

MIQDASH BETHEL COVENANT INSTITUTION

Sole Tanakh Authority · Pearl River, Louisiana

REACHING JUDAISM · CHRISTIANITY · ISLAM SIMULTANEOUSLY

כִּסֵּא יְהוָה

THE THRONE OF YAHWEH

A COVENANT EXPLANATION

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JUDAISM	CHRISTIANITY	ISLAM
The Tanakh establishes Yahweh's throne as the seat of universal sovereignty. The rabbis developed extensive traditions surrounding the divine throne (Merkavah). The Tanakh text is the authority — not post-biblical tradition.	Christianity inherited the throne language of the Tanakh but filtered it through Hellenistic categories and NT reframing. The throne-room vision of Yeshayahu (Isaiah) 6 and Yechezkel (Ezekiel) 1 formed the backbone of Christian heavenly liturgy. The Tanakh text governs.	Islam affirms Allah's throne (Al-'Arsh, العرش) as the highest station of divine sovereignty. The Quran's Ayat al-Kursi (2:255) presents the divine throne (Kursi) as spanning the heavens and the earth. The Tanakh precedes and governs the theological discussion.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the Tanakh — the written covenant of Yahweh. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Quran are cited as historical reference and comparative witness — never as superseding authority. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because Yahweh's covenant belongs to every nation that will receive it.

HOW TO READ THIS DOCUMENT

Hebrew book names are used throughout, followed by English in parentheses. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear wherever English translations render 'LORD' or 'God.' Hebrew transliterations appear in bold italic with English meaning in parentheses at every occurrence. Strong's numbers appear in bold. Scripture quotations follow the JPS 1985, Robert Alter, and Everett Fox (Schocken Bible) translations, cross-referenced against the Hebrew text.

SECTION	BOOKS CITED IN THIS DOCUMENT
Torah (Five Books)	Shemot (Exodus), Vayikra (Leviticus), Devarim (Deuteronomy)
Nevi'im (Prophets)	Yeshayahu (Isaiah), Yirmeyahu (Jeremiah), Yechezkel (Ezekiel), Amos (אִמּוֹס)
Ketuvim (Writings)	Tehillim (Psalms), Iyov (Job), Divrei HaYamim (Chronicles), Dani'el (Daniel)

INTRODUCTION: THE QUESTION OF WHERE YAHWEH SITS

There is no more foundational question in the covenant than this: where does **Yahweh** rule from? Not merely where He dwells — but from what seat of authority does He govern the cosmos, judge the nations, and uphold the covenant? The Tanakh answers this question not with philosophy but with direct declaration: **Yahweh** has a throne. It is real. It is established. And everything that happens under the heavens happens under it.

The Hebrew word for throne — *kissé* (כִּסֵּא, H3678) — appears 135 times in the Masoretic Text. Of those occurrences, many refer to the thrones of earthly kings — Pharaoh, David, Solomon, the kings of Babylon. But a decisive corpus of texts applies *kissé* directly to **Yahweh** Himself, using it to locate His sovereignty in a way that no human king can claim: "**Yahweh has established His throne in the heavens**" (Tehillim (Psalms) 103:19). **This study examines that claim from the Hebrew text up — lexically, prophetically, historically, and covenantally.**

The study follows the **Devarim (Deuteronomy) 19:15** two-or-three-witness evidentiary standard throughout. No single text establishes a doctrine. The throne of **Yahweh** is established here through at minimum seven independent Tanakh witnesses, three prophetic throne visions, and the corroborating witness of Ancient Near Eastern context.

PART I: LEXICAL FOUNDATION — WHAT THE HEBREW ESTABLISHES

I-A: THE WORD KISSÉ — כִּסֵּא (H3678)

TERM	TRANSLITERATION	STRONG'S	ROOT / ORIGIN	BDB / HALOT DEFINITION
כִּסֵּא	<i>kissé</i>	H3678	From <i>kasab</i> (H3680) — to cover, conceal, clothe	BDB: 'seat of honor, throne'; HALOT: 'throne (as canopied)' — i.e. a covered, canopied seat of authority and dignity
כִּסָּה	<i>kasab</i>	H3680	Root verb: to cover, conceal, clothe	BDB: 'to cover, conceal'; the throne derives its name from the concept of covering — the canopy over the royal seat signifying sheltered, authoritative rule
כְּבוֹד	<i>kavod</i>	H3519	From <i>kaved</i> (H3513) — to be heavy, weighty	BDB: 'abundance, honor, splendor, glory'; HALOT: 'weightiness, honor, glory' — the manifest radiant presence of Yahweh attendant to His throne
מְרֻכָבָה	<i>merkava</i> <i>b</i>	H4818	From <i>rakav</i> (H7392) — to ride, mount	BDB: 'chariot, riding-vehicle'; the throne-chariot of Yahweh as seen in Yechezkel (Ezekiel) 1 — the mobile throne of divine sovereignty
שָׁמַיִם	<i>shamayi</i> <i>m</i>	H8064	Dual/plural; uncertain etymology	BDB: 'heaven, sky'; the domain where Yahweh's throne is established — not in the earth but above it
הֶדָם	<i>hadom</i>	H1916	Footstool, footrest	BDB: 'footstool'; used in Tehillim (Psalms) 99:5 and 132:7 for

				Yahweh's footstool — the ark/earth positioned beneath the throne
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Critical etymological observation: The word *kissé* (H3678) derives from *kasab* — to cover, conceal, clothe. The throne of **Yahweh** is literally the "covered seat" — a canopied seat of authority where the sovereign is both enthroned above creation and yet covered, veiled from direct sight. This etymology is confirmed by HALOT: 'throne (as canopied).' When the Tanakh says **Yahweh** sits on His *kissé*, it is invoking the fullest language of royal covered authority — not mere seating but sovereign canopied dominion.

I-B: KISSÉ — OCCURRENCES IN THE TANAKH BY CATEGORY

CATEGORY	OCCURRENCES	EXAMPLES
Yahweh's throne — direct attribution	~18 primary divine throne texts	Tehillim (Psalms) 103:19 ; Yeshayahu (Isaiah) 6:1; Yechezkel (Ezekiel) 1:26; Tehillim (Psalms) 93:2; Tehillim (Psalms) 97:2
Davidic covenant throne — derivative of Yahweh's	~25 Davidic throne texts	Shmuel Bet (2 Samuel) 7:13, 16 ; Melachim Aleph (1 Kings) 1:37, 46; Divrei HaYamim (1 Chronicles) 17:12
Foreign kings' thrones	~40 texts	Pharaoh's throne: Shemot (Exodus) 11:5; Babylonian thrones: Yirmeyahu (Jeremiah) 49:38
Judicial/honor seats	~7 texts	Melachim Aleph (1 Kings) 10:19 (Solomon's ivory throne); Tehillim (Psalms) 122:5 (thrones of the house of David)
Special: Kes/Kise at Shemot (Exodus) 17:16	1 — the throne-of-Yah at Amalek oath	Shemot (Exodus) 17:16: <i>kes Yah</i> — 'the throne of Yah' — the only place in the Tanakh where the divine Name is contracted to YH in direct connection with the throne word

PART II: THE PRIMARY THRONE TEXTS — SEVEN TANAKH WITNESSES

Under the Devarim (Deuteronomy) 19:15 two-or-three-witness standard, the following seven primary texts establish the throne of **Yahweh** across five books and three sections of the Tanakh canon. These are independent witnesses — not one passage citing another, but separate textual attestations of the same covenantal reality.

#	TEXT	REFERENCE	WHAT IT ESTABLISHES
1	Yahweh has established His throne in the heavens, and His kingdom rules over all	Tehillim (Psalms) 103:19	The clearest single declarative sentence in the Tanakh about the throne: Yahweh <i>beichin</i> (H3559 : established, fixed, prepared) His <i>kissé</i> — it is not temporary, not conditional, not dependent on earthly events. His sovereignty is total.
2	'I saw Yahweh sitting upon a throne, high and lifted up; and His train filled the temple. Above Him stood the Seraphim...'	Yeshayahu (Isaiah) 6:1–3	The prophet Yeshayahu (Isaiah) witnesses the throne-room of Yahweh in the year King Uzziah died. The throne is <i>ram ve-nissa</i> — high and exalted (H7311, H5375). The Seraphim (ם'פ'רש, H8314 — burning ones) cover their faces before the enthroned Yahweh and cry the triple <i>kadosh</i> (H6918 : holy). The throne is attended, active, and central to prophetic commission.
3	'Above the expanse over their heads was the likeness of a throne, in appearance like sapphire stone; and seated above the likeness of a throne was a likeness with a human appearance...'	Yechezkel (Ezekiel) 1:26	The <i>merkavah</i> (throne-chariot) vision of Yechezkel (Ezekiel) . The throne is above the <i>raqia</i> — the expanse dividing realms. It is described as <i>even sapir</i> — sapphire stone (H5601). The seated figure above it is veiled by <i>demut</i> — likeness/similitude language — emphasizing that Yahweh is enthroned in a form surpassing human comprehension.
4	Yahweh sits enthroned forever; He has established His throne for justice (<i>mishpat</i>)	Tehillim (Psalms) 9:8	The throne of Yahweh is not ornamental — it is the seat of <i>mishpat</i> (H4941 : justice, judgment). His sovereignty is inseparable from His covenant justice. He judges the world in righteousness from His throne.
5	Yahweh is in His holy temple; Yahweh's throne is in the heavens; His eyes	Tehillim (Psalms) 11:4	A critical double-location text: Yahweh is simultaneously in His holy <i>beichal</i> (temple, H1964) AND His <i>kissé</i> is in the shamayim.

	behold, His gaze tests, the children of man		The two locations are not contradictory — the earthly temple mirrors the heavenly throne-room. From His throne He observes and tests all humanity.
6	'The hand upon the throne of Yah (<i>kes Yab</i>): Yahweh will have war with Amalek from generation to generation'	Shemot (Exodus) 17:16	The only occurrence of <i>kes Yab</i> (קֵס יָב) — a contracted form of the divine Name with the throne-word. Moshe swears by the throne of Yahweh as the guarantee of an eternal covenant war against Amalek. The throne is the oath-foundation for covenant warfare.
7	'Righteousness and justice are the foundation (<i>mekon</i>) of Your throne; lovingkindness (<i>chesed</i>) and truth go before You'	Tehillim (Psalms) 89:14	The throne has a <i>mekon</i> — a foundation-base (H4349). That foundation is <i>tzedek u'mishpat</i> — righteousness and justice — the two pillars of covenant governance. No human throne has such a foundation. This is the theological key to the entire throne doctrine.

PART III: THREE PROPHETIC THRONE VISIONS — STRUCTURAL ANALYSIS

The Tanakh records three major throne-room visions given to prophets. These are not speculative — they are commissioned texts embedded in prophetic narratives. Each vision adds structural layers to our understanding of the throne of **Yahweh**.

VISION ONE: YESHAYAHU (ISAIAH) 6:1-8 — THE THRONE AND THE SERAPHIM

Yeshayahu (Isaiah) chapter 6 opens with precise historical anchoring: **"In the year that King Uzziah died."** Uzziah reigned 52 years over Judah — a long stability now ended. In that moment of national transition, **Yeshayahu (Isaiah)** sees that earthly thrones come and go, but **Yahweh** sits enthroned permanently.

ELEMENT	HEBREW TERM	STRON G'S	COVENANT SIGNIFICANCE
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The throne itself	כִּסֵּא — <i>kissé</i>	H3678	Established, permanent, high and lifted up — ram ve-nissa (H7311 + H5375)
High and exalted	רָם וְנִשָּׂא — <i>ram ve-nissa</i>	H7311 + H5375	Two verbs of elevation — Yahweh's throne transcends all earthly thrones by category, not merely degree
The Seraphim	שֶׁרָפִים — <i>seraphim</i>	H8314	Burning ones — standing above the throne-room, covering their faces (reverence) and feet (humility) before Yahweh
Kadosh, Kadosh, Kadosh	קָדוֹשׁ — <i>kadosh</i>	H6918	Holy — the triple declaration intensifying absolute separateness from all that is common or unclean; the defining attribute of the enthroned Yahweh
Kavod filling the earth	כְּבוֹד — <i>kavod</i>	H3519	The radiant manifest weight of Yahweh's presence — not confined to the throne-room but filling all the earth
The prophet's response	אֵי לִי — <i>oy li</i>	—	Woe is me — immediate covenant recognition of human unworthiness before the throne; the throne exposes, then cleanses

The commission of **Yeshayahu (Isaiah)** flows directly from the throne-room encounter: once the seraph touches his lips with the altar-coal and declares his iniquity removed, **Yahweh** speaks from His throne — **"Whom shall I send, and who will go for Us?" Yeshayahu (Isaiah) 6:8**. The throne is not merely decorative sovereignty — it is the seat from which the prophetic mission is issued. Every true prophetic word traces its authority back to the throne.

VISION TWO: YECHEZKEL (EZEKIEL) 1:4–28 — THE MERKAVAH THRONE

Yechezkel (Ezekiel)'s throne-chariot (*merkavah*) vision (593 BCE, on the banks of the Chebar River in Babylon) is the most architecturally detailed divine-throne vision in the entire Tanakh. Its structural complexity is not accidental — it communicates that **Yahweh's** throne is mobile, sovereign even in exile, and beyond the containment of any human temple.

STRUCTURAL LAYER	DESCRIPTION	COVENANT MEANING
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The storm theophany	A great wind, cloud, fire, and chashmal (H2830: gleaming amber/electrum) — Yechezkel (Ezekiel) 1:4	Yahweh's throne-approach is sovereign storm — the same theophany as Sinai; He is not limited to the temple
The four Chayot (living creatures)	Four-faced beings (man, lion, ox, eagle) — Yechezkel (Ezekiel) 1:5–14. Chayot (H2416): living ones, animating forces	The four faces span all living order — human, wild, domestic, celestial bird — Yahweh's throne rests above the totality of creaturely existence
The Ofanim (wheels)	Wheels within wheels, full of eyes — Yechezkel (Ezekiel) 1:15–21. ofanim (H212): wheels, cycles	The throne moves in any direction without turning — perfect sovereign mobility; the eyes signify omniscience integrated into the throne's movement
The Raqia above the Chayot	A crystal-like expanse (raqia , H7549) — Yechezkel (Ezekiel) 1:22–23	The throne of Yahweh is placed above the created order; the raqia functions as the dividing boundary between creaturely and divine realms
The sapphire throne	אֶבֶן סַפִּיר (<i>even sapir</i> , H5601) — Yechezkel (Ezekiel) 1:26	Sapphire blue — the same color as the pavement at Sinai (Shemot (Exodus) 24:10). The throne is consistent with Sinai revelation. Yahweh's appearance above the throne is veiled by demut (H1823 — likeness) language throughout
The Kavod of Yahweh	Kavod Yahweh — Yechezkel (Ezekiel) 1:28	The prophet sees 'the appearance of the likeness of the Kavod of Yahweh' — three layers of similitude language protecting the absolute otherness of the Enthroned One

Critical covenant observation: Yechezkel (Ezekiel)'s vision occurs in Babylon — after the destruction of Jerusalem and the exile of the people. This is theologically decisive: **Yahweh's** throne is not destroyed when His temple is destroyed. It is not captured when the ark is captured. The **merkavah** moves with the covenant people — it is mobile precisely because **Yahweh** is not a local deity whose power is limited to one mountain or one city. His throne transcends geography.

VISION THREE: DIVREI HAYAMIM (1 CHRONICLES) 28:18 — SHLOMO'S TEMPLE AND THE EARTHLY THRONE PATTERN

When David hands the temple-plans to his son Shlomo (Solomon), he includes specific instructions for the *merkavah* — the chariot-throne of **Yahweh** represented in the Holy of Holies by the cherubim above the ark: "...and gold for the plan of the chariot (*merkavah*) of the cherubim that spread their wings and covered the Ark of the Covenant of Yahweh" (Divrei HaYamim Aleph (1 Chronicles) 28:18). The earthly temple is built as a mirror of the heavenly throne-room — the ark below, the cherubim above, and the *merkavah* pattern connecting earth to heaven.

Three structural parallels between the earthly temple pattern and the heavenly throne-room:

- **Yechezkel (Ezekiel) 1:** Chayot + Ofanim + Raqia + Throne of Yahweh above — the heavenly blueprint
- **Shemot (Exodus) 25–26:** Ark of the Covenant + Cherubim wings spread + Holy of Holies — the earthly pattern commanded at Sinai
- **Divrei HaYamim Aleph (1 Chronicles) 28:18:** The temple plan explicitly calls the cherubim-above-ark complex the *merkavah* — confirming the deliberate mapping between heaven and earth

PART IV: ANCIENT NEAR EASTERN CONTEXT — COVENANT DEMYTHOLOGIZATION

The concept of a divine throne was not unique to ancient Israel — every major civilization of the Ancient Near East depicted their chief deity as enthroned. What is unique in the Tanakh is the theological framework surrounding the throne of **Yahweh**: its absolute sovereignty, its covenant character, and its integration of justice as the literal foundation of the throne.

CULTURE	DIVINE THRONE CONCEPT	TANAKH CONTRAST
Babylonian / Akkadian	Marduk enthroned in the <i>Esagila</i> temple at Babylon; the Akitu festival renewed his cosmic kingship annually; throne legitimacy required ritual re-enactment by the king	Yahweh's throne requires no annual renewal; Tehillim (Psalms) 93:2 declares it established from of old (<i>me'az</i> , H227) — from eternity; no human ritual can unseat or re-seat Him
Egyptian	Pharaoh as the living Horus, seated on a divine throne that identified him as the earthly	Yahweh's throne is never identified with a created deity; no human or earthly being sits upon it as Yahweh ; the Seraphim of Yeshayahu

	incarnation of the sun-god Ra; the throne itself was deified as the goddess Isis (her name means 'throne')	(Isaiah) 6 stand above it in reverence, not upon it in authority
Canaanite / Ugaritic	El enthroned at the 'source of the two rivers' on a cosmic mountain; Baal's temple-kingship contested against Yamm (sea) and Mot (death); divine council assembled before the throne	Yahweh's throne is not won in combat (no Tiamat, no Yamm battle-sequence necessary); it is established by His word; yet He does preside over a divine council (sod, H5475) as the sovereign above all — Tehillim (Psalms) 82:1; Iyov (Job) 1–2; Yirmeyahu (Jeremiah) 23:18
Assyrian	Ashur enthroned as supreme deity; the divine throne was also a military standard — Yahweh-nissi pattern has a parallel; but Assyrian divine kingship was tied to Assyrian imperial conquest	The kes Yab of Shemot (Exodus) 17:16 swears Yahweh's covenant war against Amalek across all generations — not empire-building but covenant justice; the throne is the guarantee of the covenant, not of a nation-state

Covenant demythologization principle: The Tanakh did not borrow its throne theology from surrounding cultures. It confronted those cultures. Where Babylonian cosmology made the throne dependent on annual ritual re-enactment, the Tanakh declared it eternal. Where Egyptian theology identified the throne with a created goddess, the Tanakh identified it with uncreated divine authority. Where Canaanite tradition made the divine throne the prize of cosmic combat, the Tanakh established it by sovereign word-decree from eternity. This is not cultural borrowing — it is categorical replacement.

PART V: THE THRONE AND COVENANT JUSTICE — TZEDEK, MISHPAT, CHESED

The most covenant-critical statement about the throne of **Yahweh** is not about its location or its appearance. It is about its **foundation**. Tehillim (Psalms) 89:14 declares:

צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ

***Tzedek u'mishpat mekon kis'echa* — Righteousness and justice are the foundation of Your throne**

TERM	HEBRE W	STRO NG'S	CORE MEANING	THRONE SIGNIFICANCE
<i>Tzedek</i>	צְדִקָּה	H666 4	Righteousness — conformity to covenant standard; moral straightness	The throne of Yahweh does not merely pronounce righteousness; it IS founded upon it. Righteousness is structural to His sovereignty.
<i>Mishpat</i>	מִשְׁפָּט	H494 1	Justice, judgment — the execution of covenant law; the ordering of right relationships	Justice and righteousness together form the <i>mekon</i> — the fixed base, the prepared platform. Without these, no throne can stand.
<i>Mekon</i>	מְכוֹן	H434 9	Foundation, fixed base, prepared place (from H3559 — kun: to be firm, established)	The foundation of Yahweh's throne is not power or force — it is the moral architecture of righteousness and justice. This is what makes His sovereignty covenant-sovereignty, not mere domination.
<i>Chesed</i>	חֶסֶד	H261 7	Lovingkindness, covenant-loyalty, steadfast love — the relational outflow of covenant commitment	Tehillim (Psalms) 89:14 adds that <i>chesed</i> and <i>emet</i> (H571: truth/faithfulness) go before the throne — they are heralds preceding the King, the covenant character that leads His approach.
<i>Emet</i>	אֱמֶת	H571	Truth, faithfulness, reliability — the covenant God who does not deviate from His word	Truth is the companion of lovingkindness before the throne. This pairing (<i>chesed ve-emet</i>) appears across the Tanakh as the signature of Yahweh's covenant character: Shemot (Exodus) 34:6; Tehillim (Psalms) 25:10; 86:15.

Covenant application: Every earthly throne is judged by the throne of **Yahweh**. The standard of that judgment is not military power, not hereditary claim, not divine-right ideology — it is *tzedek u'mishpat*. A king whose throne lacks righteousness and justice has no covenant legitimacy, regardless

of what religious tradition anointed him. This is the Tanakh's standing covenant audit of all earthly governments.

PART VI: THE EARTH AS YAHWEH'S FOOTSTOOL — HADOM (הָדוֹם)

The throne of **Yahweh** has a *badom* — a **footstool**. This language appears across three critical throne-texts and establishes the spatial relationship between **Yahweh's** throne in the heavens and the earth below:

TEXT	REFERENCE	WHAT IT SAYS
Yahweh says: 'The heavens are My throne and the earth is My footstool (<i>badom raglai</i>)'	Yeshayahu (Isaiah) 66:1	The earth itself is the footstool of the enthroned Yahweh . No temple built by human hands contains Him; He asks: 'Where is the house you would build for Me?'
'Exalt Yahweh our Elohim ; bow down at His footstool (<i>badom raglav</i>) — He is holy!'	Tehillim (Psalms) 99:5	The footstool is the object of covenant worship — prostrating before the earthly representation of Yahweh's throne. This is the ark-as-footstool concept.
'Let us go to His dwelling place; let us worship at His footstool (<i>badom raglav</i>)'	Tehillim (Psalms) 132:7	The covenant community approaches Yahweh's throne from below — through the earthly temple-footstool — as subjects approach an enthroned King.
'I had it in my heart to build a house for the name of Yahweh my Elohim ... but the word of Yahweh came to me: You shall not build... — because David had shed blood; Shlomo would build the resting place for the ark (<i>aron</i>), Yahweh's footstool.	Divrei HaYamim Aleph (1 Chronicles) 28:2	David explicitly calls the ark " Yahweh's footstool " — confirming that the <i>badom</i> theology is the theological basis for the ark's sacred status, not merely ritual tradition.

Theological precision: The ark is not the throne — it is the footstool. **Yahweh**'s throne is in the heavens (**Tehillim (Psalms) 103:19**). His footstool is on earth. Between these two — heaven and earth — is the full scope of His sovereign covenant governance. The temple was built to house the footstool, not to contain the throne. This is why **Shlomo** prays at the temple dedication: **"Behold, heaven and the highest heaven cannot contain You; how much less this house that I have built"** (Melachim Aleph (1 Kings) 8:27). The temple points to the throne. It does not replace it.

PART VII: THREE-RELIGION COVENANT AUDIT

TRADITION	THRONE DOCTRINE	PRIMARY SOURCE	COVENANT ALIGNMENT
Judaism	Post-biblical rabbinic tradition developed Merkavah mysticism (Maaseh Merkavah) as an esoteric discipline of throne-vision. The Mishnah (Chagigah 2:1) restricted public teaching on the topic. The Talmud (Chagigah 12b–13a) describes the seven heavens and the divine throne. The dominant rabbinic recognition: Yahweh is enthroned in the seventh heaven (Aravot), from which He dispenses justice, righteousness, and dew.	Tehillim (Psalms) 103:19; Yeshayahu (Isaiah) 6; Yechezkel (Ezekiel) 1; Talmud Chagigah 12b–13a	ALIGNED IN FOUNDATION — The Tanakh texts govern. Post-biblical rabbinic throne-tradition is commentary and historical reference; it does not alter the core textual witness. Where Talmudic tradition goes beyond or contradicts the written Tanakh text, the written text governs.
Christianity	The NT developed throne-room imagery from Yeshayahu (Isaiah) 6 and Yechezkel (Ezekiel) 1 (see Revelation 4–5).	Yeshayahu (Isaiah) 6:1–3; Yechezkel (Ezekiel) 1:26; Tehillim (Psalms) 110:1; Hebrews 8:1 (historical ref.)	PARTIAL ALIGNMENT — The Tanakh throne-texts are the genuine source. The NT application of those texts to a Messianic figure sitting at

	<p>The heavenly throne was identified with the throne of Christ in post-resurrection theology. The Nicene Creed places Christ 'seated at the right hand of the Father.' Hebrews 8:1 calls Christ 'seated at the right hand of the throne of the Majesty in heaven.' These are post-biblical applications layered onto the Tanakh foundation.</p>		<p>Yahweh's right hand is post-biblical elaboration. The Tanakh itself knows one enthroned: Yahweh. The Davidic covenant establishes that the king's throne is derivative of Yahweh's throne (Shmuel Bet (2 Samuel) 7:13) — not co-equal with it.</p>
Islam	<p>The Quran presents Al-'Arsh (العرش — the Throne) as the greatest of Yahweh's created things, spanning the heavens and earth. Ayat al-Kursi (Quran 2:255) describes the Kursi (footstool/throne) of Allah as extending over the heavens and the earth. Islamic theology debates whether the Throne is literal or metaphorical; the Ashari position holds it is real but its modality is unknown (bila kayf — without asking how).</p>	<p>Quran 2:255 (Ayat al-Kursi); 7:54; 9:129; 20:5; 21:22; 23:86; 57:4</p>	<p>ALIGNED IN AFFIRMATION OF DIVINE SOVEREIGNTY — The Quranic throne concept directly parallels the Tanakh's: one God, enthroned above creation, whose sovereignty spans heaven and earth. The Quran's Kursi language closely parallels <i>badom</i> (footstool) usage in the Tanakh (Yeshayahu (Isaiah) 66:1; Tehillim (Psalms) 99:5). The theological convergence: the throne of the one Creator transcends all creation.</p>
Ancient Near Eastern Context	<p>Marduk (Babylonian), El (Canaanite/Ugaritic), Pharaoh-as-Horus (Egyptian), Ashur (Assyrian) — all present enthroned divine kings whose thrones require ritual</p>	<p>Enuma Elish; Ugaritic Baal Cycle; ANET (Pritchard); Clifford, Creation Accounts; Walton, Ancient Near</p>	<p>Yahweh's throne requires none of these: no annual ritual, no cosmic combat, no royal incarnation. It is established from eternity (Tehillim (Psalms) 93:2: <i>me'olam attab:</i> from of old You are). The Tanakh</p>

	maintenance, cosmic combat victory, or human royal incarnation.	Eastern Thought and the OT	systematically demythologizes the ANE throne-concept while retaining its core language of sovereign cosmic rule.
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PART VIII: EIGHT COVENANT DECLARATIONS

#	COVENANT DECLARATION	SCRIPTURAL BASIS
1	Yahweh's throne is established from eternity, not contingent on human events or earthly power structures. His sovereignty precedes creation.	Tehillim (Psalms) 93:2: <i>mekon kis'echa me'az me'olam attah</i> — 'Your throne is established from of old; You are from everlasting'
2	The foundation of Yahweh's throne is righteousness and justice (<i>tzedek u'mishpat</i>) — the covenant standard by which all earthly thrones are judged and found lacking or confirmed.	Tehillim (Psalms) 89:14; Tehillim (Psalms) 97:2; Yeshayahu (Isaiah) 16:5
3	The throne of Yahweh is attended by the Seraphim (burning ones) and the heavenly council (<i>sod</i>) — the divine administration from which prophetic commission flows. Every true prophet stands before the throne.	Yeshayahu (Isaiah) 6:1–8; Melachim Aleph (1 Kings) 22:19; Yirmeyahu (Jeremiah) 23:18, 22
4	The throne-chariot (<i>merkavah</i>) is mobile — Yahweh's throne is not destroyed when the temple is destroyed, not exiled when the people are exiled. He accompanies His covenant people.	Yechezkel (Ezekiel) 1:4–28; Divrei HaYamim Aleph (1 Chronicles) 28:18
5	The earth is Yahweh's footstool (<i>badom raglav</i>). No human construction contains His throne. The earthly temple-ark is the footstool; the throne remains in the shamayim.	Yeshayahu (Isaiah) 66:1; Tehillim (Psalms) 99:5; 132:7; Melachim Aleph (1 Kings) 8:27
6	Yahweh's throne is the covenant oath-foundation for eternal covenant war against covenant-violators (Amalek). Wherever a hand is raised against the covenant, the throne of Yahweh stands against it.	Shemot (Exodus) 17:16: <i>kes Yah</i> — <i>Yabweh</i> will have war with Amalek from generation to generation

7	<p>The <i>kavod</i> (manifest glory) of Yahweh is inseparable from His throne — wherever the throne is seen, the <i>kavod</i> fills the space. The Seraphim declare: 'The whole earth is full of His kavod' — meaning the throne's authority extends to every square inch of creation.</p>	<p>Yeshayahu (Isaiah) 6:3; Yechezkel (Ezekiel) 1:28; Tehillim (Psalms) 19:2</p>
8	<p>All three covenant traditions — Judaism, Christianity, and Islam — affirm a single divine throne transcending creation. The Tanakh is the oldest and most precise textual foundation for this shared affirmation. Where traditions have deviated through post-biblical elaboration, the Hebrew text of the Tanakh stands as the governing witness.</p>	<p>Tehillim (Psalms) 103:19; Quran 2:255; rabbinic Chagigah 12b — all three traditions convergent on the sovereignty of the One enthroned</p>

PART IX: FOUR-SPHERE COVENANT APPLICATION

SPHERE	THE THRONE OF YAHWEH SPEAKS TO THIS SPHERE
Creation Theology	<p>Yahweh's throne precedes creation and transcends it. Before Bereishit (Genesis) 1:1, the throne existed: 'from of old, You are from everlasting' (Tehillim (Psalms) 93:2). Creation is not the context that explains the throne — the throne is the context that explains creation. Yahweh has created from the position of enthroned sovereign, not as an experimenter or co-creator.</p>
Covenant Identity	<p>The Davidic covenant is explicitly derivative of Yahweh's throne. Shmuel Bet (2 Samuel) 7:13 promises: 'I will establish the throne of his kingdom forever' — but this is always Yahweh's throne extended, not a competing throne. Israel's covenant identity is as the people of the Enthroned — not the people of an earthly king who happens to be blessed, but the covenant community directly under the sovereignty of the One who sits above the Seraphim.</p>
Three-Religion Witness	<p>The convergence of Judaism, Christianity, and Islam on divine throne-sovereignty is one of the most significant theological facts of human history. All three traditions, stemming from one Tanakh root, affirm: one Elohim, one throne, one sovereignty. The divergences — what happens at the throne's right hand, what the throne looks like, whether it is literal or</p>

	metaphorical — are secondary disputes between traditions that all stand underneath the covenant declaration of Tehillim (Psalms) 103:19.
Current Events (2026)	In an era of collapsing governments, contested thrones, and competing claims to sovereignty — military, economic, political, institutional — the throne of Yahweh stands as the covenant's anchor. No earthly power can establish its throne on a foundation of righteousness and justice apart from the covenant. Every throne built on deception, violence, or covenant-violation will be measured against the only throne whose foundation is <i>tzedek u'mishpat</i> . The prophets were commissioned from the throne to declare exactly this to the nations of their generation — and so is every covenant witness in ours.

PART X: SCRIPTURE INDEX

REFERENCE	TOPIC IN THIS DOCUMENT
Shemot (Exodus) 17:16	<i>Kes Yab</i> — the throne of Yah; Moshe's oath at the Amalek battle; covenant warfare sworn by the throne
Shemot (Exodus) 24:10	The sapphire pavement at Sinai — precursor to the sapphire throne of Yechezkel (Ezekiel) 1:26
Shemot (Exodus) 25:22	The ark as Yahweh's earthly meeting place — the footstool theology
Vayikra (Leviticus) 16:2	Yahweh appears in the cloud above the Ark cover — throne presence in the earthly holy of holies
Devarim (Deuteronomy) 19:15	Two-or-three-witness evidentiary standard applied throughout this study
Melachim Aleph (1 Kings) 8:27	Solomon's temple dedication: heaven cannot contain Yahweh — the throne transcends the temple
Melachim Aleph (1 Kings) 22:19	<i>Yirmeyahu (Jeremiah)</i> sees Yahweh enthroned; the heavenly council stands around Him — throne-council in Nevi'im
Divrei HaYamim Aleph (1 Chronicles) 28:2	David calls the Ark Yahweh's footstool (hadom) — explicit earthly throne-theology in the Ketuvim
Divrei HaYamim Aleph (1 Chronicles) 28:18	The cherubim above the ark described as the <i>merkavah</i> — direct connection between Ezekiel's vision and the temple plan

Iyov (Job) 26:7	Cosmic suspension — earth hung upon nothing; structural context for the elevated throne
Tehillim (Psalms) 9:8	Yahweh enthroned forever; He judges the world in righteousness from His throne
Tehillim (Psalms) 11:4	Double-location: Yahweh in His temple AND on His heavenly throne simultaneously — eyes testing all humanity
Tehillim (Psalms) 89:14	<i>Tzedek u'mishpat mekon kis'echa</i> — righteousness and justice as the foundation of the throne
Tehillim (Psalms) 93:2	<i>Mekon kis'echa me'az</i> — the throne established from of old; Yahweh is from everlasting
Tehillim (Psalms) 97:2	Cloud and thick darkness around Him; righteousness and justice the foundation of His throne
Tehillim (Psalms) 99:5	Exalt Yahweh ; bow at His footstool (<i>badom raglav</i>) — He is holy
Tehillim (Psalms) 103:19	The clearest declarative: Yahweh has established His throne in the heavens; His kingdom rules over all
Tehillim (Psalms) 110:1	<i>Shev li'mini</i> — 'Sit at My right hand' — the Davidic covenant derivative from Yahweh's throne
Tehillim (Psalms) 122:5	Thrones of the house of David — earthly covenant governance derivative of Yahweh's throne
Tehillim (Psalms) 132:7	Let us worship at His footstool — covenant pilgrimage oriented toward the throne
Yeshayahu (Isaiah) 6:1–8	The throne-room vision: high and lifted up, Seraphim, kadosh triple declaration, prophetic commission
Yeshayahu (Isaiah) 66:1	The heavens are Yahweh's throne; the earth is His footstool (<i>badom raglai</i>)
Yirmeyahu (Jeremiah) 23:18,22	<i>Mi amad besod Yahweh</i> — who has stood in Yahweh's council (sod); the throne-council as the test of true prophecy
Yechezkel (Ezekiel) 1:4–28	Full merkavah throne-chariot vision: Chayot, Ofanim, Raqia, sapphire throne, Kavod — Yahweh's mobile sovereignty
Yechezkel (Ezekiel) 10:1	The Kavod of Yahweh departing the temple — the throne leaves Jerusalem before its destruction

Dani'el (Daniel) 7:9–10	<i>Atik Yomin</i> — the Ancient of Days seated upon a throne of fiery flames — a throne-vision in the Ketuvim confirming the prophetic pattern
Amos 3:7	Yahweh reveals His <i>sod</i> (counsel/council) to His servants the prophets — court protocol from the throne

יְהוָה בָּשָׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה

"Yahweh has established His throne in the heavens, and His kingdom rules over all."

Tehillim (Psalms) 103:19

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