

6955. Verses 5-7. In order that they may believe that Jehovah hath been seen of thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Jehovah said further to him, Bring now thy hand into thy bosom. And he brought his hand into his bosom, and brought it out, and behold his hand was leprous, as snow. And He said, Bring back thine hand into thy bosom; and he brought back his hand into his bosom, and brought it forth out of his bosom, And behold it was turned again as his flesh. "In order that they may believe that Jehovah hath been seen of thee," signifies that they may have faith in respect to the Lord's Divine Human; "the God of their fathers," signifies that it was the Divine of the Ancient Church; "the God of Abraham, the God of Isaac, and the God of Jacob," signifies the Lord as to the Divine Itself and the Divine Human; "and Jehovah said further to him," signifies foresight as to what would be the quality of those of the spiritual church, if they did not have faith; "Bring thy hand into thy bosom," signifies the appropriation of truth; "and he brought his hand into his bosom," signifies the accomplishment; "and he brought it out," signifies that it was thence; "and behold his hand was leprous, as snow," signifies the profanation of truth; "and He said," signifies providence in respect to what would be the quality of those of the spiritual church if they did have faith; "Bring back thine hand into thy bosom" signifies the appropriation of truth; "and he brought back his hand into his bosom" signifies the accomplishment; "and he brought it forth out of his bosom," signifies that it was thence; "and behold it was turned again as his flesh," signifies that then it was good.

6956. In order that they may believe that Jehovah hath been seen of thee. That this signifies that they may have faith in respect to the Lord's Divine Human, is evident from the signification of "believing," as being to have faith - not faith that Jehovah or the Lord was seen with the eyes, but faith in the Lord in the spiritual sense of the term; and from the signification of "Jehovah seen," as being the appearing of the Lord in His Divine Human (see n. 6945). Thus by "they may believe that Jehovah hath been seen of thee" is signified that they may have faith in respect to the Lord's Divine Human.

6957. The God of their fathers. That this signifies that it was the Divine of the Ancient Church, is evident from the signification of "the God of their fathers," as being the Divine of the Ancient Church (of which n. 6876, 6884, where also it may be seen that this was the Lord in respect to the Divine Human).

6958. The God of Abraham, the God of Isaac, and the God of Jacob. That this signifies the Lord as to the Divine Itself and the Divine Human, is evident from what was shown above (n. 6847), where the same words occur.

6959. And Jehovah said further to him. That this signifies foresight as to what would be the quality of those of the spiritual church if they did not have faith, is evident from the signification of "Jehovah said," as being foresight (as above, n. 6946). The reason why these words denote what would be the quality of those of the spiritual church if they did not have faith, is that in what follows the subject treated of is what would be the further quality of those who are of the spiritual church (who are represented by the sons of Israel), if they did not have faith, namely, that they would be profaners of truth. For the first miracle of the rod becoming a serpent signifies their state, that they would become altogether sensuous and corporeal. This miracle of the hand becoming

leprous signifies profanation, for this succeeds if the church persists in faithlessness.

[2] In their childhood, and afterward in their youth, they of the spiritual church have faith in the doctrinal things of their church, but at that time they have faith from parents and masters, and not from themselves, and therefore if they afterward recede from faith, they profane the truth only slightly, which profanation can be removed by Divine means, and thus the man be freed from the guilt of it. But if a man has faith in the doctrine of the church, and in the Word, from himself, that is, by confirmations in himself, and if he then afterward recedes, and denies in himself what he had before believed, especially if he lives contrary to the truth which he had confirmed in himself, and either explains it in his own favor, or altogether rejects it, he profanes the truth; and this because he commingles and conjoins together within himself truth and falsity. As such persons have scarcely any remains of truth and good, in the other life they finally become like skeletons; and have as little life remaining as have the bones relatively to the organic life of the flesh. But still harder is the lot of those who profane good than that of those who profane truth, they who are of the Lord's spiritual church can profane truth but not so much good.

[3] As "leprosy" signifies the profanation of truth, and as this is the subject treated of in what follows, see first of all what has been before said and shown about profanation, namely: That they who are within the church can profane holy things, but not they who are without it (n. 2051, 3399): That holy things cannot be profaned, except by those who have previously acknowledged them (n. 1008, 1010, 1059, 3398, 3898, 4289): That it is also profanation to acknowledge and believe truths and goods, and yet to live contrary to them (n. 4601): That man is withheld from profanation as much as possible (n. 301-303, 1327-1328, 3398, 3402); that the lot of profaners is the worst of all in the other life (n. 6348).

6960. Bring now thy hand into thy bosom. That this signifies the appropriation of truth, is evident from the signification of "hand," as being power (of which above, n. 6947); and from the signification of "bosom," as being love; for that which is of the breast corresponds to love, because therein is the heart, which corresponds to celestial love, and the lungs, which correspond to spiritual love (see n. 3635, 3883-3896, 4112-4113, 4133). And as from this the bosom corresponds to love, by it is also signified man's own, for that is man's own which is of his love. Therefore here by "bringing the hand into the bosom" is signified appropriation; that it is the appropriation of truth, is plain from what follows, and also from the fact that spiritual power consists in truth (see n. 6948).

[2] That the "bosom" denotes that very thing which belongs to man, thus his own, and from this, appropriation and conjunction by love, is evident from the following passages:

Confide ye not in a companion, put not trust in a guide; keep the doors of thy mouth from her that lieth in thy bosom (Micah 7:5);

where "she that lieth in the bosom" denotes one who has been conjoined with him by means of love. For this also a wife is called "the wife of her husband's bosom" (Deut. 28:54; 2 Sam. 12:8); and a husband is called "the husband of his wife's bosom" (Deut. 28:56); and this because one belongs to the other. And in David:

My prayer shall fall back upon my bosom (Ps. 35:13);

meaning that it would return to himself.

Remember, Lord, the reproach of Thy servants, how I do bear in my bosom all the great peoples (Ps. 89:50);

meaning with himself, as his own. In Isaiah:

He feedeth his flock like a shepherd, He gathereth the lambs in His arm, and carrieth them in His bosom (Isa. 40:11); where the sense is the same.

[3] In Luke:

Give, and it shall be given to you; good measure, pressed down, shaken together, and running over, shall be given into your bosom (Luke 6:38); "to be given into the bosom" denotes for themselves as their own. In the same:

And it came to pass that Lazarus died, and was carried by the angels into Abraham's bosom (Luke 16:22);

"to be carried into Abraham's bosom" denotes to the Lord (who is meant by "Abraham"), from conjunction through love.

[4] And in John:

There was lying in Jesus' bosom one of His disciples, whom Jesus loved; he, leaning on Jesus' breast, saith unto Him, Lord who is it? (John 13:23, 25);

"to lie in the bosom" manifestly denotes to be loved, and to be conjoined through love. Again:

No one hath ever seen God; the only-begotten son, who is in the bosom of the Father, He hath set Him forth (John 1:18);

"in the bosom of the Father" denotes to be one.

[5] The "bosom" denotes that very thing which belongs to man, and also appropriation not by love, in the following passages:

I will recompense, I will recompense upon their bosom your iniquities, and the iniquities of your fathers together; I will measure the price of their work upon their bosom (Isa. 14:6-7).

Jehovah doing mercy to thousands, and recompensing the iniquity of the fathers into the bosom of their sons after them (Jer. 32:18).

Recompense to our neighbors sevenfold into their bosom their reproach wherewith they have reproached Thee, O Lord (Ps. 79:12);

"to recompense into their bosom" denotes into themselves.

6961. And he brought his hand into his bosom. That this signifies the accomplishment, namely, of the appropriation of truth, is evident from what has already been said.

6962. And he brought it out. That this signifies that it was thence, is evident from the signification of "bringing the hand out of the bosom and seeing" as being to observe what was its quality, thus that it was thence.

6963. And behold his hand was leprous, as snow. That this signifies the profanation of truth, is evident from the signification of "hand," as being power (n. 6947), and as being truth, because spiritual power consists in truth (n. 6948, 6960); and from the signification of "leprosy," as being profanation, specifically, the profanation of truth (of which below). In the historic Word much is said about leprosy, and about its various appearances in the skin, and about the judgment thence to be formed of its quality - whether the leper was to be shut in, or to go out of the camp, or to be set at liberty; and also about leprosy in garments, in vessels, and in the very houses. Leprosy is so much treated of, not on account of leprosy as a disease, but because it signified the profanation of truth, thus for the sake of the spiritual sense; and because the Jews and the Israelites were capable of profaning truth more than other people.

[2] For if they had known the internal things of the Word, and the truths themselves which were represented by the rites of the church among them, and had faith in them, and yet had lived according to their inclination,

namely in the love of self and the love of the world, in hatred and revenge among themselves, and in cruelty toward the Gentiles, they must needs have profaned the truths in which they once had faith; for to believe in truths and to live contrary to them, is to profane them. And therefore they were withheld as far as possible from the knowledges of internal truth (see n. 3398, 3489); insomuch that they did not even know that they would live after death; neither did they believe that the Messiah would come to save souls eternally, but to exalt that nation above all others in the universe. And because that nation was such, and also is such at this day, therefore they are still withheld from faith, even though they live in the midst of Christendom. Hence then it is that the nature of leprosy was so particularly described.

[3] That "leprosy" signifies the profanation of truth, is plain from the statutes concerning leprosy that are recorded by Moses in Leviticus 13. In this description there is contained in the internal sense the whole nature of the profanation of truth - as what the nature of this profanation is if recent, what if old, what if inward in man, what if also outward, what if curable, what if incurable, what are the means of cure, and other particulars, which cannot be at all known to anyone, except by means of the internal sense of the Word.

[4] But as it is profanations which are described by "leprosy," it is not allowable to explain in detail what is contained in the description of it. Moreover, heaven is horrified at the bare mention of what is profane. I may quote this passage only:

If the leprosy effloresce fully in the skin, and the leprosy cover the whole skin of him that hath the plague, from his head even to his heel, under every look of the priest's eyes; and the priest see, and behold the leprosy hath covered all his flesh, then he shall pronounce the plague clean; it is all turned white, he is clean. But in the day that there shall appear in him living flesh, he shall be unclean (Lev. 13:12-14); unless it is known from the internal sense how the case herein is, namely, that he is clean who is all leprous from his head even unto his heel, it must appear like a paradox; but by "one leprous from his head to his heel" is meant one who knows internal truths, but does not acknowledge or believe them. Such a one is not inwardly in profanation, but outwardly, which profanation is removed, and therefore he is clean. But if he knows the truths of faith, and believes them, and yet lives contrary to them, he is in profanation inwardly, as is the case also with one who has once believed, and afterward denies. Therefore it is said, "in the day that there shall appear in him living flesh, he shall be unclean;" by "living flesh" is meant acknowledgment and faith (see what has been adduced above, n. 6959).

6964. And he said. That this signifies providence in respect to what would be the quality of those of the spiritual church if they did have faith, is evident from the signification of "Jehovah said," as being providence (as above, n. 6951); that it denotes what their quality would be if they did have faith, is plain from what follows. For by "his hand turned again as his flesh" is signified that then they would have spiritual good; the opposite of which is that the hand became leprous by being brought into his bosom, by which is signified that they who are of the spiritual church would be in the profanation of truth, if they did not have faith (see above, n. 6959, 6963).

6965. Bring back thy hand unto thy bosom. That this signifies the appropriation of truth, is evident from the signification of "bringing the hand into the bosom," as being the appropriation of truth (see n. 6960).

6966. And he brought back his hand unto his bosom. That this signifies the accomplishment, may be seen above (n. 6961).

6967. And he brought it forth out of his bosom. That this signifies that it was thence, may also be seen above (n. 6962).

6968. And behold it was turned again as his flesh. That this signifies that then it was the good of truth, is evident from the signification of "flesh," as being what is man's own of his will, made alive by what is the Lord's own of His Divine Human, that is, what is one's own that is heavenly (see n. 3813); and because this is signified by "flesh," it is the good of love to the Lord and toward the neighbor which is signified. But with those who are of the spiritual church, it is the good of truth, because their good is from truth, and is according to the truth of the doctrine of their church. When this truth becomes of the life it is called good.

6969. Verses 8, 9. And it shall be, if they do not believe thee, and hear not the voice of the former sign, that they will believe the voice of the latter sign. And it shall be, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour out on the dry [land], and the waters which thou hast taken out of the river, they shall become blood in the dry [land]. "And it shall be, if they do not believe thee," signifies if they have not faith; "and hear not the voice of the former sign," signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become not spiritual and not rational; "that they will believe the voice of the latter sign," signifies that they would have faith in what had been foretold from the Word, namely, that they would become profaners of truth; "and it shall be, if they do not believe also these two signs," signifies if they should have no faith whatever that such things would come to pass; "and do not hear thy voice," signifies if they do not yield any obedience; "that thou shalt take of the waters of the river," signifies false memory-knowledges; "and pour out on the dry [land]," signifies insertion into the natural; "and the waters which thou hast taken out of the river," signifies inversion of the state; "they shall become blood in the dry [land]," signifies the falsification of all truth, and the consequent privation of it in the natural.

6970. And it shall be, if they do not believe thee. That this signifies if they have not faith, is evident from the signification of "believing," as being to have faith (see n. 6956). To have faith here does not signify faith from the signs, that they were to be liberated from Egypt, for this faith relates to worldly things; but it signifies faith that if they did not remain in truths they would become merely sensuous and corporeal, and at last profaners of truth; for these are what the two signs signify. The internal sense does not treat of worldly things, as does the external historic sense; but of spiritual things. Faith in worldly things is quite different from faith in spiritual things, as for example: to believe that men will do as they speak; that a man is true or not true; that to insure success, a man should do so and so, and not otherwise; that what is said or written is worthy of credit, or not, besides numberless like things; such are matters of faith in worldly things, as also here that the sons of Israel were to be liberated from bondage in Egypt. But to believe that there is a heaven and a hell; that men will live after death, the good in happiness to eternity, the evil in unhappiness; that the life remains

with everyone; that faith and charity make spiritual life, and that this is the life which the angels have in heaven; that the Lord has all power in the heavens and on earth, as He Himself says (Matt. 28:18); that from Him we live; that the Word is the doctrine of heavenly and Divine truths; and the like - such are matters of faith in spiritual things, and are here signified by "believing."

6971. And hear not the voice of the former sign. That this signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become not spiritual and not rational, is evident from the signification of "hearing," as being to obey (see n. 2542, 3869, 5017); from the signification of a "voice," as being what is announced from the Word, of which below; and from the signification of "the former sign," as being that instead of spiritual and rational men they would become not spiritual and not rational. That this is so, is plain from the signification of the serpent which was made from the rod of Moses cast on the earth (which is here "the former sign"), as being the sensuous and corporeal man (n. 6949); thus the non-spiritual and non-rational man. For the man who is sensuous and corporeal is not rational, thus neither is he spiritual, for he thinks falsities and wills evils. He who does this is not rational, still less is he spiritual, for the acknowledgment and faith of truth, and the life of good, are the veriest spiritual in the rational, because these things are from the Divine; whereas the acknowledgment and faith of falsity and the life of evil are the contrary. (That merely sensuous and corporeal men are such, see n. 6844, 6845, 6948, 6949.)

[2] Those become merely sensuous and corporeal who have first known the things of the spiritual world and have afterward rejected them, and have imbued themselves with principles of falsity contrary to truths, and as to life have looked solely to worldly, bodily, and earthly things, and from this have believed that life ought to be enjoyed with every pleasure, saying, "What has man more while he lives? When we die we die; and who has ever come from another life to tell us about it? We know not what it is to live when life goes out of a man." If anyone by rational arguments sets them thinking at all about eternal life, they think that they shall not fare worse than others, and immediately relapse to the state of their former life. With such there is a closing of the passage for the light of heaven and its influx, and the light of heaven in their natural becomes like thick darkness, but the light of the world therein becomes brightness (see n. 6907), and the brightness is so much the more brilliant, as the light of heaven is more darkened; hence it is that such see no otherwise than that the evils of their life are goods, and that consequently the falsities are truths. It is from this then that a man becomes sensuous and corporeal. In a word, when a passage for the influx of the light of heaven has once been opened, and afterward is closed, the man is then driven to look downward, and not upward; and this from Divine order, lest the truths which he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thus profaned.

[3] The case is the same with the Gentiles who recede from their religiosity; but their lot is better than the lot of those who are within the church, because they have no truths from the Word, consequently no genuine truths; but truths joined with many fallacies, which cannot be so much profaned. With regard to the signification of a "voice," as being what is announced from the Word, be it known that a "voice" is often spoken of, and is also joined to such things as have no relation to a voice, as here it is also joined to a sign; "if they do not hear the

voice of the former sign, they will believe the voice of the latter sign;" and also in other passages:

The voice of the whip, and the voice of the sound of a wheel (Nah. 3:2). The floods have lifted up their voice above the voices of many magnificent waters (Ps. 93:3-4).

[4] That a "voice" signifies annunciation, and in a good sense annunciation from the Word, which voice is called the "voice of Jehovah," is evident in David:

The voice of Jehovah is in power; the voice of Jehovah is in glory; the voice of Jehovah breaketh the cedars; the voice of Jehovah cutteth off the flames of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to calve; and strippeth the forests (Ps. 29:4-5, 7-9);

To Him that rideth upon the heaven of the heaven of old; lo He shall utter with His voice, a voice of strength (Ps. 68:33).

In these passages a "voice" denotes Divine truth, thus the Word, and annunciation from it. What a "voice" further signifies, see n. 219; and that "voice" is predicated of truth, n. 3563.)

6972. That they will believe the voice of the latter sign. That this signifies that they would have faith in what had been foretold from the Word, namely, that they would become profaners of truth, is evident from the signification of "believing," as being to have faith (of which just above, n. 6970); from the signification of a "voice," as being what is announced (n. 6971), thus also what is foretold; and from the signification of "leprosy," which is here the "latter sign," as being the profanation of truth (of which above, n. 6963). What profanation is, see also above (n. 6959), and in the passages there cited.

6973. And it shall be, if they do not believe also these two signs. That this signifies if they should have no faith whatever that such things would come to pass, is evident from the signification of "believing," as being to have faith (that is, in the spiritual sense, of which above, n. 6970); and from the signification of "the two signs," as being that they would become sensuous and corporeal, and afterward profaners of truth, which is signified by the serpent that was made by the casting of the rod of Moses upon the earth (n. 6971), and by the hand which being put into the bosom became leprous (n. 6963). Thus by "not believing these two signs" is signified to have no faith whatever that such things would come to pass.

6974. And do not hear thy voice. That this signifies if they do not yield any obedience, is evident from the signification of "hearing," as being obedience (see n. 2542, 3869, 5017); from the signification of "voice," as being what is announced and foretold (n. 6971, 6972); and from the representation of Moses, whose voice they were to hear, as being the Lord as to the Divine law, that is, as to the Divine truth, thus as to the Word, for therein is Divine truth. Hence it is plain that by the expression, "if they do not hear thy voice," is signified, if they do not yield any obedience. In this passage and before (verses 1 and 8), it is said "if they do not believe," and "if they do not hear," and yet the two expressions appear alike, for he who does not believe, does not hear. Yet they are distinct, for "believing," by which is signified faith, is said of the truth of faith, and thus relates to the intellectual; but "hearing," by which is signified obeying, is said of the good of charity, and thus relates to the will. For in the Word, especially the prophetic, where truth is expressed in its own words; good is also expressed in its own words, on account of the heavenly marriage, which is the marriage of

good and of truth, in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 6343).

6975. Thou shalt take of the waters of the river. That this signifies false memory-knowledges, is evident from the signification of "the waters of the river," namely, of Egypt, or the Nile, as being false memory-knowledges. (That "waters" denote truths may be seen above, n. 2702, 3424, 4976; and in the opposite sense falsities, n. 790; also that the "river of Egypt" denotes false memory-knowledges, n. 6693.)

6976. And pour out on the dry [land]. That this signifies insertion into the natural, is evident from the signification of "pouring out," as being insertion; and from the signification of "the dry [land]," as being the natural. A dry place is called "dry," and the land is also so called, and by the "land of Egypt" is signified the natural mind, which is in falsity, thus the natural (see n. 5276, 5278, 5280, 5288, 5301), and still more by the "dry [land]."

6977. And the waters which thou hast taken out of the river. That this signifies inversion of state, is evident from what presently follows, for it is said that "they shall become blood in the dry [land]," whereby is signified the falsification of all truth, and the privation of it in the natural. When this takes place the state is completely inverted; and hence these words, as they involve an inversion of state, are also said to signify it. There is also a total inversion of state in the natural when it is entirely occupied by falsities. This rarely happens with man while he lives in the world, but in the other life it takes place with all who are cast into hell. That it rarely happens with man while he lives in the world is because he is then continually kept in a state capable of being reformed, provided that he desists from evils in freedom. But after death his life follows him, and he remains in the state which he had acquired by the whole course of his life in the world. [2] Then he who is in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good are taken away from him; so that he remains in evil and falsity, which grow there in accordance with the capacity to receive them that he has acquired in the world. Nevertheless he is not allowed to pass beyond the acquired bounds. This inversion of state is what is here meant, which is such that he can no longer be amended as to the interiors, but only as to the exteriors, namely, by fear of punishments. After enduring these many times, he at last abstains from evil, not in freedom, but by compulsion, the cupidity of doing evil still remaining. This cupidity, as before said, is kept in check by fears, which are external and compulsory means of amendment. This is the state of the evil in the other life.

6978. They shall become blood in the dry [land]. That this signifies the falsification of all truth, and the consequent privation of it in the natural, is evident from the signification of "blood," as being holy truth proceeding from the Lord, and in the opposite sense truth falsified and profaned (see n. 4735, how the case herein is was shown just above); and from the signification of "the dry [land]," as being the natural (of which also just above, n. 6976). That "blood" signifies the falsification of truth and its profanation, is especially evident in Nahum: Woe to the city of bloods! It is all full of lying and rapine; the prey departeth not. The voice of a whip, and the voice of the sound of a wheel; and a neighing horse, and a jumping chariot; the horseman mounting, and the shining of a sword, and the flash of a spear; and a multitude of pierced, and a heap of carcass and no end of body; they



stumble on their body. Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts (Nah. 3:1-4); that by the "city of bloods" is signified the doctrine of falsity, thus by "blood," falsified and profaned truth is plain from all the words of its description in the internal sense, and not only in these verses which have been cited, but also in those which follow, the description of it being continued in the whole chapter; for the "city" is doctrine; its being "all full of lying and rapine" denotes being full of falsity, and of evil from falsity; "the voice of a whip and the voice of the sound of a wheel" denotes the defence of falsity by fallacies; "a neighing horse and a jumping chariot" denotes from a perverted intellectual and the like doctrine; "the horseman mounting, the shining of a sword, the flashing of a spear" denotes combat against truth; "the multitude of pierced" denotes innumerable falsities thence, and those who are in falsities; "a heap of carcass, and no end of body" denotes innumerable evils thence, and those who are in evils; "the whoredoms of a harlot" denote the falsifications themselves, and in like manner "witchcrafts."