

## Discussion 5

# The Second Dispensation - Zaphkiel

(Enoch and the city of Zion)

### Primary Reading:

- Zenos Chapters 4 and 5

### Passages for Comparison:

- Zenos 4:1-3 => Revelation 6:3-4 :: Zaphkiel's Dispensation is Unsealed
- Zenos 4:4-5 => Revelation 8:8-9 :: Zaphkiel's Shofar is Sounded
- Zenos 4:6-11 => Revelation 12:3-4, 14 :: Shekinah vs the Dragon
- Zenos 4:12-14 => Revelation 13:15 :: Lilith and Cain
- Zenos 4:15 => Revelation 16:3 :: Zaphkiel's Vial is Poured Out
- Zenos 4:16-18 => Revelation 2:9-11 :: YHVH's Letter to the Inhabitants of Zion
- Zenos 5 and ... Nothing? :: The City of Enoch is raised up into the Bosom of the Father

### Objectives:

- Increase our understanding of what the City of Enoch is really all about
- Discover ways that the other passages from Revelation tie into that narrative.

### Reading:

4:1-3 :: Zaphkiel's Dispensation is Unsealed		
Zenos	Revelation	Discussion Ideas
4:1. And it came to pass that I beheld Zaphkiel open the second seal, and I heard the beast like unto an ox say: Come and see!	6:3. And when he [the Lamb] had opened the second seal, I heard the second beast say, Come and see.	Is there significance in the idea that the beast who introduces this dispensation is the Ox?
4:2. And it came to pass that I saw as it were another horse going out that was red, and power was given to him that sat thereon to take peace from the earth;	6:4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.	Why a red horse? It doesn't say "power given him to kill them", it says that they kill one another. What's that all about? Why a "great" sword? (why a sword at all)? If this horseman is our enemy, why is God enabling him?
4:3. And that mankind should war and should kill one another, and there was given unto him a great sword.		

**4:4-5 :: Zaphkiel's Shofar is Sounded**

Zenos	Revelation	Discussion Ideas
<p>4:4. And it came to pass that Zaphkiel who is Metatron sounded his shofar, and I saw as it were a great mountain burn with fire, and it was cast into the sea,</p> <p>4:5. And the third part of the sea became blood; and death became the third part of the creatures which were in the sea; yea, and a third part of the ships were destroyed.</p>	<p>8:8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;</p> <p>8:9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.</p>	<p>Was a mountain cast into the sea in the days of Enoch? Is that due to his "faith to move mountains" .. or something unrelated?</p> <p>What does it mean for the sea to become blood? Is that literal? Is it the same idea as the Nile being blood, or something else?</p> <p>Why/how were ships destroyed?</p>

**4:6-11 :: Shekinah vs the Dragon**

Zenos	Revelation	Discussion Ideas
<p>4:6. And it came to pass that I saw as it were the leviathan, being red in color, the same as before, with his seven heads and ten horns, and I beheld that he now had seven crowns upon his heads.</p> <p>4:7. And I saw, as it were, his tail had drawn up the third of the stars of heaven, and these were cast down upon the earth, and these had spawned the iyrin.</p> <p>4:8. And it came to pass that I saw as it were the leviathan standing before Shekinah; and she was with child, ready to be delivered;</p> <p>4:9. And the leviathan stood ready with his teeth bared, as to devour her child as it should leave the womb;</p> <p>4:10. But to my astonishment, I saw as it were two wings were given to Shekinah, like that of an eagle, and she did fly into the wilderness,</p> <p>4:11. And I saw as it were that she hid there in safety and was nourished far from the face of that serpent Lilith.</p>	<p>12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.</p> <p>12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.</p> <p>... (John has some other verses between this and the next part)</p> <p>12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.</p>	<p>Is this wonder in the heavens an astronomical sign from the heavens? Or something else?</p> <p>What are these 7 crowns?</p> <p>The iyrin are a group of fallen angels described in the "Apocryphal" book(s) of Enoch. Is this saying we should trust that book more than we do? If so, how far should we take that?</p> <p>Who is the child? If it was Jesus, in what way is that part of Enoch's dispensation? If not, who (or what) is it?</p> <p>How could the leviathan possibly "devour" the child? And, why wait for delivery, why not just kill the woman?</p> <p>What are these wings? Why 2? Why an eagle?</p> <p>What wilderness?</p> <p>Nourished, in what way?</p> <p>Why does Revelation include Time, Times and half a time, but Zenos leave that out. And what does this have to</p>

		do with Daniel 7:25 - 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a <b>time and times and the dividing of time</b> .
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4:12-14 :: Lilith and Cain		
Zenos	Revelation	Discussion Ideas
<p>4:12. And it came to pass that there was power given to the leviathan to speak blasphemies even unto the whole earth, save it be the city in the wilderness where Shekinah did dwell;</p> <p>4:13. But unto the rest of the world, death was given them that would not worship the image of the leviathan;</p> <p>4:14. And these made war with one another but lived in fear of the city in the wilderness where Shekinah dwelt.</p>	<p>13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.</p>	<p>What can we learn about either of these passages by comparing them?</p> <p>Zenos makes a point that the Shekinah who is being nurtured out in the wilderness isn't really affected by all of this. Does that detail bring out additional nuance for understanding the ideas being portrayed?</p>

4:15 :: Zaphkiel's Vial is Poured Out		
Zenos	Revelation	Discussion Ideas
<p>4:15. And it came to pass that Metatron poured out his vial upon the sea; and it became as the blood of a dead man, and everything that did live in the sea died.</p>	<p>16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.</p>	<p>Why is Enoch about destruction of the sea, when Noah is the one where all the living things die in the sea? What's going on here?</p>

4:16-18 :: YHVH's Letter to the Inhabitants of Zion		
Zenos	Revelation	Discussion Ideas
<p>4:16. And I saw great works of darkness, and tribulation, and poverty—even unto those that were rich of the things of the world.</p>	<p>2:8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;</p> <p>2:9. I know thy works, and tribulation, and poverty, (but thou art rich) and I</p>	<p>What do the contents of this letter have to do with Enoch? Or Zion? Or ... the other people on the earth in his day?</p>

	know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.	
4:17. And it came to pass that the angel of YHVH said unto me: Fear not any of those things which thou shalt suffer;	2:10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.	Sadly, it doesn't say "fear not, for you wont end up suffering". Why is that? What is there to "fear" about suffering other than fearing the potential for suffering?
4:18. For YHVH has given thee life, and unto all that overcometh the world, these shall not see the second death.	2:11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.	What is the actual intended meaning of the words "fear" and "suffering" as used in these passages?

### Zenos 5 :: The City of Enoch is raised up into the Bosom of the Father

Zenos	Discussion Ideas
5:1. And it came to pass that I saw as it were Eden, who is Shekinah, who is the Tree of Knowledge of Good and Evil, which is to say wisdom, and the Tree of Life;	Are these all "exactly" the same thing? Are they metaphorically interchangeable? Is this all just another word for "the divine feminine"? What's going on here? How are the Tree of Knowledge and the Tree of Life the same thing?
5:2. And the seven malak who are cherubim the seven angels of the seven dispensations went down from the heavens into the earth to do the will of YHVH in the whole earth.	This is reminiscent of 4 Moses 39:3 - 39:3. And upon the thrones are seated the seven malakim of the seven dispensations, and around them on all sides of the encampments are in the expanse of the heavens.
5:3. And it came to pass that when Adam and Eve in their generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekinah, the whole earth was radiant from one end to the other with her splendor,	This is reminiscent of Isaiah 6:3 - 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.
5:4. And her splendor was greater even than that of the sun at midday, and it blinded the leviathan, and Lilith as she rode upon him;	How does the splendor of YHVH blind Lilith and the leviathan?
5:5. And as these traveled, they brought darkness, and the worship of the sun, the moon, and the stars;	Interestingly, they spread darkness, and worship the sun/moon/stars/earth, where, in other places, we are supposed to watch the heavens, and interpret the signs, and they guide us and give us Light, not darkness. How do we go about cherishing these things without "worshipping" them?
5:6. And the worship of the earth, and the worship of the works of the hands of men, which are to worship the leviathan.	Are there other good things we cherish and sometimes set up as "gods"?
5:7. And it came to pass that I saw as it were the seven angels of the seven dispensations come before the throne of Elohim, saying: Elohim Shaddai, what shall we do with the children of Adam?	

<p>5:8. For we see that these art gone to worship idols in fornication with Lilith and her leviathan, even that great beast of blasphemy against thy name;</p> <p>5:9. And what shall we do to cleans the earth of this abomination, and to lay waste unto the inhabitants of the earth who worship idols?</p>	
<p>5:10. And it came to pass that YHVH Elohim lifted up His Shekinah from the earth, from the midst of the idol worship, and there Her name was Zion.</p> <p>5:11. And I saw as it were the seven angels of the seven dispensations with armies and the hosts of heaven camped as it were roundabout the earth in camps of thousands and tens of thousands hosts;</p> <p>5:12. And I saw as it were that these fetched their shofars and took the horns in their hands and surrounded the Shekinah of YHVH with songs.</p>	
<p>5:13. And it came to pass that Zion ascended to the high heavens, as it is written, and Enoch was lifted up to heaven together with Shekinah.</p> <p>5:14. And the angel of YHVH came unto me saying: When the Lamb desired to be lifted up upon that tree for the sins of mankind, He first sent Michael the Prince to prepare the earth for YHVH;</p> <p>5:15. And then he sent Zaphkiel who is Metatron to gather all they that would follow YHVH and to carry them in Shekinah and in great glory in a fiery chariot with horses of flame and fire, driven by malak of glory.</p>	<p>Is this saying that lifting the city of Enoch up ... was a preparation for the coming of the messiah? What's that all about?</p>
<p>5:16. And it came to pass that I saw as it were YHVH lifting Enoch up to the high heavens together with Shekinah;</p>	
<p>5:17. And it came to pass that I saw as it were that when these reached the high heavens, the sapphires whereupon was written the Torah were aflame as though to be burned up in a consuming fire,</p> <p>5:18. And I puzzled in amazement, wondering what flames could devour the Torah in fire?</p>	<p>In what way does the lifting of Zion set the torah of Saphire aflame?</p>
<p>5:19. And it came to pass that there came a voice as thunder from the Throne in Heaven saying: Fear not; for because all the children of man have denied me and my kingdom, and have gone a whoring after Lilith, worshipping idols, I have removed my Shekinah from among them and have lifted Her up on high;</p> <p>5:20. But these whom I have taken from among them are</p>	<p>Other descriptions of Zion are equal financially. And have equal purpose. This uses entirely different words to explain equality. What are your thoughts on these two ways of a city being united in oneness?</p>

mine elect, even the inhabitants of the Zion come out of the world, for these are equal to one with another in faith, in righteousness, and in perfection.

5:21. And thus, I have taken these from the earth which is my creation under all the heavens unto my bosom, and these shall I return in the last days;

5:22. For these from the generation have I preserved from the Flood, lifting them upon the wings of the wind, taking my Shekinah to the highest heaven that she may sit with me again upon my throne;

5:23. And **unto She is given** the key to the gates of understanding, and subtlety, and life, and grace, and kindness, and love, and meekness, and preservation, and mercy, and honor;

5:24. And these are given Her that mankind may learn to worship YHVH in wisdom and knowledge unto understanding;

5:25. And in understanding unto mercy and instruction; and in mercy and instruction unto beauty, love, and kindness, and unto victory in my kingdom;

5:26. And this is the foundation, and this is to walk in teshuvah unto splendor;

5:27. And I have adorned mankind with all these good and praiseworthy things; and unto Israel more than all the children of heaven.

This list of things feels a lot like the one from 2 Peter 1: 3 According as **his divine power hath given unto us** all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

*Discussion:*

If the events related to the trumpets and vials and seals are indeed tied to specific dispensations of the history of the earth, how come we don't have any familiarity with the events from the first two dispensations? What good are these details? What meaning do they have today if not to help us discover the past? If they are past, what difference does it make? If they are not past, how are they connected with the early dispensations?

Chapter 5 describes significantly more details about the city of Enoch than we have ever had before it was revealed. Some of those details have wording similarities with other passages we already had. How should we approach that? Does that mean they are related? Do those other passages hold more information we should be applying to the city of Enoch? Do you know of any other passages that sound a lot like the things from chapter 5?