

STUDY NUMBER SEVENTEEN - Joshua 17:1-18

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<sup>3</sup>Now Zelophehad son of Hopher, the son of Gilead, the son of Makir, the son of Manasseh, had no sons but only daughters, whose names were Mahlah, Noah, Hoglah, Milcah and Tirzah. <sup>4</sup>They went to Eleazar the priest, Joshua son of Nun, and the leaders and said, "The LORD commanded Moses to give us an inheritance among our brothers." So Joshua gave them an inheritance along with the brothers of their father, according to the LORD's command. <sup>5</sup>Manasseh's share consisted of ten tracts of land besides Gilead and Bashan east of the Jordan, <sup>6</sup>because the daughters of the tribe of Manasseh received an inheritance among the sons. The land of Gilead belonged to the rest of the descendants of Manasseh.

<sup>7</sup>The territory of Manasseh extended from Asher to Micmethath east of Shechem. The boundary ran southward from there to include the people living at En Tappuah. <sup>8</sup>(Manasseh had the land of Tappuah, but Tappuah itself, on the boundary of Manasseh, belonged to the Ephraimites.) <sup>9</sup>Then the boundary continued south to the Kanah Ravine. There were towns belonging to Ephraim lying among the towns of Manasseh, but the boundary of Manasseh was the northern side of

the ravine and ended at the sea. <sup>10</sup>On the south the land belonged to Ephraim, on the north to Manasseh. The territory of Manasseh reached the sea and bordered Asher on the north and Issachar on the east.

<sup>11</sup>Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam and the people of Dor, Endor, Taanach and Megiddo, together with their surrounding settlements (the third in the list is Naphoth<sup>a</sup>).

<sup>12</sup>Yet the Manassites were not able to occupy these towns, for the Canaanites were determined to live in that region.

<sup>13</sup>However, when the Israelites grew stronger, they subjected the Canaanites to forced labor but did not drive them out completely.

<sup>14</sup>The people of Joseph said to Joshua, "Why have you given us only one allotment and one portion for an inheritance? We are a numerous people and the LORD has blessed us abundantly."

<sup>15</sup>"If you are so numerous," Joshua answered, "and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites."

<sup>16</sup>The people of Joseph replied, "The hill country is not enough for us, and all the Canaanites who live in the plain have iron chariots, both those in Beth Shan and its settlements and those in the Valley of Jezreel."

<sup>17</sup>But Joshua said to the house of Joseph—to Ephraim and Manasseh—"You are numerous and very powerful. You will have not only one allotment <sup>18</sup>but the forested hill country as well. Clear it, and its farthest limits will be yours; though the Canaanites have iron chariots and though they are strong, you can drive them out."

STUDY NUMBER SEVENTEEN - Joshua 17:1-18

INTRODUCTION:

Before we proceed in our series of studies to Joshua, Part III, it will be necessary for us to have a brief review.

The outline that we are following is:

I. THE INVASION OF THE LAND - chaps. 1-5

Chap. 1 - We saw the COMMISSIONING OF JOSHUA.

Chap. 2 - the SPIES SENT TO JERICHO

Chap. 3 - the CROSSING OF THE JORDAN

Chap. 4 - the MEMORIALS

Chap. 5 - the CLEANSING AND CONSECRATION OF  
THE PEOPLE BEFORE CONQUEST

II. THE SUBJECTION OF THE LAND - chaps. 6-12

Chap. 6 - the DEFEAT OF JERICHO

Chap. 7 - the SIN OF ACHAN

Chap. 8 - the VICTORY AT AI

Chap. 9 - the TREATY WITH THE GIBEONITES

Chap. 10 - the SOUTHERN CAMPAIGN

Chap. 11 - the NORTHERN CAMPAIGN

Chap. 12 - the MEMORIAL LIST of conquests

### III. THE DIVISION OF THE LAND - chaps. 13-22

We are presently involved in this section of the book.

Chap. 13 - The INHERITANCE OF THE TWO AND A HALF TRIBES that settled on the east side of the Jordan is stated: the Reubenites, Gadites, and the half-tribe of Manasseh received their inheritance there.

Chap. 14 - CALEB'S INHERITANCE AT HEBRON

Chap. 15 - the INHERITANCE OF JUDAH

Chap. 16 - the INHERITANCE OF EPHRAIM, Joseph's youngest son

and now in Chap. 17 we are going to be considering together:

THE INHERITANCE FOR MANASSEH, Joseph's first-born son

The fourth and final section of the book we have called:

### IV. THE CONCLUSION - chaps 23 and 24

Let us now direct our attention to the chapter that is before us which we have titled:

"THE INHERITANCE FOR MANASSEH, JOSEPH'S FIRSTBORN"

We need to refresh our minds with regard to the history of Joseph and be reminded that after being sold into Egypt, for thirteen years he served Potiphar and a prison sentence before he was elevated to second in command in the land. Shortly after this quick promotion in leadership, Joseph meets Asenath. They fall in love and are married, and she bears Joseph two sons. His firstborn is Manasseh, and his second-born is Ephraim.

Psalm 16:6 "The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance."

Genesis 48:12-21

Then Joseph removed them from Israel's knees and bowed down with his face to the ground. And Joseph took both of them, Ephraim on his right toward Israel's left hand and Manasseh on his left toward Israel's right hand, and brought them close to him. But Israel reached out his right hand and put it on Ephraim's head, though he was the younger, and crossing his arms, he put his left hand on Manasseh's head, even though Manasseh was the firstborn.

Then he blessed Joseph and said,

"May the God before whom my fathers  
Abraham and Isaac walked,  
the God who has been my shepherd all my life  
to this day,  
the Angel who has delivered me from all harm  
--may he bless these boys.  
May they be called by my name  
and the names of my fathers  
Abraham and Isaac,  
and may they increase greatly upon the earth."

When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head."

But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations." He blessed them that day and said,

"In your name will Israel pronounce this  
blessing:  
'May God make you like Ephraim and Manasseh.'"

So he put Ephraim ahead of Manasseh.

Then Israel said to Joseph, "I am about to die, but God will be with you and take you back to the land of your fathers.

Genesis 49:22-26

"Joseph is a fruitful vine,  
a fruitful vine near a spring,  
whose branches climb over a wall.  
With bitterness archers attacked him;  
they shot at him with hostility.  
But his bow remained steady,  
his strong arms stayed limber,  
because of the hand of the Mighty One of Jacob,  
because of the Shepherd, the Rock of Israel,  
because of your father's God, who helps you,  
because of the Almighty, who blesses you  
with blessings of the heavens above,  
blessings of the deep that lies below,  
blessings of the breast and womb.  
Your father's blessings are greater  
than the blessings of the ancient mountains,  
than the bounty of the age-old hills.  
Let all these rest on the head of Joseph,  
on the brow of the prince among his brothers.

Deut. 33:13-17

About Joseph he said:

"May the Lord bless his land  
with the precious dew from heaven above  
and with the deep waters that lie below;  
with the best the sun brings forth  
and the finest the moon can yield;  
with the choicest gifts of the ancient mountains  
and the fruitfulness of the everlasting hills;  
with the best gifts of the earth and its fullness  
and the favor of him who dwelt in the burning  
bush.  
Let all these rest on the head of Joseph,  
on the brow of the prince among his brothers.  
In majesty he is like a firstborn bull;  
his horns are the horns of a wild ox.  
With them he will gore the nations,  
even those at the ends of the earth.  
Such are the ten thousands of Ephraim;  
such are the thousands of Manasseh."

The birth of Manasseh is recorded in Genesis 41.

Genesis 41:51

Joseph named his firstborn Manasseh and said, "It is because God has made me forget all my trouble and all my father's household."

The joy of the moment of birth caused Joseph to name his firstborn Manasseh, one who forgets the troubles of the past to celebrate the joys of the present.

It is with this thought in mind that I would like to pursue the subject:

- \* { What are the results from the suffering?
- The benefits from the bad?
- The triumph in the trial?
- The satisfaction in the storm?

Streams in the Desert for March 11 says it so well,

Sorrow came to you yesterday, and emptied your home. Your first impulse now is to give up, and sit down in despair amid the wrecks of your hopes. But you dare not do it. You are in the line of battle, and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing, holy interests would suffer, should your hands be folded. You must not linger even to indulge your grief.

omit { A distinguished general related this pathetic incident of his own experience in time of war. The general's son was a lieutenant of battery. An assault was in progress. The father was leading his division in a charge; as he pressed on in the field, suddenly his eye was caught by the sight of a dead battery-officer lying just before him. One glance showed him it was his own son. His fatherly impulse was to stop beside the loved form and give vent to his grief, but the duty of the moment demanded that he should press on in the charge; so, quickly snatching one hot kiss from the dead lips, he hastened away, leading his command in the assault.

Weeping inconsolably beside a grave can never give back love's banished treasure, nor can any blessing come out of such sadness. Sorrow makes deep scars; it writes its record ineffaceably on the heart which suffers. We really never get over our great griefs; we are never altogether the same after we have passed through them as we were before. Yet there is a humanizing and fertilizing influence in sorrow which has been rightly accepted and cheerfully borne. Indeed, they are poor who have never suffered, and have none of sorrow's marks upon them. The joy set before us should shine upon our grief as the sun shines through the clouds, glorifying them. God has so ordered, that in pressing on in duty we shall find the truest, richest comfort for ourselves. Sitting down to brood over our sorrows, the darkness deepens about us and creeps into our heart, and our strength changes to weakness. But, if we turn away from the gloom, and take up the tasks and duties to which God calls us, the light will come again, and we shall grow stronger.  
pp. 78-79

\* Beth Jameson in her book Hold Me Tight describes the tragic suffering involved in allowing her teenage daughter to go home to be with the Lord. She writes of her daughter by saying:

She's too busy living to be reminded she's dying, maybe. We talked about weddings and everything and how pretty mine was going to be. Sometimes I get so happy talking and dreaming about what I want to be and what I want to do when I grow up that I forget to worry about if I grow up.

\* Beth shares her own experience as she describes the trauma of the trial:

We're not laughing anymore. I feel like the rubber scrap of a popped balloon as I glance at the people sitting around us. O dear God, we've got to be in the wrong place. My God, my God, I don't understand either. You've hurled a storm at us and we're struggling against the wind. It's hard to keep looking up when the magnet of despair is pulling us into the sea of despondency. My feet are wet and I don't like it. The billowing waves of problems and fears are drawing my eyes away from you, my source of power, and it can happen just as it did to Simon Peter.

Are these days numbered too? I've got to train my mind to not race ahead into tomorrow and stumble over the significance of today. But now holidays carry more than an air of festivity. They carry an air of finality. My spirit is scalded. Fear rises once more, scraping my insides raw with icy fingers of doubt. The kite is faltering, flying crazily; its tail of hope flopping uncertainly. Dear God, help us to hang on; peace of mind is transitory.

During the holiday season the following prayer was written:

For having brought us this one year more, I give thanks for depths of joy not known before; joys that only pain could have wrought, courage that only trials could have brought. For lessons you've taught, for hope to endure. For strength when there was none, our faith to secure. What lies ahead, only you can know the days afar, and see through the darkness the reason. Help us, keep us looking up, following in the light we can see from the star of this blessed season.

In our approach to the 17th chapter, I feel that we need to outline it in the following way:

#### THE OUTLINE

- I. THE ALLOTMENT COMMITTEE'S DECISION - vv. 1-6
- II. THE BOUNDARIES OF THE INHERITANCE - vv. 7-11
- III. THE TRAGIC COMPROMISE - vv. 12, 13
- IV. WANTING MORE - vv. 14-18

2 1/2 E  
2 1/2 W.  
5  
2 1/2 Galah  
Judah  
Ephraim  
Manasseh

Let us come now to:

I. THE ALLOTMENT COMMITTEE'S DECISION - verses 1-6

See Map!

v. 1 This was the allotment for the tribe of Manasseh as Joseph's firstborn, that is, for Makir, Manasseh's firstborn. Makir was the ancestor of the Gileadites, who had received Gilead and Bashan because the Makirites were great soldiers.

Whereas in verse 1 we are talking about the inheritance on the east side of Jordan for half of the tribe of Manasseh, in verse 2 we are going to talk about the inheritance on the west side of the Jordan for the other half of the tribe of Manasseh.

We need to remember now that the name Manasseh means "one who forgets."

The name Joseph means "he shall take away and he shall add." It reminds us of Job, that although he lost a lot, he gained much more in the end. God truly knows what He is doing in the midst of our suffering.

Rache!

Back in chap. 13 we talked about the tragedy of settling short of God's will for our lives in that the two and a half tribes settled on the east bank of the Jordan River.

\* How interesting that the name Makir means "sold." He certainly did sell himself short of what God had intended.

The Reubenites had the southern region on the east bank, and the Gadites had the central region on the east bank, and the half tribe of Manasseh, the descendants of Makir, settled in the northern region. The territory that we are talking about here is the kingdom of Og in Bashan, east of the Jordan, and it is the furthest north, with Gad and Reuben to the south.

Gilead means "hard, stony region," and Bashan means "soft, sandy soil."

The reason given for them having this inheritance is because the Makirites were great soldiers.

This certainly would be necessary in their future because they would have to defend the northern frontier of the land and would be the first to be attacked on numerous occasions in the future history of the nation Israel.

2 Tim. 2:3,4

Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

*Suffering!*

Ron Lee Davis in his book A Forgiving God in an Unforgiving World says,

The prophet Hosea was married to a prostitute. It isn't hard to imagine the abuse and ridicule that must have been heaped upon Hosea as, in obedience to God, he preached the gospel of repentance and forgiveness to the people of Israel. Picture Hosea preaching and a heckler stands and mocks him. "Hosea, do you know what your wife is doing while you're here preaching to us sinners? Do you know who she was with last night?"

What would Hosea reply? I suspect he would silence the heckler with words like these: "When you see her, would you tell her I love her?" That's unconditional love.

Notice what Hosea writes, "The Lord said to me, 'Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the Lord loves the Israelites, though they turn to other gods.'"

And that is what Hosea did, not because he naturally felt a warm affection for the woman who was unfaithful to him. He loved her by an obedient act of the will. He took the brokenness of his own painful marriage to an unfaithful wife and turned it into a powerful analogy of God's love for you and me.

Have ye read the testimony of My servant, Habakkuk? And have ye read of the latter days of My servant, Job? There can be no permanent loss in the life of My children, for out of the seeds of every calamity riseth a whole crop of new victories. It is the way I have made it. The greatest evidence of this truth is Calvary. By design of man, out of the cruelty of wicked hearts, Christ was made a martyr. But by the Hand of a greater power, He was made to become the Saviour--even the Saviour of the very men who put Him to death.

p. 52

Come Away My Beloved by Frances J. Roberts

E/V.1  
W/V.2

v. 2 So this allotment was for the rest of the people of Manasseh--the clans of Abiezer, Helek, Asriel, Shechem, Hephher and Shemida. These are the other male descendants of Manasseh son of Joseph by their clans.

Whereas in verse 1 we talked about the east side of the Jordan for half the tribe of Manasseh, now in verse 2 we talk about the west side inheritance for the rest of the clans of Manasseh.

How interesting the meaning of these six names as we pursue our thought of the results from the suffering or the benefits from the bad or finding significance in the name Manasseh--"one who forgets."

1. The first name is ABIEZER and that word means "father of help."

We are reminded of 2 Cor. 1:3,4

To call  
Along side  
Car

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

2. The second is HELEK which means "smoothness," "lot, portion." Yes, He is the God who can make the crooked places straight, and who indeed can make a highway in the wilderness. When we accept this trial or trauma in our lives as our lot or our portion, we then begin to discover the significance of the Father's purpose and plan.

Jesus fully understands that for in the Garden of Gethsemane it was His prayerful cry: "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but yours be done."

3. The third word is ASRIEL which means "vow of God." Here we claim the promises because of the vows that God has made to us that all things do work together for good to them that love God and to those who are called according to His purpose, and that He will never leave us nor forsake us.

4. The fourth word is SHECHEM and it means "back" or "the upper part of the back, the shoulders." It is that member of the body on which a load is lain, but it is also that member of the body on which blows of physical affliction are inflicted.

*Burdens  
+  
Blows*

Isaiah 9:6

For to us a child is born,  
to us a son is given,  
and the government will be on his shoulders.

Psalm 38:4

My guilt has overwhelmed me  
like a burden too heavy to bear.

Psalm 55:22

Cast your cares on the Lord  
and he will sustain you;  
he will never let the righteous fall.

Psalm 81:6,7

He says, "I removed the burden from their shoulders;  
their hands were set free from the basket.  
In your distress you called and I rescued you,  
I answered you out of a thundercloud;  
I tested you at the waters of Meribah.

1 Peter 5:7

Casting all your anxiety upon him, because he cares  
for you.

5. The fifth clan is HEPHER which means "pit" or "well."

No one studies the life of Joseph but what he becomes  
very familiar with the pit or the well in which there  
was no water, where Joseph was thrown by his brothers in  
anticipation of their slaying him, but because of  
sovereign intervention, when the Ishmaelites came by, he  
was sold into Egypt.

Psalm 40:1,2

I waited patiently for the Lord;  
he turned to me and heard my cry.  
He lifted me out of the slimy pit,  
out of the mud and mire;  
he set my feet on a rock  
and gave me a firm place to stand.

Jeremiah 38:6

So they took Jeremiah and put him into the cistern  
of Malkijah, the king's son, which was in the  
courtyard of the guard. They lowered Jeremiah by  
ropes into the cistern; it had no water in it, only  
mud, and Jeremiah sank down into the mud.

Jeremiah 38:10

Then the king commanded Ebed-Melech the Cushite,  
"Take thirty men from here with you and lift  
Jeremiah the prophet out of the cistern before  
he dies."

Jeremiah 38:17

Then Jeremiah said to Zedekiah, "This is what the Lord God Almighty, the God of Israel, says:

6. The sixth clan: SHEMIDA. Shemida means "fame of wisdom."

Our hearts are immediately drawn to James 1:5

But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.

Oh yes, what a blessed resource is the wisdom of God to help us relate to the trauma and suffering that goes on in our lives.

Our verse goes on to say that:

These are the other male descendants of Manasseh son of Joseph by their clans.

In these six names we find hidden kernels of truth that relate to our overall thought of TRIUMPH IN THE TRIAL.

\* It was Dietrich Bonhoeffer who said, "I am in God's hands, not in men's. No earthly power can touch us without His will, and dangers and distresses can only drive us closer to Him."

The emphasis in the last part of the verse is on the male descendants because we are going to see the female descendants in the next verse.

v. 3 Now Zelophehad son of Hopher, the son of Gilead, the son of Makir, the son of Manasseh, had no sons but only daughters, whose names were Mahlah, Noah, Hoglah, Milcah and Tirzah.

Male

Female

Reference in the text now is made to the great-great-grandson of Manasseh by the name of Zelophehad. He is the son of Hopher, whom we talked about in verse 2. The name Zelophehad means "fracture" or "first rupture." I guess the only significance to that name is that the other descendants have been able to produce sons, and this is the first rupture or fracture in the family line; and that all Zelophehad can come up with is five daughters. You've got to give him credit that he didn't give up easily in that he tried five times and ended up with five girls.

*Sounds like Fiddler on the Roof*

He named these girls: Mahlah, Noah, Hoglah, Milcah and Tirzah.

The names of these girls are very interesting:

MAHLAH means "disease."

NOAH means "motion."

HOGLAH means "a partridge."

MILCAH means "counsel."

TIRZAH means "pleasantness."

*Accepting the inevitable!*

He at least ended up feeling good about things because he named his fifth and final daughter Tirzah, which means "pleasantness." With his quiver full of girls, he is satisfied that this is God's plan for him.

v. 4 They went to Eleazar the priest, Joshua son of Nun, and the leaders and said, "The Lord commanded Moses to give us an inheritance among our brothers." So Joshua gave them an inheritance along with the brothers of their father, according to the Lord's command.

These five girls come to Joshua and Eleazar the priest and the other members of the committees, and they have a specific request: "The Lord commanded Moses to give us an inheritance among our brothers."

In response to this request, we have the result in the last part of verse 4:

So Joshua gave them an inheritance along with the brothers of their father, according to the Lord's command.

Whereas we considered the east side in verse 1, the west side in verse 2, and the five daughters in verses 3 and 4, we see the summary in verses 5 and 6.

*Summary: v. 5, 6*

v. 5 Manasseh's share consisted of ten tracts of land besides Gilead and Bashan east of the Jordan,

These ten tracts of land were parceled out to the six clans and the five daughters.

v. 6 because the daughters of the tribe of Manasseh received an inheritance among the sons. The land of Gilead belonged to the rest of the descendants of Manasseh.

The reason they were given ten tracts of land is now stated in this sixth verse: "because the daughters of the tribe of Manasseh received an inheritance among the sons."

The last part of verse six says:

The land of Gilead (which is on the east side of the Jordan) belonged to the rest of the descendants of Manasseh.

We had already taken note of that back in verse 1. This was the allotment for the tribe of Manasseh as Joseph's firstborn, that is, for Makir, Manasseh's firstborn. Makir was the ancestor of the Gileadites, who had received Gilead and Bashan because the Makirites were great soldiers.

We come now to the second division in our outline:

## II. THE BOUNDARIES OF THE INHERITANCE - vv. 7-11

### (I. THE ALLOTMENT COMMITTEE'S DECISION - vv. 1-6)

We are speaking now only for the half tribe of Manasseh who reside on the western side of the Jordan.

*1/2  
Tribe ON  
The west Side*

If you were to take an overview of their boundaries:

You could say that the southern boundary of Manasseh was the northern boundary of Ephraim and Dan.

The northern boundary of Manasseh was the southern boundary of Issachar, Zebulun, and Asher.

The western boundary was the Mediterranean Sea.

The eastern boundary was the Jordan River.

It is very interesting here to take these five geographical points and continue to pursue our theme of the results from the suffering or the blessings and benefits from the bad things that happen in our lives.

v. 7 The territory of Manasseh extended from Asher to Micmethath east of Shechem. The boundary ran southward from there to include the people living at En Tappuah.

1. The first word that we run into in our text is the word ASHER. Asher means "fortunate" or "happy."

Asher is also a son of Jacob, and they will receive their inheritance north of Manasseh. This is not a reference to the tribe, however, but to a geographical location in the land by this name.

The immediate question that comes to us is: How can a person feel fortunate or joyful in the midst of his suffering? \*

James 1:2-4

Consider it all joy, my brethren, when you encounter various trials; knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing.

*Expectation  
Anticipation*

A happy person is a grateful person. In fact, gratitude is the bottom line of happiness. If you have health, freedom, and beauty, but are not grateful for them, you are a miserable human being. No one can be happy while he or she is everlastingly grouching about life. A happy person is likely to be someone who knows that existence and everything that comes with it are gifts. Happiness is gratefulness.

There you have them, the makings of happiness: health, love, freedom, peace, beauty, truth, character, and gratitude. Add to them as you will. There may be more. But we can't get by with less.

p. 75

Choices - Making Right Decisions in a Complex World  
by Lewis B. Smedes

Will ye not, then, trust Me now in this new emergency, even as ye have trusted Me in the past?

Thy need is deeper this time, and so I have made the testing more acute. I deepen you in the furnace of affliction, and purify your soul in the fires of pain.

Lean hard upon Me, for I bring thee through to new victories, and restoration shall follow what seemeth now to be a wind of destruction.

Hold fast to My hand, and rest in My love, for of this ye may be very certain: My love is unaltered; yea, I have thee in My own INTENSIVE CARE. My concern for thee is deeper now than when things are normal.

Draw upon the resources of My grace, and so shall ye be equipped to communicate peace and confidence to thy dear ones. Heaven rejoices when ye go through trials with a singing spirit. Thy Father's heart is cheered when ye endure the test and question not His mercy.

Be as a beacon light. His own glorious radiance shall shine forth through thee, and Christ Himself shall be revealed.

pp. 22-23

Come Away My Beloved by Frances J. Roberts

O My child, do not expect the trials to be lighter than in the past. Why should ye think the testings would be less severe? Lo, I prove all things, and there are areas of thy life that I have not touched as yet. Do not look for respite. The days ahead may call for greater endurance and more robust faith than ye have ever needed before. Welcome this, for ye must surely know by this time how precious are the lessons learned through such experiences. If it is not fully possible to anticipate them with joy, it is certainly not difficult to gain an appropriate appreciation of them afterwards, in retrospect.

Apply thine heart to learn wisdom. This goal transcends every other aim, and any other good that comes out of a pressure period is an added blessing in excess.

Seek Me above all else.

p. 13

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*Sees Potential*  
We can have a feeling of being fortunate that God cares enough about us and sees enough potential in us to work on us that we might be fruitful for His glory. We can be happy with expectation and anticipation of what's going to come as a result of these circumstances that surround us at the present time.

- Shelter in the 5 form*
2. The second word is MICMETHATH. And this word means "hiding place." What a joy it is to know that in the midst of our trauma and suffering we have a hiding place, a place to go for shelter in the time of storm.
  3. The third word is the word SHECHEM, and we have already seen that that word means "back" or "upper part of the back or shoulder."

Matthew 11:28-30

"Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light."

*I Pe. 5:7*

4. The fourth word in verse 7 is the word EN TAPPUAH, and this means "a fountain of the town of Tappuah." Tappuah means "fruitful in apples."

In John 15 we learn that as a result of the pruning process by the Father, that we are pruned for increased fruitfulness and we learn that our Father is glorified when we bear much fruit. The glorious expectation of trauma and trial in our lives is that there will be greater fruitfulness that will result from it when we properly respond to the circumstances that come into our lives.

Fulfilling  
our  
function  
in fruitfulness

- v. 8 (Manasseh had the land of Tappuah, but Tappuah itself, on the boundary of Manasseh, belonged to the Ephraimites.)

This verse explains that on the northern boundary of Ephraim and the southern boundary of Manasseh that there was some overlapping, that Manasseh had the land of Tappuah but the city of Tappuah itself on the boundary of Manasseh belonged to the Ephraimites, Manasseh's younger brother.

- v. 9 Then the boundary continued south to the Kanah Ravine. There were towns belonging to Ephraim lying among the towns of Manasseh, but the boundary of Manasseh was the northern side of the ravine and ended at the sea.

We then also conclude that the southern side of the ravine belonged to Ephraim and is described as such in chapter 16.

5. Our fifth word is the word KANAH. The word means "place of the reeds."

In study #16 we discussed the fact that the only place that we find the reeds mentioned in the Bible significantly is in Exodus chap. 2 with the birth of Moses. You will remember the story of Moses being born to a Hebrew woman at the time that all Hebrew sons were to be destroyed. She hid him for some months; and then when he was older and she could hide him no longer, she made a little ark and took him down to the river and put him in the reeds. It was there that Pharaoh's daughter found the little child and commanded that he be cared for for a period of time and then brought to the palace to live under her supervision. The principle of suffering that we discerned here was the principle of learning to turn loose and to trust God.

One is reminded of Esther when, at a critical time in Jewish history, she was challenged to make a request before the king. It is Esther who says in Esther 4:16

Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

It is Jacob at a time of deep destitution and poverty saying in Genesis 43:13,14

"Take your brother also and go back to the man at once. And may God Almighty grant you mercy before the man so that he will let your other brother and Benjamin come back with you. As for me, if I am bereaved, I am bereaved."

Release Thy Grief

My child, lean thy head upon My bosom. Well I know thy weariness, and every burden I would lift. Never bury thy griefs; but offer them up to Me. Thou wilt relieve thy soul of much strain if ye can lay every care in My hand. Never cling to any trouble, hoping to resolve it thyself, but turn it over to Me; and in doing so, ye shall free Me to work it out.

p. 18

Come Away My Beloved by Frances J. Roberts

v.10 On the south the land belonged to Ephraim, on the north to Manasseh. The territory of Manasseh reached the sea and bordered Asher on the north and Issachar on the east.

We have already looked at the meaning of the word Asher. The other tribe that is mentioned here is ISSACHAR. Issachar means "bought with wages or a price."

Genesis 30:16-18

So when Jacob came in from the fields that evening, Leah went out to meet him. "You must sleep with me," she said. "I have hired you with my son's mandrakes." So he slept with her that night. God listened to Leah, and she became pregnant and bore Jacob a fifth son. Then Leah said, "God has rewarded me for giving my maidservant to my husband." So she named him Issachar.

1 Cor. 6:19,20

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.

Because we are not our own and we were made by him and purchased by the blood of His Son, He has a right to do whatever He needs to do in our lives to make us fruitful for His glory.

v.11 Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam and the people of Dor, Endor, Taanach and Megiddo, together with their surrounding settlements (the third in the list is Naphoth).

Included in these boundaries are some specific settlements or cities that are mentioned here. The names of these cities also have significant meaning as it relates to the PROFIT THAT COMES FROM OUR PROBLEMS.

1. The first word is BETH SHAN, which means "house of rest."

O My child, rest in Me.  
Yea, quietly settle down in My care, as a bird settles in a nest.  
For I am watching over thee, and in love will I care for thee.

There is no danger with which I am unable to cope.  
There is no enemy too formidable for Me to handle.  
I am able to carry out all My purposes,  
and to keep thee at the same time.

Be not afraid;  
neither allow terror to strike at thy heart.  
My power is at thy disposal.  
My presence standeth round about thee,  
and nothing can harm thee so long as ye are in My care,  
and that is forever . . .

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2. The second city is called IBLEAM and means "devouring the people."

One is reminded in the time of suffering of the fact of  
1 Peter 5:8

Be of sober spirit, be on the alert. Your  
adversary, the devil, prowls about like a roaring  
lion, seeking someone to devour.

Satan was certainly behind much of the tragedy that Job  
faced in his personal encounter with suffering.

Luke 22:31,32

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

- 3. The third word is DOR. Dor is located over on the Mediterranean seacoast and is called Naphoth Dor, as we see in our final statement in verse 11.

The word Dor means "an age," "a generation," "the period and circuit of the years of life."

One is made much aware of this in the arena of suffering. We recognize our own mortality and the futility of fighting God's plan and purpose for our lives. Rather we should number our days and apply our hearts to wisdom.

We come to grips with the truth of James chap. 4 that our life is like a vapor that appears for a little time and then passes away.

A few years ago, a New York bus driver briefly became a folk hero. Weary of the job of steering his bus around the same route dozens of times each day, one afternoon he turned to his passengers and told them they'd have to get off. Then he headed his bus out of the city. The police finally caught up with him and the bus in Florida. His superiors stated that they'd fired the driver. Public sympathy for the driver was so great, however, that they had to relent and give him his old job back. It seemed everyone could identify with the bus driver's feelings about his job.

p. 42

A Savior for All Seasons by William P. Barker

(Circles)  
Routine)  
work  
money  
Food  
Strength  
work

A few years ago, Bell Laboratories came up with a fascinating invention. It was a box slightly smaller than an ordinary breadbox. When a certain button was pushed, machinery started inside. The lid of the box would quietly open, then a hand would come up and slowly reach over the side of the box and shut off the mechanism. The hand would then go back into the box and the lid would close. The silly but interesting device had no useful purpose; it was merely a toy that turned itself off. Some people seem to be like that. They never let themselves find any useful purpose in life; they merely exist to turn themselves off.

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A Savior for All Seasons by William P. Barker

A fourteen-year-old girl received a diary for her birthday. Her first entry read: "Got a diary from Grandma, but it's too late because everything has happened already."

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A Savior for All Seasons by William P. Barker

4. The fourth city is ENDOR, and this word means "the fountain of habitation."

In the midst of the suffering the questions WHY, WHERE, and WHAT come to the surface:

~~\*\*\*~~ { Why am I here?  
Where am I going?  
And what am I going to do?

"Secretly I feel life is out of control and I'm just one more unremembered passenger on a world that's plunging in an irreversible dive. I can't do much. I don't count for much."

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A Savior for All Seasons by William P. Barker

5. The fifth word is TAANACH, which means "sandy soil." It is from the sandy soil that some of nature's most beautiful flowers bloom, and suffering is a lot like sandy soil because we find ourselves bogged down. We find ourselves dried up and in need of refreshment but there in that place the Lord meets our need and brings forth those beautiful blossoms for His glory.

Galatians 6:9

And let us not lose heart in doing good, for in due time we shall reap, if we do not grow weary.

6. The sixth city is MEGIDDO. Megiddo means "the place of crowds."

Matthew 9:36-38

And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest."

7. The final word is NAPHOTH, which is connected with our third word Dor. Naphoth means "a lofty place." How much we need to realize in the midst of our suffering that we have such a limited perspective and that our heavenly Father looks upon our suffering from a lofty place and has the advantage of seeing the end as well as the beginning.

Rom  
8:18

According to Mine Eternal Purposes

Hold thou fast, for lo, I am with thee:  
Stand thou still, for I am thy God.

Be thou quiet before Me,  
For I have arranged all things for thee according to My  
good will,  
yea, according to Mine eternal purposes.

For I have purposes and plans and desires  
which reach far beyond thy present view.  
Thou seest as it were the immediate situation,  
but My thoughts for thee, and My planning for thee  
embraces eternity.

Yea, thou art in My hand.

Rest there, and leave all else to Me.

p. 183

Come Away My Beloved by Frances J. Roberts

We have looked at:

- I. The allotment committee's decision - vv. 1-6
- II. The boundaries of the inheritance - vv. 7-11

Now we come to:

III. THE TRAGIC COMPROMISE - verses 12 and 13

v.12 Yet the Manassites were not able to occupy these towns, for the Canaanites were determined to live in that region.

We have seen this ominous warning in chap. 15 with the tribe of Judah and chap. 16 with the tribe of Ephraim. And now again, here it is in chap. 17 with the tribe of Manasseh. It is not a question of whether they could but whether they would because the Lord had promised to give the victory for them if they were willing to trust Him. Their unbelief is similar to that which took place at Kadesh Barnea when God was ready and available to take them into their possession which had been promised by the Abrahamic Covenant, but in their unbelief they turned away and ended up wandering in the wilderness for forty years before they came back to go into the land.

v.13 However, when the Israelites grew stronger, they subjected the Canaanites to forced labor but did not drive them out completely.

Here is still another compromise and it is a compromise designed for material gain on their part because they are going to get some service out of these Canaanites.

It is tragic compromises like these that lead to the sad results of the Book of Judges.

Too long now the church has been on the defensive. Too long she has been anything but a "terrible army with flags flying--advancing under the battle colors of the Most High."

What is true of the church collectively, is likewise true of so many Christians privately. Their lives are a dreary round of defeat, despair and depression. Millions of man-hours are spent by pastors and preachers applying poultices to pathetic people wallowing in self-pity. Instead of challenging their congregations to get moving for God, to take territory with Christ, to sense the sweeping surge of God's Holy Spirit leading on to conquest, they treat their people like so many emotional invalids.

All sorts of counseling centers are set up to serve neurotic cripples. Books, pamphlets and seminars are provided to pamper pathetic people bogged down in defeat and despair. The world's ways and the world's techniques and the world's prescriptions are used to try and remedy the creeping impotence among Christians.

It is amazing indeed to see the forbearance of God amid such mundane and miserable performances. His patience with perverse people today is no less than it was in the days of Israel in the desert.

p. 153

Joshua: Man of Fearless Faith by W. Phillip Keller

We come now to:

#### IV. WANTING MORE - verses 14-18

v.14 The people of Joseph said to Joshua, "Why have you given us only one allotment and one portion for an inheritance? We are a numerous people and the Lord has blessed us abundantly."

The people of Joseph come to Joshua and they've got a question. Their question is, "Why do we only have one portion?" And then they make a statement about how they have been blessed: "We are a numerous people and the Lord has blessed us abundantly."

How often is this situation with which the children of Joseph were faced repeated in lives today! The children of Joseph were not satisfied with their lot; there was not enough scope for their gifts they thought; they wanted a larger sphere of service. Yet the fact of the matter was that in the sphere which God had given them the enemy was still deeply entrenched.

Your complaint may be the same--that you do not have enough scope for your own abilities. Are you constantly discontented with your present lot? Do you often pine for a greater opportunity to serve the Lord? Is your heart set on some mission field? For it may be that the searchlight of God's Word will disclose that the enemy is still deeply entrenched in your soul. May the Spirit of God point out to you that perhaps you have not really possessed the lot which God has given you.

p. 207

**Victorious Christian Living by Alan Redpath**

The narrative, ch. xvii. 14-18, can, on the one hand, be employed to show Joshua as a pattern of an unselfish, noble, and prudent popular leader and statesman; and, on the other, to set home his decision toward the house of Joseph, as an impressive lesson to all at the present day who desire everything from the state, but would themselves put forth the least possible exertion. So in reference to the age in general; but the passage admits of an individual application also to all idle men who will not labor, for instance, in new founded colonies, where a sermon on this text would, under certain circumstances, be very much in place.

Starke: That is the way with the covetous man, that the more he has the more he desires to have, and cannot but grudge his neighbor what belongs to him. One should be content with that which God gives. Those who are appointed to the duty of distributing goods and lands, however faithfully they may perform the service, yet commonly get no great thanks therefor.

p. 148

**Lange's Commentary on the Holy Scriptures**  
by John Peter Lange

*Enemy still entrenched but we got our hand out begging for more!*

"Joshua, the reason we need more space is because we are a numerous people and the Lord has blessed us abundantly."

v.15 "If you are so numerous," Joshua answered, "and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites."

*59 girls  
legitimate!*

I love the way Joshua handles this request. It is so different from the request of the five girls earlier in the passage. Joshua recognized that the girls were coming with a legitimate request for an inheritance which was commanded by Moses, and so he quickly complies. But here in this situation he sees them wanting something for nothing. He sees it as a selfish request.

I really appreciate Joshua's stand and seeing through this request, and putting the ball back in their court as to taking his suggestion as to how to alleviate the problem. "If you are so numerous and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites."

The term PERIZZITES means "belonging to a village." These are village dwellers.

REPHAITES refers to "the giants."

Joshua is a crusty old soldier who, just like Caleb, would see no problem in them providing their own solution by clearing some land and driving out the people who reside there.

v.16 The people of Joseph replied, "The hill country is not enough for us, and all the Canaanites who live in the plain have iron chariots, both those in Beth Shan and its settlements and those in the Valley of Jezreel."

They really don't like what they hear from Joshua, and so they come back with a further complaint to nullify his suggestion: "The hill country is not enough for us." And then they speak about the Canaanites: "who live in the plain (which is part of their inheritance) have iron chariots, both those in Beth Shan and its settlements and those in the Valley of Jezreel."

It's quite obvious that they got their eyes on the enemy rather than on the Lord here and have been intimidated by them. The solution to the problem of overpopulation and crowding can be solved if they'll just trust the Lord and take the territory that has been provided for them in the inheritance.

There are so many people in the world today that just want to have everything handed to them on a silver platter without any effort or work on their part.

v.17 But Joshua said to the house of Joseph--to Ephraim and Manasseh--"You are numerous and very powerful. You will have not only one allotment

v.18 but the forested hill country as well. Clear it, and its farthest limits will be yours; though the Canaanites have iron chariots and though they are strong, you can drive them out.

Obviously, Ephraim and Manasseh both are involved in this request, and this is very interesting because Joshua is from the tribe of Ephraim. He courageously holds his ground by telling them, You can do it! Go for it! It's yours, and even though the Canaanites have their iron chariots and though they are strong, you can drive them out. This is a powerful statement from an old general who has experienced triumph after triumph as he has been obedient with his walk with God.

Joshua says, "If you don't like what you have, go up and possess the mountains. But remember there are giants in the land. You'll have to work; you'll have to fight. It's going to cost you something."

It is time we stopped complaining and possessed more land.

p. 83

Joshua-Judges by J. Vernon McGee

Isn't it an amazing thing that when you mention the word "inheritance" how selfish everyone becomes, and human nature always desires more than their fair share.

(Joshua's closing words to them) were a strong encouragement and challenge, applicable also to Christians today:

"Thou art a great people, (POSITION)  
and hast great power;... (POWER)  
forest, thou shalt cut...down... (TOIL)  
for thou shalt drive out the Canaanites..."(TRIUMPH)

p. 110

Joshua: Rest-Land Won by Irving L. Jensen

Hebrews 13:5,6

Let your way of life be free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you," so that we confidently say, "The Lord is my helper, I will not be afraid. What shall man do to me?"

1 Timothy 6:6-8

But godliness actually is a means of great gain, when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it either. And if we have food and covering, with these we shall be content.

CONCLUSION:

We have considered the inheritance for Manasseh in chap. 17. We have considered it in the realm of benefit from suffering.

What are some of the lessons that we can learn from this particular chapter?

LESSON #1: When suffering comes, we must see it as from the hand of God to produce Christlike character.

LESSON #2: In suffering God expects us to forget the past and to press on to the future.

LESSON #3: The Lord is waiting to assume the responsibility for our burdens and problems.

LESSON #4: Happy anticipation can be ours when we are expecting something good from our suffering.

LESSON #5: The Lord himself is our hiding place in the midst of the storm.

LESSON #6: The Father is glorified when we bear fruit as a result of our suffering.

LESSON #7: A vital principle for us to learn is to turn it over to God and to trust Him with the results.

LESSON #8: He is that house of rest for His weary pilgrims.

LESSON #9: Godliness with contentment is great gain.

LESSON #10: A compromise with Canaan now can kill the blessing of a future.

LESSON #11: With God there are no free lunches.

The descendants of Joseph have gotten their eyes off the Lord and on their circumstances.

(Words from Christine Wyrzten's album)

Those of us who are God's children need not wander aimlessly when suffering comes. We've been given a pattern. Christ, who suffered for us, is our example. This musical collection is given to you in love. It is offered as an encouragement, for hope is born when we follow Christ and will be culminated on the glorious day when we shall, for the first time, see Him.

Lie down, find your rest.  
In the loving arms of Jesus  
Come build your happiness.  
And the world can't harm you anymore,  
You're protected by the blood of Christ, our Lord.

We know that we sin,  
But if you ask God's forgiveness  
There's perfect peace in Him.  
And the world can't harm you anymore,  
You're protected by the blood of Christ, our Lord.

And when a soul is born to Him  
The angels start to sing  
Alleluia, Allelu...Give glory to the King.

So let the angels sing once more.  
Will you acknowledge Jesus  
As your one and only Lord?  
And the world can't harm you anymore,  
You're protected by the blood of Christ, our Lord.

And when a soul is born to Him  
The angels start to sing  
Alleluia, Allelu...Give glory to the King.

So let the angels sing once more.  
Will you acknowledge Jesus  
As your one and only Lord?  
And the world can't harm you anymore,  
You're protected by the blood of Christ, our Lord.  
Delivered by the blood of Christ, our Lord.

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## **DR. BILLY KYSER**

### *I am the Father of the Bride*

Nobody's paying much attention to me today, but I can assure you that I am getting my share of attention. The banks and several business firms are watching me very closely.