COMPANION BOOKLET

for the Kempton Translation of

The Sacred Scripture
or
The Word of the Lord

Companion Booklet
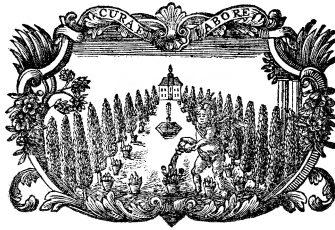
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For the 2020 printing

Preface

Toward a New Church Translation of the Word

"The Word in the letter is like a casket, where precious stones, pearls, and diadems lie in order. The thoughts of a man's mind, who regards the Word as holy, and who reads it for the sake of the uses of life, may be compared to one holding such a casket in his hand, and throwing it toward heaven; and the casket opening in its ascent, the precious things in it are disclosed to the angels, who are deeply delighted in seeing and examining them. This delight of the angels is communicated to the man, and effects an affiliation and a sharing of perceptions .... Such correspondence exists by creation, to the end that the angelic heaven may make one with the church on earth, and in general the spiritual world may make one with the natural world, and the Lord may conjoin Himself with both at once" (TCR 238).

The letter of the Word was written in accommodation to the natural mind of man living in the natural world. Throughout this work of translation, we have sought to find the accommodation in the Word itself. Each word is like a precious stone given to us by the Lord, each phrase and verse is like a jewel. They are beautifully arranged to reflect and transmit the light of heaven from within; and the more a translation reflects this arrangement and beauty, the more the glory of the Lord can be seen. There are aspects of the Sacred Scripture that cannot truly be brought into what we call standard English, but a translation faithful to the original text, done in the light of the Heavenly Doctrine, can convey to the reader what the Lord has revealed to man. It is with this hope that we offer the present translation of the Sacred Scripture.

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1. What is a New Church Translation?

What are the Books of the Word?

‘‘The books of the Word are all those which have an internal sense; but those books which do not have an internal sense are not the Word. The books of the Word, in the Old Testament, are the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. The rest do not have an internal sense.

‘‘The book of Job is an ancient book which indeed contains an internal sense, but not in series’’ (WH 16).

> *And He said to them, These [are] the words which I spoke to you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and [in] the Prophets and [in] the Psalms concerning Me. Then He opened their mind to understand the Scriptures ... (Luke 24:44–45).*

Title of This Translation

The Kempton Translation of the Word is entitled *The Sacred Scripture or The Word of the Lord*, because the Word is so called in *True Christian Religion* 189. Elsewhere in the Heavenly Doctrine, the Old and New Testaments are called ‘‘the Sacred Scripture, or the Word’’ (e.g., NJHD 249, SS 1).

Translating the Word in the Light of the Heavenly Doctrine

‘‘The style of the Word is such that there is holiness in every sentence, and in every word, and in some places in even the very letters. This is

why the Word conjoins man with the Lord, and opens heaven. From the Lord proceed two things: Divine love, and Divine wisdom … and in its essence the Word is both of these; and as it conjoins man with the Lord, and opens heaven, it follows that the man who reads it from the Lord, and not from himself alone, is filled by it with the good of love and the truths of wisdom; his will with the good of love, and his understanding with the truths of wisdom. In this way man has life by means of the Word'' (SS 3).

In order to make a ''New Church'' translation of Scripture, it is first necessary to establish what the purposes of the sense of the letter are. For no translation is perfect; every translation will preserve some things from the original and lose others. In order to set priorities as to what to try to preserve, one must look to the Heavenly Doctrine. As is taught in the passage above, the Word was given to conjoin man with the Lord, to open heaven, to fill man with the good of love and the truths of wisdom, and thereby to give him life.

The sense of the letter can serve these functions because the spiritual and celestial things of the Word are in it and founded upon it by means of correspondences (see SS 8). The conclusion from this is simple and obvious, yet profound:

> A New Church translation of the Word must strive to preserve the correspondential basis of the sense of the letter.

For example, numbers have correspondences, so it is crucial not to change ''sixty stadia'' to ''seven miles.'' Similarly, the parts of the human body have correspondences, so we must not change ''heart'' to ''middle.'' More will be said about this below.

There are different standards whereby one might judge the ''accuracy'' of a translation. The standard to which we are trying to adhere is reflected in a statement that Emanuel Swedenborg himself made, while working on the *Word Explained*, as to why he preferred Schmidius to other Latin translations of the Word:

"[T]he translators themselves … have given little study to the translation of the exact words of the text from their fountain as done by Schmidius, but, in the case of many of them, have studied merely elegances of speech. Hence the words themselves have been changed [for words] which involve mere history. Thus they entirely take away the light which lies solely in the sense evolved from the exact words" (WE 2073).

> As Swedenborg here suggests, the only way to make a translation through which the light of the spiritual sense can shine is, so far as possible, to translate word for word.

The images, the idioms, the turns of phrase of the Hebrew and Greek have to be preserved, for it is only through these things that the spiritual sense of the Word can be conveyed by correspondence.

Also, to be clear:

> This translation is based on the original Hebrew of the Old Testament and the Greek of the New Testament, not primarily on the Latin translations of these found in the Heavenly Doctrine.

One could argue, and some New Church translators have so argued, that the rendering in the Heavenly Doctrine should be taken as definitive. But our position, as first defined by Louis Tafel more than a hundred years ago, is that when the Latin of the Heavenly Doctrine clearly diverges from the Hebrew or Greek original, it is no more "correcting" the original than is the Greek New Testament "correcting" the Hebrew when its quotations from the Old Testament do not agree with the Hebrew text. Rather, it is giving a more interior perspective on the meaning of the text.

That being said, the Heavenly Doctrine frequently gives guidance as to how the Hebrew or Greek should be read, as when it identifies passages that can be interpreted more than one way, and tells us which

alternative embodies the spiritual sense. See, for example, *Arcana Coelestia* 2559: "Abraham together with the house of his father worshiped other gods (see n. 1356, 1992). Hence it is that it is said in the plural, 'God [Elohim] caused me to depart.' It might also be rendered according to the original tongue, 'the gods caused me to wander;' but as the Lord is represented by Abraham it must be rendered 'God caused me to depart.'"

Our approach, therefore, is to translate the Hebrew and Greek in the light of the Heavenly Doctrine.

This translation is, as much as possible, a revision of previous New Church translations. Two of the translators, John Clowes and Louis Tafel, painstakingly researched the Heavenly Doctrine for principles of translation and applied them to their work. Their research has been the foundation of our translation work. A detailed list of the sources for the Kempton Translation (and a list of the reference tools) can be found in Appendix III.

In presenting this New Church translation of the Word, we are aware that there are still improvements that can be made. There are, indeed, errors that have already been discovered (see Appendix VI). But we believe it is now a better translation for the New Church than others that are available. We welcome comments from our readers to help with further improvements (see Appendix V).

Our Priorities

"All answers from heaven have been made, and are made, through such things as are of the sense of the letter. For this reason the Urim and Thummim on the ephod of Aaron, his outermost vesture, represented the sense of the letter." (de Verbo 20:3). "By the Urim and Thummim [were represented] the brilliancy of Divine Truth from Divine Good in ultimates: for Urim is a shining fire, and Thummim brilliancy in the angelic language, and integrity in the Hebrew" (SS 44:3).

And concerning the need for the Word in the church the teaching is given: "It is known that the church is in accordance with its doctrine, and that doctrine is from the Word; nevertheless it is not doctrine but

wholeness and purity of doctrine, consequently the understanding of the Word, that establishes the church'' (TCR 245).

When these two teachings are put together, it is clear that for the *Urim* and *Thummim*—the shining fire and the brilliancy of genuine good and truth—to shine through the letter, for answers to come to us from heaven in the Word, the church depends on the purity and wholeness in the doctrine and teaching from the Word, and in the translation of the Word. The English word ''purity'' bears a striking resemblance to the Greek word for fire, $\pi\upsilon\rho$, and the Hebrew word *Urim* means shining fire. Fire relates to purity, for fire purifies the gold and silver, removing the dross and leaving the pure precious metal. ''Wholeness'' is the meaning of the Hebrew word *Thummim*. Wholeness relates to brilliance, like all the facets of a precious stone, reflecting the light of truth.

Thus a translation which has wholeness and purity can transmit and reflect the heat and light of heaven to the reader in its fullness, holiness and power, like the *Urim* and *Thummim* of Aaron's breastplate. To seek to accomplish this as well as possible, we have set the following priorities:

First: To be faithful to the original language of the letter of the Word, keeping the translation as consistent as possible, in the light of the internal sense and the Latin rendering found in the Heavenly Doctrine.

Second: To maintain English usage in a reverent style which reflects the fullness, holiness and power of the letter of the Word, while at the same time striving for clarity of meaning and suitable style and grammar, so that it may serve as a basis, containant and support for the spiritual meaning within.

2. The Style of the Word

The Divine Style

"In its letter the Word appears like ordinary writing, foreign in style, neither sublime nor brilliant as the writings of the present time are in appearance. For this reason the man who worships nature instead of God or more than God, and whose thought therefore is from himself and his proprium and not from the Lord out of heaven, may easily fall into error respecting the Word, and into contempt for it, and when reading it may say to himself, What does this and that mean? Is this Divine? Can God, whose wisdom is infinite, speak thus? Wherein and wherefrom is its holiness, except from some religious notion and consequent persuasion?" (TCR 189)

"Yet the style of the Word is the Divine style itself, with which no other style can be compared, however sublime and excellent it may seem. The style of the Word is such that there is a holiness in every sentence and in every word, and even in some places in the very letters, and thereby the Word conjoins man with the Lord and opens heaven" (TCR 191).

There are many other places in the Heavenly Doctrine which speak of the Divine style of the letter of the Word. The teaching is given that from a natural viewpoint, "the style [of the Word] is in appearance more humble than is the style which is adapted to the disposition of the world" (AC 9086:3). It appears commonplace, simple and absurd, not well worked. To the worldly man it appears to be "written in a style so simple and at the same time obscure in so many places that no one could learn anything from it," and in the style of a sojourner or like a foreigner speaking (AC 855, 9086:3, 9280:3, HH 310, HD 261, WH 12, SS 1, 3, 8, TCR 189, SE 4757, AE 1065:3, de Verbo 6). And the same passages say that from this natural perspective, the Word does not appear elegant, sublime, brilliant, nor excellent like the style of the learned.

Translators Tafel and Clowes were quite aware of such teachings as these.

> Their translations kept very close to the original style of the Hebrew Old Testament and the Greek New Testament. In our translation we have held to this principle.

For the most part the words we use are simple and commonplace, but there are words and passages that appear foreign or obscure. In many cases this is simply a question of English style, and there is definitely room for improvement, but in many other cases the obscurity of style comes from the style of the Word itself. We are indeed fortunate that we have the Heavenly Doctrine to guide us as to which is which. We must recognize that Tafel and Clowes were translators of both the letter of the Word and the Heavenly Doctrine. Consequently, they were well aware of how the Heavenly Doctrine itself renders the original Hebrew and Greek into Latin, and from this they drew their principles of translation into English. We hope we can be as faithful and diligent as they.

Concrete Imagery

Psalm 23 gives a beautiful, down-to-earth picture of the Lord: "Jehovah is my Shepherd; I shall not want. He makes me to lie down in pastures of tender herb" (verses 1, 2). And much of the Sacred Scripture is written in stories—stories of the patriarchs, the sons of Israel, and the Lord's life in the world—to convey the Lord's power and the need for man's obedience. The Lord made use of the language of the parables and the description of miracles to show what charity and forgiveness are. And the physical imagery in the visions, of John on the Isle of Patmos and of the prophets Ezekiel, Daniel, and Zechariah, provides a view of the spiritual world.

There is a similar use of imagery in the symbolism, metaphor, and allegory of great literature. But the Heavenly Doctrine often points out that in the Word these are used for the sake of correspondence, and thus for the sake of conjunction, between the spiritual world and the natural,

between heaven and the church, between the Lord Himself and man. For example, it is taught in the *Arcana Coelestia*, "He who does not know the internal sense of the Word may suppose that such things in the Word are only comparisons, like many expressions in common speech. ... But in the Word all things are representative of spiritual and celestial things, and are real correspondences; for the Word has come down from heaven, and because it has come down thence, it is in its origin the Divine celestial and spiritual to which those things which belong to the sense of the letter correspond. Hence it is that the things of the heavenly marriage, which is the conjunction of good and truth, fall into such as correspond, thus into those which belong to marriages on earth" (AC 4434:6).

The Heavenly Doctrine teaches us that the letter of the Word is written in a sense wholly natural. That is, words are used that denote natural things, not spiritual things. For example, in Revelation 17:10, the word "kings" is used in the letter, not the word "truths" (see AE 1061).

> "One who does not know that in the Word 'kings' signify truths can by no means know what is meant by 'kings' in many passages in the Word, as in Daniel where it is said: 'The heads and the horns of the beasts are kings or kingdoms'" (AE 1063:2).

Again, in the *Apocalypse Explained*: "I know that some will wonder why 'waters' are mentioned in the Word, and not the truths of faith, since the Word is to teach man about his spiritual life .... But it is to be known that the Word, in order to be Divine, and at the same time useful to heaven and the church, must be wholly natural in the letter, for if it were not natural in the letter there could be no conjunction of heaven with the church by means of it; for it would be like a house without a foundation, and like a soul without a body, for ultimates enclose all interiors, and are a foundation for them (see above, n. 41). Man also is in ultimates, and upon the church in him heaven has its foundations. For this reason the style of the Word is such as it is; and as a consequence, when man from the natural things that are in the

sense of the letter of the Word thinks spiritually, he is conjoined with heaven, and in no other way could he be conjoined with it'' (AE 71:4; see also AE 1061, 1066).

> In order therefore to keep correspondence between what is in heaven with what is on earth, we have preserved, as faithfully as possible, the actual concrete imagery of the Word.

The Human Form

One of the most frequent occurrences of concrete imagery in the Word, especially in the Old Testament, is reference to the human form.

An example of the power of this imagery is seen I Kings 2:20. Bathsheba seeking a favor of Solomon, says, ''I ask one small asking of thee; do not turn back my face.'' The Heavenly Doctrine teaches that the face corresponds to a man's interior affections. Most translations render this simply, ''Do not refuse me.'' But although this carries across the general sense of the literal meaning, the correspondence of ''turn back'' and of ''my face'' is lost. Even in the literal sense Bathsheba's appeal to the affections is more powerfully felt when the concrete imagery is retained. As another example, the edge of the sword is called the ''mouth of the sword,'' and the ''head'' and ''ribs'' of the mountains are spoken of instead of the top and the sides. And in the building of the tabernacle there are words like ''thighs,'' ''ribs,'' ''hands,'' and ''shoulders,'' referring to different parts of the tent and its furnishings.

The *Arcana Coelestia* teaches, '' . . . all the forms by which heavenly things are represented bear relation to the human form, and have their signification in accordance with their agreement with this form. From this it is now plain why it is that when 'the ark' signifies heaven where the Lord is, . . . 'the staves' [signify] power. For the staves bear relation to the arms in man, and therefore they signify the same as the arms; the rings bear relation to the joints or sockets by which the arms are joined to the breast; the corners, to the projections themselves,

where this joining is effected.... by 'the sides' [or ribs] is signified the same as by 'the chest' or 'thorax' of the body, namely, good; for in this part are the heart and lungs, and by 'the heart' is signified celestial good, and by 'the lungs' spiritual good. From this it is plain that by 'the rings' is signified the same as by the joints or joinings of the chest to the shoulders, and of the shoulders to the arms, namely, the conjunction of good with truth'' (AC 9496).

The need to retain the concrete imagery of the human form can be seen again in Exodus 21:8, concerning a daughter who is sold as a maidservant. The King James Version gives the translation, ''If she please not her master.'' But the *Arcana Coelestia* translates it, ''If she be evil in the eyes of her master.'' The explanation shows why this translation is important: ''That this signifies if the affection of truth from natural delight does not agree with spiritual truth, is evident from the signification of 'a maidservant' ... as being affection from natural delight; ... from the signification of 'in the eyes,' as being in the perception; and from the signification of 'master,' as being spiritual truth'' (AC 8995).

Each part of the human form corresponds to a society in heaven, and as the Word is read, the various societies communicate with the mind of man and thus with the human race. For example, ''Those who constitute the province of the kidneys and ureters are quick to explore or search out the quality of others—what they think and what they will'' (AC 5382). And to confirm the nature of these spirits from the letter of the Word, this section of the *Arcana Coelestia* continues as follows:

''From all this it is evident what is signified by its being said in the Word, that 'Jehovah tests and searches the kidneys and the heart,' and that 'kidneys chasten,' as in Jeremiah:

   Jehovah tests the kidneys and the heart (Jeremiah 11:20) ....

In David:

   O Jehovah, examine my kidneys and my heart (Psalm 26:2).

Again:

   Jehovah, Thou hast possessed my kidneys (Psalm 139:13).

In Revelation:

> *I am He who searches the kidneys and the heart* (Revelation 2:23).

In these passages spiritual things are signified by the 'kidneys' and celestial things by the 'heart;' that is, the things which are of truth are signified by the 'kidneys' and those which are of good by the 'heart'" (AC 5385).

In modern translations such as the New King James version, the word "kidneys" is not used, but instead such words as "mind" or "inward parts." But without the word "kidneys" in the text, what happens to the communication through the Word between those in the province of the kidneys and the Lord's church in the world? It is for this reason that our translation has sought to restore and bring out the human form within the Word, as it is spoken of in the original language and revealed in the Heavenly Doctrine.

There are many other passages of a similar nature which illustrate the need to keep the physical imagery of the human body in the translation. In this way the correspondence with the heavens can be full, and thus the conjunction between heaven and earth can be strengthened by the reading of the Word.

3. The Marriage of Good and Truth

"That the Word is holy, and in its interiors most holy, is very evident from the fact that in every detail of the Word there is the heavenly marriage, that is, the marriage of good and truth, thus heaven; and that in every detail of the inmost sense there is the marriage of the Lord's Divine Human with His kingdom and church; nay, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord. These most holy things are in every detail of the Word—a manifest proof that the Word has descended from the Divine. That this is so may be seen from the fact that where mention is made of good, mention is made of truth also; and where the internal is spoken of, the external also is spoken of. There are also words that constantly signify good, and words which constantly signify truth, and words which signify both good and truth; and if they do not signify them, still they are predicated of them, or involve them. From the predication and signification of these words it is plain that, as before said, in every detail there is the marriage of good and truth, that is, the heavenly marriage, and in the inmost and supreme sense the Divine marriage which is in the Lord, thus the Lord Himself" (AC 6343:2).

Dual Expressions

In the Heavenly Doctrine, most of the examples of the marriage of good and truth in the Word occur where two different words or phrases are used to express the same basic meaning. This is especially true in the Psalms and the book of Isaiah. For example:

> *They that wait upon Jehovah shall renew their power; they shall go up with wings as eagles; they shall run, and not tire; they shall walk, and not faint* (Isaiah 40:31).

" 'To be renewed in power' is to grow as to the willing of good; and 'to mount up with strong wing as eagles' is to grow as to the understanding of truth, thus as to the rational. The subject is set forth here as elsewhere by two expressions, one of which involves the good which is of

the will, and the other the truth which is of the understanding; and the case is the same with the expressions, 'they shall run and not tire, and shall walk and not faint' '' (AC 3901).

There are many other places in the Heavenly Doctrine that teach of this marriage of good and truth in the letter of the Word.

> Certain words refer to good and others to truth, and some to both together. This is a fundamental aspect of the style of the Sacred Scripture, for holiness comes when good and truth are conjoined in a marriage and expressed in a natural form.

Expressions such as ''nation and people,'' ''joy and gladness,'' ''mourning and weeping,'' and ''justice and judgment'' are examples of words used together to represent this marriage (see SS 84). Although far more apparent in the Old Testament, word pairs occur throughout the New Testament as well. For a testament is a covenant, and a covenant is a conjunction and a marriage, of what is good with what is true. This testament or covenant is especially evident in the Holy Supper, in respect to the Lord's Divine Good and Truth, represented by His body and blood, and by the bread and the wine. But this covenant is found throughout the whole of the Word in both Testaments. This translation strives to convey this covenant to the reader.

Clowes often remarked on this heavenly marriage in his notes on translation. For example, in his note concerning ''mourning, and weeping, and much lamentation'' in Matthew 2:18, he writes: ''This is one of those passages, amongst many others of a similar kind, which demonstrate the Divinity and spirituality of the Word, by proving it to contain a spiritual sense and meaning distinct from that of the letter, and also to be written with a view to the heavenly marriage of goodness and truth. For if this was not the case, the three terms, mourning, weeping, and lamentation, must be regarded merely as repetitions, and as having no use but to heighten the sense of the letter, which is a mode of expression utterly unworthy of the Divine Author.''

With this in mind, we have been careful to use the same English word to translate a given word of the original language. By this consistency, the distinction between the words and the marriage of good and truth can be brought over into this translation as much as possible (see SS 81). For when two different words are used which have similar meaning, the teaching is given, "This is not merely a repetition for the sake of emphasizing the matter" (AC 9314), but is representative of the heavenly marriage within the Word (see also AC 683, AC 9661).

Repetition

Repetition of words abounds in the letter of the Word. These repetitions may sound redundant to the ear in English. But consider the teaching: "He who does not know that the expressions in the Word are significative of spiritual and celestial things, and that some are said of good, and some of truth, cannot but believe that such expressions are mere repetitions, said merely to fill in, and therefore in themselves useless; and from this it is that they who think wrongly about the Word, regard such expressions as ground for contempt; when yet the veriest Divine things are stored therein, namely, the heavenly marriage, which is heaven itself; and the Divine marriage, which is the Lord Himself" (AC 6343:4).

It is common in Hebrew to find the same word repeated. For example, what is often rendered as "to all generations" is actually, in the Hebrew, "to generations and generations." Even more commonly, the verb and the object of the verb are almost the same word. Instead of "he offered a sacrifice," in the Hebrew, it is usually said "he sacrificed a sacrifice." There are many similar expressions such as "dreamed a dream" (e.g., Genesis 37:5) or "vowed a vow" (Genesis 28:20). And even in the New Testament there are phrases such as "Treasure not up for yourselves treasures on earth" (Matthew 6:19–20), or concerning the shepherds, that "they feared with great fear" (Luke 2:9). We have tried whenever possible to show this repetition, because it is also an expression of the marriage of good and truth (see AC 6343:4 above).

At times whole stories are repeated. The treatment of both the understanding and the will can be seen in this repetition. For example, the

creation story is told in Genesis chapter 1, and then again in a different way in Genesis 2. In the story of the flood there are two different accounts of the animals going into the ark, once by twos and once by sevens (Genesis 6 and 7).

The first chapter of Genesis treats of the regeneration of the *spiritual* man, and there the term "God" or *Elohim* is used. But in the second chapter, with the seventh day of creation, the regeneration of the *celestial* man is treated of, and here the Lord is called "Jehovah God," or *Jehovah Elohim*. Note that Jehovah is singular and Elohim plural.

"Dying thou shalt die"

But perhaps the most common example of this repetition of words in the letter of the Word is exemplified in the phrase, "Dying thou shalt die."

Here the Hebrew uses the same verb twice, adding an infinitive form to strengthen a verb. Most English translators translate such doubling of the verb by simply intensifying it, as "thou shalt surely die." But this loses the Hebrew repetition, which is preserved in the Heavenly Doctrine. This Hebrew repetition is kept even in the Greek when the New Testament quotes the Old Testament. And thus the commandment is given: "He who speaks evil of father or mother, let him *die the death*" (Mark 7:10, quoting Exodus 20:12). And in Matthew, the Lord quoted Isaiah, saying, "By hearing you shall hear and shall not understand, and seeing you shall see and shall not perceive" (Matthew 13:14, Isaiah 6:9, 10).

The repetition of the verb also has relation to the marriage of good and truth. Where Genesis 7:22 says, "And Noah did according to all that God commanded him; so did he," *Arcana Coelestia,* explains, "As regards the repetition of 'did,' that it involves both [good and truth], it should be known that in the Word, especially in the Prophets, one thing is described in a twofold manner .... Thus the things that pertain to the will and to the understanding, or to love and faith, or what is the same, celestial and spiritual things, are so conjoined together in the Word that in each and every thing there is a likeness of a marriage, and

a relation to the heavenly marriage. It is so here, in that the one word is repeated'' (AC 683).

Since the Heavenly Doctrine consistently maintains this repetition in the Latin, we have chosen to follow the Lord's wording, both in His First Advent and in His Second. We realize that in English this may at first be difficult for the ear, but gradually, with use, the power and fullness of this form of expression will be both felt and appreciated.

4. Consistency of Translation

It is taught in the work *Divine Providence,* "The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united." This can be "illustrated ... by the marriage of good and truth, in that the more distinctly these are two, the more perfectly they can make a one; and the same is true of love and wisdom; while what is not distinct is mixed up, giving rise to every imperfection of form" (DP 4:4).

Consistency in translation is one way to maintain this distinction. By contrast, modern translations commonly translate *meaning*, rather than *words*. For example, there are four distinct Greek words in Matthew which are rendered "mourn" or "mourning" in the King James Version. The Heavenly Doctrine renders these words by four distinct Latin words, and following this principle, Clowes translates these words using four distinct English words, "mourn," "lament," "grieve" and "wail." Each of these words in the original language contains something different in the internal sense.

> In order to keep the distinction, and thus manifest the marriage of good and truth more clearly when they are used together in the letter of the Word, we have tried to use the same English word consistently for a given word in the original language.

The principle of consistent translation is taught directly in the Heavenly Doctrine in many places. For example, "In the Word there is an accurate distinction made between 'ground' and 'earth' .... 'Ground' has the same signification everywhere in the Word" (AC 566). To take another example, "The expression 'unto the ages of ages' is used and not 'to eternity,' because 'ages of ages' is a natural expression, but 'to eternity' is a spiritual expression, and the sense of the letter of the Word is natural, while the internal sense is spiritual" (AE 468).

In trying to maintain this principle, we often encountered difficulties where the range of meanings of an English word does not match up with the range of a given Hebrew or Greek word. For example, the Greek word for "let" or "leave" also means "forgive" or "remit." Although the meanings are clearly connected, in that forgiveness is to let something pass, by not imputing an evil to someone, still it is clear that we need to use at least two different English words to render this Greek word accurately in English.

An even more striking example is the Hebrew word *pakadh*, meaning 'numbering'. "[*Pakadh*] in the original tongue means to survey, to estimate, to observe, and also to visit, to command, to preside, thus to set in order and dispose. That these meanings belong to this word is because in the spiritual sense the one thing involves the other, and the spiritual sense is the interior sense of the words, which sense is often contained in the words of languages" (AC 10217). It takes seven or eight Latin words to cover the meaning of this Hebrew word.

The Heavenly Doctrine As a Guide in Translating the Word

Often the Heavenly Doctrine translates a certain Hebrew or Greek word more than one way. For example, in Genesis 1:2, the Hebrew word חשׁך (*cho·sekh*) is translated *caligo*, "thick darkness," in AC 17, and *tenebrae*, "darkness," in AE 294:15. Usually the Heavenly Doctrine renders חשׁך (*cho·sekh*) as *tenebrae*. Following the Latin, we render this Hebrew word as "darkness," not "thick··darkness," because "thick··darkness" (and Latin *caligo*) is usually the translation for another Hebrew word, אפל (*'a·fel*). In AC 1860:3 the teaching is given, "That 'darkness' [*tenebrae*] signifies falsity, and 'thick darkness' [*caligo*] evil, may be seen from the following passages in the Word . . . . In these passages . . . 'the day of Jehovah' is the last time of the church, which is here treated of; 'darkness' is falsities, 'thick darkness' evils; both therefore are mentioned." Our usual practice, therefore, is to follow the most common way a Hebrew or Greek word is translated into the Latin of the Heavenly Doctrine.

It is sometimes constructive to compare the Latin of the Heavenly Doctrine with the Bibles that Swedenborg used. The Schmidius Bible is the

Latin translation of the Sacred Scripture most frequently consulted by Swedenborg in preparing the Heavenly Doctrine. When the translation of a passage in the Heavenly Doctrine diverges from Schmidius, it is a signal for us to pay special attention; it may be an indication that the commonly accepted interpretation of the word or phrase in that place is incorrect or incomplete. Swedenborg wrote many notes in the margin of his copies of the Schmidius translation. Often these notes are helpful in understanding how the Word is to be interpreted.

It sometimes happens that the only Latin translation of a certain verse in the Heavenly Doctrine coincides with the Schmidius Bible, even though the some specific Hebrew word used in that verse is more often translated in a different way when it is quoted in other places in the Doctrine. In such cases, we usually prefer the Heavenly Doctrine's more common usual translation of the Hebrew word, to preserve consistency of translation. In such cases, we provide footnotes noting the alternate translation.

Quoting the Heavenly Doctrine

When we quote the Heavenly Doctrine in a footnote, our source is the original Latin. So the English version in the footnote may not reflect any currently published translation of the Heavenly Doctrine. An example is in Exodus 20:10 concerning ''the sojourner in thy gates.'' The footnote says, ''As to why 'in' is used here, and not 'within': 'Consequently ''the sojourner in the gates'' denotes memory-knowledge in general, for memory-knowledge in general is in the gates, that is, in the entrance to the truths which are of the church' (AC 8890).'' But at least two English translations of AC 8890 have ''within.'' (The Latin simply has the preposition *in*.)

Another example may be found in Exodus 3:14, where our footnote reads: '' 'Because He alone is Being [*Esse*], it is said as a name *(in nominativo)*. That it is twice said ''I Am,'' that is, ''I Am Who [is] I Am,'' is because the one signifies Being and the other Coming-forth' (AC 6880).'' The Latin clearly indicates that ''I Am'' is used as a name twice; but other translations do not clearly reflect this point, so our version does not match other translations you may see.

5. Grammatical Forms with Spiritual Significance

Singular and Plural

In the Sacred Scripture, the plural is used when "things of the under-standing are treated of," and the singular when "things of the will are treated of" (AC 712). "A thing in the singular involves good, in the plural truths," "for truths are many but good is one" (AE 761, AC 10154).

The use of singular and plural serves as a bridge from the previous section to this section on grammar, for the marriage of good and truth is wonderfully reflected when the Sacred Scripture uses the singular and plural together.

The two most common expressions in the Old Testament referring to the Lord provide a striking example of this. The name "Jehovah" is in the singular, and signifies the Divine Love, while "God" (*Elohim*), although usually rendered in the singular, is actually a plural word in Hebrew. "The expression '*Elohim*' is used in the plural, because by truth Divine are meant all truths which are from the Lord" (AC 4402:5). Thus, "in the original language the plural word '*Elohim*' is used to denote God; for truths are many but good is one" (AC 10154). "Thus arises '*Elohim*' or 'God' in the plural, as in the Word almost everywhere" (AC 6003).

When the subject treated of is the will and good, and the celestial church, the name Jehovah is used; when the subject is the understand-ing and truth, and the spiritual church, the name God is used. In fact, as was noted in the section on repetition, sometimes whole stories are repeated, one relating to the truth and the other to good. In such cases, the name God (or *Elohim*) in the story relates to the spiritual or truth, and Jehovah in the story relates to the celestial or good (see Genesis 1 and Genesis 2, as well as Genesis 6 and Genesis 7, and also AC 300).

There are many other cases where the distinction between singular and plural can be seen, as, for instance, in the story of the two angels bringing Lot and his family out from Sodom in Genesis 19:17:

> *And it was, when <u>they</u> were leading <u>them</u> forth abroad, that <u>He</u> said, Escape for <u>thy</u> life.*

Here there is a shift: first, two angels (''they'') bring the family of Lot (''them'') out of Sodom; then, the Lord in the singular (''He'') speaks just to Lot in the singular (''thy''). The *Arcana Coelestia* explains the shift as follows: ''Here the 'two' [angels] signify the Lord's Divine Human and Holy proceeding, as was said above. That these are one is known to everyone within the church; and because they are one, they are also named in the singular in what follows ...'' (AC 2329). This shift between singular and plural occurs throughout the Sacred Scripture, a thing which the present translation strives to reflect whenever possible.

Because of the correspondence, there are places where the usual grammatical conventions, such as the agreement in number between subject and verb, may bend to accommodate the spiritual meaning. For example, Genesis 35:26 reads,

> *These <u>are</u> the sons of Jacob, who <u>was</u> born to him in Paddan-aram.*

The apparent disagreement between subject and verb is explained as follows in the *Arcana Coelestia*: ''As all of these taken together are now 'Jacob,' it is therefore said in the original language, 'who was born to him,' in the singular'' (AC 4610). This is not usual Hebrew grammar (compare Genesis 5:20, 23, 27, 31).

At other times the difference in number is clear in the Hebrew of the Old Testament, and even in the Latin of the Heavenly Doctrine, but cannot be shown in the English. For example, there is the following explanation of Genesis 35:27: ''Because the Divine Itself, the Divine rational, and the Divine natural are one in the Lord, it is therefore said, 'where also Abraham and Isaac sojourned' [*peregrinatus*] in the singular, and not [*peregrinati*] in the plural'' (AC 4615). Something similar can be seen in Genesis 1:14 and its explanation in the *Arcana Coelestia* 30.

Lexical Plurals

In many languages, some nouns are lexical plurals. That is to say, they have plural forms, but no corresponding singular forms. A couple of obvious examples in English are ''scissors'' and ''trousers.'' And as can be seen from these examples, lexical plurals are often used for things thought of as dual or paired.

In the Hebrew of the Sacred Scripture, there are spiritual reasons for lexical plurals, as was shown above for the Divine title ''Elohim.'' *Arcana Coelestia* 3623 explains some of the other lexical plurals: ''The reason why here and in other passages 'lives' are spoken of in the plural, is that there are two faculties of life in man; one of which is called the understanding, and is of truth; and the other of which is called the will, and is of good; these two lives or faculties of life make a one when the understanding is of the will, or what is the same, when truth is of good. This is the reason why in the Hebrew tongue frequent mention is made of 'life,' and also of 'lives.' . . . . 'Lives' are spoken of in the plural because they are two, as was said, and yet a one; as also in the Hebrew tongue are 'heavens,' which are many, and yet a one; in like manner 'waters,' those above and those beneath (Gen. 1:6-7, 9), which are spiritual things pertaining to the rational and the natural, and which also are to be a one through conjunction. In respect to 'lives,' they signify in the plural both what is of the will and what is of the understanding, consequently what is of good and what is of truth.''

Another lexical plural that occurs frequently in Hebrew is ''faces.'' The reason for using the plural here might even be reflected in the English expression, ''making faces,'' a term which implies that the face of one individual can manifest many different affections. Something along these lines is suggested in *Arcana Coelestia* 9306: ''In the original tongue 'faces' is a general term employed to describe the affections which exist and appear in a man, such as gratitude, favor, benevolence, help, kindness; and also such as unmercifulness, anger, revenge.'' And, with regard to negative affections, AE 412:27 adds, ''Evil affections, which are lusts, are expressed by the same term, 'faces,' because they appear in the face, for the face is the external or natural form of the

interiors, which are of the disposition and mind.'' The same passage goes on to observe: ''Since by 'faces' are signified man's interiors, or the things that are of his thought and affection, thence also in the Hebrew language what is interior is designated by a word similar to the word which designates faces.'' (AE 412:34) And about the ''faces'' of God, we read: ''This is evident from the signification of 'faces,' when predicated of God, as being love, mercy, peace, good ... thus the Lord Himself, for it is the Lord from whom these are.'' (AC 8867)

In this translation, therefore, we have generally tried to reflect the lexical plurals of Hebrew by translating them as plural in English, even when it sounds unusual to the English ear.

We should also perhaps note at this point that in Greek, as opposed to Hebrew, the word for ''heaven'' can be either singular or plural. This accounts for the distinction seen in the Lord's Prayer between ''who art in the heavens'' on the one hand, and ''as in heaven'' on the other hand, a difference ignored in most English translations.

As a last example, the English word ''blood,'' being a mass noun, does not usually admit of a plural form, ''bloods.'' In Hebrew, however, the word for ''blood'' can occur in either the singular or the plural, the plural form taking on a specialized meaning: '' 'Bloods' are mentioned in the plural, because all unjust and abominable things gush forth from hatred, as all good and holy ones do from love. Therefore he who feels hatred toward his neighbor would murder him if he could, and indeed does murder him in any way he can; and this is to do violence to him, which is here properly signified by the 'voice of bloods.' '' (AC 374:3) So again, where the Hebrew has the plural form, this translation has ''bloods.''

The Second Person Pronouns (''Thou'' and ''You'')

Modern English, unlike the sacred languages, no longer maintains the distinction between the singular and plural of the second person pronoun. Older translations preserve the distinction by the use of the singular forms ''thee,'' ''thou,'' and ''thy,'' using ''you'' for the plural, a practice we have adopted for the sake of reflecting the internal sense.

A case in point may be seen in the Word when Lord speaks to a group of people; He sometimes addresses them in the singular and at other times in the plural. We will give two examples to illustrate this:

First, in the Sermon on the Mount, when the Lord teaches us to pray, He first says, "When thou prayest" (in the singular), and directs us in what we should do when we pray, and why we should pray. These are things of the will. Two verses later He says, "When you pray" (in the plural) and directs us in the words that we should say and the ideas of our prayer. These are things of the understanding.

Second, in the Ten Commandments, the Lord says, "Thou shalt not . . .," and in the first and great commandment, "Thou shalt love the Lord thy God." As in the first example, when He is speaking to our hearts and lives He speaks in the singular, directly to each of us. On the other hand, a few verses after the Ten Commandments, He says, "You shall not make with Me gods of silver and gods of gold" (Exodus 20:23). As in the first example, when He is speaking to our understanding, and our ideas and words, He speaks more generally, to all of us, so He speaks in the plural.

This follows the general rule given to us in the *Arcana Coelestia*, mentioned above, that when "things of the understanding are treated of," the plural is used, and when "things of the will are treated of," the singular is used (AC 712).

> The singular pronouns, "thee" and "thou," allow distinction not only between singular and plural, but also between what is of the will and affection on the one hand, and the understanding and thought on the other. The use of these together, singular and plural, effects and manifests the marriage of good and truth.

In the English of the past, and still now in many other languages, the second person singular pronouns have conveyed a feeling of familiarity and affection. It is our hope that with use and a clearer understanding of what is meant by "thou" and "thee," these words which may have

come to seem remote or formal to some will instead give a feeling of closeness, and be restored to conveying the familiar and affectionate.

Imperative "Ye"

Mention should also be made here of the use of the archaic "ye" in one specific situation. In commands where it is necessary to show that the subject is plural, "ye" is used, for the sake of the sound, rather than "you." For example, in Psalm 135:1 it is said, "Praise ye the name of Jehovah." Modern English tends to leave the pronoun out altogether ("Praise the name of Jehovah"), but inserting "ye" shows that the command is to the group (understanding), not the individual (affection). Another example is seen in the Lord's appeal quoted at the beginning of each volume of the *Arcana Coelestia*, from Matthew 6:33, "Seek ye first the kingdom of God and its justice."

"People" is a singular noun.

In the original language, "nations and peoples" is a good and truth pair, "nations" representing good and "peoples" representing truth. Thus the phrase represents the marriage of good and truth. In the Sacred Scripture, unlike common usage today, "people" is not used to mean the plural of "person," but to mean a whole clan or tribe, usually descended from one father. This is especially so with regard to their faith or wisdom, just as "nation" means a whole clan descended from one father especially with reference to their charity or love. Since there are many such clans and tribes, the Word commonly speaks of "peoples and nations," words that are nearly synonymous except that together they signify the marriage of truth and good (see SS 84, 86).

Names of Cities Are in the Feminine Gender.

The word for "cities" and the names of cities, such as Jerusalem, are usually in the feminine gender. Cities were thought of as "mothers" to their people (see II Samuel 20:19). The holy city New Jerusalem appeared to John as the bride and wife of the Lamb. Accordingly, we commonly translate the feminine pronouns referring to cities as "she" and "her," rather than "it" or "its."

Verbs of the Original Languages

The base text we used for the four Gospels is from John Clowes' translation of the New Testament.

> One of the most striking features of Clowes' translation is his close adherence to the verb forms in the original Greek.

This is especially noticeable in the way he translates participles. For example, he translates Matthew 9:12, "But Jesus turning and seeing her, said, Have confidence, daughter, thy faith hath saved thee" (see AE 815:4). Other translations tend to say something like, "But Jesus turned around, and when He saw her He said …." Clowes was well versed in Greek. He made a conscious choice to keep the original participles ("turning and seeing"), and we follow this practice. The Heavenly Doctrine similarly adheres to this aspect of the original language (see Matthew 6:6 in AE 695:5 and AC 5694:4). In fact, the Latin of the Heavenly Doctrine follows the Greek verb forms more closely than does Clowes himself. An important reason for translating the Greek participles as participles in English is that it carries across something of the timelessness of the Lord's Advent.

The eternal nature of the Lord's Advent in the New Testament is also reflected in the extensive use of the present tense, which is maintained by Clowes and by the Latin of the Heavenly Doctrine. In many places, where in English a past tense would be expected in order to agree with the setting and with the surrounding verbs, the Greek uses the present tense instead, a feature that is for the most part preserved in the King James Version. We chose to keep the present tense to reflect the continuing presence of the Lord in His Word.

There is yet another aspect of the verb tense in Greek which reflects even more directly the timelessness of the Word of the Lord, and that is the verb form called the "aorist." The name "aorist" literally means "without boundary or limit," and although it is usually used for the past tense, it often simply takes on the time of the verbs around it. Unfortunately, neither the Latin of the Heavenly Doctrine nor the verbs

of the English language can carry across the sense of timelessness of this Greek verb form. But knowing that much of the Greek New Testament is written in this tense ''without limit'' can help us appreciate the infinite and eternal nature of the Lord's Advent and Glorification.

The Hebrew also has a timelessness in its verbs that cannot be expressed fully in the English language. Concerning this aspect of the Hebrew language, consider the following teaching: ''It should be known that the internal sense is such that it has no relation to times; and this the original language favors, where sometimes one and the same word is applicable to any time whatever, without using different words, for by this means interior things appear more evidently. The language derives this from the internal sense, which is more manifold than any-one could believe; and therefore it does not suffer itself to be limited by times and distinctions'' (AC 618).

Something of this timeless nature of the Hebrew language can especially be seen in the name Jehovah. The *Apocalypse Revealed* says, ''[The] name Jehovah signifies is; and He who is, or who is *Esse* itself, the same is also He who was, and is to come, for in Him the past and the future are present; hence He is without time eternal, and without place infinite'' (AR 13; see also AE 23). So the Lord in the Gospel of John, to show He was Jehovah, said, ''Before Abraham was, I am'' (John 8:58).

An example of the fluidity of the Hebrew verb can be seen in Genesis 3:22, when the man and woman ate of the tree of the knowledge of good and evil, and the Lord said, ''Man was like one of us knowing good and evil.'' The verb (*fuit*) in the Latin of the Heavenly Doctrine is in the perfect tense. This reflects the fact that man lost the likeness of God or the celestial quality he had at first, when he chose his own will over the Lord's (AC 298). But elsewhere in the Heavenly Doctrine, this verse is translated, ''Man is like one of us knowing good and evil,'' using the present tense of the verb (*est*), and in this case, it is used to show that man retained the likeness of God (CL 132:4). Thus the Hebrew verb form contains two ideas in one, while two different forms are needed in both English and Latin to express these two ideas. It is important to note, however, that the meaning commonly given in most

translations of this verse, "man has become like one of us knowing good and evil," is not supported in the Heavenly Doctrine, for it runs contrary to the explanation of this verse contained in the *Arcana Coelestia* 298—although it is in agreement with the serpent's lie. This serves as yet another example of how important it is to translate the Sacred Scripture in the light of the Heavenly Doctrine.

The Conjunction "And"

A quick reading of the first chapter of Genesis from the *Arcana Coelestia* or the King James Version reveals something about the nature of the letter of the Word. It seems that nearly every verse, even every phrase, is tied together to the next verse or phrase by the word "and." The Heavenly Doctrine gives us two reasons for this, both of which come from the angelic or spiritual sense within.

> "In the original tongue the meaning was not at first distinguished by punctuation, but the text was continuous, in imitation of heavenly speech; and instead of punctuation marks, 'and' was used, and also 'it was,' or 'it came to pass'" (AC 5578).

The passage goes on to say that "This is the reason why these words occur so often, and why 'it was,' or 'it came to pass,' signifies something new."

Yet while the word "and" helps distinguish one idea from another, it also helps conjoin them. "In the speech of celestial angels there are no hard consonants, and it rarely passes from one consonant to another without the interposition of a word beginning with a vowel. This is why in the Word the particle 'and' is so often interposed, as can be seen by those who read the Word in the Hebrew, in which this particle is soft, beginning and ending with a vowel sound" (HH 241). And indeed the word "and" in Hebrew is a single letter, the semi-vowel "wau," often sounded as *u* (oo); this is prefixed to the following word, which not only softens the following consonants but also ties the words

together like "the speech of celestial angels [which] is like a gentle stream, soft, and as it were continuous" (HH 241).

Modern translations try to avoid the repeated use of the word "and." They may translate the Hebrew and Greek words for "and" as "for," "then," "therefore," "now," or other words, or they may simply leave them out. It is worth noting that the Heavenly Doctrine does not follow this practice, but instead uses the word *et* ("and") over and over again, even though this may at first sound simplistic or tedious to the learned ear. We follow the example of the Heavenly Doctrine. It is worth noting that little children, perhaps due to the presence of celestial angels, will often use this style as they begin telling and writing stories.

"And it was"

The phrase "and it was," mentioned above, deserves special attention. "And it was" occurs commonly everywhere in the Old Testament to introduce what follows. It is said in the *Arcana Coelestia*: "That this signifies a new state and the things which follow, is evident from the fact that the expression 'it was' or 'it came to pass' in the Word involves a new state (see n. 4979, 4999); and that in the original language it serves as a mark of distinction between the series of things which precede and those which follow (see n. 4987); hence it also signifies the things which follow" (AC 5074). And further: "In the original language one series is not distinguished from another by intervening marks, as in other languages, but the text appears to be as it were continuous from beginning to end. The things in the internal sense are also in like manner continuous and flowing from one state of a thing into another. But when one state terminates, and another of importance follows, this is indicated by 'it was' or 'it came to pass,' and a change of state that is less important by 'and.' This is the reason why these expressions so frequently occur" (AC 4987).

6. Words from the Original Language

Names of People and Places

''From the most ancient times the Lord's church had been in the land of Canaan (n. 3686, 4447, 4454, 4516, 4517, 5136). It was for this reason that Abraham was ordered to go there, and that the descendants of Jacob were brought into it; and this not because that land was more holy than all other lands, but because from the most ancient times all the places there—provinces, and cities, and mountains, and rivers—had been representative of such things as belong to the Lord's kingdom; and the very names that were given them involved such things. For every name given from heaven to any place, and also to any person, involves what is celestial and spiritual; and when it has been given from heaven, it is perceived there; and it was the Most Ancient Church, which was celestial and had communication with heaven, that gave the names'' (AC 6516:2).

The names in the Old Testament, specifically the place names in and around the Land of Canaan, were from Most Ancient times, and came from the angelic language because of the correspondence of the various places with the things of heaven. For this reason, we have in most cases kept names of people and places similar to the original Hebrew and Greek. This is a common practice in other translations, but our version seeks beyond others to render many of these names as closely as possible to the original language, which is also the practice of the Heavenly Doctrine. For example, we use the Hebrew name Suph Sea, as is done in the *Arcana Coelestia* and elsewhere in the Heavenly Doctrine, although we include a footnote so that the reader is aware that this body of water is what is called the Red Sea today. And instead of Mesopotamia we use the Hebrew name *Aram-naharaim,* which means ''Syria of the two rivers.'' The Heavenly Doctrine also keeps some familiar names, however, such as Egypt and Syria.

Often the Heavenly Doctrine will indicate as a name a word that most translations will render as a common word. For example, in the song of Deborah, in Judges 5:10, the King James Version has, ''ye that sit in judgment, and walk by the way,'' while the *Arcana Coelestia* renders this, ''sitting on Middin, and walking on the way'' (AC 2709:2, 2781:6).

When familiar Hebrew names occur in the New Testament, they are spelled according to the Hebrew pronunciation rather than as in the Greek, such as Elijah instead of Elias, and the names of the kings in the genealogies. With less familiar names, especially in Luke 3 from Abraham back to God, we spell them according to the Greek pronunciations.

Names of the Lord

The variety of names of the Lord throughout the Sacred Scripture is ''from a hidden cause which can be known only from the internal sense'' (AC 2921). The Heavenly Doctrine teaches that the general subject of the internal sense of a passage in the Sacred Scripture is reflected in the name that is used for the Lord in that passage. For example, concerning the names ''Jesus'' and ''Christ,'' this teaching is given: ''By the name 'Jesus,' when named by a man who is reading the Word, the angels perceive Divine good; and by 'Christ,' Divine truth; and by the two names, the Divine marriage of good and truth, and of truth and good; thus the whole Divine in the heavenly marriage, which is heaven'' (AC 3004). And also the Lord is called Master or Teacher while He is in the world as the Divine Truth. But after His glorification, when He becomes the Divine Love even as to His Human, He is then called ''Lord'' (AC 14).

In the Old Testament there is a similar distinction between the terms ''Jehovah'' and ''God,'' as mentioned in the section on Repetition in chapter 3.

In this translation of the Sacred Scripture we have followed the Heavenly Doctrine in keeping the name ''Jehovah'' (pronounced Ye-ho-WAH) throughout the Old Testament, wherever it occurs in the original Hebrew. On account of its holiness, this name was rarely spoken by the

Jewish Church by the time the Lord came into the world; they used the name "Lord" (*Adonai*) instead. For this and other reasons, as explained in the *Arcana Coelestia* (see AC 2921), the name "Jehovah" is not used in the Greek of the New Testament. English translations of the Old Testament often keep the tradition of the Jewish Church, using "Lᴏʀᴅ" for "Jehovah" as well.

With the Lord's Second Advent and the revelation of the internal sense of the Word, however, the name "Jehovah" has been restored to the Lord's Church on earth, and with it to the translation of the Old Testament. There is only one place that we know of in the Heavenly Doctrine (TCR 110) where "Lord" is used instead of "Jehovah" in quoting the Old Testament. It is in a passage which is also quoted in the New Testament using the name "Lord." Yet even here, in his own copy of the *True Christian Religion*, Swedenborg crossed out the word "Dominus" (Lord) and corrected it to "Jehovah." "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is *Jehovah*, we have waited for Him; let us exult and be glad in his salvation (Isaiah 25:8–9); [this treats] of the coming of the Lord" (AC 1736; see also *Doctrine of the Lord* 6, 30, 38; AR 368, etc.).

Some Hebrew words are left untranslated.

Because of the power of the correspondences of the Hebrew, the New Testament, though written in Greek, contains a number of Hebrew words, such as *Alleluia*, *Messiah*, and *Amen*. When the Heavenly Doctrine translates the Old Testament, it leaves many words in the Hebrew as well, simply transliterating them, that is, spelling out the sounds of a Hebrew word using Roman letters. In part this is because the very sound of Hebrew corresponds and communicates with the highest heavens. But it is also because many words are names, and either the English equivalent is unknown or simply does not exist.

For example, in Genesis 30:14, it says that Reuben found "dudaim," translated as "mandrakes" in the King James Version. The *Arcana Coelestia* says, "What the 'dudaim' were, the translators do not know. They suppose them to have been fruits or flowers, to which they give names according to their several opinions. But of what kind they were

it does not concern us to know, but merely the fact that among the ancients who were of the church, all fruits and flowers were significative; for they knew that universal nature is a theater representative of the Lord's kingdom; and that all the things in its three kingdoms are representative; and that each thing represents some specific thing in the spiritual world, and therefore also each fruit and flower. That by the 'dudaim' there is signified the conjugial of good and truth, may be seen from the series of things here in the internal sense; as well as from the derivation of that word in the original language; for it is derived from the word dudaim, which means loves and conjunction by means of them'' (AC 3942).

There are many other words for plants and animals which cannot be properly translated. Examples are the unclean birds called the *ochim, tziim* and *iim*, and the *kikajon* which grew up and gave shade to Jonah. In certain cases we followed the lead of the Heavenly Doctrine and used the original Hebrew words rather than trying to translate them, because there are not enough English words. For example, there are more than five words for thorns in Hebrew, and several for thistles and nettles. But usually when we leave a word in the original Hebrew, it is because that is what the Heavenly Doctrine does, and in these cases we include a footnote to explain its meaning from the Heavenly Doctrine whenever possible.

"Amen"

We wish to give here a fuller discussion of the word ''amen,'' mentioned briefly in the section on Hebrew words. We decided to keep the transliterated Hebrew word ''amen'' even when it sounds unfamiliar, rather than translate it with an English word such as ''verily'' or ''truly'' as some translations do. This decision was made primarily because that is what the Heavenly Doctrine does whenever the word occurs in the Greek of the New Testament. Leaving this word as ''amen'' is supported by several teachings in the Heavenly Doctrine, as in the *Apocalypse Explained*: ''The Lord calls Himself the 'Amen,' because 'amen' signifies verity, thus the Lord Himself, because when He was in the world He was Divine verity itself, or Divine truth itself.

It was for this reason that He so often said 'Amen,' and 'Amen, amen' as in Matthew 5:18 … and in John 1:51 … '' (AE 228:3).

Many readers are accustomed to using ''amen'' following a statement, as at the end of the Lord's Prayer. ''Amen'' also occurs at the end of certain of the Psalms, at the end of each of the Gospels, and at the end of Revelation. But ''amen'' can begin as well as end a statement, as can be seen from the following passage in the book of Revelation:

> *And all the angels stood around the throne, and the elders, and the four animals, and fell before the throne on their faces, and adored God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ages of ages; amen'' (Revelation 7:11, 12).*

The *Apocalypse Revealed* explains this as follows: ''In this verse 'Amen' is said at the beginning, and again at the end; when it is said at the beginning it signifies truth, and thence confirmation; but when at the end, it signifies the confirmation and consent of all, that it is the truth'' (AR 375).

Units and Measures

Another place where we have kept the words in the original language is in the expression of units, measures, coins and other divisions which are unique to the Hebrew or Greek. This is generally the practice of the Heavenly Doctrine. For example, the *homer* and the *ephah* are used for measures for grain and flour, and *hin* and *bath* for liquid measures. The names of coins in the original languages include the shekel, the talent, the *stater*, the *didrachma*, the *denarius* and the *mina*. In some cases where the Heavenly Doctrine translates the names of these coins, we do so also, using for example a ''farthing'' (meaning a fourth), and a ''mite.''

Among the chief reasons for not changing the units is to preserve the original numbers, as the numbers themselves have a correspondence. An example will illustrate: In John 2:6 the New King James Version has ''six waterpots of stone … containing twenty or thirty gallons apiece.'' We have rendered this as ''two or three measures,'' because

the numbers in the Greek are ''two'' and ''three,'' not ''twenty'' and ''thirty.'' To give an idea of the size or value of the measure or unit, especially when these are unfamiliar, we have included footnotes to help the reader.

7. Idiomatic Expressions in the Original Languages

In the original languages, words are often used in idiomatic ways foreign to an English speaker's ear. A few examples of this follow.

"The mouth of the sword"

The edge of a sword is called its "mouth" both in the Hebrew of the Old Testament and in the Greek of the New Testament, and usually in the Latin of the Heavenly Doctrine (see AC 1857:5, AC 2799:18, AC 9164, and elsewhere). It is clear that "the mouth of the sword" refers to its edge rather than its point because it is translated "edge" [Latin *acies*] in AE 175:12, and because in Revelation 1:16 it is said, "out of His mouth a sharp two-mouthed sword going forth," from which it can be inferred that this sword has two sharp edges, not two points.

"Devoted" or "Doomed"

Among the more difficult Hebrew words to comprehend in its range of meanings is the word חרמי (cher·mi). This word has what seems to be two contradictory meanings. In some contexts we translate it "devoted," that is, given to the Lord, as in Leviticus 27:28:

> *Surely any devoted thing, that a man shall devote to Jehovah of all that he has, [both] of man and of beast, and of the field of his possession, shall not be sold nor redeemed; every devoted thing, it [is] a holy of holies to Jehovah.*

In other places it seems to have the meaning "doom" or "doomed," as in Joshua 6:21:

> *And they devoted all that [was] in the city, from a man even to a woman, from a lad even to an elder, and even to an ox, and a sheep, and an ass, to the mouth of the sword.*

Intriguingly, the Latin word (*devoveo*) used to translate this Hebrew word has exactly the same ambiguity of meaning.

Possibly this seeming inconsistency of meaning reflects the truth that man has a free choice to devote himself either to the Lord and His kingdom, or doom himself to hell.

"Word"

We have tried to use the translation "word" wherever the Latin of the Heavenly Doctrine uses the word *verbum* as a translation for the Hebrew word דבר (*davar*). For passages where *davar* is never translated *verbum* in the Heavenly Doctrine, we may use some other translation, such "thing" or "matter" instead of "word." *Davar* means much more than is usually meant by "word" in English, as this teaching shows: "That this signifies after the things which precede, is evident from the signification of 'words' in the original language as being things . . . . [This is so] because 'words' in the internal sense signify truths of doctrine . . . . And because nothing that exists in the universe is anything, that is, is a real thing, unless it is from Divine good by Divine truth, therefore 'words' in the Hebrew language also mean things" (AC 5075; see also AC 1785, 2861, and 5272).

8. Punctuation, Markings, and Notes

Capitalization

We have adopted the practice from the Heavenly Doctrine of capitalizing not only the Lord's names, but also many of the nouns which stand for the Lord, such as Lamb of God, good Shepherd, and little Child. But when these nouns simply describe the Lord, we again follow the usual practice of the Heavenly Doctrine and do not capitalize them, as for example in Psalm 28, "Jehovah is my strength and my shield" (verse 7). Still, there is some variation; it is not always a straightforward decision.

> Throughout this translation we have chosen to capitalize the personal pronouns which refer to the Lord, keeping to the practice firmly established in the Heavenly Doctrine.

This is consistent with Clowes and Tafel, and some English translations such as the New King James Version. In some cases, this can make a difference as to how the Word is understood. For example, in Matthew 3:16:

> *And Jesus, being baptized, went up straightway out of the water; and lo, the heavens were opened to Him, and he saw the Spirit of God descending as a dove, and coming upon Him.*

The New King James version capitalizes "He," indicating that it is the Lord who saw the dove. But the Heavenly Doctrine indicates that it as John the Baptist who saw the Holy Spirit descending as a dove upon the Lord (TCR 144), not the Lord. So it is that sometimes, as here, capitalization specifies something that would otherwise remain ambiguous.

It has been argued that the Heavenly Doctrine is not consistent in capitalizing pronouns that refer to the Lord. But on closer examination, it

can be seen that *personal* pronouns (He, Him) are nearly always capitalized, while the *possessive adjective* (thy) and the *relative pronoun* (who) rarely are. The Heavenly Doctrine is consistent in this practice. The Heavenly Doctrine even uses a special third person pronoun, *Ipse*, when referring to the Lord, which is virtually always capitalized to make sure it is known that this is the Lord.

Therefore, the consistency of the capitalization of personal pronouns in the Heavenly Doctrine does indeed establish a principle, which we have held to in our translation. We chose to capitalize the personal pronouns (He, Him) referring to the Lord, but not the relative pronouns (who, etc.), partly because it follows the Latin more closely, but also because this is the tradition in earlier translations of the Heavenly Doctrine, and it is the style often employed by Clowes and Tafel, as well as many more modern translations of the Sacred Scripture.

This translation departs from the practice common to most translations of capitalizing the pronouns referring to the Holy Spirit. The Heavenly Doctrine does not usually capitalize these pronouns, and at times even the words "holy spirit" are not capitalized, for the reason that the Holy Spirit is not a separate person, but the presence of the Lord Himself. Accordingly the expressions "the Holy Spirit" and "the Comforter" are capitalized, but "the spirit of Truth" is also used (as Jesus is the Way, the Truth and the Life; see John 14:6).

"The Law" and "the Word" have been capitalized where it seems to refer directly to a part or all of the Sacred Scripture, and have not been capitalized when the reference is more general.

Direct Speech and Quotation Marks

Many modern translations include quotation marks as a way to set off direct speech or quotations. At first this seems to be a simple way of clarifying what is actually said by certain people. But the nature of direct speech in the Sacred Scripture is often different from the way it is used in modern language. An idea of this difference comes from the following teaching in the *Spiritual Experiences*: "The mode of speaking in the Word is natural, not artificial, as may be plainly apparent

from many things; namely, that nearly everywhere they speak as if the person himself spoke; it is not said that he thus spoke, but [it is] as if he were speaking, and so forth'' (SE 2631).

This can be seen especially in the prophets, for example in Ezekiel:

> *And the word of Jehovah was unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord Jehovih: Thus says the Lord Jehovih to the mountains, and to the hills, to the channels, and to the ravines: Behold, I, [even] I, will bring a sword upon you, and I will make your high places perish (Ezekiel 6:1–3).*

It is very difficult to use quotation marks here to show direct speech, as there are at least four quotations nested within each other. It is especially difficult to show where the quotation marks should end. Yet because of the style or mode of speaking in the Word, it is relatively easy to see where direct speech *begins*. In fact, often a quotation begins with a specific Hebrew word that means ''saying.'' So we have chosen to mark direct speech in the tradition of the King James Version, as do Clowes and Tafel, that is, using a comma or a colon, followed by a capital letter.

Inserted Words

For centuries translators of the Sacred Scripture have used italics to indicate words added to help the meaning. Following the example of the Heavenly Doctrine, we have tried to keep these added words to a minimum. Inserted words do not actually contain an internal sense in themselves, but they are intended to aid the literal sense, and thus give a firmer foundation for the internal sense. In this edition, we have used a <small>smaller font size</small> for italicized words that are added by the translators.

However, there are times when words are inserted by the Heavenly Doctrine itself, which shows that these words really are needed for the meaning to be full. In this case we use *italics that are full-sized*, rather than smaller. An example can be seen in Revelation chapter 8, where the word for ''part'' is found in the Latin of the *Apocalypse Revealed*,

but not in the original Greek, although it is clearly understood. In such situations, we have, when possible, included a reference to show where this inserted word can be found in the Heavenly Doctrine.

There are also words that are clearly implied though not specifically stated in the Hebrew, especially male and female, and singular and plural. Psalm 5:12 provides an example of inserting the word ''one'' to show that the word ''just'' is singular: ''For Thou˚ wilt bless the just one, O Jehovah; Thou wilt encompass him with good··pleasure as a buckler.'' In this case a smaller regular font is used.

Markings

This section describes the system of markings that we developed to help express distinctions in the original language in several different situations.

The first situation is when more than one English word is needed to translate a single word in the original language. When comparing the Latin of the Heavenly Doctrine to the original Greek or Hebrew, most of the time there is a consistent one-to-one relation between the words in each. But there are times, even in the Heavenly Doctrine, when a combination of two or more words is needed to convey the meaning of a single Hebrew or Greek word. Take, for example, the phrases ''little··child'' and ''take··hold.'' To indicate that each of these phrases actually represents a single word in the original, we have inserted a pair of dots, as shown. (In a phrase like ''deliver· him ·up,'' ''deliver··up'' represents one word in the original language, and ''him'' another.) Because the internal sense is expressed by each word in the original language, we seek to convey to the reader places where two words in English should be taken together as one idea.

Another situation arises when the same English word has to be used to indicate two different words in Hebrew or Greek. For example, in the story of the Lord feeding the five thousand, the Greek word for the baskets used to gather what remained is κοφινος (*cophinus* in the Latin of the Heavenly Doctrine), but when He fed the four thousand the word for baskets is σπυρις (*sporta* in Latin). Rather than lose this distinction

in the original, especially when these two words are used in close proximity, we have marked the less common word with a little circle following the word. For example,

> *Do you not yet consider, neither remember the five loaves of the five thousand, and how many baskets you took? Neither the seven loaves of the four thousand, and how many baskets° you took?"* (Matthew 16:9, 10)

To take another example, both of the Greek words, ναος (*naos*) and ιερον (*hieron*), denote a temple, and English does not have words to distinguish the two, so we use the word "temple" to translate both. The two Greek words do have a difference in meaning—*hieron* refers to the whole structure, courts included, whereas *naos* refers to the sanctuary itself—so the internal sense is also different. To make the difference apparent to the reader, we add a little circle (temple°) when we translate *naos*. In this case, the Heavenly Doctrine also consistently renders both of these words as *templum*.

Again, the Greek word χρονος (*chronos*), which means time itself, and καιρος (*kairos*), which means a duration of time, are both translated by us as "time" (*tempus* in the Heavenly Doctrine). But we add the mark (time°) when translating *chronos*.

One more example of this sort of marking is seen in the two exceedingly common words in Greek for "and," *kai* and *de*. They have somewhat different meanings, *de* having a sense somewhere in between "and" and "but." We do not have a word in English to show this distinction, so here again we have rendered the word *de* as "and°" (with a little circle), to distinguish it from the word *kai*, which is simply "and" (no circle).

In some less frequent cases, there are three or even four words in the original language that need to be translated using the same English word. In these cases we use a triangle marking for the third˄ and a square for the fourth▫ word in the original language that is translated by a particular English word. In this way, a reader can distinguish underlying Hebrew or Greek words rendered by the same English word. For

example, "one" (no mark) is the Greek word $\varepsilon\iota\varsigma$, "one°" is $\mu\iota\alpha$, "one▵" is $\alpha\lambda\lambda o\varsigma$, and "one▫" is $\tau\iota\varsigma$.

It is our intent that these symbols, like the use of italics, should not draw undue attention to themselves. We hope that they will enhance rather than detract. We want them to reflect the internal sense of the Word, although we realize that we cannot present the Word in the same way as it is presented in heaven. "It is a wonderful thing that the Word in the heavens is so written that the simple understand it in simplicity, and the wise in wisdom, for there are many points and marks over the letters, which … exalt the meaning, and to these the simple do not attend, nor are they even aware of them; whereas the wise pay attention to them, each one according to his wisdom, even to the highest wisdom. … [Our] Word is indeed like that in heaven, but this is effected in a different way" (SS 72).

Footnotes

Our footnotes are not intended primarily for a scholarly or linguistic audience, but aim rather to provide only such things as might be useful in personal devotional reading or family worship.

For some key Hebrew words, there is an "anchor" footnote located at the chapter and verse where the *Arcana Coelestia* comments on it, not necessarily where it first appears in the Sacred Scripture. For example, in Genesis 5, a note about the word "man" is located at verse 2, even though "man" also occurs in verse 1. This means that other footnotes may refer forward or backward to the anchor footnote rather than repeat the entire text of the anchor note. Also, when untranslated or unusual terms occur it seemed appropriate to include footnotes frequently. In those cases we usually limit the footnotes to one for each chapter, or sometimes only one per book.

Many more notes for in-depth study can be found on the Kempton Project website (see Appendix V).

Verse Numbering

Occasionally the division of a chapter into verses in the original Hebrew or Greek texts differs from the standard English way of numbering the verses, with the result that the verse numbers in those places are not the same in most English translations as they are in the original texts. An example can be seen in Malachi, where the verses that are numbered as chapter 4 in English Bibles are numbered as Malachi 3:19–24 in the Hebrew text.

Although the Latin of the Heavenly Doctrine follows the numbering of the original texts, most English translations of the Heavenly Doctrine convert the numbering to the English convention. Many study resources, such as concordances, follow the English convention also, even in other languages, in much of the Christian world. For these reasons, we too have usually followed the English convention.

There are exceptions. In the Psalms, the English convention places the headings, which many of the Psalms have, before verse one. The headings are part of the Hebrew text—part of the Word. To make this clear, we include the heading as part of verse one (as does the Hebrew).

Another exception occurs is Revelation 12:18, where the series of the internal sense is disturbed by the English modification to the original numbering. Here we follow the numbering of the Greek and the Heavenly Doctrine.

Compound Words in English

There are several words that are compound words in English, but which are rendered as two words in this translation, to reflect the fact that they are two separate words in the Hebrew. Examples include "jailhouse" and "hailstones" ("jail house" and "hail stones" respectively in this translation). In other situations, one word represents a word that is actually there in the Hebrew, while the other word is an insertion, and so is printed in italics. In such a case they are printed as two separate words, one in italics and the other in regular font.

9. Style of This Translation

Modern English Style

In many ways the most difficult decisions in making this translation of the Sacred Scripture concerned not the style of the Word, but the style of English. There is not space in this companion booklet to discuss fully the question of using modern English, but we are well aware that this question is very important to many people, in the New Church and in the Christian world as a whole. However, although this is important, we do not consider it the reason why a New Church translation is needed. If it were simply a question of modernizing the English, many current translations would suffice.

> The reason for a New Church translation is to bring across, as much as possible, the fullness, holiness and power of the letter of the Word as the basis, containant and support of the internal sense within, through which man is conjoined with the Lord and heaven is opened. (See the *Doctrine of the Sacred Scripture*, throughout.)

For some the older English style, although reverent, seems too removed and sublime and difficult to understand. For others this older English style is closely associated with the holiness of the Word. In working on this translation we have found among our readers a great variety of thought and affection in regard to the style of the English. Some would like it fully modernized, others would prefer it left in the style of Clowes and Tafel, which is similar to that of the King James Version. We have chosen to modernize to some extent, but in such a way as to keep the style both reverent and familiar, and most of all, to keep the correspondences. Our real concern is not with the style of the English, but the ''style'' of the Word (as discussed in Chapter 2, ''The Style of the Word'').

In modernizing some things and not others, we realize that the English style will appear different from what readers may have encountered before, either in the King James Version or in more modern translations. This gives the text a blend between older and more modern English. It is our hope that this difference will not draw attention to the wording itself, but rather to the internal sense within.

Many people at this day are to some degree familiar with this blend of styles, as in fairy tales, in Shakespeare, in many poems, and in familiar hymns. One hymn's lyrics begin, "O *Thou* whose power o'er moving worlds *presides,* yet how many have noticed this mix of modern English ("presides" instead of "presideth") with the older pronoun for the Lord ("Thou")? It is similar in the hymn, "Wake, awake." In the same verse that says, "She *wakes,* she *rises* from her gloom" (not "waketh" and "riseth"), the lyrics also say, "Where *Thou* hast bid us sup with *Thee.* In this song of celebration of the wedding of the New Church with her Bridegroom, these words lose neither reverence nor closeness with the Lord. It is our hope that a similar blend of English in this translation will carry the same sense of affection and reverence that these familiar songs impart during worship.

Variety of Translation

In working on this translation, we came to realize quite early on that the Lord indicates a variety of ways to translate the Word. To give an illustration, let us consider how the Lord renders a passage from the Old Testament when it is quoted in the New Testament.

The first and great commandment is a wonderful example of the Lord's variety in reaching out to man. In Deuteronomy, where this commandment is first given, we find the words, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy forces" (Deut. 6:5; see AE 427:8). Yet when the Lord refers to this commandment in Matthew, He brings it across into the New Testament in three different ways. In Matthew He says, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" (Matthew 22:37). In Mark He says, "Thou shalt love the Lord

thy God from thy whole heart, and from thy whole soul, and from thy whole mind, and from thy whole strength'' (Mark 12:30). In Luke we are given yet another variation: "Thou shalt love the Lord thy God from thy whole heart and from thy whole soul, and from thy whole strength, and from thy whole thought'' (Luke 10:27). (See TCR 483:3 for yet another variation.)

> The letter of the Word contains within it so much that often a single translation cannot convey the full meaning of the literal sense.

This variety of translation can also be seen in the Heavenly Doctrine's rendering of the Hebrew and Greek of the Sacred Scripture. To take one example, look at verse 7 of Psalm 29. This verse is quoted seven times in the Heavenly Doctrine, but with five different ways of rendering it in the Latin of the Heavenly Doctrine. Although some of these renderings are similar to each other, two of them are quite different, and yet the Hebrew allows for this ambiguity. This verse says both that "the voice of Jehovah cuts the flames of fire," and that "the voice of Jehovah cuts *as* the flames of fire." So which way do we translate this verse, when both are valid? We have to choose which way to put this. We see again that when a translation is made, even in the Heavenly Doctrine, the full meaning of the original language cannot be fully brought across into another language.

This kind of double meaning can be seen elsewhere in the Sacred Scripture, and is spoken of directly in the *Arcana Coelestia* when explaining Genesis 10 verse 11: "There is a twofold meaning in these words, namely, that Asshur went forth out of that land, and that Nimrod went forth from that land into Asshur, or Assyria. It is so expressed because both are signified, namely, that reasoning concerning spiritual and celestial things arises from such worship—which is that Asshur went forth out of the land of Shinar—and that such worship reasons about spiritual and celestial things—which is that Nimrod went forth from that land into Asshur, or Assyria" (AC 1185).

With so much variety of translation in the New Testament, and especially in the Heavenly Doctrine, the New Church must be careful not to establish just one translation as a standard, as others have done. The Roman Catholic Church translated the Old and New Testaments into Latin, a translation called the Vulgate. This translation became the fixed standard for centuries, and from papal authority it became the one and only translation of the church. In England, shortly after the establishment of the Church of England, the King James Version was established as the Authorized Version in English. Although a reverent and fairly accurate translation, it became so fixed that even past New Church attempts to make changes for the better, such as those of Clowes, Tafel, and Price, were largely disregarded.

Yet we can also err in the other direction. While recognizing that no single translation can fully convey the power and holiness of the letter of the Word, and completely contain and support the internal sense, we must acknowledge that there are principles of translation that must be maintained and that preclude too much variety. Although there is variety in the way the various Gospels translate the Hebrew of the first and great commandment into Greek, still these translations are quite consistent with each other. This consistency is seen in how the Heavenly Doctrine renders both the Hebrew and the Greek words for ''heart'' and ''soul,'' not only in this commandment, but throughout the Word. This consistency is in marked contrast to other translations of the Sacred Scripture, many of which render the word for heart as ''mind,'' ''understanding'' and ''wisdom,'' and the word for soul as ''life'' and even ''self.'' The distinction between heart and soul is the same as that between love and wisdom, for the word for soul in the original language relates to breathing and the lungs, and thus the understanding, and the heart relates to the will. There will be, and should be, variety in translations of the Word, but we believe that in the New Church, this variety should be within the boundaries which the Lord Himself has now revealed in His Second Coming.

Appendix I: Abbreviations

The following abbreviations are used to refer to the books of the *Heavenly Doctrine* in the footnotes in *The Sacred Scripture* and in this volume.

AC	Arcana Coelestia	LJ	The Last Judgment
AE	Apocalypse Explained	Lord	Doctrine of the Lord
AR	Apocalypse Revealed	NJHD	New Jerusalem and Her
BE	Brief Exposition		Heavenly Doctrine
CL	Conjugial Love	SCon	Scriptural Confirmations
DLW	Divine Love and Wisdom	SE	Spiritual Experiences
DP	Divine Providence	SS	Doctrine of the Sacred Scripture
DWis	Divine Wisdom	TCR	True Christian Religion
HH	Heaven and Hell	WH	The White Horse
Life	Doctrine of Life	WE	Word Explained

Appendix II: References

This is a list of passages in the Sacred Scripture and the Heavenly Doctrine that are cited in this book. A reference in bold indicates that a significant portion of the passage is quoted in this book.

Appendix III: Base Texts for This Translation

This translation is based on the following texts:

Genesis and Exodus:
> Extracted from the English translation of the *Arcana Coelestia* by John F. Potts

Leviticus through Deuteronomy and Jeremiah through Malachi:
> Lacking New Church versions of these books, which were in a style similar to the other base texts, we have edited extensively the King James Version (or Authorized Version) of the Bible.

Joshua through Kings:
> *The Books of Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings: a New Translation* General Convention of the New Jerusalem, under the editorship of Louis H. Tafel. Published 1909

Psalms:
> *A New Translation of the Psalms*: prepared by the committee on the translation of the Word, of the council of ministers of the General Convention, under the editorship of Louis H. Tafel. Published 1906

Isaiah:
> Extracted from a *New Translation, from the Hebrew, of the Prophet Isaiah: Together with an Exposition of the Spiritual Sense of the Divine Prophecies, from the Theological Works of Swedenborg*, prepared from a posthumous manuscript of John Clowes. Edited and published by the Rev. John H. Smithson in 1860.

The Four Gospels:
> Translations by the Rev. John Clowes, extracted from his commentaries of Matthew, Mark, Luke, and John, first published in 1805, 1826, 1823, and 1819, respectively.

Revelation: Extracted from the English translation of the *Apocalypse Revealed* by John Whitehead.

Appendix IV: Reference Materials

This translation also builds on other reference works, such as:

Summarium Vocabularii in Loca Scripturae Sacrae Citata in Operibus Emanuelis Swedenborgii Theologicis: Louis H. Tafel, 1906 and the exhaustive Hebrew-Latin and Greek-Latin vocabulary lists, upon which the summary is based, compiled in the late 1800's by the Rev. Louis Tafel with the assistance of a committee of the General Convention. These vocabularies show how the Latin of the Heavenly Doctrine renders the Hebrew and Greek words of the Old and New Testaments.

The General Index of Swedenborg's Scripture Quotations: edited by A. H. Searle and based on the Index General of Le Boys des Guays, published in 1859.

Commentaries on the Gospels by John Clowes provide a great deal of research material on the use of Greek vocabulary.

Schmidius Bible: A translation of the Bible into Latin was done by Sebastian Schmidius. This translation was in Swedenborg's library and had many marginal notes by Swedenborg.

Computer Programs: Over the last 30 years, these original texts have been integrated, along with a compilation of the Latin renderings of Scripture in the Heavenly Doctrine, into a desktop research program designed specifically for this Kempton Project. And about 18 years ago Roy Odhner developed an online program and database which allowed the translation revisers to keep the current translation up-to-date, and integrate the work of the various editors, and benefit from comments of readers as well.

Using these resources, we have been able to review and revise the various translations listed above, with the aim of making them consistent with each other. There is of course always more to be done, for each word of the original language in each verse of the Sacred Scripture

contains Divine truths beyond measure. Indeed we are taught that in the contents of just five verses of the sixth chapter of Matthew, the Lord's Prayer, "there are more things than the universal heaven is capable of comprehending" (AC 6619).

Appendix V: The Website

The Kempton Project website provides the complete Kempton Translation of The Word for reading and study.

The translation on the website is always the most up-to-date. Improvements to the translation will continue to be found and incorporated on the website.

Please send us your comments, corrections, and suggestions for improvement to the version currently on the website. These will be considered for inclusion in future revisions, either electronic or in print.

The website also has study tools:
> It provides a reader for the Heavenly Doctrine.
> When a verse in the Sacred Scripture is selected, a list of all the Heavenly Doctrine passages that refer to that verse is shown. Clicking on a passage reference in the list pops up the Heavenly Doctrine passage for reading.

The printed copy of The Word has many footnotes. The website contains all of these and many other footnotes.

If you log in to the website, there are additional features available:
> Select which types of footnotes are displayed.
> View translators' notes.
> View the glossary entries for each word.

The website can be found at: https://TheSacredScripture.org

Appendix VI: Errata in the 2020 Printing

It is inevitable that some errors get included in the printed text. The following have been found since the 2020 printing.

The corrected verses below are formatted to match the printed book, so they can be cut out and pasted over the errors, if desired. If you don't want to cut up this book, these pages are also available for printing on the website at https://TheSacredScripture.org/errata.html.

Leviticus 14:8: Changing ''after'' to ''afterwards.''

> *8* And he that is to‥be‥cleansed shall wash his garments, and shave off all his hair, and bathe himself in water,

— — — — — — — — — — — — — — — — — — (column break)

> that he may be‥clean; and afterwards he shall come into△ the camp, and shall sit outside his tent seven days.

Leviticus 16:20: The change from ''offer'' to ''bring‥near'' is important because in English ''offer'' gives the idea of giving it to someone. The goat Azazel was not offered to Jehovah, but was given to the wilderness, ''a land cut‥off or severed.'' The other goat had already been sacrificed as a sin offering to Jehovah.

> *20* And when he has completed mak-ing‥atonement‥for the holy *place*, and for the Tabernacle of the congrega-tion°, and for the altar, then he shall bring‥near the live goat°;

Deuteronomy 4:48: Changing "Zion" to "Sion."

> *48* From Aroer, which *is* by the lip of the brook Arnon, even to Mount Sion, which *is* Hermon,

II Samuel 23:6: Changing "they take not" to "they are not taken."

> *6* And Belial *shall be* as the thorn,
>   All of them made to flee·· away,
>   For they are not taken with the
>   hand.
> *7* And a man° will touch them, he
>   must be·· full of iron,
>   And the wood of the spear,
>   And with fire, burning·· up they
>   shall be burnt·· up in their
>   dwelling.

Isaiah 1:4: Changing "a seed of evildoers *for* corrupt sons" to "a seed of evildoers, sons *who* corrupt."

> *4* Woe to the sinning nation, a people heavy with iniquity, a seed of evildo-ers, sons *who* corrupt! They have for-saken Jehovah; they have disdained the Holy·· One of Israel; they have be-come·· strangers, *turning away* backward.

Isaiah 7:1:   Changing "came··up against Jerusalem to beseige it; but they could not prevail against" to "came··up against Jerusalem for a battle against her; but they were· not ·able to battle against her."

> AND it was, in the days of Ahaz, the son of Jotham the son of Uzziah°, king of Judah, *that* Rezin king of Syria, and Pekah the son of Remaliah°, king of Israel, came··up against Jerusalem for a battle against her; but they were· not ·able to battle against her.

Hosea 14:8:   Changing "Ephraim, What have° I° still *to do* as··to idols°?" to "O Ephraim, what have° I° still *to do* with idols°?"

> *8* O Ephraim, what have° I° still *to do* with idols°? I° have answered and sung of Him; I° *am* as a green fir··tree. From Me thy fruit is found.

Matthew 16:26:   Restoring the missing first half of verse 26.

> *25* For whoever wills to save his soul, shall lose it, but° whoever shall lose his soul for My sake, shall find it.
>
> *26* For° what° is a man profited if he shall gain the whole world, but° be· ·deprived of his soul? Or what° shall a man give in exchange for his soul?*ⁿ*
>
> *27* For the Son of Man is about to come in the glory of His Father, with His angels; and then shall He render to everyone according to his doing.

Matthew 27:56:   Changing "Joseph" to "Joses."

> *56* Among whom was Mary Magda-
> lene, and Mary the mother of James
> and Joses, and the mother of the sons
> of Zebedee.

Luke 21:19:   The verb "possess" is imperative in the Greek and Latin, not indicative.

> *19* In your patience possess ye your
> souls.

As we find further errata, or as they are reported to us, we will post them on our website at https://TheSacredScripture.org/errata.html.