

“Behold, A Throne Was Set In Heaven”

Shalom Aleichem, family. I stand before you to give honor to יהוה בן יהוה, who is King of kings, and Lord of lords. It is pleasurable to my soul and a great delight to my mind to do what יהוה put me on this earth to do, and that is to glorify, magnify, and lift up the name, יהוה! His wonders and magnitude are immeasurable. In fact, *all that He is* cannot be expressed in words. For His “*glory*” and “*excellence*” are far beyond our comprehension, which makes Him worthy of our praises. So let us make a joyful noise unto the Lord, יהוה, of hosts. Praise יהוה.

Today, we shall explore one of the many Scriptures in the Bible that expresses the Kingdom of Heaven in all of its “glory.” Welcome to this seminar, entitled, “*Behold, A Throne Was Set in Heaven.*” Let us open our Bibles, and read Revelation, Chapter 4:

[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.*

[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, יהוה ,*

Almighty, which was, and is, and is to come.

[9] *And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever,*

[10] *The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,*

[11] *Thou art worthy, O Lord, יהוה , to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

This Chapter portrays one of the most *regal* and *majestic* portraits of the Kingdom of Heaven in the entire Bible. Nevertheless, there are many symbolisms that surround the “*throne*” and a myriad of things that will be set in heaven. For example: the *one* that sat on the throne who shall be

looked upon like a *jasper* and *sardine stone*, the *rainbow* that will be round about the throne in sight like an *emerald*, the *four* and *twenty elders*, the *thundering* and *lightning*, the *seven lamps*, the *sea of glass* like *crystal* before the throne, and the *four beasts* with *eyes* and *wings* are all symbolic elements of the throne that must be decoded. So today, we are going to start the process of decoding this throne described in Revelation, Chapter 4, from top to bottom. With this in mind, we shall begin with Revelation, Chapter 4, verse 2, which reads:

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

The segment of this Scripture that we will first interpret is “...*behold, a throne was set in heaven...*” In conferring with *Chamber’s 21st Century Dictionary*, copyright 1996, on page 118, the word **behold** means “to see.” In the very same reference source, on page 1270, the word **see** is defined as, “to have the power of vision.” Set upon these definitions, we can take note that the word *behold* is instructing us to have the *power of “vision.”* What is vision? **Vision** in the *Random House Webster’s Unabridged Dictionary*, Computer Software, copyright 1999, connotes “the power of anticipating that which will come to be.”

Thus far, we have uncovered that the word *behold* is positioned before

the phrase, “...*a throne was set in heaven...*” to instruct us to have the *power* of anticipating that which will come to be in *heaven*, which is a “*throne.*” **Anticipate**, the root of *anticipating*, from the definition of “vision, in the *Encarta World English Dictionary*, copyright 1999, on page 72, means “to feel excited, hopeful, or eager about something that is going to happen.” In the same reference, it also means “to consider something before it happens and make necessary changes.”

In essence, we can validate even further that the word *behold* is placed before the phrase, “...*a throne was set in heaven...*” to instruct us to feel excited, hopeful, and eager about something that is going to happen in *heaven*, which is a “*throne*” that will be set there. And more importantly, this word *behold* is advising us to consider this “*throne*” that will be set in heaven, beforehand, so we may make the necessary changes in our lives in order to serve as witnesses to that which will come to be in heaven. Hallelu יהיה.

Thus, after having set our premise with the word *behold*, we are now ready to expound upon the phrase, “...*a throne was set in heaven...*” However, before we interpret the meaning of the “*throne,*” we must first have a general understanding of the expression “*set in heaven.*” In

consulting with *The Cassell Concise Dictionary*, copyright 1998, on page 1348, **set** is referenced as “established,” which in *The Oxford Universal Dictionary*, copyright 1955, on page 634, **establish**, the present tense of *established*, means “to set up; to place.” Taking these facts into consideration, we can reckon that a **throne** will be *set up* and *placed* in heaven, and that **one** will sit upon the throne. We must now certify what heaven is.

Roget's Thesaurus of English Words and Phrases, copyright 1937, on page 309, gives the “Holy City and New Jerusalem” as synonyms of the word **heaven**. So from all of our facts, we can confirm irrefutably that a **throne** will be *set up* and *placed* in heaven, which is the Holy City, New Jerusalem. To further authenticate this, let us turn to Revelation, Chapter 21, verses 1 through 2:

[1] *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*
[2] *And I John saw the holy city, new Jerusalem, coming down from God, יְהוָה , out of heaven, prepared as a bride adorned for her husband.*

Being that we have established where the throne of יְהוָה will be *set up* and *placed*--which is the Holy City, New Jerusalem--it is now time that we unveil the meaning of **throne**. As we decode the word **throne**, we will

discover that it has a tangible as well as an intangible meaning.

First, we shall reveal the tangible. Corroborated in *Webster's Third New International Dictionary of The English Language*, Unabridged Edition, copyright 1971, Volume 3 (S-Z), on page 2384, a **throne** is defined as a "sanctuary." *The World Book Encyclopedia Dictionary*, Volume 2 (LZ), copyright 1966, on page 1715, describes a **sanctuary** as "a sacred place." And on page 1704, of the same reference source, **sacred** is "a place of worship dedicated to God [יְהוָה]. From these facts, we can gather that the **throne** that will be *set up* and *placed* in the Holy City, New Jerusalem, is a place of worship that is dedicated to God, יְהוָה. **Dedicated** is recorded in the *Encarta World English Dictionary*, copyright 1999, on page 471, as "intended for only one purpose."

On point with these facts, it is rather clear that the **throne** of Revelation, Chapter 4, describes a place in the Holy City, New Jerusalem, that is solely intended for one purpose, and that is for the worship of יְהוָה.

This is why if you observe Revelation, Chapter 4, verses 8 through 11, the four beasts and four and twenty elders shall be round about the sacred place giving glory, honor, and thanks, day and night, to the **one** that will sit on the throne. Let us read Verses 8 through 11:

[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, יהוה , Almighty, which was, and is, and is to come.

[9] And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever,

[10] The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,

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

At the same time, not only will the **throne** be a place where the four beasts and four and twenty elders fall down before יהוה , but it will also be a place of **universal** worship where “ALL” will come to worship before the One that will sit on the **throne**, whether they be angels, creatures in heaven, on earth, under the earth, or in the sea. This is in accordance with Revelation, Chapter 5, verses 11 through 13:

[11] And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

[12] Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

[13] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

Let us continue with our definition of throne. Also, in *The World Book Encyclopedia Dictionary*, Volume 2 (L-Z), copyright 1966, on page 1715, **sanctuary**, from the definition of *throne*, also specifies “a place where sacred things are kept; the sacred place where the Ark of the Covenant was kept in the temple at Jerusalem.” In regard to these definitions, we can affirm that in the Holy City, New Jerusalem, the “*throne*” will be a place where all of the sacred things of יהוה will be kept and, most significantly, it will be the sacred place or temple where the *Ark of The Covenant* will be kept. Hebrews, Chapter 9, verses 3 through 5, describes some more of the sacred things of יהוה that will also be kept in the place of worship. Let us read:

[3] And after the second veil, the tabernacle which is called the Holiest of all;

[4] Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

[5] And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

This is why there will be **four beasts** round about the throne *full of eyes before and behind*, because they are going to play a major role in watching over the sacred place that will be intended for the sole purpose of showing worship to יהוה, the One who will sit on the throne, because this will be the

place where all of the sacred things of יהוה will be kept.

Now that we have presented you with a tangible manifestation of the **throne**, we will also present the intangible aspect of the **throne** that will be *set up* and *placed* in the Kingdom of Heaven, which is New Jerusalem. *The Oxford Pocket Dictionary and Thesaurus*, American Edition, copyright 1997, on page 2182, affirms that the **throne** is “the seat of Christ.” In conjunction with the information just received, not only is the throne the sacred place where the Ark of The Covenant and other sacred things are kept or the place where “ALL” people, universally, will be ordained to come up and worship יהוה, but it will also be the “seat” of Christ.

Documented in *Merriam Webster's Collegiate Dictionary*, Eleventh Edition, copyright 2003, **Christ**, comes from the Greek word *christos*, and it literally means “anointed,” and is defined also as “Messiah.” In the *Roget's Thesaurus of English Words and Phrases*, copyright 1937, on page 377, **Messiah** (#976), is synonymous to “The Son of God [יהוה].” In keeping with these facts, the **throne** is the “seat” of יהוה בן יהוה, who is the Son of God, יהוה.

The World Book Encyclopedia Dictionary, Volume 2 (L-Z), copyright 1966, on page 1750, specifies that **seat** is “the center or capital; a place

where a government is established.” Therefore, we can firmly validate that the sacred place that will be solely intended for the worship of יהוה shall be the “center” or “capital” of the Holy City, New Jerusalem, and shall be the place where the Government of יהוה will be established. You know how in the United States you have the White House in Washington, D.C., which is the center or capital of government; well, in New Jerusalem, the place of worship where the Ark of the Covenant shall be kept, will be the center or capital of the Government of יהוה. Let us read Zechariah, Chapter 8, verse 3:

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

Government (#976) is listed in the *Roget's Thesaurus of English Words and Phrases*, copyright 1937, on page 377, as “Divine Government; Theocracy.” *The World Book Encyclopedia Dictionary*, Volume 2 (L-Z), copyright 1966, on page 2027, documents **theocracy**, as “a government in which God [יהוה] is recognized as the supreme ruler and divine laws are taken as the laws of the state.”

Thus, the sacred place of worship will not only be the center or capital of New Jerusalem but it will also be the place where the Son of יהוה--

יהוה--shall set up the Divine Government of יהוה, in which He will be recognized as the *supreme ruler* and His *divine laws*, the laws of the Bible, as the laws of the state. On the authority of the *Encarta World English Dictionary*, copyright 1999, on page 1794, **supreme** means “holding the highest place in power or authority; greater than any that have gone before.” Furthermore, this means that in the Divine Government of יהוה, His Son, יהוה בן יהוה, shall hold the highest place in power and authority in the Kingdom of Heaven, New Jerusalem. In addition, His rule shall be greater than any that have gone before Him, such as Moses, King Solomon, or King David, et cetera. Let us read Isaiah, Chapter 9, verse 7:

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord, יהוה, of hosts will perform this.

Let us also read Jeremiah, Chapter 33, verses 15 through 16:

*[15] In those days, and at that time, will I cause the **Branch of righteousness** to grow up unto David; and He shall execute judgment and righteousness in the land.*

[16] In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord [יהוה], our righteousness.

Thus, in accordance with this Scripture, because of the supreme rule of the *branch of righteousness*--a euphemism for the Son of God,

יהוה יהוהבן--that divine judgment and pure righteousness will be executed.

That being the case, all of New Jerusalem will be safe. We will not have to worry about wars, fightings in the street, rapes, or killings because יהוה has “divine” laws that shall strictly govern these actions.

It is now time that we move on to the remainder of Revelation, Chapter 4, verse 2, which reads:

*... and **one** sat on the throne.*

*“And **ONE** sat on the throne.”* On the authority of *Webster’s New World Dictionary and Thesaurus*, copyright 1998, Computer Software, **and** is defined as “in addition.” This means that in addition to divine judgment and pure righteousness being executed so that all of New Jerusalem will be safe, **One** will sit on the throne. According to *Roget’s Thesaurus of English Words and Phrases*, copyright 1937, **one** is equivalent to “master.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 710, **master** is the same as “Son of God.” And *sat* is the past participle of **sit**, which in the *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software, means “to exercise authority.” In *Cassell Concise Dictionary*, copyright 1998, on page 1378, **sit** also means “to remain.” From these definitions, we can substantiate that יהוה יהוהבן, the Son of יהוה, is to remain on the

throne in New Jerusalem, which means that He shall eternally exercise authority “on” the *throne*. As we have previously defined, the *throne* is the Theocratic Government of יהוה, and the administration of His divine laws. Therefore, the phrase, “...and one sat on the throne...” means that יהוה בן יהוה shall eternally exercise authority in the Theocratic Government of יהוה, and forever institute the *divine laws* of יהוה.

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, **remain** means “to continue.” In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 225, to **continue** means the same as “to be permanent.” Thus, יהוה בן יהוה, the Son of יהוה, shall be the permanent, Supreme Ruler of New Jerusalem. **Permanent** as referenced in *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software is “everlasting; without change.” In the same reference source, **change** means “to substitute, exchange, or replace.”

יהוה בן יהוה will be the *Everlasting Ruler* of New Jerusalem, meaning that He will always exercise authority over the Divine Government of יהוה, and forever institute the *divine laws* of יהוה. Even more, the phrase “...and one sat on the throne...” establishes the fact that יהוה בן יהוה [’s] seat of rulership shall be without change, implying that He shall never be

substituted, exchanged, or replaced by another. This solidifies Genesis 49:10, which tells us that the scepter shall never depart from Him, and that He will always be the Lawgiver. In other words, there will be no need for elections or electoral colleges in New Jerusalem, because יהוהבן יהוה cannot be voted in nor voted out.

Having established this fact, we shall now move forward to Verse 3 of Revelation, Chapter 4:

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.

“*And He that sat...*” **He** is a pronoun for the one previously mentioned. Therefore, יהוהבן יהוה, the Son of יהוה, who shall exercise authority over the Divine Government of יהוה in New Jerusalem, will be looked upon like a jasper and a sardine stone. In the *Webster’s Third New International Dictionary of the English Language*, Unabridged, copyright 1971, on page 1334, **look upon** means to “regard”; and on page 1639, **regard** means “to think of.” Therefore, יהוהבן יהוה, the Son of יהוה--who shall exercise authority over the Theocratic Government and strictly enforce the *divine laws* of יהוה--shall be thought of “like” a *jasper* and a *sardine stone*.

What jasper and sardine have in common is that they are both stones. So we must first have an understanding of the meaning of a “stone” in order to understand why יהוה בן יהוה is being compared to that of a jasper and a sardine. A **stone** is referred to as a “precious stone” in the *Cassell Concise Dictionary*, copyright 1998, on page 1453. Thus, in the Kingdom of Heaven, New Jerusalem, יהוה בן יהוה, the Son of יהוה, is to be thought of like a *precious stone*.

On page 1141, of the same reference source, a **precious stone** is the same as “a gem.” In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, a **gem** is “something prized for great beauty and perfection.” Thus, יהוה בן יהוה shall be thought of as one who is prized for His great beauty and perfection in the Kingdom of Heaven, New Jerusalem, like that of a “gem.” In *The Cassell Concise Dictionary*, copyright 1998, on page 1156, **prized** means “treasured; valued highly.” In the same manner that a gem is greatly treasured and valued highly for its great beauty and perfection, it shall be the same for יהוה בן יהוה in New Jerusalem.

Beauty is documented in *The Oxford Universal Dictionary*, copyright 1955, on page 160, as “the combination of qualities which charms the

intellect and the moral faculties.” And in accordance with the *Webster’s New World College Dictionary*, copyright 2001, on page 1069, **perfect** is described as “a supreme degree of excellence.” Likewise, as a gem, יהוה בן יהוה shall possess a combination of qualities and a supreme degree of excellence that shall charm the intellect and moral faculties of the inhabitants of New Jerusalem, which is why He shall be greatly treasured and valued highly in the Kingdom of Heaven.

However, in order for us to understand the combination of qualities and the supreme degree of excellence that rest in יהוה בן יהוה, the Son of יהוה, we must research some of the characteristics found in a *jasper* and *sardine stone*. Let us seek consultation from the authorities. In the *Microsoft Encarta Reference Library 2004*, Computer Software, copyright 1993-2003, **jasper** is described as an “opaque, cryptocrystalline variety of quartz that takes a high polish.” From this definition, we shall examine the words *opaque*, *cryptocrystalline*, *quartz*, and *high polish*.

In the *Encarta World English Dictionary*, copyright 1999, on page 1265, **opaque** comes from Latin word *opacus*, which means “dark”; and in the *Merriam Webster’s Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 293, **dark** means “possessing depth and richness.” In the very

same reference source, on page 310, **depth** is “the quality of being profound (as in insight) or full (as of knowledge).” Provided these facts, we can assert that in New Jerusalem, יהוה יהוהבן shall be greatly treasured and valued highly like that of a *jasper* because He shall possess *depth*, which means that He shall possess *profound* insight and be *full* of knowledge.

In the *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software, **rich**, the adjective of *richness*, means “wealthy.” This tells us that in New Jerusalem not only will יהוה יהוהבן possess profound insight and be full of knowledge, but He shall also acquire great *wealth* in New Jerusalem. To confirm why יהוה יהוהבן shall be so *wealthy* in New Jerusalem, let us read Revelation, Chapter 21, verses 10 and 24 through 26:

[10] And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, יהוה,

[24] And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

[25] And the gates of it shall not be shut at all by day: for there shall be no night there.

[26] And they shall bring the glory and honour of the nations into it.

On account of the fact that all of the kings of the earth shall bring the glory and honor of their nations into New Jerusalem, יהוה יהוהבן shall acquire

great *wealth*; therefore, the gates of heaven shall not be shut at all by day.

From our definition of *jasper*, another characteristic is cryptocrystalline. **Cryptocrystalline** in the *Webster's New World College Dictionary*, copyright 2001, on page 350 means "having a crystalline structure." First, we shall define the word *structure*, and then the word *crystalline* that is describing it. In *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 1179, **structure** is similar to "make up." *Chamber's 21st Century Dictionary*, copyright 1996, on page 829, classifies **make up** as "the combination of qualities that form something, e.g. a personality or temperament." From these facts, we can gather that *crystalline* is identifying the combination of qualities that shall form the personality and temperament of יהוה בן יהוה, the Son of יהוה.

Crystalline, defined in the *Webster's New World College Dictionary*, copyright 2001, on page 350, means "like crystal." On the same page, **crystal** is "a clear, transparent mineral." So then, just as a **jasper**, the personality and temperament of יהוה בן יהוה, who shall be the Supreme Ruler of New Jerusalem, is to be thought of as a clear and transparent mineral. In *The New Oxford Thesaurus of English*, copyright 2000, **mineral** is synonymous to "**rock**," which, in the same reference source, means the

same as “stone.” Conclusively, as a result of having already defined stone, then we can validate that the words clear and transparent are describing more of the character of יהוה that shall be greatly treasured and highly valued in New Jerusalem.

According to the *Merriam Webster’s Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 212, **clear** means “serene and calm; pure: as free from guile or guilt,” while in the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **transparent** means “free from pretense or deceit.” In essence, we can assert that יהוה בן יהוה, who shall exercise authority over the Theocratic Government of יהוה and set up the *divine laws* of יהוה, shall be serene and calm in personality and temperament. In addition, He shall also be *pure*, denoting that He shall be free from guile, guilt, pretense, and deceit. Praise יהוה.

So far, we have covered *opaque* and *cryptocrystalline*, but our definition also tells us that He is also like that of a *jasper*, which is a variety of quartz that is highly polished. **Quartz**, in *The Cassell Concise Dictionary*, copyright 1998, on page 1195 is also defined as a crystalline mineral, which we defined crystalline mineral in the definition of cryptocrystalline, so we shall move on with what it means to be *highly*

polished.

In the *Encarta World English Dictionary*, copyright 1999, on page 848, **highly** means “very much”; and on page 1114, **polished** means “elegant, refined.” Thus, from these facts, we can substantiate that יהוה בן יהוה, the Son of יהוה--who is to exercise authority over the Theocratic Government of יהוה and institute the *divine laws* of יהוה--is to be thought of as being very much elegant and most refined. *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software, depicts **elegant** as “graceful, and showing sophistication and good taste in appearance and behavior; and in the same reference source, **refined** means “cultured and polite in habits.”

Conclusively, יהוה בן יהוה, who shall be the Supreme Ruler of New Jerusalem and who shall cause the *divine laws* of יהוה to be recognized throughout New Jerusalem shall be very graceful, indicating that He will be ultra sophisticated in his behavior and have good taste in His appearance. Moreover, He will be well cultured and extremely polite in all His habits. All of these matchless characteristics shall make Him worthy to be praised. We are not finished, in Revelation, Chapter 4, verse 3, יהוה בן יהוה is also to be thought of like a *sardine* stone. In the *Webster's New World College*

Dictionary, copyright 2001, on page 1273, **sardine** is the same as “sard”; and in the same reference source, on the same page, **sard** (also a variation of *sardius*) is “a very hard, deep orange-red variety of chalcedony.” Our first characteristic of **sard** tells us that יהוה בן יהוה shall be thought of as being very *hard*. In defining the word “hard,” we can determine how יהוה בן יהוה shall rule in the Kingdom of Heaven, which is New Jerusalem. *The Oxford Universal Dictionary*, copyright 1955, on page 865, describes **hard** as “practical and shrewdly intelligent; firm; inflexible.” We can gain from these facts that יהוה בן יהוה will be practical and shrewdly intelligent in His dealings in New Jerusalem. And most assuredly, He will also be firm in His rule. Let us read Isaiah, Chapter 40, verse 10:

Behold, the Lord God, יהוה, will come with strong hand, and His arm shall rule for Him: behold, his reward is with Him, and His work before Him.

Even more, He will be inflexible when it comes to enforcing the **divine laws** of יהוה. In the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, **inflexible** is expressed as “rigid adherence and conformity to principles.” This means that יהוה בן יהוה will require the inhabitants of New Jerusalem to have rigid adherence to the **divine laws** of יהוה, as well, they will be required to show conformity to all of His moral

principles.

Let us continue on course by examining the color “orange” from *orange-red* in the definition of sardine. In the same reference source, **orange** comes from Latin *aurum*, meaning “gold.” On page 608, **gold** means “regarded as having brilliance.” Thus, just as a *sardine stone* is regarded as having brilliance, יהוה בן יהוה shall also be regarded in the same way. **Brilliance** is referenced in *Merriam Webster’s Collegiate Dictionary*, Tenth Edition, copyright 1999, on page 142, as the state of being “**brilliant**,” which, on the same page, means “of spirit; distinguished by unusual mental keenness or alertness.”

Essentially, because of the Spirit of יהוה that dwells in יהוה בן יהוה, He shall be distinguished from all others by His unusual mental keenness and His quick alertness, which is in accordance with Isaiah, Chapter 11, verses 2 through 4:

[2] *And the spirit of the Lord, יהוה, shall rest upon Him [יהוה □ □ יהוה], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, יהוה;*

[3] *And shall make Him of quick understanding in the fear of the Lord, יהוה : and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:*

[4] *But with righteousness shall He judge the poor, and*

reprove with equity for the meek of the earth:...

Now, we shall scrutinize the color “red” from *orange-red* in the definition of sardine. In conferring with *Chamber’s 21st Century Dictionary*, copyright 1996, on page 1166, **red** is “referring to the color of blood.” In the *Webster’s New World College Dictionary*, copyright 2001, on page 156, **blood** is “life.” From this, we can see that since יהוהבן יהוה shall possess the Spirit of יהוה , He will also be thought of as the *life* of the Kingdom of Heaven, New Jerusalem, and from him shall proceed a *pure river of water of life*. Let us read 1 John, chapter 5, verse 20:

And we know that the Son of God, יהוהבן יהוה , is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son [יהוהבן יהוה]. This is the true God, and eternal life.

Let us also read Revelation, Chapter 22, verse 1:

*And he shewed me a pure river of water of **life**, clear as crystal, proceeding out of the throne of God, יהוה , and of the Lamb, יהוהבן יהוה .*

From our definition of *sardine*, the last characteristic is chalcedony, which in *The Cassell Concise Dictionary*, copyright 1998, on page 238, is also “a variety of quartz.” When we previously defined quartz from the perspective of the word crystalline, it revealed the serene and calm nature of יהוהבן יהוה that is free from guile, guilt, pretense, and deceit. Thus, the

word chalcedony is also another word used to express the serene and calm character of יהוה בן יהוה, who is the Son of יהוה.

Since we have uncovered the matchless characteristics of יהוה בן יהוה who shall exercise authority over New Jerusalem and institute the *divine laws* of יהוה, it is now time that we reveal the last phrase of Revelation, Chapter 4, verse 3, which reads:

*...and there was a **rainbow** round about the throne, in sight like unto an **emerald**.*

The *rainbow* that shall be round about the place of worship, which is intended for the sole purpose of worshipping יהוה, shall be more than what meets the eye. In the *Winston's Dictionary, College Edition*, copyright 1946, on page 798, a **rainbow** is “an arc in the sky.” After the manner of this definition, we can conclude that there shall be an *arc* in the sky that shall be round about the place of worship where the Ark of The Covenant and the other sacred things of יהוה will be kept. In all common logic, we know that an *arc* is half a circle, and that it is not possible that an *arc* or *half a circle* could be round about the sacred place. With that understanding, the word *arc* must have a different meaning.

In the same aforementioned reference source, on page 48, an **arc** is “a bow.” And on page 112, a **bow** is defined as being “of an airship,” which on page 22, an **airship** is “any mechanically propelled aircraft lighter than air.” Documented in the *Webster’s New World Crossword Puzzle Dictionary*, Revised and Expanded Edition, copyright 1993, on page 16, an **aircraft** is described as a “spaceship.” In keeping with these facts, we can confirm that in New Jerusalem, there will be a spaceship of יהיה that is lighter than air round about the place that will contain the Ark of The Covenant and that will be solely dedicated to the worship of יהיה. And according to Revelation, Chapter 4, verse 3, it shall be in sight like an emerald.

On the authority of *The Cassell Concise Dictionary*, copyright 1998, on page 1370, **in sight** means “visible; not far off.” Thus, this spaceship shall be visible, meaning that it will not be far off in the sky, and it shall be like that of an emerald. In the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, **like** means “similar to; comparable to.” Thus, this spaceship of יהיה that shall be visible and not far off in the sky is similar or comparable to an **emerald**. So let us gain some traits of an **emerald**.

In the *New International Bible Dictionary*, copyright 1987, on page

653, **emerald** under the title *mineral*, is “a transparent to translucent deep green form of a beryl.” Let us begin to depict the appearance of the spaceship beginning with *transparent* to *translucent*. The *Oxford Universal Dictionary*, copyright 1955, on page 2233, delineates that **transparent** is “having the property of transmitting light.” And in the *Encarta World English Dictionary*, copyright 1999, on page 1870, **to** means “until,” while on page 1892, **translucent** means “having a glowing appearance.”

We are able to discern from this information that the spaceship of יהיה that will be round about the sacred place of worship where the Ark of The Covenant is kept will have the property of transmitting so much light until it will have a glowing appearance. In other words, the spaceship of יהיה that will be round about the sacred place of worship shall light the sky of New Jerusalem with its glory. Let us read Revelation, Chapter 21, verse 23:

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God, יהיה, did lighten it, and the Lamb is the light thereof.

This is not all the spaceship that shall position itself above the sacred place of worship will do: it will also possess another characteristic described as “deep green” from our definition of emerald. *Random House Webster’s*

Unabridged Dictionary, Computer Software, copyright 1999, suggests that **deep** means “extending or reaching far down,” while **green**, in the *Encarta World English Dictionary*, copyright 1999, on page 784, means “supporting the protection of the environment.” It is rather clear from these facts that the spaceship of יְהוָה that will be round about the place of worship where the Ark of The Covenant will be kept shall have the capabilities of extending or reaching far down from the sky. By being able to reach far down from the sky, it will be able to support the protection of the environment.

In accordance with the *Webster’s New World Dictionary & Thesaurus*, Computer Software, copyright 1999, **environment** is defined as “all conditions that surround and influence life on earth, including atmospheric conditions, food chains, and the water cycle. In *The Oxford Universal Dictionary*, copyright 1955, on page 1604, **protect**, the base of *protection*, means “to keep safe or take care of.” Considering the present conditions of the global environment, this spaceship of יְהוָה shall extend or reach far down from the sky to keep safe and to take care of all conditions that surround and influence life on earth. This means that we will not have to be concerned with our living conditions or pollution, neither will we have to worry about sickness, diseases, germs, or viruses in the Kingdom of

Heaven, New Jerusalem, because the spaceship of יהוה will completely cleanse the entire atmospheric conditions, the overall food chains, and all of the water cycles. Praise יהוה.

In the definition of *emerald*, and its relationship to the spaceship of יהוה, we learned that it is a form of a beryl. *Webster's New World College Dictionary*, copyright 2001, on page 82, describes **beryl** as "...occurring in hexagonal prisms." According to *Webster's New World College Dictionary*, copyright 2001, on page 671, **hexagonal** means "having a six sided base." On page 118, **base** is described as "the part on which it rests; foundation." Accordingly, we can assert that in the Kingdom of Heaven, New Jerusalem, the part on which the spaceship of יהוה shall rest will be on a six sided foundation.

On the authority of *The Oxford Dictionary & Thesaurus*, American Edition, copyright 1996, on page 1186, a **prism** is "a transparent body with refracting surfaces...which separates white light into a spectrum of colors." In the *Microsoft Encarta Dictionary*, copyright 1993-2003, Computer Software, **refract**, the verb of *refracting*, means "to alter the appearance of something by viewing it through a different medium." In essence, the spaceship of יהוה shall appear in the sky as a transparent body that will have

the ability to alter its appearance by separating white light, which will cause it to be viewed through a different medium: a *spectrum of colors* (as a rainbow).

In conjunction with this information, in *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, on page 38, the Greek translation of **rainbow** (#2463) is *iris*, and it means “iris.” In *The Oxford Universal Dictionary*, copyright 1955, on page 1044, an **iris** is “a circle of prismatic colors.” *The World Book Encyclopedia Dictionary*, Volume 2 (L-Z), copyright 1966, on page 1545, defines **prismatic colors** as “the colors formed when white light is passed through a prism; red, orange, yellow, green, blue, indigo, and violet.”

Thus, this spectrum or circle of colors, such as red, orange, yellow, green, blue, indigo, and violet that shall stem from the white light of the spaceship of יהוה is what will give the appearance of a *rainbow* being round about the place of worship, thus fulfilling the most beautiful picture that could ever be imagined. This spaceship of יהוה, in the appearance of a rainbow, shall be the presence of יהוה in our midst, and shall forever remind us of the covenant that יהוה made with us and the earth, Genesis, Chapter 9, verse 16:

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God, יהוה, and every living creature of all flesh that is upon the earth.

As we have concluded our research of Revelations, Chapter 4, verses 2 and 3, we will now go back and recapitulate all that we have uncovered today.

In the opening phrase, “*behold, a throne was set in heaven,*” we learned that the word ***behold*** is pointing out to us that we must have the power of vision, and that the word *behold* is placed before the phrase, “...*a throne was set in heaven...*” so that we may feel excited, hopeful, and eager about the throne that shall be set up and placed in heaven, which is the Holy City, New Jerusalem. But, most importantly, the word *behold* is to instruct us to consider this “***throne***” that will be set up and placed in New Jerusalem, beforehand, so that we may make the necessary changes in our lives in order to serve as witnesses to that which will come to be in heaven. Hallelu יהוה.

As we continued in our research, we broke down the tangible meaning of the word “***throne,***” to reveal that the ***throne*** is a place in the Holy City, New Jerusalem, that is solely intended for one purpose and that is for the sole worship of יהוה, in which “ALL” people of the earth must come to give glory, honor, and thanks unto Him. The ***throne*** is also another name for the

temple of יהוה where the *Ark of The Covenant* and the other sacred things of יהוה are kept.

As we explored the intangible aspect of the word *throne*, we found that it also symbolizes the “center” or “capital” of New Jerusalem, and is the seat of יהוה בן יהוה, the Son of יהוה, who shall establish the Theocratic Government of יהוה there. In the Divine Government that יהוה בן יהוה shall establish, He will be recognized as the Supreme Ruler, and the *divine laws* of יהוה, the laws of the Bible, will be taken as the laws of the state.

From the conclusion of the phrase, “*and one sat upon the throne,*” we substantiated that in New Jerusalem, יהוה בן יהוה will be an *everlasting ruler*, meaning that He will always exercise authority over the Divine Government of יהוה, and will forever enforce the *divine laws* of יהוה. His rulership shall be without *change*, implying that in New Jerusalem He shall never be substituted, exchanged, or replaced by another.

From this point, we moved on into Revelation, Chapter 4, verse 3, which reads in part, “*And He that sat was to look upon like a jasper and sardine stone...*” In this phrase, we learned that in New Jerusalem, יהוה בן יהוה who shall be the *Supreme Ruler*, will be thought of as a jasper and sardine stone. We researched the characteristics of a *jasper* and *sardine*

stone and found that יהוהבן יהוה shall possess a supreme degree of excellence, which means that He shall be endowed with a combination of qualities that will charm the intellect and moral faculties of the inhabitants of New Jerusalem.

From the word *jasper*, it was revealed that not only shall יהוהבן יהוה be profound in insight and full of knowledge, but that He shall also possess great *wealth* in New Jerusalem, because the kings of the earth shall bring their glory and honor into New Jerusalem, according to Revelation, Chapter 21, verses 23 through 26. In addition, we found out that יהוהבן יהוה shall be greatly treasured and highly valued in New Jerusalem for His pure nature that is free from guile, guilt, pretense, and deceit. Moreover, He shall be very graceful, indicating that He will show ultra sophistication and good taste in His appearance and behavior. Further, He will be well cultured and extremely polite in all of His habits. All of which shall make Him worthy of praise.

After this, we decoded the meaning of *sardine* and unveiled that יהוהבן יהוה will be very practical and shrewdly intelligent in His dealings in New Jerusalem. Furthermore, He will also be unbendable and inflexible in

instituting the *divine laws* of יהוה. From the word *sardine*, it was also brought out that because the Spirit of יהוה shall dwell in יהוה בן יהוה, His unusual mental keenness and quick alertness shall distinguish Him from all others. And by executing divine judgment and pure righteousness in the earth, the Kingdom of Heaven, New Jerusalem, shall be safe.

Lastly, we decoded the remainder of Revelation, Chapter 4, verse 3, which reads, “...and there was a *rainbow* round about the throne, in sight like unto an *emerald*.” In accord with this, we learned that there will be the spaceship of יהוה, that is lighter than air, round about the sacred place of worship, which is in the center of New Jerusalem, and that it shall be in sight like that of an emerald. When we picked apart the characteristics of an emerald, when compared to a spaceship of יהוה, it was confirmed that the spaceship of יהוה will have the property of transmitting so much light until it will have a glowing appearance. Thus, because of its glowing appearance, it shall light New Jerusalem with its glory, according to Revelation, Chapter 21, verse 23.

Even more, we substantiated that not only will the spaceship of יהוה lighten New Jerusalem with its glory, but it will also keep safe and

take care of the environment, which is the atmospheric conditions, the food chains, and the water cycles of New Jerusalem. This means that we will not have to be concerned with our living conditions or pollution, neither will we have to worry about sickness, diseases, germs, or viruses in the Kingdom of Heaven, New Jerusalem.

Overall, we learned that the spaceship of יהוה that will be positioned round about the sacred place of worship, intended solely for the worship of יהוה shall have a transparent body with refracting surfaces at an acute angle with each other, which will separate white light into a spectrum of colors. This spectrum of colors--which will appear as a circle of prismatic colors, such as red, orange, yellow, green, blue, indigo, and violet--will give the spaceship its *rainbow* appearance. Once again, this is descriptive of it lighting heaven, New Jerusalem, with its glory. The glory of the spaceship of יהוה will ultimately show that יהוה is in our midst, and will forever remind us of the covenant that יהוה made with us and the earth.

This is exactly the point at which we shall stop, and in part two, we shall pick up with Revelation, Chapter 4, verse 4, as we will continue to explore the sacred place of יהוה בן יהוה, where the Ark of the Covenant is

kept, and all of its other surroundings.

I thank my Father, יהוה, for the revelation that He has revealed unto us through His Son, יהוה בן יהוה [’s], “divine” ten-step study method, and I pray that this vision has given us something to feel excited, hopeful, and eager about. May the grace of יהוה be with us all. Shalom Aleichem.