Webster’s New World Dictionary of American Language*, copyright 1960, on page 963, **move**, the present tense of the word *moved*, means “to affect in such a way so as to mislead.” According to the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer

Software, the word **mislead** is defined as “to lead in a wrong direction; to lead in error (of judgment); outwit.” In the same reference source, **outwit** means “to outmaneuver; to overcome, or get the better of, by cunning.”

On this account, it can be asserted that because of this seraph being so extremely proficient and well qualified in his job, he will not allow any one to affect him in such a way that he will be led in the wrong direction while guarding the throne, the temple of יהוה, or protecting the King of Israel, יהוה בן יהוה. Even further, no one will be able to come to him while he is on his security post and lead his judgment in error.

In fact, there will not be one person who will be able to outmaneuver him, nor will they overcome or get the better of him by being cunning (crafty, tricky, or sly). All of which shall be the characterization of a man who is *firm*.

So with that said, let us return to Revelation, Chapter 4, verse 7 and decode the remainder of this Scripture:

“... and the third beast [seraph] had a face as a man, ...”

Our last part to decode is “... *as a man.*” In the *Webster’s New World College Dictionary*, copyright 2001, on page 81, **as** means “to the same extent; in equal degree.” Accordingly, this seraph’s ability to not allow any one to lead him in the wrong direction or lead his judgment in error will be to the same extent or in equal degree as “*a man.*” In addition, his ability to not let any one outmaneuver him, overcome him, or get the better of him by being cunning (crafty, tricky, or sly) will also be to the same extent or in equal degree as “*a man.*”

Documented in the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, the word **a** is described as “a certain; a particular; one”; while, **man** in *The Oxford Universal Dictionary*, copyright 1955, on page 1196, is “applied to beings other than humans, e.g. God.”

In conclusion, it can be established that this seraph--who shall be next below the second seraph in an authoritative position in the **SECURITY FORCE** of the throne, the temple of יהיה--will not allow any one to lead him in the wrong direction or lead his judgment in error. And his ability to not allow any one to lead him in the wrong direction or lead his judgment in error will be to the same extent or in equal degree as a *particular One*.

Even more, his propensity to not let any one outmaneuver him, overcome him, or get the better of him by being cunning (crafty, tricky, or sly) will also be to the same extent or in equal degree as a *certain* One. And this particular or certain One is God, יהוה. Therefore, it can be established that this seraph, when on his security post, shall have a special character that shall be *firm* to the same extent or in an equal degree as His Father, יהוה. Hallelu יהוה!

In our next seminar, we shall continue to decode Revelation, Chapter 4, verse 7, and reveal the distinctive character traits of the fourth and the last of the **FOUR SERAPHIMS**--who shall be like a *flying eagle*.

I thank יהוה and His Son, יהוה בן יהוה, for the divine wisdom, knowledge, and understanding that יהוה has blessed us to receive in today's seminar. I pray that you continue to "love" יהוה by honoring His commandments, judgments, laws, and statutes, so that in the time to come you may behold with your very own eyes the *Holy City, New Jerusalem*, and more specifically, the throne--the temple of יהוה--that shall be set in Heaven. Enjoy the continuation of the Feast of Tabernacles and Holy Convocation. Hosanna, Hosanna! Blessed be the King of Israel, יהוה בן יהוה!