

Revelation 2:20,

Who was Jezebel?

Chaste, the daughter of Ethbaal, the king of the Zidonians, and the wife of Ahab, the king of Israel (1 Kings 16:31). This was the "first time that a king of Israel had allied himself by marriage with a **HEATHEN PRINCESS**; and the alliance was in this case of a peculiarly **disastrous kind**. Jezebel has stamped her name on history as the representative of all that is **designing, crafty, malicious, revengeful, and cruel**. She is the first **great instigator of persecution against the saints of God**. Guided by **no principle**, restrained by no fear of either God or man, passionate in her attachment to her heathen worship, she spared no pains to maintain **idolatry** around her in all its splendour. Four hundred and fifty prophets ministered under her care to Baal, besides four hundred prophets of the groves R.V., 'prophets of the Asherah', which ate at her table (1 Kings 18:19). The idolatry, too, was of the most debased and sensual kind." Her conduct was in many respects very disastrous to the kingdom both of Israel and Judah (21:1-29). At length she came to an **untimely end**. As Jehu rode into the gates of Jezreel, she looked out at the window of the palace, and said, "Had Zimri peace, who slew his master?" He looked up and called to her chamberlains, who instantly threw her from the window, so that she was **dashed in pieces on the street**, and his horses trod her under their feet. She was immediately **consumed by the dogs** of the street (2 Kings 9:7-37), according to the word of Elijah the Tishbite (1 Kings 21:19). Her name afterwards came to be used as the synonym for a **wicked woman** (Rev. 2: 20). It may be noted that she is said to have been the grand-aunt of Dido, the founder of Carthage.

Revelation 18:1-24

THE RETURN OF JEZEBEL AND ELIJAH

A little History

1Kings 16:29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. 30 And Ahab the son of Omri did evil in the sight of the LORD above all that [were] before him. 31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. 32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. 16:34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest [son] Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

The Curse of Joshua

Joshua 6:26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

*It appears that he had received intimations from God that this idolatrous city should continue a monument of the Divine displeasure: and having convened the princes and elders of the people, he bound them by an oath that they should never rebuild it; and then, in their presence, pronounced a curse upon the person who should attempt it. The ruins of this city continuing would be a permanent proof, not only of **God's displeasure against idolatry**, but of the miracle which he had wrought in behalf of the Israelites; and for these reasons God willed that it should not be rebuilt: nevertheless, he left men to the operation of their own free will, and recorded the penalty which those must pay who should disobey him.*

*This is a strange execration; but it may rather be considered in the light of a prediction. It seems to intimate that he who should attempt to rebuild this city, should **lose all his children in the interim**, from laying the foundation to the completion of the walls; which the author of 1Kings 16:34 says was accomplished in Hiel the Beth-elite, who rebuilt Jericho under the reign of Ahab, and laid the foundation of it in Abiram, his first-born, and set up its gates in his youngest son Segub: this was 550 years after Joshua pronounced the curse. But we are not sure that this means that the children either died a natural or violent death on this occasion for we may understand the **history as relating to the slow progress of the work**. Hiel having begun the work at the birth of*

his first-born, was not able to conclude before the birth of his last child, who was born many years after: and as their names are mentioned, it is very likely that the distance of time between the birth of each was well known when this history was written; **and that the extraordinary length of time spent in the work, in which a multitude of vexatious delays had taken place, is that to which the prophetic execration relates.** Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua to the days of Hiel; if it be the same with the city of palm trees, mentioned Deuteronomy 34:3. We find it mentioned as an inhabited place in the beginning of Judges 1:16, a short time after the death of Joshua: And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees, with the children of Judah, &c.; and this said city (if the same with the city of palm trees) was taken from the Israelites by Eglon king of Moab, Judges 3:13. The ambassadors of David, who were disgracefully treated by Hanun king of the Ammonites, were commanded to tarry at Jericho till their beards should grow, 2Samuel 10:4, 5. It appears, therefore, that there was a city which went under this name long before the time of Hiel, **unless we can suppose that the city of palm trees was a different place from Jericho, or that the name Jericho was given to some part of the circumjacent country after the city was destroyed, which is very probable.**

After Hiel had rebuilt this city, it became of considerable consequence in the land of Judea: the courses of priests lodged there, who served in their turns at the temple; see Luke 10:30. There was a school of the prophets there, which was visited by Elijah and Elisha, 2Kings 2:4,5,18; and it was at this city that our Lord miraculously healed blind Bartimeus, Mark 10:46; Luke 18:35, &c. At present, Jericho is almost entirely deserted, having but thirty or forty miserable cabins in it, which serve for a place of refuge to some wretched Moors and Arabs, who live there like beasts. The plain of Jericho, formerly so celebrated for its fertility, is at present uncultivated, producing nothing but a few wild trees, and some very indifferent fruits.

1Kings 16:34

Joshua's curse is well known: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born; and in his youngest son shall he set up the gates of it," Joshua 6:26. This is the curse, but the meaning of its terms is not very obvious. Let us see how this is to be understood from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord, which he spake by Joshua the son of Nun." This prediction was delivered upwards of five hundred years before the event; and though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration, and in this

place, where its fulfillment is mentioned. There are three opinions on the words, lay the foundation in his first-born, and set up the gates in his youngest son.

1. It is thought that when he laid the foundation of the city, his eldest son, **the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.**

2. These expressions **signify only great delay in the building; that he who should undertake it should spend nearly his whole life in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind,** intimating greatly protracted labour, occasioned by multitudinous hinderances and delays.

3. That he who rebuilt this city should, in laying the foundation, **slay or sacrifice his firstborn, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received.** This latter opinion seems to be countenanced by the Chaldee, which represents **Hiel as slaying his first-born Abiram, and his youngest son Segub.**

But who was Hiel the Beth-elite? The Chaldee calls him Hiel of Beth-mome, or the Beth-momite; the Vulgate, Hiel of Beth-el; the Septuagint, Hiel the Baithelite; **the Syriac represents Ahab as the builder: "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols-to wit, Jericho."** The MSS. give us no help. None of these versions, the Chaldee excepted, intimates that the children were either slain or died; which circumstance seems to strengthen the opinion, that **the passage is to be understood of delays and hinderances.** Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the Divine displeasure, and at the risk of losing his whole family? Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state. A curse seems to rest still upon Jericho: it is not yet blotted out of the map of Palestine, but it is reduced to a miserable village, consisting of about thirty wretched cottages, and the governor's dilapidated castle; nor is there any ruin there to indicate its former splendour. [Adam Clarke]

1Kings 17:1 And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said unto Ahab, [As] the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

*In order to remove the abruptness of this address, R. S. Jarchi dreams thus:- "Elijah and Ahab went to comfort Hiel in his grief, concerning his sons. And Ahab said to Elijah, Is it possible that the curse of Joshua, the son of Nun, who was only the servant of Moses, should be fulfilled; and the curse of Moses, our teacher, not be fulfilled; who said, **Deuteronomy 11:16, 17: If ye turn aside, and serve other gods, and worship them, then the Lord's wrath shall be kindled against you; and he will shut up the heaven that there be no rain? Now all the Israelites serve other gods, and yet the rain is not withheld!** Then Elijah said unto Ahab, **As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.**"*

The greatest want of the world is the want of men--men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall. {Ed 57.3} But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature--the surrender of self for the service of love to God and man. {Ed 57.4}

But who is Elijah?

*The history of this great man is introduced very abruptly; his origin is enveloped in perfect obscurity. He is here said to be a Tishbite. Tishbeh, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated; he seems to have been the **prophet of Israel peculiarly**, as we never find him prophesying in Judah. A number of apocryphal writers have trifled at large about his parentage, miraculous birth, of his continual celibacy, his academy of the prophets, &c., &c., all equally worthy of credit. One opinion, which at first view appears strange, bears more resemblance to truth than any of the above, viz., **that he had no earthly parentage known to any man; that he was an angel of God, united for a time to a human body, in order to call men back to perfect purity, both in doctrine and manners, from which they had totally swerved.** His Hebrew name, which we have corrupted into Elijah and Elias, is Alihu, or, according to the vowel points, Eliyahu; and signifies he is my God. Does this give countenance to the supposition that this great personage was a manifestation in the flesh of the Supreme Being? He could not be the Messiah; for we find him with Moses on the mount of transfiguration with Christ. **The conjecture that he was an angel seems countenanced by the manner of his departure from this world; yet, in***

James 5:17, he is said to be a man, of like passions, or rather with real human propensities: this, however, is irreconcilable with the conjecture.

Two years before the death of Asa, Ahab began to rule in the kingdom of Israel. From the beginning his reign was marked by a strange and terrible apostasy. His father, Omri, the founder of Samaria, had "wrought evil in the eyes of the Lord, and did worse than all that were before him" (1 Kings 16:25); but the sins of Ahab were even greater. He "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," acting "as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat." Verses 33, 31. Not content with encouraging the forms of religious service followed at Bethel and Dan, he boldly led the people into the grossest heathenism, by setting aside the worship of Jehovah for Baal worship. {PK 114.1}

Taking to wife Jezebel, "the daughter of Ethbaal king of the Zidonians" and high priest of Baal, Ahab "served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." Verses 31, 32. {PK 114.2}

Not only did Ahab introduce Baal worship at the capital city, but under the leadership of Jezebel he erected heathen altars in many "high places," where in the shelter of surrounding groves the priests and others connected with this seductive form of idolatry exerted their baleful influence, until well-nigh all Israel were following after Baal. "There was none like unto Ahab," who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21:25, 26. {PK 114.3}

Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of rightdoing, his character was easily molded by the determined spirit of Jezebel. His selfish nature was incapable of appreciating the mercies of God to Israel and his own obligations as the guardian and leader of the chosen people. {PK 115.1}

Under the blighting influence of Ahab's rule, Israel wandered far from the living God and corrupted their ways before Him. For many years they had been losing their sense of reverence and godly fear; and now it seemed as if there were none who dared expose their lives by openly standing forth in opposition to the prevailing blasphemy. The dark shadow of apostasy covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and consecrated groves, wherein were worshiped the works of men's hands, were multiplied. The air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood who sacrificed to the sun, moon, and stars. {PK 115.2}

Through the influence of Jezebel and her impious priests, the people were taught that the idol gods that had been set up were deities, ruling by their mystic power the elements of earth, fire, and water. All the bounties of heaven--the running brooks, the streams of living water, the gentle dew, the showers of rain which refreshed the earth and caused the fields to bring forth abundantly--were ascribed to the favor of Baal and Ashtoreth, instead of to the Giver of every good and perfect gift. The people forgot that the hills and valleys, the streams and fountains, were in the hand of the living God, that He controlled the sun, the clouds of heaven, and all the powers of nature. {PK 115.3}

Through faithful messengers the Lord sent repeated warnings to the apostate king and the people, but in vain were these words of reproof. In vain did the inspired messengers assert Jehovah's right to be the only God in Israel; in vain did they exalt the laws that He had entrusted to them. Captivated by the gorgeous display and the fascinating rites of idol worship, the people followed the example of the king and his court, and gave themselves up to the intoxicating, degrading pleasures of a sensual worship. In their blind folly they chose to reject God and His worship. The light so graciously given them had become darkness. The fine gold had become dim. {PK 116.1}

Alas, how had the glory of Israel departed! Never before had the chosen people of God fallen so low in apostasy. Of "the prophets of Baal" there were "four hundred and fifty," besides four hundred "prophets of the groves." 1 Kings 18:19. Nothing short of the miracle-working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah, yet the Lord in compassion still yearned after those who had been led into sin, and He was about to send to them one of the mightiest of His prophets, through whom many were to be led back to allegiance to the God of their fathers. {PK 116.2}

Intriguingly Amazing: Jezebel had more power than God and the Spirit of God. How great the influence of a woman

Jezebel Versus the Spirit of God.--How few realize the power of an unconsecrated woman. I was carried back to the time of Ahab. God would have been with Ahab if he had walked in the counsel of heaven. But Ahab did not do this. He married a woman given to idolatry. Jezebel had more power over the king than God had. She led him into idolatry, and with him the people (MS 29, 1911).

The influence of Jezebel over Ahab was greater than the influence of the Spirit of God, however powerful and convincing the evidence from heaven (MS 19, 1906).

The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. "She hath cast down many wounded: yea, many strong men have been slain by her." Proverbs 7:26. It was thus that the children of Seth were seduced from their integrity, and the holy

seed became corrupt. It was thus that Joseph was tempted. Thus Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled. And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power. (PP 457.2)

1Kings 18:1 And it came to pass [after] many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. 2 And Elijah went to show himself unto Ahab. And [there was] a sore famine in Samaria. 3 And Ahab called Obadiah, which [was] the governor of [his] house. (Now Obadiah feared the LORD greatly: 4 For it was [so], when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [Art] thou he that troubleth Israel? 18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. 19 Now therefore send, [and] gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. 20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word.

Jezebel a symbol of the Papacy, Babylon and Satan

Revelation 2:18 And unto the angel of the church in *Thyatira* write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last [to be] more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman **Jezebel**, which calleth herself a prophetess, to teach and to seduce my servants to **commit fornication**, and to eat things sacrificed unto **idols**.

Idolatry

1Corinthians 10:14 Wherefore, my dearly beloved, flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we [being] many are one bread, [and] one body: for we are all partakers of that one bread. 18 **Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?** 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 **But I [say], that the things which the Gentiles sacrifice, they**

sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 22 Do we provoke the Lord to jealousy? are we stronger than he?

Revelation 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. 2 And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world **wondered after the beast.** 4 And they **worshipped the dragon which gave power unto the beast: and they worshipped the beast,** saying, Who [is] like unto the beast? who is able to make war with him?

From above it is clear that sacrificing and partaking of what is sacrificed to idols is nothing short of devil worshiping. As surely as the people during Ahab's time were led to worship the devils, so as surely as the papacy rules with the spirit of Jezebel the people under her worships the devil as revelation 13:4 says above.

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue? Only a little while. If there was ever a crisis, it is now. {6T 16.3} All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance. {6T 16.4} The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1. {6T 17.1}

Fornication

Revelation 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: 2 **With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.**

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is

become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 **For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her**, and the merchants of the earth are waxed rich through the abundance of her delicacies.

To find out or understand what is being said here, we need to understand who and what Jezebel was. Listed below are the comments of who Jezebel was.

- *She was a whore and witch. (2 Kings 9:22)*
- *A prophetess of Baal, the realm of an impure religion. (Revelation 2:20)*
- *Teaches fornication. (Revelation 2:20)*
- *Married to Ahab king of Israel, or Church and state united. As a result he was led into Baal worship. (1 Kings 16:31)*
- *Jezebel (Church) dominated Ahab (state), she controlled the state through Ahab. (1 Kings 21:25)*
- *One result of the apostasy was a drought for three and a half years. (1 Kings 16:32-17:1; 18:18, James 5:17)*
- *Persecuted God's faithful. (1 Kings 18:3-4; 19:1-2)*
- *She has children. (Revelation 2:23)*
- *Ultimate end was total annihilation. (2 Kings 9:36-37)*

If we take these marks and apply them to the time frame we are dealing with, 538-1798, you will see they correctly fit the Roman Catholic Church, that is spiritual Babylon. (see verse 13) We find the Papal woman, or spiritual Babylon, in chapter 17 as well. Let us now apply them.

- *The Papacy is a whore, for she has not laid her trust, reliance and support upon Christ the husband but upon the state, (spiritual adultery). (Ephesians 5:23-25, Revelation 17:1-2) She is also the habitation of devils. (Revelation 18:2)*
- *Papacy calls itself the sole teacher of truth. Claims infallibility.*
- *She teaches others her fornication. (Revelation 17:2, 18:3)*
- *She is a Church and state united. (Revelation 17:2)*
- *She controls the state. (Revelation 17:3) The beast/state is supporting the woman that is riding it. The one who is being supported and is riding is the one in control.*
- *One of the results of the papal rule was three and a half prophetic years, or 1260 years, of spiritual drought of the word of God.*
- *None will deny that she is a persecuting power. (Revelation 17:6, Daniel 7:25, Revelation 13:7)*
- *The Papacy designates herself as the mother of Christendom, thus the other Churches that are drunk with her fornication are her daughters. (Revelation 17:5)*
- *Her ultimate end will be total annihilation. (Revelation 18:6-9, 19, 21)*

Revelation 2:21 And I gave **her space** to repent of her fornication; and **she repented not**.

Interesting to note the space Jezebel was given to repent and how it is applied here to the papacy during the dark ages

Luke 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up **three years and six months**, when great famine was throughout all the land;

James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of **three years and six months**.

Prophetically

Daniel 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until **a time and times and the dividing of time**.

Revelation 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty [and] two months**. 6 And he opened his mouth **in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven**. 7 And it was given unto him to make **war with the saints**, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Daniel 8:9 And out of one of them came forth a **little horn**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land]. 10 And it waxed great, [even] to the **host of heaven**; and it cast down [**some**] **of the host and of the stars to the ground, and stamped upon them**.

Saints fleeing from Jezebel

1Kings 19:1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 19:2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do [to me], and more also, if I make not thy life as the life of one of them by to morrow about this time. 3 And when he saw that, he arose, and **went for his life**, and came to Beersheba, which belongeth to Judah, and left his servant there.

That night a messenger aroused the weary prophet and delivered the word of Jezebel, given in the name of her pagan gods, that she would, in the presence of Israel, do to Elijah as he had done to the priests of Baal. Elijah should have met this threat and oath of Jezebel with an appeal for protection to the God of heaven, who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would be his protector against the hatred and threats of Jezebel. But the faith and courage of Elijah seem to forsake him. He starts up from his slumbers bewildered. The rain is pouring from the

heavens, and darkness is on every side. He loses sight of God and flees for his life as though the avenger of blood were close behind him. He leaves his servant behind him on the way, and in the morning he is far from the habitations of men, upon a dreary desert alone. {3T 289.1}

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. **Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back.** Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it. {GC 608.3}

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God. {GC 609.1}

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: "We dare not tamper with God's word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. The Lord whom we serve is able

to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?" {GC 610.1}

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience. {GC 610.2}

Time of Trouble

1Kings 21:1 And it came to pass after these things, [that] Naboth the Jezreelite had a vineyard, which [was] in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it [is] near unto my house: and I will give thee for it a better vineyard than it; [or], if it seem good to thee, I will give thee the worth of it in money. 3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. 4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. 5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee [another] vineyard for it: and he answered, I will not give thee my vineyard. 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, [and] eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8 So she wrote letters in Ahab's name, and sealed [them] with his seal, and sent the letters unto the elders and to the nobles that [were] in his city, dwelling with Naboth. 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: 10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And [then] carry him out, and stone him, that he may die. 11 And the men of his city, [even] the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, [and] as it [was] written in the letters which she had sent unto them. 12 They proclaimed a fast, and set Naboth on high among the people. 13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, [even] against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. 14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. 16 And it came to pass, when

Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

The evil influence that Jezebel had exercised from the first over Ahab continued during the later years of his life and bore fruit in deeds of shame and violence such as have seldom been equaled in sacred history. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." {PK 204.1}

Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart until he was fully controlled by the spirit of selfishness. He could brook no refusal of his wishes; the things he desired he felt should by right be his. {PK 204.2}

This dominant trait in Ahab, which influenced so disastrously the fortunes of the kingdom under his successors, is revealed in an incident which took place while Elijah was still a prophet in Israel. Hard by the palace of the king was a vineyard belonging to Naboth, a Jezreelite. Ahab set his heart on possessing this vineyard, and he proposed to buy it or else to give in exchange for it another piece of land. "Give me thy vineyard," he said to Naboth, "that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." {PK 204.3}

Naboth valued his vineyard highly because it had belonged to his fathers, and he refused to part with it. "The Lord forbid it me," he said to Ahab, "that I should give the inheritance of my fathers unto thee." According to the Levitical code no land could be transferred permanently by sale or exchange; every one of the children of Israel must "keep himself to the inheritance of the tribe of his fathers." Numbers 36:7. {PK 205.1}

Naboth's refusal made the selfish monarch ill. "Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread." {PK 205.2}

Jezebel soon learned the particulars, and, indignant that anyone should refuse the request of the king, she assured Ahab that he need no longer be sad. "Dost thou now govern the kingdom of Israel?" she said. "Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite." {PK 205.3}

Ahab cared not by what means his wife might accomplish the desired object, and Jezebel immediately proceeded to carry out her wicked purpose. She wrote letters in the name of the king, sealed them with his signet, and sent them to the elders and nobles of the city where Naboth dwelt, saying: "Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness

against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." {PK 205.4}

The command was obeyed. "The men of his city, even the elders and the nobles, . . . did as Jezebel had . . . written in the letters which she had sent unto them." Then Jezebel went to the king and bade him arise and take the vineyard. And Ahab, heedless of the consequences, blindly followed her counsel and went down to take possession of the coveted property. {PK 206.1}

2Kings 9:1 And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: 2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; 3 Then take the box of oil, and pour [it] on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. 4 So the young man, [even] the young man the prophet, went to Ramothgilead. 5 And when he came, behold, the captains of the host [were] sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. 6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, [even] over Israel. 7 **And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.** 8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: 9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: 10 And the dogs shall eat Jezebel in the portion of Jezreel, and [there shall be] none to bury [her]. And he opened the door, and fled. 14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria. 22 And it came to pass, when Joram saw Jehu, that he said, [Is it] peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother **Jezebel and her witchcrafts** [are so] many?

Revelation 18:21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city **Babylon** be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; **for by thy sorceries were all nations deceived.** 24 And in her was found **the blood of prophets, and of saints, and of all that were slain upon the earth.**

The return of Elijah

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

As the First Elijah (Tishbite), Second Elijah (John the Baptist) had the same message, and it was a message of restoration of true worship it is a must in deed for the third Elijah to have the same message to the world. Malachi 4:5. First of all what is the Great day of the Lord? Amos 5:18-20, 1 Thessalonians 5:1, 2, Revelation 6:15-17. And so from the scriptures we find that the great day of the Lord is His second coming. And so this third Elijah has to preach the message of repentance and restoration to true faith just before the second coming of the Lord. Now who is this Third Elijah?

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to His people, through the instruments He has chosen, and He would have all heed the admonitions and warnings He sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear,--"Prepare to meet thy God." {4BC 1184.6} Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done. . . . {4BC 1184.7} In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent (SW March 21, 1905). {4BC 1184.8}

THE THIRD ELIJAH IS A MOVEMENT NOT A SINGLE PERSON BECAUSE IT IS A WORLDWIDE EVENT NOT IN A LITERAL PLACE BUT A SPIRITUAL GLOBAL CASE. So Malachi 3:1 and Malachi 4:5 is a dual application of the Heralds of the 1844 and the Second Coming respectively. Notice: **Malachi 3:1** - This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They

expected Him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thessalonians 1:8. {GC 424.3}

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. {GC 426.1}

John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus. {EW 155.1}

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Daniel 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The return of Jezebel

Revelation 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Satan is not dead or palsied, and he prepares minds by degrees to become imbued with his spirit, and to work after the same manner as he works against those who bear responsibilities in the work of God for these last days. In the future Satan's last exploits will be carried out with more power than ever before. He has learned much, and he is full of scientific scheming to make of no effect the work that is under the supervision of the One who came to the Isle of Patmos to educate John, and to give him instruction to be given to the churches. . . . {TDG 312.2} Every ingenious device will be used, every possible method taken advantage of, to lead men to live a lie, that the truth shall not stand as God designed it to stand, to

prepare a people, through the sanctification of the Holy Spirit, to stand firm as a rock to principle. . . . {TDG 312.3}

The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. {GC 593.1}

The end of Jezebel

1Kings 21:23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. :24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. 25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all [things] as did the Amorites, whom the LORD cast out before the children of Israel.

2Kings 9:30 And when Jehu was come to Jezreel, Jezebel heard [of it]; and she painted her face, and tired her head, and looked out at a window. 31 And as Jehu entered in at the gate, she said, [Had] Zimri peace, who slew his master? 32 And he lifted up his face to the window, and said, Who [is] on my side? who? And there looked out to him two [or] three eunuchs. 33 And he said, Throw her down. So they threw her down: and [some] of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. 34 And when he was come in, he did eat and drink, and said, Go, see now this cursed [woman], and bury her: for she [is] a king's daughter. 35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of [her] hands.

Revelation 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit. 16 They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms; 17 [That] made the world as a wilderness, and destroyed the cities thereof; [that] opened not the house of his prisoners? 18 All the kings of the nations, [even] all of them, lie in glory, every one in his own house. 19 But thou art cast out of thy grave like an abominable branch, [and as] the raiment of those that are slain, thrust through with a sword, that go

down to the stones of the pit; as a carcase trodden under feet. 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, [and] slain thy people: the seed of evildoers shall never be renowned.

Ezekiel 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more.

Revelation 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Revelation 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What [city is] like unto this great city! 19 And they cast dust

on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

2Kings 9:36 Wherefore they came again, and told him. And he said, This [is] the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: 37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; [so] that they shall not say, This [is] Jezebel.

Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

The showdown on Mt. Carmel is about to take place, the spirit of Jezebel vs. the spirit of Elijah. Will you be found standing on Mt. Zion with the lamb and his father's name on your forehead as Revelation 14 indicates or will you be found amongst those weeping for Jezebel in Revelation 18.

Blessings