

## GENESIS 48:1-7 (ADOPTION AS SONS)

**Introduction:** In the Bible, we see God's hand of providence over time and situation. As we live our lives, one of the common themes that we come to experience is the sudden death of those around us. The plans that were made, the decisions that are put off for later, and the hopes of the great vacation, wedding, or retirement all come to naught.

I type my sermons about seven weeks in advance and I do it for several reasons which I will not bore you with. The day that I began typing this one I learned that a friend had died. He was shot in the head... sudden and terminal. Two years earlier, he was shot in a gang-style raid. The girl he was standing next to was killed; he was shot twice but survived.

We met up with him at mission work that Saturday morning, still bloody and reeling from what happened. We talked with him about Jesus and he'd often come pray with us, but we could never pin down whether he accepted Him as Savior or not. If not, he probably thought he had all the time in the world. Javare was 26.

Unlike him, we see how God graciously granted others the ability to set their house and their affairs in order. These things met God's purposes for all of redemptive history that followed. King David, for example, though old and with a disease that never allowed him to get warm, was blessed to appoint God's choice of his sons, Solomon, to sit on the throne after him before he died.

Had this not occurred, a different, violent son, would have assumed the throne and Solomon would surely have been executed. But God's plans always prevail. After Solomon's ascension, we read this -

"Then the king bowed himself on the bed. <sup>48</sup> Also the king said thus, 'Blessed *be* the LORD God of Israel, who has given *one* to sit on my throne this day, while my eyes see *it!*'" 1 Kings 1:47, 48

Today, we'll see a similar occurrence that happened many centuries earlier and which has shaped the history of the world in ways we cannot truly fathom. Today we will see Jacob's decision to adopt the sons of Joseph.

**Text Verse:** "The Spirit of the Lord God is upon Me,  
Because the Lord has anointed Me  
To preach good tidings to the poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to the captives,  
And the opening of the prison to those who are bound;  
2 To proclaim the acceptable year of the Lord,  
And the day of vengeance of our God;  
To comfort all who mourn,  
3 To console those who mourn in Zion,  
To give them beauty for ashes,  
The oil of joy for mourning,  
The garment of praise for the spirit of heaviness;  
That they may be called trees of righteousness,  
The planting of the Lord, that He may be glorified." Isaiah 61:1-3

The glory of God is the chief end of man and to give God glory is the reason for our redemption. The Bible shows us the plan to bring this about and it does so in order for us to give Him the glory He is due. Let's go to this precious and superior word now as we should all the days of our lives and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. Your Son Joseph is Coming to You (verses 1, 2)**

#### **<sup>1</sup> Now it came to pass after these things**

Context is king when reading the Bible. Many things are stated in an order which doesn't follow a chronological path and it is done for a reason. When passages are chronological, they will often be noted explicitly to highlight that fact. It is done here and it asks us to look back at what "after these things" means. Here is the last section we looked at -

So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly. <sup>28</sup> And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years. <sup>29</sup> When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, <sup>30</sup> but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said." <sup>31</sup> Then he said, "Swear to me." And he swore to him. So Israel bowed himself on the head of the bed.  
Genesis 46:27-31

The Bible then is highlighting the fact that after the arrangements for Jacob's burial were settled and a vow was made concerning them, the things we now read have come to pass. And the news is as one would expect from such a thought...

<sup>1 (con't)</sup> **that Joseph was told, "Indeed your father *is* sick";**

In the previous passage, it was quite apparent that Jacob was on his way out. His strength would never return and the bed he was on would be his last, but his own father Isaac was blind and confined to his bed for more than 40 years and so, despite his old age and infirmity, he could have continued on for any amount of time.

But now, word is brought to Joseph that Jacob isn't just old and in bed, but he is sick. The word used is *kholeh*, a word which gives the sense of being worn out or quickly wearing out through sickness or aging. It is the certain sign in someone of Jacob's already advanced state that they will die soon.

<sup>1 (con't)</sup> **and he took with him his two sons, Manasseh and Ephraim.**

Jacob lived in Goshen and Joseph's home would have been near Pharaoh's. Because of his position and high status, the two sons would have lived there with him enjoying this high life. But like Moses later, it was understood by Joseph that nothing could substitute a walk with the Lord, not even all of the riches of Egypt.

As the Geneva Bible states it, "Joseph valued his children being received into Jacob's family, which was the Church of God, more than enjoying all the treasures of Egypt." And so again, like the many other bookends on the Egyptian years we've seen already, we have another set.

Those in the high life of Egypt - Manasseh and Ephraim at the beginning and Moses at the end. For them, there is a rejection of Egypt's high status, wealth, and honor, trading it for the sake of Christ. This is spoken of in Hebrews chapter 11 -

"By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward." Hebrews 11:24-26

What Moses is noted for in the Bible's hall of fame is what Manasseh and Ephraim are also faithful for. And so Joseph brings these sons probably for several reasons. First, because of the distance between their homes, this would probably be the last time they would see their grandfather.

Also, because this would be the last time they'd see him, whatever his words, if any, would be a memorial for the conduct of the rest of their lives. And finally, Joseph may have been concerned about their even being accepted into the family at all because they had been born to an Egyptian mother and raised apart from the rest.

Joseph may not have even considered the blessing that is coming and simply wanted them to be acknowledged as sons of the covenant people. They will be, but they will be given even greater honor than that. The grace of Jacob upon these two will be something that will affect humanity from this point on.

And it will be especially memorable for them because, unlike most paintings of this scene which show Jacob blessing two little boys, these sons of Joseph are already adults that are at least 19 and possibly older. We know this because it said in Genesis 41:50 these words -

"And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him."

Jacob arrived in the second or third year of the famine at the age of 130 and now he is 147. Those 17 years, plus the first years of the famine before his arrival make them at least 19 years old, probably older. They are old enough to understand what will happen and the great honor which will be bestowed upon them.

**<sup>2</sup> And Jacob was told, "Look, your son Joseph is coming to you";**

The message from Jacob's house had been received and the messenger now passes back to Jacob the news of Joseph's coming. Joseph probably told him that he would come immediately because the response by Israel is also immediate...

**<sup>2 (con't)</sup> and Israel strengthened himself and sat up on the bed.**

There is the sudden change in one verse from the name "Jacob" to the name "Israel." As we have, and will continue to see in the Bible, there is Jacob, the man of flesh and bones. He is weak in his spirit, he is weak in his body, he is troubled in his mind.

And then, there is Israel. It is he who strives with God, who proclaims His name, and who relies on Him for his strength and his speech. When Jacob speaks, it is as Jacob the man. When Israel speaks, it is for his God and under His inspiration.

It is reflective of you, and it is reflective of me as we live in our body of flesh or live in the Spirit that God has granted. It is the constant struggle that we face from moment to moment, relying on ourselves or relying on God. Israel now strengthens himself and sits up on his bed.

*Jacob is a man who speaks the words of men  
He lives in uncertainty and is weak in body and mind  
He walks through this world fearful of the day when  
His time will end and he will face death unkind*

*Israel is he who strengthens himself in his God  
He relies not on self but in the eternal hope, ever so sure  
Each step that he takes is a part of his faithful trod  
He knows that living in Christ is how he will endure*

*These two facets of the same person we see  
Are reflective of ourselves as on this earth we live  
We can worry and fret, or we can trust Christ implicitly  
And all our cares and woes to Him we can give*

*Better we live in the Spirit and in the power of God  
Than to fumble and fall as on this earth we trod*

## **II. The Blessing of God Almighty (verses 3 & 4)**

**<sup>3</sup> Then Jacob said to Joseph: “God Almighty appeared to me at Luz in the land of Canaan and blessed me,**

Without considering what is coming, the details that Jacob now relates to Joseph seem out of place. Instead of just saying what's on his mind, he gives a history lesson from his life. But in the context of the coming blessing, this is exactly what needs to be said.

When we want to convince someone of the effect of Jesus in our lives, we often tell about the changes that have arisen. When we want to console someone who is in a pit of despair, we remind them of the promises God makes to them in His word.

And when we speak at a funeral, if there is any hope for the departed loved one in Christ, we remind those around the casket of the promises that Jesus Christ has made concerning the resurrection and the hope of eternal life.

These are the things we do in order to establish a baseline for the words which are to follow. Words of comfort which are not grounded in reality, are merely deceptive words. Words of hope which have no basis except in delusion are words which are really only hopeless. Words of promise which cannot be fulfilled are merely lies.

And so, in order to establish that what he will convey is something which is based both in reality and in the sureness of God's capable hands, he imparts his brief lesson which comes from his own past. He tells his beloved son that God Almighty appeared to him at Luz in the land of Canaan, and there he blessed him.

Actually, God appeared to Jacob twice in the same spot. The first time was in Genesis 28 as he fled to Mesopotamia from the anger and threats of his older brother Esau. The second time was after his return to Canaan after being reconciled to Esau. The time that is being referred to here is the second time.

Although the same basic promises were made to him both times, the name God Almighty, or El Shaddai, was only used by God of Himself in the second visitation, not the first. But what is curious is that Jacob calls the name of the place Luz, not Bethel.

Luz was the original name of the location, but Jacob renamed it Bethel after his blessing. Instead of the pronounced name, he reverts to the original one. This asks us to consider its meaning once again.

The word Luz comes from a verb which means "to turn aside" in a negative way - such as turning away from wisdom or being a twisted person. Therefore, Luz was named after a "crooked and perverse generation" that lived there.

Luz then is a picture of the earth which started off sweetly and became bitter. However, God has a plan to restore the world to idyllic conditions. What man corrupted, God will purify. What was made bitter will again be sweet. This is why Jacob calls the place Luz, not Bethel.

The words he will speak to his son and his grandsons are intended to be used as a part of that plan where man moves from the crooked and perverse world to the sweet and purified House of God. As always, the Bible is returning us to think on the plan of redemption and to the Person of Jesus.

It is the Lord and His promises that are being brought to memory to instill in the minds of these sons that they have more than an earthly responsibility, but they have - and they will be a part of - a heavenly hope. And this hope is seen in the words of God Almighty to his servant Jacob as we see in verse 4...

**<sup>4</sup> and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.'**

Jacob pulls out only a part of the blessing that was pronounced upon him by El Shaddai. Here is what was said by God to him in Genesis 35 when the pronouncement was made -

<sup>9</sup>"Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. <sup>10</sup>And God said to him, "Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel. <sup>11</sup>Also God said to him: "I *am* God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. <sup>12</sup>The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

From this blessing Jacob focuses on the fruitfulness of the spiritual heritage, the increase in descendants, and the land promise as an everlasting possession. In this then we have a foreshadowing of the blessing that will be given to his two grandsons. He is selecting his words in anticipation of that momentous event.

*Then God appeared to Jacob again  
When from Padan Aram he came  
And blessed him right there and then  
And God said to him, "Jacob, about your name..."*

*"Your name is Jacob, as you know  
Your name shall not be called Jacob anymore  
But Israel shall be your name, this I bestow  
So He called his name Israel, a name of good report*

*Also God said to him: "I am God Almighty, it is true  
Be fruitful and multiply as I have now said  
A nation and a company of nations shall proceed from you  
And kings shall come from your body in the years ahead*

*The land which to Abraham and Isaac I gave  
I give to you, it is your inherited right  
And to your descendants after you, this road I pave  
I give this land, and I do so with delight*

*Then God went up from him in the place  
Where He talked with him, there to his face*

Calling the past to mind is a way of testifying to the promises of the future. If the promise is from God, then it is more sure than the ground beneath our feet. Jacob calls the promises of God to attention so that his next actions will cement the future of the two boys he will now adopt as his own.

As a side note to this verse, the Geneva Bible footnotes the word "everlasting possession" and says this - "Which is true in the carnal Israel until the coming of Christ, and in the spiritual forever."

If you wonder what that means, they are saying that the promise of an everlasting possession is only truly fulfilled in a spiritual sense. In other words, they felt that what God had promised in this land-grant applied to the church spiritually, not Israel actually.

They failed to understand at their point in history that Israel was actually only under temporary, not permanent punishment. This misunderstanding is carried on even today in a large portion of the churches and denominations of the world. What we failed to see in the past has become immovable blinders in the present.

But there have been those who wondered even as early as the 1800s if this idea was wrong. The Jamieson-Faucett-Brown commentary on this verse says these words -

"Whether these words are to be viewed in a limited sense, as pointing to the many centuries during which the Jews were occupiers of the Holy Land, or whether the words bear a wider meaning and intimate that the scattered tribes of Israel are to be reinstated in the land of promise, as their 'everlasting possession,' are points that have not yet been satisfactorily determined."

Since that was written, the points *have been* satisfactorily determined. What God has shown us in the many pictures in Genesis has been proven in the reality of the present. God is God and we must trust that His words are more than spiritual in this matter.

They are based in the reality of His covenant to Israel, in the typology of the book of Genesis, and in the prophetic utterances which permeate the Old Testament. The land is given to Israel and they are back in the land for His purposes.

### **III. The Sons of Israel (verses 5-7)**

**<sup>5</sup>And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine;**

Anyone?... In verse 1 It said that Joseph "took with him his two sons, Manasseh and Ephraim." Now the names are reversed by Jacob. Manasseh was the oldest and so verse 1 records them in birth order, but now Jacob has given Ephraim preeminence.

What has occurred in this verse is the highest honor that could have been bestowed upon both Joseph and upon his sons. It is known that the sons of Israel are the covenant people. Unlike all of the preceding generations where one person was selected and highlighted, each of the sons of Israel are a part of the covenant line.

And so this adoption moves Ephraim and Manasseh to an equal footing and position with the others as redemptive history will continue to unfold. But, already there is an indication of supremacy within the adoption.

Ephraim being named before his older brother is a divine hint of what will become a reality before their meeting is ended. And this point of supremacy will continue throughout the many long years of Israel's history. No word is without meaning and even their placement unfolds pictures of God's workings in marvelous ways.

<sup>5 (con't)</sup> **as Reuben and Simeon, they shall be mine.**

What the Hebrew literally says is "*Ephraim and Manasseh as Reuben and Simeon, they shall be to me.*" By elevating them to positions of his own sons, he has elevated Joseph among all of them. Joseph, in essence, receives a double inheritance and thus the birthright of land.

This should have gone to Reuben as the oldest, but he forfeited his right to it by sleeping with Jacob's wife Bilhah. This will continue to be recorded in their historical documents as late as the book of 1 Chronicles. In 1 Chronicles 5:1, 2 it says -

"Now the sons of Reuben the firstborn of Israel—he *was* indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright..."

Instead of him, Joseph is given the inheritance birthright which consists of a double-portion of the assets of the departed. He also again elevates Ephraim over Manasseh - *Ephraim and Manasseh as Reuben and Simeon*, he says. Despite this though, the right to rule, the obedience of the brothers, and the Savior Himself, Jesus Christ, will come through Judah, not Joseph.

What this means for the two brothers though is that they are expected to leave the high life of Egypt and be united with Israel in their inheritance. The importance of their age being 19 or older as I said earlier is that they are old enough to decide what they will do.

History bears out that they agreed with the adoption, accepted the covenant inheritance, and became united to their people Israel. They made

what is the wisest choice of all. Matthew Henry eloquently states it this way

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"Those are worthy of double honour, who, through God's grace, break through the temptations of worldly wealth and preferment, to embrace religion in disgrace and poverty. Jacob will have Ephraim and Manasseh to know, that it is better to be low, and in the church, than high, and out of it."

The highest honor isn't wealth, fame, or riches. Rather the highest honor is to be united to the Lord and to the covenant people of God, be they rich or be they poor by the world's standards. This is the high honor that we today in the church possess. Because of Jesus Christ, we are adopted children of God.

In this adoption by the father of the sons of his son, we see a picture of our own adoption to God because of our position in Christ - an adoption which is explained in Hebrews chapter 2 -

"For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, <sup>12</sup> saying: 'I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.'

<sup>13</sup> And again:

'I will put My trust in Him.'

And again:

'Here am I and the children whom God has given Me.'" Hebrews 2:11-13

God gave children to Jesus Christ and thus we are called sons of God. This is why such detail and specificity is given in these verses. It is pointing to how God works within humanity to bring many sons to glory. Because of Christ, pictured here by Joseph, we are given an eternal inheritance among the people of God.

**<sup>6</sup>Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance.**

There is no indication in the Bible as to whether Joseph had more sons or not. If he did, they were reckoned as his and were named under their brothers for inheritance purposes. They couldn't be listed directly under Joseph, because Joseph's inheritance went to Ephraim and Manasseh.

And so, if he had any other boys, he would have had to name them under one son or another and they and their families would be assimilated into their tribes.

**\* <sup>7</sup> But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when *there was* but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."**

This is one of those surprising verses that pops up in the Bible from time to time. For what seems no reason at all, and which becomes a verse almost beyond commentary within the context of the passage, Jacob recounts the death of his beloved wife and Joseph's mother, Rachel.

One has to ask, "*What* does this have to do with the adoption of the sons or anything else that has come about in the previous six verses?" The only connection that comes to mind is that Jacob is tying the death of Rachel to the adoption of Joseph's sons because her child bearing days were cut short.

Because of this, and because he is the son of his wife-by-choice, the elevation of Ephraim and Manasseh to this status is the granting and acknowledgement of his birthright. But this still doesn't explain why he used so many words, names, and places to make the point.

Because of this selection, despite being called the 12 tribes of Israel, there are technically 14 sons, and the twelve tribes are listed with several variations of the 14 names all the way to Revelation. This then is also parallel to the 14 named apostles of the Bible.

There were the original 12 and then after the suicide of Judas, Matthias was named in Acts 1, and later Paul was chosen by the Lord. It's interesting in its pattern, but it still doesn't explain this verse and all its words. However, among other things it is the reason why he named Ephraim first before his older brother.

Ephraim and Ephrath are basically the same word. The *im* at the end of Ephraim merely makes it plural. Because of the connection between the place of death of his beloved wife, which he mentions twice, and the name of Joseph's son, he may have decided that he would elevate him above Manasseh.

But even that only makes the rest of the verse more peculiar. Why did he mention Padan, why Canaan, why the distance to Bethlehem? Unless he was prophesying by the Spirit, it doesn't really make sense. And so, we will now evaluate the entire sentence word by word to see what God is telling us.

*Padan* comes from a verb *pada* which means "Ransom." This word is used 11 times in the Bible. This is the last, but it is the *only time* out of all 11 where it is used alone. The other ten times it is called Padan Aram.

*Rachel* means "Ewe" as in a ewe lamb. It is the same word used when speaking of Jesus in Isaiah 53 which says -

"He was led as a lamb to the slaughter,  
And as a **sheep** before its shearers is silent,  
So He opened not His mouth." Isaiah 53:7

The next word of interest is translated "beside" here. Jacob says, "Rachel died beside me." Scholars argue over what he is saying. Some say, "at my side," others "near me," and others "to me" whereby they mean, "this happened to me" and so on.

However, a guy named Lunge says "for me." And his reason is that it is "in the sense of sharing with me my toils and perils, and so bringing on herself

the deadly travail which cut her off." Sounds like Jesus, doesn't it? This is what the picture we will see shows us.

After this, Canaan is named. This comes from the verb *qana* which means "humbled," "subdued," or "lowly." The HAW Theological Wordbook of the Old Testament says, "It denoted bringing a proud and recalcitrant people or spirit into subjection." Sounds like those who call on Christ, doesn't it?

The name *Ephrath* - means both "ash heap" and "place of fruitfulness." Jacob says this name twice in the same sentence. Because he does, the name Ephraim comes to mind, being the plural of Ephrath. Both translations, ash heap and place of fruitfulness then are implied in him using it twice.

After this an unusual word is used, *kivrat*. It is translated as "a little distance." This is derived from the surrounding text, but the actual meaning is the opposite. The term *kivrat erets* in this verse means "much of land." It's used only three times in the Bible and, surprisingly, it comes from a word which means "long ago" or "a great while."

And finally, the verse mentions Bethlehem which means "House of Bread."

All of this wording in a sentence which doesn't even seem to belong in the train of thought! God must be telling us again about the work of His Son as He has so many times before. Taking everything I just explained, we come up with the following thought concerning Jacob, who is Israel -

"But as for me, when I came from the place of ransom, the Lamb died for me, in my place, in the land of the humbled on the journey when there was a long distance to the place of fruitfulness and I buried the Lamb in the place of ashes, the land of affliction when sin was judged in the Lamb. That is where the house of bread is."

If you can see it, this is Israel's future acknowledgment of Jesus and his work. In our last 60 sermons, all of the many pictures of Jacob's life, which showed the history of redemption next moved into the pictures of Joseph's life.

They focused mostly on the separation between Joseph and his brothers which pictured the separation between Jesus and Israel. A separation which has lasted now for over 2000 years. For Jacob, everything led to that wondrous moment when he cried out, "Joseph my son is still alive."

At that moment, he was revived in his spirit. It is the moment of Israel's collective return to God's covenant graces. Jacob, picturing the corporate body of Israel, has in this one verse given us a snapshot of that acknowledgement. With this in mind, we will be able to better understand the blessing we will see in the weeks ahead upon Ephraim and Manasseh.

Everything in these stories points to the work of Jesus Christ in history. Every word has developed into thousands of pictures of Him. It is Jesus Christ that God wants us to focus on, to listen to, to cherish, and to exalt. It is all about Jesus Christ our Lord.

And there is a time which is future to us now when Israel will call out to Jesus and be saved. This one verse here is a recount of that. All of redemptive history is, in our lifetime, moving toward that point. Jacob's words here, once again confirm what is happening in our world today.

**Closing Verse:** Let the blessing come 'on the head of Joseph, And on the crown of the head of him who was separate from his brothers.'  
17 His glory is like a firstborn bull,  
And his horns like the horns of the wild ox;  
Together with them  
He shall push the peoples  
To the ends of the earth;  
They are the ten thousands of Ephraim,  
And they are the thousands of Manasseh." Deuteronomy 33:16-17

**Next Week:** Genesis 48:8-16 (By Faith Jacob...) (121st Genesis Sermon)

The Lord has you exactly where He wants you and He has a good plan and purpose for you. Call on Him and let Him do marvelous things for you and through you.

## **Adopted as Sons**

Now it came to pass after these things  
That Joseph was told, "Indeed your father is sick"  
And he took with him his two sons  
Manasseh and Ephraim, he had to be quick

And next we learn Jacob was told  
"Look, your son Joseph is coming to you"  
And Israel strengthened himself, though he was old  
And sat up on the bed with strength anew

Then Jacob said to Joseph  
"God Almighty to me at Luz appeared  
In the land of Canaan  
And blessed me, as I in holy awe feared

And said to me, 'Behold  
I will make you fruitful and multiply you also  
And I will make of you a multitude of people  
And give this land you have come to know

To your descendants after you  
As an everlasting possession  
The words I speak are forever true  
And now your two sons  
Ephraim and Manasseh, names you did assign  
Who were born to you in the land of Egypt  
Before I came to you in Egypt, are mine  
As Reuben and Simeon are sons to me  
They shall be mine, this is my decree

Your offspring whom you beget, any others  
After them shall be yours, have no fears  
They will be called by the name of their brothers  
In their inheritance throughout all future years  
But as for me when I came from Padan

Rachel died beside me  
In the land of Canaan

On the way, when there was but  
A little distance to go to Ephrath, she my precious gem  
And I buried her there  
On the way to Ephrath (that is, Bethlehem)

The adoption of the sons of Joseph as we are shown  
Gives insights into how God deals with us  
God has also taken us for His own  
When we call on the name of His Son, Jesus

Though undeserved we are saved by His grace  
And we are brought into His family care  
Forever, because of Jesus we shall see God's face  
In the marvelous New Jerusalem when we arrive there  
Hallelujah to the Lamb of God who prevailed o'er the grave  
Through His wondrous work, Jesus is capable to save

So call on Christ as Lord and be reconciled to God  
Be at peace with Him from now through all eternity  
First as on this world and in this life we trod  
And next in His glorious presence before the glassy sea

Hallelujah and Amen...