Revelation 2v18-23 **Thyatira part 1 Jezebel**

27th June 2024

"And to the Angel of the ecclesia among Thyatirans write: these things saith the Son of the Deity, having his eyes like a flame of fire, and his feet like to incandescent brass. I have known thy works, and love, and service, and faith, and endurance; and that thy works even the last are more than the first. But I have a few things against thee, because thou permittest the woman Jezebel, who calledst herself a prophetess, to teach and to seduce my servants to fornicate, and to eat idle sacrifices. And I gave her time that she might heartily turn from her prostitution; But she turned not. Behold I cast her into a bed and them committing adultery with her into great tribulation, unless they may have heartily turned from their works. And I will slay her children with death; And all the ecclesias shall know that I am he that searcheth reins and hearts; And I will give to you, to each one, according to your works."

Translation of Dr Thomas from Eureka.

Relevant sections to read from the book Eureka are volume 1 page 317- 334 both Blue & Brown. Red page 271- 286.

Section IV To the Angel of the Ecclesia among Thyatirans. This is to the end of subsection 3, the Woman Jezebel.

Dr Thomas in his usual expressive way emphasised the importance of understanding the consequences of what this Jezebel system was, as seen in the following passage.

"But when a schism of this one body was elaborated by false teaching, the teachers and those who followed the teaching, ceased to be of "the Woman of the Lamb" but became "a woman" or an adulteress." We need to avoid all such congregations.

This is the longest epistle. It contains more information than any other of the seven. For that reason, the class has been split into

two with the first section looking at the introduction, and the inclusion of Jezebel, an infamous character from the Old Testament who speaks of introduced corruption, being married into the people of God. Brazen opposition to the purpose of the God of the Bible. The second section will focus upon the result and the promised reward to the faithful.

As before, the epistle is addressed to the angel eldership of the Ecclesia at Thyatira, who are the “Thee” and the “Thy” of the chapter. The Son of God is critical of their stance because of their acceptance of the teaching and seduction of the false woman. Women represent the religious element in scripture. Jezebel here is not a faction within the meeting at Thyatira but an outside association who were foolishly permitted to influence the servants of Christ. Jezebel of her corruption is never part of Christ. The seven Ecclesias are all part of the multitudinous Christ and to maintain that Jezebel is an internal faction means that she was fellowshipped by Jesus.

She represents another separate group who no doubt claimed association and representation within the Body of Christ, but claiming something does not make it true. The boundaries should have been set up to ringfence the Truth holders, but the Angel Eldership had compromised the situation. We should remember that Jezebel was not a blood curdling child eating tyrant but a sophisticated and demure lady who appeared to be quite reasonable to those who came into contact with her. She just wanted to worship as she saw fit and painted herself to appear more physically attractive than the way God had blessed her, she was not content with the natural order of things and imposed her own temporary solutions which masked the matter with make-up. She worshipped the old gods of her fathers, not Yahweh, the radical God of the Hebrews, a small and relatively insignificant people who were often despised.

All Jezebels have a high opinion of themselves. They put themselves out as God’s prophets, but they are far from such.

They masquerade as something they are not. The hallmark of all false religions is this counterfeit pretension. They can be unmasked by the light of Truth and must be held to the flame and not be allowed to escape the need to "*try the spirits whether they are of God*". Such people are not restricted to those who claim the gifts of the spirit, but any who claim to be divine representatives, the manifestation of truth in any age. Should we then abandon any such claims as presumptuous? No, we must ensure that they are genuine and true!

The fornication spoken of, was spiritual not physical. There was a dabbling with the forbidden, which was not called out by those who should have known better. Those who married her were adulterers, but those who had an affair, were also adulterers. A brief but foolish liaison was also adultery and was also equally condemned. Flirting with such is highly dangerous and only the foolish so indulge themselves.

What was the bed that Jesus threatened to cast this false association into? This is not meant literally, but was a symbolic bed, a place of rest but also a place of debauchery, where she would be out of the way and more clearly seen to be the whore she was. Even those who had committed adultery with her had opportunity to repent. God is ever merciful, and His Son reflects the same characteristics. What Christ would do is what his followers should do. They should also make it plain that Jezebel was a whore and that her activities were spiritual fornication. It was the failure to do this which permitted those at Thyatira to be seduced by her false teaching. Would not every disciple instantly know that this was a Jezebel system? It would appear not! The innocent congregation were to be protected by signposts that spelt out the truth of the matter. There was to be no softly, softly, approach of so called moderation and understanding. The only way that understanding should be employed here in context, was to warn label and threaten. The threat was that the punishment of the harlot system of Jezebel was to be meted out also to her

lovers. The woman herself was not the source of Jesus concern. She would normally be delighted with her bed, no doubt comfortable in a restricted way, but the idiom here is that of a sick bed. She has an outbreak of venereal disease perhaps, very painful and debilitating, and confined to her bed.

Originally, she was part of those who bear the name of Truth, that is why repentance was expected but she failed to deliver. Accordingly, those who left the Truth became Jezebel the false religious community. Jesus describes her as a whole person, not a group of people as she actually was. This treatment of a group collectively is therefore entirely scriptural and those who argue against it go against the words of Christ himself.

It was those who committed adultery with her that her threatened with "great tribulation". Not a historical period of turmoil and strife but the unclean ramifications of the sordid sin of spiritual fornication. Nothing about it is clean or compartmentalised. Its invidious effects spill out and spoil everything they touch. This should be understood in a similar way to a fool who commits physical adultery. He may contract AIDS or a STD. There is the emotional effect the disloyalty has on his or her spouse. The shame and embarrassment that he brings upon his wider family. His children are blotted by the stain of the transgression.

The additional sin mentioned is that of eating things offered to idols. Those familiar with the New Testament will recognise that this is one of the areas of ambiguity as the Holy Spirit argues through the Apostle Paul in 1st Corinthians 8. It is regarded as sin not because it is intrinsically wrong of itself (*an idol is nothing*) but because of the effect it has on the weak and uncertain. "*Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend*." This is often misunderstood and misapplied. That Jesus uses it as a severe condemnation of the Jezebel system means that the reader should wake up to the seriousness of this issue.

Those that result from the illicit union between Jezebel and the seduced wavering servants are "*her children*". All such born to her, and therefore not to the Ecclesia, are to be killed with death. Why does Jesus say that, without exception, her children are killed with death? It is a strange thing to be killed with! Death is the result of being killed, so how can you die by death? The suggestion here is that the disease with which Jezebel was afflicted and became bed ridden, was known and hung like a spectre over the compromised. They saw the pox marked face of the once attractive whore and knew that they would suffer a similar fate as they had shared illicit spiritual intimacy!

The purpose of this harsh punishment was not so Jesus could relish his revenge but in order to chasten and warn the other believers who could still be saved from adopting a similar fate by refusing to be seduced by her wiles. The problem is that those who are so deceived by the sweet tongue of Jezebel do not properly consider her pox marked face and enjoy the rush of the deceitfulness of adultery and pursue that course regardless. These are sadly the majority of humanity. They were also the majority of ancient Israel whilst being God's covenanted people, and accordingly we should expect them to be the majority of the Ecclesias in each generation that the Truth abides.

The standard of judgment is set out by Jesus. Again, we see a distinction from the theologians of today who put out that it is faith alone that is necessary. The Bible gives a contrary view "*I will give unto every one of you according to your works*". The faithful are considered as individuals, those who communally apostatise and demonstrate their unfaithfulness are treated as a false community, Jezebel.

If we are awake to the dangers of a Jezebel today, then we will keep clear of those whom Jesus has condemned. We can only know who he condemns by being in tune with the revelation of his mind through his commandments to the faithful. The commandments of Christ are not to all the world but to his

disciples. We demonstrate that we are his disciples by being disciplined by his standards.

A Voice from the Altar Russel Noonan