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## Genesis 48

(2019)

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## Genesis 48.

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### Topics.

- Joseph takes Manasseh and Ephraim to see his sick father Jacob.
- God Almighty appeared to Jacob at Luz in the land of Canaan.
- Ephraim and Manasseh shall be Jacobs', as Reuben and Simeon are.
- Jacob buried Rachel in the land of Canaan in Ephrath.
- Jacob kisses Ephraim and Manasseh as they kneel at his knees.
- Israel lays his right hand on Ephraim and his left hand on Manasseh.
- Jacob blesses Joseph two sons Ephraim and Manasseh.
- Ephraim the younger will be greater than Manasseh the older brother.
- Israel has given to Joseph one mountain slope (one portion in KJV).
- The difference between man's purposes and God's purposes.
- Nine reasons why Joseph can be seen as a type of Christ.

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

**The previous chapter:** in chapter forty-eight Joseph told Pharaoh that his family are all in Rameses (Goshen). Joseph gathered all the money, the livestock and land of Egypt and Canaan in exchange for grain and made all the people servants from one end of Egypt to the other. He then established a law that legally demanded that one fifth of all that the land produced was to be given to Pharaoh and four fifths would remain the peoples. The chapter ended with Israel settling in the land of Goshen and multiplying greatly and Joseph promising to bury Israel in Canaan at the burying place of his fathers.

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### GENESIS 48:1-2

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#### Joseph takes Manasseh and Ephraim to see His Sick Father Jacob.

- **Genesis 48:1-2:** After this, Joseph was told, "Behold, your father is ill." So he took with him his two sons, Manasseh and Ephraim. <sup>2</sup>And it was told to Jacob, "Your son Joseph has come to you." Then Israel summoned his strength and sat up in bed.

**After this:** (v1) means after Joseph had promised Israel, he would bury him in Canaan. (Gen. 47:29-31). Israel is now so near death that he cannot see (v10), considering Israel's nearness to death there is no doubt messengers were quickly sent to Joseph to tell him of the sad news. Joseph, as any loving son would do, immediately returns to his ailing father and takes with him his two sons Manasseh and Ephraim to see their grandfather and receive his blessing.

**Israel summoned his strength and sat up in bed:** (v1) when Joseph's dying father hears that Joseph is coming to visit him with Manasseh and Ephraim a spark of excited adrenaline strengthens his body enough for him to sit up which was normally too great an effort for him to do due to his ailing age.

**God Almighty appeared to Jacob at Luz in the Land of Canaan.**

- **Genesis 48:3-4:** And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me, <sup>4</sup>and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.'

The words, "God Almighty appeared to me at Luz," refers to the dream spoken of in the following verses when he was on his way to Haran and came to a certain place and saw in the following dream:

- A ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! <sup>13</sup>And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. <sup>14</sup>Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. (Gen. 28:11-17).

When he awoke, he called the name of that place Bethel, but the name of the city was Luz at the first. (Gen. 28:18-22). Sometime after this we read that Jacob came to:

- Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, <sup>7</sup>and there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother. (Gen. 35:5-7).
- God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. <sup>12</sup>The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you." (Gen. 35:11-12).

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**GENESIS 48:5-6**

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**Ephraim and Manasseh shall be Jacob's, as Reuben and Simeon.**

- **Genesis 48:5-6:** And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. <sup>6</sup>And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance.

Jacob's words, "Ephraim and Manasseh shall be mine, as Reuben and Simeon are," (v5) mean that even though they were born in Egypt by Joseph's Egyptian wife Asenath.

- Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphara priest of On. So Joseph went out over the land of Egypt. (Genesis 41:45).

Jacob adopted them as his own sons making them as the sons born from his own loins which then means that they could be counted as heads of the twelve tribes. But only these two sons of Joseph would be counted as Jacob's own sons, all future sons born to Joseph would be counted as his sons. Only Ephraim and Manasseh would have a place among Jacob's own sons, and a separate share in the Promised Land and in this way two shares (or a double portion) falls to Joseph by Ephraim and Manasseh being appointed as the heads of two tribes which was the Kingdom of God. According to the following law and the fact Reuben as he was the firstborn son of the twelve tribes by Leah the blessing of the firstborn and the double portion rightly belonged to him.

- If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, <sup>16</sup>then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, <sup>17</sup>but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the firstfruits of his strength. The right of the firstborn is his. (Deut. 21:15-17).

Jacob acknowledged that the right had belonged to Reuben, but excluded him from the possession of it as the penalty of his great and terrible sin in laying with Bilhah.

- Reuben, you are my firstborn, my might, and the firstfruits of my strength, preeminent in dignity and preeminent in power. <sup>4</sup>Unstable as water, you shall not have preeminence, because you went up to your father's bed; then you defiled it—he went up to my couch! (Genesis 49:3-4).
- The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel, so that he could not be enrolled as the oldest son; <sup>2</sup>though Judah became strong among his brothers and a chief came from him, yet the birthright belonged to Joseph). (1 Chronicles 5:1-3).

The firstborn of Jacob was Reuben and after him Simeon Levi and Judah all born to Jacob by Leah. Normally the rights of the firstborn would be transferred to the next oldest son who was Simeon and then Levi, but they were passed over, because of their cruelty in slaughtering all the men of the city of Shechem.

- On the third day, when (the men of Shechem) were sore (they had been circumcised), two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. <sup>26</sup>They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. (Genesis 34:25-26).

Judah being the next in line takes Reuben's place in being counted as the firstborn son of the twelve. He receives the blessing according to the promise that all mankind would be blessed in Jacob's seed and it was through the line of Judah that the Messiah the Christ came. However, Joseph being the firstborn son of Rachel the true wife of Jacob and the woman he loved received the blessing of the double portion the right of the firstborn.

**NOTE:** Ephraim was the youngest son, yet he is mentioned before Manasseh, this is because afterwards Ephraim became such a great tribe his name is sometimes put forward for the whole Kingdom of Israel. It is also interesting to notice that Manasseh and Ephraim being born into the family of the man Pharaoh had exalted to his right hand side would have inherited land, houses and an abundance of worldly riches, wealth and valued possession, yet they like Moses willingly forsook the land of their nativity and the wealth of Egypt preferring adoption into Jacob's family and the inheritance he blessed them with. (Heb. 11:25).

- By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, <sup>25</sup>choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. <sup>26</sup>He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. <sup>27</sup>By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. (Heb. 11:24-27).

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## GENESIS 48:7

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### Jacob Buried Rachel in the Land of Canaan in Ephrath.

- **Genesis 48:7:** As for me, when I came from Paddan, to my sorrow Rachel died by me in the land of Canaan on the way, when there was still some distance to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem)."

**Ephrath (also Ephrathah, Ephrath):** comes from the Hebrew word (*parah*) meaning fruitfulness, it carries the idea of bearing fruit, bringing forth fruit and to grow and increase. It is also another name for Bethlehem and of an Israelite woman Ephrath, Ephratah. After talking about Joseph's two sons Jacob turns the conversation to the sad news concerning Joseph's mother Rachel whose memory, he honours by giving a double portion to Joseph her firstborn son. Jacob left Laban at Paddan (also spelt Paddan-aram) and travelled to Canaan with Rachel and his family. When they were very close to the township of Ephrath Rachel died in childbirth. Jacob then carried her body to Ephrath (now called Bethlehem and buried her there.

**Rachel died by me:** (v7) carries the idea that she died beside him; near him, before his eyes or in his arms. It is because of her untimely death that she only had two sons whereas Leah had six tribes if we count Levi, this is another reason (other than her being his first and rightful wife) Jacob was justified in adopting Joseph's children and giving Joseph Rachel's firstborn the double portion.

**I buried her there:** (v7) because of the sudden and tragic circumstance Rachel's lifeless body could not be kept or preserved long enough to be carried to Machpelah, the burying place of his ancestors (Gen. 23:9) (Gen. 25:9) (Gen. 49:30) (Gen. 50:13) especially as he had his flocks and herds with him, which would dramatically slow down the distances they could travel each day. However, she was buried in Bethlehem (Ephrath) in the land of Canaan. It was for this reason Ephrath became known as Bethlehem Ephrathah and of it Micah prophesied:

- You, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days. (Micah 5:2).

Whether these are the words of Jacob or of Moses is uncertain, but it is not who penned the words, but what they say that is important, since they prophetically proclaim the promised seed of Jacob the Messiah would be born in Bethlehem Ephrathah which history shows come to pass exactly as prophesied.

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## GENESIS 48:8-12

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### Jacob Kisses Ephraim and Manasseh as they Kneel at His Knees.

- **Genesis 48:8-12:** When Israel saw Joseph's sons, he said, "Who are these?" <sup>9</sup>Joseph said to his father, "They are my sons, whom God has given me here." And he said, "Bring them to me, please, that I may bless them." <sup>10</sup>Now the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, and he kissed them and embraced them. <sup>11</sup>And Israel said to Joseph, "I never expected to see your face; and behold, God has let me see your offspring also." <sup>12</sup>Then Joseph removed them from his knees, and he bowed himself with his face to the earth.

**I never expected to see your face:** (11) some twenty years ago Jacob's sons had told him that Joseph had been torn by wild animals, they even gave him Joseph coat of many colours covered him animals blood to convince him of their lie. So, there are no truer words than these that Joseph spoke, "I never expected to see your face," and now he has not only seen Joseph, but also his two sons. This does not mean that Jacob has never seen him before now, since he had previously visited Joseph at the Egyptian palace and blessed the Pharaoh there (Gen. 47:7-11). Added to this he had lived in Goshen for seventeen years so it is hardly likely Joseph would not have visited during those years. Jacob here is reflecting back upon that time when he thought Joseph was dead.

**NOTICE:** how Jacob and Joseph praise and credit Joseph for their comforts and see all as coming from the hand of God. It is a principal of faith and of life that our lives are made far richer when we see our hardships and our comforts coming from God's hand.

**Joseph removed them from his knees:** (v12) Jacob is near death and near blind since Manasseh and Ephraim are kneeling at his knees it is most likely he had his sons lift him from his bed and sit him in a chair ready for Joseph's visit. He hugs and kisses them and then sits them up and bows his head in preparation to bless them.

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## GENESIS 48:13-14

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### Israel lays His Right Hand on Ephraim and Left Hand on Manasseh.

- **Genesis 48:13-14:** And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near him. <sup>14</sup>And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn).

In regards to blessings the right hand being the strongest and most in use, was considered the most honourable and the hand that would bestow the greater blessing while the left hand imparted the lesser blessing, which meant that the right hand would always be laid upon the firstborn. Joseph fully aware of this principle naturally expected Jacob's right hand to be laid upon the head of Manasseh the firstborn son and the left hand upon the head of Ephraim. Being aware of his father's poor eyesight he placed Manasseh on Jacob's right-hand side and Ephraim on his left side to make it very easy for his aging father to place his right hand upon the head of Manasseh and his left hand upon Ephraim. But Jacob very deliberately crosses his arms and placed his right hand upon Ephraim the younger and his left hand upon Manasseh the older and by doing so bestows the greater blessing on Ephraim.

We know this was a deliberate act upon Jacob's part because we read in the following verses that Joseph tried to correct him, but Jacob firmly told him he was aware of what he was doing and that Manasseh will be a great people, but Ephraim his younger brother will be greater and become a multitude of nations (v19). The following verses show that the laying on of hands during the old and New Testament was not only a common practise used to impart blessings upon priests, religious leaders of all kinds and even children.

- When you bring the Levites before the LORD, the people of Israel shall lay their hands on the Levites. (Num. 8:10).
- Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him so the people of Israel obeyed him and did as the LORD commanded. (Deut. 34:9).
- These (Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus), they set before the apostles, and they prayed and laid their hands on them. (Acts 6:6).
- Then after fasting and praying they (prophets and teachers, Barnabas, Simeon, Lucius, Manaen and Paul) laid their hands on them (Barnabas and Saul) and sent them off. (Acts 13:3).
- Then children were brought to him (Jesus) that he might lay his hands on them and pray. (Matt. 19:13).

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## GENESIS 48:14-16

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### Jacob blesses Joseph Two Sons Ephraim and Manasseh.

- **Genesis 48:14-16:** And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, <sup>16</sup>the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."



Joseph's blessing is the blessing that Jacob bestows upon his two sons. The laying on of hands in this context signifies the blessing being transferred to the individual, and that it is laid upon them as foretelling the destiny of their life. It may be done by either hand; but the higher blessing is generally conveyed by the right hand. Laying on of both hands on one person signifies the fullness of the blessing conveyed, or the fullness of the desire with which it is being conveyed.

**Bless the boys:** (v16): Jacob's blessing to Manasseh and Ephraim is that in them and their descendants him name Israel and the name of Abraham and Isaac (this embraces their faith and teachings) would be carried from generation to generation and that they would grow into a multitude amongst all the people of the earth. The author of Hebrews selected this blessing of Joseph's two sons as the chief, because it of all blessing evidences the faith he had through all his history.

- By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. (Heb. 11:21).

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## GENESIS 48:17-20

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### **Ephraim the Younger Will Be Greater than Manasseh the Older.**

- **Genesis 48:17-20:** When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. <sup>18</sup>And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." <sup>19</sup>But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations." <sup>20</sup>So he blessed them that day, saying, "By you Israel will pronounce blessings (in thee shall Israel bless in KJV), saying, 'God make you as Ephraim and as Manasseh.' Thus he put Ephraim before Manasseh.

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Joseph would have naturally presumed that his father had made a mistake because of his ill health and dull eyesight and attempted to correct it. But it appears that the Spirit of prophecy from God had powerfully come upon Israel showing him which son should receive the higher blessing and therefore the near dead father was not only clearly conscious of what he was doing, but also knew exactly what he was doing when he put his right hand upon Ephraim the younger son and thereby bestowed upon him the greater blessing.

**Ephraim is to be greater than Manasseh.** Joshua, the successor of Moses, was of the tribe of Ephraim, as Kaleb his companion was of Judah. Ephraim came to designate the northern kingdom of the ten tribes, as Judah denoted the southern kingdom containing the remaining tribes; and each name was occasionally used to denote all Israel, with a special reference to the prominent part. "His seed shall be the fullness of the nations." This denotes not only the number but the completeness of his race, and accords with the future pre-eminence of his tribe. In thee, in Joseph, who is still identified with his offspring. Manasseh was to be great in number, riches and honour: but his younger brother would be greater and more numerous as history shows the tribe of Ephraim was.

**The younger shall be greater:** (v19) following is a list of the many reasons why Ephraim the younger brother was the greater:

- Joshua the successor of Moses was of the tribe of Ephraim and it was by his leadership that the nations of the Canaanites were conquered and subdued. Due to his courageous and victorious leadership the tribe of Ephraim naturally held the highest rank amongst the tribes during his days. Even after his death the tribe of Ephraim continued to maintain the foremost rank and the ark was placed in one of its towns which also strengthened the influence of the tribe.

- Upon the split of the tribes in Rehoboam's time, Jeroboam who was of the tribe of Ephraim became the head of the ten tribes and a commanding force and political power in the land of Canaan while the tribe of Manasseh became politically insignificant.
- The name of Ephraim is sometimes used as a title for all ten tribes and the whole kingdom of Israel often goes by the name of Ephraim which Manasseh never is.

This list and history clearly show that Israel's prophecy, "The younger shall be greater," (v19) was spoken by the inspiration of God, for there is no other than God who can see the future and what is to come in future ages.

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## GENESIS 48:21-22

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### Israel has Given to Joseph One Mountain Slope.

- **Genesis 48:21-22:** Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. <sup>22</sup>Moreover, I have given to you rather than to your brothers one mountain slope (one portion in KJV) that I took from the hand of the Amorites with my sword and with my bow."

Here we see the great faith Jacob had toward God, at the point of death he is not only fully assured that God will remove his offspring from the land of Egypt and bring them back to the land of promise, but also confident that what he has spoken over each son will come to pass.

**I have given you one mountain slope (one portion in KJV)** (v22) Israel says he has given Joseph a portion of land above his brothers. The words, "I took with my sword and with my bow," implies he took this portion of land by war. Almost all commentators suggest this portion of land refers to the field in Shechem where he had camped (Gen. 33:19), but the following verses show that he purchased this field for an hundred pieces of money.

- Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. <sup>19</sup>And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent. <sup>20</sup>There he erected an altar and called it El-Elohe-Israel. (Genesis 33:18-19).

Though this land was purchased for a hundred pieces of money, we read in the following chapter:

- Simeon and Levi, took their swords and came against the city while it felt secure and killed all the males. <sup>26</sup>They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. <sup>27</sup>The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister (Dinah). <sup>28</sup>They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. <sup>29</sup>All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered. (Gen. 34:25-29).

Here the whole territory of Shechem was conquered by the sword and his bow of Jacob's sons, the city was plundered, the men killed, the women and children taken captive and all that was in houses and the surrounding fields was taken. After this God told Jacob:

- To go up to Bethel and dwell there. (Gen. 35:1).

So, he withdrew with all his household from the territory of Shechem to Bethel, but though he fled he did not relinquish possession of the land that he had purchased or that he had gained by his son's conquest. We know this, because later we find his sons feeding his flocks in Shechem (Gen. 37:12) while he himself was residing at Hebron.



- Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." And he said to him, "Here I am." (Gen. 37:13).

After the conquest of the whole land of Canaan the territory of Shechem was included within the borders of Ephraim and Joseph's embalmed body was buried there.

- The bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph. (Josh. 24:32).

In the book of John, we read:

- So, he (Jesus) came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. (John 4:5).

All this evidence strongly points to Jacob's words, "I have given you one mountain slope" (one portion in KJV) (v22) refers to the territory of Shechem. However, some might rightly ask, "What is meant by Jacob's words, "I took it from the hand of the Amorites with my sword and with my bow?" Since Shechem was a town of the Hivites. Following is a possible answer to this question, Shechem was a feeble tribe, so the title Amorite may be broadly used here as a title for the whole land. In the following verse we read:

- They (Abraham's offspring) shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete. (Gen. 15:16).

In this verse the Amorites are described as owners of the whole country, it was probably commonly applied to all the inhabitants of the upper regions of the land and at other times used with the more specific meaning as expressed in the following verse:

- The Amorites, the Canaanites, the Girgashites and the Jebusites. (Gen. 15:21).

Another difficulty for some is the fact that the following verses show that Jacob strongly condemned the conduct of Simeon and Levi:

- Simeon and Levi are brothers; weapons of violence are their swords. <sup>6</sup>Let my soul come not into their council; O my glory, be not joined to their company. For in their anger they killed men, and in their willfulness they hamstrung oxen. <sup>7</sup>Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel. (Gen. 49:5-7).

Since Jacob was so strongly against the brutal actions of his sons it seems hardly likely that he could be referring to their unjust treatment of the Hivites at Shechem. However, it is very likely that the Amorites being so repulsed by Jacob's son's brutal and cruel attack on the city of Shechem gathered themselves together to avenge the injustice they had done, but were where deterred, subdued or driven away by some threatening terror of God spoken of in the following verse:

- And as they (Jacob and all his household) journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. (Gen. 35:5).

It is also very possible (though such an event is not recorded) that after Jacob departed from Shechem to Hebron, the Amorite came and seized his parcel of land which he had purchased from the sons of Hamor, for a hundred pieces of money (Gen. 33:19) and upon hearing this he went with his sons and servants, and recovered it out of their hands by his sword and bow. Although Jacob was a man of peace, his sons were fierce warriors.

These last two scenarios best harmonise with Jacob's words, "I have given you one mountain slope (one portion in KJV) (v22) and with the fact Jacob alludes to one military exploit of his life.

The brothers put Joseph in the pit, and he became ruler of Egypt, they grieved their father's life for twenty-two long years and Joseph's dreams came true and all their wickedness brought about the fulfilment of God's purpose. In this story we see the difference between man's purposes and God's purposes Joseph's only thought was to provide food and temporary shelter for his family during the remaining five years of famine. Neither he nor they could know that this was the continuing fulfilment of the covenant God made with Abraham and that the bringing of them into the land of Egypt was to mould Jacob's family into a nation that God would call His chosen people. Joseph vision went as far as saving his family through the years of famine and Joseph family travelled to Egypt to be saved from the famine, but God's purposes for saving Joseph and his family did not end when the famine passed, but continues even to this day. From Egypt Jacob's family became a nation and from this nation came the prophets, the scrolls of the Bible, the law and the Messiah the Saviour of the world and the Good News of the Gospel that is being spread amongst all nations of the world even today.

Had Joseph not been raised to the right hand side of Pharaoh, two things are certain, firstly, Pharaoh would have exalted a powerful Egyptian ruler to govern the land, secondly, this ruler would have had no concern for the small Hebrew family in the land of Canaan (seventy in all) (Gen. 46), and thirdly, the Hebrew race being so small would more than likely have not survived the famine. This means that today we would not have the Bible, the Messiah the Christ, the Gospel and the glorious Hope of eternal life in everlasting glory. Man records the history of Joseph void of God; secular history ignores the dreams and God's sovereign and divine hand bringing about His plans and purposes despite the wickedness of the brothers. In contrast to this the Bible presents the history of Joseph from heavens viewpoint. Though Joseph, his brothers and family were ignorant of God's eternal plan their ignorance and evil ways did not hinder it from coming to pass, in fact all their wickedness work together to bring it to pass.

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## NINE REASONS WHY JOSEPH CAN BE SEEN AS A TYPE OF CHRIST.

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1. Joseph shed tears of tenderness and strong affection toward his brothers behind closed doors, likewise Christ makes himself and his loving-kindness known to his people out of the sight and hearing of the world.
2. Joseph said to his brothers, "be not afraid, fear not I will save you," and he provided all the necessary provisions that they would need as they journey through Egypt to him. These statements coming from a man of Joseph royal standing would humble his brothers especially when their conscience convicted them of their sin. Likewise, Jesus not only, tells his brothers and sisters in his family, "not to fear or be afraid," and they are humbled, but he also provides all that is needed (love, mercy, grace and forgiveness etc.), for their salvation as they journey through this world toward him.
3. Joseph fully conscious of the sin his brothers had committed against him, tests his brothers to see if they had a true heart toward him and his father and if so he will save them. Likewise, Jesus tests those in his family to see if they have a true heart of love and faith toward him and his heavenly Father and if so he will save them.
4. The brothers grieved over the way they had treated Joseph and were willing to do all that was needed to make it right, (as much as humanly possible) by doing all they could to protect Joseph and save their father from further hurt and emotional pain. Likewise, sinners must grieve

over their sins before God and the Lord Jesus Christ and be willing to do all that they can to make any wrong right (as much as humanly possible) by doing all they can to heal a hurt they may have caused or correct a wrong they may have done.

5. Joseph manifested himself as a brother and a friend to those who once were his despisers and his enemies and assures them of his love and the riches of his grace to save and protect them. Likewise, Jesus manifests himself as a brother and a friend to those who were once his despisers and enemies and assures them of his love and the riches of his grace to save and keep them.
6. Joseph commands his brothers to lay aside envy, anger, malice, and strife, and to live in peace with each other. Likewise, Jesus commands those in his family to love their neighbour as themselves and do all they can to live in peace.
7. Joseph supplied all that was needful to bring his family home to himself so that where he was, they would also be. Likewise, Jesus supplies all that is needful (i.e., love, mercy, grace, forgiveness etc.), to bring his family home to himself so that where he is they will also be.
8. When Joseph sent for his people, many for a time may have felt some doubts and fears, but from need and the thought of seeing his royal glory and grandeur and of being with him motivated them to trust him and leave their homeland and pack up all their worldly goods to go to see him. Likewise, when Jesus calls for his people, many for a time may feel some doubts and fears, but from need for salvation and the thought of seeing his royal glory and grandeur and of being with him motivates them to trust him and put his Kingdom before their own and his will before all their worldly goods.
9. Despite how bad Joseph's brothers had treated him, when he saw their repentant and good heart, he turned it all around for their good. Likewise, despite what sin a sinner may have committed or done against Christ if they come to him with honest repentance, he will turn their life around for good.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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