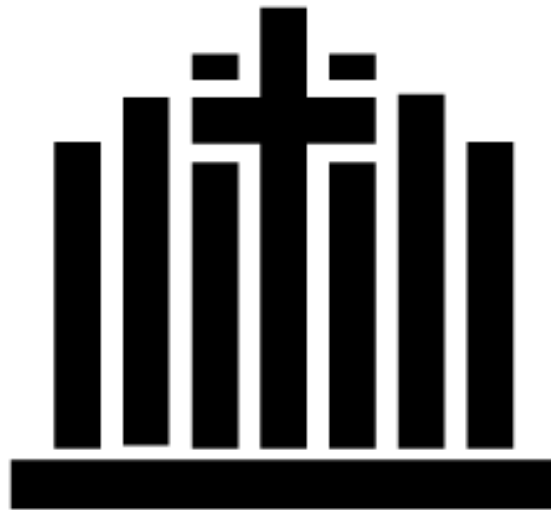


SEVEN PILLARS CHURCH OF PRAISE INT'L



JEZEBEL 1:

“THE DOCTRINE AND DEPTHS OF SATAN – COMPROMISE”

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In your Bibles this morning turn to Revelation chapter 2.

In the day of the Apostle John, he was exiled to an island called Patmos. He was the only one of the Apostles who did not suffer a premature martyr's death. All of them were killed, but not John. But he was exiled. Because God still had a particular purpose for John, and his revelation has become one of the most widely spoken of revelations in history. He was caught up in the Spirit on the Lord's Day and he received this book called The Apocalypse or The Revelation. It is a revelation of Jesus Christ. A lot of people talk about The Book Revelation as being the revelation of the End Times. It's not the revelation of the End Times. The Book of Revelation is the revelation of Jesus Christ. It says so, right? In the very first verse. It is the revelation of who He is in the midst of it all. Whatever's going to go on, or the plagues and the judgments and the Throne and the resurrections and all of this. The center focus through the whole Book of Revelation is the Lamb of God. It is all the Lamb of God.

This is how we are going to survive and make it through the days that we are in - that we keep our vision and focus on the Lamb of God. You don't have to try to be anything. You don't have to try to get anywhere. You don't have to say, “Well, I'm trying to get to a place or I'm trying to be a something.” All you've got to do is say, “I want the Lamb!” If He is your reason, if He is your focus, if it's all about Him, if you're looking at His back, and following the Lamb whithersoever He goes, He's going to lead you right to whatever His Purpose is for you. You don't have to try to conjure it up. You don't have to try to make something happen. You don't have to try to get to a certain mode - I've got to make it. I've got to make it. Show me one scripture in the Word of God where it says, “I've got to make it.” It doesn't exist. What it does say – is that they followed the Lamb wherever He goes. That's how you will make it. Focus on the Lamb. Don't focus on the times. Don't focus on the - don't focus on the judgments. Don't focus on the trials. Don't focus on the disunities. Don't focus on everything going on around about us that makes you want to bite your nails, just focus on the Lamb. And that revelation was reserved for this day. John the Baptist had the revelation of the Lamb of God. He said, “Behold the Lamb of God that takes away the sins of the world.” But after that day, the Lamb was never spoken of again. Not only, the disciples never had the revelation of the Lamb. If they would have, they would not have reviled Jesus when He said, “I'm going to the Cross.” They would have understood the Lamb. But no one sought. No one knew it. It is something reserved for the day that we are in. Because it is the Lamb that's going to get you to where God wants you to go. It is the Lamb that is going to lead us and guide us to the point of God's Purpose

and Plan for you and for me. So just look at the Lamb. Go search for the Lamb of God. So, God gave John this incredible revelation. It begins by going to The Seven Churches in Asia Minor, which today is modern day Turkey.

And these seven churches all received a letter from the Lord. There was: Ephesus and Smyrna and Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea - in that order. And they were all cities - built kind of like in a semicircle. And they were all there in existence at the same time. Simultaneously, they were there. They were churches. They were churches that God had established. They all had their good and they all had their bad, but they were all there at the same time. They're all *here* at the same time. (This building right here with as many or as few as we have – it's got all seven churches. I guarantee you every church is represented in this sanctuary this morning.) But, these seven churches were also prophetic of church ages that the Body of Christ has been through - seven different periods of time.

Very interesting to note, Ephesus was from about 30 A.D to about 100 A.D. Then came the Church of Smyrna from 100 to about 313 A.D. Then came Pergamos, from about 313 to 590 A.D. Then came Thyatira from 590 to 1517 A.D. The longest church period. Almost 1000 years, was the church of Thyatira. That church age came to an end when Martin Luther took his 90-page thesis and he went and slammed it on the cathedral door of the Catholic Church and started a Reformation, and there was a reforming that began to take place as they entered into the Church of Sardis. Sardis was from 1517 to 1790. To Philadelphia – 1790 to around early 1900s, when there was a great move of God, which then eventually led into the Laodicea - into the present age - the lukewarm, apathetic, dead, death, dry, church age.

But even in this church age; the last church age. Every church age is present with us and I'm going to focus today and next Sunday and the Sunday after and the Sunday after that on the Church of Thyatira. The Church of Thyatira, I told you some months ago, was the longest church age period - almost 1000 years. The Church of Thyatira, the city of Thyatira was the smallest of all of the seven cities. It was the most insignificant of all of the seven cities. And yet the letter that was written to the Church of Thyatira was the longest letter to all of the seven churches. Obviously, God had something very particular to say about this church age. Obviously, there was a warning. Obviously, there was an emphasis. There was something that we need to perk up our ears and our understandings and take note of - of this church age that is among us today. And as we go through these lessons, you are going to see yourself. Because I have been seeing myself. And if I've been seeing me, trust me, you are going to see you.

“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” (Revelation 2:18).

You know. This is actually the only place in the Word of God where Jesus names Himself as the Son of God. Nowhere else did He ever name Himself as the Son of God. Others did, but He never did. But this is one place He did and the only place He did. This is Him speaking right here. “Thus saith the Son of God Who has His eyes like a flame of fire”; these eyes can burn through anything; they can see anything; they can see through your mask; and oh, how good we Christians are at putting on our masks; how good we are at living a life of deceit; how good we are to come into the House of God with our mask on and walk through the world with our mask on until we feel comfortable enough to take it off and “be myself”. Have you ever walked into your house? Shut the door and say, oh, thank God, now I can be myself. What is wrong with yourself that cannot be exposed. Talk to me now. I know I've done it a million times. You walk in the door. Push the garage door down. “Now I can be myself.” Because we walk and we live and we work and we operate behind a mask. We're all guilty. You can all say amen. The person next to you is just the same as you. But He's got these flaming eyes that see right through your mask. He sees through your good works. He sees through all of your outward forms. He sees through everything that you do and everything that you say. He looks beyond into a heart and a spirit that is within. He's got eyes; and that's how he stood in the midst of Thyatira - with these burning eyes to peer through all of their outward deeds. And His feet, oh, they're like fine brass. They have got the fire on them and the capability to trample down. Anything He finds that's not Christlike; anything He finds that's not godly. Anything He finds that's contrary to His character and His nature and His Purpose and His Will for you. He's got the eyes to discern and the feet to trample.

“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” (Revelation 2:19).

I know your works. I know what you dress up with. I know what you're ‘Mr. Goodie Two-Shoes’. I know your charity. I know your service. I know your faith. I know your patience and your works and thy works, and the last to be more than the first. In other words, you have increased in the things that you do; you've expanded your outreach program. Nothing wrong with an outreach program, as long as it's not your mask. You've expanded your charity; you've expanded this and you've expanded that. Oh, let me tell you, historically, the Thyatira Church was well known in Thyatira. They were a church of good deeds. That was a church – ‘oh man, that church over there, let me tell you, that's the church you want to belong to.’ That's the church that's got the *charity* and the *patience* with me. Oh, they will put up with *anything*. This is what became their problem. Just let that sink in a second. A church increased in service; notwithstanding, and here comes the verse

that makes me shake and tremble. Here comes the verse that makes me want to crawl under a chair; here comes the verse that frightens my spirit with a holy reverence and fear of God; notwithstanding, I've got a few things against you.

If Jesus walked into my study one day or He walked into this sanctuary one day, and I was doing all of my good deeds, and I was being patient, and I was acting on my faith, and I was doing my good deeds, and He walked in and I'm like, "Oh Jesus, come bless me with Your Presence, come pat me on my back." And instead, He says My eyes are fire. They see all these things, but I'm peering through all of these things and I've got something against you. What would I do? How would I feel? If the Lamb of God, my Redeemer, and lover of my soul, spoke those words in my ears, "I've got something against you." He said that to three churches out of the seven. He said it to Ephesus, He said it to Pergamos, and He said it to Thyatira. If you look at all seven churches and you put them within the seven parts of the stairway of the living stature of Jesus Christ, then Ephesus is The Altar of Repentance, Pergamos is The Golden Altar of Prayer, and Thyatira is the Golden Candlestick of the Word. And these are three things that are under attack in the church today, repentance, prayer, and the Word of God. These are the three things the devil is fighting like never before. Let's take away repentance. "You don't have to repent. You're under grace. You don't need to pray so much. God already knows everything. All that, all that revelation. You don't need all that revelation." Well, then why did God give it? Why would God waste His time to give us sixty-six books if it wasn't for revelation and if it wasn't to show us something? To open our eyes to see something because we have a journey before us that we need to walk somewhere we are destined to go. Of course, we need revelation.

People have no direction. It's like vision is gone, purpose is gone. Why? We're out - Who am I? What do I believe? I don't know anything anymore. And my words to them is, "What has changed; what, what's different; is He not the same; is He not still the lover of your soul; is He still not the One you long for?" – "Well, yes." – "Well, then go for it; hold onto Him; hold onto that." That'll take you all the way. So, He said, "I've got something against you because you suffer that that woman, Jezebel which calls herself a prophetess to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols."

"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" (Revelation 2:20).

I want you to take note of something here today. He did not rebuke the Thyatira Church because Jezebel was there. She's going to be here. Oh, yeah. As long as we gather together, there's going to be a Jezebel. That was not the problem. He did not rebuke them because there was a fight. He did

not rebuke them because there was a battle. He does not rebuke them because there was an enemy in their midst. He rebuked them because they permitted her. They allowed that spirit to dominate in their lives.

That word, 'sufferest' - it simply means to let be; it means to permit; it means to let alone; it means to allow. You allow that spirit to have free range in your midst. I'm not against you because you have a struggle. I'm not against you because there is war in your midst. I'm not against you because you feel frail and tired and weary of the battle. I'm not against you because of the day and the period in which you live. What I am against is because you have allowed, you have permitted that spirit to come and fester in your midst.

To understand what Jesus was saying to Thyatira, you've got to understand Thyatira. Thyatira was a city known for its trade and in its fabrics - it made fabrics, lots of fabrics. It made wood. It made linens. It was a city that was occupied by workshops that made all kinds of things that clothed people. You remember that time in the book of Acts, it talks about Lydia. Remember Lydia? I think it's Acts, chapter 16. Lydia was from Thyatira and she sold purple. That is what Thyatira was known for; for dying fabric purple. They had a particular plant that grew there and they made these fabrics and they dyed the fabrics purple. Lydia was one of the sellers of those fabrics from Thyatira.

Now, listen to me. Here comes something very interesting and I didn't know this for the longest period of time until very recently. Inside Thyatira, they had what they called guilds. Do you know what guilds are? Guilds are like work unions. You had to belong to the union. They had multitudes of guilds. And for you to be able to function in Thyatira, you had to be a part of these guilds. But every one of these guilds had their own patron god - with a small g. Every one of them had their own idol. The main idol in the city was the sun-god. But every one of these guilds had idols, and they would frequently gather all of their workers together to have ceremonies of worship unto their patron gods. So that their fabrics and their workshops and their business would flourish and prosper. And in doing so, all the people would come together to a great feast. They would eat meat that had been sacrificed and offered to their gods. And then after they were full and drunk, they would get into all kinds of promiscuous and sexual activities. To be a Christian in Thyatira was almost impossible. And Jezebel came along, and she came with a doctrine. She came with a teaching that said, "You're free in Christ. Don't worry about it. You have to work, don't you? You have to eat, don't you? You have to live, don't you? So go ahead and eat the meat that's been sacrificed to idols and take part in all of this fornication and sexual activity. God will overlook it because you are under Grace." Do you know where I'm going in this area? This was the doctrine of Jezebel. It was a doctrine of compromise. It was a doctrine of mixing that which is of God and that is which of the world. And don't worry about it because you are 'free in Christ'. Don't worry about it 'everything's going to be just

fine; go ahead; worship the idols; eat the meat to the idols; go ahead and do the sexual impurities and fornications and idolatries.' 'Go ahead!'

That was her teaching and that is where Thyatira found herself partaking of that teaching. Look what it says here. You suffer, you allow, you permit, you 'let be' that Jezebel spirit. I doubt very seriously that the leader of that church was actually named Jezebel. I don't believe so. I believe Jesus is referring to a definite spirit, and we're going to be studying this spirit of Jezebel. We're going to see that spirit in Delilah. We're going to see that spirit in King Herod. We're going to see that spirit in many places throughout the Word of God because let me tell you something saints, God's people are under attack. And if you don't want to believe it, if you want to be lulled to sleep with the rest of the religious world, just go ahead and lullaby yourself. Put your head in the sand and bury it, and don't see the time and the season and the day and the age that we are walking through. I don't know how to say it. I don't know how to scream and I don't know how to sound the alarm. Apart from the Spirit of God going out from this voice and bringing something in your heart to cause us to understand where we are and what we're facing, and that spirit of Jezebel which is full of compromise and idolatry, all you can serve. "Oh, I don't have any idols; I don't serve any idols; I serve the Lord." Your job can be your idol. You put your job before God, it is your idol. Your health can be your idol. Your body can be your idol. Your family can be your idol. Your church can be your idol. Your ministry can be your idol; anything that is put before Him is an idol. And the Jezebel spirit says, "It's okay; you need to do that; you need to take care of yourself; don't wear yourself out; God understands - you're covered; you're under Grace; don't worry about it." Now, people, I'm not talking a message of condemnation to you. I'm not beating you on your head and coming down on you for where you are and what you're going through in your life. All I'm trying to do is sound an alarm to cause us to see and hopefully hear and recognize and understand what we are facing as the people of God. It's a serious day. He said, "You allow, you permit this woman, this Jezebel (we'll talk more about that next week) who calls herself a prophetess - calls herself, but she's not one.

There are a lot of voices out there today who call themselves all sorts of things. 'Reverends' and 'bishops' and 'apostles' and 'prophets' and 'prophetesses' and 'evangelists' and all, they call themselves all sorts of things. If you have to call yourself something, guess what? You ain't it. I'm not going to come to you and say I am an apostle, and you look at me like, "Oh, okay", then be sure of one thing, I am not an apostle. You are not what you say you are. Jesus said you don't know people by what they say. He said you know people by their fruit. If you are an apostle, your life will show the fruit of an apostle. And when you go out and you serve God, wherever you serve God, the fruit will be plucked of your tree and somebody will bite into that fruit and say, "apostle". You have never heard me say what I think I am, and you will never hear it either. Call me the janitor if you want to. If you walk into the church and see me cleaning the toilet, guess what? I'm the janitor. So, you're not

who you say you are. If you've got to reveal yourself to people. Did you ever notice that Jesus never revealed Himself to anybody? "Who do men say that I am?" He never said, "I am this." Like, just there in the Book of Revelation, He revealed Himself as the Son of God. Oh, that's long after His resurrection and ascension into Heaven. You permit, you allow this spirit of compromise to come into your midst and to teach and to seduce. Teach! Do you know what the purpose of teaching is? It's to change your thinking. Teaching is for the purpose of changing something in your thinking, to build blocks of Truth in your mind that you can see clearly. But Jezebel came along with her teaching to change their thinking from that which is Truth to that which was deception. He said, "You allow her to teach and to seduce." And that word *seduce* means *to cause to roam from the Truth* - to cause to roam from the Truth. It means *to go astray*. Oh, God help me to never roam from the Truth, to never go astray. It means *to be deceived*. It means *to cause, to wonder*. And this is what breaks my heart. I was telling you a few moments ago, we talked to people, we fellowship near and far, and we see a wandering people - wandering around, floundering around, unsure, insecure, no vision, no destiny, no yearning, no hunger, no desire. And it's exactly these vulnerable ones that get caught up in the net of Jezebel. It's exactly those ones who get caught up in the learning, in the teaching, in the seduction - 'that it's okay, go ahead and do that; it doesn't matter; God loves you anyway; you're under Grace.' Oh, I thank God I'm under Grace. Grace is the air I breathe. Without Grace, I have no spiritual existence. Without Grace, there is no life. Without Grace, I have no salvation. Without Grace, I have no future. It is the Grace of God, and by the Grace of God, that keeps me going. But that Grace has got to be corralled by Truth. If you take power and you don't channel power, it will kill.

The Grace of God is the power of God. The power of God to transform you. The power of God to keep you. The power of God to create in you the image and the likeness of Christ. And if that power is not corralled and channeled by the walls of Truth, it will kill you. This is why the Law came by Moses, but Grace and Truth, came by Jesus. It's like the Grace is the power that's flowing through the wire. The wire is the Truth. The power is the Grace. You got to have both together for it to work.

You suffer that woman, Jezebel. Drop down to verse 24. We're going to be going a lot to these verses in the next weeks, but I'm just throwing a few things out today and I hope I'm making sense. This teaching, and this seduction of the Thyatira Church by the spirit of Jezebel. This teaching of compromise - see Saints, let me let me just give you a powerful thought before I read that. I've been going through the Word of God and I've been looking at all the places I can possibly think of where God's servants compromised. It's unbelievable and the downfall of every compromise. But you know where I started? In the Garden of Eden. Do you know that one compromise has affected one-hundred and ten-trillion people that they predict have lived since Adam. One-hundred and ten-trillion humans were affected by one compromise. What about you? What about me? What in my future? What in my destiny is going to be affected by one small compromise? By adding to or taking away from the Word

of God? Just *one*. This is what Jezebel did. 'It's okay, just one – it doesn't matter. You've got to have a living, right? You've got to work. You've got to make your 'purple'. So go ahead. I understand and God understands that you've got to go to their little parties where their idols are and eat the meat sacrifices. Don't worry about it. God's got it covered.' And so, Jesus walked into that church with those eyes of fire and those feet of brass looking through all of their works, looking through all of their outward adornments and their sacrifices and their purities and whatever else they had, and He burned right through it. And He said, 'Oh, I love you, but I got something against you. You have compromised. You've compromised with the things of the world for your own comforts. You've compromised with the things of the world to make *you* feel taken care of, to make *you* feel good.' And this is what I see is happening to the church world today, the House of God, instead of being a place of conviction. It has become a place of comfort.

The message of today is, "Let's be the mass friendly, let's change our message to make it comfortable for the masses. Let's tone down just a little bit so everybody can come in the doors and feel comfortable." No, I want people to come in the doors and feel convicted of their sins!

The way you start to compromise one thing, one compromise will lead to another compromise, and further and further away, you start walking away from the altar and you don't even know you're walking away from the altar. And the further away you go from the altar, the more you lose the fire. This is not the day to fall asleep. It's not the day to be lullabied. It's not the day to ease into your little nest and get comfortable. This is the day, I believe, that the Eagle is taking the feathers out of the nest, causing us to feel the pricks so we can jump out and start spreading our wings and flying where God wants us to fly. What a time, what a day, what a season that we live in.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden (Revelation 2:24).

In verse 24, listen to what God, to what Jesus called this teaching and this seduction, this compromising message of Jezebel. Look what He called it. He said, "But unto you I say, and unto the rest of you (basically He's saying in Thyatira) as many as have not this doctrine, and which have not known the depths of Satan." Hello, the depths of Satan coming through a doctrine - what you said a few moments ago, that there are pastors throughout this country and the world sending more people to hell than Hollywood is. Because they're walking in the doors, believing they've got a shepherd who's going to show them the way. Believing they've got someone who's going to tell them the Truth, but instead leading them through a door to destruction, through guile, through misinterpretation, through compromise, through twisting of the Truth. Oh yeah, we can take anything in the Word of God and isolate it. You can isolate any scriptures in the Word of God and make it to whatever you want it to be. Trust me, you can. That's why God's Word says don't take any portion of My Word and make it of any private

interpretation. The Word must interpret the Word. If there's nothing to back up what you're teaching me about, stop teaching it! Because out of the mouth of two or three witnesses, all Truth must be established.

So, here we have growing in our midst. When I say in our midst, I mean in the church world that we are a part of. Here we have growing in our midst a cancer called Jezebel. That is spreading through the organs of the Body of Christ and causing dysfunction. No prayer, no repentance, no Word, no life. Just a religion, a church, a club, a society, a guild. I belong to a guild where I go and I commit my fornications and serve my own idols of comfort, and I'm told by my Jezebel that it's okay because I'm under Grace. He says, "Those who have not that doctrine have not known the depths of Satan." That is a demonic trap to trap you, to lullaby you to sleep. It is one of the biggest themes and doctrines out there in the church world. Just go into a Christian bookstore and look at the bookshelf. Grace. Grace. Grace. Grace, Grace, Grace. Oh, Grace. Drive down the street and past fifteen churches, six of them will be called something Grace. It's an epidemic. The sad thing is there's nothing greater than Grace. There's nothing I need more in my life than Grace. But there's 'everything that I need' has been twisted into something that I don't want.

That's where we are and this is what we're going to be focusing on, God willing, in the coming weeks. Are you ready for it? Are we ready to hear more about Jezebel? I'm not going to talk much about it right now, but just think about it. Just let it sink in. Down through your soul. Let's sink in this doctrine called the depths of Satan. It makes me fall on my knees before God because you know how easy it is to take one step into compromise. Oh, it is so easy. It is so easy for the sake of comfort; of being comfortable with the world, with myself, even. Where all the time God has said, "My people come out from among them, be separate, says the Lord. Touch, not the unclean things."