

## CHAPTER 7 — THE CHURCH OF PERGAMOS / THE DAUGHTER OF EDOM

Pergamos represents the third era of the Church Age. In the prophetic pattern, it follows the silver refinement of Smyrna and enters the **brass era**—a time of mixture, alloyed identity, and spiritual compromise. Here the church leaves the purity of persecution and enters the shadows of seduction. The traits that Christ condemns in Pergamos parallel the Old Testament patterns associated with **Edom**, a people who consistently embodied appetite, mixture, alliance with worldly powers, and hostility toward the covenant line.

These parallels do not alter the literal meaning of Revelation 2:12–17—they simply highlight patterns that emerge when Scripture is compared with Scripture.

### I. FULL KJV TEXT — REVELATION

## 2:12–17

12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;*

13 *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

14 *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*

15 *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

16 *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my*

*mouth.*

*17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

## **II. TIME-OF-DAY PLACEMENT — SUNSET TO MIDNIGHT OF DAY ONE**

In the two-day prophetic model:

- **Ephesus** = darkness leading to dawn,
- **Smyrna** = sunrise to bright daylight,
- **Pergamos** = sunset into darkness.

At sunset:

- light weakens,
- shadows lengthen,
- clarity fades,

- danger becomes subtle.

Smyrna's persecution gives way to Pergamos' **seduction**.

External pressure dissolves into internal compromise.

This is the first great **turning** of the Church Age.

### **III. METAL OF THE IMAGE — BRASS (MIXTURE)**

Pergamos aligns with the **brass** portion of Daniel's image (Dan. 2:32):

- brass is the first major alloy of antiquity,
- produced only by **mixing** metals that do not naturally belong together.

Thus brass symbolizes:

- spiritual mixture,
- compromise,

- corruption,
- institutional blending,
- alloyed identity.

Where **silver** was purified under fire (Smyrna), **brass** is formed by intentional mixing (Pergamos).

Pergamos is the brass era:  
no longer pure, no longer persecuted—  
but blended.

Pergamos is not fully apostate; rather, it is  
compromised — part faithful, part corrupted.

#### **IV. THE FAITHFUL REMNANT IN PERGAMOS**

Despite the corruption around them, Christ sees  
a faithful remnant:

- “thou holdest fast my name,”
- “hast not denied my faith,”

- “Antipas... my faithful martyr.”

Even in the presence of Satan’s seat, a faithful core remains true to Christ.

## **V. THE UNFAITHFUL DAUGHTER — THE DAUGHTER OF EDOM**

The spiritual conditions Christ confronts in Pergamos parallel the traits associated with Edom in Scripture.

This is a typological overlay; Pergamos is not literally Edom, but exhibits the same spiritual traits that Scripture associates with Edom.

### **Edom represents:**

- appetite over inheritance (Genesis 25:34 “Thus Esau despised his birthright.”),
- alliance with worldly powers,
- bitterness toward the covenant line (Amos 1:11 “Edom pursued his brother with the

sword...”),

- intermarriage with forbidden nations (Genesis 26:34–35 “Esau... took to wife Judith...and Bashemath... which were a grief of mind unto Isaac and to Rebekah.”),
- the blending of sacred and profane.

Edom rarely conquers from the outside — **Edom infiltrates from within**, Obadiah 1:10–14 shows Edom acting from within Judah’s calamity, confirming the infiltrative pattern.

These traits match the mixture, appetite, and compromise condemned in Pergamos.

Thus Pergamos prophetically corresponds to the **Daughter of Edom**, the third unfaithful daughter in the biblical sequence.

## **VI. WHERE SATAN’S SEAT IS — THE RISE OF AUTHORITY**

Pergamos represents a dramatic shift:

- In Smyrna, Satan persecuted,
- In Pergamos, Satan **sits**.

A prison becomes a throne.

Oppression becomes influence.

Persecution becomes political power.

This aligns with Edom's pattern:

- Esau sought dominion,
- Edom intermarried for advantage,
- Herod the Great (an Idumean—Edomite) sat on Judah's throne. Herod was an Idumean (Edomite), as noted historically, though not stated in Scripture itself.

The Edomite spirit consistently seeks a **seat**, not a cross.

Christ does not define the geographical location of Satan's seat in this text; the emphasis is on spiritual authority and influence, not geography.

## **VII. BALAAM AND EDOM — THE**



## **TYPAR (Typological Parallels Revealed)**

*(The Bible's concealed connection)*

Scripture's language reveals a striking pattern:

### **Genesis 36:32**

*“Bela the son of Beor reigned in Edom.”*

### **Numbers 22:5**

*“...unto Balaam the son of Beor...”*

Both Balaam and Bela are the sons of Beor.

One is a king in Edom.

One is a false prophet who corrupts God's people.

This shared lineage does not rewrite Revelation —it explains why Christ invokes **Balaam** specifically:

- Balaam represents seduction through appetite,
- Balaam teaches spiritual mixture,
- Balaam leads Israel into idolatry and

fornication,

- Balaam sells spiritual inheritance for gain.

These are the exact dangers facing Pergamos.

Thus Balaam is invoked not randomly, but because he perfectly typifies **Edomite appetite and mixture**—the defining features of Pergamos' corruption.

This shared patronymic ('son of Beor') does not establish identity, but establishes a biblical pattern of Edom-linked corruption.

Balaam's own prophecy includes warnings about Edom (Num. 24:18), further linking the themes.

## **VIII. THE DOCTRINE OF BALAAM — APPETITE AND MIXTURE**

Christ identifies the three elements of Balaam's corruption:

- 1 Stumblingblock** — corruption of purity,
- 2 Idol food** — appetite over inheritance,
- 3 Fornication** — forbidden mixture.

These are the hallmarks of Edom, and they appear inside Pergamos.

Where Smyrna was purified, Pergamos is alloyed.

## **IX. HIDDEN MANNA — GOD’S RESPONSE TO EDMITE APPETITE AND MIXTURE (Corrected Version)**

To the overcomer Christ promises three things:

- **hidden manna,**
- **a white stone,**
- **a new name.**

Each directly confronts the Edomite pattern of appetite, mixture, and lost identity.

### **1. Hidden Manna — The Reversal of**

## **Balaam's Table**

Psalm 78:24 “And had rained down manna upon them to eat...”.

This is not a random symbol.

Israel was meant to eat the **manna God provided miraculously** — heavenly bread representing:

- God's Word,
- God's provision,
- God's pure table,
- God's fellowship.

But under Balaam's influence, Israel abandoned God's table and ate:

- **things sacrificed to idols,**
- **fornicating fellowship,**
- **meals offered at pagan altars,**
- **foods designed to corrupt their covenant**

## **identity.**

Pergamos repeats this exact sin.

Just as Israel rejected manna in favor of idolatrous meals,

Pergamos rejects purity for mixture:

- Edomite appetite,
- Balaam's doctrine,
- mixture with the world,
- corrupted table fellowship.

So Christ offers:

### **“Hidden manna”**

— heavenly nourishment reserved for those who refuse the idol-feasts of Balaam.

It is *hidden* because Pergamos stands at **sunset**, when darkness begins to cover truth.

It corresponds to the **covered parts of the body** in Daniel's image — the **belly**, the region of appetite.

Brass symbolizes mixture.

Hidden manna symbolizes purity in the midst of mixture.

## **2. White Stone — Vindication in a Corrupted Court**

In Pergamos:

- authority is corrupt,
- “Satan’s seat” is present,
- Balaam’s verdicts prevail,
- mixture rules the institutions.

But the white stone symbolizes:

- purity,
- acquittal,
- acceptance,
- a righteous verdict in a false court.

It is God’s judgment over Edomite judgment.

### **3. A New Name — Identity Restored**

Edom forfeited its name through appetite.

Balaam corrupted Israel's identity.

Pergamos inherits this corruption.

Christ restores what mixture destroyed.

## **X. THE POSITION IN DANIEL 2 — BRASS BEFORE IRON**

Pergamos sits between:

- **Silver** (Smyrna's persecution), and
- **Iron** (Thyatira's domination).

Deuteronomy 28:23 and Daniel 2:39 "...another third kingdom of brass...", connects these two metals:

- heaven as brass (judgment), and
- earth as iron (bondage).

Pergamos is the alloying moment that leads into the deep darkness of Thyatira.

## **XI. COEXISTENCE OF THE REMNANT AND THE DAUGHTER**

Pergamos is the first time Christ says:

“thou hast there them...”

Meaning:

- the mixture is **inside** the church,
- not surrounding it,
- not persecuting it,
- but internalized.

The faithful and unfaithful daughters coexist within the same era, and Christ’s sword divides between them.

## **XII. TRANSITION TO THYATIRA — THE NIGHT BEGINS**

Pergamos closes the first prophetic day:



- Smyrna was daylight.
- Pergamos is sunset to midnight.
- Thyatira begins at **midnight**.

Pergamos begins the mixture.

Thyatira institutionalizes mixture.

As daylight fades, the Edomite daughter leads into the darkest era of the Church Age.