

CHAPTER 6 – THE CHURCH OF SMYRNA / THE DAUGHTER OF THE CHALDEANS

Smyrna represents the second spiritual era of the Church Age. As Ephesus stands at the head of gold, Smyrna corresponds typologically to the **silver** portion of Daniel's image—the breast and arms. In Scripture, silver is associated with refining, redemption, and testing under pressure. These themes match precisely the traits Christ identifies in His message to Smyrna.

At the same time, the spiritual conditions in Smyrna parallel Old Testament patterns connected with the **Chaldeans**, a people associated with false revelation and counterfeit spirituality. These connections are observational, not doctrinal additions—Scripture itself supplies the imagery, and the patterns rise naturally from the text.

I. FULL KJV TEXT — REVELATION 2:8–

11

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

II. TIME-OF-DAY POSITION – SUNRISE TO LATE AFTERNOON OF DAY ONE

In the two-day prophetic framework (2 Pet. 3:8;

Hos. 6:2):

- **Ephesus** corresponds to the darkness before Sunrise (Mal 4:2), Israel's darkest hour culminating in the crucifixion of their Messiah!
- **Smyrna** corresponds to sunrise through the bright hours of the day, Sunrise of Day One.

In this typology:

- Christ has died and risen,
- The Spirit has been given
- The gospel is spreading beyond Jerusalem,
- Light increases—but where there is light there are shadows.

Smyrna is a **sunrise church**—bright, pure, and tested through fiery persecution. The more the light increases, the more sharply evil reacts.

III. METAL OF THE IMAGE — SILVER

(CHEST & ARMS)

Silver in Scripture signifies:

- redemption (Ex. 30:11–16),
- purification through fire (Ps. 66:10),
- and value revealed under pressure.

Smyrna fits this pattern:

- they suffer tribulation,
- they endure poverty,
- they face imprisonment,
- they remain faithful unto death,
- and yet they are rich in Christ's sight.

This era reflects the “silver age” of the Church — a redeemed, persecuted body purified in suffering.

IV. THE FAITHFUL WOMAN – THE TRUE DAUGHTER OF ZION UNDER

FIRE

Christ sees and honors Smyrna's:

- works,
- endurance,
- poverty,
- faithfulness,
- tribulation,
- and willingness to suffer unto death.

This faithful remnant embodies the qualities of the restored daughter of Zion—those who hold to the covenant of promise and refuse compromise.

Christ's promises to them include:

- the **crown of life**,
- preservation from the **second death**.

Their riches are spiritual, not earthly.

V. THE UNFAITHFUL DAUGHTER – THE DAUGHTER OF THE CHALDEANS

Where Ephesus reflected patterns associated with the Daughter of Babylon, typological, not literal (confusion, departure from first love).

Smyrna reflects patterns associated with the Chaldeans, a people linked in Scripture with:

- counterfeit revelation,
- occult practices,
- and deceptive authority,
- dream-interpreting priesthoods.

Daniel 1:20 “in all matters of wisdom and understanding... he found them ten times better than all the magicians and astrologers that were in all his realm.”

In biblical typology:

- **Babylon** pictures confusion.
- **Chaldea** pictures false illumination—

religious or mystical pretension.

Smyrna's trials come not from idolatrous culture alone, but from **counterfeit spiritual authority** — those who claim covenant identity but oppose the truth.

This refers not to ethnicity but to spiritual condition (Rom. 9:6; John 8:39).

VI. THE HISTORICAL–PROPHETIC HINGE — THE FALL OF BABYLON AND THE RISE OF PERSIA

Historically:

- Nebuchadnezzar ruled both Babylon **and** the Chaldeans (Dan. 2:37),
- After his death, Babylon fell to Cyrus (Dan. 5:30–31),
- Under Cyrus, the temple was reauthorized and the exiles returned (Ezra 1:2),
- The Chaldeans, once exalted, were

politically subdued and absorbed into the Persian system.

This produces a shift in prophetic imagery:

- under Babylon → destruction and exile,
- under Persia → restoration, refining, rebuilding.

This pattern mirrors the difference between:

- Ephesus (mixture and decline of love) and,
- Smyrna (purification and faithfulness under pressure).

Christ introduces Himself to Smyrna as **the One who was dead and is alive**, emphasizing that resurrection—not empire—is the source of authority.

VII. THE KING OVER THE DAUGHTER — NEBUCHADNEZZAR

Nebuchadnezzar, as “a king of kings” (Dan.

2:37), shaped the environment from which both the daughter of Babylon and the daughter of the Chaldeans arise (In literal terms, ‘daughter of Babylon’ refers to Babylon’s inhabitants; in typology, both Babylon and the Chaldeans contribute imagery that reappears in later spiritual patterns).

But unlike Nebuchadnezzar:

- Christ died and rose again,
- He remains alive forevermore (Rev. 1:18).
- He adopts His people, rather than leaving them orphaned (John 14:18).

Smyrna’s persecuted believers stand under the authority of the risen King—not the earthly king who perished.

VIII. HOW THE LETTER IDENTIFIES THE DAUGHTER OF THE CHALDEANS

Christ’s words highlight spiritual conditions

consistent with Chaldean patterns.

1. “Them which say they are Jews, and are not...”

This refers to those claiming covenant identity while lacking inward truth (Rom. 2:28–29). And again “For they are not all Israel, which are of Israel.” (Romans 2:28–29). It matches the Chaldean pattern of **counterfeit spiritual authority**.

2. “Blasphemy... synagogue of Satan”

Christ uses this strong language to describe:

- false revelation,
- corrupted interpretation,
- religious hostility,
- and an outward appearance masking an inward rebellion.

This fits the Old Testament portrayal of Chaldean religious classes—spiritual pretenders

opposed to truth.

3. “Tribulation ten days”

The “ten days” echo biblical patterns of **bounded testing** (Gen. 24:55; Dan. 1:12).

This matches the silver theme:

- true believers refined through brief, intense trials,
- tribulation measured and overseen by God,
- suffering that leads to spiritual riches.

IX. IDENTITY SHIFT — THE CHALDEAN TRANSFORMATION

After the covenant transition:

- the temple is replaced by Christ,
- the veil is torn,
- and the synagogue remains the visible structure.

Within that structure arises a transformed opposition—no longer merely Jewish resistance, but a spiritual opposition that cloaks itself in religious tradition and claims of authority.

Paul later describes similar patterns:

- “false apostles”,
- “false brethren”,
- ministers of Satan “transformed as ministers of righteousness” (2 Cor. 11:13–15).

This reflects the Chaldean shift from ancient priesthood to counterfeit Christian authority.

X. “THE SYNAGOGUE OF SATAN” — A PLATFORM FOR OPPOSITION

Christ chooses the term *synagogue*, not temple, altar, or priesthood.

This is significant because after the destruction of the temple:

- the synagogue held cultural authority,
- preserved tradition,
- offered continuity,
- and served as a center of teaching.

Thus it became a platform from which false identity and counterfeit spirituality could oppose the early Church.

This matches the Chaldean theme of **false revelation in religious garments**.

XI. THE ELECT'S COMMENDATION

Christ's word to the faithful in Smyrna is deeply personal:

“I know thy... poverty (but thou art rich).”

Their riches are:

- inward,
- spiritual,

- eternal.

They are the opposite of the Chaldean daughter:

- humble instead of proud,
- truthful instead of deceptive,
- steadfast instead of shifting,
- faithful instead of counterfeit.

XII. THE PROMISE TO THE OVERCOMER — “NOT HURT OF THE SECOND DEATH”

Christ's promise carries profound weight:

- Smyrna saints may face the **first** death,
- but they will not face the **second** (Rev. 20:6).

Their suffering is temporary; their life eternal.

This stands in stark contrast to the Chaldean pattern of those who trust in false light.

XIII. CONNECTION TO DANIEL 2 AND REVELATION 17 (Corrected)

In Daniel 2, Babylon falls and the silver kingdom of Persia rises — yet the Chaldeans themselves were not destroyed, but absorbed and transformed. Their religious system continues in transformed form under Persia.

In the same way:

In Revelation 2, the **false religious identity** (those who “say they are Jews, and are not”) continues under the early Church age, resisting the true covenant people.

The pattern is identical:

- **Political kingdom changes** (Babylon → Persia),
- **Religious identity survives** (Chaldean priesthood persists),

- **Covenant changes** (Old → New),
- **Counterfeit identity persists** (“synagogue of Satan”).

The Chaldean spirit does not disappear — it **adapts**, **shapeshifts**, and **opposes the rising light of truth** in both Daniel and Revelation.

- The Chaldeans were not wiped out,
- They **survived by blending in**,
- This is the perfect prophetic picture of **false apostles** and **counterfeit covenant identity** in Smyrna (Smyrna is never called Chaldean in Scripture; the association arises from repeated prophetic pattern).

XIV. TRANSITION TO PERGAMOS — “WHERE SATAN’S SEAT IS”

Smyrna ends under pressure from counterfeit

spirituality.

Pergamos begins with open spiritual conflict.

Smyrna represents:

- purity,
- steadfastness,
- suffering,
- faithfulness unto death.

It is the **silver era** of the prophetic timeline—a refined church, shining brightly in the heat of persecution.