

*The Land of
Canaan-Week 6*

*Cities of Refuge
and Cities of the
Levites*



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Joshua 20

1 And Jehovah spoke to Joshua, saying,

2 Speak to the sons of Israel, saying, Appoint for yourselves cities of refuge, of which I spoke to you by the hand of Moses,

3 that the manslayer who smites a soul in ignorance without knowledge may flee thither; and they shall be to you for a refuge from the redeemer of blood.

4 And he shall flee to one of these cities and stand at the entrance of the gate of the city, and he shall speak his words in the ears of the elders of that city, and they shall take him into the city to them, and give to him a place, and he shall dwell with them.

5 And if the redeemer of blood pursues after him, then they shall not deliver the manslayer into his hand, for he smote his companion without knowing, and he was not hating him from yesterday and the day before.

6 And he shall dwell in that city until he stands before the congregation for judgment, until the death of the great priest who shall be in those days; then the manslayer shall return and come out to his own city and to his own house, to the city from whence he fled.

7 And they sanctified Kedesh in Galilee in Mount Naphtali, and Shechem in the mountain of Ephraim, and Kiriath-arba, it is Hebron, in the mountain of Judah.

8 And from across Jordan by Jericho toward the sunrise, they gave Bezer in the wilderness on the plateau from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.

9 These are the cities of congregating for all the sons of Israel, and for the sojourner who sojourns in their midst, that everyone who smites a soul in ignorance might flee thither, and not die by the hand of the redeemer of blood until he stands before the congregation.

DAY ONE: CITIES OF REFUGE GENERALLY

“The manslayer who smites a soul in ignorance without knowledge”

AC 9011. *Then I will appoint thee a place whither he shall flee* [Exodus 21:13]. That this signifies a state of blamelessness, and that is exempt from punishment, is evident from the signification of “place,” as being state... and from the signification of “an asylum,” or a place to which he should flee who unexpectedly, or by chance, had killed anyone, as being a state of blamelessness, and thus exempt from punishment. For those who had smitten anyone by chance, that is, without intent, thus not with premeditation, nor from an evil affection which is of the will, were not in any fault of their own; and therefore, when such people came to a place of asylum, they were exempt from punishment. By these people were represented those who, not from set purpose, injure anyone in respect to the truths and goods of faith, and consequently extinguish his spiritual life, for such are in a blameless state and one exempt from punishment. For instance, such are those who have complete faith in their religious [beliefs], which are also in what is false, and who, because of this, reason against the truth and good of faith and thus persuade, as heretics will sometimes do who are conscientious and consequently are zealots.

AC 9011:2. That such persons were represented by those who were to flee to asylums is evident in Moses:

You shall select suitable cities, which shall be cities of refuge for you; that the manslayer may flee there who smites a soul through error; as if he has struck him unexpectedly, without enmity, or has cast upon him any instrument without set purpose, or with any stone with which he may die, not seeing him, so that he makes it fall on him and he dies, when yet he was not his enemy, neither sought his evil (Num. 35:11, 22, 23).

This is the word of the manslayer, who shall flee there that he may live, when he has smitten his companion unawares, when he was not his hater yesterday and the day before, when he come into the forest with his companion to hew

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wood, but when his hand has struck with the axe to cut the wood, and the iron has been shaken off from the wood and has found his companion, so that he dies; he shall flee to one of these cities, that he may live (Deut. 19:4-5).

AC 9011:3. Here is described the state of one who is blameless and exempt from punishment, and who has injured someone by the falsities of faith which he had believed to be truths, or by means of memory-knowledges derived from the fallacies of the senses, and thus has done injury to the internal or spiritual life of the other. In order that this might be signified, such error or chance is described by an instrument of some kind, and by a stone which he cast upon his companion so that he died, and likewise by an axe or its iron falling from its wood while they were both hewing wood in the forest. The reason why this is described by such things is that “an instrument” signifies memory-knowledge; “a stone” the truth of faith, and in the opposite sense falsity; in like manner “the iron of an axe;” and “to hew wood” signifies disputation concerning good from one’s religious [belief].

Why Six Cities of Refuge?

AR 610:2. That “six” signifies what is full and all, and is used where the truths of good are treated of, may appear from those passages in the Word where that number occurs; but the signification of this number does not clearly appear except to those who see the things concerning which it treats in the spiritual sense, as when the Lord said... that there should be six cities of refuge or asylums (Num. 35:6, 7; Deut. 19:1-9).

DAY ONE: CITIES OF REFUGE GENERALLY

Questions and Comments

1. What do you think of the use provided by cities of refuge? Just from the sense of the letter of the Word, do you think it is a good law for accidental deaths?
2. What do you think of the example of an accidental death and its internal sense? Has this ever happened to you spiritually? Have you ever injured someone's religious belief by too much or misplaced conscientious zeal?
3. The next set of readings will focus on the specific cities and where they were located. If you look at the map on the front of the booklet you will see the cities (Kedesh, Shechem, Hebron, Bezer, Ramoth and Golan) each marked with a hollow red circle. What can you tell about their correspondence just from their location on the map?

“Kedesh in Galilee in Mount Naphtali”

AE 447:5. “The land of Zebulun and the land of Naphtali, and Galilee of the nations” [as referenced in Matt. 4:13-17; Isa. 9:1, 2] signify the establishment of the church with gentiles who are in the good of life and who receive truths and are thus in the conjunction of good and truth, and in combat against evils and falsities.

“Shechem in the mountain of Ephraim”

AC 1440. *Abram passed through the land, even to the place Shechem.* That this signifies the Lord’s second state, when the celestial things of love became apparent to Him, is evident from what precedes and from the order of all these events—from what precedes, in that He advanced to the celestial things of love and attained to them, which is signified by “they went forth to go into the land of Canaan,” and by “they came into the land of Canaan;” and from the order of the events, in that after He had advanced to celestial things and had attained to them, they then became apparent to Him. In celestial things there is the very light of the soul, because the Divine Itself, that is, Jehovah Himself, is in them. And as the Lord was to conjoin the Human Essence to the Divine Essence, when He attained to celestial things, it could not be otherwise than that Jehovah appeared to Him.

AC 1441. That these things are signified by “Shechem,” is also evident from the fact that Shechem is as it were the first station in the land of Canaan in journeying from Syria or from Haran; and as the celestial things of love are signified by “the land of Canaan,” it is evident that their first appearing is signified by Shechem. When Jacob returned from Haran into the land of Canaan, he in like manner came to Shechem, as is evident from the following passage:

Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and

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encamped before the city. And he erected there an altar (Gen. 33:17-20).

Here also by “Shechem” is signified the first of light.

In David:

God has spoken in His holiness: I will exult, I will divide Shechem, and will mete out the valley of Succoth; Gilead is Mine, and Manasseh is Mine, and Ephraim is the strength of My head. Judah is My lawgiver; Moab is My wash-pot; on Edom I will cast My shoe; over Philistia I will sound in triumph (Ps. 60:6-8; 108:7-9).

Here the signification of “Shechem” is similar.

That names signify nothing else than actual things [*res*], and that so also does “Shechem,” may be plainly seen from these prophetic sayings of David; for otherwise they would be little but an accumulation of names. That Shechem was made a city of refuge (Josh. 20:7), and also a city of the priests (Josh. 21:21), and that a covenant was made there (Josh. 24:1, 25), involve also what is similar.

“Kiriath-arba, it is Hebron”

AC 2981. It was there said, “Kiriath-arba, the same is Hebron,” for the reason that by “Kiriath-arba” is signified the church as to truth, and by “Hebron,” the church as to good; but here Kiriath-arba is no longer mentioned, but Hebron, because the regenerated man is treated of, who no longer acts from truth, but from good....

AC 4614. *This is Hebron.* That this signifies the state when [the rational and the natural] were conjoined, is evident from the signification of “Hebron,” as being the good of the church... here the Divine good of the Lord’s Divine natural; for those things which, in the internal sense, signify something of the church, in the supreme sense, signify something of the Lord’s Divine, for the reason that all that which makes the church is from the Lord.

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That “Hebron” signifies the state when they were conjoined (namely, the rational and the natural), is because Isaac was there, by whom is represented the Lord’s Divine rational; and Jacob came there, by whom is represented His Divine natural, and by his coming there is signified conjunction... It is said, “Mamre, Kiriath-arba, this is Hebron,” because the Divine natural is conjoined with the good of the rational by means of good, for Isaac represents the Lord’s Divine rational as to good... whereas Rebekah represents it as to truth... and Rebekah is not mentioned here.

Questions and Comments

1. What is the connection between a city of refuge and the representation of the location of Kadesh, described in AE 447:5 as “the establishment of the church with gentiles who are in the good of life, and who receive truths, and are thus in the conjunction of good and truth, and in combat against evils and falsities”?
2. The passages on the representation of Hebron indicate that it means a regenerate state or a state of the church as to good. How can this state be seen in the use served by a city of refuge? How is the New Jerusalem or the New Church a city of refuge?
3. Do you see how the glorification of the Lord is also in the internal sense of the locations of the cities of refuge? How is the Lord a refuge for us?

DAY THREE: THE CITIES OF REFUGE ON THE EAST SIDE OF THE
JORDAN

“Bezer in the wilderness on the plateau from the tribe of Reuben”

AC 3866. The tribe which took its name from Reuben [signifies] that which is the first of regeneration, or which is the first when man is becoming a church; and... this is the truth of doctrine, by which he may attain to the good of life.

“Ramoth in Gilead from the tribe of Gad”

AC 4117. The land of Gilead... was within the limits of the land of Canaan as understood in a broad sense. It was [beyond] the Jordan, and passed as an inheritance to the Reubenites and the Gadites, and especially to the half tribe of Manasseh; and as the inheritances extended thus far, it is said that it was within the limits of the land of Canaan as understood in a broad sense. That it passed as an inheritance to them, is evident in Moses (Num. 32:1, 26-41; Deut. 3:8, 10-16; Josh. 13:24-31) Because Gilead was a boundary, it signified in the spiritual sense the first good, which is that of the senses of the body; for it is the good or the pleasure of these into which the man who is being regenerated is first of all initiated. In this sense “Gilead” is taken in the Prophets....

“Golan in Bashan from the tribe of Manasseh”

AE 405:13. [It is written] in David:

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

“The mountain of Bashan” signifies good of the will [*voluntarium*] such as exists in those who are in the externals of the church. For Bashan was a region beyond Jordan, which was given as an inheritance to the half tribe of Manasseh, as may be seen in Joshua... and “Manasseh” signifies the good of the will of the external or natural man. This good of the will is the same as the

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good of love in the external man, for all good of love is of the will, and all truth from it is of the understanding. Therefore “Ephraim,” his brother, signifies the truth of the understanding [*intellectuale*] belonging to that good.

Because “the mountain of Bashan” signifies that good, “the hills” of that mountain signify goods in act. Because it is the will that acts—for every activity of the mind and body is from the will, as everything active of thought and speech is from the understanding—therefore the joy arising from the good of love is described and meant by “skipping” and “leaping.” This makes clear what is signified by, “a mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan; why do you leap, you mountains, you hills of the mountain?” Because the Lord dwells with man in his good of the will, from which are goods in act, it is said, “God desires to dwell in it; yea, Jehovah will inhabit it perpetually.”

Questions and Comments

1. Bezer, Ramoth and Golan are all cities of refuge in places that represent first steps, or externals. How is this apparent in their location?
2. Why is it important to have cities of refuge on both sides of the Jordan both naturally and spiritually?
3. How does AE 405:13 help us see how important externals are?

DAY FOUR: THE LEVITE CITIES

Joshua 21

1 And the heads of the fathers of the Levites approached Eleazar the priest, and [came] to Joshua the son of Nun, and to the heads of the fathers of the tribes, to the sons of Israel,

2 and they spoke to them in Shiloh in the land of Canaan, saying, Jehovah commanded by the hand of Moses, to give to us cities to dwell in, and the outskirts of them for our beasts.

3 And the sons of Israel gave to the Levites out of their inheritance at the mouth of Jehovah these cities and their outskirts.

4 And the lot came out for the families of the Kohathites; and it was for the sons of Aaron the priest, of the Levites, out of the tribe of Judah, and out of the tribe of the Simeonites, and out of the tribe of Benjamin, by the lot, thirteen cities;

5 and for the remaining sons of Kohath, by lot, ten cities, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of half the tribe of Manasseh.

6 And the sons of Gershon had by lot from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half tribe of Manasseh in Bashan, thirteen cities.

7 The sons of Merari had by lot according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the sons of Israel gave to the Levites by lot these cities and their outskirts, as Jehovah commanded by the hand of Moses.

9 And they gave out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, these cities which are called by name.

10 And the sons of Aaron, from the families of the Kohathites, of the sons of Levi, had them; for theirs was the first lot.

11 And they gave to them the walled city of Arba¹, the father of the Anak—it is Hebron in the mountain of Judah—and the outskirts thereof all around it.

¹ “The walled city of Arba” in Hebrew is the same as “Kiriath-arba” (see Joshua 14:15).

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12 And the field of the city and the villages thereof, they gave to Caleb the son of Jephunneh for his possession.

13 And they gave to the sons of Aaron the priest, Hebron and her outskirts, the city of refuge for the manslayer, and Libnah and her outskirts,

14 and Jattir and her outskirts, and Eshtemoa and her outskirts,

15 and Holon and her outskirts, and Debir and her outskirts,

16 and Ain and her outskirts, and Juttah and her outskirts, and Beth-shemesh and her outskirts; nine cities out of those two tribes.

17 And from the tribe of Benjamin, Gibeon and her outskirts, Gibeab² and her outskirts,

18 Anathoth and her outskirts, and Almon and her outskirts: four cities.

19 All the cities of the sons of Aaron, the priests, were thirteen cities and her outskirts.

20 And the families of the sons of Kohath, the Levites who remained of the sons of Kohath, had the cities of their lot out of the tribe of Ephraim.

21 And they gave to them the city of refuge for the manslayer, Shechem and her outskirts, in Mount Ephraim, and Gezer and her outskirts,

22 and Kibzaim and her outskirts, and Beth-choron and her outskirts: four cities.

23 And out of the tribe of Dan, Eltekeh and her outskirts, and Gibbethon and her outskirts,

24 Aijalon and her outskirts, and Gath-rimmon and her outskirts: four cities.

25 And from the half tribe of Manasseh, Taanach and her outskirts, and Gath-rimmon and her outskirts: two cities.

26 All the cities were ten and their outskirts for the families of the sons of Kohath that remained.

27 And to the sons of Gershon, the families of the Levites, from the half tribe of Manasseh, the city of refuge for the manslayer,

² “Gibeab” and “Gibeah” reflect different spellings in the Hebrew.

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Golan in Bashan, and her outskirts, and Beeshterah and her outskirts: two cities.

28 And out of the tribe of Issachar, Kishon and her outskirts, Dabareh and her outskirts,

29 Jarmuth and her outskirts, and En-gannim and her outskirts: four cities.

30 And out of the tribe of Asher, Mishal and her outskirts, Abdon and her outskirts,

31 Helkath and her outskirts, and Rehob and her outskirts: four cities.

32 And out of the tribe of Naphtali, the city of refuge for the manslayer, Kedesh in Galilee, and her outskirts, and Chammothdor and her outskirts, and Kartan and her outskirts: three cities.

33 All the cities of the Gershonite according to their families were thirteen cities and their outskirts.

34 And to the families of the sons of Merari, the remaining Levites, out of the tribe of Zebulun, Jokneam and her outskirts, and Kartah and her outskirts,

35 Dimnah and her outskirts, Nahalal and her outskirts: four cities.

36 And from the tribe of Reuben, Bezer and her outskirts, and Jahaz and her outskirts,

37 Kedemoth and her outskirts, and Mephaath and her outskirts; four cities.

38 And out of the tribe of Gad, the city of refuge for the manslayer, Ramoth in Gilead and her outskirts, and Mahanaim and her outskirts,

39 Heshbon and her outskirts, Jazer and her outskirts: four cities in all.

40 All the cities for the sons of Merari, according to their families, which were remaining of the families of the Levites, and their lot was twelve cities.

41 All the cities of the Levites in the midst of the possession of the sons of Israel were forty and eight cities and their outskirts.

42 These cities were city by city and their outskirts all around them; thus were all these cities.

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43 And Jehovah gave to Israel all the land which He promised to give to their fathers; and they possessed it and dwelt in it.

44 And Jehovah gave them rest all around according to all He promised to their fathers; and there stood not a man before them of all their enemies; Jehovah gave all their enemies into their hand.

45 Not a word fell from any good word which Jehovah had spoken to the house of Israel; all came to pass.

Questions and Comments

1. Forty-eight cities were designated as cities for the Levites to dwell in (see verse 41). These cities were located in every tribe. What might have been the purpose of this on the natural level? The next section includes passages explaining why this was done based on the internal sense.
2. The cities of refuge were also Levite cities (see verses 13, 21, 27, 32, 36, and 38). Why do you think the cities of refuge were also Levite cities?
3. Some additional laws about the Levite cities from Leviticus 25:32-34:

32 But the cities of the Levites, and the houses of the cities of their property, are for the Levites to be redeemed to eternity.

33 And if one from the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the year of jubilee; for the houses of the cities of the Levites are their possession in the midst of the sons of Israel.

34 But the field of the outskirts of their cities may not be sold; for it is their eternal possession.

The Heavenly Doctrine does not address these verses. As you read the next sections perhaps the spiritual meaning of these additional laws will come into focus.

DAY FIVE: THE INTERNAL SENSE OF THE TRIBE OF LEVI AND THE
LEVITE CITIES

AE 444:1. “The tribe of Levi” here signifies good works because spiritual love or charity consists in doing things that are good, and these are good works. Charity itself, viewed in itself, is the affection of truth and good, and where that affection is, there is a life according to truths and goods, for there is no affection without a life according to the truths and goods for which there is affection. If such affection is thought to be possible and to be present [without a good life], it is a natural affection, not a spiritual one.

These two kinds of affection differ in this, that natural affection has self and the world for an end. Thus, the truths and goods by which it is affected are loved for the sake of reputation, so that honors and wealth may be acquired. And then a life according to the doctrinals that have been learned is put on merely from self for the sake of appearance, which is thus a feigned life and inwardly hypocritical.

But spiritual affection has the Lord, heaven, and eternal life for an end, and has regard to these in truths and goods; thus, it loves truths and goods spiritually. When this affection is with man he loves to think and to will these truths and goods, and consequently to live according to them. To live according to truths and goods is what is meant in the Word by “doing,” and the life itself is meant by “deeds” and “works,” which are so often mentioned in the Word. These, therefore, are what were represented and signified by “Levi” and his tribe in the church with the Jews.

AE 444:2. Because this affection is the very essential of the church, the tribe of Levi was assigned to the priesthood. This, too, is why Levi’s staff in the tent of meeting blossomed with almonds. And this is why no inheritance was given to that tribe, as it was to the other tribes, but [the Levites were] among them all. It is known that the tribe of Levi was appointed to the priesthood, for not only was Aaron made high priest, but also his sons after him, and all the Levites were made ministers to them. That Moses and Aaron were of the tribe of Levi may be seen in Exod. 6:20; Num. 18:2; and that the Levites were made ministers to Aaron and his sons, in Moses:

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The tribe of Levi was taken for the priesthood, to keep the charge of the whole congregation before the tent of meeting, to serve the service of the tabernacle. And the Levites were given to Aaron, and received in place of all the firstborn; and further respecting their ministries and functions (Num. 3:1 to the end).

AE 444:3. The priesthood was given to this tribe because it represented and thence signified love and charity. Love and charity are the spiritual affection of good and truth; since affection is predicated of love in its continuity, for affection is the continuation of love. This, too, is what the priesthood and its ministry signify in the Word, for this affection is the essential of the church, for where it is there, the church is, and where it is not, there the church is not. For the affection of good and truth is the very spiritual life of man, and when man is affected by good and truth, he is in good and truth in respect to his life, and his thought itself is nothing but affection in a different form, for whatever a man thinks he derives from affection; no one can think without affection. This is why the tribe of Levi was appointed to the priesthood. The like is said of the Levites in Ezekiel, where a new land, a new city, and a new temple are treated of (40:46; 43:19; 44:15; 48:11, 12).

AE 444:4. Because the good of charity must be in all things of the church that the church may be in them, and because the affection itself of good and truth, which is charity, is what gives understanding and instruction to all, so not only was the tribe of Levi appointed to the priesthood, but there was no lot and inheritance granted to that tribe like that granted to the other tribes, but was among them all (as is evident in Moses, Num. 35:1 to the end; and in Josh. 21:1 to the end). So it is said in Moses:

Therefore no part or inheritance with his brothers fell to Levi; Jehovah Himself is his inheritance (Deut. 10:9).

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AE 444:5. And because (as has been said) every man acquires knowledge (*scientia*), intelligence, and wisdom, according to the affection of good and truth that is in him, it is said in Moses:

Jehovah God has chosen the sons of Levi to minister to Him and to bless in His name, and according to their mouth shall every controversy and every stroke be [tried] (Deut. 21:5).

This signifies in the spiritual sense that the affection of good and truth, which is charity, ministers to the Lord, and teaches those things that are of the church and worship, and discerns between falsities and truths, and between evils and goods, for “the sons of Levi” signify in the spiritual sense the affection of good and truth, which is charity. From this it can be seen that the tribe of Levi was chosen for the priesthood, and an inheritance was given to it among all the tribes, not because that tribe was better than the others, but because it represented charity in act, and good works, which are the effects of all good and truth in man.

Questions and Comments

1. “Charity, itself, viewed in itself, is the affection of truth and good, and where that affection is, there is a life according to truths and goods” (AE 444:1). How does this explain the inheritance of Levi being among all the tribes?
2. “The good of charity must be in all things of the church” (AE 444:4). How does this explain the inheritance of Levi?
3. What does the inheritance of Levi mean for us as individuals if we aspire to be a part of the life of the church?

AC 3875:5. As by the expression “to cleave,” from which Levi was named, there is signified spiritual love, which is the same as mutual love, by the same expression in the original tongue there is also signified a mutual giving and receiving; and in the Jewish Church by mutual giving and receiving there was represented mutual love.... Mutual love differs from friendship in this respect—that mutual love regards the good which is in a man, and because it is directed to good, it is directed to him who is in good. But friendship regards the man; and friendship also is mutual love when it regards the man from good, or for the sake of good. But when it does not regard him from good or for the sake of good, but for the sake of self, which it calls good, then friendship is not mutual love, but approaches the love of self, and so far as it approaches this, so far it is opposite to mutual love. In itself, mutual love is nothing else than charity toward the neighbor; for by the neighbor in the internal sense nothing else is signified than good, and in the supreme sense the Lord, because all good is from Him, and He is good itself... This mutual love or charity toward the neighbor is what is meant by spiritual love and is signified by “Levi.”

AR 357. *Of the tribe of Levi were sealed twelve thousand*, signifies the affection of truth from good, from which comes intelligence with those who will be of the Lord’s New Heaven and New Church. By “Levi,” in the highest sense, is signified love and mercy; in the spiritual sense, charity in act, which is the good of life; and, in the natural sense, consociation and conjunction. He was also so called from “cleaving,” by which, in the Word, is signified conjunction through love.

But here by “Levi” is signified the love or affection of truth, and thence intelligence, because it follows after Simeon and forms the middle in this series. Since Levi represented these things, therefore this tribe was appointed to the priesthood... That the tribe of Levi signifies the love of truth, which is the essential love from which the church is a church, and thence intelligence, may appear from these passages:

DAY SIX: THE INTERNAL SENSE OF THE TRIBE OF LEVI GENERALLY

The sons of Levi are chosen by Jehovah to minister unto Him, and to bless in His name (Deut. 21:5).

“To bless in the name of Jehovah” is to teach, which only those who are in the affection of truth, and thence in intelligence, can do.

They guard Thy Word, and keep Thy covenant; they shall teach Jacob Thy judgments, and Israel Thy law (Deut. 33:8-11).

The Lord shall suddenly come to His temple, and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:1, 3).

“To purify the sons of Levi” is to purify those who are in the affection of truth.

As that affection flourishes from intelligence, therefore:

The rod of Levi, upon which was written the name of Aaron, blossomed with almonds (Num. 17:2-11).

Questions and Comments

1. AC 3875:5 explains how the name “Levi” signifies mutual love. What is mutual love? How does mutual love make heaven and the church? How does the inheritance of Levi represent the role of mutual love in heaven and the church?
2. “The tribe of Levi signifies the love of truth, which is the essential love from which the church is a church” (AR 357). How can this be seen in the inheritance of Levi?
3. What can we do to receive the inheritance of Levi no matter where we are in the church?