

## Chapter 48

*Ioseph visiteth his father being sick. 5. Who adopteth his two sonnes Manasses and Ephraim, 13. and bleffeth them, preferring the younger before the elder, contrarie to Iosephs mind. 22. And geueth a portion of land to Ioseph, aboue his brethren.*

**T**hese things being so done, it was told Ioseph that his father was sicke: who, taking his two sonnes Manasses and Ephraim, went forward. <sup>2</sup> And it was told the old man: Behold thy sonne Ioseph cometh to thee. Who being strengthened fate on his bed. <sup>3</sup> And Ioseph being entred in to him, he said: God almightie appeared to me in Luza, which is in the Land of Chanaan: and He bleffed me, <sup>4</sup> and sayd: I wil increafe, and multiplie thee, and make thee into multitudes of peoples: and I wil geue thee this land, and to thy fede after thee for an euerlasting poffession. <sup>5</sup> Thy two sonnes therefore, which were borne to thee in the Land of Ægypt before I came hither to thee, shal be myne: Ephraim and Manasses, as Ruben and Simeon shal be reputed to me. <sup>6</sup> But the rest begotten of thee after them, shal be thyne, and shal be called by the name of their brethren in their poffessions. <sup>7</sup> For vnto me, when I came out of Mesopotamia, Rachel dyed in the land of Chanaan in the very iourney, and it was spring time: and I entered into Ephrata, and buried her by the way side to Ephrata, which by an other name is called Bethleem. <sup>8</sup> And seeing his sonnes he said to him: Who are theise? <sup>9</sup> He answered: They are my sonnes, whom God hath geuen me in this place. Bring them, quoth he, to me, that I may bleffe them. <sup>10</sup> For Israels eyes were dymme by reason of very great age, and he could not see clearly. And when they were set beside him, kissing and embracing them, <sup>11</sup> he said to his sonne: I am not defrauded of thy fight: moreouer God hath shewed me thy fede. <sup>12</sup> And when Ioseph had taken them from his fathers lappe, he adored prostrate vnto the ground. <sup>13</sup> And he set Ephraim on his right hand, that is, on the left

Mat. 2.

hand of Ifrael: but Manaffes on his owne left hand, to wit, on his fathers right hand, and put them nere to him. <sup>14</sup> Who <sup>a</sup>ftretching forth his right hand, put it vpon the head of Ephraim the younger brother: and <sup>a</sup>the left vpon the head of Manaffes, that was the elder, <sup>a</sup>changing handes. <sup>15</sup> And Iacob bleffed the fonnes of Iofeph, and faid: God, in whofe fight my fathers Abraham and Ifaac haue walked, God that feedeth me from my youth vntil this present day: <sup>16</sup> <sup>a</sup>The Angel that deliuereth me from al euils, bleffe thefe children: and <sup>a</sup>be my name called vpon them, the names alfo of my fathers Abraham, and Ifaac, and grow they into a multitude vpon the earth. <sup>17</sup> And Iofeph feing that his father had put his right hand vpon the head of Ephraim, tooke it heauily: and taking his fathers hand he went about to lift it from Ephraims head, and to remoue it vpon the head of Manaffes. <sup>18</sup> And he faid to his father: It is not conuenient father fo to be: becaufe this is the firft begotten put thy right hand vpon his head. <sup>19</sup> Who refufing, faid: I know my fonne, I know: and this fame in dede fhall be into peoples, and fhall be multiplied: but his younger brother fhall be greater then he: and his fede fhall growe into nations. <sup>20</sup> And he bleffed them at that time, faying: In thee fhall Ifrael be bleffed, and it fhall be faid: God do vnto thee as vnto Ephraim, and as vnto Manaffes. And he fette Ephraim before Manaffes. <sup>21</sup> And he faid to Iofeph his fonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. <sup>22</sup> I doe geue thee one portion aboute thy brethren, which I tooke out of the hand of the Amor-rhean with my fword and bowe.

## ANNOTATIONS

Arift. li. 2. de  
cælo. textu. 8.  
& de incef. an-  
imal. ca. 4.

14 Stretching forth his right hand.) As nature hath made the right hand readier to moue, ftronger to worke and refift, and apter to frame and fafhion anie thing, fo generally we vse

The right hād alfo in fpiritual things, preferred before the left.

<sup>a</sup> By this he made a croffe prefiguring the Croffe of Chrif. *Ifidor in hunc locum.*

it more then the left. And when we vse both handes at once, we ordinarily applie the right hand to the greater, and more excellent effect, both in spirital and corporal things. As in confirmation of fidelitie or freindship, in bleffing, writing, fieghting, playing, and in most other things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by propheticall spirite, that he should be preferred, before his elder brother, Manaffes. Literally fulfilled in Iofue, Ieroboam, and other chief Princes of Ephraims iffue. And myftically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypr. li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de ciuit. &c.*

The younger brother preferred signified the Gentiles before the Iewes.

Procop. Ifidor. in Gen.

14 Changing handes.) The myfterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Ifaac before Ifmael; Iacob himself before Efau; and now Ephraim before Manaffes) is here further represented by Iacobs forming of a croffe, with his armes laied one ouer the other, when he bleffed his two nephewes: who otherwise might haue laied his right hand first vpon one, and then vpon the other, or haue caused them to change places; but he wittingly croffed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderftand*, that is, by his handes made it to be vnderftood, not only that the younger should be in place of the elder, Ephraim before Manaffes, and much more the Gentiles before the Iewes, but also that this greater Myfterie should be effected by Chrifft dying on a Croffe. For what els could the verie croffing of his armes, fo wittingly and purpoffly done, fignifie, but the forme and figure of Chrifts Croffe? As els where the wood, which young Ifaac caried on his back vnto the mountaine prefigured the matter or fubftance of the fame Croffe. Al accomplished when Chrifft was crucified: wherby the Iewes were fcandalized, and the Gentiles called and faued. Our Sauour himfelfe fortelling, that *he being exalted* (to wit vpon the Croffe) *vould dravv al vnto himfelf.* And S. Paul teaching that Chrifft *faftned the hand vwriting, that vvas againft vs, vpon the Croffe.*

The forme of the Croffe prefigured by Iacob croffing his armes.

Ioan. 12.

Collof. 2.

16 The Angel that deliuereth me.) It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the fame Angel to bleffe his nephewes, S. Bafil (*li. 3. cont. Eunom. in initio.*) fheweth by this place amongft others, that an Angel is present with euerie one, as a *pedagogue, and pafstour, directing his life.* S. Chryfoftom also (*ho. 7. in laud. S. Pauli*) citeth this place in teftimonie, that proper Angels are deputed to protect men. Yet Proteftants fay, that *this Angel muft be vnderftood of Chrifft*: remitting their gloffe to the *31. ch. v. 13. and 32. ch. v. 1. of Genefis*, where it can not be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in

Protection & Inuocation of Angels.

Bible. 1603.

Proued by ancient Fathers.

this place, and manie other places in the old Testament. Also *Mat. 18. Act. 12. 2. Cor. 11.* & the like. For example, S. Iuftinus Martyr in *explic. qq. neceff. q. 30.* affirming it for a knowen truth, declareth that thofe Angels, which receiue the charge of guarding men, cōtinew the fame office either to both foule and bodie, or to the foule after it is parted from the bodie. S. Cyril of Alexandria (*lib. 4. cont. Iulian. prope. init.*) fhewing how God vfeth the minifterie of holie Angels, for mens faluation, faith: *Hi noxias a nobis abigunt feras &c.* Thefe (Angels) driue away noyfome wildbeafts from vs: and refkew thofe that are caught, from their crueltie, and teach what foeuer is laudable, to make our paffage free, and not peftered, when with vs they glorifie one foueraigne God. S. Chryfoftom (*ho. 60. in Math. 18.*) S. Hierome *vpon the fame place*, S. Ambrofe, in *Pfal. 38.* S. Auguftin *li. 83. qq. q. 79. & li. Soliloq. c. 27.* S. Gregorie *li. 4. c. 31. in 3. Iob.* S. Bernard *fer. 5. Dedicat. Ecclef. & fer. 12. in Pfal. 90.* & others, fo vniuerfally teach the fame, that Caluin (*li. Inftit. c. 14. fect. 38.*) dare not denie it, and yet wil nedes doubt of it.

16 Be my name called vpon them.) This place hath two good literal fenfes. For firft it importeth, that Ephraim and Manaffes were made participant among the Tribes, of the bleffings of Abraham, Ifaac, and Iacob. Secondly that God would bleffe them, for Abraham, Ifaac, and Iacobs fake: fo Moyfes praying for the whole people (*Exodi. 32.*) befought God to remember, Abraham, Ifaac, and Ifrael, and God was therewith pacified.

God for his Saints  
fake fheweth fau-  
our to their friends.