

Joshua 17:1-6  
Manasseh

**Mal 3:16** "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."

That is our desire that in considering these names and their meanings we think upon HIS name and see The Lord Jesus Christ in every verse.

### **Manasseh:**

-We move from Ephraim to Manasseh

\*Manasseh is the oldest son of Joseph and Asenath, the daughter of Potipherah the priest of "on" which was the Egyptian Sun god.

-Unfortunately "Asenath" means "she belongs to Neith" which was an Egyptian goddess.

~Jewish tradition says she converted to Judaism before they were married.

~the only thing I can add is that the Jews believe the lineage goes through the woman.

~IF that is how The Lord views that idea, but if that is valid, then I would think that sounds probable since they are heads of tribes of Judah.

=>BUT we know there are persons in the kingly line that are Gentiles, this might just as well be another evidence of God's Grace in that regard.

\*Manasseh's name we find in Gen. 41:51 where Joseph says...

"God has made me forget entirely my troubles and my father's house."

\*Jacob adopted Ephraim and Manasseh as his own children. (Gen. 48:5)

-Remember Jacob switched his hands so that he blessed Ephraim as the first born rather than Manasseh.

\*In Numbers 32:41 and Deut. 3:14 refer to a son called Jair who "took the region of Argob, as far as the border of the Geshurites and Maachathites, and who called Bashan after his own name, Havoth Jair".

-There's a box to the right side on the last Manasseh slide that mentions Jair.

-On some maps you will find the area of Bashan called Havoth Jair rather than Bashan.

\*Manasseh ended up with 7 tribal families. One from Machir, but the other six are actually from his sister, Hammoleketh("Queen" NOTE: identified as "Queen Regent" in the margin notes of AV/RV. See Milcah daughter name as "queen". The "molek" part of Hammoleketh indicating the same).

\*The land of Gilead is basically a wide swath E of the Jordan between the Sea of Galilee and the Dead Sea.

-It is basically the majority of what today is Jordan

\*Bashan is NE of the Sea of Galilee and is basically the land of Syria today.

-Bashan is known to be very fertile soil, good for grazing.

-Gilead is more dry land.

\*Manasseh's land W of the Jordan has their Southern border of Ephraim.

-Their N border is against Asher's border on the NW and Issachar's on the NE.

-Their S border roughly runs by Janoah and Taanath-shiloh near Shechem along the Northern bank of the brook Kanath to where it flows into the Mediterranean.

=>All of which we'll go through in vs. 5-10.

\*\*Look at the three handouts of the lineage of Manasseh we find here in Ch. 17

- I. Vs. 1, The Lot of Manasseh West of the Jordan"
  - a. Manasseh:
    - i. Jones:
      1. "Forgetting" or "forgetfulness"

2. From root "nashah" = "to forget", "to forget"
  3. Gen. 41:51 "For God, said he, hath made me forget all my toil"
  4. He was firstborn of Joseph, but Jacob crossed his hands, putting his left hand on Manasseh and his right hand on Ephraim.
- ii. Abarim:
    1. "forgetting" or "evaporating"
    2. Root "nasha" = "to forget"
  - iii. NOBSE:
    1. "Making to forget"
  - iv. Davis:
    1. "Making to forget"
- b. Joseph:
- i. Jones:
    1. "He shall add" – Gen. 30:24 "The Lord shall add to me another son"
  - ii. Abarim:
    1. "increaser" or "May He add"
    2. Jacob's 12<sup>th</sup> child, 11<sup>th</sup> son; Rachel's first child. Brother of Benjamin.
    3. From root verb "to add, increase or do again"
      - a. This verb, curiously, has no extant derivatives
  - iii. M&S:
    1. They said has two-fold meaning = "increaser" and "remover"
  - iv. Davis:
    1. "May He add"
  - v. ASV concordance:
    1. "May God add"
- c. Machir(Mā-chir):
- i. Jones:
    1. "Sold"
    2. From the root "makhar" = "to sell"
    3. J wonders if this Grandson of Joseph was so named because Joseph was sold into slavery by his brethren.
  - ii. Abarim:
    1. Nothing
  - iii. M&S:
    1. "Sold"
  - iv. Davis:
    1. "Sold"
- d. Gilead(Gil-e-ad):
- i. Jones:
    1. "Perpetual Fountain"
    2. Root "gal" + "adh" = "forever"
    3. Son of Machir, founder of the Gileadites
    4. Also the name of the country named after Gilead who conquered and held it.
    5. (East of the Jordan) The city Jabbok is probably Ramoth-Gilead.
  - ii. Abarim:
    1. "Perpetual Fountain" or "Heap of Testimony"
    2. Abarim uses root "Gilal" = "to roll" + "ad"="perpetuity"
    3. The mountainous region East of the Jordan predominantly between the rivers Arnon and Jabbok(See Judges 10:4 & 20:1).
    4. It is probably also the area called Galeed in Gen. 31:47.
    5. Gilead was the residence of Elijah the Tishbite (I Kings 17:1)

6. The “balm of Gilead” is mentioned by Jeremiah in a sermon addressed to Judah in Jeremiah 8:22 & 51:8).

iii. M&S:

1. “Heap or Hill of Testimony”

iv. The Territory of Gilead we looked at back in Ch. 12.

1. The Jabbok river divided Manasseh and Gad.

2. The terminology of the land of Gilead extends to the whole region E of the Jordan (from the Sea of Galilee down to the Dead Sea, so in large part the current nation of Jordan).

3. Bashan is N and E of Gilead, covering much of what is currently Syria (N of the Jabbok, continuing NE of The Sea of Galilee).

4. NOTE: We have looked before that Gen. 31 is where Laban and Jacob meet. It is the first instance of a covenant between two men (i.e. not God and man).

5. Gen. 31:44-48 “44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

6. 45 And Jacob took a stone, and set it up for a pillar.

7. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

8. 47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

9. 48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;”

10. “Galeed” is a play on words, slightly changing “Gilead” meaning “heap of testimony” to Galeed “heap of witness”. The “heap of stones” given the name Galeed.

11. NOTE2: There is a sentiment that in the Arabic Mt. Gilead is called “camel’s hump”, using the physical mountainous region in conjunction with the “heap” of Gilead.

II. Vs. 2:

a. Abiezer (Ā-bī-ē-zer):

i. Jones:

1. “Father of Help”

2. Root “ezer” from “azar” = “to help”

ii. Abarim:

1. “My Father is Help” or “Father of Help”

2. Root “ab” = “Father” and “azar” = “to help” or “to support”

iii. NOBSE:

1. “The Father is Help”

iv. M&S:

1. “Father of Help”

b. Helek (Hē-lek):

i. Jones:

1. “Portion”

ii. Abarim:

1. “Portion” or “Smoothness”

iii. M&S:

1. “A Portion”

c. Asriel (As-ri-el):

i. Jones:

1. “Vow of God”

2. Root “asar” = “to bind”, “to make fast”, “to put in chains”, “to make a prisoner”.

- ii. Abarim:
  1. "Vow of God" or "God Has Filled With Joy"
  2. A uses the root "ashar" = "happiness" or "blessedness" for the "filled with Joy" xlation.
- iii. M&S:
  1. No meaning given
- iv. Davis:
  1. "Vow of God"
- d. Shechem(Shē-chem):
  - i. Jones:
    1. "Back"
    2. Root "sh'khem" = "The shoulder", "the upper part of the back", "a ridge of land".
    3. A city between Mt. Ebal and Mt. Gerizim.
    4. In the time of The Lord the Jews called it "Sychar" to denote, in derision, the drunkenness of the people, from "shkkhar" = "to make oneself drunk".
  - ii. Abarim:
    1. "Shoulder" or "Person of Interest"
    2. Shechem is where Jacob's daughter Dinah was taken by a man named Shechem. Simeon & Levi destroyed and looted the city in revenge. Gen. 34.
    3. Our "Shechem" is a son of Gilead, whose descendents became known as the Shechemites(Num. 26:31).
    4. The Masoretes interpreted the name of the Hivite Shechem differently from the Shechem of Gilead. Today in English we pronounce them the same, but they were slightly different per the Masoretes.
  - iii. M&S:
    1. "Shoulder" or "the upper part of the back"
- e. Hopher(Hē-pher):
  - i. Sometimes spelled "Chepher" (pronounced "Khay-fer")
  - ii. Jones:
    1. "Well" or "pit"
  - iii. Abarim:
    1. "Dig" or "Shame"
    2. The father of Zelophedad who had no sons but 5 daughters
    3. If the root is "hapar" it would mean "Dig", if the root is "haper" it would mean "Shame".
  - iv. M&S:
    1. "Shame"
  - v. Davis:
    1. "Pit" or "Well"
  - vi. Hitchcock:
    1. "a Digger"
  - vii. Smith's:
    1. "a Well"
  - viii. Eastons:
    1. "a Well" or "a Stream"
- f. Shemida(She-mī-da):
  - i. Jones:
    1. "Fame of Knowledge"
  - ii. Abarim:
    1. "Fame of Knowledge" or "Knowing the Name" or "The Name Knows".

2. A explains – the word “shem” means “Name” but that one’s name is a summary of the deeds or traits of a person. In the case of God, His deeds include the whole of Creation. They conclude this names referred to God’s deeds, so they would be happy to xlate it “Having Knowledge of the Whole Creation”. But their shorter definition of “Knowing The Name” is supposed to convey that thinking to us.
  - iii. M&S:
    1. “Fame of Knowing”
  - iv. Davis:
    1. “Fame of Wisdom”
  - v. Hitchcock:
    1. “Name of Knowledge” or “that puts knowledge”
  - vi. Smith:
    1. “Wise”
  - vii. Strong:
    1. “Name of Knowing”
- III. Vs. 3:
- a. Zelophehad(Zē-loph-e-had):
    - i. Jones:
      1. “first rupture”
      2. From root TS’LOPH “to break” or “to wound”.
      3. Plus HHADH “first”
    - ii. Abarim:
      1. “first rupture OR “Shadow of The Fear”
      2. Meaning unclear because of its being made up of multiple elements.
      3. One way is to see as a combination of “salaph” which is an unused Aramaic root meaning “to break” or “to wound”. Plus “had” the Aramaic equivalent of the Hebrew “ehad” meaning first.
      4. Then A goes on to explain their other meaning using the noun “sel” for shade or shadow.
    - iii. M&S:
      1. They decline the opportunity to define.
    - iv. Davis:
      1. No definition
    - v. Wikipedia:
      1. Some believe derived from the Syriac meaning “first rupture” (in the sense of “first born”).
      2. “most” scholars, following the Septuagint rendering of “salpaad” believe that refers to the Hebrew “salpahad” literally meaning “shadow from terror”. (which some interpret as “the bringer of terror is shadowed”)
      3. “In regard to the names of the daughters, scholars largely are in agreement; *Mahlah* means “forgiven”, *Noah* means “movement”, *Milcah* means “queen”, *Tirzah* means “pleasing”, *Hoglah* means “circling/dancing” (though for this reason it is also the word for *partridge*).”
  - b. Mahlah(Mah-lah):
    - i. Jones:
      1. “disease”
    - ii. Abarim:
      1. “disease” or “entreaty”
      2. The female version of the male “Mahli”

3. In the various notes A suggests perhaps it was to remind us that “disease” is always around.
- iii. NOBSE:
    1. “disease”
  - iv. Davis:
    1. “disease”
  - v. M&S:
    1. “disease”
- c. Noah:
- i. Jones:
    1. “Motion” or “Wandering”
    2. From the root “nua” = “to move to and fro”, “to wander”, “to shake”, “to wag the head”.
  - ii. Abarim:
    1. “wanderer” or “shaker” (for Noah II). (She is the feminine of Noah)
    2. In English translations of the Bible, there are two characters named Noah, one man and one woman. In Hebrew, however, these two names are totally different, and their meanings are exact opposites.
    3. The Noah first mentioned in Numbers 26:33 (pronounced No'ah) is one of the five daughters of Zelophehad; her sisters are named Mahlah, Hoglah, Milcah and Tirzah. We'll call her Noah II
    4. The Noah (“Rest”) mentioned in the Book of Genesis (pronounced Noach, with a *ch* like Bach) is the main character of the great flood cycle, and father of Shem, Ham and Japheth. We'll call him Noah I:
  - iii. M&S:
    1. “motion” (dac note: interesting her name is “motion” while his name (Noah in Genesis (Noach)) means “rest”).
  - iv. Davis:
    1. “a Moving” or “a Wandering”
- d. Hoglah(Hog-lah):
- i. Jones:
    1. “partridge”
  - ii. Abarim:
    1. “partridge”
    2. Root verb “hagal”=“to wobble” or “to hop”
    3. The name Hoglah is ascribed to an unused root *גלג* (*hagal*), which occurs in Arabic with the meaning of to hobble or hop. The Arabic derived noun means partridge, so scholars conclude that the Hebrew name Hoglah does the same. There's nothing in the vocabulary of the Bible that comes close to the name Hoglah.
  - iii. DAC NOTE: Although the noun is “partridge” that is because of the motion of the partridge in hopping in circles. Think of partridge as an embodiment of the characteristic of wobbling or hopping when moving.
  - iv. M&S:
    1. “partridge”
  - v. Davis:
    1. “a partridge”
- e. Milcah(mil-cah):
- i. Jones:
    1. “Queen” or (Chaldaic) “counsel”
  - ii. Abarim:
    1. “Queen” or “Counsel”

2. The male noun is "Melek" which means "king"
  3. The female noun, the one used for the root here, is "Malka" meaning "Queen"
  4. The Aramaic verb "malak" means "to consult" referring to royalties wisdom and intellectual prowess.
- iii. M&S:
    1. "Advice"
  - iv. Davis:
    1. "Counsel" or "Counsellor"
- f. Tirzah(Tir-zah):
- i. Jones:
    1. "Pleasantness"
    2. From the root "ratsah" = "to delight"
    3. J notes that in Numbers 26:33 she is listed last, supposing birth order. (and she's last in Num. 27:1), but in Num. 36:11 she's mentioned second, which might be the order in which they were married?
  - ii. Abarim:
    1. "Delight" or "Pleasantness"
    2. Root "rasa" = "to be pleased with or favorable to"
  - iii. M&S:
    1. "delight"
  - iv. Davis:
    1. "delightfulness"

IV. Vs. 4:

- a. Eleazar(El-ē-ā-zar):
  - i. Jones:
    1. "Whom God Helps"
  - ii. Abarim:
    1. "God has Helped" or "Whom God Helps"
  - iii. M&S:
    1. "God has Helped"