

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

Let us stand and give glory that is due unto the name יהוה. We have entered into the gates of יהוה, and into His courts to give thanksgiving. We thank יהוה for sending His eleemosynary Son, יהוה בן יהוה, that we may have a Savior and a Deliverer. We have been in servitude here in the hells of North America, physically and mentally, for over four hundred years. יהוה declared in the Holy Bible that we would be in the midst of a people that would do every evil thing that is against the laws of יהוה. We are surrounded by immorality--vulgarity, thieves, robbers, murderers, sodomites, pedophiles, fornicators, perverts, and every abominable thing--on every side. Anything you can name that is wicked is here in America.

Well, יהוה knows that those who have a propensity for righteousness are fed up with America, which is why the time is “now” that יהוה is calling us forth from this gutter of destruction. Through His Son, יהוה בן יהוה, who has taught us the commandments, judgments, laws, and statutes of יהוה, we shall be safely returned unto our Creator, יהוה. And as we abide by the “*whole*” body of the commandments, judgments, laws, and statutes of

יהוה, in due time, we shall behold with our own eyes **Paradise** on earth,

which is also known as “*New Jerusalem*,” that Holy City. Praise יהוה!

Praise יהוה בן יהוה!

Welcome to part four of “*Behold, A Throne Was Set In Heaven*.”

From part one until now, we have been decoding Revelation, Chapter 4.

With that, let us read Revelation, Chapter 4, verses 1 through 6:

*[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 show 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.*

So far, we have decoded all the way down to Verse 5, and have learned many marvelous things about the throne, which is the temple of

יְהוָה, where the seat of יְהוָה בֵּן יְהוָה shall be placed in New Jerusalem. In researching, we have come to perceive that Revelation, Chapter 4, is full of symbolic representations. All of these symbolisms are used to paint the most illustrious picture of the Kingdom of Heaven ever imagined; but, today, it will be our mission to search out what the imageries in Verse 6 really represent. Therefore, we shall start our voyage by decoding Verse 6, which reads again:

*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.*

The first half of this Scripture pointedly describes that before the *throne*--the temple of יְהוָה--there shall be a *sea of glass like unto crystal*.

That being the case, the first word that we will expound upon is the word *before*. *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990, translates the word **before**, reference number 1799, in Greek as *enopion* (pronounced *en-o'-pee-on*) and it is a derivative of Greek 3700 (*optanomai*). *Enopion* is defined as “the face of (literal or figurative).” *Optanomai*, reference number 3700, (pronounced *op-tan'-om-ah*) means “to gaze (i.e. with wide open eyes, as at something remarkable). In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003,

Computer Software, **face** is described as the “outward appearance; the outer surface.”

We can ascertain from these gathered definitions that the outward appearance or the outer surface of the throne, the temple of **הנה**, shall be a *sea of glass like unto crystal*. In addition, this *sea of glass like unto crystal* will be so remarkable that it will be something to gaze at with **wide open eyes**. After having decoded the word *before*, we are now ready to discover what this *sea of glass like unto crystal* is.

Our research will commence with the word *sea*. *The World Book Encyclopedia Dictionary*, Volume 2 (L-Z), copyright 1966, on page 1746, vouches that the word **sea** refers to “a broad expanse.” Consultation from the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, declares that the word **expanse** expresses “great breadth.” **Breadth** is defined as “the distance from side to side of a thing; width.” Based upon these facts, we can determine that the broad and great distance from side to side or the full width of the outer surface of the throne, the temple of **הנה**, shall be *of glass like unto crystal*.

The word **of**, in the *Chamber’s 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 951, is “used to specify a component”; while **component**, on page 281, is “any of the parts or elements that make up a thing.”

Furthermore, these facts unveil that the parts or elements of the outer surface or outward appearance of the throne shall be made up of *glass like unto crystal*. Therefore, the question is, “What is *glass*?”

**Glass** is documented in the *Webster’s New World College Dictionary*, copyright 2001, on page 602, in the etymology section, as “gold.” The essence of this definition substantiates that the full width or distance from side to side of the outer surface of the throne, the temple of יהוה, shall be *gold* like unto crystal. In fact, to be even more detailed, the building of the throne, the temple of יהוה, will be calculated down to such a science that every part or element of the outer surface--down to the screws, nuts, and bolts--will be made of precious gold.

**Gold** is established in the *American Heritage Talking Dictionary*, Computer Software, copyright 1997, as “money, riches, wealth.” Thus, the *gold* that the outer surface of the throne, the temple of יהוה, will be built of shall be a token of the money, riches, and wealth of New Jerusalem--the Kingdom of Heaven. After all, according to Haggai, Chapter 2, verse 8:

*The silver is mine, and the **gold** is mine, saith the Lord,  
יהוה, of hosts.*

This Scripture authenticates that the *gold* belongs unto יהוה; therefore, the nations of the earth shall bring their *gold* into New Jerusalem--

the Kingdom of Heaven--upon ships. This is in accordance with Isaiah, Chapter 60, verses 9 and 11:

*[9] Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord, יהוה, thy God, and to the Holy One of Israel, because He hath glorified thee.*

*[11] Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.*

The manner in which the Holy One of Israel, יהוה בן יהוה, will accumulate the abundance of *gold* needed to overlay every part or element of the outer surface of the temple of יהוה is from the sons, who will come from far on ships bringing with them their *gold* and silver into New Jerusalem. This is why the gates of New Jerusalem--the Kingdom of Heaven--shall remain open continually, day and night. Joshua, Chapter 6, verse 19 reads:

*But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord, יהוה: they shall come into the treasury of the Lord, יהוה.*

Every nation on earth shall know that the *gold* is consecrated unto the Lord, יהוה, and they will have no problem bringing it into the treasury of יהוה. In fact, the Gentiles shall even bring their skilled carpenters and

craftsmen into New Jerusalem, and they will help build the temple of יהוה.

This is in keeping with Zechariah, Chapter 6, verse 15:

*And they that are far off shall come and build in the temple of the Lord, יהוה, and ye shall know that the Lord, יהוה, of hosts hath sent Me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord, יהוה, your God.*

In moving forward, in compliance with Revelation, Chapter 4, verse 6, we discover that the *gold* that will constitute all of the parts of the outer surface of the throne, the temple of יהוה, will be *like unto crystal*:

*And before the throne there was a sea of glass like unto crystal:...*

In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **like** is delineated as “having almost or exactly the same qualities, characteristics, etc.” In agreement with this definition, the *gold* that will be used on the outer surface of the throne, the temple of יהוה, will have almost or exactly the same qualities or characteristics as *crystal*. Hinged on this fact, we must grasp an understanding of the qualities and characteristics of *crystal*.

For consultation, we shall seek information from the *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996. On page 324, **crystal** is portrayed as “clear, transparent quartz.” **Clear**, in the *Merriam Webster's 11<sup>th</sup> Collegiate*

*Dictionary*, copyright 2003, Computer Software, means “bright, pure, free from spots or blemishes.” In the same reference source, **bright** is distinguished as “shining, sparkling, glorious.”

In line with these facts, we can assert that the *gold* that shall be used on the outer parts or elements of the throne, the temple of יהוה, shall be so *pure* that it will *shine* and *sparkle*. Thus, when people come from all over the world to see the temple of יהוה, it will be such a glorious vision that many will gaze at it with *wide open eyes*. Of all the beautiful places to travel on earth, there shall be no place to compare to it. And what shall make this *gold* so glorious in appearance is that it shall be free from *spot* and *blemish*. Why? Because the nations of the earth shall bring the Holy One of Israel, יהוה בן יהוה, the finest quality of *gold*.

Additionally, this *gold* shall also have the qualities or characteristics of a *transparent* quartz. In the *Random House Webster’s Unabridged Dictionary*, copyright 1999, Computer Software, **transparent** is stated as to be “so sheer as to permit light to pass through.” **Sheer** in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is delineated as “not mixed or mingled with anything else.” In plain words, all the elements or parts of the outer surface of the throne, the temple of יהוה,

will be built with *unadulterated* gold--not 24K, 14K, 10K, or gold plated--but rather *gold* that has not been mixed or mingled with anything else. This purity of *gold* will guarantee that light will be permitted to pass through the temple of יהוה, thus allowing the inside to be lit from external light.

The last character trait of the word crystal is *quartz*. In the *American Heritage Talking Dictionary*, Computer Software, copyright 1997, **quartz** is descriptive of “a very hard mineral....” In the same reference source, **hard** means “durable; lasting.” **Mineral**, as referenced in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, is “an organic substance occurring naturally in the earth.”

This confirms that the *gold* that shall cover the outer surface of the throne, the temple of יהוה, shall be of an inorganic substance occurring naturally in the earth that shall be very *durable* and *lasting*. Hence, based upon the durability of the gold that the outer surface of the throne, the temple of יהוה, shall be made of, it shall stand forever. The durability of *gold* of the throne, the temple of יהוה, shall only be the physical manifestation of the spiritual Kingdom of יהוה. Let us read Daniel, Chapter 7, verse 14:

*And there was given Him [יהוה בן יהוה] dominion, and glory, and a kingdom, that all people, nations, and*

*languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.*

Now, just to prove the wealth of New Jerusalem, the Kingdom of Heaven, it must be pointed out that the outer surface of the throne, the temple of יְהוָה, shall not be the only thing made of pure *gold*, but

Revelation, Chapter 21, verses 10 and 21 reads in part:

*[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, יְהוָה,  
[21]... and the **street of the city was pure gold**, as it were transparent glass.*

These Scriptures sanction that even the streets of New Jerusalem shall be of pure *gold*, but that is not all. Let us read, Revelation, Chapter 21, verse 18 in part:

*... and the **city was pure gold**, like unto clear glass.*

Conclusively, the whole city of New Jerusalem shall be made of pure *gold*. This confirms that New Jerusalem shall be the richest city to ever exist on earth.

Now that we have unearthed the meaning of the first half of Revelation, Chapter 4, verse 6, let us decode the second half, which reads:

*... and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

According to the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, **and** means “in addition to.” Hence, in addition to the full width of the outer surface of the throne, the temple of **יהוה**, being made of *gold*, then in the *midst* of the throne, and *round about* the throne there shall be **four beasts** full of eyes before and behind.

The Greek word for *midst* (reference number 3319) is **mesos** (pronounced *mes'-os*) and is delineative of the “middle” (as recorded in the *The New Strong's Exhaustive Concordance of the Bible*, Greek Dictionary, copyright 1990.) From these facts, we can determine that in the *middle* of the throne, the temple of **יהוה**, and also round about it, there shall be **four beasts** full of eyes before and behind.

The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, references the expression **round about** as being equivalent to “around.” **Around** means “on all sides; in every direction.” In conformity with these definitions, not only will these *four beasts* be in the *middle* of the throne, the temple of **יהוה**, but they shall also be positioned *on all sides* and in *every direction* of the temple of **יהוה**.

The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, describes a **beast** as “a creature.” *The Synonym Finder*,

by J. I. Rodale, copyright 1978, on page 242, depicts a **creature** as a “soul”; which, on page 1138, a **soul** is another word for “spirit.” *The Oxford Universal Dictionary*, copyright 1955, on page 1972, substantiates that a **spirit** is used to identify “a supernatural being.” Taking these definitions into consideration, we can see that four supernatural beings shall be placed in the *middle*, and in *every direction* of the throne, the temple of יהוה. Let us identify these four supernatural beings. First, the noun *being*, and then the adjective *supernatural* that is describing it.

The *American Heritage Talking Dictionary*, Computer Software, copyright 1997, denotes a **being** as “a person”; while **supernatural**, in the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, means “godlike; something celestial.” From these facts, we can ascertain that four persons who are godlike and celestial shall be positioned in the *middle*, and *on all sides* or *in every direction* of the throne, the temple of יהוה.

In the *American Heritage Talking Dictionary*, Computer Software, copyright 1997, **godlike** means “of the nature of God [יהוה].” Thus, these four persons that shall stand in the middle and in every direction of the

throne, the temple of יְהוָה, shall have the nature of God, יְהוָה. They shall also be *celestial*.

In the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, **celestial** is synonymous to “seraphic.” *Seraphic* derives from the word **seraph**, which means “one of the seraphim.” **Seraphim**, on the same page, is “in Biblical use: The living creatures with six wings seen in Isaiah’s vision as hovering above the throne of God [יְהוָה]. Thus, these four persons, called *seraphims*, that shall be in the middle and on all sides of the throne, the temple of יְהוָה, shall possess the nature of יְהוָה.” In addition, they, the four *seraphims*, shall represent the living creatures with six wings that Isaiah saw in his vision hovering above the throne of יְהוָה. Let us go to the book of understanding, to see exactly what Isaiah saw in his vision. We shall read Isaiah, Chapter 6, verse 1 through 2 in part:

[1] *In the year that king Uzziah died I saw also the Lord, יְהוָה בֵּן יְהוָה, sitting upon a throne, high and lifted up, and His train filled the temple.*

[2] *Above it stood the **seraphims**: each one had six wings;*

...

This is parallel to our foundation Scripture, Revelation, Chapter 4, verse 6 and verse 8, which reads in part:

[6] ... and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.  
[8] And the four beasts had each of them six wings about him;...

In returning back to our definition of seraphim, we find that they **hover** above the throne of יהוה. In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **hover**, the base of *hovering*, means “to fluctuate around a given point.” This definition supports, even further, the fact that the responsibility of the four *seraphims* is to fluctuate (move back and forth) around (in every direction of) the throne, the temple of יהוה. The *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, also gives another definition of **hover**, which is “to wait close by, esp. in an overprotective way.”

Thus, we can conclude that the four *seraphims* that shall be in the middle of the throne, and in every direction, or on all sides shall wait close by the seat of יהוה בן יהוה, and shall be overprotective of the King of Israel, יהוה בן יהוה. The Hebrew word for *seraphims* (reference number 8314) is **saraph** (pronounced *saw-rawf*), and it means “burning; specifically a saraph or symbolic creature (from their copper color).”

According to the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **burning** means “of the utmost seriousness or importance.” On the basis of this definition, we can affirm that the four *seraphims* shall treat their job with the utmost seriousness and importance. So, in order to get a full description of their work, let us examine the phrase *copper color* from our definition. First, the noun *color*, and then the adjective *copper* that is describing it.

The *Webster's New World Dictionary of American Language*, copyright 1960, on page 289, defines **color** as “one’s position.” In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, the word **copper** reads “see detective.” In the same reference source, another word for **detective** is “observer.” An **observer** is one that is a “watchman or sentry.” From these facts, we can definitively deduce that the four *seraphims* that shall be in the middle and on all sides or in every direction of the throne, the temple of יהוה, shall be persons which hold positions as watchmen or sentries. They will be overprotective of the Holy One of Israel, יהוה בן יהוה, who shall sit on the throne, because their job will be as watchmen or sentries the temple of יהוה.

A **watchman** is described in *The Oxford Universal Dictionary*, copyright 1955, on page 2392, as “one who watches over or guards a person; one who keeps vigil.” On page 2356, **vigil** means “to stay awake and alert.” Thus, these four *seraphims* describe persons whose positions shall be to watch over or guard **יהוה בן יהוה**. Even more, they shall be considered very *vigilant*, meaning that they shall be awake and alert at all times. They shall also be known as *sentries*.

The *Chamber's 21<sup>st</sup> Century Dictionary*, copyright 1996, on page 1278, defines a **sentry** as “a person, usually a soldier, posted on guard to control passage, esp. of unauthorized persons.” In the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **passage** is “the way of exit or entrance.” In light of these definitions, we can validate that these four *seraphims* shall be soldiers posted on guard in every direction of the throne, the temple of **יהוה**, that shall control the way of exit and entrance. In addition, they shall act as soldiers to guard the entrance of unauthorized persons entering into the throne, the temple of **יהוה**, where the seat of **יהוה בן יהוה** shall be. Let us read, Revelation, Chapter 21, verses 25 and 27:

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

*[27] And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

These Scriptures verify that the gates of New Jerusalem--the Kingdom of Heaven--shall never be shut day or night, and that if any person comes to the gate to defile, work abomination, or make lies, they shall in no wise enter into New Jerusalem pass the angels that shall be posted at the twelve gates. In like manner, know of a surety that if any person defiles, works abomination, or makes lies within or on the inside of New Jerusalem, they shall never enter into the throne, the temple of יהוה, pass the four *seraphims* who will be guarding it. Why? According to Revelation, Chapter 4, verse 6 the four *seraphims* shall be:

*... full of eyes before and behind.*

What does it mean that the four *seraphims* shall be full of eyes before and behind? On the authority of the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, **full** means “possessing a great amount”; while, on the other hand, **eye** (the singular of the plural *eyes*), in the *Random House Webster's Unabridged Dictionary*, copyright 1999, Computer Software, is depicted as “vision.” Hinged on this degree of knowledge, we can assert that the reason no unauthorized persons will be

able to enter into the throne, the temple of יְהוָה, under the watchful eyes of the four *seraphims* is because these four *seraphims* shall possess a “great” amount of *vision*.

In the *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **vision** is synonymous to perception. **Perception** is “insight.” In the *Random House Webster’s Unabridged Dictionary*, Computer Software, copyright 1999, **insight** is described as “an instance of apprehending the true nature of a person, esp. intuitively.” **Apprehend**, the base of *apprehending*, means “to perceive.” Therefore, no unauthorized persons shall be able to enter into the throne, the temple of יְהוָה, because these four *seraphims* shall have the ability to intuitively perceive the true nature of a person.

The word intuitively derives from *intuition*. In the *Microsoft Encarta Reference Library*, Computer Software, copyright 1993-2003, the word **intuition** is denoted as “to feel instinctively.” In the *Bartlett’s Roget’s Thesaurus*, copyright 1996, on page 278, **feel instinctively** (reference number 266.16) is tantamount to “sense.” *The Oxford Universal Dictionary*, copyright 1955, on page 184, describes the word **sense** as “to perceive by the spirit.” Accordingly, these four *seraphims* will be trained to guard the

throne, the temple of יהוה--in every direction--against unauthorized persons based upon their ability to perceive the true nature of the person by their spirit. In other words, they will do as written in 1 John, Chapter 4, verse 1, which is to try the spirit by the Spirit of יהוה:

*Beloved, believe not every spirit, but try the spirits whether they are of God, יהוה: ...*

Referenced in the *Merriam Webster's 11<sup>th</sup> Collegiate Dictionary*, copyright 2003, Computer Software, the **spirit** is “the frame of mind; disposition.” In the *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, **disposition** is characterized as “tone”; while, **attitude** is denoted as “posture.” In the *Bartlett's Roget's Thesaurus*, copyright 1996, on page 263, **posture** (reference number 264.5, under the keyword *external appearance*) is equivalent to “demeanor, look, dress, countenance, facial expression, body language.

The four *seraphims* will be able to *feel* if one should be permitted on the inside of the throne, the temple of יהוה, by their frame of mind. They will even be given the ability to judge by one's *tone* of voice. And above all, one's poor demeanor, dirty looks, inappropriate dress, grim countenance, or ugly facial expressions, to name a few, may also give probable cause for the four *seraphims* to deny one's entrance into the temple of יהוה. All of

these different body languages and negative vibes will be some of the determining factors as to whether or not a person will be allowed to enter. Many may want to know why the job of the four *seraphims* will be of such an important and serious matter.

The answer is found as we continue our research of Revelation, Chapter 4, verse 6. In following the sequence of the Scripture, we find that the four *seraphims* shall have eyes *before* and *behind*. In the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, **before** means "in advance." The *Microsoft Encarta Reference Library*, Computer Software, copyright 1993-2003, defines **in advance** as "before an event takes place." In the same reference source, an **event** is described as "an incident."

Thus, the reason that these four *seraphims* shall be given the ability by יהוה to see intuitively the nature of a person is to prevent unnecessary *incidents* in the temple of יהוה before they can even take place. By these four *seraphims* detecting negative frames of mind, bad vibes, and unfavorable body language is one way to be sure that no unnecessary *incidents* will ever occur within the temple of יהוה, which is most holy and sacred to Him.

Also, these four *seraphims* shall have eyes *behind*. According to the *Random House Webster's Unabridged Dictionary*, Computer Software, copyright 1999, **behind** means “in reserve.” The *Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, gives another word for **reserve** as “caution.” **Caution**, in the same reference source, is defined as “the act or practice of being cautious.”

Taking this definition into account, we can affirm that another reason why these four *seraphims* will be able to see intuitively into the nature of a person shall be an act or the practice of being cautious in regard to those who are allowed access into the throne, the temple of יהוה. **Cautious**, in the same reference source, is “careful to avoid danger.” Therefore, the four *seraphims* must use their intuition in judging the nature of people in order to avoid any danger in the temple of יהוה, where the Holy One of Israel, יהוה יהוה בן, shall reside.

With this understanding, let us now read Revelation, Chapter 4, verse 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.*

In our next seminar, we shall continue our journey by revealing the distinct character of each of these four *seraphims* that shall stand in the *middle*, and in *every direction* of the throne, the temple of יהוה, to watch over and guard it.

I pray that you have enjoyed our travel into the Kingdom of Heaven that is soon to be on earth, as that Holy City, New Jerusalem. I thank my Father, יהוה, and His Son, יהוה בן יהוה, who has allowed us the mental vision to behold, in advance, the *throne* of יהוה, and all of its glory and honor. May the grace of יהוה sustain us all for this *great* day that is ahead.

Shalom Aleichem. Aniy Ahov.