

[27] To rule them with a SHEVET BARZEL (scepter of iron, TEHILLIM 2:9) KIKH'LI YOTZER TENAPTZEM ('as the vessel of pottery are broken') [TEHILLIM 2:8,9; YESHAYAH 30:14; YIRMEYAH 19:11] [28] Even as I also have received from HaAv of me and I will give him the Kokhav (Star BAMIDAR 24:17) haNogah (of Brightness, Venus, the Morning Star. 2K 1:19).

[29] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

3 And to the malach (angel) of the Kehillah in Sardis, write: These things says the One having the sheva ruchot of Hashem and the shevat hakokhavim (seven stars): I have da'as of your ma'asim, that nominally you are Chai (Alive) but you are [spiritually] niftar (deceased). [2] Be shomer and regarding the things remaining and the things on the point of mavet, be chazakim (strong ones). For, I have not found your ma'asim mitzvot having been shleimim (complete) before Elohai.

[3] Therefore, let there be zikaron (remembrance) of what has been handed over to you and what you heard, and be shomer and make teshuva. Therefore, if you are not shomer, I will come as a ganav, and never would you have da'as at what sha'ah (hour, time) I will come upon you.

[4] But you have a few shemot (names) in Sardis which did not soil their kaftans. It is they that will have their halakhah with me in lavan (white), wearing a kittel, because they are walking worthily.

[5] The one who wins the nitzachon (victory), in similar

manner, will be clothed in lavan (white), and never will I erase him, the [baal] shem [tov], from the Sefer Chayyim. And I will make hoda'ah (acknowledgement) of the shem of him before Elohim Avi and before the malachim (angels) of Him.

[6] The one having an ear let him hear what the Ruach Hakodesh says to the Kehillot.

[7] And to the malach of the Kehillah in Philadelphia, write: These things says HaKadosh, HaNe'eman, the One having the mafte'ach (key) of Dovid, the One opening and no one will shut, the one shutting and no one opens: [YESHAYAH 22:22]

[8] I have da'as of your ma'asim. Hinei, I have placed in front of you a delet (door), having been opened, which no one is able to shut: because you have a little ko'ach (power) and have been shomer over my dvar (word).

[9] And did not make hakhchashah (denial) of ha-Shem of me. Hinei, I may make some of the Shul [deluded by] Hasatan, the ones declaring themselves to be Bnei Brit, and are not [of the Brit Chadasha] but speak sheker; hinei, I will make them come and prostrate themselves before your feet and then they will have da'as that I have ahavah for you. [YESHAYAH 49:23; 43:4]

[10] Because you were shomer over my dvar of savlanut (patient endurance), I will also be shomer over you, guarding you from the sha'at hanisayon (hour of trial) about to come upon the Olam Hazeh, to try all the ones of the inhabited world, all the ones dwelling upon the earth.

[11] I am coming quickly; hold fast to what you have, that no one takes your atarah (diadem, crown).

[12] The one who wins the nitzachon (victory) I will make an ammud (pillar) in the Beis Hamikdash of Elohai and never may he go out of it [TEHILLIM 23:6] and I will write upon him ha-Shem of Elohai and ha-Shem of the Ir Hakodesh of Elohai– the Yerushalayim HaChadasha descending down out of Shomayim from Elohai –and ha-Shem HeChadash of me (my New Name). [YECHEZKEL 48:35]

[13] The one having an ear, let him hear what the Ruach Hakodesh says to the Kehillot.

[14] And to the malach of the Kehillah in Laodicea, write: These things says the Omein, the Ed HaNe'eman (the Faithful Witness) who is also HaEmes, the Reshit of the Bri'at Hashem [i.e., Hashem's eternal Chochmah, MISHLE 8:22; TEHILLIM 33:6; MISHLE 30:4],

[15] I have da'as of your ma'asim, that you are neither kar (cold) nor kham (hot). Would that you were kar or kham!

[16] But because you are posher (lukewarm) and neither kham nor kar, I am about to spew you out of my mouth.

[17] Because you say, I am ashir (rich) and have become wealthy and in nothing am I nitzrach (needy), and you do not have da'as that you are the one wretched and pitiful and poor and blind and naked, [HOSHEA 12:8]

[18] I counsel you to buy from me zahav (gold) having been purified by eish (fire) –that you may be oisher (rich) –and a kittel, that you may be clothed in lavan (white), and that the bushah (shame) of your nakedness not be made nikar (evident), and eye