

Chapter 16

D. The Land Distributed to Joseph, to the Tribes of His Two Sons Ephraim & Manasseh: Six Strong Pictures or Lessons on the Behavior of Believers, 16:1–17:18

1. The southern boundary line for the tribes of Joseph: A picture of God abundantly blessing the faithful, obedient believer

a. Began at the Jordan River near Jericho & ran to Bethel

b. Ran from Bethel to Luz & on to Ataroth, 2 And goeth out from Bethel to Luz, and the border of the Arkites

c. Ran to the territory of the Japhletites as 3 And goeth down westward to the coast of far as Lower Beth Horon

d. Ran on to Gezer, ending at the Sea (Mediterranean)

e. A summary statement: Manasseh & Ephraim, the two tribes of Joseph, received their inheritance

And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,

And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth,

And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

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

2. The land inherited by Ephraim: A picture of the need for unity, for living together as one people, one nation (see v.9)

a. The southwest & west borders

1) Ran from Ataroth-addar (see. v.2) to Upper Beth-horon

2) Ran to the Sea (west border)

b. The north border going east

5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

- | | | |
|----|--|---|
| 1) | Began at Micmethah | |
| 2) | Ran east to Taanath-shiloh on to Janohah | 7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. |
| 3) | Ran on to Ataroth & Naarath | |
| 4) | Ended at Jericho | |
| | | |
| c. | The north border going west | 8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This <i>is</i> the inheritance of the tribe of the children of Ephraim by their families. |
| 1) | Began at Tappuah | |
| 2) | Ran west to Kanah Ravine or Brook | |
| 3) | Ended at the Sea (Mediterranean) | |
| | | |
| d. | The inheritance included some cities & villages in Manasseh: A picture of the need for unity, of living together as one people, one nation | 9 And the separate cities for the children of Ephraim <i>were</i> among the inheritance of the children of Manasseh, all the cities with their villages. |
| | | |
| e. | The tragic failure to drive out the Canaanites in Gezer: A picture of the need to be more steadfast & zealous (see 14–18) | 10 And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute. |

Chapter 17

- 3. The land inherited by Manasseh: A picture of both borderline & faithful believers**
- | | | |
|----|---|---|
| a. | The land of East Jordan was given as a compromise to the descendants of Machir (Manasseh's first son): Was outside the promised land, a picture of borderline believers | There was also a lot for the tribe of Manasseh; for he <i>was</i> the firstborn of Joseph; <i>to wit</i> , for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. |
| | | |
| b. | The land of West Jordan was given to the other clans: Was inside the promised land, | 2 There was also <i>a lot</i> for the rest of the children of Manasseh by their families; for the |

picture of faithful, obedient believers

children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

4. The land inherited by the daughters of Zelophehad: A picture of strong faith in the promised land

3 But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

a. The potential problem: Zelophehad had only five daughters, no sons

b. The daughters' strong faith in the promised land

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

1) They approached the leaders & requested the inheritance promised them by the Lord & Moses

2) They were given their inheritance: Their faith was rewarded

c. The result: The share of Manasseh was divided into 10 tracts of land plus East Jordan

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

1) Five tracts to the five daughters (Hopher clan)

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

2) Five tracts to the other five clans

3) East Jordan or Gilead to the other descendants (the compromisers)

5. The boundary lines of Manasseh: A picture of failure, compromise, & evil associations with worldly neighbors (see vv.12–13)

7 And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

a. The northern border: Began at Asher & ran southeast to Micmethath (east of Shechem)

- b. The southern border
- 1) Ran from Micmethah southwest to Tappuah: The area belonged to Manasseh, the city to Ephraim
- 2) Continued southwest to the Kanah Ravine or Brook & followed the ravine on to the Sea
- 3) Some cities along the southern border belonged to Ephraim
- c. The overall borders
- 1) West: The Sea
- 2) South: Bordered by Ephraim
- 3) North: Bordered by Asher
- 4) East: Bordered by Issachar
- d. The inheritance included some cities within Issachar & Asher
- e. The tragic failure to drive out the Canaanites from the promised land: A picture of failure & a warning against compromise & evil associations with worldly neighbors
- 8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;
- 9 And the coast descended unto the river Kanah, south ward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:
- 10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
- 11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.
- 12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.
- 13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

6. The complaint of the two tribes that they deserved a greater inheritance: A picture of pride & of seeking to be “at ease in Zion”— of the need to be steadfast & zealous

a. The complaint of pride: Their population required more land

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto?

b. The challenge of Joshua: Work for more

1) Clear out the forests

2) Drive out the enemy

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

c. The real cause for the complaint exposed in their reply: The enemy was too strong & too well equipped to be conquered (a picture of complacency)

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both* they who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

d. The second challenge of Joshua: Work & conquer the enemy

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

1) You are powerful

- Strong enough to clear out the forest
- Strong enough to conquer the enemy

2) You will then have a larger inheritance

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

D. The Land Distributed to Joseph, to the Tribes of His Two Sons Ephraim and Manasseh: Six Strong Pictures or Lessons on the Behavior of Believers, 16:1–17:18

(16:1–17:18) **Introduction:** behavior determines a person’s eternal destiny. Where we spend eternity is determined by how we behave, by our conduct before God. If we believe—giving our lives to God and following Him—we will live with God eternally. But if we have not surrendered our lives to God—if we are doing our own thing and living like we want—we will be doomed, separated from God eternally. Behavior and conduct—the kind of life we live—is of the utmost importance.

The present Scripture gives us six strong pictures or lessons on the behavior of believers. Remember, the Israelites were dividing up the land of Canaan. Their long-awaited inheritance was now to be theirs. For centuries, they had been waiting for this day, the day when they would be inheriting the promised land of God. At long last, that day had come. The great tribe of Judah had already received its inheritance. Now, the two tribes of Joseph, Ephraim and Manasseh, were to receive their territories. Excitement was in the air as these two tribes appeared before Joshua and his cabinet who were dividing up the conquered land of Canaan. As these two tribes received their inheritance, six strong lessons for the believer are clearly seen: *The Land Distributed to Joseph, to the Tribes of His Two Sons Ephraim and Manasseh: Six Strong Pictures or Lessons on the Behavior of Believers, 16:1–17:18.*

1. The southern boundary line for the tribes of Joseph: a picture of God abundantly blessing the faithful, obedient believer (vv.1–4).
2. The land inherited by Ephraim: a picture of the need for unity, for living together as one people, one nation (see v.9) (vv.5–10).
3. The land inherited by Manasseh: a picture of both borderline and faithful believers (ch.17, vv.1–2).
4. The land inherited by the daughters of Zelophehad: a strong picture of faith in the promised land (vv.3–6).
5. The boundary lines of Manasseh: a picture of failure, compromise, and evil associations with worldly neighbors (see vv.12–13) (vv.7–13).
6. The complaint of the two tribes that they deserved a greater inheritance: a picture of pride and of seeking to be “at ease in Zion”—of the need to be steadfast and zealous (vv.14–18).

1 (16:1–4) Inheritance, by the Tribes of Joseph—Israel, Division of Canaan—Inheritance, Territory, of the Tribes of Joseph—Joseph, Tribes of, Inherited Territory: there was the southern boundary for the tribes of Joseph, that is, Manasseh and Ephraim. Next to Judah, these two tribes of Joseph received the largest inheritance of land. This was because of Joseph’s faithfulness and obedience to the Lord throughout his life (see outline and notes—Ge. 37:1–50:26 for more discussion). Remember the life of Joseph:

- ⇒ Joseph had been sold into slavery by his brothers and imprisoned in Egypt (Genesis chapters 37–40).
- ⇒ But Joseph rose to power in Egypt, being exalted to the right hand of Pharaoh himself (Genesis chapter 41).
- ⇒ Joseph was used by God to save both Egypt and his own family from perishing in a catastrophic, devastating famine (Genesis chapters 42–50).

The point to see is the faithfulness and obedience of Joseph, the faithfulness and obedience of this strong, strong believer. He was so faithful and obedient that God promised to give his heirs a double inheritance in the promised land. His two sons were adopted by Jacob and actually made equal with Jacob’s own sons. They were to be counted as Jacob’s sons as much as any of Jacob’s other sons (see outline and note—Ge. 48:1–6 for more discussion).

Now, the great day had arrived. The two tribes of Joseph, Manasseh and Ephraim, were to receive their inheritance in the promised land—all because of the faithfulness of their forefather Joseph. A description of the territory given to the tribes of Joseph is spelled out in the Scripture and outline:

OUTLINE

SCRIPTURE

1. The southern boundary line for the tribes of Joseph: A picture of God abundantly blessing the faithful, obedient believer

a. Began at the Jordan River near Jericho & ran to Bethel

b. Ran from Bethel to Luz & on to Ataroth, the border of the Arkites

c. Ran to the territory of the Japhletites as far as Lower Beth Horon

d. Ran on to Gezer, ending at the Sea (Mediterranean)

e. A summary statement: Manasseh & Ephraim, the two tribes of Joseph, received their inheritance

And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,

2 And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

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

a. God blesses the faithful, obedient believer. This is clearly seen in the life of Joseph. Joseph kept the commandments of God. In fact, one of the most striking things discovered in studying the life of Joseph is his strong spirit of morality and virtue, of honesty and diligent, hard work. Joseph refused to commit adultery and drunkenness. He refused to lie, cheat, or steal. He refused to waste time on the job, refused to take advantage of the officers in charge of his work. This was true even during year after year of imprisonment. Joseph refused to give lip service to the Lord. His confession was not a false confession but a true confession in the Lord. Joseph was faithful to the Lord, keeping His commandments and obeying Him. Because of this, God blessed him with a double inheritance in the promised land.

Thought 1. God will also bless us, richly bless us, if we are faithful and obedient. This is the clear promise of God.

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt. 13:43).

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mt. 25:23).

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (Jn. 14:21).

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Jn. 14:23).

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (Jn. 15:10).

“But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile” (Ro. 2:10).

“Moreover it is required in stewards, that a man be found faithful” (1 Co. 4:2).

“Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Co. 15:58).

“Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free” (Ep. 6:8).

“Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Re. 22:14).

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine” (Ex. 19:5).

b. Note that Manasseh was the firstborn son of Joseph, and Ephraim was the second-born. However, when Jacob blessed the two sons, he blessed Ephraim over Manasseh (Ge. 48:13–22). Simply stated, Jacob reversed the birth order of the two sons. In the words of Warren W. Wiersbe, “God rejects our first birth and gives us a second birth. [God] accepted Abel and rejected Cain; He rejected Ishmael and accepted Isaac, Abraham’s second-born son; He rejected Esau and accepted Jacob.”

Thought 1. Ephraim was the younger son of Joseph. By birth he was to receive the lesser inheritance. However, Jacob had reversed the birth order and given the greater inheritance to Ephraim. This is a clear picture of God rejecting our first birth and demanding that we be born again, that we receive the second birth created by His Spirit. We must be born again, experience the second birth in order to become acceptable to God. A spiritual rebirth is essential—absolutely essential—if we wish to live with God eternally.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (Jn. 3:3).

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned” (1 Co. 2:14).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit. 3:5).

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (Js. 1:18).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pe. 1:23).

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 Jn. 3:9).

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God” (1 Jn. 4:7).

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him” (1 Jn. 5:1).

2 (16:5–10) Unity, Duty—Inheritance, of Ephraim—Ephraim, Territory of—Israel, Division of Inherited Territory: there was the territory inherited by the tribe of Ephraim. Two facts need to be noted about the territory inherited by Ephraim. First, the inheritance included some cities and villages within the territory of Manasseh (v.9). Apparently, the tribe of Ephraim had grown to be larger than that of Manasseh and needed more cities to handle its population (De. 33:17). This made the inheritance fair and equitable. It was also a blessing in disguise, for as the two tribes intermingled and went about their daily activities within the territories of each other, a spirit of unity and cooperation would naturally develop. This is a clear picture of the need for unity, of living together as one people, as one nation.

Second, there was the tragic failure of Ephraim, a failure to drive out the Canaanites in Gezer. This was a terrible act of disobedience against God. God had demanded that the Canaanite enemies be destroyed, totally driven out of the promised land. They were a corrupt, evil, and cruel people. If they were allowed to live as neighbors within the promised land, they would influence and corrupt the people of God. But here Ephraim was disobeying the straightforward command of God. (See outline and note—Jos. 17:7–13 fore more discussion.)

The Scripture and outline itemizes the land inherited by Ephraim. As stated, the intermingling of the Ephraimites with the Manassites is a picture of the need for unity, of living together as one people and one nation.

OUTLINE

SCRIPTURE

2. The land inherited by Ephraim: A picture of the need for unity, for living together as one people, one nation (see v.9)

a. The southwest & west borders

1) Ran from Ataroth-addar (see. v.2) to Upper Beth-horon

2) Ran to the Sea (west border)

b. The north border going east

5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

- | | | |
|----|--|---|
| 1) | Began at Micmethah | |
| 2) | Ran east to Taanath-shiloh on to Janohah | 7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. |
| 3) | Ran on to Ataroth & Naarath | |
| 4) | Ended at Jericho | |
| | | |
| c. | The north border going west | 8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This <i>is</i> the inheritance of the tribe of the children of Ephraim by their families. |
| 1) | Began at Tappuah | |
| 2) | Ran west to Kanah Ravine or Brook | |
| 3) | Ended at the Sea | |
| | | |
| d. | The inheritance included some cities & villages in Manasseh: A picture of the need for unity, of living together as one people, one nation | 9 And the separate cities for the children of Ephraim <i>were</i> among the inheritance of the children of Manasseh, all the cities with their villages. |
| | | |
| e. | The tragic failure to drive out the Canaanites in Gezer: A picture of the need to be more steadfast & zealous (see 14–18) | 10 And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute. |

Thought 1. God’s people must intermingle, fellowship, and develop a spirit of unity among themselves. God is creating a family, a family of *born-again* believers who are the children of God. Once we come out from the world and turn to God, God adopts us as His sons and daughters. We are one family, brothers and sisters of one Father, God Himself. As brothers and sisters, we are to fellowship and share our lives together, developing a sense of unity, cooperation, and oneness. We are members one of another, members of God’s dear family, the family that is going to live in heaven with God eternally.

“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together” (Ro. 8:16–17).

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment” (1 Co. 1:10).

“For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many” (1 Co. 12:13–14).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Co. 6:17–18).

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Co. 13:11).

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit” (Ep. 2:19–22).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all” (Ep. 4:1–6).

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ep. 4:11–13).

“Only let your conversation [behavior, conduct] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph. 1:27).

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently” (1 Pe. 1:22).

“Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous” (1 Pe. 3:8).

3 (17:1–2) Inheritance, of the Tribe of Manasseh—Manasseh, Inheritance of—Compromise, Example of—Borderline Believer, Example of—Commitment, Half-hearted—Faithfulness, Example of: there was the land inherited by the tribe of Manasseh. Manasseh is a picture of both “borderline” and faithful believers. Manasseh’s firstborn son was Makir, whose name is sometimes used to refer to the half-tribe of Manasseh that inherited the land of East Jordan (Ge. 50:23; Nu. 26:29). Note also that the descendants of Makir were sometimes referred to as the Gileadites, who were known as great warriors.

OUTLINE

SCRIPTURE

- 3. The land inherited by Manasseh: A** There was also a lot for the tribe of Manasseh;

picture of both borderline & faithful believers for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

a. The land of East Jordan was given as a compromise to the descendants of Machir (Manasseh’s first son): Was outside the promised land, a picture of borderline believers

b. The land of West Jordan was given to the other clans: Was inside the promised land, a picture of faithful, obedient believers

2 There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

The emphasis of these two verses is the fact that the inheritance of Manasseh was split. One half the tribe had been given the land of East Jordan as an inheritance, and the other half had been given the land of West Jordan. The land of East Jordan had been given as a compromise to the descendants of Makir. This half-tribe of Manasseh had demonstrated a half-hearted commitment to the Lord. They had compromised by choosing to stay in the fertile plains of East Jordan instead of crossing the Jordan River into the promised land of God. They chose to compromise with the world, chose the worldly appeal of fertile land over the rigorous demand of God to cross the Jordan and enter the promised land. Because of their selfishness, covetousness, and compromise, they are a clear picture of borderline believers. (See outline and notes—Jos. 13:8–32; Nu. 32:1–42 for more detailed discussion.)

In contrast to the compromising half-tribe of East Jordan, the rest of the families of Manasseh inherited the land of West Jordan (v.2). Their inheritance was inside the promised land, a clear picture of being faithful and obedient believers.

Thought 1. These two brief verses teach two clear lessons.

(1) The concession of East Jordan to the half-tribe of Manasseh is a strong lesson against compromise, selfishness, and covetousness. The compromising families were determined to go their own way. They wanted the inheritance on the east side of the Jordan. They did want to “cross over” the Jordan into the promised land. They liked what they saw, and they wanted what they saw.

This is like so many people today: they are determined to go their own way instead of God’s way. They like what they see in the world, and they compromise with the world. But God warns us: “Your sin will find you out.” Compromise and sin will be exposed. It cannot be hidden. What we sow, we will reap. This happened to the compromising tribes, and it will happen to any of us who compromise with the world and its sin.

“For there is nothing covered, that shall not be revealed; neither hid, that shall not be known” (Lu. 12:2).

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Co. 4:5).

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Ga. 6:7).

“But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out” (Nu. 32:23).

“If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity” (Jb. 10:14).

“For now thou numberest my steps: dost thou not watch over my sin” (Jb. 14:16).

“The heaven shall reveal his iniquity; and the earth shall rise up against him” (Jb. 20:27).

“Whose hatred is covered by deceit, his wickedness shall be shown before the whole congregation” (Pr. 26:26).

“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ec. 12:14).

“For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God” (Je. 2:22).

“For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes” (Je. 16:17).

“I know the things that come into your mind, every one of them” (Eze. 11:5).

“And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face” (Ho. 7:2).

(2) The other half-tribe of Manasseh was faithful and obedient to God. These were the families who accepted the inheritance of West Jordan within the promised land. They are a strong example to us: we must be faithful and obedient to God, be determined to go God’s way and not our own way. We must reject the world and follow after God, never compromising with the world.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt. 7:21).

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Mt. 7:24–27).

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of

the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God” (He. 11:8–10).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (He. 11:13–16).

“And Samuel said, Hath the Lord *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams” (1 S. 15:22).

4 (17:3–6) Inheritance, of Israelite Women—Promised Land, Faith in—Inheritance, Faith in—Faith, Object of—Zelophehad, Daughters of: there was the land inherited by the daughters of Zelophehad, who were of the tribe of Manasseh. These daughters had a strong faith in the promised land of God, and their experience in securing their inheritance is a touching example of strong faith.

OUTLINE

SCRIPTURE

4. The land inherited by the daughters of Zelophehad: A picture of strong faith in the promised land

a. The potential problem: Zelophehad had only five daughters, no sons

b. The daughters’ strong faith in the promised land

1) They approached the leaders & requested the inheritance promised them by the Lord & Moses

2) They were given their inheritance: Their faith was rewarded

c. The result: The share of Manasseh was divided into 10 tracts of land plus East Jordan

1) Five tracts to the five daughters (Hepher clan)

3 But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of

- 2) Five tracts to the other five clans Manasseh's sons had the land of Gilead.
- 3) East Jordan or Gilead to the other descendants (the compromisers)

No sons were born to Zelophehad, only five daughters. This was a serious problem, for without sons the family would die out and the family name would cease to exist. In the ancient world, a father's property was divided among his sons, never among his daughters. By law, daughters were prohibited from receiving and owning property. When they married, they received a dowry or wedding present from their father, but this was all. Just how much of a dowry they received depended upon the wealth of the father. Moreover, when a daughter married, she became a full-fledged member of the family into which she married.

Because of the law prohibiting women from owning property, the five daughters began to feel that an injustice was being done to them and to the other ladies of Israel. Their father had been a true believer in God's promises: he had not been a seeker after the pleasures of Egypt nor of this world. And their own personal faith in the promised land was strong. Somehow, some way, they worked up the courage to approach Moses about their father's inheritance in the promised land. They wanted their father's name—the testimony of his faith—preserved. Therefore, they requested that Moses grant their father's inheritance to them.

With tenderness of heart, Moses took their case before the Lord, and the Lord led Moses to change the law. Zelophehad's five daughters were to receive their father's inheritance, and their inheritance was guaranteed by Moses' changing the law. (See outline and notes—Nu. 27:1–11; 36:1–13 for more discussion.)

Now, the long-awaited day had finally arrived. The five daughters of Zelophehad were to receive the inheritance of their father. Note that they themselves took the initiative to approach Joshua and the leaders to lay claim to their inheritance (vv.3–4). And Joshua granted them an inheritance along with the brothers of their father. Their strong faith in the promised land was rewarded.

Note the result: the share of Manasseh was divided into tracts of land plus East Jordan:

- ⇒ Five tracts were given to the five daughters (the Hephher clan).
- ⇒ Five tracts were then given to the other five clans.
- ⇒ East Jordan or Gilead was given to the other descendants, the compromising families of Manasseh.

Thought 1. The five daughters of Zelophehad are a strong example for us, an example of faith in the promised land. These dear sisters received their inheritance in the promised land because of strong faith in the Lord.

Remember that one of the symbols of the promised land is that of heaven (see outline and note—Jos. 1:3–4, Deeper Study # 2). Murderers will never enter the promised land of heaven. Neither will the violent, the lawless, the abusive, the drunken, the drug addicted, the greedy, the immoral, nor the persons who lie, steal, use profanity, or take God's name in vain—no persons who walk or live in sin will

ever enter the promised land of God. The only person who will ever enter heaven is the person who follows in the steps of these five dear sisters. They believed with all their hearts in God and in the promised land. Their faith in the inheritance promised by God was strong, very strong. Our faith in God and in the promised land of heaven must also be strong. By faith, we must lay hold of our inheritance, lay hold of the promised land of heaven.

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal” (Mt. 6:20).

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn. 14:1–3).

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Co. 5:1).

“For our conversation [behavior, conduct] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Ph. 3:20–21).

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God” (He. 11:8–10).

“These all [believers] died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (He. 11:13–16).

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pe. 1:3–4).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pe. 3:10–13).

“And there shall in no wise enter into it [heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Re. 21:27).

5 (17:7–13) Inheritance, of the Tribe of Manasseh—Manasseh, Tribe, Territory of—Israel, Territory Divided—Compromise, Warning Against—Evil Associations—Separation, Spiritual: there were the boundary lines of the tribe of Manasseh. The territory of Manasseh lay north of Ephraim’s territory, and it is spelled out in the Scripture and outline below.

Note one significant fact: the tragic failure of Manasseh to drive out the Canaanites from the promised inheritance (vv.12–13). This is a clear picture of failure and a warning against compromise and evil associations with worldly neighbors. God had given clear instructions to Israel: they were to conquer and destroy all the enemies of Canaan. This was an absolute essential, for the Canaanites had filled their “cup of iniquity.” They had become so corrupt, evil, and cruel that they were beyond repentance, beyond ever turning back to God. They were to be utterly destroyed lest their influence corrupt the Israelites and cause them to turn away from God. (See Deeper Study # 1—Jos. 11:20 for more discussion.)

This tragic failure to drive out the Canaanites from the promised land sowed the seeds of Israel’s doom (Jos. 13:13; 15:63; 16:10). They were a prophetic warning to the Israelites of that day, a warning against apostasy—against turning away from God. *The Expositor’s Bible Commentary* says this:

This was the result of a serious failure on the part of the Israelites. The commands of God allowed them to subject the people from cities outside Palestine to forced labor, but the population of the cities inside the Promised Land—men, women, and children—were to be put to death without pity and without exception (Deut 20:10–18). As a result of this failure, the Israelites were corrupted by intermarrying with these pagans and engaging in their perverse and idolatrous worship (Jud. 2:1–3; 3:5–6; 10:6).

OUTLINE

SCRIPTURE

5. The boundary lines of Manasseh: A picture of failure, compromise, & evil associations with worldly neighbors (see vv.12–13)

7 And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

a. The northern border: Began at Asher & ran southeast to Micmethath (east of Shechem)

b. The southern border
1) Ran from Micmethah southwest to Tappuah: The area belonged to Manasseh, the city to Ephraim

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

2) Continued southwest to the Kanah

9 And the coast descended unto the river

Ravine or Brook & followed the ravine on to the Kanah, southward of the river: these cities of Sea

3) Some cities along the southern border belonged to Ephraim

Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

c. The overall borders

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

1) West: The Sea

2) South: Bordered by Ephraim

3) North: Bordered by Asher

4) East: Bordered by Issachar

d. The inheritance included some cities within Issachar & Asher

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

e. The tragic failure to drive out the Canaanites from the promised land: A picture of failure & a warning against compromise & evil associations with worldly neighbors

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

Thought 1. The failure of the Israelites to drive out the Canaanites from the promised land is a strong warning to us. God demands spiritual separation, that we not compromise with the world. We must separate from all evil associations, have nothing to do with ...

- immorality
- lying
- stealing
- cheating

- drugs
- drunkenness
- greed
- covetousness
- bitterness
- hatred
- anger
- slothfulness
- pride and arrogance

We are to separate from anything that is worldly, from any person who lives a worldly, evil, or lawless life. We are not to become associated with evil, lest the evil influence us. This is the clear teaching of Holy Scripture, the clear demand of God:

“And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation” (Ac. 2:40).

“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat” (1 Co. 5:11).

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people” (2 Co. 6:14–16).

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Co. 6:17–18).

“And have no fellowship with the unfruitful works of darkness, but rather reprove *them*” (Ep. 5:11).

“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn. 2:15–16).

“Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*” (Ex. 23:2).

“Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee” (Ex. 34:12).

“Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Ps. 1:1–3).

“Depart from me, ye evildoers: for I will keep the commandments of my God” (Ps. 119:115).

“Enter not into the path of the wicked, and go not in the way of evil *men*” (Pr. 4:14).

“Be not thou envious against evil men, neither desire to be with them” (Pr. 24:1).

“Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Is. 52:11).

6 (17:14–18) Inheritance, of the Tribe of Manasseh—Manasseh, Inheritance of—Manasseh, Tribe of, Complaint of—Ephraim, Complaint of—Ephraim, Territory of, Complaint about—Pride, Example of—Ease, Idle and Inactive—Complacency—At Ease in Zion—Indifference—Slothfulness—Lethargy—Half-hearted Commitment, Half-hearted—Steadfastness, Duty—Zeal, Duty: the two tribes of Joseph launched a serious and bitter complaint to Joshua, insisting that they deserved a greater inheritance. Their complaint is a clear picture of arrogant pride and of seeking to be “at ease in Zion.” It shows the need to be steadfast and zealous for God. The Scripture and outline clearly show this:

OUTLINE

SCRIPTURE

- | | |
|--|--|
| <p>6. The complaint of the two tribes that they deserved a greater inheritance: A picture of pride & of seeking to be “at ease in Zion”—of the need to be steadfast & zealous</p> <p>a. The complaint of pride: Their population required more land</p> <p>b. The challenge of Joshua: Work for more</p> <p>1) Clear out the forests</p> <p>2) Drive out the enemy</p> <p>c. The real cause for the complaint exposed in their reply: The enemy was too strong & too well equipped to be conquered (a picture of complacency)</p> | <p>14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me <i>but</i> one lot and one portion to inherit, seeing <i>I am</i> a great people, forasmuch as the Lord hath blessed me hitherto?</p> <p>15 And Joshua answered them, If thou <i>be</i> a great people, <i>then</i> get thee up to the wood <i>country</i>, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.</p> <p>16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, <i>both</i> they who <i>are</i> of Beth-shean and her</p> |
|--|--|

towns, and *they* who *are* of the valley of Jezreel.

d. The second challenge of Joshua: Work & conquer the enemy 17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

- 1) You are powerful 18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.
- Strong enough to clear out the forest
 - Strong enough to conquer the enemy
- 2) You will then have a larger inheritance

a. The complaint of the two tribes exposes a heart of arrogant pride (v.14). They felt their inheritance was not large enough; consequently, they wanted more land. Note the reasons they gave:

- ⇒ They were a great people in population, a numerous people.
- ⇒ They were a great people in the blessings of the Lord. He had blessed them abundantly.
- ⇒ They were a great people because Jacob had personally blessed them in a very special way (Ge. 48:1–6; 49:22–26).
- ⇒ They were from the same tribe as Joshua himself (Nu. 13:8). Why would Joshua not want his own family and tribe to have more territory?

Throughout the selfish and bitter complaint of these two tribes, their deep-seated pride was fully expressed. They felt they were special, that they deserved special treatment.

b. The reply of Joshua was straightforward. He challenged the two tribes to arise and go to work. They needed to increase their territory by clearing out the forests and driving out the enemies that were still living in their inherited land (v.15).

c. When Joshua issued the challenge, the real reason lying behind the complaint was exposed. The two tribes were complacent, passive, lethargic. This is seen in their reply: the enemy was too strong and too well equipped to be conquered (v.16). Simply stated, these two tribes were “at ease in Zion,” gripped by a spirit of inactivity, idleness, slothfulness, self-satisfaction. They had allowed themselves to become complacent, lethargic, sluggish, and apathetic. They did not want to undertake the difficult task of clearing out forests and driving out formidable enemies. Marten H. Woudstra, the excellent commentator on the book of Joshua, drives this point home:

Their fearful attitude toward the Canaanites was anything but commendatory. The purpose of inserting this episode at the conclusion of the description of Joseph’s portion may be to alert the reader to the fact that the promised land, if it is to be possessed, requires the activity of the tribes.

In other words, if these two tribes were to secure their *full inheritance*, they needed to get to work, they needed to clear out the forests and drive out the enemy. Activity, getting to the task at hand, was required. The *full inheritance* could not be possessed, not without working and conquering the enemy.

d. When Joshua re-issued the challenge, he was just as direct as before: the two tribes needed to get to work and conquer the enemy. They themselves were a powerful people. They were strong enough to clear out the forests and strong enough to conquer the enemy. Once they had done these two things, they would then have a larger inheritance. By clearing out the forests and driving out the enemy, they would have more usable land for the families of the tribe (vv.17–18).

Thought 1. There are two strong lessons for us in this complaint of Ephraim and Manasseh.

(1) We must not be gripped with a spirit of pride. Scripture is clear: pride and haughtiness, conceit and self-exaltation are sins that will be judged by God.

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits” (Ro. 12:16).

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Co. 8:2).

“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 Jn. 2:15–16).

“And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down” (2 S. 22:28).

“Thou hast rebuked the proud *that are* cursed, which do err from thy commandments” (Ps. 119:21).

“A proud look, a lying tongue, and hands that shed innocent blood” (Pr. 6:17).

“When pride cometh, then cometh shame: but with the lowly *is* wisdom” (Pr. 11:2).

“Pride *goeth* before destruction, and an haughty spirit before a fall” (Pr. 16:18).

“An high look, and a proud heart, *and* the plowing of the wicked, *is* sin” (Pr. 21:4).

“Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him” (Pr. 26:12).

“Woe unto *them that are* wise in their own eyes, and prudent in their own sight” (Is. 5:21).

(2) We must not be complacent, “at ease in Zion.” The passive, inactive, idle, complacent, lethargic, slothful, indifferent life will be cursed by God.

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved” (Mt. 24:12–13).

“And that servant, which knew his lord’s will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*” (Lu. 12:47).

“What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him” (Js. 2:14).

“Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin” (Js. 4:17).

“And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the Lord God of your fathers hath given you” (Jos. 18:3).

“And he did *that which was* right in the sight of the Lord, but not with a perfect heart” (2 Chr. 25:2).

“Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud” (Ps. 123:4).

“Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come” (Is. 32:9–10).

“Woe to them *that are* at ease in Zion” (Am. 6:1).

(3) We must be steadfast and zealous for God. We must be the exact opposite of these two tribes. We must persevere, endure until we receive the full inheritance promised by God, until we reach the other shore and the glorious fulfillment of the promised land of heaven.

“Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord” (Ro. 12:10–11).

“Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Co. 15:58).

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Ga. 5:1).

“Only let your conversation [behavior, conduct] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Ph. 1:27).

“Prove all things; hold fast that which is good” (1 Th. 5:21).

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pe. 5:8–9).

“Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Pe. 3:17).

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (He. 3:6).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession” (He. 4:14).

“Let us hold fast the profession of *our* faith without wavering; (for he is faithful that promised” (He. 10:23).

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Re. 3:3).

“As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Re. 3:19).

“But cleave unto the Lord your God, as ye have done unto this day” (Jos. 23:8).

“If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear” (Jb. 11:14–15).

“Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Ec. 9:10).¹

¹ Leadership Ministries Worldwide. (2003). [The Book of Joshua](#) (pp. 165–175). Leadership Ministries Worldwide.