

Genesis 48:5

Authorized King James Version (KJV)

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

Analysis

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I ... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וְעַתָּה ה	שְׁנֵי	בְנֵיךְ	הַנּוֹלֵדִים	לְךָ	בְּאֶרֶץ
H6258	H8147	H1121	H3205	H0	H776
	And now thy two	sons	which were born		unto thee in the land
מִצְרַיִם	עַד	בָּא י	אֵלַי	מִצְרַיִם	לִי
H4714	H5704	H935	H413	H0	H1992
of Egypt	before	I came	of Egypt		Ephraim
					H669
וּמְנַשֶּׁה	כִּרְאוּבֵן	וְשִׁמְעוֹן	לִי	וְיִהְיוּ	
H4519	H7205	H8095	H1961	H0	
and Manasseh	are mine as Reuben	and Simeon			

Additional Cross-References

Genesis 46:20 (References Egypt): And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

Joshua 14:4 (Parallel theme): For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

2 Corinthians 6:18 (Parallel theme): And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Joshua 13:7 (Parallel theme): Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

