

**The Land of  
Canaan—Week 1**

*Introduction and  
the Inheritance of  
The Half Tribe of  
Manasseh,  
Reuben and Gad*



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**Joshua 1:4**

From the wilderness and this Lebanon, and to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the going in of the sun, shall be your border.

**Numbers 34:1-12**

1 And Jehovah spoke to Moses, saying,

2 Command the sons of Israel, and say to them, When you come into the land of Canaan, this is the land that shall fall to you for an inheritance, the land of Canaan with her borders.

3 And the south quarter for you shall be from the wilderness of Zin by the hands of Edom, and for you the south border shall be the edge of the Salt Sea eastward;

4 and the border for you shall turn around from the south to the ascent of Akrabbim, and cross over toward Zin; and its outgoings shall be from the south to Kadesh-barnea, and shall go out to Chazar-addar, and cross over toward Azmon;

5 and the border shall turn around from Azmon to the brook of Egypt, and the outgoing of it shall be toward the sea.

6 And as for the west border, you shall even have the Great Sea for a border; this shall be your west border.

7 And this shall be your north border; from the Great Sea you shall mark for you Mount Hor;

8 from Mount Hor you shall mark your border to the coming in of Hamath; and the outgoings of the border shall be toward Zedad;

9 and the border shall go out toward Ziphron, and the outgoings of it shall be at Chazar-enan; this shall be for you the border of the north.

10 And you shall mark for yourselves for a border towards the east, from Chazar-enan to Shepham;

11 and the border shall go down from Shepham to Riblah, from the east to Ain; and the border shall go down, and shall rub on the shoulder of the Sea of Chinnereth eastward;

12 and the border shall go down to the Jordan, and the outgoings of it shall be at the Salt Sea; this shall be the land for you with her borders all around.

## DAY ONE: THE BORDERS OF THE LAND OF CANAAN IN GENERAL

**AC 3708:16.** From the description of the land of Canaan, which was first described by Moses in respect to the boundaries round about, and this at the south corner, at the west corner, the north corner, and the east corner (Num. 34:2-12); and the same afterwards when it was given by lot to the tribes (Josh. 15 to 19); from which and also from the most ancient people who dwelt in the land of Canaan, all the places therein became representative and significative, according to their situation, distance, and boundaries in respect to the quarters (n. 1607, 1866).

**AC 2973.** By the “land of Canaan” was represented the kingdom of the Lord; its celestial by “Zion,” and its spiritual by “Jerusalem,” where the dwelling place of Jehovah or the Lord was. The country “round about,” even to the borders, represented the celestial and spiritual things flowing forth in their order and derived therefrom; and in the furthest boundaries the representatives of celestial and spiritual things ceased. These representatives had their origin from those in the Lord’s kingdom in the heavens. There the Lord as a Sun is in the midst; from this is all celestial flame and spiritual light. Those who are nearest are in the highest light, but those who are more remote are in less light, and those who are most remote are in the least; and there are the boundaries, and hell begins, which is outside of heaven.

**AC 3693:5.** [In Joshua 1:4, it says:]

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

[This passage] describes the extension of the land of Canaan, by which is signified in the internal sense the Lord’s kingdom (see n. 1607, 3038, 3481). That the “river Euphrates” is one border of it, that is, of things spiritual and celestial, see above, n. 1866; and that the “great sea” and the “going down of the sun” is another, by which is represented the ultimate, which is relatively obscure; also that all the borders and all the places in that land are representative, n. 1585.

## DAY ONE: THE BORDERS OF THE LAND OF CANAAN IN GENERAL

**AC 1585:2.** The boundaries of Canaan were several; in general, the two rivers Euphrates and Jordan, and also the sea. Hence the Euphrates and the Jordan represented the externals.

### Questions and Comments

1. What are the borders of the Land of Canaan generally? What does the Land of Canaan represent on the most general level?
2. How does the story of the Exodus from Egypt fit with the representation of the Land of Canaan generally? What does this teach us about the Lord's plan for us?
3. In AC 3708:16 it says, "all the places [in the Land of Canaan] became representative and significative, according to their situation, distance, and boundaries in respect to the quarters." What do you think that means?
4. AC 2973 says that like the Land of Canaan, heaven has boundaries, outside of which hell begins. When we think of the trials the Israelites went through before the conquest of Canaan, can we see them as the trials brought on by evil spirits that we go through as well?

## DAY TWO: THE SOUTHERN AND WESTERN BORDERS

### *The Southern Border: Kadesh and the Wilderness of Zin*



**AC 1678.** By “Kadesh” are signified truths, and also contentions about truths. Because the falsities, and the evils derived from them which the Lord conquered in His first combat, are here treated of, it is here said, “En-mishpat, this is Kadesh,” because there was contention about truths.

[2] That “Kadesh” signifies truths concerning which there is contention, is evident in Ezekiel, where the boundaries of the Holy Land are described:

The corner of the south, southward from Tamar as far as the waters of Meriboth (*which means contentions*), Kadesh, an inheritance to the great sea, and the corner of the south southward (Ezek. 47:19; 48:28).

Here “the south” denotes the light of truth; its boundary, by which is signified contention about truths, is called “Kadesh.”

[3] Kadesh also was where Moses smote the rock, out of which waters came forth. These waters were called Meribah, [named] from “contention” (Num. 20:1-2, 11, 13). By a “rock,” as is known, the Lord is signified; by “waters,” in the internal sense of the Word, are signified spiritual things, which are truths. They were called “the waters of Meribah” because there was contention about them. That



## DAY TWO: THE SOUTHERN AND WESTERN BORDERS

they were also called “the waters of the contention of Kadesh,” is evident in Moses:

You rebelled against My mouth in the wilderness of Zin, in the contention of the assembly, to sanctify Me by the waters in their eyes. These are the waters of contention of Kadesh in the wilderness of Zin (Num. 27:14; Deut. 32:51).

So too it was to Kadesh that the spies returned from the land of Canaan, and Kadesh was the place where the Israelites murmured and contended, not being willing to enter into the land (Num. 13:26).

### *The Western Border: The Great Sea*



**AC 3693:5.** “The great sea” and the “going down of the sun” is [a border], by which is represented the ultimate [or last], which is relatively obscure.

**AR 238.** In the spiritual world there appear atmospheres and also waters, just as in our world. The atmospheres in which the angels of the highest heaven dwell are as it were ethereal. The atmospheres in which the angels of the middle heaven dwell are as it were aerial. And the atmospheres in which the angels of the lowest heaven dwell are as it were watery, and these last appear as seas at the boundaries of heaven, where they dwell who are in general truths from the literal sense of the Word... “Waters” signify truths... Hence “the sea,” in which waters terminate and are collected, signifies the Divine truth in its boundaries....

**AR 238:2.** It has also been granted me to see the seas which are at the

## DAY TWO: THE SOUTHERN AND WESTERN BORDERS

boundaries of the heavens, and to converse with those who were there, and thus to know the truth of this matter from experience. They seemed to me to be in the sea, but they said that they are not in the sea but in an atmosphere. From this it was clear to me that the sea is an appearance of the Divine proceeding from the Lord in its boundaries.

**AE 518:17.** “The sea of the Philistines,” where Tyre and Sidon were, signifies the knowledges of truth and good from the sense of the letter of the Word.

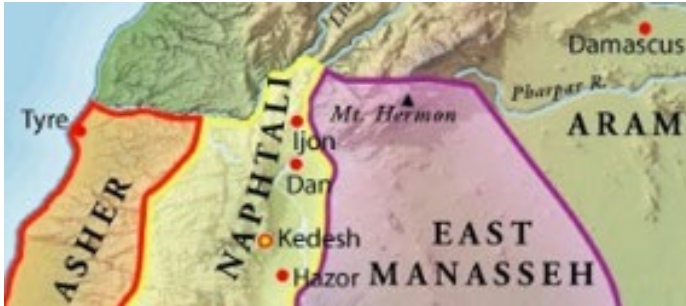
### Questions and Comments

1. AC 1678 points out that Kadesh, on the southern boundary of Canaan, signifies contention about truths. The passage then describes two stories in the Word involving contention about truths. How does the fact that these stories occurred on a boundary of Canaan help us see what may cause contention about truths with us?
2. Does the boundary of heaven appear as the shore of an ocean? What does AR 238 indicate? How does this connect to the geography of the Land of Canaan?



## DAY THREE: THE NORTHERN AND EASTERN BORDERS

### *The Northern Border: Damascus*



**AC 1715.** The farthest boundary of the land of Canaan, beyond Dan, is described as being Damascus, as in Amos:

You have taken up Siccuth your king, and Chiun your images; the star of your gods which ye made to yourselves, and I will cause you to go away beyond Damascus (Amos 5:26-27).

The boundary of the holy land, or of the Lord's kingdom, toward the north, is also called the "boundary of Damascus" (Ezek. 47:16-18, 48:1).

**AC 1796.** Damascus was the principal city of Syria, where there were remains of the worship of the Ancient Church, and from which came Eber, or the Hebrew nation, with which there was nothing but the external of the church.

### *The Eastern Boundary: The Jordan River*

**AC 6537.** The Jordan was the first boundary in respect to the land of Canaan; and as by the "land of Canaan" is signified the church, therefore by the "Jordan" is signified those things which are the first of the church, or by means of which entrance to the church is opened.

## DAY THREE: THE NORTHERN AND EASTERN BORDERS

**AC 4255.** That the “Jordan” denotes initiation into the knowledges of good and truth, is because it was a boundary of the land of Canaan.... All the boundaries of that land signified things that are first and last of the Lord’s kingdom, and also those that are first and last of His church, and thus those that are first and last of the celestial and spiritual things which constitute His kingdom and His church... Hence the Jordan, because it was a boundary, signified initiation into the knowledges of good and truth, for these knowledges are first; and at last, when the man becomes a church, or a kingdom of the Lord, they become last.



**TCR 510.** That repentance is the first thing of the church, is very evident from the Word. John the Baptist, who was sent beforehand to prepare men for the church which the Lord was about to establish, when he baptized, at the same time he preached repentance. And therefore his baptism was called the baptism of repentance, for the reason that baptism signified spiritual washing, which is a cleansing from sin. John did this in the Jordan, because the Jordan signified introduction into the church, for it was the first boundary of the land of Canaan where the church was. The Lord Himself also preached repentance for the forgiveness of sins, teaching thereby that repentance is the first thing of the church, and that so far as man repents his sins are put away, and so far as they are put away, they are forgiven. And still further, the Lord commanded His twelve apostles, and also the seventy whom He sent forth, to preach repentance. From all this it is clear that the first thing of the church is repentance.

**AE 475:18-19.** “The waters of Jordan” signified the truths that introduce into the church, which are the knowledges of truth and

## DAY THREE: THE NORTHERN AND EASTERN BORDERS

good from the Word, for the river Jordan was the first boundary across which the land of Canaan was entered, and “the land of Canaan” signified the church. This is why “the waters of Jordan” signified introductory truths, which are the first knowledges of truth and good from the Word. Because of this signification of “the waters of Jordan,” Naaman was commanded to wash himself in them seven times, which signified purification from falsified truths; “seven times” signifies fully, and is predicated of holy things, such as truths Divine are. Because “seven times” has this signification, it is said that “his flesh came again like the flesh of a little lad,” the flesh coming again signifying spiritual life, such as those have who are regenerated through Divine truths.

[19] Because “the waters of Jordan” signified the truths that introduce into the church, which are the knowledges of truth and good from the Word, and “washing” in them signified purification from falsities, and consequent reformation and regeneration by the Lord, therefore baptism was instituted, which was first performed in the Jordan by John (Matt. 3:11-16; Mark 1:4-13). This rite signified initiation into the knowledges from the Word about the Lord, His coming, and salvation by Him. And as man is reformed and regenerated by the Lord by means of truths from the Word, baptism was commanded by the Lord (Matt. 28:19); for it is by means of truths from the Word that man is reformed and regenerated, and it is the Lord who reforms and regenerates.

### Questions and Comments

1. How many stories can you think of from the Word that involve the Jordan River?
2. How does the Jordan River and its location help us understand what it represents and why certain events in the Word happened there?
3. How do we cross the Jordan ourselves?

## DAY FOUR: THE INHERITANCE OF REUBEN



### Joshua 13:15-23

15 And Moses gave to the tribe of the sons of Reuben according to their families.

16 And their border is from Aroer, which is by the lip of the brook of Arnon, and the city that is in the midst of the brook, and all the plateau by Medeba;

17 Heshbon and all her cities that are on the plateau, Dibon and Bamoth-baal and Beth-baal-meon,

18 and Jahaz, and Kedemoth and Mephaath,

19 and Kiriathaim, and Sibmah, and Zereth-shachar in the mountain of the valley,

20 and Beth-peor, and the watercourses of Pisgah, and Beth-jeshimoth,

21 and all the cities of the plateau, and all the kingdom of Sihon king of the Amorite who reigned in Heshbon, whom Moses smote with the chiefs of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the princes of Sihon, who dwelt in the land.

22 And Balaam the son of Beor, the diviner, the sons of Israel killed with the sword upon their slain.

23 And the border of the sons of Reuben was the Jordan and the border thereof. This was the inheritance of the sons of Reuben for their families, the cities and their villages.

## DAY FOUR: THE INHERITANCE OF REUBEN

### *The Inheritance of Reuben in General*

**AE 434:11.** Because truth from good, which the tribe of Reuben represented, is in the natural man, to the tribe of Reuben an inheritance beyond the Jordan was given (see Num. 32:1 to the end; Deut. 3:12-20; Josh. 13:1 to the end; 18:7). For by “the land of Canaan” the church was represented and thus signified in the Word, that region of it beyond Jordan signifying the external church, the region on this side of the Jordan the internal church, and the river Jordan the boundary between them. And it is truth from good, or faith from charity, that constitutes the church. Truth from good in the natural man constitutes the external church, and because the tribe of Reuben represented this constituent of the church, therefore to that tribe an inheritance beyond the Jordan was given.

### *The Jabbok River*

**AC 4270.** That the “Jabbok” denotes the first instilling is because it was a boundary of the land of Canaan... All the boundaries of that land were significative of the celestial and spiritual things of the Lord’s kingdom, according to their distance and situation... And thus also **the ford or passage of the Jabbok** [had its signification], which was such in relation to the land of Canaan beyond Jordan, and it **was the boundary of the inheritance of the sons of Reuben and Gad**, as is evident from Num. 21:24; Deut. 2:36, 37; 3:16, 17; Josh. 12:2; Judges 11:13, 22. [The reason] this land fell to these [people] as an inheritance was because by Reuben was represented faith in the understanding, or doctrine, which is the first of regeneration; that is, truth of doctrine in the complex, by which the good of life is attained... And by Gad [next to Reuben] were represented the works of faith... These truths of faith or doctrinal things, and the works of faith which are first practiced, are the things through which the man who is being regenerated is insinuated into good. It is for this reason that by the “passage of the Jabbok” is signified the first instilling.

## DAY FOUR: THE INHERITANCE OF REUBEN

### *Mount Nebo*

#### **Deut. 34:1-4**

1 And Moses went up from the deserts of Moab to the mountain of Nebo, the head of Pisgah, that is against the faces of Jericho. And Jehovah showed him all the land, Gilead, even to Dan,

2 and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, even to the sea behind,

3 and the south, and the plain of the vale of Jericho, the city of the palm trees, even to Zoar.

4 And Jehovah said to him, This is the land which I promised to Abraham, to Isaac, and to Jacob, saying, I will give it to thy seed; I have caused thee to see it with thine eyes, but thou shalt not cross over thither.

**TCR 61.** Those whose understandings are in light from wisdom are like men who at midday are standing upon a mountain and seeing clearly all that is below.

#### Questions and Comments

1. AE 434:11 says that Reuben represents “truth from good in the natural man.” How does the location of Reuben’s inheritance illustrate this?
2. AC 4270 says that Reuben represents “faith in the understanding, or doctrine, which is the first of regeneration.” How does the location of Reuben’s inheritance illustrate this?
3. Does thinking of TCR 61 in the context of Moses looking out over the Land of Canaan help to see how we can view heaven from what the Lord teaches us, while also knowing that we will have to leave some things behind to go there?



### Joshua 13:24-28

24 And Moses gave to the tribe of Gad, to the sons of Gad for their families;

25 and the border for them was Jaazer, and all the cities of Gilead, and half the land of the sons of Ammon even to Aroer which is against the face of Rabbah;

26 and from Heshbon even to Ramath-mizpeh and Betonim; and from Mahanaim even to the border for Debir;

27 and in the valley, Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the remainder of the kingdom of Sihon king of Heshbon, the Jordan and its border, even to the edge of the Sea of Chinnereth<sup>1</sup> across the Jordan toward the sunrise.

28 This is the inheritance of the sons of Gad, according to their families, the cities and their villages.

**AE 435:6.** That an inheritance beyond Jordan was given to the tribe of Gad is evident in Moses: To Reuben, Gad, and the half tribe of Manasseh an inheritance was given beyond Jordan, which was a place for cattle; and it was given with the condition that they should cross over, armed, with the rest, to take possession of the land of Canaan (Num. 32:1 to the end; 34:14)... (Deut. 3:16, 17); and in Joshua...(13:24-28).

The signification of “Gad” can be seen not only from the passages in the Word where Gad is mentioned, but also from the lands given to that tribe for an inheritance, where these also are mentioned in the Word, as Heshbon, Jazer, Rabbah, Ramath of Mispah, the brook of Arnon, Chinnereth, the springs of Pishgah, and many other places. What these lands signify in the spiritual sense no one can know

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<sup>1</sup> The Sea of Chinnereth is also known as the Lake of Gennesaret, the Sea of Galilee and Lake Tiberias.



## DAY FIVE: THE INHERITANCE OF GAD

unless he knows the signification of “the tribe of Reuben, of Gad, and of the half tribe of Manasseh,” to whom these lands were given for a possession; for they signify such things as are signified by those tribes in a wide and in a restricted sense.

**AE 435:7.** As in Jeremiah:

Against the sons of Ammon: Has Israel no sons? Has he no heir? Why then has their king inherited Gad, and his people dwelt in the cities thereof? Therefore behold, the days come in which I will cause an alarm of war to be heard against Rabbah of the sons of Ammon; and it shall become a heap of desolation, and her daughters shall be burned with fire, and Israel shall be heir to them that were his heirs. Howl, O Heshbon, for Ai is devastated; cry out, ye daughters of Rabbah, gird ye with sackcloth; lament, and wander about among the walls, for their king shall go into exile, and his priests and his princes together (49:1-3).

Unless one knows what is signified by “Gad” and by “Israel,” he cannot know what is here signified by “the sons of Ammon,” by “Heshbon,” and by “Rabbah.” For Rabbah, Heshbon, and half of the land of Ammon were given to the tribe of Gad for an inheritance. Therefore those lands signify such things in particular as are signified in general by Gad. For it is said, “Why then has the king of the sons of Ammon inherited Gad, and his people dwelt in the cities thereof?” For all names of lands, of regions, of cities, of rivers, and of peoples, in the Word signify the things of the church.

“Gad” here signifies the good of life according to the truths of doctrine; “Israel” is the church in respect to truth. “The sons of Ammon” signify the falsifications of truth; “Heshbon” signifies the fructification of truth in the natural man; “the daughters of Rabbah” signify the affections of truth in the natural man, and “Ai” the doctrine of truth. When these things are known, the spiritual sense of these words follows in this series: “Against the sons of Ammon” signifies against the falsifications of truth. “Has Israel no sons? has he no heir?” signifies, Are there in the church no knowledges of truth and good? “Israel” meaning the church, “his sons” truths, and “heir” the good of truth. “Why then has their king inherited Gad, and his

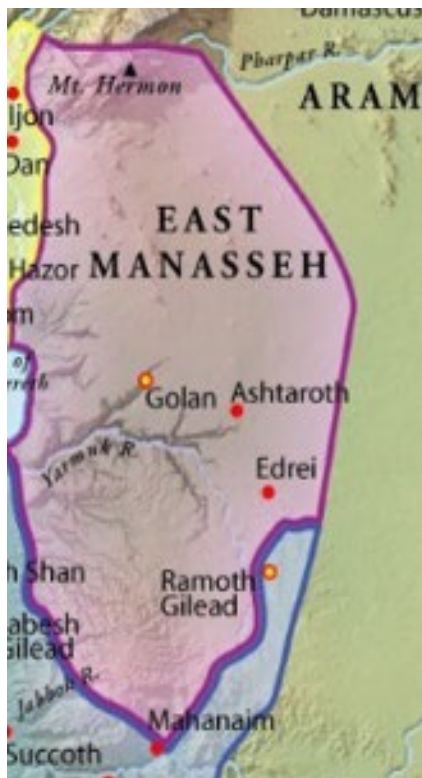
## DAY FIVE: THE INHERITANCE OF GAD

people dwelt in the cities thereof?” signifies, Why has truth falsified destroyed the good of life, and also perverted the doctrinals according to which is life? “Behold, the days come, in which I will cause an alarm of war to be heard against Rabbah of the sons of Ammon, and it shall become a heap of desolation,” signifies the destruction of that doctrine, that is, of truth falsified, and the destruction of those who are in it. “And her daughters shall be burned with fire,” signifies that the affections of that doctrine shall become lusts of evil. “And Israel shall be heir to those who were his heirs,” signifies that the church in respect to goods is going to perish. “Howl, O Heshbon, for Ai is devastated,” signifies that there is no longer any fructification of truth from good, because the doctrine of truth is destroyed. “Cry out, ye daughters of Rabbah, gird ye with sackcloth, lament,” signifies that there are no longer any affections of truth. “And wander about among the walls,” signifies thought and life from falsities. “For their king has gone into exile,” signifies because truth is no more. “And his priests and his princes together,” signifies that both goods and the truths of good are no more.

This makes clear that “the lands of the inheritance of Gad” signify similar things in particular as “Gad” does in general, and that the significations of the lands mentioned in the Word can be known from the signification of the tribes to which they were given for inheritance.

### Questions and Comments

1. AE 435:7 offers an insight into how thoroughly connected the internal sense of the Word is to the Land of Canaan and specific places there. While this passage may be difficult to follow, does it help demonstrate how detailed the connection is?
2. On page 11, in AC 4270, we read that Gad represents the works of faith that are first practiced. Can you see why these works are outside the holy land?



### Joshua 13:29-32

29 And Moses gave an inheritance to the half tribe of Manasseh; and it was for the half tribe of the sons of Manasseh according to their families.

30 And their border was from Mahanaim, all of Bashan, all the kingdom of Og king of Bashan, and all the hamlets of Jair which are in Bashan, sixty cities;

31 and half Gilead, and Ashtaroth and Edrei, cities from the kingdom of Og in Bashan; for the sons of Machir the son of Manasseh, for half of the sons of Machir for their families.

32 These are what Moses, in the deserts of Moab, across the Jordan near Jericho toward the sunrise, gave for an inheritance.

### *The Inheritance of the Half Tribe of Manasseh in General*

**AE 440:7.** Because all the good that the natural man has flows in from the Lord through the spiritual, and without that influx there can be no good in the natural, and because “Manasseh” represented and thus signified good in the natural man from a spiritual origin, therefore to that tribe an inheritance was given both beyond or outside of Jordan and on this side or within Jordan, that is, to half the tribe beyond or outside of Jordan, and to the other half on this side or within Jordan (see Num. 32:33, 39, 40; Deut. 3:13; Josh. 13:29-31; 17:5-13, 16-18). The land beyond or outside of Jordan represented and signified the external church, which is with men in the natural man; but the land on this side or within Jordan represented and signified the internal church, which is with men in the spiritual man... It is good that constitutes the church, and this good flows in immediately out of the spiritual man into the natural, and without this influx the

church is not with man; and this is the reason that to the tribe of Manasseh, by which the good of the church was signified, was given an inheritance both inside and outside the Jordan.

*Bashan*

**AE 405:13.**

A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan; why leap ye, ye mountains, ye hills of the mountain? God desires to dwell in it; yea, Jehovah will inhabit it perpetually (Ps. 68:15-16).

“The mountain of Bashan” signifies voluntary good of the kind that exists in those who are in the externals of the church. For Bashan was a region beyond Jordan, which was given as an inheritance to the half tribe of Manasseh, as may be seen in Joshua (13:29-32); and “Manasseh” signifies the voluntary good of the external or natural man. This voluntary good is the same as the good of love in the external man, for all good of love is of the will, and all truth from it is of the understanding. Therefore “Ephraim,” his brother, signifies the intellectual truth of that good. Because “the mountain of Bashan” signifies that good, “the hills” of that mountain signify goods in act. Because it is the will that acts—for every activity of the mind and body is from the will, as everything active of thought and speech is from the understanding—therefore the joy arising from the good of love is described and meant by “skipping” and “leaping.” This makes clear what is signified by, “A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan; why leap ye, ye mountains, ye hills of the mountain?” Because the Lord dwells with man in his voluntary good, from which are goods in act, it is said, “God desires to dwell in it; yea, Jehovah will inhabit it perpetually.”

**AE 163:8.** “Og, king of Bashan was left of the remnants of the Rephaim: behold, his bed was a bed of iron; is it not in Rabbah of the sons of Ammon? Nine cubits was the length of it, and four cubits the breadth of it, after the cubit of a man” (Deut. 3:11). The bed of Og is here described because he was of the remnants of the Rephaim,

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and because he was king of Bashan. For by the Rephaim were signified those who more than all others were in the love of self, and therefore intensely natural, and from the persuasion of their own importance above others, were in falsities of every kind... By Bashan was signified the external of the church, thus the natural. For Bashan was outside of the land of Canaan, where the church was. On this account, the bed of Og, king of Bashan, was described, which would not have been done but for the sake of the spiritual signification of Og, as mentioned above.

**AE 727:6.** “Feed Thy people with Thy rod, the flock of Thine heritage; they shall feed in Bashan and Gilead according to the days of an age” (Micah 7:14). “Feed Thy people with Thy rod” signifies the instruction of those who are of the church in Divine truths from the Word. “To feed” signifies to instruct; “people” means those who are of the church in truths, and “rod” means where the Word is, because it is Divine truth. “The flock of [Thine] heritage” signifies those of the church who are in the spiritual things of the Word, which are the truths of its internal sense. “They shall feed in Bashan and Gilead” signifies instruction in the goods of the church and in its truths from the natural sense of the Word.

### Questions and Comments

1. AE 440:7 says that Manasseh represents “good in the natural man from a spiritual origin.” How does the location of the inheritances of Manasseh help us see this? What does this mean for our efforts to receive good in the natural man from a spiritual origin?
2. How does the location of Bashan provide a basis for both its good and evil representation?