

Discussion 9

The Sixth Dispensation - Zadkiel

(John Heralds the Coming of the Messiah)

Primary Reading:

- Zenos Chapter 9
- 1 Nephi 3:37-138 (RAV) / 11:1 - 13:3 (OPV) :: Interpretation of the Vision of the Tree of Life
- 1 Nephi 5:242-257 (RAV) / 19:10-17 (OPV) :: According to the words of the Prophet Zenos

Passages for Comparison:

- Zenos 9:1-2 => Revelation 12:10-11 :: Shekinah vs the Dragon
- Zenos 9:4-30 => 1 Nephi 3:37-138 (RAV) / 11:1 - 13:3 (OPV) :: The Condescension of God
- Zenos 9:31-34 => Revelation 13:1, 9-10, 14 :: Lilith and Leviathan
- Zenos 9:35-38 => Revelation 14:4-5 :: 144 Thousand
- Zenos 9:39-41 => Revelation 3:7-12 :: YHVH's Letter to All the Sheep of His Folds
- Zenos 9:42-44 => Revelation 6:12-14 :: Zadkiel's Dispensation is Unsealed
- Zenos 9:45-52 => Revelation 7:1-8 :: Zadkiel's Dispensation is Unsealed (cont)
- Zenos 9:53-39 => Revelation 9:13-21 :: Zadkiel's Shofar is Sounded
- Zenos 9:60-63 => Revelation 16:12-14 :: Zadkiel's Vial is Poured Out
- Zenos 9:64-67 => Mosiah 1:98-105 (RAV) / 3:5-10 (OPV) :: King Benjamin
- Zenos 9:68-70 => Rev 6:15-17 :: Zadkiel's Dispensation is Unsealed (cont)
- Zenos 9:71-80 => 1 Nephi 5:245-257 (RAV) / 19:11-17 (OPV) :: According to the Prophet Zenos

Objectives:

- View the turning point in the history of Creation from multiple vantage points

Reading:

9:1-2 :: Shekinah vs the Dragon

Zenos	Revelation	Discussion Ideas
<p>9:1. And it came to pass that I heard again a loud voice from heaven as loud as thunder and sounding as a shofar, saying: Now is come salvation, and strength, and the kingdom of our Elohim, and the power of His anointed one, the Mashiach HaMashiach;</p> <p>9:2. For Satan, the accuser of mankind shall be cast down, and the leviathan shall be overcome by the blood of the Lamb;</p> <p>9:3. Therefore rejoice, ye heavens, and ye that dwell in them, and all the earth below!</p>	<p>12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.</p> <p>12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.</p>	

9:4-30 :: The Condescension of God

Zenos	1 Nephi	Discussion Ideas
<p>9:4. And it came to pass that the angel of YHVH said unto me: Come and see!</p> <p>9:5. And I saw as it were a tree of exceeding beauty, and the tree and its fruit was of an exceeding purity;</p> <p>9:6. And about the path that did lead to the tree I saw as it were a great mist, and a river of filthy water, and on the other side of that water a great temple dedicated to the leviathan.</p>	<p>3:46a [11:8a]. ¶ And it came to pass that the Spirit said unto me: Look!</p> <p>3:46b [11:8b]. And I looked and beheld a tree; and it was like unto the tree which my father had seen;</p> <p>3:46c [11:8c]. And the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow.</p> <p>3:47 [11:9]. ¶ And it came to pass after I had seen the tree, I said unto the Spirit: I behold thou hast shown unto me the tree which is precious above all.</p> <p>3:48 [11:10]. And he said unto me: What desirest thou?</p> <p>3:49 [11:11a]. And I said unto him: To know the interpretation thereof.</p> <p>3:50a [11:11b]. For I spake unto him as a man speaketh; for I beheld that he was in the form of a man;</p>	<p>When Lehi saw his vision, was he pondering on the words of Zenos?</p>

	<p>3:50b [11:11c]. Yet, nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.</p>	
<p>9:7. And it came to pass that the angel of YHVH said unto me: Come and see!</p> <p>9:8. And I looked again toward the tree, but she had gone from before my presence, and in her place, I beheld again Shekinah.</p>	<p>3:51a [11:12a]. ¶ And it came to pass that he said unto me: Look!</p> <p>3:51b [11:12b]. And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.</p> <p>3:52 [11:13a]. And it came to pass that I looked and beheld the great city of Jerusalem and also other cities.</p> <p>3:53 [11:13b]. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white.</p>	<p>This is juxtaposing the Virgin Mary with Shekinah. Thoughts?</p>
<p>9:9. And I saw as it were the Heavens open; and the angel of YHVH came down and stood before me; saying: Behold, the woman which thou seest, is the mother of YHVH, after the manner of the flesh.</p>	<p>3:54a [11:14a]. ¶ And it came to pass that I saw the heavens open; and an angel came down and stood before me.</p> <p>3:54b [11:14b]. And he said unto me: Nephi, what beholdest thou?</p> <p>3:55 [11:15]. And I said unto him: A virgin, most beautiful and fair above all other virgins.</p> <p>3:56 [11:16]. And he said unto me: Knowest thou the condescension of God?</p> <p>3:57 [11:17]. And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.</p> <p>3:58 [11:18]. And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.</p>	
<p>9:10. And I saw as it were Shekinah bearing a child in her arms.</p> <p>9:11. And the angel said unto me: Behold the Lamb of YHVH, yea, even the Eternal Father!</p>	<p>3:59 [11:19a]. ¶ And it came to pass that I beheld that she was carried away in the Spirit;</p> <p>3:60 [11:19b]. And after she had been carried away in the Spirit for the space of a time, the angel spake unto me, saying: Look!</p> <p>3:61 [11:20]. And I looked and beheld the virgin again, bearing a child in her arms.</p> <p>3:62 [11:21a]. And the angel said unto me: Behold the Lamb of God, yea, even <i>the Son of</i> the Eternal Father!</p>	<p>Note: “the Son of” does not appear in the 1830 book of mormon, it was added later.</p>

<p>9:12. Yea, behold the love of YHVH which liveth in the hearts of the children of men!</p>	<p>3:63 [11:21b]. Knowest thou the meaning of the tree which thy father saw?</p> <p>3:64 [11:22]. And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.</p> <p>3:65 [11:23]. And he spake unto me, saying: Yea, and the most joyous to the soul.</p> <p>3:66a [11:24a]. And after he had said these words, he said unto me: Look!</p> <p>3:66b [11:24b]. And I looked, and I beheld the Son of God going forth among the children of men;</p> <p>3:67 [11:24c]. And I saw many fall down at his feet and worship him.</p>	
<p>9:13. And it came to pass that I saw as it were a rod of iron leading to the fountain of living waters and the tree of life, even the white tree alive in the midst of the House of YHVH, Holiness to YHVH;</p> <p>9:14. And it came to pass that the angel of YHVH said unto me: The Tree of Life is Shekinah that bears the fruit of YHVH; and the waters, His mercy.</p>	<p>3:68 [11:25a]. ¶ And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life, which waters are a representation of the love of God;</p> <p>3:69 [11:25b]. And I also beheld that the tree of life was a representation of the love of God.</p> <p>3:70 [11:26]. And the angel said unto me again: Look and behold the condescension of God!</p> <p>3:71 [11:27a]. And I looked and beheld the Redeemer of the world, of whom my father had spoken;</p>	<p>Again, we see this connecting thread between all things that are associated with the divine feminine, as though they are interchangeable.</p>
<p>9:15. And it came to pass that I saw and beheld the prophet which should prepare the way before Him, wash him in tevilah;</p> <p>9:16. And after that he was washed clean, the Heavens did open, and Ruach Ha’Kodesh did fall upon Him from the heavens descending.</p>	<p>3:72 [11:27b]. And I also beheld the prophet who should prepare the way before him.</p> <p>3:73 [11:27c]. And the Lamb of God went forth and was baptized of him;</p> <p>3:74 [11:27d]. And after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abode upon him in the form of a dove.</p>	
<p>9:17. And it came to pass that the angel of YHVH spake unto me, saying: Come and see!</p> <p>9:18. And I saw as it were the Lamb of Elohim, that he was taken by the people; yea, even Elohim Olam, was judged of the</p>	<p>3:86a [11:32a]. ¶ And it came to pass that the angel spake unto me again, saying: Look!</p> <p>3:86b [11:32b]. And I looked and beheld the Lamb of God, that he was taken by the people;</p> <p>3:86c [11:32cb]. Yea, <i>the Son of</i> the Everlasting God was judged of the world; and I saw and bear</p>	<p>Note: (again) “the Son of” does not appear in the 1830 book of mormon, it was added later.</p>

<p>world; and He was lifted up and slain for her sins.</p>	<p>record.</p> <p>3:87 [11:33]. And I, Nephi, saw that he was lifted up upon the cross and slain for the sins of the world.</p>	
<p>9:19. And it came to pass that after He was slain, I saw the multitudes of the earth, that they were gathered together to fight against the Lamb and those kaddish He did call to serve Him;</p>	<p>3:88 [11:34]. And after he was slain, I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.</p>	
<p>9:20. And I saw as it were the multitude of the earth gathered together as it were in that great temple dedicated to the leviathan.</p> <p>9:21. And it came to pass that the angel of YHVH came unto me, saying: They that serve the leviathan hath gathered together here to fight against the Lamb and His kaddish.</p> <p>9:22. And it came to pass that I saw as it were the temple of the leviathan, which is the pride of the world; and it fell in its haughtiness, and the fall thereof was exceedingly great.</p>	<p>3:89 [11:35a]. And the multitude of the earth was gathered together;</p> <p>3:90 [11:35b]. And I beheld that they were in a large and spacious building, like unto the building which my father saw.</p> <p>3:91 [11:35c]. And the angel of the Lord spake unto me again, saying: Behold the world and the wisdom thereof;</p> <p>3:92 [11:35e]. Yea, behold, the house of Israel hath gathered together to fight against the twelve apostles of the Lamb.</p> <p>3:93 [11:36a]. ¶ And it came to pass that I saw and bear record that the great and spacious building was the pride of the world;</p> <p>3:94 [11:36b]. And it fell; and the fall thereof was exceeding great.</p>	<p>Neum 1:23 - "A profound mystery shall be revealed to you today; all the knowledge and all the wisdom of this world is even as this: The children of the world know nothing, even unto this day."</p>
<p>9:23. And it came to pass that the angel of YHVH spoke unto me, saying: Behold the fountain of filthy water, and the depths thereof, these are the abyss of sheol;</p> <p>9:24. And the mists of darkness are the temptations of Lilith, which blindeth the eyes, and harden the hearts of the children of men, leading them away that they become lost that they might perish;</p>	<p>(Note, the large number of verses we skipped past to get back to where the two records line up again)</p> <p>3:124 [12:16]. ¶ And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw, yea, even the river of which he spake; and the depths thereof are the depths of hell;</p> <p>3:125 [12:17]. And the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they may perish and are lost;</p>	<p>Interesting that Lilith is "the devil". Thoughts?</p>
<p>9:25. And the temple of the leviathan is filled with vain imaginations, and the pride of the children of men.</p>	<p>3:126 [12:18a]. And the large and spacious building which thy father saw is vain imaginations and the pride of the children of men.</p> <p>3:127 [12:18b]. And a great and a terrible gulf</p>	

<p>9:26. And a great and a terrible gulf divides the justice of YHVH, who is the Lamb given in sacrifice from before the beginning of the world, henceforth and forever;</p>	<p>divideth them, yea, even the word of the justice of the eternal God and the Messiah, who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.</p>	
<p>9:27. And thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the Lamb and the kaddish of YHVH!</p>	<p>(Note, the several verses we skipped past to get back to where the two records line up again)</p> <p>3:135 [13:1]. And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms.</p>	
<p>9:28. And it came to pass that the angel of YHVH spoke unto me saying: Come and see!</p>	<p>3:136 [13:2a]. And the angel said unto me: What beholdest thou?</p>	
<p>9:29. And I saw as it were many nations and kingdoms after the order of man,</p>	<p>3:137 [13:2b]. And I said: I behold many nations and kingdoms.</p>	
<p>9:30. And the angel of YHVH spoke unto me again saying: These are the nations and kingdoms of the Gentiles.</p>	<p>3:138 [13:3]. And he said unto me: These are the nations and kingdoms of the Gentiles.</p>	

9:31-34 :: Lilith and Leviathan

Zenos	Revelation	Discussion Ideas
<p>9:31. And it came to pass that I saw as it were the sands of the sea, and the leviathan rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy;</p>	<p>13:1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.</p>	<p>What does it mean to stand upon the sand of the sea?</p> <p>What does it mean to rise up out of the sea?</p>
<p>9:32. And it came to pass that he did leadeth mankind into captivity, yea and all did go into captivity;</p> <p>9:33. And vengeance was his name, saying: He that killeth by the sword must be killed by the sword!</p>	<p>(Note: we skipped some verses here)</p> <p>13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.</p>	
<p>9:34. But Israel is to learn patience and faith, for many did I see that were wounded by the sword and did live, and this because of the Mashiach HaMashiach to come.</p>	<p>(Note: we skipped some verses here)</p> <p>13:14. ... the beast, which had the wound by a sword, and did live.</p>	<p>This phrase from Revelation 13 doesn't really fit here, it has some similar wording and was the only thing I could find that lines up at all with this verse in Zenos.</p>

9:35-37 :: 144 Thousand

Zenos	Revelation	Discussion Ideas
<p>9:35. And it came to pass that I saw as it were they which walk in teshuvah, the kaddish no longer defiled with women, or in other words, transgressing the Torah of YHVH; for these are virgins.</p> <p>9:36. And I saw, as it were, that all they that should follow the Lamb whithersoever he goeth, these were redeemed from among mankind, being the first fruits unto Elohim from the Lamb.</p>	<p>14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.</p>	
<p>9:37. And it came to pass that in their mouth was found no guile; yea, and they are without fault before the throne of Elohim.</p>	<p>14:5 And in their mouth was found no guile: for they are without fault before the throne of God.</p>	
<p>9:38. And seeing this, the mercy of YHVH, I cried out saying: Thou hast turned away thy judgments, because of thy Son!</p>	<p>Alma 16:184 [33:11]. And it is because of thy Son that thou hast been thus merciful unto me. Therefore, I will cry unto thee in all mine afflictions; for in thee is my joy, for thou hast turned thy judgments away from me because of thy Son.</p>	<p>This verse from Alma sure seems like the sort of statement someone makes when they are familiar with a scripture somewhere, but don't want to make a direct quote or leave a footnote in their book.</p>

9:39-41 :: YHVH's Letter to All the Sheep of His Folds

Zenos	Revelation	Discussion Ideas
	<p>3:7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;</p>	
<p>9:39. And the Lamb spoke unto me saying: Behold, I have set before thee an open door, and no man can shut it;</p> <p>9:40. For though thou hast little strength, thou hast kept my Word, and hast not denied my name;</p>	<p>3:8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.</p>	<p>What door is this?</p>
	<p>3:9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie;</p>	

	behold, I will make them to come and worship before thy feet, and to know that I have loved thee.	
9:41. And because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.	3:10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.	What is the hour of temptation?
	<p>3:11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.</p> <p>3:12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.</p> <p>3:13. He that hath an ear, let him hear what the Spirit saith unto the churches.</p>	

9:42-44 :: Zadkiel's Dispensation is Unsealed

Zenos	Revelation	Discussion Ideas
<p>9:42. And it shall come to pass that when Zadkiel shall opened the sixth seal there shall be a great earthquake; and the sun shall become black as the depths of a great well, and the moon become as blood;</p> <p>9:43. And the stars of heaven shall fall unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.</p> <p>9:44. And the heaven shall depart as a scroll when it is rolled together; and every mountain and island of the seas shall be moved out of their places.</p>	<p>6:12 And I beheld when he <i>[the Lamb]</i> had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;</p> <p>6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.</p> <p>6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.</p>	<p>Is the moon becoming as blood just a lunar eclipse? Or something more?</p> <p>Is the sun becoming black a solar eclipse? If so, are these supposed to happen at the same time? That seems physically impossible.</p> <p>Are these physical shooting stars? Or hosts of heaven? Or ??</p> <p>If the heaven departs... does that happen back in the time of Christ? Or at his return? Is this the earth groaning at his crucifixion? What point(s) of time is this about?</p>

9:45-52 :: Zadkiel's Dispensation is Unsealed (cont)

Zenos	Revelation	Discussion Ideas
<p>9:45. And it came to pass that after these things I saw as it were four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.</p>	<p>7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.</p>	<p>(Note, there are verses in revelation between here and those above that matching things LATER in this same chapter in Zenos)</p>
<p>9:46. And I saw the angel Moroni ascending from the east, having the seal of Elohim Chayyim;</p> <p>9:47. And it came to pass that he cried with a loud voice to the four angels, who were the four beasts standing on the four corners of the earth, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads.</p> <p>9:48. And I saw that there should be sealed one hundred and forty-four thousand of all the tribes of the children of Israel.</p>	<p>7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,</p> <p>7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.</p> <p>7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.</p>	<p>Here's Moroni again. What role does he play in this?</p>
<p>9:49. Of the tribe of Judah should be sealed twelve thousand, of the tribe of Reuben should be sealed twelve thousand, of the tribe of Gad should be sealed twelve thousand,</p> <p>9:50. Of the tribe of Asher should be sealed twelve thousand, of the tribe of Naphtali should be sealed twelve thousand, of the tribe of Manasseh (who is also Dan) should be sealed twelve thousand.</p> <p>9:51. Of the tribe of Simeon should be sealed twelve thousand, of the tribe of Levi should be sealed twelve thousand, of the tribe of Issachar should be sealed twelve thousand,</p>	<p>7:5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.</p> <p>7:6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.</p> <p>7:7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.</p>	
<p>9:52. Of the tribe of Zabulon should be sealed twelve thousand, of the tribe of Joseph should be sealed twelve thousand, and of the tribe of Benjamin should be sealed twelve thousand.</p>	<p>7:8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.</p>	

9:53-39 :: Zadkiel's Shofar is Sounded

Zenos	Revelation	Discussion Ideas
<p>9:53. And it came to pass that Zadkiel sounded his shofar, and I heard a voice from the four horns of the golden altar which is before Elohim, saying to Zadkiel: Loose the four angels which are bound in the great river Euphrates.</p> <p>9:54. And it shall come to pass that the four angels shall be loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men;</p> <p>9:55. And the number of the army of the horsemen were too numerous than I could count, nor could I number them.</p>	<p>9:13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,</p> <p>9:14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.</p> <p>9:15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.</p> <p>9:16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.</p> <p>9:17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.</p>	<p>What is "an hour, a day, a month, a year...?"</p> <p>I wonder if 200 000 000 is a symbolic number, or why John heard a number, and Zenos had no idea how many it was.</p>
<p>9:56. And it shall come to pass that by these will the third part of mankind be killed, by the fire, and by the smoke, and by the brimstone, which shall be issued out of their mouths;</p> <p>9:57. And their power is in their mouth, and upon their tongues, and in their tails; for their tails were like unto serpents whipping about, and their heads with sharp teeth, and with these they do hurt.</p> <p>9:58. And it came to pass that the rest of mankind which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of</p>	<p>9:18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.</p> <p>9:19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.</p> <p>9:20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:</p>	

wood, which neither can see, nor hear, nor walk;	9:21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.	
9:59. Neither repented they of their murders, nor of their priestcrafts, nor of their fornication, nor of their thefts.		

9:60-63 :: Zadkiel's Vial is Poured Out		
Zenos	Revelation	Discussion Ideas
60. And it came to pass that Zadkiel poured out his vial upon the great rivers and the waters in them dried up.	16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.	Zenos saw "3 unclean spirits" come out of 2 mouths. John sees them come out of 3 mouths.
61. And I saw as it were three unclean spirits leap out from the mouth of the leviathan and out of the mouth of Cain,	13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.	Is the number more important than who exactly they came from? Is Zenos missing a detail? Should we just merge them?
62. And these spirits of abaddon went about working false miracles unto the kings of the earth and unto the whole world,	14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.	
63. For they shall gather to battle Elohim Shaddai, gathering these together to control all trade and commerce upon the earth;		

9:64-67 :: King Benjamin		
Zenos	Mosiah	Discussion Ideas
9:64. For these shall be they who shall hand the Lamb of YHVH to be sacrificed upon the tree, and knowing not what they do, these shall scourge him and mock him for the sake of the leviathan.	1:98 [3:5b]. And shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.	King Benjamin doesn't necessarily quote Zenos, but he does appear to have been recently pondering on things from this passage.
9:65. But they shall not kill Him, for He is YHVH, and He is the master of life and death;	1:99 [3:6]. And he shall cast out devils, or the evil spirits, which dwell in the hearts of the children of men.	The reference here in green to being sacrificed upon a tree matches up with a little lower where it says they crucify him.
9:66. And before He shall be taken up, He shall heal the sick, and the blind	1:100 [3:7a]. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death;	

<p>He shall cause to see, and even the dead shall He raise;</p>	<p>1:101 [3:7b]. For behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.</p> <p>1:102a [3:8a]. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning;</p> <p>1:102b [3:8b]. And his mother shall be called Mary.</p>	
<p>9:67. But in the time that He shall choose, He will give up the ghost gladly that we might live, and on the third day shall He take back His own life, for the keys of the sepulcher are His.</p>	<p>1:103 [3:9a]. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name;</p> <p>1:104 [3:9b]. And even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.</p> <p>1:105 [3:10a]. And he shall rise the third day from the dead; and behold, he standeth to judge the world.</p>	

9:68-70 :: Zadkiel's Dispensation is Unsealed (cont)

Zenos	Revelation	Discussion Ideas
<p>9:68. And it shall come to pass, and the day shall come that the kings of the earth, and the great men, and the rich men, and every bondman, and every free man shall hide themselves in the dens and in the rocks of the mountains;</p> <p>9:69. And these shall say unto the mountains and rocks: Fall upon us, and hide us from the face of They that sitteth on the throne, and from the wrath of the Lamb;</p> <p>9:70. Yea, and these shall say: The great day of His wrath is surely come; and who shall be able to stand?</p>	<p>6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;</p> <p>6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:</p> <p>6:17 For the great day of his wrath is come; and who shall be able to stand?</p>	<p>Is this future? Or back in the time of Christ? How should we understand this?</p>

9:71-80 :: According to the Prophet Zenos

Zenos	1st Nephi	Discussion Ideas
<p>The only place I see in Zenos that talks about Darkness, days, and three is Zen 7:15 which reads “Yea, and as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise, and the earth was covered in darkness for it would receive not the light.” which I find both “not quite a fit” and also very compelling.</p> <p>Also, 9:67 (several verses up from here), he says “But in the time that He shall choose, He will give up the ghost gladly that we might live, and on the third day shall He take back His own life, for the keys of the sepulcher are His.”</p>	<p>5:242 [19:10d]. And to be buried in a sepulcher, according to the words of Zenos, which he spake concerning the three days of darkness,</p> <p>5:243 [19:10e]. Which should be a sign given of his death, unto those who should inhabit the isles of the sea—</p> <p>5:244 [19:10f]. More especially given unto those who are of the house of Israel.</p>	<p>Neum 4:23-24 has some stuff about this, but nothing about 3 days...</p> <p>23. Three share their fates when He is crucified; one will hang with no sin, and one will be forgiven, and one will reject truth.</p> <p>24. And fire shall sweep over the isles of the seas, and darkness shall cover the earth for a moment, that the earth may weep for her Creator.</p> <p>Perhaps Nephi is combining a few prophecies from the brass plates and just not being clear about that.</p> <p>If there be mistakes ... they be the mistakes of men.</p>
<p>9:71. And YHVH Elohim shall surely visit all the House of Israel at that day;</p> <p>9:72. Some with His voice, because of their righteousness, unto their great joy and salvation;</p> <p>9:73. And others, with the thunderings and the lightnings of his power; by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.</p> <p>9:74. And all these things must surely come, and the rocks of the earth must rend;</p>	<p>5:245 [19:11a]. For thus spake the prophet, The Lord God surely shall visit all the house of Israel at that day:</p> <p>5:246 [19:11b]. Some with his voice because of their righteousness, unto their great joy and salvation,</p> <p>5:247 [19:11c]. And others with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.</p> <p>5:248 [19:12a]. And all these things must surely come, saith the prophet Zenos.</p> <p>5:249 [19:12b]. And the rocks of the earth must rend;</p>	<p>This part definitely feels like what happened to the Nephites. Maybe this is all from that dispensation, and not a future thing.</p>
<p>9:75. And because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by Ruach Ha’Kodesh, to exclaim: The Elohim of nature suffers.</p> <p>9:76. And those at Jerusalem shall be scourged by all people because they</p>	<p>5:250 [19:12c]. And because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God to exclaim, The God of nature suffers.</p> <p>5:251 [19:13]. And as for those who are at Jerusalem, saith the prophet,</p>	

<p>crucify YHVH, and turned their hearts aside, rejecting signs, and wonders, and power and glory of YHVH;</p>	<p>they shall be scourged by all people because they crucify the God of Israel and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel;</p>	
<p>9:77. And because they turned their hearts aside and have despised Ha'Kadosh Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations;</p> <p>9:78. Nevertheless, when that day cometh that they no more turn aside their hearts against the Ha'Kadosh Israel, then will He remember the covenants which He made to their fathers;</p>	<p>5:252 [19:14]. And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.</p> <p>5:253 [19:15]. Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers;</p>	
<p>9:79. Yea, then will He remember the isles of the sea; yea, and all the people which are of the House of Israel, will I gather in, saith YHVH, from the four quarters of the earth;</p>	<p>5:254 [19:16a]. Yea, then will he remember the isles of the sea;</p> <p>5:255 [19:16b]. Yea, and all the people who are of the house of Israel will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth;</p>	<p>It's almost as though Nephi wanted to make sure that when people received Zenos, that they could find passages that matched his writings in the Book of Mormon. I mean, he says Zenos 3 times in this passage, and refers to him 3 more times as simply "the prophet"</p>
<p>9:80. Yea, and all the earth shall see the salvation of YHVH; every nation, kindred, tongue, and people, shall be blessed.</p>	<p>5:256 [19:17a]. Yea, and all the earth shall see the salvation of the Lord, saith the prophet;</p> <p>5:257 [19:17b]. Every nation, kindred, tongue, and people shall be blessed.</p>	

Discussion:

What are some observations we can make now that we have looked all of this over...

- Nephi's vision seems to be of the 6th dispensation, and he makes a point of following the same wording as Zenos did for the same things, with additional explanations according to his love of plainness.
- Much of the destruction that people expect in the Last Days just as Jesus returns might have actually been describing what happened to the Nephites at the time of the Crucifixion.
- Other Book of Mormon Prophets appear to have pondered upon these things, and included them in their writings and teachings.
- There is a lot in Nephi's vision that was left out of this reading packet. More than was included. It might be worth brushing up on that.
- Are there other observations we can make?

Why do you suppose John spent roughly the same amount of his book in the 6th dispensation as the others, but Zenos includes so much more? This one is as large as roughly 3 times the size of the others.