

The Land of Canaan—Week 5

The Inheritance of Asher, Naphtali and Dan



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DAY ONE: THE INHERITANCE OF ASHER



Joshua 19:24-31

24 And the fifth lot came out for the tribe of the sons of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 and Alammelech, and Amad, and Mishal; and it reaches to Carmel toward the sea, and to Shichor-libnath;

27 and it turns back to the rising of the sun to Beth-dagon, and comes upon Zebulun, and to the ravine of Jiphthah-el northward to Beth-emek, and Neiel, and goes out to Cabul on the left,

28 and Ebron, and Rehob, and Hammon, and Kanah, even to great Zidon;

29 and the border turns back to Ramah, and to the fortified city Tyre; and the border turns back to Hosah; and the outgoings thereof were at the sea, from the region to Achzib;

30 and Ummah, and Aphek, and Rehob: twenty and two cities and their villages.

31 This is the inheritance of the tribe of the sons of Asher according to their families, these cities and their villages.

“Gad & Asher,” the sons of a handmaid

AC 4609. *And the sons of Zilpah, Leah’s handmaid, Gad and Asher.* That this signifies those things which are of service to exterior goods

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and truths, is evident from the representation of Zilpah, Leah's handmaid, as being the subsequent affection that is of service as a means to the affection of exterior truth (see n. 3835).

The Meaning of "Asher" in the Word

AC 6408. *From Asher.* That this signifies the blessedness of the affections, namely, of the celestial affections which are of love to the Lord and of charity toward the neighbor, is evident from the representation of Asher, as being the happiness of eternal life, and the blessedness of the affections... Moreover, Asher was named from "blessedness."

AR 353. *Of the tribe of Asher were sealed twelve thousand,* signifies mutual love, which is the love of doing good uses to the community or society, with those who will be of the Lord's New Heaven and New Church.

AE 438. *Of the tribe of Asher twelve thousand sealed,* signifies charity towards the neighbor, and that all who are in [charity] are in heaven and come into heaven....

AE 438:5. "Asher" has a similar significance in Moses' blessing, namely, the delight of the affection of truth from the Word....

The City Zidon (or Sidon)

AC 1199. *And Canaan begat Zidon, his firstborn, and Heth.* "Canaan," here as before, signifies external worship in which there is nothing internal. "Zidon" signifies the exterior knowledges of spiritual things; and because they are the first things of such external worship, it is said that Zidon was "the firstborn of Canaan."

AC 1201.3. "Let the inhabitants of the isle be silent, the merchant of Zidon, who passes over the sea; they have replenished thee. And in great waters the seed of Sihor, the harvest of the river was her revenue, and she was the mart of nations. Be ashamed, O Zidon, for the sea has spoken, the stronghold of the sea, saying, I

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have not travailed, nor brought forth, nor have I brought up young men, nor caused virgins to grow up” (Isa. 23:2-4).

“Zidon” here denotes exterior cognitions, which, because there is nothing internal in them, are called “the seed of Sihor, the harvest of the river her revenue, the mart of the nations,” and also “the sea,” and “the stronghold of the sea;” and it is said that she does not “travail and bring forth”—which could not be comprehended in the literal sense, but is all perfectly clear in the internal sense; as is the case with other passages in the Prophets. Because “Zidon” signifies exterior cognitions, it is said to be “a circuit around Israel,” that is, around the spiritual church (Ezek. 28:24, 26); for exterior cognitions are like a circuit round about.

Questions and Comments

1. Gad and Asher are both sons of the handmaid Zilpah, yet Asher is on the inside of the Holy Land, and Gad on the other side of the Jordan.
2. Asher signifies spiritual blessedness from mutual love and charity. Notice that their inheritance is in the north and west of the Land.
3. Zidon on the coast represents exterior knowledge. What sort of “exterior cognitions” might form a circle or border around the spiritual church?

Joshua 19:29-31

29 ...and the border [of Asher] turns back to Ramah, and to the fortified city Tyre; and the border turns back to Hosah; and the outgoings thereof were at the sea, from the region to Achzib; 30 and Ummah, and Aphek, and Rehob: twenty and two cities and their villages.
31 This is the inheritance of the tribe of the sons of Asher according to their families, these cities and their villages.

The City of Tyre

AC 1201.1. “Zidon” signifies exterior cognitions of spiritual things... That this is the signification of “Zidon” is also evident from the fact that Tyre and Zidon were extreme borders of Philistia, and were moreover by the sea; and therefore by “Tyre” interior cognitions are signified, and by “Zidon” exterior cognitions, that is, of spiritual things—which is also evident from the Word.

AC 2967.3. That a “merchant” signifies those who have the knowledges of good and truth; and that “merchandise” signifies the knowledges themselves is evident ...from Ezekiel:

Say to Tyre, O thou that dwellest at the entrances of the sea, that art the trader of the peoples to many isles, Tarshish was thy merchant by reason of the multitude of all kinds of riches; in silver, iron, tin, and lead, they furnished thy fairs... Syria was thy merchant in the multitude of thy handiworks. Judah and the land of Israel, they were thy traders; in wheat, minnith and pannag, and honey, and oil, and balm, they furnished thy commerce.... (Ezek. 27 [parts])

These things are said concerning Tyre; and by “Tyre” are signified the cognitions of good and truth... as is plain from the several particulars. “Traffickings,” and “merchandise,” and “wares” mentioned in this passage, are nothing else than these cognitions; and for this reason Tyre is called the “dweller at the entrances of the sea” (that “waters” are cognitions; and that the “sea” is a collection of these, may be seen above, n. 28); and Tyre is also called the

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“trader of the peoples to many isles,” that is, even to those who are more remotely in worship...

That “Judah and the land of Israel” are “traders in wheat, minnith and pannag, honey, oil, balm” signifies celestial and spiritual things from the Word. The other nations and their merchandise which are mentioned, are the various genera and species of truth and good, thus the cognitions which are with those who are signified by “Tyre.”

AC 2967.4. That they are cognitions from which come wisdom and intelligence is plainly evident in the same prophet, where it is thus said:

Son of man, say to the prince of Tyre, By thy wisdom and by thine intelligence, thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by the multitude of thy wisdom, by thy trading, thou hast multiplied thy riches, and thy heart is lifted up because of thy riches. Therefore, behold, I will bring strangers upon thee, the terrible of the nations (Ezek. 28:2, 4-7).

Here it is manifestly evident that the wares with which they traded are the cognitions of good and truth; for from these, and from no other source, come wisdom and intelligence; and it is therefore said, “by thy wisdom and by thine intelligence thou hast gotten thee riches, and thou hast gotten gold and silver into thy treasures.” But when cognitions are for the sake of self, for gaining eminence and reputation, or wealth, then they have no life, and those who acquire them are altogether deprived of them. They are deprived of them in the life of the body by embracing falsities for truths and evils for goods; and in the other life they are wholly deprived even of those which are true....

AR 406.2. “Ships” signify the cognitions of good and truth in the following passages:

O Tyre, the builders have perfected thy beauty... Thy wise men were thy ship-masters; all the ships of the sea and their sailors were in thee to trade. The ships of Tarshish were thy troops in

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thy tradings, from which thou wast exceedingly filled and honored in the heart of the seas (Ezek. 27:4-9, 25).

This is concerning Tyre, because the church as to the cognitions of truth and good is signified by “Tyre” in the Word, as may be evident from the particulars concerning it in this chapter and in the following (Ezek. 28), when understood in the spiritual sense. And as the cognitions of the truth and good of the church are signified by “Tyre,” a ship is therefore described as to the particulars of it, and by each one is signified some quality of those cognitions that contributes to intelligence. What does the Word have in common with the ships of Tyre and its commerce?

Questions and Comments

1. Tyre and Zidon represent interior and exterior cognitions (or knowledges) respectively. Can you see a connection between Tyre and Zidon representing cognitions, and Asher representing the blessedness of charity? How are cognitions related to charity?
2. What is the spiritual meaning of ships (which represent cognitions of good and truth) bringing resources from outside the Land of Israel? What might some of those resources be in the spiritual sense?

DAY THREE: THE INHERITANCE OF NAPHTALI



Joshua 19:32-39

32 To the sons of Naphtali came out the sixth lot, to the sons of Naphtali according to their families.

33 And their border was from Heleph, from the oak that was in Zaanannim and Adami, Nekeb, and Jabneel, to Lakum; and the outgoings thereof were at Jordan.

34 And the border turned back toward the sea to Aznoth-tabor, and went out from thence toward Hukok, and came upon Zebulun from the south; and it came upon Asher from the sea, and upon Judah at the Jordan toward the rising of the sun.

35 And the fortified cities were Ziddim, Zer, and Hammath, Rakkath and Chinnereth,

36 and Adamah, and Ramah, and Hazor,

37 and Kedesh, and Edrei, and En-hazor,

38 and Iron, and Migdal-el, Chorem, and Beth-anath, and Beth-shemesh: nineteen cities and their villages.

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

The Meaning of “Naphtali” in the Word

AC 3928. And she called his name Naphtali. That this signifies its quality, namely, the quality of the temptation in which there is victory... The quality itself is that which is signified by “Naphtali,” for he was named “Naphtali” from “wrestling.” Hence also by

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Naphtali is represented this second general truth of the church, for temptation is the means of the conjunction of the internal man with the external, because they are at variance with each other, but are reduced to agreement and correspondence by means of temptations.

AE 439. *Of the tribe Naphtali twelve thousand sealed, signifies regeneration and temptation.... As temptations occur for the sake of regeneration, regeneration too is signified by “Naphtali.”*

AE 439.2. That “Naphtali” signifies temptation and the state after it, and thence regeneration, is further evident from the following passages. From the blessing he received from his father Israel:

Naphtali is a hind let loose, giving sayings of elegance (Gen. 49:21).

“Naphtali” here signifies the state after temptation. This state is full of joy from affection, that the spiritual and the natural, and good and truth, have been conjoined, for these are conjoined by temptations. “A hind [or doe] let loose” signifies the freedom of the natural affection; “giving sayings of elegance,” signifies gladness of mind.

The City Capernaum on the border of Naphtali and Zebulon

AE 653:9-10. That those who are taught by the Lord respecting the truths and goods of the church, and yet reject and deny them, do worse than those in Sodom, is evident from the Lord’s words respecting Capernaum, in Matthew:

Thou Capernaum, which art exalted unto heaven, shalt be brought down unto hell; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day; I say unto thee that it shall be more tolerable for the land of Sodom in the day of judgment than for thee (Matt. 11:23, 24).

For the Lord after He left Nazareth abode in Capernaum (Matt. 4:13) and did miracles there (Matt. 8:5-14; John 4:46 to the end).

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Similar things were said by the Lord about the cities in which the disciples preached His coming or the Gospel and were not received...

For no one rejects the holy things of the church and denies the Divine of the Lord more interiorly than those do who are in the love of self; those who are in the love of the world and in the evils therefrom may reject the holy things of the church, but not so interiorly, that is, from the confirmation of the heart.

AE 447.5. “Zebulun and Naphtali” signify the conjunction of truth and good through combat against falsities and evils, and consequent reformation. In Matthew:

Jesus, leaving Nazareth, came and dwelt in Capernaum, which is by the sea [of Galilee], in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken through Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the nations; the people sitting in darkness saw a great light; and to those sitting in the region and shadow of death, to them did light spring up. From that time Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens has come near (4:13-17; Isa. 9:1, 2).

AE 447.6. “Zebulun and Naphtali” signify in the highest sense the union of the Divine Itself and the Lord’s Divine Human by means of temptations admitted into Himself, and victories gained by His own power....

Questions and Comments

1. Naphtali is included in the sealing of the tribes in the book of Revelation (chap. 7). Does this suggest that struggle is still a characteristic of the Church in Heaven?
2. Capernaum, on the border of Zebulun and Naphtali, was a home of Jesus. What is this telling us about the Lord’s work on earth?

The Sea of Galilee or Gennesaret

AE 514. As all things in the Old Testament contain in themselves a spiritual sense, so do all things in the New Testament which are in the Gospels and in Revelation. Moreover, all the Lord's words and doings and miracles signify Divine heavenly things, because the Lord spoke from the Divine, and did His works and miracles from the Divine, therefore from first things through last things, and thus in fullness. From this it can be seen that the Lord's teaching from boats was significative; also that it was significative that He chose certain of His disciples from boats while they were fishing; and that He walked upon the sea to the boat in which the disciples were, and from there calmed the wind. **About the Lord's teaching from a boat it is said in the Gospels:**

Jesus sat by the seaside. And there were gathered to Him great multitudes, so that He entered into a boat and sat; and the whole multitude stood on the beach. And He spoke to them many things in parables (Matt. 13:1, 2, et seq.; Mark 4:1, 2, et seq.).

Jesus, standing by the shore of Gennesaret, saw two boats standing by the lake. Then He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down, and taught the throng out of the ship (Luke 5:1-9).

In all these particulars also, that "He sat by the seaside" and "on the shore of Gennesaret," then "that He entered into Simon's boat, and taught the throng therefrom," there is a spiritual sense. This was done because the "sea" and the "lake of Gennesaret" signify, in reference to the Lord, the knowledges of good and truth in the whole complex, and "Simon's boat" signifies the doctrinals of faith; so "His teaching from a boat" signifies that it was from doctrine.

AE 514.21. Respecting the Lord's walking on the sea to the boat in which the disciples were, it is said in the Gospels:

The boat containing the Lord's disciples was in the midst of the sea, tossed by the wind. In the fourth watch of the night, Jesus came to them, walking on the sea. And Peter said, Bid me come

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to Thee on the water. And He said, Come. Therefore Peter, going down, walked upon the water to come to Jesus. But beginning to sink, he was afraid. Jesus stretching forth His hand, took hold of him, and said, O man of little faith, why didst thou doubt? And when they had come into the boat, the wind ceased. And those who were in the boat worshiped Him, saying, Of a truth, thou art the Son of God (Matt. 14:24-33; Mark 6:48-52)... (John 6:16-21, et seq.).

Here, too, the particulars signify Divine spiritual things, which nevertheless do not appear in the letter... But there is no need to explain here individually the spiritual things signified. Let it be said only that the “sea” signifies the ultimate of heaven and the church, since there are seas in the outmost borders of the heavens. The Lord’s walking on the sea signifies the Lord’s presence and His influx even into these, and consequent life from the Divine to those who are in the ultimates of heaven. Their life from the Divine was represented by the Lord’s walking on the sea, and their obscure and wavering faith was represented by Peter’s walking on the sea and beginning to sink, but being saved when the Lord took hold of him, “to walk” signifying in the Word to live. This was done “in the fourth watch” to signify the first state of the church, when it is daybreak and morning is at hand, for then good begins to act through truth, and then the Lord comes. That the sea in the meanwhile was moved by the wind, and that the Lord restrained it, signifies the natural state of life that precedes, which is an unpeaceful and as it were tempestuous state. But with the state that is nearest to morning, which is the first state of the church with man, then because the Lord is present in the good of love, there comes tranquility of mind.

AE 514.22. The like is signified by the Lord’s calming the wind and the waves of the sea, as described in the Gospels:

When Jesus had entered into a boat His disciples followed Him. And behold, there arose a great commotion in the sea, so that the boat was covered by the waves; but He was asleep. Therefore the disciples, coming to Him awoke Him, saying, Lord, save us; we perish! Then He arose and rebuked the wind;

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and there was a great calm (Matt. 8:23-26; Mark 4:36-40; Luke 8:23, 24).

This represented the state of men of the church when they are in what is natural and not yet in what is spiritual. In this state the natural affections, which are various cupidities [or lusts] springing from the loves of self and the world, rise up and produce various commotions of the mind. In this state the Lord appears as it were absent. This apparent absence is signified by His being asleep. But when they come out of a natural into a spiritual state, these commotions cease, and there comes tranquility of mind, for the Lord calms the tempestuous commotions of the natural man when the spiritual mind is opened, and through it the Lord flows into the natural. Since the affections that are of the love of self and of the world and the consequent thoughts and reasonings, are from hell—for they are lusts of every kind that rise up from there into the natural man—these, too, are signified by “the wind and the waves of the sea,” and hell itself is signified by the “sea” in the spiritual sense.

AE 514.23. This can be seen, too, from its being said that “the Lord rebuked the wind” ... This could not have been said to the wind and to the sea unless hell had been meant by it, from which arise the tempestuous emotions of the mind from various cupidities.

Questions and Comments

1. Note that the Sea can be a both positive image of the knowledges and doctrine being taught, and also of the commotion brought up from the loves of self and the world.
2. Why was much of the Lord’s ministry and miracles focused in and around the Sea of Galilee / Lake of Gennesaret and Naphtali?
3. The Lord walking on the Sea is a picture of the incarnation because it represents the Lord’s presence in the ultimate of the Church.

DAY FIVE: THE INHERITANCE OF DAN



Joshua 19:40-48

40 For the tribe of the sons of Dan according to their families came the seventh lot.

41 And the border of their inheritance was Zorah and Eshtaol, and Ir-shemesh,

42 and Shaalbin, and Aijalon, and Jethlah,

43 and Elon, and Timnath, and Ekron,

44 and Eltekeh, and Gibbethon, and Baalath,

45 and Jehud, and Bene-berak, and Gath-rimmon,

46 and Me-jarkon, and Rakkon, with the border next to Joppah.

47 And the border of the sons of Dan went out beyond them; and the sons of Dan went up and fought with Leshem, and captured it, and smote it with the mouth of the sword, and possessed it, and dwelt in it, and called Leshem “Dan,” as the name of Dan their father.

48 This is the inheritance of the tribe of the sons of Dan according to their families, these cities and their villages.

The Meaning of “Dan” in the Word

AC 3923. *Therefore she called his name Dan.* This signifies its quality... The quality itself is within the name “Dan,” for he was so called from “judging.” But though the name was given to him from “judging,” it nevertheless involves... the good of life, and the holy of faith, and also in the supreme sense the justice and mercy of the Lord.

It is this general principle of the church that is signified by “Dan,” and that is represented by the tribe named from Dan. This general principle is the first that is to be affirmed or acknowledged, before a

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man can be regenerated or made a church. Unless these things are affirmed and acknowledged, the rest of the things both of faith and of life cannot possibly be received, and therefore cannot be affirmed, still less acknowledged. For he who affirms mere faith with himself, and not the holy of faith, that is, charity (for this is the holy of faith), and does not affirm this by the good of life, that is, by the works of charity, can no longer have a taste for the essence of faith, because he rejects it.

Affirmation together with acknowledgment is the first general principle with the man who is being regenerated, but it is the last with him who has been regenerated; and therefore “Dan” is the first with him who is to be regenerated, and “Joseph” is the last, for “Joseph” is the spiritual man himself. But “Joseph” is the first with him who has been regenerated, and “Dan” the last. This is because the man who is to be regenerated begins from the affirmation that it is so, namely, the holy of faith and the good of life. But the regenerate man, who is spiritual, is in spiritual good itself, and from this he regards such affirmation as last; for with him the holy things of faith and goods of life have been confirmed.

AC 3923.8. The reason why, as before said, “Dan” is the first boundary, and also the last, is that the affirmative of truth and good is the first of all things when faith and charity are beginning with man, and the last when man is in charity and thereby in faith. It was from this also that the last lot fell to Dan when the land of Canaan was divided for inheritance (Josh. 19:40, etc.); for the lot was cast before Jehovah (Josh. 18:6); and hence it fell according to the representation of each tribe.

AC 6397.1-2. *[Dan] shall judge his people as one of the tribes of Israel...* [I]n this prophetic utterance of Israel, in the internal sense, by his twelve sons are described in general all who are in the Lord’s kingdom in respect to their quality. That they who are signified by “Dan” are in the ultimate heaven, or in the ultimate part of the Lord’s kingdom, because they are in truth and not yet in good, was represented by the lot of Dan falling last, when the land of Canaan was distributed for an inheritance among the tribes....

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Thus the ultimates [or last things] of that land represented the ultimates in the Lord's kingdom... and therefore Dan represented those who are in the ultimates there. For before truth has been conjoined with good, it is in the ultimate; but if truth is completely separated from good, it is not then within any border of the Lord's kingdom, but is outside of it.

AE 450. Among these twelve tribes, from each of which twelve thousand are said to be sealed, the tribe of Dan is not mentioned, but in its stead the tribe of Manasseh... The tribe of Dan is not mentioned because that tribe represented and signified... such people as were not in the very truths of heaven and the church, but they were in the good of life according to the doctrinals of their religion. And these doctrinals were for the most part not genuine truths but falsities, and yet these falsities were accepted by the Lord as truths, because these people were in the good of life, and on account of this the falsities of their religion were not tainted with evil, but inclined to good. The others were taken in place of the tribe of Dan because the tribe of Dan was the last [or ultimate] of the tribes, and therefore signified, in the Lord's kingdom, the ultimates in which those are who are in the good of life and of faith according to their religion in which there are no genuine truths....

Questions and Comments

1. The first two cities in the inheritance of Dan are Zorah and Eshtaol, where Samson grew up. Since Dan was the last or ultimate of the tribes, this may represent that power is in ultimates. Can you see how power is in ultimates?
2. Dan represents the first affirmation or judgment on our part that "the Word is the Word, the Lord is the Lord, and Providence is in the smallest details" (SE 4533). This is the first step toward heaven, as Dan was the first son born after the first four. But what are the limitations of this first state? Where must it lead?

Judges 18:26-29

26. And the sons of Dan went their way; and Micah saw that they [were] too strong for him, and he turned and returned unto his house.

27. And they took what Micah had made [the teraphim], and the priest whom he had, and came to Laish, to a people quiet and secure; and they smote them with the mouth of the sword, and burnt up the city with fire.

28. And [there was] no rescuer, because it [was] far from Zidon, and they had no word with [any] man; and it was in the valley which is by Beth-rehob; and they built the city and dwelt there.

29. And they called the name of the city Dan, by the name of Dan, their father, who was born to Israel; nevertheless, the name of the city [was] Laish at the first.

AC 3923.7. The first boundary, that is, the midst or inmost of the land, was Beersheba, before Jerusalem became so, because Abraham was there, and also Isaac; but the last boundary, or the outermost of the land, was Dan; and hence when all things in one complex were signified, it was said, “from Dan even to Beersheba.”

AC 3923.9. And because the lot did not fall to Dan among the inheritances of the rest of the tribes, but beyond their borders (Judges 18:1), that tribe was omitted by John in Revelation (Rev. 7:5-8), where the twelve thousand that were sealed are mentioned; for they who are only in the affirmative of truth and also of good, and go no further, are not in the Lord’s kingdom, that is, among the “sealed.” Even the worst men are able to know truths and goods, and also to affirm them; but the quality of the affirmation is known from the life.

AC 3923.10. The city called “Dan” was... the first boundary with respect to entering into the land of Canaan, or the last with respect to going out.

AC 6396.4. The quality of those who are in truth and not yet in good, was also represented by the Danites who sought out land where they might dwell (Judges 18), in their leading away a Levite out of the house of Micah, and taking away his ephod, teraphim, and carved image. By these things is signified the worship of those who are in

truth and not yet in good; for they adore external things and disregard internal. No one perceives what is internal but one who is in good....

AR 362. In the enumeration of the tribes of Israel [in Revelation 7] neither Dan nor Ephraim is named. The reason is because Dan was the last of the tribes, and his tribe dwelt in the most remote part of the land of Canaan, and thus could not signify anything in the Lord's New Heaven and New Church, where there will be only celestial and spiritual things. Therefore Manasseh is put in the place of Dan...

The Land of the Philistines

AE 700.19. What is signified by all this [in I Samuel chapters 4-6]—that the ark was taken by the Philistines, and the Philistines were smitten with hemorrhoids on account of the ark in Ashdod, Gath, and Ekron, also that mice laid waste their land, and that so many died there and in Bethshemesh—cannot be known unless it is known what the Philistines, and in particular the Ashdodites, Gittites, Ekronites, and Bethshemites, represented and thence signified...

AE 700.20. The Philistines represented, and thence signified, those who make no account of the good of love and charity, and thus no account of the good of life, placing everything of religion in knowledge and cognition. Therefore they were like those at the present day who make faith alone, that is, faith separated from charity, the essential of the church and the essential of salvation. This is why they were called “the uncircumcised,” for to be uncircumcised signifies to be destitute of spiritual love, thus of good; and because they had relation to those within the church, they were not spiritual, but merely natural, since he who makes no account of the good of charity and of life becomes merely natural, and even sensual, loving only worldly things, and is unable to understand any truths spiritually, and the truths he apprehends naturally he either falsifies or defiles.

AE 817.7. Because this religion exists in the churches with all who love to live a natural life, so in the land of Canaan the Philistines

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were not subjugated, as the other nations of that land were, and consequently there were many battles with them.... [W]hile the sons of Israel represented the truths of faith and the goods of love, and thus the church.... the Philistines represented a [kind of] religion separated from spiritual good, such as is the [kind of] religion of faith alone separated from its life, which is charity. This is why the sons of Israel whenever they fell away from the worship of Jehovah to the worship of other gods were given over to their enemies or were conquered by them.

Questions and Comments

1. When the tribe of Dan moved from the southwest within the promised land to the north outside of it, was this representing a good thing?
2. What does it say about Dan that they stole idols (teraphim) and set them up in their new land?
3. Why is it important that Dan is not listed in the sealing of the tribes in Revelation? (See Matthew 24:15-18; Luke 17:30-32)
4. The Danites were given territory and cities from the land of the Philistines but were not able to fully subjugate them and receive their inheritance. What does this tell us about the state of truth not yet in good and its inability to overcome faith alone?
5. How do we protect ourselves against the Philistine spirits as we strive to become part of the Church?