

Christ & His Bride

Lesson #31

Asenath, Bride of Joseph

Sept. 17, 2025

Rom. 15:4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. We have examined two prominent brides in Genesis who picture the relationship between Jesus Christ and His Bride.

The account of Adam and Eve in Genesis 1-3 provides not only the one true account of man's beginning, but it also provides the original type of Jesus Christ and His bride.

The basic principles relating to the formation of the bride and the redemptive work of the Son in relation to the bride are set forth in Genesis and remain unchanged throughout Scripture.

Gen. 1:26 And God said, Let us make man in our image, after our likeness:

and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

Key Point: God's gift to rule and have dominion was given to Adam & Eve before the Fall when they were in innocence, in the image and likeness of God.

The man and the woman ruling together — the man, with his bride — formed one complete being. Both had to rule together in this respect, else there could be NO rule.

Creator of Marriage at Work: Gen. 2:21-24

Genesis 2:21-24 Adam's bride was hidden in his body. God put Adam to sleep and removed a rib from his side to form his bride. His bride was part of his body, but not all his body.

Then God presented Eve, the bride, to Adam.

Key Point: Adam's bride was PART OF HIS BODY. She was TAKEN OUT OF HIS BODY.

- Eve was hidden in Adam at the very beginning. The rib was in Adam.
- She was not brought into existence as a separate entity until a later point in time.

This pictures the cost of providing a bride for Christ. His death on the cross.

Adam/Eve

Jesus/Church

Adam put in a deep sleep	NT: Sleep can be used for believer's death. Jesus had to experience death for the bride to come forth
Adam had his side opened	After He died, Jesus had His side opened from a Roman spear. Blood & water came forth representing the means of forgiveness and cleansing.
Eve was made from Adam's flesh & bone.	The 2 nd Eve, the bride of Christ, will be of His nature. We are a new creation in Christ.
Eve was taken out of man & then revealed.	The Bride of Christ is currently hidden in Christ. Col. 3:3. The Bride is longing for the moment she will be revealed. Col. 3:4; Rom. 8:19
God brought Eve to Adam. United in marriage	The Lord will present His Bride at the Marriage of the Lamb. Rev. 19:7

As in the case of Adam, God saw it was not good for His Son to be alone. From the very beginning it was God's plan and purpose that out of the riven side of His Son should come an Eternal Companion to sit by His side upon His throne.

To be given a kingdom is to be made a king, to be invested with authority over a kingdom. That this is God's glorious purpose for the church is authenticated & confirmed by Paul. Once the complete, redeemed bride has been brought into existence through the means that God has provided, the bride will be presented back to the Son, completing the Son and providing completeness for the bride as well [Heb. 2:10].

Christ who "for the joy set before Him endured the cross and despised the shame..."

Purpose: In Christ's Millennial Kingdom, He and His redeemed bride will take the scepter and ascend the throne together.

Key: Every born-again believer since the Day of Pentecost is a member of the BODY of CHRIST.

Belief: I believe the BRIDE of Jesus Christ is currently hidden in the BODY of Christ.

I believe the BRIDE will be taken out of the BODY of Christ.

I believe the BRIDE will be unveiled or revealed after the Judgment Seat of Christ.

Rev. 19:7-8 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." ⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

Rev. 3:4-5a You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.

⁵ He who overcomes shall be clothed in white garments,

<u>Genesis 24:</u> Bride for Isaac: Abraham, Type of God the Father	Isaac, Type of Jesus Christ
Unnamed Servant, Type of the Holy Spirit	Rebekah, type of the Church.

She must be found in his former country. She must be of the same stock and a member of the Father's family. She must be willing to leave Chaldea [type of the world] and go to the land that God promised Abraham and Isaac.

She must be willing to follow the unnamed servant [type of the holy spirit] in the journey.

She is surrendering to follow him. He will prepare her to be the bride for the son.

This is not a decision that one should make lightly. A covenant spouse is worth a difficult journey. It is worth expending great effort to find one.

Key: We must make the choice to surrender to the Holy Spirit who will prepare us to be the Bride of Christ.

Joseph & His Bride, Asenath

Gen. 41:37-44 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. ³⁸ And Pharaoh said to his servants,

"Can we find *such a one* as this, a man in whom *is* the Spirit of God?"

³⁹ Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, *there is* no one as discerning and wise as you. ⁴⁰ You shall be over my house, And all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

⁴¹ And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

⁴² Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; And he clothed him in garments of fine linen And put a gold chain around his neck. ⁴³ And he had him ride in the second chariot which he had; And they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. [type of the world]

⁴⁴ Pharaoh also said to Joseph, "I *am* Pharaoh, And without your consent no man may lift his hand or foot in all the land of Egypt."

Gen. 41:45b And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On.

The marriage of the daughter of the priest of On to a foreigner just out of prison was, in all likelihood, was shocking to the Egyptian people. But the marriage cemented Joseph's place in Egyptian society and removed all doubt as to Pharaoh's approval of him.

This consolidation of power provided Joseph with the opportunity to exercise significant influence and to enact meaningful change within the kingdom.

Note: Joseph Was Given His Bride When He Was Exalted To A Position Of Immense Power
Jesus Christ will receive His Bride Before He comes to Rule & Reign in His Kingdom.

Note: All 3 mentions of Asenath state she is the daughter of Poti-Pherah, priest of On.

On [Heliopolis; City of the Sun], a major religious center dedicated to the sun god Ra.

In the heart of a pagan city, On was a stronghold of sun worship. Ra, the sun god, was venerated as a symbol of power, eternity and rebirth. Priests like Potifera, Asenath's father, served the Egyptian gods with meticulous rituals and secret knowledge.

In the ancient world, the role of a priest's daughter was not merely decorative.

In many cases, it meant deep training in the rights and doctrines of paganism, especially when it came to an important temple like that of On.

This suggests that Asenath before meeting Joseph had direct access to the spiritual world of Egypt, whether as an apprentice, noble woman, or practicing priestess.

The environment in which Asenath grew up was filled with mystical symbols, ancient wisdom, and a worldview completely distant from the Hebrew faith.

Asenath means "belonging to Neith," ancient goddess of wisdom and war.

- Asenath, an idol-worshiper, would have been considered a foreigner to the Israelites.
- She was high-ranking enough for Pharaoh to consider giving her to Joseph as a spouse.
- Asenath's marriage to Joseph integrated him into the Egyptian elite.

Why did God choose this city, On, to insert such a strategic piece into His redemptive plan? Why did the future mother of two tribes of Israel come from an environment filled with pagan practices and human wisdom?

The city of On, although dedicated to the worship of other gods, was used as a field of preparation, a sort of spiritual mold where Aseneath [Gentile] was shaped to later be transformed to the Bride of Joseph.

- By marrying an Israelite, Asenath escaped the pagan practices of the Egyptians.

God often works on the margins behind the scenes of history using what seems improbable, impure or discarded to reveal His glory.

The Hidden Servant: God hid parts of His plan exactly where the world would never expect. Ancient Egyptian culture with all its splendor, wisdom, and religiosity served as the backdrop for the fulfillment of a Divine Promise.

Asenath was not just Joseph's wife. She was a key piece in God's plan. She was a foreigner and a woman called into the covenant which shows that blood does not define destiny.

God had a plan for Gentiles from the very beginning. This marriage prefigures the inclusion of Gentiles into God's covenant community, as seen in the New Testament.

We see this in other figures such as Zipporah, Ruth, and Rahab, all who play an important role in the overarching narrative of the Old Testament that bleeds into the New Testament.

God calls the Israelites His people in the Old Testament. He doesn't hold the Gentiles in the lurch forever. He has them play a part of His plan, even before Jesus stepped onto the scene.

Is Asenath a harbinger of Conversion and Redemption?

- Harbinger = to foreshadow a particular message

She, the forgotten woman of the Bible, was an instrument used by God to perpetuate the lineage of the promise within a territory that served other gods.

Behind Asenath's name [belonging to neith, goddess of wisdom & war] is a code, a message embedded in Egyptian culture but redefined by the living God. What was meant to be a reminder of idolatry became a symbol of integration, reconciliation, and eternal purpose.

Her name was just the beginning of a transformation that would echo in the tribes of Israel.

Asenath stands at the crossroads of Egyptian nobility and Israel's patriarchal line

Through her, two tribes emerged that would shape Israel's history.

Scripture previews the inclusion of the nations in God's saving plan. Her brief but significant appearance in Genesis thus enriches the Biblical testimony to God's unchanging resolve to bless all families of the earth through the seed of Abraham.

It was precisely there in that territory marked by idolatry and the splendor of ancient Egyptian culture that God planted the seed for the birth of two fundamental tribes in the spiritual history of Israel, Ephraim and Manasseh.

This is exactly why her presence in the history of Israel is so powerful. God took someone from the heart of paganism and redirected her into the lineage of His Divine Promise. The most intriguing part is that even surrounded by a religious system that denied the God of Israel, it was there that the woman who would carry Ephraim and Manasseh in her womb was born.

The famine that strikes the land is a time of scarcity and hardship, yet in the midst of this, Joseph's family continues to grow and thrive.

God's blessings are not diminished by external circumstances.

Gen.41:50-52 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potifera, priest of On bear unto him.

⁵¹And 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, Theme is one of redemption and forgiveness.

- Forgive and move beyond the pain and betrayal.
- Let go of the past and move forward with a sense of peace and healing.

Trust God's plan and believe He can bring good out of even the most difficult circumstances. God's grace and providence enable us to rise above our past.

⁵² And the name of the second called he Ephraim:

For God hath caused me to be fruitful in the land of my affliction.

Profound message of God's faithfulness & the fruitfulness that can come from affliction.

Heb. 12:11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

- God is able to bring beauty out of ashes and multiply blessings in the midst of adversity.

Marital Alliance with Joseph: Joseph accepted the marriage without relinquishing covenant loyalty to the God of his fathers. The naming of his sons with explicitly theistic Hebrew names indicates that the household was oriented to the LORD rather than to the deities of On. Thus Asenath, though Egyptian by birth, became part of a household that honored the God of Abraham, Isaac, and Jacob.

Mother of Manasseh and Ephraim: Through Asenath the tribes of Manasseh and Ephraim trace maternal lineage to Egypt. Manasseh and Ephraim are not just sons. They are incarnate prophecies carrying deep meanings that unite two worlds, Egypt and Israel.

Manasseh: For God has made me forget all my hardship. Genesis 41:51

Manasseh means he who makes forget, a spiritual declaration of inner healing.

After years of betrayal, slavery, and abandonment, Joseph finds relief which comes through the womb of Asenath.

Ephraim: For God has made me fruitful in the land of my affliction. Genesis 41:52

Ephraim means fruitful. It is a testimony. In the land of affliction, God made Joseph prosper.

Throughout the Old Testament, two tribes stand out in a subtle yet decisive way. These descendants of the union between a Hebrew man and an Egyptian woman became not only part of Israel's inheritance but also silent protagonists in crucial moments in the spiritual and political history of God's people. By allowing these tribes to be born from a foreign woman, God was declaring something powerful about inclusion, purpose, and sovereignty.

Foundation for the Tribes: Acceptance by Jacob, Joseph's father

The story demonstrates that despite her Egyptian background, Asenath and her sons were accepted as part of the family of Israel, with Jacob recognizing them as worthy descendants.

Heirs to the Promise:

Through his marriage to Asenath, Joseph secured his line and ensured that his sons, and by extension their descendants, would become a significant part of the future Israelite nation.

- Jacob chose her sons to carry his blessing forward.

In Gen. 48, Joseph takes his 2 sons to visit his father, Jacob, who is approaching death.

¹¹Then Israel said to Joseph, "I never thought I would see your face again, but now God has let me see your children, too!" ¹² Joseph moved the boys, who were at their grandfather's knees, and he bowed with his face to the ground.

At this point, Jacob was blind, and his eyesight was failing, yet his spiritual insight was still very keen. He intentionally crossed his hands when he laid them on the heads of his grandsons, placing his right hand, the hand of greater blessing, on the younger Ephraim and his left hand on the older Manasseh. When Joseph objected and tried to correct his father by switching the boys around, Jacob refused, stating that he knew what he was doing. This was symbolic of the younger receiving the greater blessing, a theme that is repeated throughout the Bible.

This not only signifies Jacob's official acknowledgement of the sons of Joseph as his own, but he also adopts them as his own children, giving them equal inheritance with his own sons. This acknowledgment elevated the status of Ephraim and Manasseh, essentially making them part of the twelve tribes of Israel.

Jacob is not only blessing them personally but also prophesying about their future and the future of their descendants. The two brothers will be as significant as the other tribes of Israel, and that they will be united and always recognized as two separate and equal tribes within Israel.

The blessing also serves as a reminder of God's faithfulness and His ability to turn difficult circumstances into blessings. Both Ephraim and Manasseh were born in Egypt during a time of great hardship for the Israelites. Their mixed heritage could have potentially caused them to be excluded or marginalized within the Israelite community. However, Jacob's blessing reaffirms their status as full members of the Israelite community, showing that God's plan and favor transcend human limitations and prejudice.

Role in Tribal Inheritance

The Josephite tribes inherited extensive territories in Canaan [Joshua 16-17].

Note: Manasseh and Ephraim will inherit extensive territories in the Millennial Kingdom.

All 12 of Jacob's sons were eligible to inherit because they were all sons.

However, all the sons did not behave the same way. It impacted their future.

The Bible shows that the father could rescind the birthright and pass it on to a younger son.

Ex.: Reuben, the firstborn, [I Chron. 5:1] defiled his father's bed. His firstborn birthright was taken away from him [still his father's son] and given to some of the other sons.

- The position of authority was allotted to Judah, the tribe from which the Messiah, the future King, would arise. [I Chron. 5:2]
- The priestly service was given to the tribe of Levi. [Num. 1:47-51; Deut. 33:8-10]
- The double portion of the inheritance [of the land] went to Joseph through his two sons [Ephraim and Manasseh], each being given a portion of the land.

The double portion was a characteristic of the firstborn in that society, which Jacob bestowed on Joseph through his sons. As a result, Joseph's lineage was elevated, with his two sons, Ephraim and Manasseh, becoming two of the Israelite tribes, thus giving Joseph's family a double portion of the tribal inheritance and land.

Their strategic central location and later prominence under leaders like Joshua [an Ephraimite] and Gideon [from Manasseh] trace back to Asenath's motherhood.

Through her, Egyptian influence indirectly touched Israel's demographic and geopolitical development, yet God preserved covenant purity by faith rather than bloodline.

The tribe of Ephraim emerged with remarkable prominence.

Num. 13:8 Joshua, Moses' successor and the conqueror of the promised land was from the tribe of Ephraim. During the time of the judges, Ephraim demonstrated military and strategic influence. During the period of the divided kingdom, Ephraim led the 10 northern tribes with Samaria as its capital.

Manasseh's territory extended on both sides of the Jordan, influencing the eastern and western sides of Israel. This tribe connected borders, united territories, and guarded the passages of God's people.

Both Ephraim and Manasseh became discrete but firm pillars in the structure of Israel.

Why did God allow the sons of an Egyptian mother to receive such honor among the 12 tribes?

Why were they not only included but even given prominence over some of Jacob's legitimate sons? The answer lies in the Redemptive and Sovereign Nature of God's Divine Plan.

Jacob's adoption of Asenath's sons mirrors believers' adoption in Christ, demonstrating God's grace transcends ancestry. [Rom. 8:15]

Asenath became the mother of Manasseh and Ephraim, who were counted among the future twelve tribes of Israel, solidifying her important place in the lineage of God's chosen people. Asenath's story illustrates the powerful theme of redemption where outsiders are embraced by God to fulfill His purposes.

Her transformation shows how God's love and grace can welcome strangers, transform hearts, and fulfill promises, leading to a new life and a changed world.

God does not see as man sees. [Isa. 55:8] While human eyes might view Asenath's foreign origin as a flaw, God saw a vessel ready to be used.

He used the forgotten woman of the Bible to permanently mark the spiritual map of Israel.

Asenath, the forgotten woman of the Bible, is also a symbol of a redeemed heart in silence.

A soul that may have served idols by tradition, but whose spirit was touched by the truth.

She is one of the hidden characters in the Bible who carries the most mysteries because her role was shaped in the invisible, the intimate, the secret. In the right time, God exalted her.

Genesis 41:45 As a gift, Pharaoh gives Joseph [type of Jesus Christ] his bride, Asenath, the daughter of Potipherah.

Asenath: A Type Of The Church

Asenath, an outsider steeped in idolatry, was freed from the bondage of paganism.

She became one with God's chosen family and bore fruit that blessed the world.

Bridge Between Israel and the Nations Asenath embodies an early scriptural pattern:

Gentiles brought into covenant blessing through union with an Israelite. Like Rahab and Ruth after her, Asenath foreshadows the inclusion of the nations in the promised Seed.

The bridge finds its ultimate fulfillment in passages such as Ephesians 2:11-22.

➤ Jew and Gentile are made one in Christ.

Eph. 2:13 But now you have been united with Christ Jesus. Once you were far away from God, but now you have been brought near to him through the blood of Christ.

She is a type of the Gentile bride of Christ grafted into the promise.

God uses the outsider, the overlooked, the seemingly insignificant for His purpose.

Her marriage to Joseph, a type of Jesus Christ, raises her to an exalted position.

The fusion between Hebrew blood and Egyptian is not only accepted, it is sealed with patriarchal blessing. But why does this matter?

It reveals that by allowing the union of Joseph and Asenath, God was prophetically inserting Egypt into the story of salvation. Asenath, Joseph's Egyptian wife, is thus the maternal root of a prophecy that extends far beyond her time.

➤ Two tribes mixed with Egypt but integrated into the holy people.

Her account anticipates prophetic declarations made by Zechariah and Isaiah.

Zech. 8:23 This is what the Lord of Heaven's Armies says: In those days ten men from

different nations and languages of the world will clutch at the sleeve of one Jew.

And they will say, 'Please let us walk with you, for we have heard that God is with you.'

- Future event where people from all nations will seek to follow God by joining themselves to the Jewish people because they have recognized God's presence with them.
- Holding onto the garment signifies a desire for God's favor, guidance, and connection to His people and His presence.

Isa. 19:18 In that day [Millennial Kingdom] five of Egypt's cities will follow the Lord of Heaven's Armies. They will even begin to speak Hebrew, the language of Canaan.

One of these cities will be Heliopolis, the City of the Sun.

In that day there will be an altar to the Lord in the heart of Egypt, and there will be a monument to the Lord at its border. ²⁰ It will be a sign and a witness that the Lord of Heaven's Armies is worshiped in the land of Egypt. When the people cry to the Lord for help against those who oppress them, he will send them a savior who will rescue them.

^{25a}For the Lord of Heaven's Armies will say, "Blessed be Egypt, My people.

Jesus Christ & His Bride

Eph. 3:3,6 As I briefly wrote earlier, God himself revealed His mysterious plan to me,...

This is God's plan: Both Gentiles and Jews who believe the Good News share equally in the riches inherited by God's children. Both are part of the same body, and both enjoy the promise of blessings because they belong to Christ Jesus. [NLT]

Typology of Inclusion: Joseph, exalted to the right hand of power and given a Gentile bride, prefigures Christ, exalted to the Father's right hand and calling the Church, largely Gentile, to Himself.

Acts 15:14 Simon [Peter] has declared how God at the first visited the Gentiles to Take Out Of Them A People For His Name.

Refers to the pivotal moment when God extended His covenant to the Gentiles, marking a significant shift in the early Christian mission.

The "visitation" of God to the Gentiles is exemplified in Peter's encounter with Cornelius, a Roman centurion, as recorded in Acts 10.

This event is a fulfillment of Old Testament prophecies, such as Isaiah 49:6, which speaks of salvation reaching the ends of the earth.

It underscores the inclusivity of the Gospel and God's plan for all nations to be His own.

Signifies the establishment of a new identity and relationship with God.

Being "His own" implies belonging, protection, and a special status as God's people.

This mirrors the covenant relationship God had with Israel, now extended to include Gentiles.

It reflects the fulfillment of God's promise to Abraham that all nations would be blessed through his seed [Gen. 12:3]. It is ultimately realized in Jesus Christ, who unites Jews and Gentiles into one body [Eph. 2:14-16].

Everything began in a city where no one would imagine that God was acting, but He was.
God reveals His mysteries where we least expect them.
Heliopolis became the stage for the hidden history of the Bible.
The place where God concealed an essential part of Israel's destiny.

If God could use a pagan city to give rise to two tribes of his people, it teaches us:
There Is No Environment So Corrupt That Can Prevent His Divine Plans From Flourishing.