

5271. Verses 28-32. This is the word that I spoke unto Pharaoh; what God doeth He hath caused Pharaoh to see. Behold there come seven years of great abundance of produce in all the land of Egypt; and there shall arise after them seven years of famine; and all the abundance of produce shall be forgotten in the land of Egypt; and the famine shall consume the land; and the abundance of produce shall not be known in the land by reason of that famine after it, for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the word is established by God, and God is hastening to do it.

"This is the word that I spoke unto Pharaoh," signifies what the natural thought from the celestial of the spiritual; "what God doeth," signifies concerning what is provided; "He hath caused Pharaoh to see," signifies the perception of the natural; "behold there come seven years," signifies states of providence; "of great abundance of produce in all the land of Egypt," signifies the multiplication of truth in both naturals; "and there shall arise after them seven years of famine," signifies the states that follow when there is a lack of truth; "and all the abundance of produce shall be forgotten in the land of Egypt," signifies the removal of truth and the apparent privation of it in both naturals; "and the famine shall consume the land," signifies even to despair; "and the abundance of produce shall not be known in the land," signifies that nothing shall be perceived therein of truth previously there; "by reason of that famine after it, for it shall be very grievous," signifies on account of such a lack; "and for that the dream was doubled unto Pharaoh twice," signifies because foreseen concerning both naturals; "it is because the word is established by God," signifies that it is Divine; "and God is hastening to do it," signifies in every event.

5272. This is the word that I spoke unto Pharaoh. That this signifies what the natural thought from the celestial of the spiritual, is evident from the signification of a "word," as being a real thing (of which hereafter); from the signification of "speaking," as being to think (see n. 2271, 2287, 2619, 5259); from the representation of Joseph, who here speaks, as being the celestial of the spiritual; and from the representation of Pharaoh, as being the natural (of which above). From all this it is plain that by "this is the word that I spoke unto Pharaoh" is signified that real thing, or that which the natural thought from the celestial of the spiritual (see also n. 5262). As regards what is meant by the "word," in the original language by "word" is meant some real thing; and hence Divine revelation is called the "Word," and so also is the Lord in the supreme sense. And by the "Word," when predicated of the Lord, and also of revelation from Him, in the proximate sense is signified Divine truth, from which all things that are real have their existence.

[2] That all things that are real have come into existence and do come into existence through the Divine truth that is from the Lord, and thus through the Word, is a secret that has not yet been disclosed. It is believed that by this is meant that all things have been created by God's saying and commanding as a king in his kingdom. It is not this, however, that is meant by all things having been made and created through the Word, but it is the Divine truth that proceeds from the Divine good, that is, from the Lord, from which all things have come into existence and do come into existence. The Divine truth proceeding from the Divine good is the veriest reality and the veriest essential in the universe, and it is

this that makes and creates. Scarcely anyone has any other idea of the Divine truth than as of a word that issues from the mouth of a speaker and is dispersed in the air. This idea of the Divine truth has produced the opinion that by the "Word" is meant only a command, thus that all things were made merely by a command, and thus not from any real thing that has proceeded from the Divine of the Lord; but as already said it is the Divine truth proceeding from the Lord, the veriest reality and essential, that is the source of all things, and from which are the forms of good and of truth. Regarding this secret however, of the Lord's Divine mercy more will be said in the following pages.

5273. What God doeth. What this signifies concerning what is provided, is evident from the signification of "what God doeth," as being what is provided (of which above, n. 5264).

5274. He hath caused Pharaoh to see. That this signifies the perception of the natural, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4567, 4723), and from the representation of Pharaoh, as being the natural, as already shown.

5275. Behold there come seven years. That this signifies states of providence, is evident from the signification of "years," as being states (see n. 487, 488, 493, 893); and from the signification of "coming," as being of providence. For "coming" and "coming to pass," when predicated of the Divine or of that which God does, denotes that which happens in accordance with providence, and consequently is of providence. (That what God does is providence may be seen above, n. 5264, 5273.) The seven years of abundance of produce and the seven years of famine are treated of in the following verses, and there by "years" are signified states-by the "years of abundance of produce," states of the multiplication of truth in the natural, and by the "years of famine," states of the lack and privation of truth in the natural. In general by the seven years of abundance of produce and the seven years of famine in the land of Egypt are described in the internal sense the states of man's reformation and regeneration, and in the supreme sense the states of the glorification of the Lord's Human. It was in order that these things might be represented that such events took place in the land of Egypt; and they took place there because by the land of Egypt and by Pharaoh is meant in the internal sense the natural, the glorification of which in the Lord is here treated of.

[2] Be it known that the things which came to pass at that time, and which are described in the Word, were representative of the Lord Himself, of the glorifying of His Human, and in the representative sense of His kingdom, consequently of the church in general and of the church in the singular, and thus of the regeneration of man; for by regeneration a man is made the church in the singular. That what took place at that time was representative of such things, was chiefly for the sake of the Word, that it might be written, and thus might contain such things as would represent Divine, celestial, and spiritual things in continuous series, and thus might be of service not only to the man of the church, but also to the angels in heaven; for the angels perceive from it Divine things, and thereby are affected with holy feelings that are communicated to the man who reads the Word with affection, whence he also feels the holiness. This is the reason why such events took place in the land of Egypt.

5276. Of great abundance of produce in all the land of Egypt. That this signifies the multiplication of truth in both naturals, is evident from the signification of "abundance of produce," as being the multiplication of truth (of which presently); and from the signification of the "land of Egypt," as being both naturals. For by "Egypt" is signified memory-knowledge (see n. 1164-1165, 1186, 1462, 4749, 4964, 4966); and as memory-knowledge is signified, so too is the natural, for the reason that what is in the natural is called memory-knowledge; and therefore the "land of Egypt" is the natural mind in which is memory-knowledge. Hence by "all the land of Egypt" is signified both the interior and the exterior natural (that the natural is both interior and exterior may be seen above, n. 5118, 5126). That "abundance of produce" signifies a multiplication of truth, is because it is contrasted with famine, which signifies a lack of truth. The term by which "abundance of produce" is expressed in the original tongue is one that expresses the opposite of famine, and in the internal sense signifies a full store and sufficiency of knowledges, because "famine" signifies a lack of them. Knowledges are nothing else than the truths of the natural man, but which have not yet been made his own; the multiplication of such truths is here meant. Knowledges do not become truths in man until they are acknowledged by the understanding, which takes place when they are confirmed by him; and these truths do not become his own until he lives according to them; for nothing is made man's own except that which becomes of his life, for thus he himself is in the truths, because his life is in them.

5277. And there shall arise after them seven years of famine. That this signifies the states that follow when there is a lack of truth, is evident from the signification of "years," as being states (see n. 482, 487, 488, 493, 893); and from the signification of "famine," as being a lack of knowledges (n. 1460, 3364); and from the signification of "after them," as being those which follow.

5278. And all the abundance of produce shall be forgotten in the land of Egypt. That this signifies the removal of truth and the apparent privation of it in both naturals, is evident from the signification of "forgetting," or "being forgotten," as being removal and hence apparent privation; and from the signification of "abundance of produce," as being the multiplication of truth, or truth multiplied (of which just above, n. 5276); and from the signification of the "land of Egypt," as being the natural mind or the natural of man, here both naturals (as just above, n. 5276). That "forgetting," or "being forgotten," denotes removal and apparent privation, is because such is the case with the memory and hence with the thought. What a man thinks about is directly under his view, and things related thereto present themselves around in order, even to those unrelated, which are most remote, and thus forgotten. Things opposite are separated from the rest and hang down, and present themselves underneath, and balance those above. This setting in order is effected by means of the good that flows in, and such is the case with all man's thinking. That such is the case appears from thoughts in the other life; for in the light of heaven thoughts there are wont to be sometimes presented to view, and then such a form of their arrangement is seen. From this it is evident that "forgotten," in the internal sense, is nothing else than removal and apparent privation.

5279. And the famine shall consume the land. That this signifies even to despair, is evident from the signification of "famine," as being a lack of knowledges, and hence a privation of truth (of which above, n. 5277, 5278); and from the signification of the "land," here of Egypt, as being

the natural mind (of which also above, n. 5276, 5278). That it signifies even to despair is because it is said that "the famine shall consume the land;" for when by "land" is signified the natural mind, and by "famine" the privation of truth, nothing else than despair is signified: for then consumption takes place in a spiritual manner. In this passage is described a state of desolation caused by the privation of truth, the last stage of which state is despair. That despair is the last stage of this state, is because thereby the delight of the love of self and of the world is removed, and the delight of the love of good and of truth is instilled in its place; for in the case of those to be regenerated, the despair is about spiritual life, consequently is about the privation of truth and good, because when these persons are deprived of truth and good they despair of spiritual life; hence they have delight and bliss when they come out of their despair.

5280. And the abundance of produce shall not be known in the land. That this signifies that nothing shall be perceived therein of the truth previously there, is evident from the signification of "being known," as being to be perceived; from the signification of "abundance of produce," as being truth multiplied (of which above, n. 5276, 5278); and from the signification of "land," here the land of Egypt, as being the natural mind (of which also above, n. 5276, 5278, 5279). From this it is plain that by the "abundance of produce not being known in the land" is signified that nothing shall be perceived in the natural concerning the truth previously there.

[2] In this verse the subject treated of is the last state of desolation, when there is the despair which next precedes regeneration; and as this is the subject treated of in the present verse, it must be stated how the case is. Every man must be reformed and be born anew or regenerated that he may be able to come into heaven, for "Except a man be born again, he cannot see the kingdom of God" (John 3:3, 5, 6). Man is born into sin, which has been increased in a long line from parents, grandparents, and ancestors, and made hereditary, and thus transmitted to the offspring. Every man who is born, is born into all these inherited evils thus increased in succession, and consequently is nothing but sin; and therefore unless he is regenerated he remains wholly in sin. But in order that man may be regenerated he must first be reformed, and this is done by means of the truths of faith; for he has to learn from the Word and from doctrine therefrom what good is. The knowledges of good from the Word, or from doctrine therefrom, are called the truths of faith, because all the truths of faith spring from good, and flow to good, for they look to good as the end.

[3] This is the first state, and is called the state of reformation. During their childhood and youth most of those who are in the church, are introduced into this state, and yet few are regenerated; for most in the church learn the truths of faith or the knowledges of good for the sake of reputation and honor, and also for gain; and when the truths of faith have been introduced by means of these loves, the man cannot be born anew or regenerated until these loves have been removed. In order therefore that they may be removed, the man is let into a state of temptation, and this in the following manner. The loves referred to are excited by the infernal crew, for they desire to live in them; but the affections of truth and good that have been instilled from infancy in a state of innocence, and afterward stored up interiorly and preserved for this use, are then excited by angels. The result is a conflict between the evil spirits and the angels which is felt in the man as temptation; and

because the conflict is about truths and goods, the truths previously instilled are as it were banished by means of the falsities injected by the evil spirits, so that they no longer appear (of which see above, n. 5268-5270). And then as the man suffers himself to be regenerated, the light of truth from good is instilled by the Lord through an internal way into the natural, into which light the truths are returned in order.

[4] This is the case with the man who is being regenerated; but few at this day are admitted into this state. Insofar as they permit it, all do indeed begin to be reformed by means of instruction in the truths and goods of spiritual life; but as soon as they come to the age of early manhood they suffer themselves to be carried away by the world, and thus go over to the side of infernal spirits, by whom they are gradually so estranged from heaven that they scarcely believe any longer that there is a heaven. Thus they cannot be let into any spiritual temptation, for if they were they would at once yield, and then their last state would be worse than the first (Matt. 12:45). From this it may be seen how the case is with what is here contained in the internal sense, namely, with the state of reformation and that of regeneration; but in this verse is described the last state of temptation which is a state of despair (of which just above, n. 5279).

5281. By reason of that famine after it, for it shall be very grievous. That this signifies on account of such a lack, is evident from the signification of "famine," as being a lack of the knowledges of good, consequently a lack of truth (of which above, n. 5277, 5278), and finally despair on account of such a lack (n. 5279); and from the signification of "very grievous," as being what is huge. The subject of the last state of desolation, which is one of despair, and of its increasing grievousness, is here continued (of which above, n. 5279).

5282. And for that the dream was doubled unto Pharaoh twice. That this signifies because foreseen concerning both naturals, is evident from the signification of a "dream," as being what is foreseen (see n. 3698, 5091, 5092, 5104); from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the signification of "being doubled twice," as being concerning both naturals, the interior and the exterior (that the natural is twofold, interior and exterior, may be seen above, n. 5118, 5126). It was foreseen concerning the interior natural in the first dream, which was about the kine (n. 5198, 5202), and concerning the exterior natural in the second dream, which was about the ears of corn (n. 5212). Hence "being doubled twice" denotes concerning both.

5283. It is because the word is established by God. That this signifies that it is Divine, may be seen without explication; for "word," when predicated of God, is Divine truth; and when this is said to be "established by God," it signifies that the thing will surely come to pass.

5284. And God is hastening to do it. That this signifies in every event, is evident from the signification of "doing," when predicated of God, as being providence (n. 5264), whence also it is the event, for whatever is of the Divine Providence is certain to be the event; and from the signification of "hastening to do it," as being in every event. In the internal sense, "to hasten" or "haste" does not mean quickly, but certainly, and also fully, thus in every event; for haste implies time, and in the spiritual world there is no time, but instead of time state; thus haste in time has reference there to such a condition of state as

corresponds; and the condition of state that corresponds is that there are many things acting together toward the result, and thus insuring a certain and full event.

5285. Verses 33-36. And now let Pharaoh see a man intelligent and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint governors over the land, and take the fifth of the land of Egypt in the seven years of abundance of produce. And let them gather all the food of those good years that come, and heap up corn under the hand of Pharaoh for food in the cities, and let them guard it. And the food shall be for a store to the land against the seven years of famine that shall be in the land of Egypt, and the land shall not be cut off in the famine. "And now let Pharaoh see," signifies the looking forward of the natural; "a man intelligent and wise," signifies about the inflowing truth and good; "and set him over the land of Egypt," signifies that will bring into order all things in the natural mind; "let Pharaoh do this," signifies further looking forward; "and let him appoint governors over the land," signifies the orderly arrangement of generals in the natural; "and take up the fifth of the land of Egypt," signifies that were to be preserved and afterward stored up; "in the seven years of abundance of produce," signifies that had been instilled at the times when truths with goods were multiplied; "and let them gather all the food," signifies all things that are of use; "of those good years that come," signifies that are to be gathered in at those times; "and heap up corn," signifies every good of truth at the same time; "under the hand of Pharaoh," signifies for need and consequent disposal in the natural; "for food in the cities," signifies such things in the interiors of the natural mind; "and let them guard it," signifies there to be laid up in store; "and the food shall be for a store to the land," signifies that it shall be there for every use of the natural; "against the seven years of famine," signifies according to the need in cases of deficiency; "that shall be in the land of Egypt," signifies that shall be in the natural; "and the land shall not be cut off in the famine," signifies lest the man should perish.

5286. And now let Pharaoh see. That this signifies the looking forward of the natural, is evident from the signification of "seeing," or "looking," as being to look forward; for "seeing" here implies activity, namely, in doing; but when it does not imply that something is to be done, it signifies understanding and perceiving (as was shown above, n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5114). With the looking forward of the natural the case is this. Man's natural, or his natural mind, which is beneath his rational mind, does not of itself look forward to anything, although it appears to do this as of itself; but its looking forward is from within, for the inner looks forward in the outer very much as a man looks at himself in a mirror, in which the figure appears as if it were there. This is also presented in the internal sense by Joseph's speaking thus to Pharaoh; for by Joseph is represented the celestial of the spiritual, which is inner, and by Pharaoh the natural, which is outer; and Joseph seemed to Pharaoh to be that very man intelligent and wise who is here spoken of.

5287. A man intelligent and wise. That this signifies about the inflowing truth and good, is evident from the signification of an "intelligent man," as being truth, and of a "wise man," as being the good of truth. Be it known that in the internal sense by a "man intelligent and wise" is not meant any such man, but abstractedly from person that which belongs to one who is intelligent and wise, thus truth and good. In the other life, especially in the heavens, all thought, and hence all speech, are

carried on by means of what is abstracted from persons, and therefore thought and speech there are universal, and are relatively without limit; for so far as thought and speech are determined to persons and their specific qualities, and to names, and also to words, so far they become less universal, and are determined to the actual thing, and there abide. On the other hand, insofar as they are not determined to persons and what is connected with them, but to realities abstracted from them, so far they are determined away from the actual thing, and are extended beyond self, and the mental view becomes higher and consequently more universal.

[2] This is very apparent from man's thought, which insofar as it regards the words of one speaking, so far it does not regard his meaning; and which insofar as it regards the particular things of the memory, and dwells on them, so far it does not perceive the nature of the real things; and, still more important, insofar as it regards itself in everything, so far it narrows the thoughts and removes itself from viewing a subject in a universal manner. Hence it is that in proportion as anyone loves himself more than others, in the same proportion he is less wise. From this it is now plain why things abstracted from persons are signified in the internal sense by the things which in the sense of the letter are determined to persons (see also n. 5225). In the Word a distinction is occasionally made between "wisdom," "intelligence," and "knowledge;" and by "wisdom" is meant what is from good, by "intelligence" what is from truth, and by "knowledge" both of these in man's natural; as in Moses:

I have filled Bezaleel with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work (Exod. 31:2-3; 35:30-31); and again:

Give you men, wise and understanding, and knowing, according to your tribes; that I may set them for your heads (Deut. 1:13).

5288. And set him over the land of Egypt. That this signifies that will bring into order all things in the natural mind, is evident from the signification of "setting over" anything, as being to appoint one who will bring into order, thus also to bring into order; and from the signification of the "land of Egypt," as being the natural mind (as above, n. 5276, 5278, 5279). By "him" is here meant a "man intelligent and wise," by whom is signified truth and good. From this it is plain that by these words is signified that truth and good will bring into order all things in the natural. It is indeed good and truth that bring into order each and all things in the natural mind; for they flow in from within, and thus arrange them. One who does not know how the case is with man's intellectual faculty, and how man can mentally view things, perceive them, think analytically, draw conclusions thence, and at last pass them over to the will, and through the will into act, sees nothing to wonder at in these things; he supposes that all things flow naturally in this way, being quite unaware that they are one and all from influx through heaven from the Lord, and that without this influx a man could not think at all, and that when the influx ceases so does everything of thought. So neither does he know that the good flowing in through heaven from the Lord brings all things into order, and insofar as the man allows, forms them after the image of heaven, and that from this the thought flows agreeably to the heavenly form. The heavenly form is that form into which the heavenly societies are brought into order, and they are brought into order in accordance with the form that is induced by the good and truth that proceed from the Lord.

5289. Let Pharaoh do this. That this signifies further looking forward, is evident from what was unfolded above (n. 5286).

5290. And let him appoint governors over the land. That this signifies the orderly arrangement of generals in the natural, is evident from the signification of "appointing over," as being to bring into order; from the signification of "governors," as being generals (of which presently); and from the signification of the "land," here the land of Egypt, as being the natural mind (as just above, n. 5288). The reason why "governors" signify generals, is that it is generals in which and under which are particulars (see n. 917, 4269, 4325, 4329, 4345, 4383, 5208); by "princes" however are signified primary things (n. 1482, 2089, 5044).