

5250. Verses 15, 16. And Pharaoh said unto Joseph, I have dreamed a dream, and no one interpreteth it; and I have heard upon thee, saying, Thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, Not unto me; God shall answer peace to Pharaoh. "And Pharaoh said unto Joseph," signifies the perception of the celestial of the spiritual from the natural; "I have dreamed a dream," signifies prediction; "and no one interpreteth it," signifies ignorance of what was therein; "and I have heard upon thee," signifies the capacity of the celestial of the spiritual; "saying, thou hearest a dream to interpret it," signifies of perceiving what is in the things foreseen; "and Joseph answered Pharaoh," signifies knowledge; "saying, Not unto me," signifies that it was not from the human alone; "God shall answer peace to Pharaoh," signifies from the Divine Human through conjunction.

5251. And Pharaoh said unto Joseph. That this signifies the perception of the celestial of the spiritual from the natural, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often shown above); and from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4592, 4594, 4963, 5086, 5087, 5106, 5249). That the perception of the celestial of the spiritual from the natural is signified, is because the Lord is represented both by Joseph and by Pharaoh-by Joseph as to the celestial of the spiritual, and by Pharaoh as to the natural. Hence by "Pharaoh said unto Joseph" is signified the Lord's perception from the celestial of the spiritual in the natural. But what and of what quality this perception is, cannot be told so as to be apprehended, unless there has first been formed some idea of spiritual perception, and of the celestial of the spiritual, and also of the manner in which the natural is distinct from the spiritual. On these subjects some things have indeed been said already, which should now be recalled.

5252. I have dreamed a dream. That this signifies prediction, is evident from the signification of a "dream," as being foresight and hence prediction (see n. 3698, 5091, 5092, 5104, 5233); that a "dream" here is prediction is plain also from what follows, for in the dream the seven years of abundance of provision and the seven years of famine were foretold.

5253. And no one interpreteth it. That this signifies ignorance of what was therein, is evident from the signification of "interpreting" as being what was therein (n. 5093, 5105, 5107, 5141); hence ignorance of what was therein is signified by "no one interpreteth it." In the internal sense by "no one" is not meant no one or none, the expression being merely negative; and here simply not, thus that it is not known, or that there is ignorance regarding it. The reason is, that in the internal sense no person, nor even anything determined to a person, is regarded (n. 5225); and in the expression "no one," or none, something of person in general is implied. There are three things in general that perish from the literal sense of the Word when it becomes the internal sense, namely, what is of time, what is of space, and what is of person. The reason is that in the spiritual world there is neither time nor space, these two belonging to nature; and therefore it is said of those who die, that they pass out of time, and leave behind all that is of time. That in the spiritual world nothing is regarded as determined to person is because directing the attention in speech to person narrows and limits the idea,

instead of extending it and making it unlimited. Extension and absence of limitation in speech cause it to be universal, and to comprise and be able to express innumerable and also ineffable things. Hence the speech of the angels is of this character, especially the speech of the celestial angels, which is relatively unlimited; and in consequence everything of their speech flows into the infinite and the eternal, consequently into the Divine of the Lord.

5254. And I have heard upon thee, signifies the capacity of the celestial of the spiritual; saying thou hearest a dream to interpret it, signifies of perceiving what is in the things foreseen; as is evident from the signification of "hearing upon thee," as being to perceive and know that it is such, and consequently that there is the capacity; from the representation of Joseph, to whom these words are spoken, as being the celestial of the spiritual (see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106); from the signification of "hearing," as being to perceive (n. 5017); from the signification of a "dream," as being what is foreseen (of which just above, n. 5252); and from the signification of "interpreting," as being what was therein (of which also above, n. 5253). From this it is plain that by the words "I have heard upon thee, saying, Thou hearest a dream to interpret it," is signified the capacity of the celestial of the spiritual for perceiving what is in the things foreseen.

5255. And Joseph answered Pharaoh. That this signifies knowledge, is evident from the signification of "answering" to anything when questioned, as being to give one to know how the case is, consequently knowledge.

5256. Saying, Not unto me. That this signifies that it was not from the human alone, is evident from the signification of "not unto me," or not belonging to him, when said of the Lord, who is represented by Joseph, as being not to be from the human alone, but from the Divine; for the Divine foresees, consequently knows what is therein. For when the Lord was in the world He indeed had foresight and providence in the human, but from the Divine; but since His glorification these are from the Divine alone; for the Human glorified is the Divine. Regarded in itself the human is nothing but a form receptive of life from the Divine; but the Lord's glorified Human, or His Divine Human, is not a form recipient of life from the Divine, but is the very being of life; and that which proceeds therefrom is life. Such is the idea that the angels have in regard to the Lord; but they who at this day come from the Christian Church into the other life have nearly all an idea of the Lord as being like any other man, not only separate from the Divine (though indeed they adjoin what is Divine to Him), but also separate from Jehovah, and what is more, separate even from the holy that proceeds from Him. They do indeed say "one God," but still they think of three; and they actually divide the Divine among three; for they distinguish it into persons, calling each God, and attribute to each a distinct property. Consequently it is said of Christians in the other life that they worship three gods, because they think of three, however much they may say one. But they who have been Gentiles and have been converted to Christianity, in the other life adore the Lord alone; and this for the reason that they have believed that it could not but be that the Supreme God has manifested Himself on earth as a man, and that the Supreme God is a Divine man; and that if they had not this idea of the Supreme God they could have none at all, and so could not think about God, consequently could not know Him, still less love Him.

5257. God shall answer peace to Pharaoh. That this signifies from the Divine Human by conjunction, is evident from what was said just above (n. 5256); and from the signification of the "peace that God shall answer," as being from the Lord's Divine Human. That "God" denotes the Divine is evident without any unfolding, and that "peace" in the supreme sense is the Lord may be seen above (n. 3780, 4681). That this answer comes through conjunction, namely, with the celestial of the spiritual, and thereby with the natural, is because this conjunction is here treated of.

5258. Verses 17-24. And Pharaoh spoke unto Joseph, In my dream behold I stood beside the bank of the river; and behold out of the river there came up seven kine, fat in flesh and beautiful in form, and they fed in the sedge; and behold seven other kine came up after them, thin and evil in form exceedingly, and lean in flesh, such as I have never seen in all the land of Egypt for badness; and the lean and evil kine did eat up the first seven fat kine, and they came to their inwards and it was not known that they had come to their inwards; and their look was bad as in the beginning. And I awoke. And I saw in my dream, and behold seven ears came up upon one stalk, fat and good; and behold seven ears, withered, thin, and parched with the east wind, sprung up after them; and the thin ears swallowed up the seven good ears; and I told it unto the magicians, and no one telleth it to me. "And Pharaoh spoke unto Joseph," signifies the thought of the celestial of the spiritual from the natural; "In my dream," signifies what was foreseen in obscurity; "behold I stood beside the bank of the river," signifies from boundary to boundary; "and behold out of the river," signifies that in the boundary; "there came up seven kine," signifies truths of the natural; "fat in flesh," signifies that were of charity; "and beautiful in form," signifies that were of faith thence; "and they fed in the sedge," signifies instruction; "and behold seven other kine came up after them," signifies falsities that were of the natural, near; "thin and evil in form exceedingly," signifies that were empty and of no faith; "and lean in flesh," signifies that neither were of charity; "such as I have never seen in all the land of Egypt for badness," signifies such as could in no way be conjoined with truths and goods; "and the lean and evil kine did eat up," signifies that falsities not of charity nor of faith banished; "the first seven fat kine," signifies the truths of faith from charity; "and they came to their inwards," signifies interior banishment; "and it was not known that they had come to their inwards," signifies that the truths of good were no longer perceived; "and their look was bad as in the beginning," signifies that there was nothing of communication and conjunction; "and I awoke," signifies a state of enlightenment; "and I saw in my dream," signifies what was further foreseen in obscurity; "and behold seven ears came up upon one stalk," signifies memory-knowledges that were of the natural, conjoined; "full and good," signifies to which the things of faith and charity could be applied; "and behold seven ears, withered, thin, and parched with the east wind," signifies memory-knowledges of no use and full of cupidities; "sprung up after them," signifies appearing near; "and the thin ears swallowed up the seven good ears," signifies that the memory-knowledges of no use banished those that were of use; "and I told it unto the magicians," signifies a consultation with interior memory-knowledges; "and no one telleth it to me," signifies that nothing was perceived from them.

5259. And Pharaoh spoke unto Joseph. That this signifies the thought of the celestial of the spiritual from the natural, is evident from what was said above (n. 5251), where similar words are used, save only that it is there written that "Pharaoh said unto Joseph," while here it is said that

he "spoke unto him;" for "saying" signifies perception, but "speaking" thought (see n. 2271, 2287, 2619). That by "Pharaoh spoke unto Joseph" is signified the thought of the celestial of the spiritual from the natural, and not the converse, is because what is exterior never thinks from itself, but from what is interior, or what is the same thing, what is lower does not think except from what is higher; although while the interior or higher is thinking in the exterior or lower, it appears as if the exterior or lower thought from itself, which, however, is a fallacy. It is like one who sees something in a mirror, and not knowing that a mirror is there, imagines that the object is where it appears to be, when yet it is not there.

[2] Now because the celestial of the spiritual is interior or higher, and the natural is exterior or lower, the thought of the celestial of the spiritual from the natural is signified in the internal sense by "Pharaoh spoke unto Joseph." In a word, nothing that is beneath can do anything of itself; but that which it can do, it has from what is higher; and because this is so, it evidently follows that everything is from the Most High, that is, from the Divine. Consequently man's thinking from the understanding and acting from the will, he has from the Most High or from the Divine. But his thinking falsely and acting evilly comes from the form he has impressed upon himself; and his thinking truly and acting well is from the form he has received from the Lord; for it is known that one and the same power and energy produces different motions according to the configurations in the mediates and the extremes; thus in man, life from the Divine produces diverse thoughts and actions, according to the forms.

5260. The things that follow in this series are almost the same as those before unfolded in this chapter (from n. 5195-5217); and therefore any further unfolding is needless.

5261. Verses 25-27. And Joseph said unto Pharaoh, The dream of Pharaoh is one; what God doeth He hath shown to Pharaoh. The seven good kine are seven years, and the seven good ears are seven years; the dream is one. And the seven thin and evil kine that came up after them are seven years, and the seven empty ears parched with the east wind shall be seven years of famine. "And Joseph said unto Pharaoh," signifies the perception of the natural from the celestial of the spiritual; "the dream of Pharaoh is one," signifies the like in both, foreseen; "what God doeth He hath shown to Pharaoh," signifies what was provided, that it was given the natural to perceive; "the seven good kine are seven years," signifies states of the multiplication of truth in the interior natural; "and the seven good ears are seven years," signifies states of the multiplication of truth in the exterior natural; "the dream is one," signifies that there will be both by conjunction; "and the seven thin and evil kine that came up after them are seven years," signifies states of the multiplication of falsity that infests the interior natural; "and the seven empty ears parched with the east wind," signifies states of the multiplication of falsity that infests the exterior natural; "shall be seven years of famine," signifies hence a lack and seeming privation of truth.

5262. And Joseph said unto Pharaoh. That this signifies the perception of the natural from the celestial of the spiritual, is evident from the signification of "saying" in the historicals of the Word, as being to perceive; from the representation of Joseph, as being the celestial of the spiritual; and from the representation of Pharaoh, as being the natural, of all which often before.

5263. The dream of Pharaoh is one. That this signifies the like in both, foreseen, is evident from the signification of a "dream," as being what is foreseen (n. 3698, 5091, 5092, 5104, 5233); from the representation of Pharaoh as being the natural (n. 5079, 5080, 5095, 5160); and from the signification of "is one," as here being the like in both, namely, in the interior and the exterior natural. That the natural is twofold may be seen above (n. 5118, 5126); for what Pharaoh dreamed about the kine was foreseen concerning the interior natural, and what he dreamed about the ears of corn was foreseen concerning the exterior natural; and because both naturals should act as one by conjunction, the like in both is signified.

5264. What God doeth He hath shown to Pharaoh. That this signifies what was provided, that it was given the natural to perceive, is evident from the signification of "what God doeth," as being what is provided (of which in what follows); from the signification of "showing," as being to communicate and give to perceive (see n. 3608, 4856); and from the representation of Pharaoh, as being the natural (n. 5263). From this it is plain that by, "what God doeth He hath shown to Pharaoh," is signified what was provided, that it was given the natural to perceive. That "what God doeth" is what is provided, is because everything that God (that is, the Lord) does, is providence, which being from the Divine has within it what is eternal and infinite-what is eternal, because it does not look to any terminus from which, nor to any terminus to which, it proceeds; and what is infinite, because it simultaneously regards what is infinite in every singular, and every singular in what is universal. This is called "providence;" and because there is such a quality in each and all things the Lord does, therefore His doing cannot be expressed by any other word than "providence." That in each and all things the Lord does there is what is infinite and eternal, will of the Lord's Divine mercy be elsewhere illustrated by examples.

5265. The seven good kine are seven years. That this signifies states of the multiplication of truth in the interior natural, is evident from the signification of "kine," as being in a good sense truths of the interior natural (see n. 5198); and from the signification of "years," as being states (n. 482, 487, 488, 493, 893). That there were seven is because "seven" signifies what is holy, and hence adds holiness to the subject treated of (n. 395, 433, 716, 881); and it also involves an entire period from beginning to end (see n. 728). Hence it is that seven kine and seven ears of corn were seen in the dream, and afterward that there were seven years of plenty, and seven years of famine. Hence also it is that the seventh day was hallowed, and that in the representative church the seventh year was the sabbatical year, and that after seven times seven years was the jubilee.

[2] That "seven" signifies holy things comes from the signification of numbers in the world of spirits, where every number involves some thing. Numbers, simple and compound, have sometimes appeared to my sight, and once in a long series; and when I wondered what they signified, I was told that they came forth from angelic speech, and that sometimes real things are wont to be expressed by numbers. These numbers do not appear in heaven, but in the world of spirits, where such things are presented to view. This was known to the most ancient people who were celestial men and conversed with angels, and hence they formed an ecclesiastical reckoning by means of numbers, by which they expressed universally the things they expressed particularly by words. But what each number had

involved did not remain with their posterity, except only what was signified by the simple numbers, two, three, six, seven, eight, twelve; and derivatively by twenty-four, seventy-two, and seventy-seven—especially that by "seven" was signified what is most holy, in the supreme sense the Divine Itself, and in the representative sense the celestial of love. This is the reason why the state of the celestial man was signified by the "seventh day" (n. 84-87). That numbers signify real things, is obvious from very many numbers in the Word, as from these in Revelation:

Let him that hath intelligence compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six (Rev. 13:18).

And again:

The angel measured the wall of the holy Jerusalem, a hundred and forty-four cubits, which is the measure of a man, that is of an angel (Rev. 21:17);

the number a hundred and forty-four is from twelve multiplied into itself, and from this comes seventy-two.

5266. And the seven good ears are seven years. That this signifies states of the multiplication of truth in the exterior natural, is evident from the signification of "ears" of corn, as being in a good sense memory-knowledges (n. 5212), and consequently truths of the exterior natural, for these are called memory-knowledges; and from the signification of "years," as being states (of which just above, n. 5265). What "seven" signifies can also be seen there.

5267. The dream is one. That this signifies that there will be both by conjunction, is evident from what was said above (n. 5263).

5268. And the seven thin and evil kine that came up after them are seven years. That this signifies states of the multiplication of falsity that infests the interior natural, is evident from the signification of "kine," as being in the genuine sense truths in the interior natural (see n. 5198, 5265), but in the opposite sense falsity therein (n. 5202), and therefore the former are called "good" kine, but the latter "thin and evil;" from the signification of "coming up," as being progression toward interior things (n. 5202); and from the signification of "years," as being states (of which just above, n. 5265). As "seven" signifies what is holy, so too in the opposite sense it signifies what is profane; for most of the expressions in the Word have also an opposite sense, and this for the reason that the same things that take place in heaven, on flowing down toward hell, are turned into the opposite things, and actually become opposite. Hence the holy things signified by "seven" there become profane.

[2] That by "seven" both holy and profane things are signified, may be confirmed from the passages in Revelation alone where seven is mentioned. First, that holy things are signified:

John to the seven churches, Grace and peace from Him who is, and who was, and who is to come; and from the seven spirits that are before His throne (Rev. 1:4).

These things saith He that hath the seven spirits, and the seven stars (Rev. 3:1).

Out of the throne went forth seven lamps of fire burning before the throne, which are the seven spirits of God (Rev. 4:5).

I saw upon the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals (Rev. 5:1).

I saw and behold in the midst of the throne stood a Lamb, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth (Rev. 5:6). To the seven angels were given seven trumpets (Rev. 8:2). In the days of the voice of the seventh angel the mystery of God should be consummated (Rev. 10:7). The seven angels that had the seven plagues went forth from the temple, clothed in linen white and shining, and girt about their breasts with golden girdles. Then one of the four animals gave unto the seven angels seven golden vials (Rev. 15:6-7).

[3] That in the opposite sense "seven" signifies profane things is plain from these passages also in Revelation: Behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems (Rev. 12:3). I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy (Rev. 13:1). I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. Here is intelligence, if anyone hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them; and they are seven kings. The beast that was, and is not, is himself the eighth king, and is of the seven; and he goeth into perdition (Rev. 17:3, 7, 9-11).

5269. And the seven empty ears parched with the east wind. That this signifies states of the multiplication of falsity that infests the exterior natural, is evident from the signification of "ears" of corn as being memory-knowledges, which are truths of the exterior natural (as shown above, n. 5266), and therefore in the opposite sense falsities there (n. 5202-5204). What is meant by being "empty and parched with the east wind" may be seen above.

5270. Shall be seven years of famine. That this signifies a lack and seeming privation of truth, is evident from the signification of a "famine" as being a lack of knowledges (see n. 1460, 3364), thus also a privation of truth; for that falsities banished truths so that it appeared as if they no longer existed, is signified by "the thin and evil kine did eat up the seven fat kine; and they came to their inwards, and it was not known that they had come to their inwards;" and also by "the thin ears swallowed up the seven good ears" (verses 4, 7, 20, 21, 24; see n. 5206, 5207, 5217). The things here treated of, that in the beginning truth will be multiplied in both naturals, and that afterward it will so fail as scarcely to appear, is a secret no one can know unless it is given him to know how the case is with the reformation and regeneration of man. As this is the subject treated of in the internal sense of the following verses, a few words shall be said about it in advance.

[2] During his reformation a man first learns truths from the Word or from doctrine, and stores them up in the memory. When one who cannot be reformed has learnt truths and stored them up in the memory, he believes that this is sufficient; but he is much mistaken. The truths he has acquired must be initiated and conjoined with good; and this cannot be done so long as the evils of the love of self and the love of the world remain in the natural man. These loves were the first introducers, but the truths cannot possibly be conjoined with them; and therefore in order that conjunction may be effected, the truths introduced and retained by these loves must first be banished, though they are not really banished,

but are drawn within so as not to appear, for which reason it is called a "seeming" privation of truth. When this has been done, the natural is illumined from within, and the evils of the love of self and the love of the world give way; and in the degree in which they give way truths are stored up, and are conjoined with good. The state when man is seemingly deprived of the truths is called in the Word "desolation," and is also compared to "evening," in which man is before he comes into the morning; and therefore in the representative church the day began from the evening.