

## Doctrine of Jezebel

1. She was the wife of Ahab, king of Israel (874-853 B.C.) and daughter of Ethbaal, king of the Zidonians.



2. Jezebel was a devotee of Baal and Asherah, prominent gods of Phoenicia.

1Ki 18:19 Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel's table."

3. She encouraged Ahab to build shrines for worship and brought hundreds of the religion's priests and prophets to Israel.

4. She persecuted the prophets of Jehovah and ordered those slain who spoke against her idolatrous ways.

1Ki 18:4 While Jezebel was killing off the LORD'S prophets, Obadiah had taken a hundred prophets and hidden them in two caves, fifty in each, and had supplied them with food and water.)

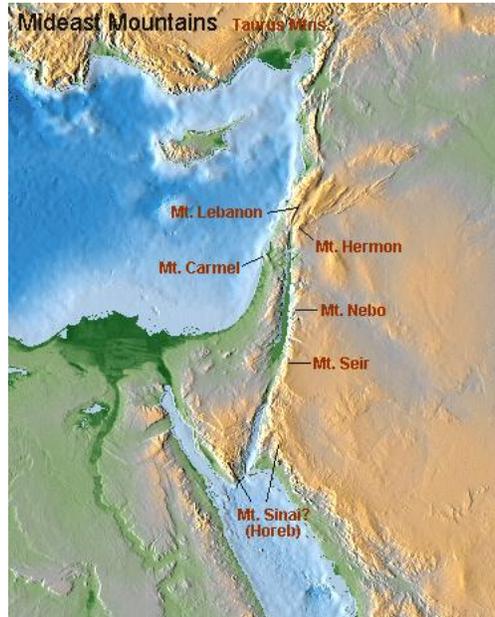
5. She seems to have had considerable influence over Ahab, who allowed her to do as she pleased.

6. She raised her two sons to use the same practices; her daughter Athaliah even carried her ideas to Judah when she married the son of Jehoshaphat.

2Ki 8:18 He walked in the ways of the kings of Israel, as the house of Ahab had done, for he married a daughter of Ahab. He did evil in the eyes of the LORD.

7. Jezebel's chief opponent in Israel was Elijah, who held a contest on Mount Carmel to prove who the true god was. After his success, he was threatened by Jezebel and fled to Mount Horeb.

7.1 This even after his victory and prayer which brought rain to a drought-plagued land.



1Ki 18:21 Elijah went before the people and said, "How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him." But the people said nothing.

1Ki 18:22 Then Elijah said to them, "I am the only one of the LORD'S prophets left, but Baal has four hundred and fifty prophets.

1Ki 18:23 Get two bulls ... Let them choose one for themselves, and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it.

1Ki 18:24 Then they can call on the name of their god, and I will call on the name of the LORD. He who answers by fire will be God." The people all agreed."

1Ki 18:25 ... the prophets of Baal, agreed and prepared their bul l...

1Ki 18:26 ... Then they called on the name of Baal from morning till noon. "O Baal, answer us!" they shouted. But there was no response; no one answered. So they danced around the altar ...

1Ki 18:27 At noon Elijah began to taunt them. "Shout louder!" he said. "Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened."

1Ki 18:28 So they shouted louder and slashed themselves with swords and spears, as was their custom, until their blood flowed.

1Ki 18:29 Midday passed, and they continued their frantic prophesying ... But there was no response ...

1Ki 18:30 Then Elijah prepared the altar of the LORD ...  
1Ki 18:31 Elijah took twelve stones, one for each of the tribes descended from Jacob, to whom the word of the LORD had come, saying, "Your name shall be Israel."  
1Ki 18:32 and with the stones he built an altar in the name of the LORD, and he dug a trench around it large enough to hold two measures of seed.  
1Ki 18:33 He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, "Fill four large jars with water and pour it on the offering and on the wood."  
1Ki 18:34 "Do it again," he said, and they did it again. "Do it a third time," ... and they did.  
1Ki 18:35 The water ran down around the altar and even filled the trench.  
1Ki 18:36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: "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 have done all these things at your command.  
1Ki 18:37 Answer me, O LORD, answer me, so these people will know that you, O LORD, are God, and that you are turning their hearts back again."  
1Ki 18:38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.  
1Ki 18:39 When all the people saw this, they fell prostrate and cried, "The LORD--he is God! The LORD--he is God!"  
1Ki 18:40 Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.  
1Ki 18:41 And Elijah said to Ahab, "Go, eat and drink, for there is the sound of a heavy rain."  
1Ki 18:42 So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees.  
1Ki 18:43 "Go and look toward the sea," he told his servant. And he went up and looked. "There is nothing there," he said. Seven times Elijah said, "Go back."  
1Ki 18:44 The seventh time the servant reported, "A cloud as small as a man's hand is rising from the sea." So Elijah said, "Go and tell Ahab, 'Hitch up your chariot and go down before the rain stops you.'"  
1Ki 18:45 Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain came on and Ahab rode off to Jezreel.  
1Ki 18:46 The power of the LORD came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel, just south of Hebron.

8. When Jehu came to the throne he purged the kingdom of the house of Ahab.

9. Jezebel was thrown from the palace tower and Jehu's chariot ran over her. Later, he sent his servants to bury her but the dogs had already eaten her, thus fulfilling Elijah's prophecy.

2Ki 9:30 Then Jehu went to Jezreel. When Jezebel heard about it, she painted her eyes, arranged her hair and looked out of a window.

2Ki 9:31 As Jehu entered the gate, she asked, "Have you come in peace?"

2Ki 9:32 He looked up at the window and called out, "Who is on my side? Who?" Two or three eunuchs looked down at him.

2Ki 9:33 "Throw her down!" Jehu said. So they threw her down, and some of her blood spattered the wall and the horses as they trampled her underfoot.

2Ki 9:34 Jehu went in and ate and drank. "Take care of that cursed woman," he said, "and bury her, for she was a king's daughter."

2Ki 9:35 But when they went out to bury her, they found nothing except her skull, her feet and her hands.

2Ki 9:36 They went back and told Jehu, who said, "This is the word of the LORD that he spoke through his servant Elijah the Tishbite: On the plot of ground at Jezreel dogs will devour Jezebel's flesh.

2Ki 9:37 Jezebel's body will be like refuse on the ground in the plot at Jezreel, so that no one will be able to say, 'This is Jezebel.'"

10. The name Jezebel became symbolic with apostasy. Jezebel is later said to be the prophetess of Thyatira.

10.1 The Jezebel of Thyatira had a like influence to the Old Testament Jezebel; she broke down all boundaries of moral separation from the world. So also the future Jezebel of the Tribulation; she will separate and distort orthodoxy.

10.2 The Jezebel of Thyatira was according to verse 21 given a space of time to repent but there is no evidence she did so and as a result a terrible judgment was pronounced upon her.

10.3 Concerning the expression "I will cast her into a bed, and them that commit adultery with her into great tribulation." This statement is figurative; it is designed to contrast their debauchery with its temporary pleasure against the severe discipline from God.

10.3.1 Swete has written, "In this case there is a sharp contrast between the luxurious couch where the sin was committed and the bed of pain. *I will cast* is the Greek *ballo* rendered as a futuristic present to describe an emphatic and continuous future judgment as though the process was and is presently ongoing. He describes those who will share her judgment as committing adultery with her."

10.4 Though fornication in general is frequently mentioned in the book of the Revelation, this is the only place where adultery is indicated.

10.5 It would seem the term adultery is used to emphasize we have a violation of the covenanted relationship with Christ and not just the marital vow.

10.6 Christ also predicts Jezebel's children will be killed.

11. The message to Thyatira seems to foreshadow that period of church history known as the Middle Ages preceding the Reformation. Jezebel is the prototype of the evil at Thyatira and perhaps the “whore” as the false church of the Tribulation is called.

11.1 In the Middle Ages the church became corrupt as it tried to combine Christianity with pagan philosophy and heathen religious rites so that much of the ritual of the church of that period can be traced directly to comparable ceremonies in heathen religion.

11.2 During this period also there began the exaltation of Mary the mother of our Lord's humanity.

11.2.1 The early universal church exalted her to the plane of a female deity; it was taught by the early Catholic Church and to a great extent today that it is through her that intercession to God is made, and apart from whose favor there can be no deliverance.

11.3 The prominence of the woman prophetess in Thyatira anticipates the prominence of this unscriptural exaltation of Mary.

11.4 Along with this, the church experienced spiritual depravity, idols in the form of religious statues and amulets sold as licenses to sin; and thus the ushering in of an era of sin and evil in unprecedented proportions.

11.5 False concepts of evangelism developed, Anti-Semitism, exportation of Jews, torturing of Jews to bring about "salvation faith" and numerous other forms of pagan liturgy proliferated.

11.5.1 Especially onerous was the departure from the finished work of Christ. The error of continual sacrifice of Christ was advocated, transforming the observance of the elements of the Lord's Supper into another atoning sacrifice.

11.5.2 This error was corrected in modern Protestantism by the recognition of the bread and the cup as symbols and not the sacrifice itself, which Christ performed once and for all on the cross.

11.5.3 The admonitions to avoid marriage and the prohibition of certain foods developed during this period.

11.6 The concept of purgatory and payments of monies to redeem people from purgatorial suffering developed, but even amidst such heinous heterodoxy there were those who held to the faith.

