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## **Joshua 16.**

(2015)

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## Joshua 16.

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### Topics.

- The inheritance allotted to the tribe of Joseph.
- The inheritance allotted to the tribe of Ephraim.
- The Canaanites lived in the midst of Ephraim doing forced labour.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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**INTRODUCTION:** the first five books of Moses anticipated the fulfilment of God's promise to Abraham concerning the Promised Land. Moses is now dead. Joshua crosses the River Jordan (about 1400 B.C.) and after a string of military victories apportioned the land according to the twelve tribes. These battles shine a brilliant spotlight upon the truth that God fights for His people when they are faithful and courageous and put their full trust in Him. (Josh. 1:6-9).

At the close of the book Joshua says that he and all his house will serve the LORD and invites the people to choose whether they will serve the gods of their fathers or the gods in whose land they dwell or the God of Abraham Isaac and Jacob. The people choose to serve their God. (Josh. 24:15). Although anonymous the book appears to contain eyewitness testimony, some of which may have been written by Joshua himself.

**NOTE:** in this study I have not attempted to give detail of land areas, borders and boundaries or the locations of towns and villages etc., since I am not a master of geography or the regions of the Middle East. Added to this it is difficult and enormously time consuming to trace the exact boundaries of some sites and cities, because a number of ancient names mentioned are unknown today

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### The inheritance Allotted to the Tribe of Joseph.

Joshua 16:1-4 ----- <sup>1</sup>The allotment of the people of Joseph went from the Jordan by Jericho, east of the waters of Jericho, into the wilderness, going up from Jericho into the hill country to Bethel. <sup>2</sup>Then going from Bethel to Luz, it passes along to Ataroth, the territory of the Archites. <sup>3</sup>Then it goes down westward to the territory of the Japhletites, as far as the territory of Lower Beth-horon, then to Gezer, and it ends at the sea. <sup>4</sup>The people of Joseph, Manasseh and Ephraim, received their inheritance.

This is the inheritance allotted to the tribe of Joseph, Manasseh and Ephraim.

The people of Joseph embrace the tribes of his two sons Manasseh and Ephraim. Both Manasseh and Ephraim were the heads of two tribes and because of this there are times when the twelve tribes are mentioned in Scripture that the tribes of Manasseh and Ephraim are counted as one tribe under the name of Joseph and at other times as two tribes under the names of Manasseh and Ephraim.

**Manasseh the elder son of Joseph:** Manasseh means, "One who forgets." He was born in Egypt (Gen. 41:51). Jacob claimed him and his younger brother Ephraim for his own sons, and when he blessed them he predicted Ephraim (the younger) would be greater than Manasseh (Gen. 48:5, 19). Manasseh had a son, Machir, and his descendants made up the tribe of Manasseh. According to (1 Chron. 7:14) Manasseh also had another son, Ashriel, but in (Num. 26:30) Ahsriel and his descendants are listed with the sons of Gilead, son of Machir so (1 Chron. 7:14) probably means Ashriel was Manasseh's grandson.

**The tribe of Manasseh:** before the Israelites marched from Sinai this tribe contained 32,200 men of war, (those over twenty years old) (Num. 1:34). When the Tabernacle was finished and dedicated, each tribe through its leader presented an offering. Gamaliel, the son of Pedahzur the chief of the people of Manasseh presented the offering on the eighth day for Manasseh (Num. 7:54-56).

In the order of the march where the three sections of the Levites intermingled with the other tribes, Manasseh came in the eleventh place (Num. 10:23). In the layout of the camp Manasseh was on the west side in the third division (Num. 2:20). Forty years later the new generation in Manasseh numbered 52,700 men of war (Num. 26:34).

Before the Israelites crossed over the Jordan River into Canaan, half the tribe of Manasseh along with the tribes of Reuben and Gad chose land east of the River Jordan and Moses assigned it to them (Num. 32:33). The other half of the tribe chose land west of the River Jordan in the land of Canaan.

The descendants of Machir, son of Manasseh, conquered Gilead and lived there. Jair also captured other towns (Num. 32:39-41). The east half tribe of Manasseh was given the north half of Gilead all of Bashan, and the region of Argob (Deut 3:13). This territory included sixty cities among which were Gilead, Ashtaroth and Edrei (Josh. 13:31).

The west half of the tribe of Manasseh was given ten parts of land in Canaan including areas for Zelophehad's daughter (Josh. 17:1-6). This territory was situated between Ephraim on the south and Asher, Zebulun, and Issachar on the north. Its eastern border was the Jordan River and on the west was the Mediterranean Sea (Josh. 17:7-10).

Golan in the half tribe east of Jordan was selected as one of the cities of refuge (Josh. 20:8) east of the river thirteen cities of Manasseh were assigned to the Gershonites of the Levites and west Manasseh furnished ten cities to the Kohathites of the Levites (Josh. 21:5-6). Manasseh failed to drive the Canaanites out of the towns (Judg. 1:27). Gideon was of the tribe of Manasseh (Judg. 6:15), also Jair the Gileadite who judged Israel twenty-two years (Judg. 10:3). Jephthah came from Gilead in east of Manasseh (Judg. 11:1). This east half tribe of Manasseh with Reuben and Gad, fell into idolatry and was later carried away into captivity by Assyria (1 Chron. 5:25-26) during Pekah's reign over Israel (2 Kings 15:29).

Manasseh joined David while he was a fugitive from Saul (1 Chron. 12:19-22). When David was made king at Hebron, west Manasseh furnished 18,000 soldiers, and east Manasseh with Reuben and Gad 120,000 (1 Chron. 12:31-37). People from west Manasseh and Ephraim joined with Judah in making a covenant to seek Jehovah during the reign of Asa, king of Judah (1 Chron. 15:9-15).

Certain devoted men from west Manasseh humbled and cleansed themselves and joined in the Passover service during Hezekiah's reign (2 Chron. 30:10-22). When Josiah was king he destroyed idols and purged altars in Manasseh's territory as well as elsewhere (2 Chron. 34:6). The people of Manasseh contributed to an offering for the repairing of the temple in Josiah's time (2 Chron. 34:9).

### **The inheritance Allotted to the Tribe of Ephraim.**

Joshua 16:5-9 -----<sup>5</sup>The territory of the people of Ephraim by their clans was as follows: the boundary of their inheritance on the east was Ataroth-addar as far as Upper Beth-horon,<sup>6</sup> and the boundary goes from there to the sea. On the north is Michmethath. Then on the east the boundary turns around toward Taanath-shiloh and passes along beyond it on the east to Janoah,<sup>7</sup> then it goes down from Janoah to Ataroth and to Naarah, and touches Jericho, ending at the Jordan.<sup>8</sup> From Tappuah the boundary goes westward to the brook Kanah and ends at the sea. Such is the inheritance of the tribe of the people of Ephraim by their clans,<sup>9</sup> together with the towns that were set apart for the people of Ephraim within the inheritance of the Manassites, all those towns with their villages.

This is the inheritance allotted to the tribe of Ephraim.

**Ephraim:** was the second born son of Joseph (Gen. 41:52). When Joseph took Ephraim and Manasseh to be blessed by Israel (Jacob) just prior to his death Israel put his right hand on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh the firstborn and by doing so put Ephraim the younger before Manasseh the firstborn. Israel told Joseph that Manasseh will become a great people, but his younger brother Ephraim will be greater than Manasseh and Ephraim's offspring will become a multitude of nations. (Gen. 48:13-20).

Ephraim means double fruit. Their territory was north of the Dead Sea in Samaria Palestine. The territory included worship centers at Bethel and Shiloh. Asenath the daughter of Potiphara priest of On bore Ephraim to Joseph.

He was the younger of two sons of Joseph and his Egyptian wife Asenath (Gen. 41:50-52). The aged Jacob, when he blessed his grandsons Manasseh and Ephraim adopted them as his own sons and despite Joseph's protest, Jacob gave the preferential blessing (signified by the right hand) to Ephraim (Gen 48:1-22).

When Jacob blessed his own sons, he did not mention Ephraim and Manasseh, but gave a special blessing to their father Joseph (Gen. 49:22-26). Ephraim was the progenitor of the tribe called by his name, as was also Manasseh. This brought the number of the Hebrew tribes to thirteen, but the original number twelve (derived from the twelve sons of Jacob, of whom Joseph was one continued to be referred to.

The separation of the tribe of Levi from the other tribes for the service of the Tabernacle and the fact Levi's did not receive a separate territory in which to live (because the LORD was their inheritance), helped to perpetuate the concept of the twelve tribes of Israel.

When Jeroboam 1, an Ephraimite (1 Kings 11:26) rebelled against Solomon's son Rehoboam, Ephraim became such a great leader in the new northern Hebrew kingdom that in addition to its more common name Israel, the kingdom also became referred to as Ephraim (Isaiah 7:2, 5, 9, 17) (Hosea 9:3-16). From this time on Ephraim's history is merged with that of this kingdom. Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites have lived in the midst of Ephraim, but were made servants of Israel. (Joshua 16:10).

- Ephraim is the name applied to the ten tribes.

(2 Chron. 17:2) (2 Chron. 25:6-7) (Isa. 7:8-9) (Isaiah. 11:12-13) (Isaiah. 17:3).  
(Jer. 31:18) (Jer. 31:20).  
(Hos. 4:17) (Hos. 5:3, 5) (Hos. 6:4, 10) (Hos. 8:11) (Hos. 12:14).

- Ephraim as the name of the ten tribes revolted from house of David.  
(1 Kings 12:25) (2 Chron. 10:16).
- The tribe of Ephraim is called Joseph. (Rev. 7:8).
- A range of low mountains are called the Mount of Ephraim (Josh. 17:15-18).
- A gate of Jerusalem is named Ephraim.  
(2 Kings 14:13) (2 Chron. 25:23) (Neh. 8:16) (Neh. 12:39).
- A city in the territory of Ephraim is called Ephraim. (2 Chron. 13:19).
- Jesus escaped from the persecution of Caiaphas to Ephraim. (John 11:54).

**Summary of Ephraim:** Ephraim became such a leader in the new northern Hebrew kingdom (the ten tribes in the land of Samaria) that in addition to their more common name Israel, the kingdom is also called Ephraim. The Canaanites of Gezer lived in the midst of the ten tribes, because Ephraim did not drive them out of the land. Ephraim's territory included worship centers at Bethel and Shiloh.

**The dividing of the land:** the following verses show that the land was divided according to the size of the tribe (i.e., the number of names in the tribe).

- You shall inherit the land by lot according to your clans. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for anyone, that shall be his. According to the tribes of your fathers you shall inherit. (Num. 33:54).

**The Canaanites Lived in the Midst of Ephraim Doing Forced Labour.**

Joshua 16:10 ----- 10 However, they did not drive out the Canaanites who lived in Gezer, so the Canaanites have lived in the midst of Ephraim to this day but have been made to do forced labor.

Israel was called to drive out all the people in the land of Canaan or they would become thorns in their flesh. In the plains of Moab by the Jordan River at Jericho, the LORD told Moses to tell the people of Israel: -

- When you pass over the Jordan into the land of Canaan, <sup>52</sup>then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places. (Num. 33:51-52).
- If you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. (Num. 33:55).

As one travels through the Scriptures it becomes very clear that the inhabitants of Canaan that the people of Israel left remaining in the land not only became thorn to the people of Israel and caused them great trouble, but also caused them to turn away from God to sacrifice to idols and pagan gods.

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End.