

International Journal of English Language & Translation Studies

ISSN: 2308-5460



The Representation of Power and Perfection in the Translation of Number Seven Symbol in the Book of Revelation

[PP: 111-120]

Ni Made Diana Erfiani
Universitas Dhyana Pura
Bali, Indonesia

ABSTRACT

One of the most popular symbols of numbers in the Book of Revelation is number seven. This study aims to reveal the meaning of power and perfection that is represented in the translation of the number seven symbol of the source language of Greek and English into the target language Indonesian. The primary data source is a parallel corpus taken from six versions of the Bible i.e. PBIK, JGLT, ILT, GNB-BIMK, TSI, BISD, which are contrasted according to the ideology and translation strategy of literal and free versions. The secondary data source is the result of some questionnaires to 10 respondents about the aspect of the readability of each translation version. Data were analyzed based on three dimensions of meaning namely linguistic/grammatical meaning, referential meaning, and emotive meanings. Analysis of grammatical meanings shows the process of transformation between components on the phrase structure that gives rise to the meaning of power and perfection in the process of translating. The result of the analysis of referential meanings through the pattern of syntagmatic relationships that are spatial and the pattern of paradigmatic relationships through generic-specific relationship also shows the integrity, completeness, perfection, strength, etc. The clarity on the representation of power and perfection in the number seven symbol found in the Book of Revelation is ultimately confirmed through the process of analyzing the emotive meanings which show that the lay reader is helpful in understanding the text by the translators' attempt to interpret the meaning of the symbol through the expression of the sign object i.e. power and perfection.

Keywords: *Power, Perfection, Translation, Symbol, Number Seven, Book Of Revelation*

ARTICLE INFO	The paper received on	Reviewed on	Accepted after revisions on
	21/03/2018	08/05/2018	20/06/2018

Suggested citation:

Erfiani, NMD. (2018). The Representation of Power and Perfection in the Translation of Number Seven Symbol in the Book of Revelation. *International Journal of English Language & Translation Studies*. 6(2). 111-120.

1. Introduction

Symbols are one of three types of figurative language, including metaphors and similes, which are the most popular in almost all languages. The symbol comes from the Greek, *symbollein*, which serves as a verb which means to match. Gradually the meaning of matching - in the context of a sign or stamp of agreement - changes the meaning of being an identifier. So, something is recognized through symbols. The Encyclopedia Britannica defines symbols as communicative elements representing groups of people, objects or ideas, a kind of metaphor used to enhance the beauty of the text and have a figurative meaning other than its literal meaning. In line with that understanding, Shaw (1881: 367) presents the definition of a symbol as something used for, or considered to represent something else. Or, more particularly, a symbol is a word, phrase or other expression that has complex interrelated meanings; in this sense, the symbol is seen to have values that are

different from whatever it represents. Another quite interesting definition of the symbol was coined by Ricoeur (1974) which states that symbol is a structure of meaning whose immediate, primary, or literal meaning denotes another indirect, secondary, and figurative meaning which can only be understood by its literal meaning. Based on the Peirce's signature trichotomy summary (1931), symbols can generally also be classified as legisigns, ie marks formed on the basis of a generally accepted rule, a convention, or a code.

Symbols, especially verbal ones, or in written form, like other figures of speech, are also objects in translation activities, especially religious texts. This is related to the role of symbols that represent values different from whatever they represent. Dillistone (2002) summarizes the opinions of some famous philosophers about the role of symbols in human life. Among them is the opinion of Tillich which states that the symbol is able to open the dimensions of the inner spirits of man, so through it manifested



a correspondence with the aspects of ultimate reality. Eliade also states that the symbol acts to represent a sacred or cosmological reality which can not be expressed by any other manifestation. In this case, the symbols create a solidarity between humans and the Holy One.

Although symbols play a crucial role in the spiritual life of the people as illustrated above, there has been no study to delve deeply into the meaning of symbolic language, especially in relation to the transfer of text messages from the source language to the target language. Several studies have been carried out on symbolic translation - although very few in number - only explore the technique of transferring messages by utilizing theories involving translation methods and procedures. Ordudari (2008), for example, who examines the translation of verbal symbols from Persian into English. His research only aims to highlight the fact that there are several procedures for effectively translating symbols from Persian into English, in which the procedure is dominated by domestication procedures. However, besides having a deep meaning, the symbol is also trapped in the phenomenon of translation of religious texts, which are at the two poles opposed to each other that is literally in favor of the source and free that tends to side with the target language.

The existence of the symbol, which is quite significant in the religious text, is found in the Book of Revelation which is the last book of the New Testament. The book contains 172 symbols that can be classified into 12 types (Erfiani, 2016). One of the types mentioned and discussed in this paper is the symbol in the form of numbers, in particular is the number seven symbol that is quite popular not only in the religious text or in the spiritual field even in the realm of science and technology. The seven figures in common knowledge are associated with the number of days of the week, the number of continents in the world, the number of colors of the rainbow, and even the correlation with the limits of human cognitive abilities that are in the range of seven or minus two also represent the popularity of number seven in various areas of life.

Conner (1992) mentions that the number seven in Greek is called *hepta*, literally and figuratively displayed about 600 times in the entire Christian scriptures. In particular, in the Book of Revelation *hepta* appears 55 times in almost the entire chapter

of the last book of the New Testament (PB). This shows that the number seven is the favorite religious figure among Jews since its first appearance in Genesis, which is the first book of the Old Testament (OT). Not only his frequent appearance in religious texts, *hepta* also has a very special privileges since this number is called representing a very powerful religious message, which concerns perfection and power in the relationship between man and the Holy One.

This study aims to reveal the representations of perfection and power, which arise in the process of translation and translation products of the number seven symbol on the Book of Revelation. Some facts about the process and the translation of religious texts, which lies behind this paper, are that the translation of the Bible concerning the translation of the Old Testament and the New Testament can not be separated from the literal and free phenomena that have occurred since the first century BC. Bassnett (1991) reveals that the contradiction between two camps of translation, literally and freely, had begun in the days of the Roman Empire and has since continued to be a point of debate in various ways up to the present. Another fact related to this is that the translator of the symbolic language is confronted with two demands that is between literally translating, clear, and specific or interpreting it by including interpretation in the translation process.

2. Literary Review

There have not been many researches found on the translation of symbolic language. Moreover, most research on translation product analysis focuses more on attempting to uncover a strategy whether it is the method or procedure applied by the translator in translating the source language into the target language. Ordudari (2008), for example, examines the translation of verbal symbols from Persian into English to find out the exact procedures that can be utilized in the process. The results of his research indicate that procedures found in literal translation are not very functional and useful in revealing all the underlying concepts of translated symbols. Although there is a way out that can be taken to overcome this, namely to make effective use of footnotes to bridge the SL and TL symbol system but still this procedure is deemed ineffective because it tends to result in translation loss. The procedure which is considered more appropriate is the domestication taken through a descriptive

procedure, i.e. by adding adjectives and substituting entities of SL with TL entities that have similar features.

The results above are confirmed by Dastjerdi and Shoorche (2011) in particular regarding the method of adding footnotes to clarify the meaning of symbols in the target language. This study specifically discusses the choice of words and symbolic languages from two Persian translations, *The Scarlet Letter* novels. The purpose of their research is to examine how symbols are discussed in two different languages, namely English and Persian, or to examine the translation of stylistic elements in literary works. Therefore, they chose the object of study of a literary work *The Scarlet Letter* and two different Persian translations that focused on symbols and word choice. The results suggest that in order to provide a better understanding for the target language audience it is expected that translators will include footnotes especially for symbols that have cultural content.

In addition to highlighting the use of translation strategies, another thing that concerns researchers in the study of translation is the contradiction of two poles of translation that is literal and free. Schmidt (2013) conducted a diachronic study of the application of the two extreme poles of translation strategy from English to Croatian to three translations of Oscar Wilde's novel *The Picture of Dorian Gray* translated in 1920, 1953, and 1987. This study found that the translation strategy applied in the meantime was dominated by the foreignisation with a ratio of 1: 4 ratio in 1920, 1: 2 in 1953, and 1: 3.5 in 1987. Although the ratio of comparison shows the tendency the transition from the foreignisation strategy toward domestication, the translator still predominantly chooses the foreignisation strategy compared to domestication.

Referring to studies that have been conducted specifically related to symbolic language, as well as the significant role of symbolic language in believers' spiritual life, a more in-depth study of the meaning of symbols in the process of transferring messages from the source language to the target language needs to be done. In this case, an in-depth analysis of symbolic language not only involves the introduction of the strategies used by translators in the process of message transfer but also includes the disclosure of symbolic meanings, which in this case is also related to ideological disagreements in translations that always

exist between two extreme poles namely literal and free.

3. Theoretical Framework

The foundation of the theory that became the main foothold in this research is the translation theory. This theory, in particular, can serve as a basis for analyzing, discussing, and examining the phenomenon of translation in this case the Bible, which lies in two distinct extremes, often known as the dichotomy between literal and free translation. However, in accordance with the view of eclecticism, it is necessary to incorporate some theoretical basis for answering phenomena in the world of biblical translation especially concerning the transfer of symbolic language from the source text (ST) to the target text (TT). In addition to the translation theory, there are two other theories applied eclectically in this research namely semantic theory, and semiotic theory. The application of a dominant semiotic theory is supported by a statement put forward by Bassnett (2002) that current translation studies have increasingly adopted an interdisciplinary approach to study translation as an intertextual and intercultural transposition.

The translation theory which is the basis for this is the separation of the orientation of a translation strategy that is literally referring absolutely to the source language and the free translation strategy that creates the objective texts possible so as to express its original meaning without distorting the target text. Furthermore, the separation of the orientation of this translation strategy emerges and is popular in terms of formal and dynamic alignment, semantics and communicative, open and closed, literal and idiomatic, forms and meanings, documentation and instrumental, observational and participatory, direct and indirect. The separation of this strategic orientation begins with the different ideological interpretations of the translation of the biblical text, ie, between foreignization ideology, source-oriented language, and the ideology of domestication, which is oriented towards the target language.

The semantic and semiotic theories used as the basis for this study are the deeper understanding of the dimension of the meaning that Nida (1964) comprises of three meanings, namely linguistic meaning, referential meaning, and emotive meaning. The linguistic meaning which is also known as grammatical meaning refers to a meaningful relationship between constituent



parts in grammatical construction. This can be interpreted as a meaningful relationship between words, phrases and sentences. In this case, the meaning of the phrase or sentence is not determined by the simple combination of the word meaning separately, but comes from a certain structure of a phrase or sentence. In this regard, Nida and Taber (1974) argue that translators must understand the fact that languages have an understanding of the kernel level compared to the highly complex surface structure. The point is, if the translator is able to simplify the grammatical structure to the kernel level, then the structure will be transferable more easily in a minimum level of distortion.

The dimension of referential meaning, defined as the meaning of words as symbols, refers to objects, events, abstracts, and relationships or can also be aligned with the conceptual meanings that bear logical, cognitive or denotative content expressed by the use of semiotic theory. This process is done through the analysis of the sign axis that is in terms of observation of the pattern of relations between signs, both syntagmatic and paradigmatic. Furthermore, another dimension of meaning, ie emotive meaning is done by utilizing a 1 to 10 scale matrix, contributes to the process of free translation equivalence analysis. Emotive meanings relate to associations or emotional reactions to words in communication actions (Nida and Taber, 1974). This dimension of meaning involves emotive values such as taboo, vulgar, obscene, slang, rambling, and so on.

3.1 Methodology

Generally, the research method applied in this research is qualitative method with phenomenology tradition. Accordingly, the activities undertaken in this study are collecting, describing, and comparing facts and the nature of the object of research in the emergence of the symbol number seven on six versions of the translation of the Book of Revelation. Thus, this research type of data is a parallel corpus consisting of the original text of the symbol (English as well as Greek as the source text) and the translation version in Indonesian as the target text.

3.2 The Data

If classified by data source, the primary data group is a parallel data corpus taken from six versions of the Bible that contain religious verbal symbols consisting of literal translation products, with the

ideology of foreignisation including: 1) Perjanjian Baru Interlinear dan Konkordansi (PBIK), 2) Jay Green's Literal Translation (JGLT), and 3) Indonesian Literal Translation (ILT) and free translation products with a domestication ideology consisting of 4) Good News Bible (GNB) dan Bahasa Indonesia Masa Kini (BIMK), 5) Terjemahan Sederhana Indonesia (TSI), and 6) Bahasa Indonesia Sederhana (BISD). The analysis of primary data is done by utilizing comparative-descriptive-correlational approach through comparing technique by way of describing. The process of analysis is done by presenting variations of symbolic translations based on the ideology of data sources by using the table so that it is clear the difference between literal translation and free translation. Furthermore, the use of some figures are intended to affirm the inter-symbolic relationship that occurs, either on one text in Revelation or with symbols in another text, i.e. parts of the book outside the Revelation. In the process of this analysis again applied reduction techniques to select the marks that are in one code with the symbol under investigation.

On the other hand, secondary data sources are questionnaires on 10 respondents regarding legibility aspect of each version of symbol translation. The respondents consisted of a group of readers who were determined based on their capacity to understand written messages. In this case the respondents chosen were the average literate adult, i.e. the lay group of the Bible who could already understand the oral and written messages with ease. The purpose of this election was to obtain data on the reader's emotive aspects of the translation product in particular the free translation product, i.e. in terms of the natural correspondence aspects of the target language reader. In terms of question form, this research chose to use closed question technique by giving certain key words, or gave some answers so that the respondent just chose one of the most appropriate answer. Referring to this, the form of questions given to the respondents in this study was a variation of the translation of symbols in the target language, either from a literal group or a free group. After observing the data, the researchers then asked their opinion of the legibility aspect of symbolic translation products, literally or freely, using a matrix that contains a scale of values of one to ten, as a number representing their emotive value for a translation product. For

more details, the instruments can be seen in the appendix.

Referring to the above, the methods applied in data collection are library and field methods with priority on library method. The method is found in several data collection techniques that are related to reading technique, questionnaire, and triangulation both data and theory. In relation to data collection techniques, instruments used to collect data are writing aids, questionnaires, and researchers as the main instrument. The collected data is analyzed according to three concurrent activity flows: data reduction, data presentation, and conclusion /verification. All existing data are presented according to two methods namely formal and informal methods.

4. Results and Discussions

According to Conner (1992), the numbers appearing in the Bible in both the Old Testament (OT) and the New Testament (NT) are not used without a specific purpose but with a spiritual meaning and significance. In this connection, it is affirmed that there is consistency and harmony in the meaning of numbers from Genesis to the Book of Revelation, although the Bible is not written by one person, but by certain people of different generations. This is what makes the numbers as one of the various types of symbols found in the Bible. In general, there are two ways that we can trace numeric symbols in the Bible, which are numbers that appear explicitly and numbers that appear implicitly (Conner, 1992). Here is an example taken from Genesis Chapter 15, verses 9 – 21 (NIV):

9 So the LORD said to him, “Bring me a heifer, a goat and a ram, each **three years old**, along with a dove and a young pigeon.” **10** Abram brought all these to him, **cut them in two** and arranged the halves opposite each other; **the birds, however, he did not cut in half.** **11** Then birds of prey came down on the carcasses, but Abram drove them away. **12** As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. **13** Then the LORD said to him, “Know for certain that for **four hundred years** your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. **14** But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. **15** You, however, will go to your ancestors in peace and be buried at a good old age. **16** In **the fourth generation** your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.” **17** When the sun had set and

darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. **18** On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates— **19** the land of **the Kenites, Kenizzites, Kadmonites, 20 Hittites, Perizzites, Rephaites, 21 Amorites, Canaanites, Girschites and Jebusites.”**

Table 1: Examples of symbols of specified and implied

Named Numbers	Verse 9	3 years
	Verse 13	400 years
	Verse 16	4 generations
Implied Numbers	Verse 9	5 sacrifices
	Verse 10	8 pieces
	Verse 9-21	10 nations

(Source: Conner, 1992)

Figures 3 and 400 that show the year as well as the number 4 representing the number of generations are clearly expressed on the text as a symbol which in semiotic terms is known by representament or more specifically as legisign, which refers to a particular spiritual meaning. Similarly, the number 5 representing the type of sacrifice that God requested of Abram and the number 8 which states the part and number 10 representing the nation to be conquered by the descendants of Abram appear implicitly in the text.

In connection with the above facts, Conner (1992) lists at least 26 pieces of legisign which he calls symbolic numbers in the entire holy book, both OT and NT. Of these, there are eight symbols in the form of the numbers mentioned in the book of Revelation along with their interpretations of them are as in the following table.

Table 2: List of symbols in the form of numbers found in the Book of Revelation

No.	Symbols	Interpretation	Scriptures (Revelation)
1.	Two	Witness and testimony Division, Separation	11:2-4
2.	Four	Earth, Creation, World	7:1-2
3.	Seven	Perfection, Completeness	1:4; 3:1
4.	Ten	Trial, Testing	12:3
5.	Twelve	Divine Government, Apostolic, Fullness	12:1
6.	Twenty-four	Governmental Perfection (2x12=24)	4:4
7.	One Hundred Forty-four	God's Ultimate in Creation and Redemption	7:1-6; 14:1-3; 21:17
8.	Six-Six-Six	Antichrist, Satan	13:18

(Source: Conner, 1992)

Of the eight numbered symbols above, the most interesting to discuss is the ‘number seven’ which is consistently used as a symbol of perfection throughout OT and the NT. Conner (1992) mentions that the number seven is shown about 600 times in the entire holy book of both the Old and New Testaments. Accordingly, the PBIK Volume II records that the number seven, which in Greek called *hepta* occurs as much as 88 times in the entire NT from Matthew



to Revelation. Here are some examples of their use in the Book of the Old and New Testament:

Then God blessed the **seventh** day and made it holy, because on it he rested from all the work of creating that he had done. (Genesis. 2:3, NIV).

The people ate and were satisfied. Afterward the disciples picked up **seven** basketfuls of broken pieces that were left over (Mark. 8:8, NIV).

From the throne came flashes of lightning, rumblings and peals of thunder. In front of the throne, seven lamps were blazing. These are the **seven** spirits of God (Revelation. 4:5, NIV).

In particular, in the Book of Revelation *hepta* appears 55 times in almost the entire chapter of the last book of the New Testament. This shows that the number seven is the favorite religious number among Jews since its first appearance in the Book of Genesis, when God accomplished the work of His creation and blessed the seventh or so-called Sabbath. Here is the appearance of the 'seven' legisign in the Book of Revelation and its variations of translation:

Table 3: The Variations of the literal and the free translation of the number seven Symbol in the Book of Revelation

Comparative Verses	Literal Versions	Free Versions
PBIK Adapun kepada utusan kepada malaikat di Sardis jemaat tuliskanlah (Hal2) ini menyabdakan (la yang) mempunyai tujuh Roh2 Allah dan tujuh bintang?; Aku tahu mu pekerjaan2 yaitu nama baik engkau mempunyai bahwa engkau hidup, padahal yang mati engkau adalah. (3:1).	IGLT And to the angel of the in Sardis church write: These things says He having the seven spirits of God, and the seven stars: I know of you the works, that the name you have that you live, and dead are. (3:1)	GNB To the angel of the church in Sardis write: "This is the message from the one who has the seven spirits of God and the seven stars. I know what you are doing; I know that you have the reputation of being alive, even though you are dead! (3:1).
Lalu aku melihat di antara (itu) takhta dan (itu) empat makhluk2 dan di tengah para tua2 seekor Anak Domba berdiri seperti telah disembelih (yang) mempunyai tanduk2 tujuh dan mata tujuh (yaitu) [tujuh] Roh2 Allah (yang) telah diutus pergi ke seluruh bumi. (5:6).	And I saw and behold, in (the) midst of the throne and of the four living creatures, and amidst the elders, a Lamb standing as having been slain, having horns seven, and eyes seven, which are the seven of God Spritis, having been sent out into all the earth. (5:6).	Then I saw a Lamb standing in the center of the throne, surrounded by the four living creatures and the elders. The Lamb appeared to have been killed. It had seven horns and seven eyes, which are the seven spirits of God that have been sent through the whole earth (5:6).
Kemudian saya melihat seekor Anak Domba berdiri di tengah-tengah takhta itu, dikelilingi oleh keempat makhluk hidup dan semua pemimpin itu. Anak Domba itu nampaknya seperti sudah disembelih. Ia mempunyai tujuh tanduk dan tujuh mata: yaitu tujuh roh dari Allah yang sudah diutus ke seluruh dunia (5:6).	Dan aku melihat, dan lihatlah, di tengah-tengah takhta dan keempat makhluk hidup itu adan di tengah-tengah para tua-tua itu, ada seekor Anak Domba yang berdiri seperti telah disembelih, yang memiliki tujuh tanduk dan tujuh mata, yang adalah tujuh Roh Elohim yang telah diutus ke seluruh bumi (5:6).	Kemudian saya melihat seekor Anak Domba berdiri di tengah-tengah takhta itu, dikelilingi oleh keempat makhluk hidup dan semua pemimpin itu. Anak Domba itu nampaknya seperti sudah disembelih. Ia mempunyai tujuh tanduk dan tujuh mata: yaitu tujuh roh dari Allah yang sudah diutus ke seluruh dunia (5:6).

For more details, variations of the translations in Indonesian either directly from the Greek (PBIK version) and also from English (ILT and BIMK versions) can be tabulated in the parallel columns below:

Table 4: Tabulation of the literal and the free translation of number seven symbol

	PBIK	ILT	BIMK
Wahyu 3:1	tujuh	tujuh	tujuh
Wahyu 5:6	tujuh	tujuh	tujuh

The tabulation shows that there is no difference between the two translated versions, in this case, the PBIK and ILT representing the literal and BIMK translations that represent free translations. Both formally and dynamically legisign seven are translated literally into the target language.

In relation to the above facts, it is also necessary to present comparison data for dynamic translation by presenting other free translation products as revealed in the following table.

Table 5: Variation of free translation of number seven symbol

Free Versions	TSI	BISD
BIMK Kepada malaikat jemaat di Sardis, tuliskanlah begini: Inilah pesan dari Dia yang mempunyai ketujuh roh dari Allah dan ketujuh bintang itu. Aku tahu apa yang kalian lakukan. Katanya kalian hidup, padahal kalian mati! (3:1).	TSI "Tuliskanlah ini kepada pelayan Tuhan yang mewakili jemaat di Sardis: Inilah pesan dari Aku yang mempunyai seluruh kekuatan roh Allah dan yang memegang ketujuh bintang itu yang menggambarkan ketujuh jemaat. "Aku tahu cara hidup kalian masing-masing. Kamu terkenal sebagai pengikut-Ku yang setia dan rajin, tetapi sebenarnya secara rohani kamu hampir mati. (3:1)	BISD "Kepada malaikat yang mewakili jemaat di kota Sardis, tuliskanlah pesan-Ku ini: Akulah yang mempunyai ketujuh roh Allah dan ketujuh bintang. Inilah pesan-Ku kepadamu: "Aku tahu semua perbuatanmu. Orang mengatakan kalian hidup, tetapi sebenarnya kalian mati! (3:1).
Kemudian saya melihat seekor Anak Domba berdiri di tengah-tengah takhta itu, dikelilingi oleh keempat makhluk hidup dan semua pemimpin itu. Anak Domba itu nampaknya seperti sudah disembelih. Ia mempunyai tujuh tanduk dan tujuh mata: yaitu tujuh roh dari Allah yang sudah diutus ke seluruh dunia (5:6).	Kemudian saya melihat seekor Anak Domba berdiri dekat takhta besar itu dan dikelilingi oleh keempat makhluk hidup dan pemimpin-pemimpin itu. Tetapi Anak Domba itu kelihatannya sudah pernah dibunuh. Dia juga mempunyai tujuh tanduk - yang menggambarkan kuasa ilahi-Nya untuk memerintah, dan tujuh mata - menggambarkan seluruh kekuatan Roh Allah yang diutus ke seluruh dunia (5:6).	Sesudah itu, saya melihat Anak Domba berdiri di tengah-tengah kursi pemerintahan itu, yang dikelilingi oleh keempat makhluk dan para pemimpin itu. Anak Domba itu seperti sudah disembelih. Ia memiliki tujuh tanduk dan tujuh mata, yaitu tujuh Roh Allah yang sudah diutus ke seluruh dunia (5:6).

In contrast to other free translations of BIMK and BISD, which translate the 'legisign seven' literally, the TSI version displays the objects designated by legisign seven as all the forces in article 1 verse 3 and in article 5 verse 6 the TSI version translator seeks to explain the legisign seven (horn) as 'divine power to rule'.

In addition to presenting directly the object designated by legisign seven as 'all power (the Spirit of God)', the translator of the TSI version also displays footnotes to further clarify the object by giving the following exposure:

All the power of the spirit of God is literally, "the seven Spirits of God." In Scripture, especially the vision of John, the number seven has a symbolic meaning. John uses the number seven to show things that are complete, perfect, or divine. Therefore the Spirit of God - indeed one, can be described as seven. (Compare Rev 1: 5, 3: 1, 4: 5 and 5: 6) There is an interpreter who says that John thinks of Isaiah 11: 2-5 - where Isaiah prophesies about the seven attributes of the Holy Spirit seen in Christ.

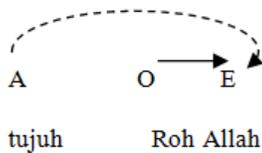
Slightly different from article 3, paragraph 1, for article 5, paragraph 6, the TSI translator provides no additional

explanation of footnotes, but only a direct explanation of the text.

To further clarify the above exposure, here is the explanation of 'legisign seven' in grammatical terms, based on the kernel illustrations:

Figure 1: Grammatical meaning of the phrase 'seven Spirits of God' based on kernel illustration

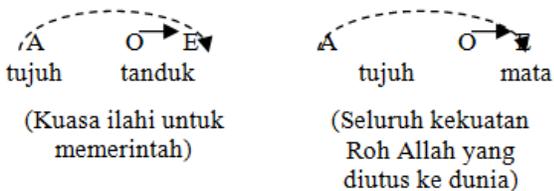
1. Tujuh Roh Allah



The adjective or abstract in the form of word 'seven' above has a complex semantic structure because that number not only states the number of objects, in this case the Spirit of God, but aims to explain the power attached to the object by which the translator of the TSI version is described as perfection or divinity.

Figure 2: Grammatical meaning of the phrase 'seven horns and seven eyes' based on kernel illustration

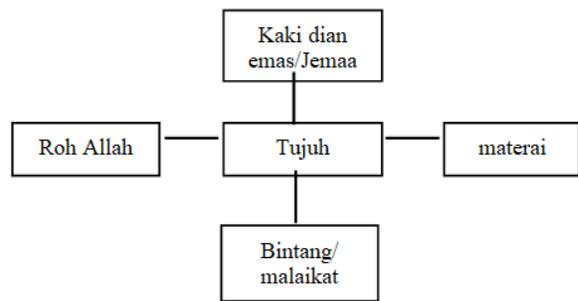
2. Tujuh tanduk dan tujuh mata



Similar to the explanation in figure 1, the number seven that belongs to the basic abstract semantic category does not function to explain the object in terms of quantity but in terms of power or ability. The TSI version translator describes the horn object as the divine power of the entity called God in terms of ruling, thus transforming O (object) into E (event). Likewise, the object of the eye is transformed through the role of A (abstract) into E (event) which the TSI translator described as the whole power of the Spirit of God sent to the whole world.

To investigate the validity of the above grammatical analysis it is necessary to carry out further analysis that is the analysis of referential meaning by utilizing semiotic theory. In syntagmatic terms, some of the marks that lie in one code in the text of Revelation especially verses 1- 5 in respect of the *hepta's* Greek legisign are: golden lampstand, star, angel, congregation, Spirit of God, and seal. The type of relation between these signs with the *hepta* or seven legisigns as the information center is the center-periphery relationship as presented in the following diagram.

Figure 3: Pattern of spatial relationship of number seven symbols



It is apparent in the pattern of spatial relationships above that the legisign *hepta*/seven relates to other signs in order to express wholeness, completeness, perfection, strength, and so on. For example, the phrase of the seven churches in Revelation 1st verse 4 -5 states that the message of the author of the Book of Revelation is reserved not only for the seven churches in Asia Minor, but to all Christians at that time. Thus, the number seven is used to express the representation of all existing congregations at least in Asia Minor. Similarly, the seven-seal phrase in the Book of Revelation, chapter 5, verse 1 states that the scroll of the book is sealed so that no one can open it and even this causes the author of the Book given the vision of the seal's power to weep loudly:

Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. ²And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" ³And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, ⁴and I began to weep loudly because no one was found worthy to open the scroll or to look into it (Revelation 5:1-4, English Standard Version).

On the other hand, paradigmatically there can also be found a pattern of relationships that define the object referred to by the representament '*hepta*' or 'seven' in the form of markedness relationships, in which case the distributional marking, i.e. the generic-specific relationship pattern, as exposed below:

i. Lalu YAHWEH berfirman kepada Yosua, "Lihatlah, Aku telah menyerahkan ke dalam tanganmu Yerikho beserta rajanya dan para prajuritnya yang gagah perkasa.Dan pada hari ketujuh, kamu harus mengelilingi kota itu **tujuh kali**, dan para imam harus meniup sangkakala. Dan akan terjadi, ketika tanduk domba jantan itu berbunyi panjang saat kamu mendengar bunyi sangkakala itu, haruslah seluruh umat menyorakan pekik yang gagap gempita, maka akan runtuhlah tembok kota itu ke bawahnya, lalu haruslah



setiap orang dari umat itu memanjat ke depannya" (Joshua 6:1-5, ILT – Literal Version).

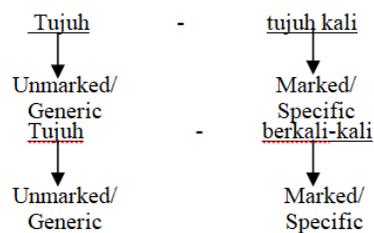
TUHAN berkata kepada Yosua, “Sekarang Aku serahkan kepadamu Yerikho dengan rajanya dan semua tentaranya yang berani-berani itu.Pada hari ketujuh, engkau dan tentaramu harus mengelilingi kota itu **tujuh kali** sementara para imam meniup trompetnya. Kemudian imam-imam itu harus meniup trompetnya dengan bunyi yang panjang. Begitu kalian mendengar bunyi yang panjang itu, semua tentara harus bersorak dengan gemuruh, maka tembok kota itu akan runtuh. Lalu kalian semua harus langsung memasuki kota itu.” (Joshua 6:1-5, BIMK – Free Version).

ii. Sebab **tujuh kali** orang benar jatuh, maka akan bangkit kembali, tetapi orang fasik akan tersandung dalam kejahatan (Proverbs 24:16, ILT – Literal Version).

Sebab, sekalipun orang jujur jatuh **berkali-kali**, selalu ia akan bangun kembali. Tetapi sebaliknya, orang jahat akan hancur lebur oleh malapetaka (Proverbs 24:16, BIMK – Free Version)

The distributional marking pattern of ‘seven’ or ‘hepta’:

Figure 4: Pattern of markedness relationship of number seven symbol



The signifier or representament in this case the legisign 'seven' in the Book of Revelation has a paradigmatic relation with a sign that exists outside the text of Revelation in this case the Book of Joshua and Proverbs that is with the phrase 'seven times' in the literal version and 'seven times' as well as 'many times' in the free version. This relationship is in the form of a markedness relationship of type distributional marking in generic - specific form. This type of marking that Lyons (1977) referred to as the semantic marking linked the legisign 'seven' in the book of Revelation with the legisign 'seven times' and 'many times' in the Books of Joshua and Proverbs. Those legisigns that are linked in generic – specific pattern refers to the same object of power and perfection. In the Book of Joshua, circling the city seven times refers to the power to tear down a solid city wall, whereas in the Book of Proverb the fall of the righteous seven times or many times refers to perfection or infinity in number. Thus, the legisign 'seven' of the Revelation,

which is generic, and legisign 'seven times' or 'many times' in the Books of Joshua and Proverbs which are specific connected in a distributed or semantic alignment have an agreement to refer to the same object namely wholeness, completeness, perfection, strength, and power.

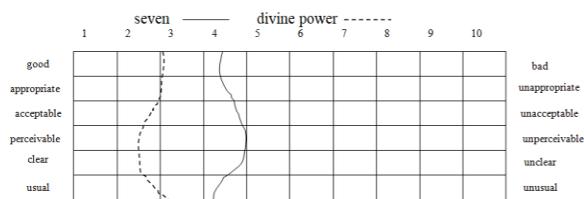
Based on semiotic analysis through the pattern of syntagmatic and paradigmatic relationships it can be seen the correlation between the signs, both in one text, and with signs outside the text of the Book of Revelation. This pattern is able to explain the rationale of a dynamic version translator - in this case the TSI to translate the legisign ‘seven (Spirit)’ into ‘all power (Spirit)’ and provide additional information for the legisign ‘seven (horns)’ with ‘divine power to rule’ and legisign ‘seven (eyes)’ with ‘all the power of God's Spirit sent to the world’.

Referring to the step-by-step analysis of both grammatical and referential, it is clearly seen that there is no similar component between the two meanings of the literal and symbolic 'seven'. Therefore, we need additional components (supplementary component) to unify the two. In this case, both are connected only by conventional or general understanding in Jewish culture about the meaning of the number seven which states 'perfection' or 'totality'. Ryken et al., Ed., (2011: 1173) states that in the Jewish culture seven is used to affirm the power, perfection or totality based on the understanding that God completes His creation work on the seventh day, and seven days form a perfect time cycle.

In relation to the above facts it can be concluded that the additional components can be really relevant to the references of the main meaning, or simply connected conventionally i.e. in the sense of general agreement that usually occurs at the cultural level. This is in accordance with the theory expressed by Nida and Taber (1974: 88) that although the figurative meaning in each term rests on the fact that it has almost entirely different components, but is actually also connected to the primary meaning in some way directly or conventionally .

Emotively, the following graph shows the positive reaction of the lay reader to the free translation product in this case the number seven symbol translated into power and perfection:

Figure 5: Matrix of translation product's readability aspects (Adapted from Osgood, Suci, and Tannenbaum's matrix in measuring the conotative value of words)



The average emotive value of 10 lay readers ranges in numbers three and two that are higher than the emotive value specified for literal translation products that range in numbers four and five. This also shows that the lay reader feels helpful in understanding the text by the interpreter's attempt to interpret the meaning of the symbol through the disclosure of the sign object.

5. Conclusion

This study reveals the representation of power and perfection in the translation of the 'number seven' symbol of the Book of Revelation. This is clearly seen through the process of analysis of three dimensions of meaning, namely linguistic or grammatical meanings, referential meanings, and emotive meanings. Analysis of grammatical meanings shows the process of transformation between components on the phrase structure that gives rise to the meaning of power and perfection in the process of translating the number seven symbol. The result of the analysis of grammatical meaning is then proved its validity through the process of referential meaning analysis, which is done by looking at the pattern of syntagmatic relationship, which is spatial and paradigmatic relationship pattern in the form of markedness relationship, namely the distributional marking pattern through generic-specific relationship. Through this pattern of relationship it can be seen clearly the relationship between the sign or symbol, which states the integrity, completeness, perfection, strength, etc. The clarity of the representation of power and perfection on the number seven symbol found in the Book of Revelation is ultimately confirmed through the process of analysis of emotive meanings, which shows that the lay readers are helpful in understanding the text by the interpreter's attempt to interpret the meaning of symbols through the expression of the sign object ie as power and perfection.

References

- Bassnett, S. (2002). *Translation Studies*. London dan New York: Routledge.
- Chandler, D. (2007). *Semiotics: The Basics*. London dan New York: Routledge.
- Conner, K.J. (1992). *Interpreting the Symbols and Types*. Oregon: City Christian Publishing.

- Dastjerdi, H.V. and Shoorche, E.M. (2011). Word choice and symbolic language: a case study of Persian translations of The Scarlet Letter. *International Journal of English Linguistics*, 1(2),186-195.
- Dillistone, F.W. (2002). *The Power of Symbols, Daya Kekuatan Simbol*. Yogyakarta: Kanisius.
- Erfiani, N.M.D. (2016). Penerjemahan Simbol-Symbol Verbal Religi pada Kitab Wahyu. Unpublished doctoral dissertation). Universitas Udayana, Bali.
- Lyons, J. (1977). *Semantics*, vol. 1. Cambridge: Cambridge University Press.
- Nida, E. A. (1964). *Towards a Science of Translating with special reference to principles and procedures involved in Bible Translating*. Leiden: E.J. Brill.
- Nida, E. A. and Taber, Charles R. (1974). *The Theory and Practice of Translation*. Leiden: E.J. Brill.
- Ordudari, M. (2008). How to face challenging symbols: translating symbols from Persian to English. *Translation Journal*, 11(3), 1-7.
- Peirce, C.P. (1931-58). *Collected Papers*. Cambridge, MA: Harvard University Press.
- Ricoeur, P. (1974). *The Conflict of Interpretations: Essays in Hermeneutics*. Evanston: North Western University Press.
- Ryken, L. et al. (2011). *The Dictionary of Biblical Imagery*. USA: InterVarsity Christian Fellowship.
- Schmidt, G. (2013). Foreignization and domestication in the Croatian translations of Oscar Wilde's The Picture of Dorian Gray. *Journal of Jezikoslovlje*, 14(2-3) 537-548.
- Shaw, H. (1881). *Dictionary of Literary Terms*. New York: McGraw-Hill, Inc.

Data Sources

- Green, J.P. (1985). *The Interlinear Bible Hebrew-Greek-English with Strong's Concordance Numbers Above Each Word*. Massachusetts: Hendrickson Publishers Marketing, LLC.
- Lembaga Alkitab Indonesia. (2003). *Perjanjian Baru dalam Bahasa Indonesia Sederhana*. Jakarta: Lembaga Alkitab Indonesia.
- Lembaga Alkitab Indonesia. (2010). *Alkitab Kabar Baik - Good News Bible dalam Bahasa Indonesia dan Bahasa Inggris Masa Kini*. Jakarta: Lembaga Alkitab Indonesia.
- Sutanto, H. (2010). *Perjanjian Baru Interlinear Yunani - Indonesia dan Konkordansi Perjanjian Baru (PBIK)*. Jakarta: Lembaga Alkitab Indonesia
- Yayasan Lentera Bangsa. (2008). *Kitab Suci Indonesian Literal Translation*. Jakarta: Yayasan Lentera Bangsa.



Yayasan Alkitab Bahasa Kita. (2014). *Alkitab Perjanjian Baru Dalam Terjemahan Sederhana Indonesia*. Yogyakarta: ANDI.

Appendix: Questionnaire

Literal Translation of Number Seven Symbol	
PBIK	ILT
Adapun kepada utusan/kepada malaikat di Sardis jemaat tuliskanlah, (Hal2) ini menyabdakan (la yang mempunyai tujuh Roh2 Allah dan tujuh bintang2; Aku tahu mu pekerjaan2 yaitu nama baik engkau mempunyai bahwa engkau hidup, padahal yang mati engkau adalah. (3:1).	Dan tuliskanlah kepada malaikat gereja di Sardis: Dia, yang memiliki tujuh Roh Elohim dan ketujuh bintang mangatakan hal-hal ini, "Aku tahu perbuatan-perbuatanmu, yaitu engkau mempunyai nama bahwa engkau hidup, padahal engkau mati. (3:1).
Lalu aku melihat di antara (itu) takhta dan (itu) empat makhluk2 dan di tengah para tua2 seekor Anak Domba berdiri seperti telah disembelih (yang mempunyai tanduk2 tujuh dan mata tujuh (yaitu) [tujuh] Roh2 Allah (yang) telah diutus pergi ke seluruh bumi. (5:6).	Dan aku melihat, dan lihatlah, di tengah-tengah takhta dan keempat makhluk hidup itu adan di tengah-tengah para tua-tua itu, ada Anak Domba yang berdiri seperti yang telah disembelih, yang memiliki tujuh tanduk dan tujuh mata, yang adalah tujuh Roh Elohim yang telah diutus ke seluruh bumi (5:6).

Free Translation of Number Seven Symbol		
BIMK	TSI	BISD
Kepada malaikat jemaat di Sardis, tuliskanlah begini: Inilah pesan dari Dia yang mempunyai ketujuh roh dari Allah dan ketujuh bintang itu. Aku tahu apa yang kalian lakukan. Katanya kalian hidup, padahal kalian mati! (3:1).	"Tuliskanlah ini kepada pelayan Tuhan yang mewakili jemaat di Sardis: Inilah pesan dari Aku yang mempunyai seluruh kekuatan roh Allah dan yang memegang ketujuh bintang itu yang menggambarkan ketujuh jemaat. "Aku tahu cara hidup kalian masing-masing. Kamu terkenal sebagai pengikut-Ku yang setia dan rajin, tetapi sebenarnya secara rohani kamu hampir mati. (3:1)	"Kepada malaikat yang mewakili jemaat di kota Sardis, tuliskanlah pesan-Ku ini: Akulah yang mempunyai ketujuh roh Allah dan ketujuh bintang. Inilah pesan-Ku kepadamu: "Aku tahu semua perbuatanmu. Orang mengatakan kalian hidup, tetapi sebenarnya kalian mati! (3:1).
Kemudian saya melihat seekor Anak Domba berdiri di tengah-tengah takhta itu, dikelilingi oleh keempat makhluk dan semua pemimpin itu. Anak Domba itu nampaknya seperti sudah disembelih. Ia mempunyai tujuh tanduk dan tujuh mata: yaitu tujuh roh dari Allah yang sudah diutus ke seluruh dunia (5:6).	Kemudian saya melihat seekor Anak Domba berdiri dekat takhta besar itu dan dikelilingi oleh keempat makhluk hidup dan pemimpin-pemimpin itu. Tetapi Anak Domba itu kelihatannya sudah pernah dibunuh. Dia juga mempunyai tujuh tanduk - yang menggambarkan kuasa ilahi-Nya untuk memerintah , dan tujuh mata - menggambarkan seluruh kekuatan Roh Allah yang diutus ke seluruh dunia (5:6).	Sesudah itu, saya melihat Anak Domba berdiri di tengah-tengah kursi pemerintahan itu, yang dikelilingi oleh keempat makhluk dan para pemimpin itu. Anak Domba itu seperti sudah disembelih. Ia memiliki tujuh tanduk dan tujuh mata, yaitu tujuh Roh Allah yang sudah diutus ke seluruh dunia (5:6).

Setelah membaca produk terjemahan harfiah khususnya penggunaan kata 'tujuh' dan produk terjemahan bebas khususnya penggunaan frase 'kekuatan/kuasa ilahi' maka menurut saya...
After reading the literal translation product especially the use of the word 'seven' and the free translation product especially the use of the phrase 'divine power' then in my opinion ...
 (Silakan menyatakan pendapat Anda terhadap produk masing-masing terjemahan melalui pemanfaatan skala nilai 1 sampai 10 yaitu dengan membubuhkan tanda titik pada lajur yang sesuai dengan angka yang mewakili nilai emotif Anda)
(Please express your opinion on the product of each translation through the use of the scale of values 1 to 10 by putting a dot on the lane corresponding to the number representing your emotive value)

Terjemahan harfiah (tujuh) *Litera translation (seven)*

	1	2	3	4	5	6	7	8	9	10
good										
appropriate										
acceptable										
perceivable										
clear										
usual										
bad										
unappropriate										
unacceptable										
unperceivable										
unclear										
unusual										

Terjemahan bebas (kekuatan/kuasa ilahi) *Free translation (divine power)*

	1	2	3	4	5	6	7	8	9	10
good										
appropriate										
acceptable										
perceivable										
clear										
usual										
bad										
unappropriate										
unacceptable										
unperceivable										
unclear										
unusual										