

**The Land of
Canaan—Week 4**

***The Inheritance
of Simeon,
Zebulun and
Issachar***



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DAY ONE: THE INHERITANCE OF SIMEON



Joshua 19:1-9

1 And the second lot came out to Simeon, for the tribe of the sons of Simeon, for their families. And their inheritance was in the midst of the inheritance of the sons of Judah.

2 And they had in their inheritance Beer-sheba and Sheba, and Moladah,

3 and Chazar-shual, and Balah, and Atsem,

4 and Eltolad, and Bethul, and Hormah,

5 and Ziklag, and Beth-marcaboth, and Chazar-susah,

6 and Beth-lebaoth, and Sharuhem: thirteen cities and their villages;

7 Ain, Rimmon, and Ether, and Ashan: four cities and their villages;

8 and all the villages that were all around these cities to Baalath-beer, Ramah of the south. This is the inheritance of the tribe of the sons of Simeon according to their families.

9 From the region of the sons of Judah was the inheritance of the sons of Simeon; for the part of the sons of Judah was too much for them; and the sons of Simeon had their inheritance in the midst of the inheritance of them.

Simeon's Place in the Camp of Israel

AC 3708:15. They were to encamp around the tent of the congregation with the tribes of Judah, Issachar, and Zebulun toward the east; with the tribes of Reuben, Simeon, and Gad toward the south; with the tribes of Ephraim, Manasseh, and Benjamin toward

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the west; and with the tribes of Dan, Asher, and Naphtali toward the north (Num. 2:1 to the end).

The South in Heaven

HH 141. In the world, that is called “the south” where the sun is in its greatest altitude above the earth.... Thus in the world it is from the south that all the quarters are determined.

HH 149. In [this] order the angels in each society in heaven dwell in relation to one another: towards the east are those who are in a greater degree of love and charity, towards the west those who are in lesser degree; towards the south are those who are in greater light of wisdom and intelligence, and towards the north those who are in less.

Judah and Simeon Together

AC 1574:3. After the death of Joshua, the sons of Israel asked of Jehovah, Who shall go up for us first against the Canaanite, to fight against him? And Jehovah said, Judah shall go up; behold, I have given the land into his hand. And Judah said to Simeon his brother, Come up with me into my lot, and let us fight against the Canaanite; and I likewise will go with thee into thy lot. And Simeon went with him. And Judah went up; and Jehovah gave the Canaanite and the Perizzite into their hand (Judg. 1:1-4).

Here by “Judah” is represented the Lord as to celestial things, and by “Simeon” as to the derivative spiritual things. “The Canaanite” is evil, and “the Perizzite” falsity, which were overcome.

The Meaning of Simeon Among the First Four Sons Born to Jacob

AC 3863:3. Faith in the understanding is that which is signified by “Reuben;” but faith in the will is what is signified by “Simeon.” That faith in the understanding, or the understanding of truth, precedes faith in the will, or the willing of truth, must be evident to everyone; for when anything is unknown to man (such as heavenly good), he must first know that it exists, and understand what it is, before he can will it.

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AC 3869:2. [S]uch is the circle of things in man, that whatever enters by the ear and eye, or by the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. And in like manner the truth of faith first becomes the truth of faith in memory-knowledge; afterwards the truth of faith in the will; and lastly the truth of faith in act, thus charity. Faith in memory-knowledge, or in the understanding, is “Reuben” ... Faith in the will is “Simeon;” and when faith in the will becomes charity, it is “Levi.”

AC 5626. [T]he representation of Simeon... is faith in the will... thus the good of faith, because when the truth of faith passes into the will it becomes the good of faith. For the truth then passes into the man’s life, and when it is there, it is regarded not as something to be known, but as something to be done. Consequently, it changes its essence and becomes actual. Hence it is no longer called truth, but good.

AC 3882. “Reuben” signifies the truth which is the first of regeneration, or of the new birth; this is truth merely as to memory-knowledge, thus it is to know truth. “Simeon” signifies the truth which is the second of regeneration, or of the new birth; this is truth as to the will, thus it is to will truth. “Levi” signifies the truth which is the third of regeneration, or of the new birth; this is truth as to affection, thus it is to be affected with truth, which is the same thing as charity. But “Judah” signifies good, which is the fourth of regeneration, or of the new birth, and this is the celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him, for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is.

Questions and Comments

1. Simeon represents faith in the will, while Judah represents love to the Lord. Do you see why Simeon’s inheritance was in the south and shared with Judah’s?
2. Can we climb up Jacob’s ladder, through Simeon to Judah and to the Lord?

DAY TWO: SIMEON'S PLACE IN THE NEW HEAVEN

Genesis 29:33. And [Leah] conceived yet again, and gave birth to a son, and said, Because Jehovah has heard that I *was* hated, and has given to me this one also; and she called his name Simeon.

AC 3869:4. By “Jehovah hearing,” from which Simeon was named, in the interior sense is signified obedience, and in the internal sense faith in the will from the Lord alone. This is manifest from very many passages in the Word... [where] “to hear Him” is to have faith in Him and to obey His commandments, thus to have faith in the will.

Simeon's Representation in the New Heaven

AR 356. Verse 7. Of the tribe of Simeon were sealed twelve thousand, signifies spiritual love, which is love towards the neighbor or charity, with those who will be of the Lord's New Heaven and New Church. By “Simeon,” in the highest sense, is signified providence; in the spiritual sense, love towards the neighbor or charity; and, in the natural sense, obedience and hearing....

The reason why Simeon and his tribe represented this love, and therefore signify it in the Word, is because he was born after Reuben, and immediately before Levi, and by these three, Reuben, Simeon, and Levi, in their order, is signified truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work; in like manner as by Peter, James, and John. That Simeon and his tribe might therefore represent truth in the will, which is both charity and obedience, he was named from hearing, and to hear signifies both to understand truth and to will or obey it....

AR 356:2. Here something shall be said about love towards the neighbor, or charity. Love towards the neighbor is the love of obeying the Lord's commandments, which are chiefly those contained in the second table of the Decalogue, and which are: thou shalt not murder; thou shalt not commit whoredom; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet the things which are thy neighbor's. The man who will not do such things because they are sins, loves the neighbor. For he does not love the neighbor who hates him and from hatred wishes to kill him; he does

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not love the neighbor who desires to commit whoredom with his wife; nor does he love the neighbor who wishes to steal and plunder his goods, and so on. This, also, Paul teaches in the following words:

For he that loves another has fulfilled the law. For the commandments, Thou shalt not commit whoredom, Thou shalt not murder, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, Thou shalt love thy neighbor as thyself. Therefore, charity is the fulfilling of the law (Rom. 13:8-10).

AE 443. Of the tribe of Simeon twelve thousand sealed, signifies obedience, and that all who are in obedience are in heaven, and come into heaven....

AE 443:2. Those belonging to the first or lowest heaven are all obedient in doing the truths and goods that are commanded in the Word or in the doctrine of the church in which they were born, or that they have heard from some master or religious teacher, from whom they have heard that this or that is true and good and ought to be done. Most of these [angels] are not in truths themselves, but in falsities from ignorance. Nevertheless, these falsities are accepted by the Lord as truths because they have the good of life for their end, and by this the evils that usually cling to falsities are removed....

AE 443:3. Because “Simeon” signifies obedience he also signifies faith, for faith becomes faith in man when he obeys and does the commandments; before this is done the knowledge of such things as man has drawn from the Word, from the doctrine of the church and from preaching, appears as faith, but this is not faith until man does these things. Until then it is merely a matter of thought from the memory, in which there is nothing of the will, consequently nothing of the man, for the will is the man himself. It is therefore when a man does this, that is, obeys, that it enters the will, thus the man himself and becomes faith.

AE 443:4. This faith, which is obedience, is signified also by Peter, when he is called “Simon”

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Simeon the Prophet

Luke 2:25-32. And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and circumspect, waiting for the consolation of Israel; and the Holy Spirit was upon him...

And he came by the Spirit into the temple; and when the parents were bringing in the little Child Jesus, to do for Him according to the custom of the law, he even received Him into his arms, and blessed God and said, Now Thou sendest Thy servant away in peace, O Lord, according to Thy saying; for my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light for a revelation for the nations, and the glory of Thy people Israel....

AC 1422:2. Among the ancients, “to bless Jehovah,” or “the Lord,” was a customary form of speech, as is evident from the Word....

Of Zacharias and Simeon we also read that they “blessed God” (Luke 1:64, 2:28). Here it is evident that “to bless the Lord” is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be gifted with those things which belong to blessing, namely, with celestial, spiritual, natural, worldly, and corporeal good. These, when they follow each other in this order, are the goods in which there is happiness.

Questions and Comments

1. Jesus said, “If you love Me, keep My commandments” (John 14:15). We can see that Judah, representing love to the Lord, includes Simeon, representing obedience.
2. How do/did you teach your children obedience? How do we lead beyond obedience to love?
3. What is an example of a falsity from ignorance that someone might believe while having a good life as their goal?

DAY THREE: THE INHERITANCE OF ZEBULUN



Joshua 19:10-16

10 And the third lot came up for the sons of Zebulun according to their families. And the border of their inheritance was to Sarid;

11 and their border went up toward the sea, and to Maralah, and came upon Dabbasheth, and came upon the brook that is before Jokneam;

12 and it turned back around from Sarid eastward toward the rising of the sun to the border of Kisloth-tabor; and it went out to Daberath, and went up to Japhia;

13 and from there it crossed over eastward toward the sunrise to Gath-chepher, to Ittah-kazin; and it goes out to Rimmon-methoar to Neah.

14 And the border turned around it from the north to Hannathon, and its outgoings are in the ravine of Jiphthah-el;

15 and Kattath, and Nahalal, Shimron, and Idalah, and Bethlehem: twelve cities and their villages.

16 This is the inheritance of the sons of Zebulun according to their families, these cities and their villages.

Genesis 30:19-20

19. And Leah conceived yet again, and gave birth to a sixth son for Jacob.

20. And Leah said, God has endowed me [with] a good dowry; [this] time my man will cohabit with me, for I have given birth to six sons for him; and she called his name Zebulun.

AC 3960. [Leah's saying in verse 20] signifies in the supreme sense the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugal

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love. This is evident from the signification of “cohabiting,” and also from the rest of the words Leah then spoke.

AC 3960:2. That “dwelling together” or “cohabitation” in the internal sense is the heavenly marriage, is from the same cause; for this marriage comes forth from the Divine marriage, which is the union of the Father and the Son, or of the Divine Itself of the Lord with His Divine Human. The heavenly marriage is that which is called the Lord’s kingdom, and also heaven; and this is because it comes forth from the Divine marriage, which is the Lord. This then is what is signified in the internal sense by “cohabitation,” and hence it is that heaven likewise is called the “habitation of God”

AC 3960:3. The reason why “dwelling together” or “cohabitation” in the external sense is conjugal love, is that all genuine conjugal love comes forth from no other source than the heavenly marriage, which is that of good and truth; and this is from the Divine marriage, which is the Lord as to His Divine Itself and His Divine Human.

See what has been said before on these subjects; as that the heavenly marriage is from the Divine good, which is in the Lord, and the Divine truth, which is from Him... That from the heavenly marriage is conjugal love... That those who are in genuine conjugal love dwell together in the inmosts of their life... and thus in the love of good and truth, for these are the inmosts of their life... That conjugal love is the fundamental love of all the loves... That there is a marriage of good and truth in heaven, in the church, in everyone in it, and in everything in nature... That this marriage is in everything in the Word... And that thus in the supreme sense the Lord Himself is in it... That by “Jesus Christ” is signified the Divine marriage....

AC 3961. And she called his name Zebulun... He was named “Zebulun” from “cohabitation” [or dwelling together].

AC 6383. In the original language “Zebulun” means “cohabitation.”

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AR 359. Verse 8. *Of the tribe of Zebulun were sealed twelve thousand*, signifies the conjugal love of good and truth also with those who will be of the Lord's New Heaven and New Church. By "Zebulun," in the highest sense, is signified the union of the Divine Itself and the Divine Human in the Lord; in the spiritual sense, the marriage of good and truth with those who are in heaven and in the church; and, in the natural sense, conjugal love itself. Therefore here, by "Zebulun" is signified the conjugal love of good and truth. He was also named from "cohabitation" (Gen. 30:19, 22), and cohabitation is said of married partners whose minds are joined into one, for such conjunction is spiritual cohabitation.

The conjugal love of good and truth, which is here signified by "Zebulun," is the conjugal love of the Lord and the church. The Lord is the good of love itself, and He gives to the church to be truth from that good; and cohabitation [with Him] is effected, when the man of the church receives good from the Lord in truths. In this case the marriage of good and truth takes place with man, which is the church itself, and he becomes a heaven. Hence it is that the kingdom of God, that is, heaven and the church, is so often compared in the Word to a marriage.

Questions and Comments

1. What is meant by the marriage of good and truth? How we can be in this marriage, and so receive a heavenly inheritance?
2. How can married partners let their minds be joined into one, so that they dwell together spiritually?
3. Why must there be the union of the Divine Itself and the Divine Human in the Lord? What happens if people do not believe in this union in the Lord?

Genesis 49:13

Zebulun shall inhabit the haven of the seas, and he [shall be] a haven for ships, and his flank [shall be] by Zidon.

AC 6383. Here under the name of “Zebulun” are treated those in the church who form conclusions about spiritual truths from memory-knowledges, and thus fortify them with themselves. But be it known that by “Zebulun” are not meant those who do not believe unless memory-knowledges and sensuous things declare for it, and who are until then in what is negative. Such never believe.... But by “Zebulun” are here meant those who believe doctrinal things from the Word, thus with whom something affirmative reigns universally. And yet their faith does not have its life in truths, but in memory-knowledges, for they apply these to doctrinal things, and thus fortify their affirmative. They who are “Zebulun,” therefore, do not elevate themselves from memory-knowledges, but when they hear or think of any truth of faith, they at once fall back into memory-knowledge. There are many such in the world, and the Lord provides that memory-knowledges and sensuous things may serve them for this use.

AC 6384. *Shall dwell at the haven of the seas.* That this signifies life where there is conclusion of truth from memory-knowledges, is evident from the signification of “haven,” as being the residence where memory-knowledges terminate and begin...

Be it known further that this life is in the external or natural man, and with some in the lowest natural or in the sensuous, for they have the truths of faith so bound to memory-knowledges that they cannot be elevated. Hence also they are in obscurity more than all others in the spiritual church. For they have but little light from the understanding [*intellectuali*], because this has been immersed in memory-knowledges and sensuous things.

The case is different with those who have been in what is affirmative and have fortified the truths of faith by means of memory-knowledges, but yet in such a way that they can be elevated from these knowledges, that is, from the natural where these are. The understanding of these men has been enlightened, and from this is

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in a certain perception of spiritual truth, to which the memory-knowledges that are beneath serve as a mirror in which the truths of faith and of charity appear and are acknowledged, as affections are in the face.

AC 6385. *And he shall be at a haven of ships.* That this signifies where are doctrinal things from the Word, is evident from... the signification of “ships,” as being doctrinal things from the Word. That “ships” have this signification is because they pass through seas and rivers, and carry things useful for life; for by “seas” and “rivers” are signified knowledges and memory-knowledges. The useful things of life which they carry are the doctrinal things and also the very truths from the Word which are signified by “ships”

....

AC 6386. *And his side shall be toward Zidon.* That this signifies extension on one side to the cognitions of good and truth... Doctrinal things are those which are from the Word. Cognitions are those which are from doctrinal things on the one side and from memory-knowledges on the other; and memory-knowledges are those which belong to experience, either one’s own or that of others.

Prophecy of the Lord’s Coming

Isaiah 9:1-2

1 For the obscurity shall not be such as was its oppression in the former time, when He reviled the land of Zebulun and the land of Naphtali; but afterwards He will honor them by the way of the sea, across the Jordan, Galilee of the nations.

2 The people who walked in darkness have seen a great light; they who dwelt in the land of the shadow of death, on them the light has given brightness.

Matthew 4:13-17

12 And Jesus, having heard that John was delivered up into custody, departed into Galilee;

13 and leaving Nazareth, He came and dwelt in Capernaum, which is on the seacoast, in the borders of Zebulun and Naphtali,

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14 that it might be fulfilled which was declared by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali, the way of the sea, across the Jordan, Galilee of the gentiles;

16 the people who sat in darkness saw great light; and to them who sat in the country and shadow of death, light has risen.

17 From then Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens is near.

AE 447:5. “Zebulun and Naphtali” signify the conjunction of truth and good through combat against falsities and evils and consequent reformation, [as] in Matthew [above]...

In Isaiah this was evidently said about the Lord, for it is said “that it might be fulfilled which was spoken through the prophet.” Therefore, “the land of Zebulun and the land of Naphtali,” and “Galilee of the nations,” signify the establishment of the church with gentiles who are in the good of life and who receive truths, and who are thus in the conjunction of good and truth, and in combat against evils and falsities. That this means the establishment of the church and the reformation of such nations is evident also from its being said “beyond Jordan, Galilee of the nations,” and also “the people sitting in darkness saw a great light, and to those sitting in the region and shadow of death light has risen.”

Questions and Comments

1. Can you picture someone who believes in the Lord and eternal life, but whose faith always relies on science and other experiential evidence in favor of what the Lord teaches in His Word? “There are many such people in the world.”
2. Can you picture what it is like to let your mind be elevated above memory-knowledges to have a perception of spiritual truth?
3. One of the main uses of temptations (Naphtali) is to confirm truths and join them with good (Zebulun). This is how the Lord establishes the church with us.

DAY FIVE: THE INHERITANCE OF ISSACHAR



Joshua 19

17 To Issachar came out the fourth lot, for the sons of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 and Hapharaim, and Shion, and Anaharath,

20 and Rabbith, and Kishion, and Abez,

21 and Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And the border comes upon Tabor and to Shahazimah, and Bethshemesh; and the outgoings of their border were at the Jordan: sixteen cities and their villages.

23 This is the inheritance of the tribe of the sons of Issachar according to their families, the cities and their villages.

The Birth of Issachar

Genesis 30

14 And Reuben went in the days of wheat harvest, and found dudaim in the field, and brought them to Leah his mother. And Rachel said to Leah, Give me, I pray, of the dudaim of thy son.

15 And she said to her, [Is it] a little [matter] that thou hast taken my man, and wouldest thou take also the dudaim of my son? And Rachel said, Therefore he shall lie with thee tonight in return for the dudaim of thy son.

16 And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with the dudaim of my son; and he lay with her that night.

17 And God hearkened to Leah, and she conceived and gave birth to a fifth son for Jacob.

18 And Leah said, God has given my wage, because I gave my handmaid for my man; and she called his name Issachar.

AC 3956. *And Leah said, God has given me my wage, because I gave my handmaid to my man.* That this signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugal love; and in the external sense, mutual love, may be seen from the signification of “wage.” ... Charity toward the neighbor has within it the desire that it should be as well with him as with ourselves; and with the angels, that it should be better with him than with themselves. Such also is the affection of charity; and therefore it is averse to all self-merit, and consequently to all the doing of good that looks to wages. To those who are in charity, the wage consists in being able to show kindness, and in being allowed to do so, and in the kindness being accepted. This is the enjoyment, indeed, the bliss that is enjoyed by those who are in the affection of charity. From this it is evident what the “wage” is, that is mentioned in the Word, namely, the delight and bliss of the affection of charity; or what is the same, the delight and bliss of mutual love... For the affection of charity, and mutual love, are the same thing... From all this it is evident that by “wage” in the external sense is here signified mutual love.

AC 3956:2. That in a sense still higher, or in the internal sense, by “wage” is signified celestial conjugal love, may be seen from... the heavenly marriage... namely, that it is the conjunction of good and truth. And... mutual love is from this conjunction or from this marriage... It is evident from this that “wage” in the internal sense is celestial conjugal love....

AC 3957. *And she called his name Issachar.* ...Issachar was named from “wage” ... Very few at the present day in the Christian world know...what mutual love is, and still less that good must be conjoined with truth in order that man may be in the heavenly marriage. I have been permitted to speak on this subject with very many in the other life who were from the Christian world, and with the more learned also. But surprising to say, scarcely anyone of those with whom I have been permitted to speak knew anything about it, when yet they might of themselves have known much about such things if they had only been willing to use their reason. But as they

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had not been concerned about the life after death, but only about life in the world, such things had no interest for them.

AC 3957:2. The things which they might have known of themselves had they chosen to use their reason, are the following: First... that when a man dies, he passes comparatively from shade into light, because he passes from the things of the world to those of heaven, and from the things of the body to those of the spirit. But surprising to say, although they can understand all this, they nevertheless think the contrary, namely, that the state of life in the body is relatively clear, and that the state of life after being divested of the body is relatively obscure.

AC 3957:3. The second thing that they may know if they will use their reason, is that the life which man has procured for himself in the world follows him; that is, he is in such a life after death... For example: he who has acquired a life of deceit, and has found in this the delight of his life, cannot put off the life of deceit, but is still in that life after death...

AC 3957:7. Sixth... man while living in the body ought to be concerned with... thinking what is good toward the neighbor, and by willing what is good to him, and therefore doing what is good to him, and thus by acquiring the enjoyment of life in such things. This... is acquired by means of charity toward the neighbor, that is, by means of mutual love; and it is what is called conscience.

Questions and Comments

1. It's easy to see that having mutual love is a key part of receiving a place in heaven. Does AC 3956 frown on earning a living, doing good things for wages? If not, how does employment fit into a life that leads to heaven?
2. How resistant are we to learning about the life after death?
3. How should we be concerned about the life after death? How should we think and act?

Issachar's Place in the Camp of Israel

Numbers 2

3 And on the east toward the sunrise shall they of the banner of the camp of Judah encamp throughout their armies...

5 And those that encamp by him shall be the tribe of Issachar...

7 [Then] the tribe of Zebulun...

9 All that were numbered of the camp of Judah [were] a hundred thousand and eighty thousand and six thousand and four hundred of their armies. They shall journey first.

AE 431:12. The arrangements of the twelve tribes of Israel according to the arrangements of the angelic societies of heaven, consequently according to the form of heaven, are represented in their encampments, as described in Moses, namely:

To the east the tribes of Judah, Issachar, and Zebulun were encamped; and to the south the tribes of Reuben, Simeon, and Gad; to the west the tribes of Ephraim, Manasseh, and Benjamin; to the north the tribes of Dan, Asher, and Naphtali; and the tribe of Levi in the midst of the camp; and in the same order they went forward (Num. 2:1 to the end)....

“The tribe of Judah” signifies the good of love to the Lord, “the tribe of Issachar” the truth of that good, and “the tribe of Zebulun” the marriage of good and truth, which is also called the celestial marriage; so, too, those who dwell in the eastern quarter of heaven are all in the good of love to the Lord and in truths from that good, and thence in the celestial marriage.

AE 445:6. Because “the tribes of Judah, of Issachar, and of Zebulun,” signified the heaven where the good of love is— “the tribe of Judah” that good itself, “the tribe of Issachar” its affection, and “Zebulun” its conjunction with truths—these three tribes pitched [their tents] to the east of the tent of meeting (Num. 2:3-9). For in heaven, those dwell to the east who are in the good of love, and thus in the affection of good and truth, and in the marriage or conjunction of these, that is, in truths in respect to doctrine and in goods in respect to life.

Issachar's Place in the New Heaven

Revelation 7

7. Of the tribe of Simeon were sealed 12 thousand. Of the tribe of Levi were sealed 12 thousand. Of the tribe of Issachar were sealed 12 thousand.

AR 358. *Of the tribe of Issachar were sealed twelve thousand,* signifies the good of life with those who will be of the Lord's New Heaven and New Church. By "Issachar" is signified, in the highest sense, the Divine good of truth, and the truth of good; in the spiritual sense, celestial conjugal love, which is the love of good and truth; and, in the natural sense, remuneration. But here [Issachar signifies] the good of life, because in this group it is the third in order, and the third in any group signifies the ultimate, which is produced from the two former ones as the effect from its causes. And the effect from spiritual love, which is love towards the neighbor and is signified by Simeon; through the affection of truth, which is signified by Levi; produces the good of life, which is "Issachar." He was also named from "wage" (Gen. 30:17, 18), thus from remuneration, and the good of life has remuneration in itself.

AE 443. The tribes of Simeon, Levi, and Issachar, which are now mentioned, and which constitute the third class of the sealed, signify those who are in the first or lowest heaven, and who come into that heaven. [See more of this passage on page 5.]

AE 445. *Of the tribe of Issachar twelve thousand sealed,* signifies faith and salvation. This is evident from the representation and consequent signification of "Issachar" and his tribe, as being that which makes heaven and salvation with man, for "Issachar" in the original means wage, and love and faith are what make heaven and salvation with man; consequently, both are signified by "the tribe of Issachar."

"Wage" is frequently spoken of in the Word, as "that they would receive wages," and by it is understood eternal life, salvation, and

by many, heavenly joy; and in the nearest sense, this is the signification of “wage.” If a man is living according to the Lord’s commandments, it is permissible for him to think of eternal life, salvation, and heavenly joy. But it is not permissible for him to keep his mind intent upon [receiving] a wage, for if he does so he has wages as an end, and easily falls into the thought that by his life he deserves heaven and salvation. And this thought causes him to have regard to self in every particular, and such regard to self removes him from heaven; for so far as man looks to self in what he does, he does not look to heaven.

Because of this, “wage” signifies in the Word that in which heaven and salvation are, that is, in general, love and faith, and from them intelligence and wisdom, for in these are salvation and heaven, and consequently heavenly joy, so far as man does not think about wages. From this the signification of “Issachar” and his tribe can be seen.

AE 445:5. But those who do not place merit in the good works they perform by having regard for wages, but place heaven and the felicity of eternal life in thinking and willing well and thence in acting well... are in the spiritual affection of truth and good, which is with those who are in the heavenly marriage, that is, in the marriage of good and truth....

Questions and Comments

1. In Israel’s order of encampment, Issachar represents the truth of the inmost heaven, while in Revelation, this tribe represents the good of life in the outmost heaven. I wonder what arcana are hidden here...
2. The sense of merit, seeking approval and rewards, is an essential mediate good or mixed motive for a long time (AC 4145:2) on our way to a good life, but in the end, we must leave it behind. How does the Lord lead us out of it?