



The Jezebels

There are two Jezebel in the Bible:

- In the Old Testament – the Phoenician wife of King Ahab
- In the New testament – the unknown female pastor from Thyatira

The original “Jezebel” was the wife of Ahab, the king of Israel, 1 Kings 16:31. She has embossed her name on history as the ambassador of all that is conniving, malicious, vengeful, and cruel. The Jezebel of Thyatira was similar to the Jezebel of the Old Testament.

Rev 2:20 But_ I have against you that you permit your woman Jezebel, she *[who]* calls herself a prophetess, to be teaching and to be leading My slaves astray *[or, deceiving My slaves]* to commit sexual sin and to eat *[food]* sacrificed to idols.

In the cosmic system, there is a great deal of toleration of satanic ideas and concepts which is categorized as compromise with evil policy. Legitimate toleration is based on the doctrine of impersonal love in which we tolerate the failures of others, but here we have toleration of that which is false and evil.

Jezebel represents that which is dangerous and magnificent, and which lures the believer away from the predesigned plan of God and his personal sense of destiny. She was beautiful, and she was arrogant. The word Jezebel includes “beauty, brains and wiles”. She called herself a prophetess in order to advance her own agenda, gain attention, and satisfy her inordinate ambition. She gave herself this title to which she was not entitled.

Jezebel is not her actual name, but describes what this woman was like—beautiful, smart, and ambitious. She resided in the city of Thyatira as the head of a phallic cult, and used religion to make a name for herself. She represents all the distractions that sex and false religion can cause for believers who desire to execute their own personal drama and fulfill their personal sense of destiny. Jezebel is identified as a prophetess, closely attached to the Thyatira church, and powerfully influencing that church for evil. She pretended to be inspired by God and she seduced God’s servants into loose living, fornication, and idol worship.

This Jezebel of Thyatira represents all that the kingdom of darkness uses to lead us astray from our personal drama and destiny in God’s perfect plan. She includes all the idols in our soul, everything in our life to which we give a higher priority than God’s Word. She controls many believers, taking them from the blessing of the predesigned plan of God into the cursing of the cosmic system. Many of them are very much like King

Ahab; they were strong in their own field and in the world, but were led astray very easily by others who are weak.

She had succeeded in luring believers away from doctrine and into the phallic cult in a manner similar to the historical Jezebel who corrupted Israel. The worst invasion of Israel came from one woman – Jezebel. The invasion of Assyrian army (180,000 strong) was nothing compare to the damages and problems she caused for the nation of Israel.

Rev 2:18-25 And²⁵³² unto the³⁵⁸⁸ angel³² of the³⁵⁸⁸ church¹⁵⁷⁷ in¹⁷²² Thyatira²³⁶³ write;¹¹²⁵ These things³⁵⁹² saith³⁰⁰⁴ the³⁵⁸⁸ Son⁵²⁰⁷ of God,²³¹⁶ who hath²¹⁹² his⁸⁴⁸ eyes³⁷⁸⁸ like unto⁵⁶¹³ a flame⁵³⁹⁵ of fire,⁴⁴⁴² and²⁵³² his⁸⁴⁸ feet⁴²²⁸ are like³⁶⁶⁴ fine brass;⁵⁴⁷⁴ I know¹⁴⁹² thy⁴⁶⁷⁵ works,²⁰⁴¹ and²⁵³² charity,²⁶ and²⁵³² service,¹²⁴⁸ and²⁵³² faith,⁴¹⁰² and²⁵³² thy⁴⁶⁷⁵ patience,⁵²⁸¹ and²⁵³² thy⁴⁶⁷⁵ works;²⁰⁴¹ and²⁵³² the³⁵⁸⁸ last²⁰⁷⁸ to be more⁴¹¹⁹ than the³⁵⁸⁸ first.⁴⁴¹³ Notwithstanding²³⁵ I have²¹⁹² a few things³⁶⁴¹ against²⁵⁹⁶ thee,⁴⁶⁷⁵ because³⁷⁵⁴ thou sufferest¹⁴³⁹ that woman¹¹³⁵ Jezebel,²⁴⁰³ which calleth³⁰⁰⁴ herself¹⁴³⁸ a prophetess,⁴³⁹⁸ to teach¹³²¹ and²⁵³² to seduce⁴¹⁰⁵ my¹⁶⁹⁹ servants¹⁴⁰¹ to commit fornication,⁴²⁰³ and²⁵³² to eat⁵³¹⁵ things sacrificed unto idols.¹⁴⁹⁴ And²⁵³² I gave¹³²⁵ her⁸⁴⁶ space⁵⁵⁵⁰ to²⁴⁴³ repent³³⁴⁰ of¹⁵³⁷ her⁸⁴⁸ fornication,⁴²⁰² and²⁵³² she repented³³⁴⁰ not.³⁷⁵⁶ Behold,²⁴⁰⁰ I¹⁴⁷³ will cast⁹⁰⁶ her⁸⁴⁶ into¹⁵¹⁹ a bed,²⁸²⁵ and²⁵³² them that commit adultery³⁴³¹ with³³²⁶ her⁸⁴⁶ into¹⁵¹⁹ great³¹⁷³ tribulation,²³⁴⁷ except³³⁶² they repent³³⁴⁰ of¹⁵³⁷ their⁸⁴⁸ deeds.²⁰⁴¹ And²⁵³² I will kill⁶¹⁵ her⁸⁴⁸ children⁵⁰⁴³ with¹⁷²² death,²²⁸⁸ and²⁵³² all³⁹⁵⁶ the³⁵⁸⁸ churches¹⁵⁷⁷ shall know¹⁰⁹⁷ that³⁷⁵⁴ I¹⁴⁷³ am¹⁵¹⁰ he which searcheth²⁰⁴⁵ the reins³⁵¹⁰ and²⁵³² hearts:²⁵⁸⁸ and²⁵³² I will give¹³²⁵ unto every one¹⁵³⁸ of you⁵²¹³ according²⁵⁹⁶ to your⁵²¹⁶ works.²⁰⁴¹ But¹¹⁶¹ unto you⁵²¹³ I say,³⁰⁰⁴ and²⁵³² unto the rest³⁰⁶² in¹⁷²² Thyatira,²³⁶³ as many as³⁷⁴⁵ have²¹⁹² not³⁷⁵⁶ this⁵⁰²⁶ doctrine,¹³²² and²⁵³² which³⁷⁴⁸ have not³⁷⁵⁶ known¹⁰⁹⁷ the³⁵⁸⁸ depths⁸⁹⁹ of Satan,⁴⁵⁶⁷ as⁵⁶¹³ they speak;³⁰⁰⁴ I will put⁹⁰⁶ upon¹⁹⁰⁹ you⁵²⁰⁹ none³⁷⁵⁶ other²⁴³ burden.⁹²² But⁴¹³³ that which³⁷³⁹ ye have²¹⁹² already hold fast²⁹⁰² till^{891, 3757} I come.^{2240, 302}

The Thyatira church, individually and corporately tolerated false teaching, especially from the feminine influence called Jezebel, even though in they had good deeds, love, faith, service, and perseverance. They had grown qualitatively and quantitatively because “their deeds of late are greater than at first.” And therefore, they were told to hold fast until the Lord comes.

The Greek noun aggelos (transliterated “angel”) can be translated “messenger”; here it refers to communicators, the future pastors of the church of Thyatira. Established in 290 B.C., as a Macedonian colony, Thyatira became an important station on the Roman road from Pergamum to Laodicea and became a very wealthy city in the Roman province of Asia. It was the world’s center for the worship of the sun god Apollo. Thyatira was also famous for its labor unions, which had tremendous power and influence. The unions also sponsored the phallic cult, and various other cults were also present, which were vehemently opposed to Christianity.

One of the most popular cults today is the worship of the “god of career,” which is a direct violation of the principle of Exodus 20:3, “You shall have no other gods before Me.” Many people spend all their time pursuing their goals and they forget their responsibility to God

Eccl. 6:2 A man³⁷⁶ to whom⁸³⁴ God⁴³⁰ hath given⁵⁴¹⁴ riches,⁶²³⁹ wealth,⁵²³³ and honor,³⁵¹⁹ so that he wanteth²⁶³⁸ nothing³⁶⁹ for his soul⁵³¹⁵ of all^{4480, 3605} that⁸³⁴ he desireth,¹⁸³ yet God⁴³⁰ giveth him not power^{7980, 3808} to eat³⁹⁸ thereof,⁴⁴⁸⁰ but³⁵⁸⁸ a stranger^{376, 5237} eateth³⁹⁸ it: this²⁰⁸⁸ is vanity,¹⁸⁹² and it¹⁹³¹ is an evil⁷⁴⁵¹ disease.²⁴⁸³

The “stranger” could be a sickness, a domestic conflict, a disaster, a tragedy, or an unexpected calamity. The “foreigners” can ruin our dreams and force us to look back to God. Many believers have idols in their life, and when they serve these other gods it leaves them in the swamp of meaninglessness and emptiness. This was the condition of many believers in Thyatira, a church threatened with divine punishment through economic disaster.

Apollo, the god of “protection” that was worshipped at Thyatira, was represented with flaming rays and feet of burnished brass, the symbol of military and human power and human resources

The word “idolatry” has two meanings

- The worship of a physical object or objects as god.
- The inordinate attachment or extreme devotion to something.

An idol is actually defined as an object of extreme devotion, therefore, it could be almost anything in a person’s life, and idolatry begins in the mind and proceeds to overt practice (Ezekiel 14:7, Judges 2:10 13).

For more than two thousand years, Jezebel has been saddled with a reputation as the bad girl of the Bible, the wickedest of women. This ancient queen has been denounced as a murderer, prostitute, enemy of God and enemy of the people.

Jezebel was a woman difficult to love and cherish. Jezebel cannot even be compared with the Bible's bad girls like the wife of Potiphar and Ms. Delilah of Samson because is the worst. Her story is not appealing or enjoyable and most readers will remain disturbed by Jezebel's actions. Her character is darker that what we are accustomed to think. Her evilness is not always as obvious, undisputed and unrivaled.

The story of Jezebel, the Phoenician wife of King Ahab of Israel, is recorded in several brief passages scattered throughout the Books of Kings. Her story explained Israel's fate in terms of its apostasy.

As the Israelites settle into the Promised Land, establish a monarchy and separate into a northern and a southern kingdom after the reign of Solomon, God's chosen people continually go astray. They sin against God in many ways, the worst of which is by worshiping alien deities. God’s chosen people were attracted to foreign gods and goddesses.

When Jezebel enters the scene in the ninth century B.C., she provides a perfect opportunity for the Bible writer to teach a moral lesson about the evil outcomes of idolatry, for she is a foreign idol worshiper who seems to be the power behind her husband.

Jezebel embodies everything that must be eliminated from Israel so that the purity of the true worship of the true God will not be further contaminated.

As the Books of Kings recount, the princess Jezebel is brought to the northern kingdom of Israel to wed the newly crowned King Ahab, son of Omri (1 Kings 16:31). Her father is Ethbaal of Tyre, king of the Phoenicians. The Phoenicians worshiped a swarm of gods and goddesses, chief among them Baal, the general term for 'lord' given to the head

fertility and agricultural god of the Canaanites. As king of Phoenicia, it is likely that Ethbaal was also a high priest or had other important religious duties.

According to the first-century A.D. historian Josephus, Ethbaal served as a priest of Astarte, the primary Phoenician goddess. Jezebel, as the king's daughter, may have served as a priestess as she was growing up. In any case, she was certainly raised to honor the deities of her native land.

When Jezebel comes to Israel, she brings her foreign gods and goddesses -- especially Baal and his consort Asherah (Canaanite Astarte, often translated in the Bible as 'sacred post') -- with her. This seems to have an immediate effect on her new husband, for just as soon as the queen is introduced, we are told that Ahab builds a sanctuary for Baal in the very heart of Israel, within his capital city of Samaria: (1 Kings 16:31-33).

Jezebel does not accept Ahab's God. Rather, she leads Ahab to tolerate Baal. She represents a view of womanhood that is the opposite of the one extolled in characters such as Ruth the Moabite, who is also a foreigner. Ruth surrenders her identity and submerges herself in Israelite ways; she adopts the religious and social norms of the Israelites and is universally praised for her conversion to God. Jezebel steadfastly remains true to her own beliefs.

Jezebel's marriage to Ahab was a political alliance. The union provided both peoples with military protection from powerful enemies as well as valuable trade routes: Israel gained access to the Phoenician ports; Phoenicia gained passage through Israel's central hill country to Transjordan and especially to the King's Highway, the heavily traveled inland route connecting the Gulf of Aqaba in the south with Damascus in the north.

The Bible does not comment on what the young Jezebel thinks about marrying Ahab and moving to Israel. The feeling of daughters given to marriage at that time was disregarded by their fathers. Like other highborn a daughter of her time, Jezebel is probably was placed as collateral and packed off to the highest bidder.

Israel's topography, customs and religion would certainly be very different from those of Jezebel's native land. Instead of the lushness of the moist seacoast, she would find Israel to be an arid, desert nation. Furthermore, the Torah shows the Israelites to be an ethnocentric, xenophobic people. In biblical narratives, foreigners are sometimes undesirable, and prejudice against intermarriage is seen since the day Abraham sought a woman from his own people to marry his son Isaac (Genesis 24:4).

In distinction to the familiar gods and goddesses that Jezebel is adapted to petitioning, Israel is home to a state religion featuring a lone, masculine deity. Perhaps Jezebel optimistically believes that she can encourage religious tolerance and give legitimacy to the worship habits of those Baalites who already reside in Israel. Perhaps Jezebel sees herself as an ambassador who could help unite the two lands and bring about cultural pluralism, regional peace and economic prosperity.

Jezebel is a bold and irreverent intruder who has to be stopped. From her own point of view, however, she is no apostate. She remains loyal to her religious upbringing and is determined to preserve her cultural identity without the consciousness that she was high caliber advocate of Satan.

Jezebel's desire is not merely confined to achieving ethnic or religious equality. She also

seems driven to eliminate Israel's faithful servants of God. Evidence of Jezebel's cruel desire to wipe out God's worship in Israel is reported in 1 Kings 18:4, at the Bible's second mention of her name: Jezebel was already killing off the prophets of the Lord.

The threat of Jezebel is so great that later in the same chapter, the prophet Elijah summons the servants of Jezebel to a contest on Mt. Carmel to determine which deity is supreme: God or Baal. Whichever deity is capable of setting a sacrificial bull on fire will be the winner, and declared as the one true God. It is only then that we learn just how many followers of Jezebel's gods and goddesses are near her at court (1 Kings 18:19).

Yet their superior numbers can do nothing to ensure victory; nor can petitions to their god. The prophets of Baal 'performed a hopping dance about the altar' and 'kept raving' (1 Kings 18:26, 29) all day long in a vain attempt to rouse Baal. They even gash themselves with knives and whoop it up in a heightened emotional state, hoping to incite Baal to unleash a great fire. But Baal does not respond to the ecstatic ranting of Jezebel's prophets. At the end of the day, it is Elijah's single plea to God that is answered.

Standing alone before Jezebel's host of false prophet, Elijah cries out: 'O Lord, God of Abraham, Isaac, and Israel! Let it be known today that You are God in Israel and that I am Your servant, and that I have done all these things at Your bidding. Answer me, O Lord, answer me, that this people may know that You, O Lord, are God; for You have turned their hearts backward' (1 Kings 18:36-37). At once, 'fire from the Lord descended and consumed the burnt offering, the wood, the stones and the earth; ... When they saw this, all the people flung themselves on their faces and cried out: 'The Lord alone is God, the Lord alone is God!'

Picture

(1 Kings 18:38-39). Elijah's solitary entreaty to Yahweh serves as a foil to the hours of appeals made by Baal's followers. Jezebel herself is absent during this all-male event. Jezebel's deities and the huge number of prophets loyal to her are powerless against the omnipotent God, who is proven by the tournament to be ruler of all the forces of nature.

Ironically, at the conclusion of the Carmel episode, Elijah proves capable of the same murderous inclinations that have previously characterized Jezebel. After winning the Carmel contest, Elijah immediately orders the assembly to capture all of Jezebel's prophets. Elijah emphatically declares: 'Seize the prophets of Baal, let not a single one of them get away' (1 Kings 18:40). Elijah leads the 450 prisoners to the Wadi Kishon, where he slaughters them (1 Kings 18:40). Though they will never meet face to face, Elijah and Jezebel are engaged in a hard-fought struggle for religious supremacy. Here Elijah reveals that he and Jezebel possess a similar religious fervor, though their loyalties differ greatly. They are also equally determined to eliminate one another's followers, even if it means murdering them. Please note, that it was a religious war.

The writers of the Scripture decries Jezebel's killing of God's servants (1 Kings 18:4) but sanctioned Elijah's decision to massacre hundreds of Jezebel's prophets. Indeed, once Elijah kills Jezebel's prophets.

Why murder seems to be accepted, as long as it is done in the name of the right deity? The answer to this question enfolds three undeniable truths. First, God is the Creator, second, He alone is God, and thirdly, He chose Israel as His own people. Any assumed

god has no right or place in Israel. There is no double standard or injustice in God.

After Elijah's triumph on Mt. Carmel, King Ahab returns home to give his queen the news that Baal is defeated, Yahweh is the undisputed master of the universe and Jezebel's prophets are dead. Jezebel sends Elijah a menacing message, threatening to slaughter him just as he has slaughtered her prophets: *'Thus and more may the gods do if by this time tomorrow I have not made you like one of them'* (1 Kings 19:2). The Septuagint, a third- to second-century B.C. Greek translation of the Hebrew Bible, prefaces Jezebel's threat with an additional insult to the prophet. Here Jezebel establishes herself as Elijah's equal: 'If you are Elijah, so I am Jezebel' (3 Kings 19:2). In both versions the queen's meaning is unmistakable: Elijah should fear and run for his life.

Unlike the many voiceless biblical wives and concubines whose silent submission to their husbands reminds us of the powerlessness of women in ancient Israel, Jezebel used her tongue. While her verbal competence shows that she is more audacious, witty and free than most women of her time, her contemptuous words also demonstrate her sinfulness. Jezebel transforms the precious instrument of language into an evil device to blaspheme God and defy the prophet.

Elijah was very much terrified by Jezebel's threatening words that he fled to Mt. Horeb (now known as Mt. Sinai). Despite what he has witnessed on Carmel, Elijah seems to waver in his faith that the God will protect him. Elijah sojourned at Horeb for the purpose of hiding made him look incredulously that he was afraid of a mere woman.

Jezebel indeed shows herself as a person to be feared in the next episode. The story of Naboth owns a plot of land adjacent to the royal palace in Jezreel. Jezebel is not only the foe of Israel's God, but an enemy of the government.

In 1 Kings 21:2-5, Ahab requests that Naboth give him his vineyard: *"Give me your vineyard, so that I may have it as a vegetable garden, since it is right next to my palace."* Ahab promises to pay Naboth for the land or to provide him with an even better vineyard. But Naboth refuses to sell or trade. The king whines and refuses to eat after Naboth's rebuff: *"Ahab went home dispirited and sullen because of the answer that Naboth the Jezreelite had given him"*. Apparently perturbed by her husband's political impotence and sulking demeanor, Jezebel steps in, proudly asserting: *"Now is the time to show yourself king over Israel. Rise and eat something, and be cheerful; I will get the vineyard of Naboth the Jezreelite for you"* (1 Kings 21:7).

Naboth is fully within his rights to hold onto his family plot. Israelite law and custom dictate that his family should maintain their land (*nachalah*) in perpetuity (Numbers 27:5-11). As a Torah-bound king of Israel, Ahab should understand Naboth's legitimate desire to keep his inheritance. Jezebel, on the other hand, hails from Phoenicia, where a monarch's whim is often tantamount to law. Having been raised in a land of absolute autocrats, where few dared to question a ruler's wish or decree, Jezebel might naturally feel annoyance and frustration at Naboth's resistance to his sovereign's proposal. In this context, Jezebel's reaction becomes more understandable, though not admirable, for she only behaves according to her upbringing and expectations regarding royal prerogative.

Without Ahab's direct knowledge, Jezebel writes letters to her townsmen, enlisting them in an elaborate ruse to frame the innocent Naboth. To ensure their compliance, she signs Ahab's name and stamps the letters with the king's seal. Jezebel encourages the

townsmen to publicly and falsely accuse Naboth of blaspheming God and king. (1 Kings 21:10). So Naboth is murdered, and the vineyard automatically reassigned to the throne, as is customary when a person is found guilty of a serious crime. If Naboth has relatives, they are in no position to protest the passing of their family land to Ahab, but it seems that no was brave enough to face Jezebel.

The details of Jezebel's deceitful plot against Naboth show the results of power when put in the wrong person. The Bible maintains that 'the elders and nobles who lived in town did as Jezebel had instructed them (1 Kings 21:11). If the con artist queen is able to enlist the support of so many people, none of whom betrays her, to kill a man whom they have probably known all their lives and whom they realize is innocent, then she has astonishing power.

As a result of this incident, Elijah entered the scenario to bring the 2 messages of curse. "The word of the Lord came to Elijah the Tishbite:

- The sin unto for Ahab as reversionist believer. 'Go down and confront King Ahab of Israel who [resides] in Samaria. He is now in Naboth's vineyard; he has gone down there to take possession of it. Say to him, "Thus said the Lord: Would you murder and take possession Thus said the Lord: In the very place where the dogs lapped up Naboth's blood, the dogs will lap up your blood too" (1 Kings 21:17-19).
- The judgment by death of Jezebel. When Elijah confronts Ahab, the prophet also predicted how the queen will die: 'The dogs shall devour Jezebel in the field of Jezreel' (1 Kings 21:23).

Ashamed of what has happened and fearful of the future, Ahab humbles himself by outward signs of mourning, fasting and donning sackcloth. Ahab raises his penitential voice toward God, but Jezebel did not speak, completely showing her lack of conviction for sins committed.

Ahab died as predicted by Elijah. The first born son of Ahab did not follow his father to the throne, but instead the second son –Joram. But while Joram was still ruling, Elisha the servant of the prophet Elijah crowned Jehu, Joram's military commander as king of Israel. Elisha commissioned Jehu to eradicate the House of Ahab: *"I anoint you king over the people of the Lord, over Israel. You shall strike down the House of Ahab your master; thus will I avenge on Jezebel the blood of My servants the prophets, and the blood of the other servants of the Lord"* (2 Kings 9:6-7).

King Joram and General Jehu meet on the battlefield. Unaware that he is about to be usurped by his military commander, Joram calls out: *"Is all well, Jehu?"* Jehu responds: *"How can all be well as long as your mother Jezebel carries on her countless harlotries and sorceries?"* (2 Kings 9:22). Jehu then shoots an arrow through Joram's heart and ordered his men to dump the body in Naboth's land.

From these words alone -- uttered by the man who is about to kill Jezebel's son -- stems Jezebel's long-standing reputation as a witch and a whore. Jezebel's harlotry has not been identified as mere idolatry. Rather, she has been considered the slut of Samaria, the lecherous wife of a pouting monarch. However, Jezebel is never an unfaithful to her husband while he is alive or loose in her morals after his death. In fact, she is always shown to be a loyal and helpful spouse, though her brand of assistance is always

condemned. Jehu's charge of harlotry is unsubstantiated, but it has stuck anyway and her reputation has been egregiously damaged by the allegation.

When Jezebel herself finally appears again in the pages of the Bible, it is for her death scene. Jehu, with the blood of Joram still on his hands, races his chariot into Jezreel to continue the insurrection by assassinating Jezebel. Realizing that Jehu is on his way to kill her, Jezebel does not disguise herself and flee the city, as a more cowardly person might do. Instead, she calmly prepares for his arrival by performing three acts: 'She painted her eyes with eyeliner and dressed her hair, and she looked out of the window' (2 Kings 9:30). The traditional interpretation is that Jezebel looks out the window in an effort to seduce Jehu that she wishes to win his favor and become part of his harem in order to save her own life, such treachery indicating Jezebel's dastardly betrayal of deceased family members. According to this reading, Jezebel gets rid of ancestral loyalty as easily as a snake sheds its skin in an attempt to ensure her continued pleasure and safety at court.

Applying eye makeup and brushing one's hair are often connected to flirting in ancient Hebrew thinking (Isaiah 3:16, Jeremiah 4:30, Ezekiel 23:40, Proverbs 6:24-26) Black kohl is widely incorporated in Bible passages as a symbol of feminine deception and trickery, and its use to paint the area above and below the eyelids is generally considered part of a woman's arsenal of pretense. In Jezebel's case, however, the cosmetic is more than just an attempt to accentuate the eyes. Jezebel is donning the female version of armor as she prepares to do battle. She is a woman warrior, waging war in the only way a woman can. Whatever fear she may have of Jehu is camouflaged by her war paint.

Her grooming continues as she dresses her hair, symbol of a woman's seductive power. When she dies, she wants to look her queenly best. She is in control of herself, choosing the manner in which her attacker will last see and remember her.

The third action Jezebel takes before Jehu arrives is to sit at her upper window. Generations later, Jezebel also appearance at her window was a trickery.

There were two disfavored women who sat by their windows. Deborah's victory ode is the story of the unfortunate mother of the enemy general Sisera. Waiting at home, Sisera's unnamed mother looks out the window for her son to return: 'Through the window peered Sisera's mother, behind the lattice she whined' (Judges 5:28). Her ladies-in-waiting express the hope that Sisera is detained because he is raping Israelite women and collecting booty (Judges 5:29-30). In truth, Sisera is already dead, his skull shattered by Jael and her tent peg (Judges 5:24-27).

King David's wife Michal also looks through her window, watching her husband dance around the Ark of the Covenant as it is triumphantly brought into Jerusalem, 'and she despised him for it' (2 Samuel 6:16). Michal does not understand the people's jubilation over the arrival of the Ark in David's new capital; she can only feel anger that her husband is dancing about like one of the worthless person (2 Samuel 6:20).

The image of the woman at the window also suggests fertility goddesses, abominations to the general public in ancient Israel. Ivory plaques, dating to the Iron Age and depicting a woman peering through a window, have been discovered in Nimrud and Samaria,

Jezebel's second home. The connection between idol worship, goddesses and the woman seated at the window is something to consider.

Positioned at the balcony window, the queen does not remain silent as Jehu arrives into town. She mocks him by calling him Zimri, the name of the devious predecessor of Omri, Jezebel's father-in-law. Zimri ruled Israel for only seven days after murdering the king (Elah) and usurping the throne. (2 Kings 9:31). Jezebel knows that all is not well, and her sarcastic, sharp-tongued insult of Jehu contradicts any interpretation that she has dressed in her finest to seduce him. She has hatred for Jehu. Unlike many biblical wives, who remain silent, Jezebel has a distinct voice, and she is unafraid to articulate her view of Jehu as a traitor and evil.

To demonstrate his authority, Jehu orders Jezebel's eunuchs to throw her out of the window then Jehu went inside and ate and drank (2 Kings 9:33-34). In this highly symbolic political action, the once mighty Jezebel is shoved out of her high station to the ground below. Her ejection from the window represents an eternal demotion from her proper place as one of the Bible's most hasty and powerful women.

Jezebel's body is left in the street as Jehu celebrates his victory. Later, perhaps because the new monarch does not wish to begin his reign with such a disrespectful act against a woman, or perhaps because he realizes the danger in setting a precedent for ill treatment of a dead ruler's remains, Jehu orders Jezebel's burial: 'Attend to that cursed woman and bury her, for she was a king's daughter' (2 Kings 9:34).

Jezebel is not to be remembered as a queen or even as the wife of a king. She is only the daughter of a foreign dictator. When the king's men come to bury Jezebel, it is too late: all they found of her were the skull, the feet, and the hands (2 Kings 9:35). Jehu's men inform the king that Elijah's prophecies have been fulfilled (2 Kings 9:36-37).

Jezebel would understand court politics well enough to realize that Jehu has far more to gain by killing her than by keeping her alive. Alive, the queen could always serve as a rallying point for anyone unhappy with Jehu's reign. The queen harbors no illusions about her chances of surviving Jehu's bloody *coup d'état*.

How bad was Jezebel? There never was anyone like Ahab, who committed himself to doing what was displeasing to the Lord, at the instigation of his wife Jezebel (1 Kings 21:25). Ahab is held responsible for his own actions and decisions enhanced by his wife evil's scheming. Jezebel is help responsible for her own decisions and actions.

Jezebel is an outspoken woman in a time when females have little status and few rights; a foreigner in a prejudiced land against women; an idol worshiper in a place where the God Abraham, Isaac and Jacob was worship, a murderer and meddler in political affairs in a nation of strong patriarchs; a traitor in a country where no ruler is above the law; and a foremost deceiver.

Jezebel emerges as a fiery and determined person, with an intensity corresponding only to Elijah's. She is true to her native religion and customs. She is even more loyal to her husband. Throughout her reign, she boldly exercises what power she has. And in the end, having lived her life on her own terms, in her own way, Jezebel faces death with poise and class.

In Rev 2:18, “The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this...” While Apollo was called the son of Zeus (the father of all gods), Christ’s claim is much higher: He is the Son God! This is the only time in Revelation where He refers to Himself with this title, as the supreme authority and source of all revelation. The Lord’s eyes are like a “flame of fire,” which means His inspection of every believer is piercing and just. Many believers have secret rooms in their soul that need to be dealt with. Most believers do not realize the importance of being alone with God so that He can deal with certain areas of their life.

There is a secret room in every heart where the soul stores garbage and idols, and refuses to even admit that there is a problem. These things give an individual a low self-image, weigh down the heart with guilt, and worst of all, hinder and even destroy a believer’s confidence in his relationship with God. There is something in every soul that is never told to others, and at certain times it is brought to the surface by God.

Doctrine is pleasant to the soul, (Proverbs 2:10, 19:8, 24:4; Eccl. 7:12). The rejection of Bible doctrine results in destruction, (Isaiah 5:13, Hosea 4:6). Just as doctrine gives the rooms of the soul pleasure and freedom, the absence of doctrine produces slavery and bondage. Many believers have rooms in their soul where their imagination has developed certain idols in life. These rooms contain idols, errors, secret faults, fears, insecurities, and doubts. The Lord knows everything that is in our soul, and He is ready and willing to do everything necessary to free the believer from his slavery. He knows how sick we are in our heart (Jeremiah 17:9, Rom 7:15). This “dark room” is one of the main reasons for negativity, depression, being sick often, etc. The Lord desires to deliver you, not condemn you. He does not want to make you feel guilty about this room in your soul; He wants to free you from it. Unless a believer is free from the chambers of imagery in his soul, these rooms of secret faults and sins, he will never enjoy true freedom.

“The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze ...” “Eyes like a flame of fire” connotes divine judgment. We bring disaster on ourselves, but the Lord Jesus Christ also disciplines individuals, churches, and nations continually. The Lord Jesus Christ does not only controls history, but He is also the issue in history. For the believer in Jesus Christ there are great blessings in making decisions for the plan of God. There is no such thing as happiness for the believer outside the predesigned plan of God. Satan tries to manufacture pseudo-happiness, but it always fails. This is both divine punishment on cosmic believers, and divine reprimand at the judgment seat of Christ through loss of rewards. This is the challenge to human volition in the angelic conflict, Jos 24:15. “Burnished bronze” is a reference to historical judgment on the nations as Jesus Christ controls history. The eyes like a flame of fire and the feet of bronze are two ways of describing the judgments that come upon believers who fail to execute their own personal drama. They fail because of residing in the cosmic system, rather than in the predesigned plan of God. This why some believers have economic problems. They do not operate under the laws of prosperity. We are stewards of whatever God has given us, and all that we have is God’s. Everything we enjoy is to be treated as a trust that God has placed in our hands, 1Co 4:7. The more God gives you, the more responsible he expects you to be. Bronze is used to depict rejection of the plan of God, resistance to doctrine, and inevitable cosmic involvement, and therefore represents bad decisions that destroy the individual’s future options, Isa 48:4.

Rev 2:19 continues, “I know your deeds, and your love.” The Greek noun *ergon* means accomplishments, or Christian production. The Greek word *agape* has to do with virtue and integrity, and all Christian production is based on virtue and integrity. There are two manifestations of your virtue-love, the invisible and the visible. The invisible is the function of the royal priesthood, directed toward God. The visible is the function of the royal ambassadorship, directed toward man. There is no impersonal love apart from the motivating virtue, which is personal love for God. The first item of production is not a work; all production in the Christian life is based on thought. Action merely results from good motivation.

The second area of Christian production follows in Rev 2:19, “I know your deeds [accomplishments, Christian production], and your love and faith.” The Greek noun *pistis* refers to the three stages of the faith-rest drill. In stage one, faith claims a promise to deal with the individual’s fear, so that he can think. Then in the second stage, faith applies doctrinal rationales (such as the essence of God) to the situation of fear or adversity. By learning about who and what God is, you develop a stronger faith. In the third stage, you reach doctrinal conclusions, whereby you deal with a situation.

“I know your deeds, namely the virtue-love [the functional virtue of impersonal love], and the faith [the operation of the faith-rest drill], and service and perseverance...” The Greek noun *diakonia* is used for the function of the believer’s royal warrants—ambassadorship and priesthood—and full-time Christian service in God’s plan. This requires proper motivation and straight thinking, which leads to *hupomone*, which is translated “perseverance,” and connotes courageous endurance.

You need objectivity and teachability to gain momentum from your perception of doctrine. You have to persevere inside the predesigned plan of God. All of us are weak in this life, and Satan as the ruler of this world has a power system that is far stronger than we are. Therefore, when we reject the predesigned plan of God, we fall into cosmic one, with its systems of arrogance (preoccupation with self), or cosmic two, with its systems of negative volition (antagonism toward doctrine).

In Rev 2:19, the secret to the Christian life, in one word, is consistency; you cannot live the Christian life unless you are organized. The only way to be organized is to be consistent and self disciplined in your thinking and actions.

Consistency in the Christian life includes three basic principles:

- Consistency in living inside the predesigned plan of God, which in effect means consistency in the use of the rebound technique, which is the only way to reenter the plan, and regain the filling of the Holy Spirit.
- Consistency in a scale of values—Bible doctrine first, and making decisions based on that system of priorities.
- Consistency in the ability to keep plugging in spite of failure, distraction, disillusion, and setback.