

## ANOTHER REPLY TO REV. DR. GUTFELDT'S ARTICLE ON REV. 3:19

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In the October-December 1983 issue of *The New Philosophy* there appeared an article by Rev. Dr. Horand K. Gutfeldt entitled: " 'As many as I love, I rebuke and chasten' (Rev. 3:19)—In Need of a Revision?" Gutfeldt suggested in this article that this clause in Rev. 3:19 would be better translated as: "As many as I love, I convince and educate."

Gutfeldt argued that the Classical Greek idea of "the development of all human potentials" (pp. 218-9) had been perverted, and harsh punishment had now become "the central idea" of education (p. 219). He traced the source to Egypt, where he argued that with the decline of the Ancient Church this reversal in educational philosophy was evidenced in the hieroglyphic sign for "teaching," which was "a man with a striking stick" (p. 219).<sup>1</sup> He then argued that this perversion was transmitted via the Septuagint (p. 220), and, more particularly, via the Codex Vaticanus, into the King James Version (p. 221).

Gutfeldt's article has already been reviewed by Richard L. Goerwitz III in an article in the January-March 1984 issue of *The New Philosophy*.<sup>2</sup> Goerwitz recognized that Gutfeldt had tried to use Classical Greek language and culture to interpret the later and different Koine Greek New Testament. Also, that Gutfeldt had not considered carefully enough the context of Rev. 3:19 and indeed the relevant Old Testament passages on the theme of "living rebuke," as Goerwitz describes it (p. 274 n. 8). There are, I feel, further issues that need to be brought up for discussion.

On the Septuagint's use of *paideuo* to mean "chasten," Hatch and Redpath's Concordance of the LXX could be consulted for further examples than the ones Goerwitz cites on page 272. However, the most important LXX passage would have to be Proverbs 3:12, which is quoted in Hebrews 12:6. Swedenborg himself pointed out these

<sup>1</sup> I suppose the teaching about hieroglyphics being perverted representatives and significatives of the Ancient Church (AC 7097) lies behind this.

<sup>2</sup> I had submitted an article independently of Goerwitz's to the editor, which contained most of his observations. However, the editor has suggested I rewrite this article and avoid repeating arguments already presented by Goerwitz. Here are the results.

important cross-references in the margin of his copy of Schmidius' Latin Bible. The LXX uses *paideua* in this verse for the Hebrew verb (hiphil of *ykkh*) "to reprove." This fact taken together with *Apocalypse Revealed* 215 and *Apocalypse Explained* 246 shows that Swedenborg agreed with the traditional rendering of Rev. 3:19. This strong censure was needed by the Laodicians because they were in "the worst kind of profanation."<sup>3</sup>

Could Philo Judeus, who was a Jew living in Alexandria, a contemporary of Jesus and famous for his allegorical explanations of the Old Testament, have the correct interpretation of the hieroglyphic of "a man with a striking stick"? He allegorizes the staff in Exodus 12:11 as representing *paideia*, the cognate noun of the verb *paideuo* meaning "discipline, instruction, training, education." The staff thus has the dual function of supporting and correcting. Christian exegetes also accepted and used this interpretation of the staff in the early Church.<sup>4</sup>

This view of education is much more realistic than "the development of all human potentials," as Gutfeldt categorizes Classical Greek educational philosophy (p. 218-9). As a practicing high school teacher, I can assure readers that there are two sides to education: the positive aspect of developing the full potential of students and the negative aspect of discipline needed as a framework to achieve the "better" aspect. Any realistic view of education must take into consideration both aspects—otherwise a false and idealistic, or at the other end of the scale, a pessimistic view of education will result. The Greeks of the Classical Age were not "starry-eyed" educational idealists, as whipping is frequently attested as a punishment for children.<sup>5</sup>

Dr. Gutfeldt's claim that the "degenerative ecclesiastic tradition," which resulted in a brutal education theory, was passed on to the KJV via the LXX, is also very tenuous (p. 221). I think he is alluding to the fact that the translators of the KJV may have used Pope Sixtus V's edition of the LXX, which was based on this Vatican codex and published in 1587. However, it should be stressed that the translators of the KJV also used other versions, both ancient and current 16th and 17th century ones. The translators of the KJV were therefore not obsessed with the LXX.

<sup>3</sup> DP 231:7,8

<sup>4</sup> Georg Bertram—*Theological Dictionary of the New Testament*, vol. 5, p. 614.

<sup>5</sup> *Ibid.*, p. 621

Finally, has Dr. Gutfeldt taken the phrase "in the light of the Internal Sense" too far? I feel he has exposed the internal sense by translating it and not the sense of the letter. The danger in this is that the Word without the sense of the letter would be like the human body without skin and bones.<sup>6</sup> The clause in Rev. 3:19 is an appearance of truth, and as such, is part of the sense of the letter and is a part of "the basis and containment and the support of its spiritual and celestial sense."<sup>7</sup> Even though this is another example of where the internal sense expresses the complete opposite of the natural sense,<sup>8</sup> the natural sense, where "Divine truth...is in its fullness, its sanctity, and its power,"<sup>9</sup> must be what is translated. ■

<sup>6</sup> SS 33, which also contains many other such analogies.

<sup>7</sup> SS 30

<sup>8</sup> See, for example, AC 6997 on Exodus 4:14.

<sup>9</sup> SS 37 ff.

## ANNUAL MEETING

The annual meeting of the Swedenborg Scientific Association will be held in the Pendleton Hall auditorium of the Academy of the New Church College at 8 p.m. on Monday, April 29, 1985. A short business meeting will precede the annual address to be given by Dr. Charles H. Ebert, Assistant Professor of Mathematics at the College. The address title is: "Computers and the Human Mind." Members of the Association and other interested persons are cordially invited.

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Dr. Robert W. Gladish gained his M.A. and Ph.D. at the University of Chicago. His scholarly works include *Elizabeth Barrett and the "Centurion,"* Baylor Browning Interests, Baylor University, 1973, and "Elizabeth Barrett Browning and Swedenborg," *New Church life*, 1965. Dr. Gladish is Dean of the College and Professor of English at the Academy of the New Church, Bryn Athyn, Pennsylvania.

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