

Joshua 16 (Territory of Ephraim)

Ephraim's land – the tribe of Ephraim helped to conquer and influence the northern kingdom politically and establish the religious center. The Promised Land held strategic importance and was situated in the heartland of Israel.

The tabernacle was set up at Shiloh in the land of Ephraim. (Joshua 18:1) (The tabernacle is seen as a tented palace for Israel's divine king. He is enthroned on the ark of the covenant in the innermost Holy of Holies (the Most Holy Place). His royalty is symbolized by the purple of the curtains and his divinity by the blue. The closer items are to the Holy of Holies, the more valuable are the metals (bronze→silver→gold) of which they are made).

Locations of Key Importance

From the Jordan to the waters of Jericho east of the wilderness going up through the hill country to **Bethel**.

Bethel to Luz then continued to the border of the Archites at Ataroth.

A few positions of some importance were the position of **Baal-hazor** (meaning: possessor of a court)(lies in = Tell `Asur) (Tell = mound) where Abraham's sheep-farm was located. It is determined by relation to it (II Samuel 13:23). It lies North of Jerusalem as in II Samuel 13:34. This location, later known, when Absalom's sheepshearers had Amnon killed (2 Sam 13:23). It was here that Absalom planned a feast for his brothers, also inviting his father David, who did not accept. In this remote place marked by rugged limestone slopes, Absalom determined to get revenge on Amnon for having raped his sister Tamar.

Baal-Hazor was possibly a mountain home, being nearly 4000 ft. above sea level and went westward to the territory of lower Beth-Horon even to Gezer.



Ephraimites

Ephraim – means double fruitful. “God has caused me to be fruitful in the land of my affliction.” (Gen 41:52)

Given preference over Manasseh (Gen 48:1, 5,13,14,17)

Ephraim was also the name of a town (II Sam. 13:23), a city (John 11:54), a gate of Jerusalem (II Kings 14:13), and a wood (II Sam. 18:6)

Popular clans:

Archites: ARCHITE, ARCHITES är' kīt, är' kīts (אַרְכִי; KJV ARCHI). A clan mentioned in connection with the allotment of the descendants of Joseph (Josh 16:2). Its **most famous member was Hushai**, the adviser of David and later of Absalom (2 Sam 15:32; 16:16; 17:5, 14; 1 Chron 27:33). The Archites were located on the N border of **Benjamin**, at Ataroth-Addar. (source: <https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Archite-Archites>)

Hushai: HUSHAI THE ARCHITE, biblical figure listed in I Chronicles 27:33 as holding the office of "the king's friend" under David. In II Samuel 15:37; 16:17 he is referred to as "David's friend." Hushai figures prominently in the story of the rebellion of *Absalom. At the time of David's flight from Jerusalem, Hushai, deeply grieved and wearing the traditional rent garments and ashes, sought to join David's company on The Mount of Olives, to which they had fled when Jerusalem's capitulation to Absalom appeared inevitable. David, however, persuaded Hushai to return and offer his allegiance to Absalom, so that he might defeat the counsels of *Ahithophel, David's adviser, and that he might supply information to David (II Sam. 15:32–37). Hushai, accepted as a loyal adviser by Absalom, successfully opposed Ahithophel's plan to pursue and attack David immediately, proposing instead that Absalom mass his forces and attack David in person. Having thus afforded David time to escape, Hushai sent word to David through his couriers, the sons of the priests *Abiathar and *Zadok, to cross the Jordan immediately (II Sam. 17:5–16). Although no more is heard of Hushai himself, Baana son of Hushai, one of the prefects of Solomon listed in I Kings 4:16, is probably his son. (source: <https://www.jewishvirtuallibrary.org/hushai-the-archite>)

Ahithophel was originally the counselor of King David, but he later betrayed David, aiding Absalom in his rebellion to overthrow David's kingship. Ahithophel was well-known for his advice, so much so that “Absalom followed Ahithophel's advice, just as David had done. For every word Ahithophel spoke seemed as wise as though it had come directly from the mouth of God” (2 Samuel 16:23, NLT). Ahithophel had the gift of wisdom.

After Absalom captured Jerusalem, Ahithophel's first piece of advice to him was that he sleep with all his father's concubines—in a public manner—so as to become a “stench in your father's nostrils,” and to strengthen his following (2 Samuel 16:21–22). In those days, taking possession of a king's concubines was a declaration of one's right to the throne. This fulfilled God's word to David after his adultery with Bathsheba: “This is what the Lord says: ‘Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel’” (2 Samuel 12:11–12). Absalom followed the advice of Ahithophel and performed this wicked act on the top of the palace roof for all Israel to see (2 Samuel 16:22).

Sons of Ephraim: Numbers 26:35–37

The second son of Joseph by Asenath and founder of a tribal family (Gen 41:52; Num 1:10)

Joshua was from the tribe of Ephraim. A prophetic promise from Jacob of fruitfulness and prosperity physically and spiritually.

Ephraim was the leading tribe of Israel from Joshua to Samuel as Joshua succeeded Moses until King Saul was established. (Psalm 78:12-72)

They were experienced archers equipped with bows (Psalm 78:9)

But because of their (Ephraimites) unwillingness to drive out the Canaanites (Psalm 78:9) rather comingled with them and their corrupted practices, thus they lost their lineage. (Hosea 5:3) (Psalm 78:67)

Characteristics: The initial blessing from Jacob (Gen 48:20), although prophetic, did not cement their relationship with God as they often participated in idolatry and disobedience. (Psalm 78:9, Hosea 7:16) in which they turned back from engaging the Canaanites in battle as Moses instructed. (Deut. 1:26)

Ephraim also disobeyed in their near future which made them subservient to the Canaanites. (Judges 2:14). During which, it became a place of contention and battles ensued: Judges 7:24, 8:1, 2; 12:1-6.

Both Ephraim's and Manasseh's tribes were wiped out by 586 B.C. before the destruction of the first temple. Judah and Benjamin are the only tribes which remain today.

<https://biblehub.com/commentaries/psalms/78-9.htm>

<https://www.christianity.com/wiki/people/ephrain-bible.html>

<https://biblehub.com/hebrew/669.htm>

Ephraim Gate: On the north wall, toward Ephraim. II Kings 14:13 and 2 Chronicles 25:23 say it was near the Corner Gate. The Ephraim Gate isn't mentioned in Nehemiah's tour of the walls in Nehemiah 3, but it is mentioned during the Feast of Booths (Nehemiah 8:16) (The Feast of Tabernacles or Sukkot (or Feast of Booths) which is a week-long fall festival commemorating the 40-year journey of the Israelites in the wilderness) and the dedication of the wall (Nehemiah 12:39). The latter passage puts it in series with the Old Gate ((AKA Gate of Yeshanah/Jeshanah, which means "of the old" or possibly "the gate of the new quarter"), the Fish Gate (Northwest, just northwest of the temple. The main entrance for fish mongers from the Mediterranean Sea and the Sea of Galilee. The Fish Gate was one of Jerusalem's main entrances. King Manasseh had built it after God sent the Assyrians to capture him and teach him humility (2 Chronicles 33:14). Nehemiah had the sons of Hassenaah rebuild it (Nehemiah 3:3), and the Sheep Gate (North central, just north of the Temple Mount. Near where the sheep market was for the temple sacrifices. The priests rebuilt and dedicated it (Nehemiah 3:1). Possibly the entrance from the road to Jericho. (This may be the same Sheep Gate of John 5:2 near the Pool of Bethesda).

Why Ephraim's Territory is important!

New covenant believers: During the Feast of Tabernacles in the Bible, two important ceremonies took place. The Hebrew people carried torches around the temple, illuminating bright candelabrum along the walls of the temple to demonstrate that the Messiah would be a light to the Gentiles. Also, the priest drew water from the pool of Siloam and carried it to the temple where it was poured into a silver basin beside the altar.

The priest called upon the Lord to provide heavenly water in the form of rain for their supply. Also, during this ceremony, the people looked forward to the pouring out of the Holy Spirit. Some records reference the day spoken of by the prophet Joel. (Joel 2:28)

In the New Testament, Jesus attended the Feast of Tabernacles and spoke these remarkable words on the last and greatest day of the Feast:

"If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." (John 7:37-38, NIV)

The next morning, while the torches were still burning Jesus said:

"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (John 8:12, NIV)

Sukkot pointed to the truth that Israel's life, and our lives too, rest on the redemption which is in Jesus Christ and his forgiveness of sin. According to Chabab.org Feast of Tabernacle is 7 days.