

5303. Verses 37-40. And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Shall we find such a one as this, a man in whom is the spirit of God? And Pharaoh said unto Joseph, Forasmuch as God hath caused thee to know all this, there is no one so intelligent and wise as thou; thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou. "And the word was good in the eyes of Pharaoh," signifies what is very pleasing to the natural; "and in the eyes of all his servants," signifies what is very pleasing to all things in the natural; "and Pharaoh said unto his servants," signifies the perception of the natural together with all things therein; "Shall we find such a one as this, a man in whom is the spirit of God," signifies about the influx of truth in which is good from the interior, thus the celestial of the spiritual; "and Pharaoh said unto Joseph," signifies the perception of the natural from the celestial of the spiritual; "Forasmuch as God hath caused thee to know all this," signifies because it has foresight and providence; "there is no one so intelligent and wise as thou," signifies that this is the only source of truth and good; "thou shalt be over my house," signifies that the natural mind shall be subordinate and submissive thereto; "and upon thy mouth shall all my people kiss," signifies that everything therein shall be in obedience to him; "only in the throne will I be greater than thou," signifies that nevertheless it will appear as if from the natural, because from the celestial of the spiritual through the natural.

5304. And the word was good in the eyes of Pharaoh. That this signifies what is very pleasing to the natural, is evident from the signification of the "word being good," as being to please; it is said "in the eyes" from a customary form of speech, because the "eye" signifies the interior sight, thus understanding, perception, attention, and other things belonging to this sight (see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403-4421, 4523, 4534), and therefore by the "word being good in his eyes" is signified what is very pleasing; and from the representation of Pharaoh, as being the natural, as often shown before.

5305. And in the eyes of all his servants. That this signifies what is very pleasing to all things in the natural, is evident from the signification of the "word being good in their eyes," as being what is very pleasing (of which just above, n. 5304); and from the signification of "servants," as being the things in the natural, especially in the exterior natural. A "servant" is occasionally mentioned in the Word, and thereby in the internal sense is meant that which is of service to something else, and in general all that which is below relatively to what is above; for it is in accordance with order that the lower should be of service to the higher, and insofar as it is of service it is called a "servant." In the present case it is the things in the natural that are called "servants;" for the natural in general is represented by Pharaoh, and the general itself is that to which the particulars are to be of service, as to the common good in kingdoms. (That "Pharaoh" is the natural in general, may be seen above, n. 5160.)

5306. And Pharaoh said unto his servants. That this signifies the perception of the natural together with all things therein, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2619, 2862, 3395, 3509); and from the representation of Pharaoh, as

being the natural (see n. 5079, 5080, 5095, 5160); and from the signification of "his servants," as being all things in the natural (of which just above, n. 5305).

5307. Shall we find such a one as this, a man in whom is the spirit of God? That this signifies about the influx of truth in which is good from within, thus about the celestial of the spiritual, is evident from the signification of a "man," as being truth (see n. 3134, 3309, 3459); and from the signification of the "spirit of God," as being good from within, thus from the Divine. For the "spirit of God" denotes that which proceeds from the Divine, thus from good itself, because the Divine is good itself, and that which proceeds from it is truth in which is good, which is what is signified in the Word by the "spirit of God;" for the spirit itself does not go forth, but truth itself in which is good, or holy truth, the spirit being instrumental in bringing it forth. This truth in which is good is here the celestial of the spiritual, which is represented by Joseph.

[2] It is known in the church that "Joseph" in the spiritual sense is the Lord, and therefore the Lord is called the "heavenly Joseph;" but it is not known what in the Lord Joseph represents. For the Lord is represented by Abraham, and also by Isaac, as well as by Jacob, and He is also represented by Moses and Elijah, by Aaron, by David, besides by many others in the Word, and yet not in the same way by one as by another. By Abraham the Lord is represented as to the Divine Itself, by Isaac as to the Divine rational, by Jacob as to the Divine natural, by Moses as to the law or historic Word, by Elijah as to the prophetic Word, by Aaron as to the priesthood, and by David as to the royalty. But what is represented by Joseph may be seen above (n. 3969, 4286, 4585, 4592, 4594, 4669, 4723, 4727, 4963, 5249). That which Joseph represents is called "the celestial of the spiritual from the natural," the only words by which it can be expressed. For the celestial is good from the Divine, and the spiritual is truth from that good, and thus is the truth of the good from His Divine Human. This the Lord was when He lived in the world; but when He had glorified Himself, He passed above it, and became the Divine good itself or Jehovah even as to the Human.

[3] No more can be said in detail about this mystery, except that Joseph came to Egypt and first served in the house of Potiphar the prince of the guards and then was held in custody, but afterward became ruler over Egypt, in order that he might represent how the Lord progressively made the Human in Himself Divine, about which the Word was to be written, that it might contain Divine things in the internal sense; which sense was to be of service more especially to the angels (whose wisdom, which is incomprehensible and ineffable in comparison with human wisdom, consists in such things) and at the same time to men, who are especially fond of histories and revolve these in their minds, while the angels by influx from the Lord perceive in them what is Divine.

5308. And Pharaoh said unto Joseph. That this signifies the perception of the natural from the celestial of the spiritual, is evident from the signification of "saying" in the historic parts of the Word, as being perception (of which just above, n. 5306); and from the representation of Pharaoh, as being the natural; and from the representation of Joseph, as being the celestial of the spiritual, as often shown above.

5309. Forasmuch as God hath caused thee to know all this. That this signifies because it has foresight and providence, is evident from the

signification of "knowing," when predicated of God, as being foresight and providence; for it cannot be said of God that He takes knowledge of a thing, because He knows all things from Himself, and the faculty of taking knowledge in man is from Him. Therefore in God "to know" is to foresee and to provide: to foresee is to know from eternity to eternity, and to provide is to do this. The reason why the celestial of the spiritual has foresight and providence, is that in the internal sense the Lord is here treated of, who is the celestial of the spiritual represented by Joseph.

5310. There is no one so intelligent and wise as thou. That this signifies that this is the only source of truth and good, is evident from the signification of "intelligent" as being truth, and from the signification of "wise" as being good (of which above, n. 5287). That truth and good are from no other source than this is signified by "no one," because in the internal sense "no one" or "none" is negative, thus is exclusive of every other (see n. 5225, 5253).

5311. Thou shalt be over my house. That this signifies that the natural mind shall be subordinate and submissive thereto, is evident from the signification of a "house," as being the mind (see n. 3538, 4973, 5023), here the natural mind, because it is called "my house" by Pharaoh, by whom is represented the natural. That it shall be subordinate and submissive is signified by "thou shalt be over it," for he that is over anyone's house really rules it, and has all who are in it subordinate and submissive to him, though in appearance the master of the house still retains the name and dignity.

5312. And upon thy mouth shall all my people kiss. That this signifies that everything therein shall be in obedience to him, is evident from the signification of "kissing upon the mouth," as being to acknowledge and do what he bids, thus to obey; and from the signification of "all my people," as being everything in the natural. (By "people" are signified truths, n. 1259, 1260, 3581, 4619, thus the knowledges of good and truth in the natural, and also memory-knowledges, for these are the truths of the natural, n. 5276.)

5313. Only in the throne will I be greater than thou. That this signifies that nevertheless it will appear as if from the natural, because from the celestial of the spiritual through the natural, is manifest from the signification of "being greater than another," as here being to be greater in appearance or to the sight; and from the signification of a "throne," as here being the natural. For the natural is meant by a "throne" when the celestial of the spiritual is meant by "him that sitteth upon it;" for the natural is like a throne for the spiritual, here the celestial of the spiritual. In general that which is lower is like a throne for the higher; for the higher is and acts therein, and indeed through the lower, and what is done appears as if done by the lower, because, as just said, it is done through it. This is what is meant by Pharaoh saying to Joseph, "Only in the throne will I be greater than thou."

[2] A "throne" is often mentioned in the Word where the subject treated of is Divine truth and judgment therefrom; and by "throne" in the internal sense is signified that which belongs to the Divine royalty, and by "him that sitteth upon it," the Lord Himself as King or Judge. But the signification of "throne," like that of many other things, is according to the application. When the Divine Itself and the Lord's Divine Human

are meant by "him that sitteth on the throne," then the Divine truth which proceeds from Him is meant by the "throne;" but when the Divine truth that proceeds from the Lord is meant by "him that sitteth on the throne," then the universal heaven filled with Divine truth is meant by the "throne;" but when the Lord as to the Divine truth in the higher heavens is meant by "him that sitteth on the throne," then the Divine truth in the lowest heaven and also in the church, is meant by the "throne." Thus the significations of "throne" are relative. That by a "throne" is signified that which belongs to Divine truth, is because truth is signified in the Word by a "king," and also by a "kingdom." (That truth is signified by a "king" may be seen above, n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068; and by a "kingdom," n. 1672, 2547, 4691.)

[3] But what is specifically meant in the Word by a "throne" is plain from the connection in which it is spoken of, as in Matthew: I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King (Matt. 5:34-35).

Again in another place:

He that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon (Matt. 23:22).

Here it is expressly said that heaven is "God's throne;" and by the "earth," called His "footstool," is signified that which is below heaven, thus the church. (That the "earth" is the church may be seen above, n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535.) Likewise in Isaiah:

Thus saith Jehovah, The heavens are My throne, and the earth is My footstool (Isa. 66:1);

and in David:

Jehovah hath made firm His throne in the heavens (Ps. 103:19).

In Matthew:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31); speaking of the Last Judgment, and He that sitteth on the throne is called the "King" (Matt. 25:34, 40). Here the "throne of glory" in the internal sense is the Divine truth that is from the Divine good in heaven; "He that sitteth on that throne" is the Lord, who, being the Judge from Divine truth, is here called the "King."

[4] In Luke:

He shall be great, and shall be called the Son of the Most High; and the Lord God will give unto Him the throne of His father David (Luke 1:32); said by the angel to Mary. Everyone can see that the throne of David here is not the kingdom David had, or a kingdom on earth, but a kingdom in heaven; and therefore by "David" is not meant David, but the Lord's Divine royalty; and by "throne" is signified the Divine truth that goes forth and makes the Lord's kingdom. In Revelation:

I was in the spirit; and behold a throne was set in heaven, and on the throne was one sitting. And He that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne in look like an emerald. And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting. And out of the throne went forth lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne that are the seven spirits of God. And before the throne there was a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four animals full of eyes before and behind. And when the animals have

given glory and honor and thanks to Him that sitteth upon the throne, who liveth forever and ever, the four and twenty elders shall fall down before Him that sitteth upon the throne, and shall worship Him that liveth forever and ever, and shall cast their crowns before the throne (Rev. 4:2-10).

[5] In these verses is representatively described the throne of the Lord's glory, and thereby the Divine truth proceeding from Him, but if the signification of these representatives is not known, scarcely anything can be known of the meaning of these prophetic words, and they will be supposed to be devoid of anything more deeply Divine than the sense of the letter; in which case the heavenly kingdom will be thought of as if it were an earthly kingdom. And yet by a "throne set in heaven" is signified the Divine truth there, thus heaven as to Divine truth; and by "Him that sat upon the throne" is meant the Lord. That "to look upon He appeared like a jasper stone and a sardius" is because by these stones, as by all the precious stones spoken of in the Word, is signified Divine truth (see n. 114, 3858, 3862); and by "stones" in general the truths of faith (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798).

[6] By the "rainbow round about the throne" are signified truths pellucid from good; and this because colors in the other life are from the light of heaven, and the light of heaven is Divine truth (in regard to rainbows in the other life see what is said above, n. 1042, 1043, 1053, 1623-1625; and also in regard to colors, n. 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922). By the "twenty-four thrones round about the throne" are signified all things of truth in one complex, the like as is signified by "twelve." (That "twelve" denotes all things of truth in a complex may be seen above, n. 577, 2089, 2129, 2130, 3272, 3858, 3913.) The "lightnings, thunderings, and voices that proceeded out of the throne" signify the terrors caused by the Divine truth with those who are not in good. The "seven lamps of fire burning" are affections of truth from good, which do hurt to those who are not in good, and therefore are called the "seven spirits of God who do hurt," as is plain from the following verses.

[7] The "glassy sea before the throne" is all the truth in the natural, thus knowledges (that these things are the "sea" may be seen above, n. 28, 2850). The "four animals in the midst of the throne and round about the throne full of eyes before and behind" are things of the understanding from the Divine in the heavens, "four" signifying their conjunction with the things of the will. For truths are of the intellectual part and goods are of the will part, whence it is said that they were "full of eyes before and behind," because "eyes" signify things of the understanding, and hence in a higher sense the things of faith (see n. 2701, 3820, 4403-4421, 4523-4534). (That "four" denotes conjunction, the same as "two," may be seen above, n. 1686, 3519, 5194.) The holiness of the Divine truth proceeding from the Lord is described in the rest of the passage.

[8] As by the "twenty-four thrones and the twenty-four elders" are signified all things of truth or all things of faith in one complex, and the like by "twelve," it is evident that all things of truth, from which and according to which Judgment is effected, are what is meant in the internal sense by the "twelve thrones on which the twelve apostles were to sit," of which we read thus in Matthew: Jesus said to the disciples, Verily I say unto you, that ye who have followed Me, in the regeneration, when the Son of man shall sit upon the

throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28);

and in Luke:

I appoint unto you a kingdom, as the Father hath appointed unto Me; that ye may eat and drink upon My table in My kingdom, and sit on thrones judging the twelve tribes of Israel (Matt. 22:29-30).

That the "twelve apostles" denote all things of truth may be seen above (n. 2129, 2553, 3354, 3488, 3858); and also the "twelve sons of Jacob," and hence the "twelve tribes of Israel" (n. 3858, 3913, 3926, 3939, 4060, 4603); and that the apostles cannot judge even one person (n. 2129, 2553).

[9] Likewise in Revelation:

I saw thrones, and they sat upon them, and judgment was given unto them (Rev. 20:4);

where also by "thrones" are signified all things of truth, from which and according to which Judgment is effected. The like is also meant by the "angels with whom the Lord is to come to judgment" (Matt. 25:31); that by "angels" in the Word something in the Lord is signified may be seen above (n. 1705, 1925, 2319, 2821, 3039, 4085), in this instance they signify truths from the Divine, which truths in the Word are also called "judgments" (n. 2235).

[10] In very many other places also a "throne" is attributed to Jehovah or the Lord, and this because there is in thrones what is representative of a kingdom. When there is discourse in a higher heaven about Divine truth and Judgment, a throne appears in the ultimate heaven. This is the reason why a "throne" is representative, and is so often spoken of in the prophetic Word, and why from most ancient times thrones became the mark of kings, and as such a mark signify royalty, as in the following passages. In Moses:

Moses built an altar, and called the name of it Jehovah-nissi, and he said, Because a hand is upon the throne of Jah, there shall be the war of Jehovah against Amalek from generation to generation (Exod. 17:15-16). What is meant by a "hand upon the throne of Jah," and by the "war of Jehovah against Amalek from generation to generation," no one can know except from the internal sense, and unless he knows what is meant by a "throne," and what by "Amalek." By "Amalek" in the Word are signified the falsities that assail truths (n. 1679), and by a "throne" the Divine truth itself that is assailed.

[11] In David:

Jehovah, Thou hast maintained my judgment and my cause; Thou hast sat upon the throne, the Judge of justice. Jehovah shall remain to eternity, He hath prepared His throne for judgment (Ps. 9:4, 7).

Again:

Thy throne, O God, is forever and to eternity, a scepter of rectitude is the scepter of Thy kingdom (Ps. 45:6).

Again:

Clouds and thick darkness are round about Him; justice and judgment are the support of His throne (Ps. 97:2).

In Jeremiah:

In that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it (Jer. 3:17);

"Jerusalem" denotes the Lord's spiritual kingdom.

[12] This kingdom is meant also by the "new Jerusalem" in Ezekiel, and by the "holy Jerusalem coming down from heaven" in Revelation. The Lord's

spiritual kingdom is where Divine truth in which is good is the chief thing, and the celestial kingdom is where the chief thing is Divine good from which as Divine truth, and this shows why Jerusalem is called the "throne of Jehovah;" and why it is said in David:
In Jerusalem are set thrones for judgment (Ps. 122:5).
But Zion is called the "throne of the glory of Jehovah" in Jeremiah:
Hast Thou utterly renounced Judah? Hath Thy soul loathed Zion? Despise it not for Thy name's sake, defile not the throne of Thy glory (Jer. 14:19, 21);
where by "Zion" is meant the Lord's celestial kingdom.

[13] The manner in which the Lord in respect to judgment is represented in heaven, where things such as are occasionally related in the prophets are visibly presented to the sight, is seen in Daniel:
I beheld till the throne were cast down, and the Ancient of days did sit; His garment was white as snow, and the hair of His head like clean wool; His throne was a flame of fire, and the wheels thereof burning fire; a stream of fire issued and went forth before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened (Dan. 7:9-10).
Such things are constantly seen in heaven, all being representative, and they appear from the discourse of the angels in the higher heavens, which on descending presents such objects to the sight. Angelic spirits to whom perception is given by the Lord know what these things signify, as for instance the "Ancient of days," the "garment white as snow," the "hair like clean wool," the "throne like a flame of fire," the "wheels a burning fire," the "stream of fire issuing from him." By the "flame of fire" and the "stream of fire" is there represented the good of Divine love (see n. 934, 4906, 5071, 5215).

[14] So in Ezekiel:
Above the expanse that was over the head of the cherubim was the likeness of a throne, as the look of a sapphire stone; and upon the likeness of the throne was a likeness as the look of a man upon it above (Ezek. 1:26; 10:1).
And also in the first book of Kings:
I saw, said Micaiah the prophet, Jehovah sitting on His throne, and the universal army of the heavens standing by Him on His right hand and on His left (1 Kings 22:19).
One who is not aware what these terms represent, and thence signify, must believe that the Lord has a throne like kings on earth, and that there are such things as are here mentioned; yet there are not such things in the heavens, but they are so presented to view before those who are in the ultimate heaven, and from them as from pictures they see Divine arcana.

[15] The Lord's royalty, by which is signified the Divine truth that proceeds from Him, was represented also by the throne constructed by Solomon, regarding which it is thus written in the first book of Kings: Solomon made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were hands on either side by the place of the seat, and two lions standing beside the hands, and twelve lions stood there on the one side and on the other upon the six steps (1 Kings 10:18-21).
Thus was represented the "throne of glory," the "lions" being Divine truths fighting and conquering, and the "twelve lions" all these truths in one complex.

[16] As almost all the things in the Word have also an opposite sense, so too has a "throne," and in this sense it signifies the kingdom of falsity, as in Revelation:

To the angel of the church in Pergamos: I know thy works, and where thou dwellest, even where Satan's throne is (Rev. 2:12-13).

The dragon gave the beast that came up out of the sea his power, and his throne, and great authority (Rev. 13:2).

The fifth angel poured out his vial upon the throne of the beast; and his kingdom was darkened (Rev. 16:10).

And in Isaiah:

Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God (Isa. 14:13);

speaking of Babylon.