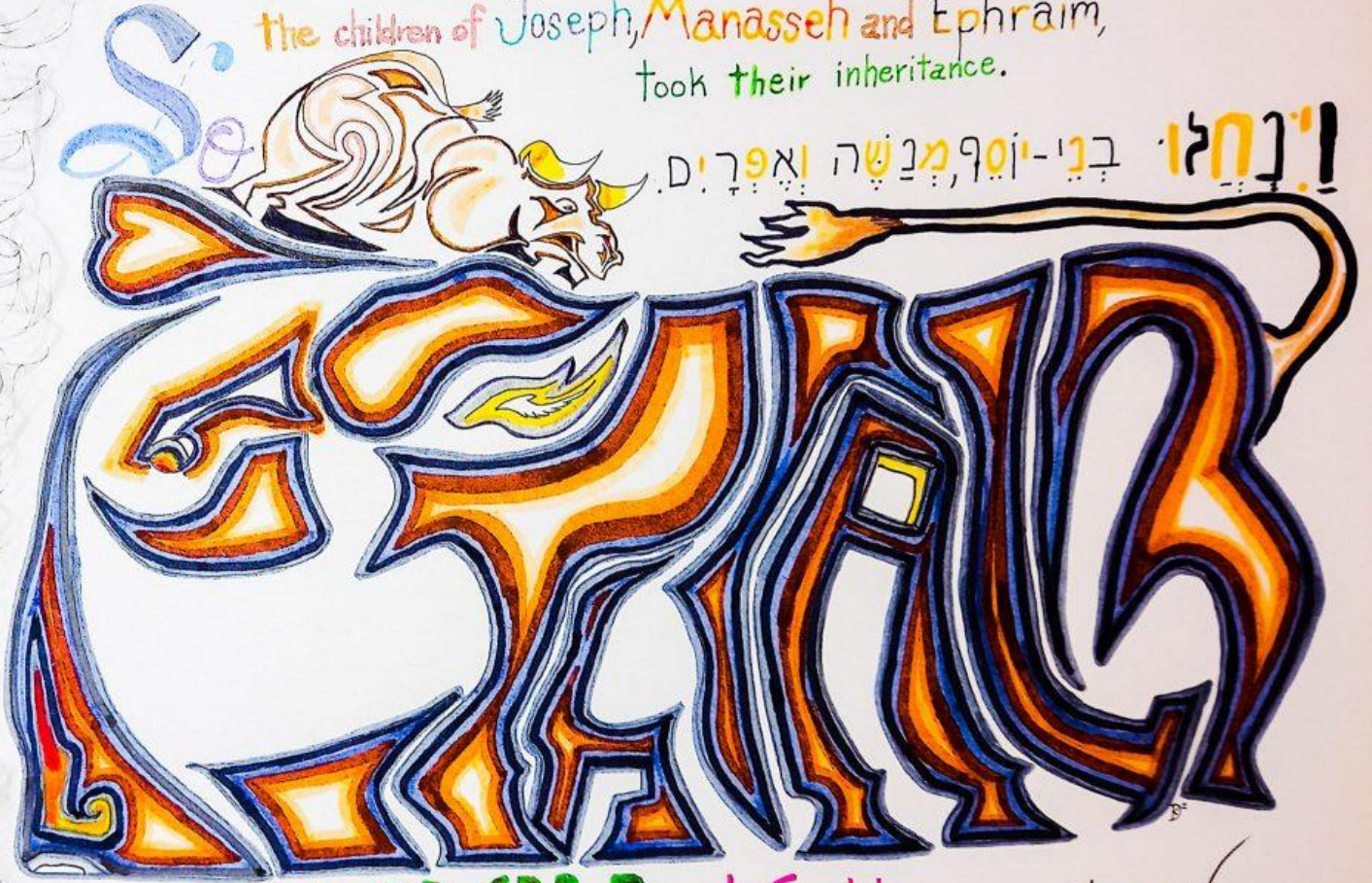


The children of Joseph, Manasseh and Ephraim,
took their inheritance.

וַיִּנְחֻלוּ בְנֵי-יוֹסֵף, מִנַּשֶׁה וְאֶפְרַיִם.



JOSHUA 16:4 רב דוד קאלרסון KALLERSON

Artwork by Douglas Kallerson.

Joshua 16:1-10 (The Inheritance of Joseph – Ephraim)

In the weeks before typing this sermon, a new technology was introduced. It is so important information-wise that it is believed to be as big of a leap forward as it was from flipping through the Yellow Pages to doing an online search.

What's more, it isn't limited to simply searching out information, but developing new ways to produce information. In other words, we may have an idea that we would like to express and this program is capable of producing it. For instance, I'd like it to search out acrostics in the Bible.

In the past, that was limited to doing a personal word-by-word check of each letter in an entire text. That is a long, tedious, and laborious task, even for a very short passage. That was shortened immeasurably some years ago by a code that was written to have a computer do the exact same thing in a few hours.

With this new technology, it may be possible to first write a code that could not only do this almost instantaneously, but it may be able to go beyond that to a code that compiles those acrostics into meaningful sentences with little or no human involvement.

Sergio and I thought of this same thing at basically the same time. Maybe it is something that can be put together. If so, it would speed up the process of uncovering the Bible's mysteries in a way that was once unfathomable.

Text Verse: *"Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, ¹⁶ do not cease to give thanks for you, making mention of you in my prayers: ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, ¹⁸ the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹ and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power ²⁰ which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come."* Ephesians 1:15-21

The text verse today is like a short explanation of what is being seen in the ten verses set before us. If you come back and read these words again after the sermon, I think you will agree. The thing about it is that I was able to do all of this research in a bit under eleven hours.

I never had to get up from the desk to find a book to help me with the Hebrew. I didn't need to flip through a book by Abarim explaining the meaning of names in the Bible. No map of Israel needed to be unfolded and poured over. All of these resources were at the tip of my fingers.

But these things were necessary just a few years ago. The same work would have not been possible for me to do in this manner in order to present the same sermon on it. Instead of eleven hours, I doubt it could have been done in eleven days of eleven hours each.

I had a hot pad on my back, a heater by my feet (it was a cold day), and some gummy bears to eat instead of being hunched over a pile of books with a wood fire to tend to. We live in an amazing time, at least from an information perspective. And information is what I have for you today.

There is an analysis of the verses, an explanation of the meaning of the words, and then a presentation of what they are telling us about the coming of the Messiah.

Great things such as these are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. The Borders of the Tribe of Joseph (verses 1-4)

Chapter 15 dealt with the borders of the land of Judah, the inheritance of Caleb within those borders but separate from them as a personal inheritance, and then the cities contained within those borders.

With that complete, the account now turns to the inheritance of the great house of Joseph, the favored son of Israel. His name means He Shall Add, with a secondary meaning of Take Away.

It is he who received the right of the firstborn, the double portion. This is specifically noted in 1 Chronicles 5:2, where it says, “yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph’s.”

Joseph’s two eldest sons, Ephraim and Manasseh, were adopted by Jacob/Israel as described in Genesis 48. Their inheritance in Canaan includes both Ephraim and the half-tribe of Manasseh. The first task is to decide the borders of Joseph’s inheritance inclusive of both sons. That begins with...

¹The lot fell to the children of Joseph

va’yetsa ha’goral livne yoseph— “And went out the lot sons Joseph.” The word *yatsa* signifies to go or come out. As such, it is likely that the lots are either in a pot and dropped out, or they are cast out of the hand. From there, the lots were read as to how they wound up.

Another possible meaning is that the words “went out” are speaking of the actual borders to be described. They “went out” to the children of Joseph from one point to another. This,

however, is unlikely based on the other uses of the word. Either way, the lot went out to indicate the border.

¹ (con't) **from the Jordan, by Jericho, to the waters of Jericho on the east,**

mi'yarden yerikho l'me yerikho mizrakhah – “from Jordan, Jericho to waters Jericho eastward.” Jordan means Descender. Jericho means Place of Fragrance. As for this southern border itself, it is not the northern border of Judah as one might expect. Rather, it will be the northern border of Benjamin that will be between Judah and Ephraim.

Hence, even though Benjamin's lot will come out later, it will be in the highly favored position which includes the area of Jerusalem on Judah's northern border.

As for the words “to waters of Jericho,” that means to the stream which is in the area of Jericho which comes up at the fountain now known as Ain es Sultan. It is the waters that are healed in the account of Elisha in 2 Kings 2. From there, it flows into the Jordan. Next, the description says...

¹ (con't) **to the wilderness that goes up from Jericho through the mountains to Bethel,**

The translation is wrong. The word “to” is not in the Hebrew *ha'midbar oleh mirikho ba'har beit el* – “the wilderness, ascending from Jericho in the mountain Bethel.” With the clauses taken together, the error in translation becomes evident –

“...from Jordan, Jericho to waters Jericho eastward, the wilderness, ascending from Jericho in the mountain Bethel.” Thus, the words “the wilderness” are given to describe the condition of this portion of the lot, not to define the border. This is evident from the words of Joshua 18:12 when referring to Benjamin's northern border –

“And the border is to them at the north side from the Jordan, and the border hath gone up unto the side of Jericho on the north, and gone up through the hill-country westward, and its outgoings have been at the wilderness of Beth-Aven.”

-Joshua 18:12 (YLT)

Bethel means House of God. With this initial border defined, it...

² **then went out from Bethel to Luz,**

The seemingly simple words are actually very complicated: *va'yatsa mi'beith el luzah* – “And went out from Bethel unto Luz-ward.” The problem is that elsewhere, Luz and Bethel are noted as the same place, such as –

“And he called the name of that place Bethel; but the name of that city had been Luz previously.” Genesis 28:19

“So Jacob came to Luz (that *is*, Bethel), which *is* in the land of Canaan, he and all the people who *were* with him.” Genesis 35:6

Without being dogmatic, Adam Clarke may be right, saying –

“It is very likely that the place where Jacob had the vision was not in Luz, but in some place within a small distance of that city or village, ... and that sometimes the whole place was called Beth-el, at other times Luz, and sometimes, as in the case above, the two places were distinguished. As we find the term London comprises, not only London, but also the city of Westminster and the borough of Southwark; though at other times all three are distinctly mentioned.” Adam Clarke

Luz means Almond, but it comes from the verb, *luz*, meaning to turn aside, often in a negative way. Here are examples of both –

“My son, let them not depart [*luz*] from your eyes—
Keep sound wisdom and discretion;
²² So they will be life to your soul
And grace to your neck.” Proverbs 3:21, 22

“Because you despise this word,
And trust in oppression and perversity [*luz*],
And rely on them,
¹³ Therefore this iniquity shall be to you
Like a breach ready to fall,
A bulge in a high wall,
Whose breaking comes suddenly, in an instant.” Isaiah 30:12, 13

Hence, it can mean Departure, but it also means Twisted or Perverse. From there the border...

² (con't) **passed along to the border of the Archites at Ataroth,**

v'avar el gebul ha'arki Ataroth – “and passed over unto border the Archite, Ataroth.” Ataroth means Crowns. Archite comes from *arak*, to be long or to prolong. Thus, it means Long or Prolonging. This would be the home of Hushai the Archite noted as David's friend and a wise counselor in 2 Samuel 15. Next...

³ **and went down westward to the boundary of the Japhletites,**

v'yarad yamah el gevul ha'yaphleti – “And went down westward unto border the Japhletite.” From a northerly and then a southwesterly movement, the border now heads westward. The name Japhleth comes from *palat*, to escape or deliver. Hence, it means He (God) Will Deliver. Next...

³ (con't) **as far as the boundary of Lower Beth Horon to Gezer; and it ended at the sea.**

ad gevul beith horon takhton v'ad gazer v'hayu tos'oto yamah – “unto border Beth Horon, Lower, and unto Gezer, and its outgoings seaward.” Beth Horon means House of the Hollow and also House of Freedom. Gezer means Part or Portion.

⁴ **So the children of Joseph, Manasseh and Ephraim, took their inheritance.**

v'yinkhalu bene yoseph menasheh v'ephrayim – “And inherit, sons Joseph, Manasseh and Ephraim.” It is a concluding statement concerning the land granted to Joseph which includes both sons, remembering that Manasseh has land on both sides of the Jordan. But this is specifically the land allotted within the borders of Canaan.

Ephraim means both Twice Fruitful and Ashes. Manasseh means both He Shall Forget and From a Debt.

Of this parcel, Cambridge says, “The territory assigned to ‘the house of Joseph’ may be roughly estimated at 55 miles from east to west, by 70 from north to south.”

*He shall add to the inheritance granted to Him today
By being productive and working with His hand
The crops will sprout, and the people will say
“Look at the bounty! Isn't it grand?”*

*He shall do this when He takes away
The reproach we bore, that clung to us
In Him there is a brand-new day
For those who call out to Jesus*

*The borders have been drawn out
And they have a story to tell us
In reading that story, we will raise a shout
To the marvelous workings of our Lord Jesus*

II. The Borders of Ephraim (verses 5-10)

⁵ **The border of the children of Ephraim, according to their families, was *thus*:**

Now that the borders of the land allotted to Joseph have been determined, it must be divided among his two sons adopted by Jacob/Israel, Ephraim and Manasseh. Of them, the first portion to be delineated will be the younger son, Ephraim. That begins with...

⁵ (con't) **The border of their inheritance on the east side was Ataroth Addar as far as Upper Beth Horon.**

There is very little information on the borders of the areas given to Joseph. The words are short, abrupt, and seem incomplete. They are also difficult to pin down. As for these words, they read: *vayhi gevul nakhalatam misrakhah Atroth adar ad beith khoron elyon* – “And was border their inheritance eastward Ataroth Addar unto Beth Horon, Upper.”

Ataroth Addar means Crowns of Greatness or Majestic Crowns. Here, a distinction is made between Upper Beth Horon and Lower Beth Horon in verse 3. It is believed to be a bit eastward of Lower Beth Horon. Next, it says...

⁶ And the border went out toward the sea on the north side of Michmethath;

v'yatsa ha'gebul ha'yamah ha'mikh'm'thath mi'tsaphon – “And went out the border the seaward the Michmethath from north.” As difficult as the words were to translate in verse 5, Keil says of these words, “the first clause of Joshua 16:6 is perfectly inexplicable, and must be corrupt.”

Almost every translation varies, trying to somehow clear up what is being conveyed. If nothing else, at least the name Michmethath can be defined. Strong's says it is apparently derived from an unused root meaning to hide. Thus, it means Concealment or maybe Hiding Place. As it is prefixed by an article, it would be The Hiding Place. Next...

^{6 (con't)} then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah.

v'nasav ha'gebul mizrakhah taanath Shiloh v'avar oto mi'mizrakh yanokhah – “And went around, the border, eastward Taanath Shiloh, and passed over it from east Janohah.” The word Taanath comes from *ta'anah*. It signifies an occasion such as was used in Judges 14 –

“But his father and mother did not know that it was of the Lord—that He was seeking an occasion to move against the Philistines. For at that time the Philistines had dominion over Israel.” Judges 14:4

The name Shiloh, as used here, is not speaking of the coming Messiah. It is derived from *shalah*, to be quiet or at ease, and thus something like Tranquility. The two words together can be defined as Discovered Haven.

The name Janohah is derived from *yanakh*, to put or place. That, in turn, comes from *nuakh*, to rest. Hence, it means Rest or He Will Give Rest.

⁷ Then it went down from Janohah to Ataroth and Naarah, reached to Jericho, and came out at the Jordan.

v'yarad mi'yanokhah Ataroth v'na'aratah, u-paga birikho v'yatsa ha'yarden – “And descended from Janohah, Ataroth and Naarah-ward, and impinged in Jericho and went out the Jordan.”

The Ataroth here is believed to be different than the one mentioned in verse 16:2. Again it means Crowns. The name Naarah is identical to *naarah*, a girl or young woman who is of marriageable age. Hence, it means Girl.

⁸The border went out from Tappuah westward to the Brook Kanah,

mi'tapuakh yelek ha'gevul yamah nakhal qanah – “From Tappuah goes the border westward brook Kanah.” Tapuakh comes from *naphakh*, signifying to breathe or blow. Thus, it may be Breath. It also means Love Apple, being identical to *tapuakh* found in Proverbs 25:11 and several times in the Song of Solomon.

The word translated as “brook,” *nakhal*, is a torrent, but it is the same as *nakhal* meaning an inheritance which is used in the next sentence of this verse.

The name Kanah comes from *qaneh*, reeds. Hence, it is the brook of reeds. But the reed is used as a measuring stick coming from the verb *qanah*, to acquire or possess. Hence, I would translate the two words together as Inheritance of the Possessor. Of this border, it next says...

⁸ (con't) **and it ended at the sea.**

v'hayu tots'otav ha'yamah – “And its outgoings the seaward.” The border ends at the Mediterranean Sea. Of the borders described, and as complicated as they actually are to understand and properly delineate, Charles Ellicott gives a brief and concise summary of what has been presented –

“We thus obtain for the territory of Ephraim four boundary-lines—viz.: (a) the plain of Jordan on the east; (b) the line of hills bordering the Shephelah on the west; (c) the brook Kanah, and the line passing through Taanath-shiloh and Janohah to Jordan on the north; and (d) the north border of Benjamin (Joshua 16:1-3, and Joshua 18:12-14) on the south.” Ellicott

⁸ (con't) **This was the inheritance of the tribe of the children of Ephraim according to their families.**

zoth nakhalath mateh bene ephrayim l'misp'hotam – “This inheritance tribe sons Ephraim to their families.” The borders, as difficult to trace as they may be, are defined by the locations set forth in these past few verses.

With that, a special note concerning cities not within these borders is given to ensure there is no confusion as time passed. Properly rendered, verse 8 should probably end with a semi-colon and verse 9 then provides explanation...

⁹The separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

v'hearim ha'mibdaloth livne ephrayim be'tok nakhalath bene menasheh kal he'arim v'hatsrehen – “And the cities, the separated, sons Ephraim in midst inheritance sons Manasseh all the cities and their villages.”

Here is a word found nowhere else in Scripture, *mibdalath*. It comes from *badal*, to divide or separate. Thus, it is “the separated” cities. Taken together with the previous verse, the whole thought should essentially read –

“This *is the* inheritance *of the* tribe sons *of* Ephraim to their families, and the cities, the separated, *belonging to the* sons *of* Ephraim in midst *of the* inheritance *of the* sons *of* Manasseh – all the cities and their villages.”

The meaning is that there were certain cities within the borders of Manasseh that will belong to the inheritance of Ephraim. A specific note concerning them is found in the next chapter –

“And the territory of Manasseh was from Asher to Michmethath, that *lies* east of Shechem; and the border went along south to the inhabitants of En Tappuah. ⁸ Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh *belonged* to the children of Ephraim. ⁹ And the border descended to the Brook Kanah, southward to the brook. These cities of Ephraim *are* among the cities of Manasseh. The border of Manasseh *was* on the north side of the brook; and it ended at the sea.” Joshua 17:7-9

The same is true with Manasseh having cities that were within the borders of Issachar and Asher.

It is speculated by some that because Ephraim was the larger tribe, they needed these cities. Others suppose it is a way of maintaining the brotherly bond between the two by having this arrangement. Charles Ellicott provides a reasonable explanation while using an understandable example –

“This fact would manifestly tend to produce a solidarity among the several tribes, and to prevent disunion by creating common interests. The interest of the stronger tribes would be served by completing the conquest of the territory assigned to the weaker. And the general formation thus produced would resemble that which was known by the name of the *testudo*, or tortoise, in Roman warfare. When a body of soldiers approached the wall of a town which it was intended to assault, they sometimes held their shields over them, overlapping like scales, each man’s shield partly sheltering his own, and partly his neighbour’s body, so that no missile could penetrate. Thus it may be said not only of Jerusalem, but of all the tribes in the land of their possession, that they were built as a city that is compact together, and at unity in itself: united by joints and bands, so that if one member of the body politic should suffer, all the members must suffer with it.” Ellicott

With the borders now fully expressed for Ephraim, the chapter ends on a failing note, one not unique to the tribes of Israel. The same thought was seen concerning Judah in verse 15:63 and it will be seen again as we progress...

¹⁰ **And they did not drive out the Canaanites who dwelt in Gezer;**

v'lo horishu eth ha'k'naani ha'yoshev b'gazer – “And no dispossessed the Canaanite, the dwelling in Gezer.” In these words, there is a difference between what was said in verse 15:63 and what is now presented. Of the Jebusites, it said that Judah could not drive them out. However, here, it simply says they did not drive them out.

Though seemingly the same on the surface, it does not appear that they actually should be considered comparable. This is because of the next words...

^{10 (con't)} **but the Canaanites dwell among the Ephraimites to this day**

va'yeshev ha'k'naani b'qerev ephrayim ad ha'yom ha'zeh – “and dwell the Canaanite in midst Ephraim until the day, the this.” Not only could Judah not drive out the Jebusites, but compare the two statements –

Judah – “and dwell the Jebusite with sons Judah in Jerusalem until the day this.”

Ephraim – “and dwell the Canaanite in midst Ephraim until the day, the this.”

It may just be an excuse to make the sermon longer, or it may be that the wording is purposeful. Judah couldn't drive them out; they were in a fortified location as will be noted in 2 Samuel 5 and that location is on the border of Judah and Benjamin.

On the other hand, nothing is said about any difficulty here. Further, they are in the midst of Ephraim, meaning they could be isolated and eventually starved out. And more, it says...

^{10 (fin)} **and have become forced laborers.**

vayhi l'mas obed – “And become to a burden work.” It appears that this is a marriage of convenience for Ephraim and one of inconvenience, but acceptable tolerance, to the Canaanite. It is exactly what the Lord warned against and commanded not to occur. It is an early foreboding of bad times ahead.

*Words that seem obscure or even wrong
Are set before us and we wonder why
But like the beauty of a heavenly song
They contain treasure that money cannot buy*

*In them there is a story waiting to be drawn out
Wonderful words that reveal amazing things to us
They are waiting to be seen as if ready to shout
About the glorious work of our Lord Jesus*

*Thank You, O God, for this precious word
Thank You for the delightful treasures waiting for us
When they are read out and we have heard
We will again thank You for our precious Lord Jesus*

III. Pictures of Christ

The first three verses of the chapter dealt with the overall lot that fell to Joseph (He Shall Add/Take Away). In verse 1, it was described as from Jordan (Descender) Jericho (Place of Fragrance) to waters Jericho (Place of Fragrance) eastward (to arise or appear). That is then explained as the wilderness (a place of testing, but also of closeness to God) ascending from Jericho (Place of Fragrance) to Bethel (House of God).

Verse 2 says the border then went out from Bethel (House of God) toward Luz (Departure) from there it passed over unto the Archite (Long/Prolonging) at Ataroth (Crowns).

From there verse 3 says the border descended westward unto the Japhletite (He – God – Will Deliver) and continued unto the border of Lower Beth Horon (Lower House of Freedom) and to Gezer (Part/Portion) and ended at the sea.

With that, verse 4 noted that the children of Joseph (He Shall Add), Manasseh (He Shall Forget/From a Debt) and Ephraim (Twice Fruitful/Ashes) took their inheritance.

The verses anticipate the details of Christ's coming, and the scope of His work as seen in the three named: Joseph, Ephraim, and Manasseh.

Joseph anticipates Christ who takes away man's reproach and who then adds him to God's people. Manasseh pictures Christ who came to pay Adam's debt and who, in the process, allows that debt to be forgotten before God.

Ephraim looks to Jesus. He is twice fruitful in the land of His affliction, prevailing over the law and thus becoming the Savior of Jew and Gentile, but His work also meant that sin was judged in Him, thus the ashes, signifying His afflictions.

It is Jesus who descended from heaven bringing the water of life, signified by the waters of Jericho, in His appearing. He went through the wilderness, the testing, and yet He remained in closeness to God through it.

Bethel here anticipates Christ Jesus, the man in whom God dwells as is noted in John 2:19, where He said, “Destroy this temple, and in three days I will raise it up.” His body is the House of God. From there, He went to the cross, symbolized by Luz (Departure).

But the cross could not hold him, symbolized by the Archite (the Prolonging) –

“Yet it pleased the Lord to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong [*arak*] *His* days,
And the pleasure of the Lord shall prosper in His hand.” Isaiah 53:10

In this, the crowns were bestowed, the crown of the cross and the crown of eternal life, among many others (Revelation 19:12).

The trek then went to “He (God) Will Deliver” (the Japhletite), perfectly explained by the 22nd Psalm –

“He trusted in the Lord, let Him rescue Him;
Let Him deliver [*palat*] Him, since He delights in Him!” Psalm 22:8

God did deliver Him, and He came out of the tomb, the Lower House of Freedom. From which He was granted His part among the living. From there the border ended at the sea, westward, the place where God resides, ever westward.

It was actually at this time that the note about the children of Joseph, Manasseh and Ephraim, took their inheritance. That was described already, but it was because of this work of Christ as outlined in the borders that the symbolism of the names is fully understood.

Logically, their explanation fits right here in the order in which were presented, but I explained them prior to provide a basis to understand the subsequent verses in advance.

With that, it then turned to the borders of Ephraim (Twice Fruitful/Ashes).

The border was eastward (arise/appear) Ataroth Addar (Majestic Crowns) unto Upper Beth Horon (Upper House of Freedom). From there it went out westward (toward the sea) on the north (hidden) side of Michmethath (Hiding Place).

From there it went eastward (arise/appear) to Taanah Shiloh, (Discovered Haven) and passed by on the east of Janohah (He Will Give Rest). Then it descended from there to Ataroth (Crowns) and Naarah (Girl) and reached to Jericho (Place of Fragrance) and came out at the Jordan (Descender).

Then it went out from Tappuah (Breath) westward to Brook Kanah (Inheritance of the Possessor) and its outgoings were seaward.

It pictures the effects of Christ's work for His people. Those who arise to the call of the gospel are given their majestic crowns of life (Revelation 2:10) and righteousness (2 Timothy 4:8) which are imperishable (1 Corinthians 9:25).

The border going west is the effect of the gospel, drawing us to God (who is ever west) while we are hidden in the Hiding Place, meaning Christ (Colossians 3:3). Going eastward to Taanah Shiloh is the arising of the Discovered Haven, the place for those who come to Christ. This is offered by Christ, symbolized by Yanokhah (He Will Give Rest).

The border then went down to Atroth (Crowns, signifying the rewards of coming to Christ) and Naarah (Girl, the church – a female entity of marriageable age) reaching to Jericho (heaven), coming out at the Jordan, the descending of Christ for His church (1 Thessalonians 4:16).

From there Tappuah signifies the breath of eternal life that comes at that time as we move toward God (westward) to the Inheritance of the Possessor – eternal life in Christ is realized, accompanied by eternally moving toward God, symbolized by the outgoings of the border being seaward.

The final verses mentioned the cities, though not named, including cities in Manasseh. It also noted that all of the Canaanites were not dispossessed. This is a historical note about the situation in which Ephraim found itself, and it will be a part of the continued lesson of life under the law.

Symbolically, it may (total speculation) signify that there are unconverted in the church who will always be there until the end. They may serve the church, but they are not of the people of God. Regardless of that, the borders of the two tribes form a grand picture of Christ and His work.

The borders of Ephraim form another marvelous picture of the effects of His work in the people of the church. The patterns form up in exactly the manner that would be expected of an evaluation of these things.

And some of the words, and how they are used later in the Bible to refer to the coming Messiah completely surprised me. I would think "I wonder if this word is what is being referred to in the Psalms." Upon checking, it is exactly what I thought might be the case. This happened again and again, as it does in sermons like these.

Each piece fits and then builds upon something else so that when we enter the New Testament, the foundation has been laid and we can then compare it to what is presented there. It never gets old because it is so beautifully woven together.

Because of this, be assured and reassured that you are following the right path. God has set it all down for us to see, and also to build up our confidence concerning Christ Jesus. How blessed we are to see such things.

And if you are just hearing about the Lord being hidden in the Old Testament, check it out. You will find out it is so. Jesus said it was all about Him. Put your trust in this wonderful Lord who has revealed such marvelous things to us.

Call on Jesus and be a part of what God is doing in the world. And time is short. So do it today!

Closing Verse: *“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” John 5:39*

Next Week: Joshua 17:1-13 *Pretty great stuff, I must say. In fact, it is the best...* (The Inheritance of Joseph – Manasseh (West)) (34th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

The Inheritance of Joseph – Ephraim

The lot fell to the children of Joseph from the Jordan by Jericho
To the waters of Jericho on the east as well
To the wilderness that goes up
From Jericho through the mountains to Bethel

Then went out from Bethel to Luz
Passed along to the border of the Archites at Ataroth, as we know
And went down westward to the boundary of the Japhletites
As far as the boundary of Lower Beth Horon to Gezer it did go

And it ended at the sea, and that not by chance
So the children of Joseph, Manasseh and Ephraim
-----took their inheritance

The border of the children of Ephraim
According to their families was thus as we continue on
The border of their inheritance on the east side
Was Ataroth Addar as far as Upper Beth Horon

And the border went out toward the sea
On the north side of Michmethath

Then the border went around eastward to Taanath Shiloh
And passed by it on the east of Janohah

Then it went down from Janohah
To Ataroth and Naarah it then went
Reached to Jericho
And came out at the Jordan, this was its extent

The border went out from Tappuah
Extending quite nicely
Westward to the Brook Kanah
And it ended at the sea

This was the inheritance
Of the tribe of the children of Ephraim
According to their families
A nice patch of land it would seem

The separate cities for the children of Ephraim
Were among the inheritance
Of the children of Manasseh
All the cities with their villages where they could sing and dance

And they did not drive out the Canaanites who dwelt in Gezer
But the Canaanites dwell, something rather dumb
Among the Ephraimites to this day
And forced laborers they have become

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...