

We Need a Manasseh

Genesis 41:50-52

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. 51 And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. 52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. i

INTRO:

In life we will suffer wrongdoing. This is a fact of life.

However, we expect these wrong doings to come from our enemies!

There are people that we just expect to take advantage of us, talk about us, criticize us, try and tear us down, and just generally fight us in everything that we do.

These people we call enemies!

When we suffer an attack from an enemy, we just fight the fight, pick up the pieces, bind our wounds, and move on with life.

Because we understand that in life we have enemies!

But, one of the hardest things to overcome is when we are done wrong by those we consider friends, even family!

One of the hardest things to understand is when we are done wrong in our Father's house!

- The Army has a term for incidents where an American soldier is shot by another American soldier, it's called "**Friendly Fire**".

Either accidentally or on purpose, friendly fire is hard to take! It is hard to understand.

We expect to be shot at by our enemies, so we protect ourselves from them.

But, we leave ourselves vulnerable to our friends.

- *We don't feel the need to build bunkers to protect ourselves from our friends. We don't feel the need to put on our armor when we are around those who are supposed to love us and accept us and cherish us.*
- *We expect to be able to find rest in our Father's house, in the house of our friends we expect to find safety, protection, rest.*

But the sad fact of the matter is this: Sometimes we will be wounded in the house of our friends!

The prophetic statement concerning Jesus is found in:

Zechariah 13:6

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, **Those with which I was wounded in the house of my friends.**

ii

It hurts so much more when we are wounded in the house of our friends!

- *Sometimes those that we think should protect us attack us.*
- *Sometimes those we think should accept us ridicule us.*
- *Sometimes the place in which we should feel safe becomes a battleground!*
- *The sanctuary, which should be a no-hunting zone, sometimes becomes a shooting range.*

- *The Father's house which should provide the love and support of a family sometimes brings toil and strife, and those who should be supporting our dreams become the ones who would destroy those dreams, and us in the process.*

We must face the fact that sometimes we suffer wounds in the Father's house! Sometimes we are wounded in the house of our friends!

I.) MUCH OF THE CRITICISM WE WILL FACE IN OUR LIVES WILL COME FROM THE FATHER'S HOUSE.

When Samuel went to the house of Jesse to anoint a king to replace Saul, it was David's own father who said, *"Surely you don't want David, he is just a child!"*

When he got to the battlefield to take his brothers some food, and began to challenge Goliath, the Bible says: 1 **Samuel 17:28**

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. iii

- Before he could become a king, he had to overcome his own father's low opinion of him!
- Before he could conquer a giant, he had to get past his own brother!

Oh God, what we could do for You if we could just get past our own brothers and sisters!

What we could do in the kingdom if we didn't have to fight so hard in the Father's house!

It seems that when God anoints us, the first battles begin in the House of the Father!

- Jesus first battle at the age of 12 years old was not with a devil, or an evil spirit, but His first battle took place in the temple with religious leaders!

Not one blind eye was opened, not one deaf ear unstopped, not one soul saved, because He was too busy fighting with those who should have been supporting Him!

John 1:11

11 He came unto his own, and his own received him not. iv

Jesus got into more arguments with Pharisees than he did devils!

And the worst part of it was, the devils listened to him and did His command! The Pharisees, the religious people in the house of the Father were the ones who killed him and tried to destroy the dream!

Much of our fighting will take place in the house of the Father!

II.) JOSEPH UNDERSTOOD WHAT THIS WAS ALL ABOUT.

Joseph was an anointed son from his birth. His name means *“Jehovah has added”*.

His very birth was the catalyst that gave his father, Jacob, the courage to leave Laban’s house and move out on his own – a free man.

Joseph was the son of travail, he was the result of a prayer made by his mother, Rachel, in which she entreated God *“Give me children or else I die!”*

Joseph was a child of promise, a child of purpose, a child with Divine destiny flowing through his veins.

His father, Jacob, unwittingly made life more difficult for him by conferring upon him the coat of many colors, which was indicative of future honors to be bestowed upon him.

But, this favored status did not exempt Joseph from the harsh reality that not everyone was excited about his anointing!

Not everyone was as thrilled with his gift as he was!

Genesis 37:4

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

v

In the house of his father, in the presence of his brethren, where there should have been acceptance, they couldn't even speak peaceably to him!

Genesis 37:5

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. vi

Now, as Joseph begins to share his dream, the dream that God had given him, they not only couldn't speak peaceably, they began to hate him!

- *Sure, he may have been unwise to say some of the things he said, but you should be able to make a mistake in the father's house and be forgiven!*
- *Sure, he may have been a little arrogant in his boasting of future rulership, but you should be allowed some immaturity in the father's house!*

But, instead of loving guidance, and understanding leadership, Joseph just got looks of hatred from those who could have helped him.

So, one day Jacob sends him to the fields to see how his brothers are doing.

The Bible says **Genesis 37:18-20**

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this

dreamer cometh. 20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. vii

Let's kill the dreamer, and his foolish dreams will die with him!

Who does he think he is telling us that one day we will bow before him?

And Joseph, oblivious to what they were planning for him, not suspecting that he has anything to fear from his own brothers, just travels happily along, excited about what God is doing in his life!

But imagine his surprise as he arrived in the midst of his brothers, and instead of the love and acceptance that he was expecting, this is the welcome he gets:

Genesis 37:23

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many colours that was on him*; viii

His brothers stripped Joseph of his gift! They took his mantle of anointing out of jealousy, to make him as one of them.

We'll put you in your place, buddy!

They then threw him in a pit and when a procession of Ishmaelites came by, they sold him into slavery for 20 pieces of silver!

Listen to their logic here:

Genesis 37:27

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is our brother and our flesh*. And his brethren were content. ix

We won't kill him because he is our brother – but we have no qualms about selling him into slavery!

Sometimes, we don't want to kill that one in our midst that God has anointed, we just want to tie them up so they can't move in any area that we can't move in! We just want to bind them, keep them under control, so they don't bring condemnation on us because of our lack of anointing!

- *The point is that until a false accusation by his sinful wife blinded his thinking, Potiphar, a man of the world was better to Joseph than were his own brethren!*
- *The butler, the jailer, those with whom Joseph dealt in the world were kinder to him than were those in his father's house!*

I've heard people say, *"I was treated better in the world than I was in the church"*, and as much as I would love to stand up and say, *"That is not so"*, the sad fact of the matter is that in some cases they were telling the truth!

I can't argue the fact that some of our worst hurts occur in the father's house, in the house of our friends.

III.) **BUT, BEFORE WE CAN MOVE INTO WHAT GOD WANTS US TO BE WE MUST LEARN TO FORGET THE HURTS OF THE FATHER'S HOUSE!**

After all that he had been through, and even having the ability to destroy those who had caused him so much pain, Joseph learned a wonderful skill – he learned how to forget!

I'm not talking about just forgiving, but forgetting as well!

His brothers stood before him helpless, hungry, asking him to use the very gift that they had ridiculed, scoffed at, and tried to destroy, now they were asking him to use that gift to sustain them!

It was within Joseph's power to destroy, but he didn't! He could have exacted revenge against those who had hurt him so greatly.

- **It was within Cain's power to kill Abel, and he did so. He killed Abel over a perceived injustice, the fact that Abel was accepted by God and Cain**

wasn't. Cain's punishment was that he was forever a vagabond. A man who could find no peace, no place to settle down, continually unhappy and moving from one place to the next!

If we kill our brothers, even if it is “justifiable homicide” we will never find happiness and peace and we will always be on the move, looking for something else because there is no peace for a “brother killer!”

- *And, as Joseph sat and watched his brothers bow before him, the fulfillment of a dream God had given him thirteen years earlier, I am sure that the hurts of the father's house cruelly rushed back over him.*
- *All the looks of scorn, all the hard words, all the sneers, the derisive laughter, the stripping of his garment, the rough handling of this favored son as they rudely shoved him into a pit!*
- *The cold disregard for his welfare as they bartered with the Ishmeelite slave traders for the price that they eventually put on his head.*
- *The thirteen years of slavery, false accusation, imprisonment, confusion, of hopes raised by a butler's promise, and then dashed by the fact that he was forgotten again for two years – all of it rushed back in a moment.*

And now he sits in a position of authority – soldiers at his beck and call, ready to swoop down in an instant and end the lives of these pathetic, disloyal, so called brothers who should have been protecting him, but instead tried to destroy him!

The choice is now up to Joseph.

And with barely a hesitation, Joseph does what many of us need to do – he forgot the toils of his father's house!

He forgot the pain, the anguish, the betrayal, the ridicule, and instead he threw his arms around these men whose fates were in his hands!

- *Instead of cursing, he brought blessing!*

- *Instead of justice, he showed mercy!*
- *Instead of vengeance, he rewarded his brothers with forgiveness!*

Joseph was mightily blessed because he learned how to forget the toil of his father's house!

IV.) JOSEPH HAD TWO SONS, THE BIBLE TELLS US.

1. **Manasseh** came first, which simply means to forget. Because Joseph said,

For God, said he, hath made me forget all my toil, and all my father's house.x

2. The second son was named Ephraim, which means **"doubly fruitful"**.

I submit to you tonight that you cannot be doubly fruitful until you learn how to forget your toil, and the injustices of the Father's house!

Ephraim cannot be born before Manasseh – we need a Manasseh in our lives!

- *But, Pastor, you don't know what they did to me!*

It doesn't matter – you need a Manasseh!

- *I have to come to church and look at the same people who tried to kill me!*

It doesn't matter – you need a Manasseh!

- *People have ridiculed me and my calling!*

You need a Manasseh!

We will suffer without a Manasseh! We will never see Ephraim born in our lives until Manasseh is first born!

IN CONCLUSION

No one can deny the fact that we are having a mighty move of the Holy Ghost these last few months.

We are experiencing growth both spiritually and numerically.

But in the midst of this mighty move of the Holy Ghost there are some who are allowing past hurts to drain their strength.

You want to come and rejoice, but everytime you walk into the church you look and see someone who has committed a very real, or perceived offense against you.

You are angry because they are worshipping, smiling, happy, moving on, yet they never have apologized to you for what you feel they did wrong.

I am telling you that unless you allow Manassah to be born in your spirit you will never see the double fruitfulness that others are experiencing!

Not only that, but that bitterness will destroy you and you can die in the Father's house! ([THE LOST COINS](#))

I don't want to be lost in the House, I want to forget the hurts of the past and move into a double anointing!

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- i*The King James Version*, (Cambridge: Cambridge) 1769.
ii*The King James Version*, (Cambridge: Cambridge) 1769.
iii*The King James Version*, (Cambridge: Cambridge) 1769.
iv*The King James Version*, (Cambridge: Cambridge) 1769.
v*The King James Version*, (Cambridge: Cambridge) 1769.
vi*The King James Version*, (Cambridge: Cambridge) 1769.
vii*The King James Version*, (Cambridge: Cambridge) 1769.
viii*The King James Version*, (Cambridge: Cambridge) 1769.
ix*The King James Version*, (Cambridge: Cambridge) 1769.
x*The King James Version*, (Cambridge: Cambridge) 1769.