

The Land of Canaan—

Week 3

The Inheritance of Ephraim, Manasseh and Benjamin



CONTENTS

Day One: The Inheritance of Ephraim in General	1
Day Two: The Inheritance of Ephraim—Shiloh, Bethel.....	4
Day Three: The Inheritance of Manasseh in General	7
Day Four: The Inheritance of Manasseh—The Oak Groves of Moreh, and Shechem	10
Day Five: The Inheritance of Benjamin in General; Jericho	13
Day Six: The Inheritance of Benjamin—Jerusalem	17

DAY ONE: THE INHERITANCE OF EPHRAIM IN GENERAL



Joshua 16:1-10

1 And the lot came out for the sons of Joseph from Jordan at Jericho, to the waters of Jericho toward the sunrise, to the wilderness going up from Jericho in the mountain of Bethel;

2 and it goes out from Bethel to Luz, and crosses over to the border of the Archite at Ataroth,

3 and goes down toward the sea to the border of Japhleti, even to the border of Beth-choron the lower, and even to Gezer; and its outgoings are toward the sea.

4 And the sons of Joseph, Manasseh and Ephraim, had their inheritance.

5 And this was the border of the sons of Ephraim according to their families: the border of their inheritance toward the sunrise was Ataroth-addar, even to Beth-choron the higher;

6 and the border went out toward the sea to Michmethah from the north, and the border turned around toward the sunrise to Taanath-shiloh, and crossed over it from the sunrise toward Janoah;

7 and it went down from Janoah to Ataroth, and to Naarah, and came upon Jericho, and went out to the Jordan.

8 From Tappuah the border went seaward to the brook Kanah; and the goings out of it were toward the sea. This is the inheritance of the tribe of the sons of Ephraim according to their families.

DAY ONE: THE INHERITANCE OF EPHRAIM IN GENERAL

9 And the cities set apart for the sons of Ephraim were in the midst of the inheritance of the sons of Manasseh, all the cities and their villages.

10 And they did not dispossess the Canaanite that dwelt in Gezer; and the Canaanite dwells among Ephraim to this day, and became a servant of tribute.

AC 3969:7. There are two things that constitute the spiritual church, the understanding and the will, of which the understanding is represented by Ephraim, and the will by Manasseh.

AE 440:2. There are two things that constitute the church, namely, the truth of doctrine and the good of life; both of these must be in a man that he may be a man of the church. “Ephraim and Manasseh” represented and thence signify in the Word these two, “Ephraim” the truth of doctrine, and “Manasseh” the good of life. The truth of doctrine is also called the intellectual of the church, and the good of life is called its voluntary; for truth is of the understanding, and good is of the will; for this reason also “Ephraim and Manasseh” signify the intellectual and the voluntary of the church, “Ephraim” its intellectual, and “Manasseh” its voluntary.

Deuteronomy 33:1, 13-16

1 And this is the blessing with which Moses the man of God blessed the sons of Israel before his death...

13 And for Joseph he said, Blessed by Jehovah be his land, for the precious things of the heavens, for the dew, and for the abyss that crouches beneath,

14 and for the precious things of increase from the sun, and for the precious things produced by the months,

15 and for the firstfruits of the mountains of the east, and for the precious things of the eternal hills,

16 and for the precious things of the earth and her fullness....

AE 448:7. This is the blessing of Joseph, or of the tribe named from Joseph by Moses; and this blessing was pronounced upon Joseph because “Joseph” signifies the Lord’s spiritual kingdom, and the heaven there that most nearly communicates with the Lord’s

DAY ONE: THE INHERITANCE OF EPHRAIM IN GENERAL

celestial kingdom. “The land of Joseph” means that heaven, and also the church that consists of those who will be in that heaven. “The precious things of heaven, the dew, and the deep that lies beneath” signify Divine-spiritual and spiritual-natural things from a celestial origin, “the precious things of heaven” Divine-spiritual things, “the dew” spiritual things communicating, and “the deep that lies beneath” spiritual-natural things. “The firstfruits of the mountains of the east, and the precious things of the hills of an age” signify genuine goods, both of love to the Lord and of charity towards the neighbor, “the mountains of the east” meaning the goods of love to the Lord, “the firstfruits” genuine goods, and “the hills of an age” the goods of charity towards the neighbor.

Questions and Comments

1. Notice that Joshua 16:9 says, “The cities set apart for the sons of Ephraim were in the midst of the inheritance of the sons of Manasseh.” AE 440 explains that Ephraim and Manasseh signify the understanding and the will. How do Joshua 16:9 and AE 440 fit together?
2. AE 448 gives us the internal sense of Joseph’s inheritance in general (that is, the inheritance of Ephraim and Manasseh), and then more specific explanations of the internal sense of the “dew,” the “deep that lies beneath,” the “first fruits of the mountains of the east” and the “hills of an age.” This passage can help us see how the correspondences of the land were both general and specific to the geography in each inheritance.

Shiloh

Joshua 18:1

And all the congregation of the sons of Israel assembled at Shiloh, and they caused the tent of congregation to abide there. And the land was subdued before them.

AC 6373. In the original language, “Shiloh” is derived from a word which means tranquility.

AC 2009:6. In Moses:

The place which Jehovah your God shall choose out of all the tribes to put His name there, and to cause His name to dwell there, thither shall you bring all that I command you (Deut. 12:5, 11, 14; 16:2, 6, 11). Here also by “putting His name,” and “making His name dwell there,” is not signified the name, but the worship, and thus the quality of Jehovah, that is, the Lord, by reason of which He is to be worshiped. His quality is the good of love and the truth of faith; and “the name of Jehovah dwells” with those who are in these. [As] in Jeremiah:

Go ye to My place which was in Shiloh, where I caused My name to dwell in the beginning (Jer. 7:12).

Here in like manner “name” [stands] for worship, and thereby the doctrine of true faith. Everyone can see that Jehovah does not dwell with him who merely knows and speaks His name, for the name alone, without any idea, knowledge, or faith concerning His quality is a mere word. Hence it is evident that the “name” is the quality, and the knowledge of the quality.

AC 4763. When the ark of God was taken by the Philistines, and the two sons of Eli were slain... there ran a man out of the army to Shiloh with his garments rent and dust upon his head (1 Sam. 4:11, 12). This signified mourning over lost Divine truth and Divine good; for, as the ark represented the Lord’s kingdom, and in the supreme sense the Lord Himself, and hence the holy of the church, the rent garments signified mourning over lost Divine truth; and dust upon the head, over lost Divine good.

Bethel

AC 1453. That “Bethel” signifies the knowledges of celestial things, may be seen from other passages in the Word where Bethel is named; as... where it is said that Abram went on his journeys from the south even to Bethel, to the place where his tent was in the beginning, between Bethel and Ai, to the place of the altar which he made there (Gen. 13:3-4). Here “on his journeys from the south to Bethel,” signifies progression into the light of knowledges. On this account it is not said here that Bethel was on the west and Ai on the east.

When Jacob saw the ladder, he said: “This is none other than the House of God, and this is the gate of heaven; and he called the name of that place Bethel” (Gen. 28:17, 19). Here the knowledge of celestial things is in like manner signified by “Bethel.” For man is a Bethel, that is a House of God, and also a gate of heaven, when he is in the celestial things of knowledges. When a man is being regenerated, he is introduced by means of the knowledges of spiritual and celestial things. But when he has been regenerated, he has then been introduced, and is in the celestial and spiritual things of the knowledges.

Afterwards, “God said to Jacob, Arise, go up to Bethel, and dwell there; make there an altar to God who appeared to thee” (Gen. 35:1, 6-7). Here in like manner “Bethel” signifies knowledges.

That the ark of Jehovah was in Bethel, and that the sons of Israel came there and inquired of Jehovah (Judges 20:18, 26, 27; 1 Sam. 7:16, 10:3) signify similar things. Also, that the king of Assyria sent back one of the priests whom he had brought from Samaria, and he dwelt in Bethel, and taught them how they should fear Jehovah (2 Kings 17:27, 28).

In Amos, Amaziah said to Amos, “O thou seer, go flee thee away into the land of Judah, and there eat bread, and there thou shalt prophesy; but do not prophesy again any more at Bethel, for this is the king’s sanctuary, and this is the house of the kingdom (Amos 7:12-13). After Jeroboam had profaned Bethel [with the golden calves] (1

DAY TWO: THE INHERITANCE OF EPHRAIM—SHILOH, BETHEL

Kings 12:32; 13:1-8; 2 Kings 23:15) it had an opposite representation (see Hosea 10:15; Amos 3:14-15; 4:5-7).

Questions and Comments

1. Looking at the map of the Land of Canaan, what are some natural and spiritual reasons why the tabernacle was first set up in Shiloh, as we are told in Joshua 18:1?
2. When we consider what “Shiloh” means, as indicated in AC 6373, how does that help us see why the tabernacle was first set up there?
3. The general internal sense of Ephraim is the understanding (AC 3967:7). How might that help us understand what led to the capture of the ark by the Philistines after the ark was brought from Shiloh by the Israelites to help them fight? (See 1 Samuel 4.)
4. Bethel signifies “the knowledges of celestial things.” AC 1453 teaches that journeying to Bethel signifies “progression into the light of knowledges.” How does this connect to the general correspondence of Ephraim?



Joshua 17

1 And there was a lot for the tribe of Manasseh, for he was the firstborn of Joseph. As for Machir, the firstborn of Manasseh, the father of Gilead, because he was a man of war, he had Gilead and Bashan.

2 And there was a lot for the remaining sons of Manasseh according to their families; for the sons of Abiezer, and for the sons of Helek, and for the sons of Ashriel, and for the sons of Shechem, and for the sons of Hopher,

and for the sons of Shemida; these are the sons of Manasseh, the son of Joseph, the males according to their families.

3 And Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters, and these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the chiefs, saying, Jehovah commanded Moses to give us an inheritance in the midst of our brothers; and he gave them at the mouth of Jehovah an inheritance in the midst of the brothers of their father.

5 And there fell ten regions to Manasseh, besides the land of Gilead and Bashan, which is across the Jordan;

6 for the daughters of Manasseh inherited an inheritance in the midst of his sons, and the land of Gilead was for the remaining sons of Manasseh.

DAY THREE: THE INHERITANCE OF MANASSEH IN GENERAL

7 And the border of Manasseh was from Asher to Michmethah, which is before the face of Shechem; and the border went to the right hand, to those who dwell in En-tappuah.

8 And Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh belonged to the sons of Ephraim.

9 And the border went down to the brook Kanah, southward to the brook; these cities belonged to Ephraim in the midst of the cities of Manasseh; and the border of Manasseh was from the north to the brook, and the outgoings of it were to the sea.

10 Southward it is for Ephraim and northward for Manasseh, and the sea is his border; and they came upon Asher from the north, and upon Issachar from the sunrise.

11 And Manasseh had in Issachar and in Asher, Beth-shean and her daughter towns, and Ibleam and her daughter towns, and they who dwell in Dor and her daughter towns, and they who dwell in En-dor and her daughter towns, and they who dwell in Taanach and her daughter towns, and they who dwell in Megiddo and her daughter towns, three districts.

12 But the sons of Manasseh were not able to dispossess these cities; and the Canaanite would dwell in this land.

13 And it was, that the sons of Israel were firm, and they put the Canaanite to tribute, but dispossessing they did not dispossess him.

14 And the sons of Joseph spoke with Joshua, saying, Why hast thou given me as inheritance one lot and one region, and I have many people, forasmuch as Jehovah has blessed me hitherto?

15 And Joshua said to them, If thou hast much people, go thou up to the forest, and cut down for thyself there in the land of the Perizzite and of the Rephaim, if Mount Ephraim is too restricted for thee.

16 And the sons of Joseph said, The mountain is not enough for us, and the chariot of iron is with every Canaanite dwelling in the land of the valley, to him who is in Beth-shean and her daughter towns, and to him who is in the valley of Jezreel.

17 And Joshua said to the house of Joseph, to Ephraim and to Manasseh, saying, Thou hast many people and hast great power. Thou shalt not have one lot;

DAY THREE: THE INHERITANCE OF MANASSEH IN GENERAL

18 but the mountain shall be thine, for it is a forest, and thou shalt cut it down, and the outgoings shall be thine; for thou shalt dispossess the Canaanite that has the chariot of iron and is firm.

AC 3969:7. There are two things that constitute the spiritual church, the understanding and the will, of which the understanding is represented by Ephraim, and the will by Manasseh.

Questions and Comments

1. We can see in Joshua 17:9 the same connection between Ephraim and Manasseh that we saw in Joshua 16:9, again demonstrating that the will and understanding work together.
2. Verses 12 and 13 (in Joshua 17) say that Manasseh was not able to completely remove the Canaanites. What does this tell us about our own regenerative process?
3. Joshua 17:14-18 describe Joshua encouraging the sons of Joseph that they could take more land from the Canaanites. What does this tell us about our own regenerative process?

DAY FOUR: THE INHERITANCE OF MANASSEH—THE OAK GROVES
OF MOREH, AND SHECHEM

The Oak Grove Moreh

AC 1443. “The oak-grove Moreh” is the first perception. The case is this: There are with man intellectual things, rational things, and things of memory [*scientifica*]. His inmost things are intellectual, his interior things are rational, and his exterior things are those of the memory [*scientifica*]. All these are called his spiritual things, which are in the order given here.

The intellectual things, belonging to the celestial man, are compared to a garden of trees of every kind. His rational things are compared to a forest of cedars and similar trees, such as there were in Lebanon. But his memory-knowledges [*scientifica*] are compared to oak-groves, and this is because of their intertwined branches, such as are those of the oak.

By trees themselves are signified perceptions. For example, by “the trees of the garden of Eden eastward” [are meant] inmost perceptions, or those of intellectual things... By the trees of the forest of Lebanon [are meant] interior perceptions, or those of rational things. But by the trees of an oak-grove [are meant] exterior perceptions, or those of memory-knowledges, which belong to the external man. Hence it is that “the oak-grove Moreh” signifies the Lord’s first perception, for He was still a Child, and His spiritual things were not more interior than this. Besides, the oak-grove Moreh was where the sons of Israel also first came when they passed over the Jordan and saw the land of Canaan, concerning which [we read] in Moses:

Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanite that dwells in the plain over against Gilgal, beside the oak-groves of Moreh? (Deut. 11:29-30)

By these words also is signified the first of perception, for the entrance of the sons of Israel represents the entrance of the faithful into the Lord’s kingdom.

DAY FOUR: THE INHERITANCE OF MANASSEH—THE OAK GROVES
OF MOREH, AND SHECHEM

Shechem

AC 4430. The city Shechem was Abram's first stopping place when he came from Syria into the land of Canaan (Gen. 12:6), and it was now also Jacob's first stopping place in coming from Syria, in which he spread his tent, made booths, and erected an altar (Gen. 33:17-20). By the journeys or sojournings of Abraham and Jacob were represented progressions into the truths of faith and goods of love, which in the supreme sense relate to the Lord and in the relative sense to the man who is being regenerated by the Lord... Hence by the "city Shechem" was signified the first of light (n. 1440, 1441), consequently interior truth, for this is the first of light.

[3] Moreover as regards this city named from Shechem, it was anciently called "Shalem," as is evident in [Genesis 33]:

Jacob came to Shalem, a city of Shechem, which is in the land of Canaan (Gen. 33:18).

By "Shalem" is signified tranquility, and by the "city of Shechem" the interior truths of faith, and when a man comes to these truths he comes into a tranquil state, as may be seen above (n. 4393).

But the same city was afterwards called "Shechem," as may be seen in Joshua:

The bones of Joseph, which the sons of Israel caused to go up out of Egypt, they buried in Shechem, in the portion of the field which Jacob bought of the sons of Hamor the father of Shechem for a hundred kesitah (Josh. 24:32).

And in the book of Judges:

Gaal the son of Ebed said to the citizens of Shechem, Who is Abimelech, and who is Shechem, that we should serve him? Is he not the son of Jerubbaal, and Zebul is his officer? Serve the men of Hamor the father of Shechem! And why should we serve this man? (Judg. 9:28).

[4] The same city was afterwards called "Sychar," as is evident in John:

DAY FOUR: THE INHERITANCE OF MANASSEH—THE OAK GROVES
OF MOREH, AND SHECHEM

Jesus came to a city of Samaria called Sychar, near to the field which Jacob gave to his son Joseph; and Jacob's spring was there (John 4:5-6).

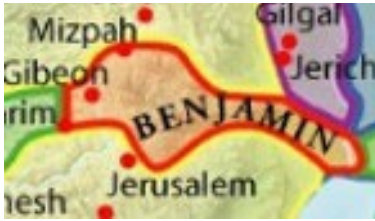
That by this city is signified interior truth is evident from these passages, and also from others where it is named, as in Hosea:

Gilead is a city of them that work iniquity, it has been befouled with blood; and as troops wait for a man, a companionship of priests, on the way to Shechem they kill, because they have wrought wickedness; in the house of Israel, I have seen a foul thing (Hos. 6:8-10).

Here “on the way to Shechem they kill” signifies that they extinguish truths even to those which are interior, thus all external truths. The extinguishing of interior truth is also signified by Abimelech's destroying that city and sowing it with salt (Judges 9:45).

Questions and Comments

1. AC 1443 says, “The oak-grove Moreh' signifies the Lord's first perception; for He was still a Child, and His spiritual things were not more interior than this. Besides, the oak-grove Moreh was where the sons of Israel also first came when they passed over the Jordan and saw the land of Canaan.” How does the location of the oak grove help us see the progression of the Lord's glorification and the progression of a person's regeneration?
2. AC 4430 recounts several stories from the Word that happened in Shechem. What is the internal sense of Shechem and how is it present in the stories mentioned in AC 4430?



Joshua 18:11-21

11 And the lot of the tribe of the sons of Benjamin came up according to their families. And the border of their lot came out between the sons of Judah and the sons of Joseph.

12 And they had a border for the quarter toward the north from the Jordan; and the border went up to the shoulder of Jericho from the north, and went up on the mountain toward the sea; and the outgoings thereof were toward the wilderness of Beth-aven.

13 And the border crossed over from there to Luz, to the shoulder of Luz toward the south—that is Bethel; and the border went down to Ataroth-addar, by the mountain which is to the south of Beth-choron the lower.

14 And the border was marked out and turned around to the quarter of the sea southward, from the mountain which is before Beth-choron southward; and the goings out thereof were to Kiriath-baal, that is Kiriath-jearim, a city of the sons of Judah; this was the quarter toward the sea.

15 And the quarter toward the south was from the end of Kiriath-jearim, and the border went out toward the sea, and went out to the fountain of waters of Nephtoah.

16 And the border went down to the end of the mountain which is before the Ravine of the Son of Hinnom, which is in the valley of the Rephaim northward, and it went down the Ravine of Hinnom to the shoulder of the Jebusite southward, and went down to En-rogel.

17 And it was marked out from the north, and went out to En-shemesh, and went out to Geliloth, which is opposite the going up of Adummim, and it went down to the stone of Bohan, the son of Reuben.

18 And it crossed over to the shoulder next to the desert northward, and went down toward the desert.

19 And the border crossed over to the shoulder of Beth-choglah northward; and the outgoings of the border were toward the tongue

of the Salt Sea northward; to the end of the Jordan southward; this was the south border.

20 And Jordan bordered it on the quarter toward the east. This was the inheritance of the sons of Benjamin, by the borders thereof all around, according to their families.

21 And the cities of the tribe of the sons of Benjamin according to their families were Jericho, and Beth-choglah, and the valley of Keziz,

22 and Beth-arabah, and Zemaraim, and Bethel,

23 and Avim, and Parah, and Ophrah,

24 and Kephar-haammonai, and Ophni, and Gibeath: twelve cities and their villages;

25 Gibeon, and Ramah, and Beeroth,

26 and Mizpeh, and Kephirah, and Mozah,

27 and Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Jebusi, which is Jerusalem, Gibeath, Kiriath: fourteen cities and their villages. This is the inheritance of the sons of Benjamin according to their families.

AE 449:4. Because “Benjamin” and his tribe signify truth conjoined to good in the natural man, his lot in the land of Canaan was between the sons of Judah and the sons of Joseph; Jerusalem also, where the Jebusites then were, fell to that tribe for an inheritance (Josh. 18:11-28), so that the sons of Benjamin dwelt there with the Jews, who afterwards occupied that city. The tribe of Benjamin had its lot among the sons of Joseph because that tribe represented and thence signified the conjunction of good and truth; for “Judah” signifies the good of the church, and “Joseph” the truth of the church.

Jericho

AE 458. [T]he signification of a “palm tree” is the good of truth, that is, spiritual good... [W]hen that truth in the thought is so loved as to be willed, and from being willed is done, then, since it belongs to the love, it becomes good.

AE 458:10. Because “Jericho” signifies the good of truth, that city was called the city of palm trees (Deut. 34:3; Judg. 1:16; 3:13); for all names of places and cities in the Word signify such things as pertain to heaven and the church, which are called spiritual; and “Jericho” signifies the good of truth. Because of this signification of “Jericho,” the Lord in the parable of the Samaritan said that he was going down from Jerusalem to Jericho (Luke 10:30), which signifies by means of truths to good; for “Jerusalem” signifies the truth of doctrine, and “Jericho” the good of truth, which is the good of life, and [the Samaritan] exercised [the good of life] towards the man wounded by robbers.

AE 458:11. Again, because of this signification of Jericho, when Joshua was by Jericho, he saw a man standing with a drawn sword in his hand, who said to Joshua, Put off thy shoe from off thy foot in the place whereon thou standest, for it is holy. And Joshua did so (Josh. 5:13, 15). So, too, when the sons of Israel had taken Jericho by carrying the ark round about it, the silver and the gold and the vessels of bronze and of iron which they found there they put into the treasury of the house of Jehovah (Josh. 6:24). From the above it is evident why Jericho was called “the city of palm-trees.”

AE 458:12. Furthermore, in the spiritual world, in the paradises where the angels are who are in spiritual good or in the good of truth, palm-trees are seen in great abundance, from which also it is clear that the “palm-tree” signifies the good of truth; for all things that appear in that world are representatives of the state of life and of the affections, thus of the good and truth with angels.

AE 700:15. The “city of Jericho” signifies instruction in the knowledges of good and truth, by which man is introduced into the church; for Jericho was a city not far from the Jordan, and that river signified introduction into the church... For all places in the land of Canaan were significative of things celestial and spiritual belonging to the church, and this from the most ancient times. And because the sons of Israel were to represent the church, and among them the Word was to be written, in which those places were to be mentioned signifying such things as are of heaven and the church, therefore **the**

DAY FIVE: THE INHERITANCE OF BENJAMIN IN GENERAL; JERICHO

sons of Israel were introduced into [that land], and their introduction was signified by “the river Jordan,” and their instruction by “Jericho.” And as “Jericho” signified instruction it signified also the good of life, because unless one is in the good of life he cannot be instructed in the truths of doctrine.

But when the land of Canaan was held by idolatrous nations, the signification of the places and cities in that land was changed into the opposite, Jericho then signifying the profanation of truth and good. From this it follows that the “city” itself signified the doctrine of falsity and evil, which perverted and profaned the truths and goods of the church, its “wall” signifying falsities of evil defending that doctrine, and the “inhabitants” those who are profane; and as all profaneness is from infernal love after having acknowledged truth and good, therefore the city was burned with fire, the inhabitants given to the curse, and its wall fell down, “fire” signifying infernal love, “curse” a total blotting out, and “the falling down of the wall” exposure to every evil and falsity.

Questions and Comments

1. How can the signification of the inheritance of Benjamin be seen from its location between Judah and Joseph? (See AE 449:4, p.14.)
2. How can the signification of Jericho be seen both from its geographical location and from the various stories from the Word in which it is mentioned?
3. AE 700:15 explains how the signification of parts of the land of Canaan changed depending on who was there and what they were doing.

Jerusalem

AC 2909:4. Hebron represented the Lord’s spiritual church in the land of Canaan. And on this account David was required by the command of Jehovah to go to Hebron, and there he was anointed to be king over the house of Judah; and after he had reigned there seven years and six months, he went to Jerusalem and took possession of Zion (see 2 Sam. 2:1-11; 5:5; 1 Kings 2:11). And then for the first time the spiritual church of the Lord began to be represented by Jerusalem, and the celestial church by Zion.

AC 2534:6. The wiser anyone is, the more easily is a [spiritual] idea gathered when those representatives from the Jewish Church are removed. For example, where the “temple” is mentioned, those who think more wisely do not perceive the temple at Jerusalem, but the Temple of the Lord. Where “Mount Zion” or “Zion” is mentioned, they do not perceive that mountain at Jerusalem, but the Lord’s kingdom. And where “Jerusalem” is mentioned, they do not perceive the city that was in the tribes of Benjamin and Judah, but the holy and heavenly Jerusalem.

AE 449:4. Jerusalem fell to that tribe [Benjamin] because “Jerusalem” signified the church in respect to doctrine and worship, and all doctrine of the church is the doctrine of truth conjoined to good, and all worship is effected according to doctrine through the natural man; for... worship is an effect from the effecting cause which is in the spiritual man.

AE 449:5. From this the signification of “Benjamin” in the following passages can be seen. In Jeremiah: “In hallowing the sabbath, they shall come from the cities of Judah and from the circuits of Jerusalem and from the land of Benjamin, and from the lowland and from the mountain and from the south, bringing burnt-offering and sacrifice and gift-offering and frankincense” (17:26).

This was done for hallowing the sabbath because the “sabbath” signifies the union of the Divine and the Divine Human in the Lord, and in a relative sense the conjunction of His Divine Human with heaven and with the church, and in general the conjunction of good and truth... “The cities of Judah, the circuits of Jerusalem, and the

land of Benjamin,” signify truths conjoined to good in the natural man; “the cities of Judah” the truths of good; “the circuits of Jerusalem” the truths of doctrine in the natural man, and “the land of Benjamin” their conjunction. For “cities” signify truths, “Judah” the good of the church, “Jerusalem” the doctrine of truth, “circuits” such things as are round about or below, which are the truths of good in the natural man, and “the land of Benjamin” the church in respect to the conjunction of these in the natural man.

“From the lowland, from the mountain, and from the south,” signifies good and truth in the natural man from a celestial origin and from a spiritual origin, “lowland” signifying good and truth in the natural man. This is because in lowlands, that is, below the mountains and hills, those dwell who are in the lowest heaven, and are called celestial-natural and spiritual-natural... “Mountains” signify those who are in celestial good, and “the south” those who are in spiritual good and thence in the light of truth.

“To bring burnt-offering and sacrifice, and gift-offering and frankincense,” signifies worship from celestial good and from spiritual good in the natural man, “burnt-offering” signifying worship from celestial good, “sacrifice” worship from spiritual good, “gift-offering and frankincense” good and the truth of good in the natural man.

Such is the signification of these words. Why else should it be said that in hallowing the sabbath they should come “from the cities of Judah, from the circuits of Jerusalem, from the land of Benjamin, from the lowland, the mountain, and the south,” and why not from the whole land of Canaan?

Questions and Comments

1. AC 2909:4 offers another great example of how the representation of a place changed according to who was there and what was happening there.
2. Perhaps this Winter Study will help us get a glimpse of what it is like to read the Word as described in AC 2534:6.