

6579. Verses 22, 23. And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's sons of the third generation: the sons also of Machir the son of Manasseh were born upon Joseph's knees. "And Joseph dwelt in Egypt," signifies the life of the memory-knowledges of the church from the internal; "he and his father's house," signifies from the internal and its good; "and Joseph lived a hundred and ten years," signifies the state and quality; "and Joseph saw Ephraim's sons of the third generation," signifies the setting up again of the church in respect to the intellectual, and its derivatives; "the sons also of Machir the son of Manasseh," signifies, and in respect to the will and its derivatives; "were born upon Joseph's knees," signifies that they were from good conjoined with truth from the internal.

6580. And Joseph dwelt in Egypt. That this signifies the life of the memory-knowledges of the church from the internal, is evident from the signification of "dwelling," as being life (see n. 1293, 3384, 3613, 4451, 6051); from the representation of Joseph, as being the internal (n. 6499); and from the signification of "Egypt," as being the memory-knowledges of the church (n. 4749, 4964, 4966, 6004). In the preceding verses of this chapter the subject treated of is the spiritual church that was to be set up again; and after the external or natural has been made completely submissive to the internal or spiritual—which is signified by Joseph's brethren falling down before him and offering themselves to him for servants—the subject now treated of is this church when set up again, which is described in these verses by Joseph's dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man who is a spiritual church there is life from the internal in the memory-knowledges of the church; for the memory-knowledges with him are made subordinate, and reduced into such order that they receive the influx of good and of truth, so as to be receptacles of influx from the internal. It is otherwise with those who are not a church, the memory-knowledges with these persons being so disposed that things confirmatory of truth and good have been rejected to the sides, thus far removed from the light of heaven; and thereafter the things that remain are receptive of falsity and evil.

6581. He and his father's house. That this signifies from the internal and its good, is evident from the representation of Joseph, who here is "he," as being the internal (see n. 6499); and from the signification of "house," as being good (n. 2048, 3720, 4982).

6582. And Joseph lived a hundred and ten years. That this signifies the state and quality, is evident from the signification of numbers in the Word, as being things (see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6175); and indeed the state and quality of the thing (n. 4670). So also it is with the number a "hundred and ten," which contains the state and quality of the life of memory-knowledges from the internal.

6583. And Joseph saw Ephraim's sons of the third generation. That this signifies the setting up again of the church in respect to the intellectual and its derivatives, is evident from the representation of Ephraim, as being the intellectual of the church (see n. 3969, 5354, 6222, 6234, 6238, 6267); and from the signification of "sons of the third generation," as being derivatives; for as sons and the sons of sons descend from a parent, they denote the derivatives of that which is represented by the parent. The setting up again of the church from the internal, that is, through the internal from the Lord, is signified by "Joseph saw." (What the intellectual of the church represented by Ephraim is, see n. 6222.)

6584. The sons also of Machir the son of Manasseh. That this signifies and in respect to the will and its derivatives, is evident from the representation of Manasseh, as being the will of the church (see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296); and from the signification of his "sons" and "sons' sons," here the "sons of Machir," as being the derivatives (n. 6583); the derivatives of the will of the church—signified by the "sons of Machir"—are goods conjoined with truths, thus also truths from good, for the truths that have been derived from good are forms of good. That the "sons of Machir" denote goods conjoined with truths is signified by their being "born on Joseph's knees," as presently follows; and that they denote truths from good is signified in the book of Judges: "Out of Machir shall come down lawgivers" (Judg. 5:14); "lawgivers" denote truths from good (n. 6372).

6585. Were born upon Joseph's knees. That this signifies that they were from good conjoined with truth from the internal, is evident from the signification of

"bringing forth on the knees," as being the conjunction of good and truth (see n. 3915); and from the representation of Joseph, as being the internal (n. 6499). The sons of Machir being born upon Joseph's knees involves that Joseph acknowledged them as his own, for when it is so said, it is signified that they are adopted as his own, as may be seen from the sons born of Bilhah the maidservant of Rachel, concerning whom Rachel says:

Behold my handmaid Bilhah, come unto her, and she shall bear upon my knees, and I also shall be built up by her (Gen. 30:3).

The reason why these sons were acknowledged by Joseph as his own, was that by Manasseh is represented the will of the church, thus its good; and the internal which is represented by Joseph flows in with good, but not with truth except through good; hence it is that these are said to be "born upon Joseph's knees."

6586. Verses 24-26. And Joseph said unto his brethren, I die; and visiting God will visit you, and will make you go up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the sons of Israel, saying, Visiting God will visit you, and ye shall make my bones go up from hence. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was put in an ark in Egypt. "And Joseph said unto his brethren, I die," signifies a prediction that the internal of the church will cease; "and visiting God will visit you," signifies that the last time will come; "and will make you go up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob," signifies that they will come to the state of the church in which the ancients were; "and Joseph took an oath of the sons of Israel," signifies a binding; "Visiting God will visit you," signifies when this last of the church will come; "and ye shall make my bones go up from hence," signifies that there will be the representative of a church, but not a representative church, which must be in the internal also; "and Joseph died," signifies that the internal of the church ceased to be; "a son of a hundred and ten years," signifies the state then; "and they embalmed him," signifies preservation still; "and he was put in an ark in Egypt," signifies concealment in the memory-knowledges of the church.

6587. And Joseph said unto his brethren, I die. That this signifies a prediction that the internal of the church will cease, is evident from the representation of Joseph, as being the internal (see n. 6499), here the internal of the church, because in what precedes the subject treated of has been the church set up again by the internal, that is, through the internal by the Lord; and from the signification of "dying," as being to cease to be such (n. 494); thus to cease. (That "dying" denotes the last time of the church, may be seen above, n. 2908, 2912, 2917, 2923.) Prediction concerning this time is signified by "Joseph said unto his brethren;" for in what now follows, even to the end, the subject treated of is the further state of the church. Hence it is plain that by "Joseph said unto his brethren, I die," is signified that the internal of the church will cease.

[2] The case herein is this. A church in order to exist must be internal and external, for there are those who are in the internal of the church, and those who are in its external; the former are few, but the latter are very numerous. Nevertheless with those with whom is the internal church, the external must be also, for the internal of the church cannot be separated from its external; and also with those with whom is the external church, the internal must be also, but with these the internal is in obscurity.

[3] The internal of the church consists in willing good from the heart, and in being affected with good; and its external consists in doing it, and this according to the truth of faith which the man knows from good; but the external of the church consists in the devout performance of rituals, and in doing works of charity, according to the precepts of the church. From this it is evident that the internal of the church is the good of charity in the will. Therefore when this ceases, the church itself also ceases, for the good of charity is its essential. External worship indeed remains afterward, as before, but then it is not worship, but a rite, which is preserved because it has been so appointed; but this rite, which appears like worship, is like a shell without a kernel, for it is an external which remains wherein is no internal. When such is the state of the church it is at its end.

6588. And visiting God will visit you. That this signifies that the last time will come, is evident from the signification of "being visited," as being the last time, here the last time of the oppression of the sons of Israel in Egypt; in the internal sense, the last time of an old church, and the first of a new one. In the Word this last time is called "visitation," and is predicated both of the church in general, and also of those who are within the church in particular; and of the new church

which is being born, and of the old church which is expiring; in particular of the man of the church who is being saved, and of him who is being damned.

[2] That these things are signified in the Word by "visitation," and the "day of visitation," may be seen from the following passages. In Luke: Blessed be the Lord God of Israel; for He hath visited and wrought deliverance for His people. Through the bowels of mercy of our God, whereby the dayspring from on high hath visited us, that He may appear to them that sit in darkness and the shadow of death (Luke 1:68, 78, 79); this is the prophetic utterance of Zacharias concerning the Lord when born; "to be visited" here denotes the raising up of a new church, and the enlightenment then of those who were in ignorance of the truth and good of faith, thus their deliverance; and therefore it is said, "He hath visited and wrought deliverance for His people," "He hath visited that He may appear to them that sit in darkness and the shadow of death."

[3] In Moses:

Jehovah said unto Moses, Gather the elders of Israel together, and say unto them, Jehovah the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me, saying, Visiting I will visit you, and that which is done to you in Egypt (Exod. 3:16).

Again:

The people believed; and they heard that Jehovah had visited the sons of Israel (Exod. 4: 31).

"To be visited here denotes the last time when the church has ceased, and the first when it is beginning; the last with the Egyptians, and the first with the sons of Israel; thus also the deliverance of the latter.

[4] In Jeremiah:

They shall be carried away to Babylon; and there shall they be even until the day that I will visit them; then will I make to come up the vessels of the house of God, and I will bring them back unto this place (Jer. 27:22).

Again:

When seventy years have been fulfilled to Babylon, I will visit you, and I will establish upon you My good word, and will bring you back unto this place (Jer. 29:10);

where "to visit" denotes to deliver; in general the last time of captivity and desolation.

[5] "Visitation" and the "day of visitation" denote the last time of the church, in Isaiah:

What will ye do in the day of visitation and of devastation? it shall come from afar; unto whom will ye flee for help? (Isa. 10:3). Again:

Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger, to make the earth a waste. I will visit evil upon the world, and their iniquity upon the wicked (Isa. 13:9, 11).

In Jeremiah:

They shall fall among them that fall; and in the time of their visitation they shall stumble (Jer. 8:12).

In Hosea:

The days of visitation are come, the days of recompense are come (Jer. 9:7).

In Moses:

Jehovah said to Moses, Notwithstanding, go, lead this people in, whither I have spoken to thee; behold, Mine angel shall go before thee; but in the day of My visiting I will visit upon them their sin (Exod. 32:34).

In Luke:

Jesus said concerning Jerusalem, They shall not leave in thee one stone upon another; because thou hast not acknowledged the time of thy visitation (Luke 19:44).

The "day of visitation" denotes the coming of the Lord, and enlightenment then; but in respect to the Jewish nation, as they did not acknowledge it, it denotes the last time of the representatives of the church with them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was scattered.

[6] In Ezekiel:

A great voice cried in mine ears, The visitations of the city have come nigh, and a man has his instrument of destruction in his hand (Ezek. 9:1);

where the sense is similar. In Isaiah:

The Rephaim shall not rise, in that Thou hast visited, Thou hast extinguished them (Isa. 26:14);

the "Rephaim" denote the posterity of the Most Ancient Church, which was before the flood, who are also called "Nephilim" and "Anakim" (see n. 567, 581, 1673); "Thou hast visited and extinguished the Rephaim" denotes the last time of that church, and also the casting of them into hell (n. 1265-1272). "Visitation" denotes requital, thus damnation, in Jeremiah:

Shall I not visit for this? shall not My soul be avenged on such a nation as this?
(Jer. 5:9).

Again:

I will bring the destruction of Esau upon him in the time that I shall visit him
(Jer. 49:8).

And in Hosea:

I will visit upon him his ways, and I will requite his works (Hos. 4:9).

6589. And will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. That this signifies that they will come to the state of the church in which the ancients were, is evident from the signification of the "land of Egypt," from which they were to "go up," as being the vastated church, which was represented by the Egyptians oppressing the sons of Israel; and its destruction, by their being overwhelmed in the sea Suph; and from the signification of the "land of Canaan," to which the sons of Israel were to "go up," as being the Lord's kingdom and church (see n. 1607, 3038, 3481, 3705, 4447, 4517).

[2] That this is the Ancient Church, or the state of the church in which were the ancients, is signified by its being designated as the "land which God sware to give to Abraham, to Isaac, and to Jacob;" for by these in the supreme sense is meant the Lord, and in the representative sense His kingdom in the heavens, and His kingdom on the earth, which is the church (see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276). Thus "to swear to give the land to them," is to confirm that they shall come to the state of the church in which the ancients were. Not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to its external, namely, to representatives, and scarcely to these; but that they should come thereto who are signified by the "sons of Israel," who are all those who are of the spiritual church, both those who then had been, and those who were to come. (That "to swear" denotes to confirm from the Divine, may be seen, n. 2842, 3375.) The reason why the land of Canaan was promised and given to the descendants of Jacob, was that they might represent the church; and this because from ancient times the church had been in that land, and at that time all the places in it were named and made representative (n. 3686, 4447, 4516, 4517, 5135, 6516).

6590. And Joseph took an oath of the sons of Israel. That this signifies binding, is evident without explication.

6591. Visiting God will visit you. That this signifies when this last of the church will come, is evident from the signification of "visiting," as being the last of the church (see n. 6588).

6592. And ye shall make my bones go up from hence. That this signifies that there shall be the representative of a church, but not a church, which must be in the internal also, is evident from the representation of Joseph, as being the internal of the church (see n. 6587); and as by him is represented the internal of the church, by his "bones" is signified that which is most external, or the ultimate of the church, thus the representative thereof. For the representatives that had been in the Ancient Church, and were also instituted with the descendants of Jacob, were the ultimates of the church; but what they signified and represented were the internals of the church. These internals are signified by "flesh in which is spirit," but the ultimates by "bones." Hence it is evident what is the quality of the church when it is only in externals without internals, namely, that it is like the bony structure of a man without flesh. (That with the Israelitish and Jewish people there was no church, but only the representative of a church, see n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304; and that the representative of a church was not instituted with them until after they had been completely vastated as to the internal; and that otherwise they would have profaned holy things, n. 4289.)

6593. And Joseph died. That this signifies that the internal of the church ceased to be, is evident from the signification of "dying," as being to cease to be such as before (see n. 494, 6587); and from the representation of Joseph, as being the internal (see n. 6499). (As regards the quality of the church when the internal has ceased, see above, n. 6587, 6592.)

6594. A son of a hundred and ten years. That this signifies the state then, is evident from the signification of a "hundred and ten years," as being the state and quality of the life of memory-knowledges from the internal (see n. 6582). (That "years" denote states, see n. 487, 488, 493.)

6595. And they embalmed him. That this signifies preservation still, is evident from the signification of "embalming," as being preservation from the contagion of evil (n. 6503, 6504). As the end of the church is here treated of, it must be told what is meant by "preservation still when the church ceases to be," which takes place when its internal ceases with man (n. 6587, 6592). The external then still remains, but is such as to have within it an internal; and yet this internal is not then with the man, because he does not think about it, or if he thinks about it he is not affected with it; but it is with the angels who are with the man. And as the man of the vastated church thinks nothing about the internal, neither is affected with it, and for the most part does not know that it exists, therefore the internal cannot be injured by him; for what a man knows, and especially what he has once believed, he can injure, but not what he either does not know, or does not believe to exist. In this manner the internal of the church is preserved, lest it should be affected by any evil. So were the internal things of the church preserved among the descendants of Jacob; for they were in externals without an internal, insomuch that they were not even willing to know about any internal; and therefore the internal things of the church were not revealed to them. (That internal things were not made known to the descendants of Jacob lest they should injure them by profaning, see n. 3398, 3480; and that those cannot profane the internal things of the church who do not believe them, and still less those who are ignorant of them, n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601; also that the interior things of the church are not revealed until the church has been vastated, because then they are no longer believed, thus neither can they be profaned, see n. 3398, 3399.) These are the things that are meant by "preservation."

6596. And he was put in an ark in Egypt. That this signifies concealment in the memory-knowledges of the church, is evident from the signification of an "ark," as being that in which something is stored up or concealed; and from the signification of "Egypt," as being the memory-knowledges of the church (see n. 4749, 4964, 4966); and the memory-knowledges of the church were at that time the knowledges of the representatives and significatives that had been in the Ancient Church. The concealment of the internal in these is signified by the foregoing words. (Concerning the concealment of the internal of the church, and the consequent preservation lest it should suffer injury, see just above, n. 6595.) That an "ark" denotes that in which something is stored up or concealed, may be seen from the ark of the Testimony, in that it was called an "ark" because in it was stored up the Testimony or Law.

6597. The internal sense of the things contained in the Book of Genesis has now been treated of. But as in this Book all things are historic, except the forty-eighth and forty-ninth chapters, in which there are prophetic things also, therefore it can scarcely appear that the sense which has been set forth is the internal sense; for the historic things hold back the mind in the literal sense, and thus remove it from the internal sense; and the more so because the internal sense is utterly different from the literal sense; for the one treats of spiritual and celestial things, and the other of worldly and earthly ones. But that the internal sense is such as has been set forth, is evident from all the details that have been unfolded, and especially from the fact that it has been dictated to me from heaven.