

## Discussion 8

# The Fifth Dispensation - Haniel

(Moses and Zipporah, and the 12 Tribes of Israel)

### Primary Reading:

- Zenos Chapter 8

### Passages for Comparison:

- Zenos 8:1-5 => Revelation 6:9-11 :: Haniel's Dispensation is Unsealed
- Zenos 8:6-11 => Revelation 9:1-12 :: Haniel's Shofar is Sounded
- Zenos 8:12-13 => Revelation 16:10-11 :: Haniel's Vial is Poured Out
- Zenos 8:14-15 => Revelation 3:1-3 :: YHVH's letter to the 12 Tribes of Israel

### Objectives:

- Better understand the events related to the 5th dispensation.

### Reading:

8:1-5 :: Haniel's Dispensation is Unsealed		
Zenos	Revelation	Discussion Ideas
8:1. And it came to pass that Haniel opened the fifth seal, and I beheld all the souls that have been and were yet to be slain for Israel, and for the testimony which they held.	6:9. And when he [the Lamb] had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:	Historically, people have supposed that the souls below the altar were Christian martyrs. But this dispensation is pre-Jesus. What are your thoughts on that?
8:2. And it came to pass that they cried with a loud voice, saying: How long will ye judge unjustly, and accept these wicked people?  8:3. Defend the poor and fatherless: do justice to the afflicted and needy; yea, deliver the poor and needy and rid them out of the hand of the wicked!	6:10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?	Notice the difference here. In Revelation, it is asking the Lord how long before he fixes the situation. In Zenos they are asking the reader. How long will WE refuse to ignore the injustice? What are your thoughts on that?
8:4. And it came to pass that white robes were given unto each of them; and these were told that their patience was to be rewarded,  8:5. Yea, and that these should rest yet for a little season, for now is the blessed day that the Torah is given unto mankind.	6:11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.	

8:6-11 :: Haniel's Shofar is Sounded

Zenos	Revelation	Discussion Ideas
<p>8:6. And it came to pass that Haniel sounded his shofar, and I saw as it were a star fall from heaven unto the earth, and the key to the bottomless pit was given him.</p> <p>8:7. And it came to pass that Haniel opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.</p>	<p>9:1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.</p> <p>9:2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.</p>	<p>It's interesting that the one who opened the bottomless pit was Moses, not Lucifer (the star who fell from heaven).</p> <p>Is this just a reference to the plagues, or is there more to it than that? If so, what?</p>
<p>8:8. And there came out of the smoke <b>ten plagues</b> upon the earth, and unto them was given power to harm the men that would keep Israel from her Elohim.</p> <p>8:9. And they were commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree;</p> <p>8:10. But only those men which have not the seal of YHVH in their foreheads, yea even those that did not observe the Passover, yea even they without the blood of the Lamb upon their doors.</p>	<p>9:3. And there came out of the smoke <b>locusts</b> upon the earth: and unto them was given power, as the scorpions of the earth have power.</p> <p>9:4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.</p> <p>9:5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.</p>	<p>If these are the plagues at the time of Moses, then the seal of YHVH on the forehead must be the blood of the lamb on the doorpost for passover. Is that what this is about? If so, what does that say about WHO all are included in the 144-thousand? Is this saying we should accept that as the only explanation of what that number represents? Or is there room for other interpretations?</p>
<p>8:11. And it came to pass that in those days did men seek death, yet did not find it, for though they desired to die, death fled from them; and thus were the avaddon loosed upon the earth.</p>	<p>9:6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.</p>	
<p><i>Do these verses from Revelation -&gt; Belong with this passage associated with Moses? Or are they left out because they don't belong?</i></p> <p><i>If they don't belong here, where would you put them?</i></p> <p><i>If they do belong here, why would they</i></p>	<p>9:7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.</p> <p>9:8. And they had hair as the hair of women, and their teeth were as the teeth of lions.</p> <p>9:9. And they had breastplates, as it were breastplates of iron; and the</p>	

<p><i>have been left out of the book of Zenos?</i></p>	<p>sound of their wings was as the sound of chariots of many horses running to battle.</p> <p>9:10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.</p> <p>9:11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.</p> <p>9:12. One woe is past; and, behold, there come two woes more hereafter.</p>	
--------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--

**8:12-13 :: Haniel's Vial is Poured Out**

Zenos	Revelation	Discussion Ideas
<p>12. And it came to pass that Haniel poured out his vial upon the seat of the leviathan; and his kingdom was full of darkness;</p> <p>13. And these gnawed their tongues from the pain of it and blasphemed the Elohim of heaven because of their pains and their sores, and repented not of their deeds, but cursed the Torah of YHVH.</p>	<p>16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,</p> <p>11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.</p>	<p>If this is a reference to the plagues of Egypt, didn't that all happen before the Torah was given? What's this actually saying?</p>

**8:14-15 :: YHVH's letter to the 12 Tribes of Israel**

Zenos	Revelation	Discussion Ideas
<p>8:14. And it came to pass that a loud voice as thunder came saying unto the earth: I know thy works, be watchful, and strengthen the things which remain, for I have not found thy works perfect;</p>	<p>3:1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.</p> <p>3:2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.</p>	

<p>8:15. Receive ye, therefore the Torah, and hold fast to it, and walk in teshuvah before YHVH, and behold, there is more yet to come.</p>	<p>3:3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.</p>	<p>Is “there is more yet to come” a prophecy of Jesus? Is there any other way to interpret the juxtaposition of these two phrases?</p>
	<p>3:4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.</p> <p>3:5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.</p> <p>3:6. <b>He that hath an ear, let him hear</b> what the Spirit saith unto the churches.</p>	

*Discussion:*

This is a very short chapter. It has only the bare essentials (shofar, seal, vial, letter). No additional narrative. It even lacked a huge piece of what we have in revelation that appears to be part of the same imagery. Why would it be so short, and why would it end with “there is more yet to come” ?

Do we not have all of this dispensation? If there is more to come, where will it come from?