

## Discussion 6

# The Third Dispensation - Gabriel

(Noah and Na'amah, and the children of the New Creation)

### Primary Reading:

- Zenos Chapter 6

### Passages for Comparison:

- Zenos 6:1 => Revelation 14:9-10 :: Separating Wheat from Tares
- Zenos 6:2-8 => Revelation 2:12-17 :: YHVH's Letter to the children of the new Creation
- Zenos 6:9-10 => Revelation 6:5-6 :: Gabriel's Dispensation is Unsealed
- Zenos 6:11-12 => Revelation 8:10-11 :: Gabriel's Shofar is Sounded
- Zenos 6:13-15 => Revelation 16:4-7 :: Gabriel's Vial is Poured Out
- Zenos 6:16-18 => Revelation 12:6, 15-16 :: Shekinah vs the Dragon
- Zenos 6:19-22 => Revelation 13:6, 16-18 :: Lilith and Leviathan

### Objectives:

- Explore the metaphors found in Gabriel's dispensation.
- Consider ways that they apply to Noah's day, the last days, and to our personal struggles.

### Reading:

6:1 :: Separating Wheat from Tares		
Zenos	Revelation	Discussion Ideas
<p>6:1. And it came to pass that I saw that Gabriel followed Michael and Metatron, saying: All those who shall worship the leviathan, receiving his mark on their forehead, or in their hand, these shall feel the wrath of YHVH poured out unto thee from the cup of his indignation;</p>	<p>14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,</p> <p>14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:</p>	<p>Was the mark of the beast a thing back in Noah's day? What's that all about?</p>

6:2-8 :: YHVH's Letter to the Descendents of Noah and Na'amah

Zenos	Revelation	Discussion Ideas
<p>6:2. These things saith He which holdeth in his hands that sharpened two-edged sword;</p> <p>6:3. For He knows thy works, and where thou dwellest; therefore, hold thee fast the name YHVH, and speak not His holy name in vain!</p>	<p>2:12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;</p> <p>2:13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.</p>	
<p>6:4. Eat not anything sacrificed unto idols, for this is to commit adultery and fornication, but walk thee in teshuvah;</p> <p>6:5. Or I shall come at thee quickly, and when ye least expect, and will fight against thee with the sword of my mouth;</p>	<p>2:14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.</p> <p>2:15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.</p> <p>2:16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.</p>	
<p>6:6. But to they that overcome shall be given to eat of the hidden manna, and the fruit of the tree of life,</p> <p>6:7. And unto these shall be given a new name written upon a white stone, and no one shall look upon the stone and see in it except they that do receive it;</p>	<p>2:17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.</p>	<p>What does Manna have to do with Noah?</p>
<p>6:8. For the new name given unto the kaddish of YHVH is thy call to service to YHVH in His Holy Priesthood, and the white stone is thy urim and thummim.</p>		<p>What does the white stone or Urim and Thummim have to do with Noah?</p>

### 6:9-10 :: Gabriel's Dispensation is Unsealed

Zenos	Revelation	Discussion Ideas
<p>6:9. And it came to pass that I saw that Gabriel opened the third seal, and I heard the beast with the face of a man say: Come and see!</p> <p>6:10. And I saw as it were a black horse, and his rider bore judgment in his right hand, and a sword in his left.</p>	<p>6:5. And when he [the Lamb] had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.</p> <p>6:6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.</p>	<p>What beast has the face of a man?</p> <p>What does that have to do with Noah, or the third dispensation?</p> <p>Why a black horse?</p> <p>Why balances?</p> <p>What's going on with the sword in the left hand in Zenos's vision?</p> <p>Kabbalistically speaking, judgment is normally in the left hand, what is it doing in the right hand here?</p>

### 6:11-12 :: Gabriel's Shofar is Sounded

Zenos	Revelation	Discussion Ideas
<p>6:11. And it came to pass that Gabriel sounded his shofar, and there fell a great fire from heaven, and it fell upon the third part of the waters on the earth, and a third part of the waters beneath the earth;</p> <p>6:12. And the waters came forth as a <b>great flood</b>, and many died because of the waters, that there should be a new birth from the cleansing.</p>	<p>8:10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;</p> <p>8:11. And the name of the star is called <b>Wormwood</b>: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.</p>	<p>What is this fire/star that falls from heaven? Is it lucifer? Is it a comet?</p> <p>Why is it destroying water again, didnt we do that in the last dispensation?</p> <p>Is "Wormwood" the flood? Death by bitter water sounds more like poison than drowning ... thoughts?</p>

### 6:13-15 :: Gabriel's Vial is Poured Out

Zenos	Revelation	Discussion Ideas
<p>6:13. And it came to pass that Gabriel poured his vial out upon the waters; and they became as blood.</p> <p>6:14. And it came to pass that I heard Gabriel say: Thou art righteous, YHVH, which art, and was, and shalt be, because thou hast judged thus;</p>	<p>16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.</p> <p>16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.</p>	<p>The Revelation account here is about "rivers and fountains" of water. These are fresh water. The flood feels a lot more like "ocean" water, or the water of the deep. Is that difference significant? If so, what difference does it make?</p>

6:15. For these have made war against thy people, YHVH, and shed the blood of thy servants the prophets, and thou hast given them blood to drink; for they are worthy.	16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.	
	16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.	

### 6:16-18 :: Shekinah vs the Dragon

Zenos	Revelation	Discussion Ideas
6:16. And it came to pass that I saw, as it were, Shekinah in the wilderness, in the place prepared for her of YHVH, and there I saw that His Shekinah was fed for <b>sixty years</b> .	12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there <b>a thousand two hundred and threescore days</b> .  (note the span of verses between this and the verse below)	The fact that these two time spans are different numbers implies that they are not literal times, and are symbolic measurements. What could the two measurements each mean symbolically, and take together is there additional insight to be gained?
6:17. And it came to pass that the leviathan spat water out of his mouth as it were a flood after Shekinah, that he might cause her to be carried away of the waters.	12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.	Is leviathan's flood literal? If its metaphorical, what could it mean?
6:18. And the earth did help Shekinah, for the earth did open her mouth swallowing up the flood which the leviathan did cast out of his mouth that the waters could not reach up unto Her.	12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.	How does the earth help? Is she capable of intervening between leviathan and Shekinah? What does that even mean?  This sounds like the Shekinah we are referring to here is the city of Enoch. Thoughts? Does Noah's flood have anything to do with that?

### 6:19-22 :: Lilith and Leviathan

Zenos	Revelation	Discussion Ideas
6:19. And the leviathan opened his mouth to blasphemy against YHVH Elohim, to blaspheme His name, and His tabernacle, and them that dwell in heaven.	13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.  (note the span of verses between this and the verse below)	
6:20. And it came to pass that <b>after</b> the waters had subsided he caused all mankind to receive a mark upon their	13:16 And he causeth all, both small and great, rich and poor, free and	The mark of the beast was AFTER the flood? When was this? Nimrod? Some other thing we don't know about?

<p>right hand, or in their foreheads as an oath and covenant that none might buy or sell, save they the mark, or the name of the leviathan, or the number of his name.</p> <p>6:21. And this mark was like unto that with which Cain had been marked by YHVH, to make a mockery of the things of Elohim.</p>	<p>bond, to receive a mark in their right hand, or in their foreheads:</p> <p>13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.</p>	
<p>6:22. And the mark of the leviathan is Vav Samekh Mem (666 ,וּמַמ), and the name of the leviathan is Samael <i>who is Samyaza</i>.</p>	<p>13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.</p>	<p>What good does it do to give a number to this beast? How does this give us wisdom?</p> <p>How is “YSM” equal to Samael or Samyaza?</p>

*Discussion:*

While this chapter does spend a decent amount of its time on water as a theme, none of it “feels” like it is related to Noah’s flood. Do you have any thoughts on that?

Was the mark of the beast something from way back in Noah’s day? Isn’t this something we are waiting and watching for in the last days? Is it the future? Is it past? Is it both? Is it just a metaphor?

Without fighting over the politics of it all, it is potentially useful to consider each of the economic models that people have associated with the mark of the beast. Remember, the purpose of this course is to “decide” what is right, or to reach consensus, or even agreement. Keeping all of that in mind, some have said that the mark of the beast is communism, some say capitalism, some say it is any cash based economy, others have argued it is the electronic exchange via credit cards or microchips. What are your thoughts on some of these?