

## Genesis 48

### *Adopted into an Eternal Inheritance*

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**Main idea:** By adopting us as His children, God causes His Name to be put upon us, and brings us into His own blessedness.

<sup>1</sup> 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. <sup>2</sup> And Jacob was told, “Look, your son Joseph is coming to you”; and Israel strengthened himself and sat up on the bed. <sup>3</sup> Then 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 multitude of people, and give this land to your descendants after you as an everlasting possession.’ <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; as Reuben and Simeon, they shall be mine. <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. <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).”

<sup>8</sup> Then Israel saw Joseph’s sons, and said, “Who are these?”

<sup>9</sup> Joseph said to his father, “They are my sons, whom God has given me in this place.”

And he said, “Please bring them to me, and I will bless them.” <sup>10</sup> Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. <sup>11</sup> And Israel said to Joseph, “I had not thought to see your face; but in fact, God has also shown me your offspring!”

<sup>12</sup> So Joseph brought them from beside his knees, and he bowed down with his face to the earth. <sup>13</sup> And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought them near him. <sup>14</sup> Then Israel stretched out his right hand and laid it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head, guiding his hands knowingly, for Manasseh was the firstborn. <sup>15</sup> And he blessed Joseph, and said:

“God, before whom my fathers Abraham and Isaac walked,  
The God who has fed me all my life long to this day,

<sup>16</sup> The Angel who has redeemed me from all evil,  
Bless the lads;  
Let my name be named upon them,  
And the name of my fathers Abraham and Isaac;  
And let them grow into a multitude in the midst of the earth.”

<sup>17</sup> Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father’s hand to remove it from Ephraim’s head to Manasseh’s head. <sup>18</sup> And Joseph said to his father, “Not so, my father, for 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; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.”

<sup>20</sup> So he blessed them that day, saying, “By you Israel will bless, saying, ‘May God make you as Ephraim and as Manasseh!’ ” And thus he set Ephraim before Manasseh.

<sup>21</sup> Then Israel said to Joseph, “Behold, I am dying, but God will be with you and bring you back to the land of your fathers.

<sup>22</sup> Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow.”

### **Introduction**

Behold what manner of love the Father has bestowed on us, that we should be called children of God!

#### **1. The foundation of the blessing of adoption: God Himself and His promises**

- Jacob’s first words are “God Almighty” (v3, cf. 17:1, 28:3, 35:11, 43:14). Walking before God is by God’s grace.
- Jacob declares God to be the promise-making God (v3–4)
- Jacob declares God to be the promise-keeping God (v9, but esp. v15b–16a). Walking by grace, provision by grace, redemption by grace.
- Adoption would be vanity “under the sun,” but Christian adoption participates in an infinitely greater adoption!

#### **2. The fullness of the blessing of adoption: an everlasting possession for a multitude of people**

- An everlasting possession (v4, 21, cf. Gen 15)
- Joseph’s name (v15a), Jacob’s name (v16c), Abraham’s name (v16d), Isaac’s name (v16d)
- A five-generation blessing. Even their brothers are named in them (cf. v6). Indeed this blessing is for all of God’s people...
- “And let them spawn into a multitude in the midst of the earth” (v16e, cf. Gen 1:28; Matt 28:20)
- Yahweh’s own Name put upon His people (v27) through Yahweh’s own Son.

#### **3. The freedom of the blessing of adoption: it has pleased God to love us**

- Joseph himself is the 11<sup>th</sup>-born. But it is his children that Jacob is adopting out of affection for his departed bride (cf. v7)
- But this freedom is further underlined in vv14, 17–20.
- What compels these adoptions is love in Him who adopts.

### **Conclusion**

By adopting us as His children, God causes His Name to be put upon us, and brings us into His own blessedness.

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via [tinysa.com/hopewellarp](https://tinysa.com/hopewellarp))**

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Genesis chapter 48, these are the words of God. 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. And Jacob was told look your son. Joseph is coming to you. And Israel strength and himself and sat upon the bed.

Then Jacob said to Joseph. God. Almighty. Appeared to me at Luz and the land of Canaan and blessed me 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.

And now your two sons afraid and Manasseh. Who were born to you in the land of Egypt are mine. As Ruben and Simeon. They shall be mine. Your offspring whom you forget after them shall be yours. They will be called by the name of their brothers in their inheritance.

But as for me when I came from Padan Rachel died beside me in the land of Canaan on the way when there was about a little distance to go to Ephrath and I buried her there on the way to Ephrath. That is Bethlehem. Then Israel saw Joseph's sons and said who are these?

Joseph said to his father, they are my sons whom God has given me in this place. And he said, please bring them to me and I will bless them. Now the eyes of Israel were dim with age. So that he could not see. Then Joseph brought them near him.

And he kissed them and embraced them. And Israel said to Joseph. I had not thought to see your face. But in fact God has also shown me your offspring. So Joseph brought them from beside his knees and he bowed down with his face to the earth. And Joseph took them both for him with his right hand toward.

Israel's left hand. And Manasseh with his left hand toward Israel's right hand and brought them near him. Then Israel stretched out his right hand and laid it on Manasseh's head and his left hand on Joseph's head. And he blessed them saying. From an assheol was the firstborn.

And he blessed Joseph and said God before him my father's Abraham and Isaac walk. The God who has fed me all my life long to this day. The angel who has redeemed me from all evil. Blessed the lives. Let my name be named upon them. And the name of my father's Abraham and Isaac.

And let them grow into a multitude in the midst of the earth. Now when Joseph saw that his father laid his right hand on the head of Ephraim it displeased him. So he took hold of his father's hand to remove it from Ephraim's head. And Joseph said to his father not so my father for this one is the first born put your right hand on his head.

But his father refused and said, I know my son, I know. He also shall become a people. He also shall be great. But truly his younger brother shall be greater than he. And his descendants shall become a multitude of nations. So he blessed them that day saying by you Israel will bless saying may God make you as Ephraim and Manasseh.

And thus he set Ephraim before Manasseh. Then Israel said to Joseph. The old I am dying. But God will be with you. And bring you back to the land of your fathers. Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword.

And my bow. So far the reading of gods inspired and inherent word who rejoiced to know that he adds his blessing to the preaching of it as well, please be seated.

All that all that love is God is he has described himself to us in this way that God is love and how important it is for us to know the love of God to us. The two great commandments the greatest of which is to love the Lord our God with all our heart and soul and mind and strength cannot be kept apart from knowing the love of God.

For he tells us in his word that it is those who love God who keep his commandment that we love him and keep his commandments and don't find them burdensome. But how is it that we come to love to love God. Is it by the stirring up of our own hearts trying to somehow foster warm feelings inside us is it by the straightening of our hands and knees in the force of our will.

He tells us we love him because he first loved us it is the love of God that produces in us our love for him. And so we may think of places in Scripture and says perfectly appropriate and right that God demonstrates his own love for us and this that while we were still sinners.

Christ died for us. Or for God loved the so loved the world that He. God so loved the world that He gave His only begotten. Son that whoever believes in Him the ones believing in Him would not perish but have everlasting life. But the giving of Christ on the cross is not the only place that Scripture points to and says look at how great the love of God is.

You might go to Deuteronomy 7 and say it wasn't because you were great or better than any of the other nations that the Lord your God loved you. Steve you were the least of all the nations. But because he loved you. Or you might go to First John chapter 3.

And with the wonder of the Apostle by the same Spirit who carried him say behold what manner of love the Father has shown unto us that we should be called the children of God. Our adoption. Our adoption is one of the great demonstrations that Scripture points us to when we want to see how great as the love of God when we want to be affected by the greatness of the love of God where we want to desire to be like him because we'll see him and we know that in order to be like him we must purify ourselves as he is pure and so reveling in his love for us which produces that love for him.

We seek to obey him and be like him as his children who bear his resemblance. And so there is a moment in not just Joseph's life but in Ephraim's life and in Manasseh's life when great love was shown to them. And God describes that moment for us in the chapter that we have before us this morning and he describes it and he teaches us about Jacob's love for his.

Departed wife Rachel and favorite son Joseph and favorite to grandchildren Ephraim and Manasseh but he teaches us it in such a way that points us to his favorite love or his love for his favorite the Lord Jesus Christ in whom he adopts all those children into whose hearts he sends forth the spirit of his son.

By whom we call him Abba Father. Many of you children, I'm sure like to go to Grandma and Grandpa's house. That's a place where you know, there is someone who especially loves you. One of my own children was sitting across the table from an 86 year old man, and as his wife just yesterday and she affirmed that she loves her daddy and then the man said does that mean that you wouldn't want to come home with me to my house and she sized him up and she said actually that would be fine.

She obviously didn't mean it in a permanent way. But he looked like a grandpa and grandpas mean love and blessing. Well, just imagine children what a great impression it would have made upon iframe and Manasseh who are not actually that young anymore. They had been young. It was at the beginning of the years of the famine that Joseph got married and he had first Manassa and then a fraime.

And he had told them about Grandpa Jacob but they had never seen him until in the third year of the famine Grandpa Jacob had come down. And so they had grown up during those 17 years that have intervened. I always of course being delighted to come to Grandpa Jacob because Joseph was the favorite son and they were the favorite grandchildren and as always nice to come to Grandpa when you're the favorite grandchildren.

And yet now Grandpa Jacob him they love dearly and who loves them dearly is sick. It came to pass after these things verse one that Joseph was told. Indeed your father is sick. You think of Joseph as a middle-aged man with his now grown sons late teens, maybe early twenties bringing them to him knowing that these have been years of blessing in his father as we.

Were considering last week and the hope of resurrection knowing that his father now having matured in faith will have words that go beyond his sickness that go beyond the grave pointing his sons to God Point Joseph knowing that his father will point his sons to God and the blessing of God and yet perhaps not anticipating.

What his father is going to do when he brings them to the bedside and so it is with Joseph who has brought his grown sons and with these grown sons that we hear this saint Jacob who has many times not been very saintly as we have followed him in his in his coming to faith and in his walking with the Lord and we hear him together talking about the blessing of having.

God's blessing the blessing of really having God's adoption and we can organize what we hear in this chapter of in these three ideas first the foundation the foundation of the blessing of adoption, where does it come from what empowers it what strengthens it and it is God himself and his promises so the foundation of the blessing of adoption and as we, Consider the text this morning, we'll see that the foundation of that blessing is God himself and his promises this is not only the foundation of our everlasting blessing in that adoption that we have in Christ, but even as Jacob is adopting Manasseh and Fraim and reordering them to Ephraim and Manatha, he points them to the fact that these blessings come from God Almighty and not from grandpa.

Jacob the week and the sickle. Ly and the about to die and the having sinned much even since he has come to faith so the foundation of the blessing of adoption God himself and his promises and then in the second place the fullness of the blessing of adoption that what is coming upon them is is not just for the rest of their lives but never lasting possession and not just for them as individually but for a multitude that will come from them and indeed not just for the multitude.

That comes from them, but pointing us back to the creation and the cultural mandate in chapter 1 and the Holy Spirit also pointing us forward to the great commission and the ultimate fulfillment of that mandate in the spread of the gospel in the gathering in of the church that this is the blessing of Yale by himself.

Upon all of his people so the fullness of the blessing of adoption in the second place the foundation of the blessing of adoption God himself and his promises the fullness of the blessing of adoption and everlasting possession for a multitude of people and then the freedom. The freedom of the blessing of adoption as Joseph recoils in horror at which hand is on which head and the Lord reminds us again.

Jacob who himself has been a reminder, not just all his life long even from his life when he was still in the womb a reminder that God blesses because he is pleased to do so and he blesses whomever he will. So the freedom of the blessing of adoption in the third place first then the foundation of the blessing of adoption.

Joseph hears, his father is sick he takes with him his sons. Jacob is told look your son Joseph is coming to you he strengthens himself he sits up on the bed then Jacob said to Joseph and the first words out of his mouth are God almighty, and these are words that we have heard four times thus far in the book of Genesis, but, First and greatest of all chapter 17 to which we were referring even in the class this morning when we are looking at Romans 4 and how it connected imputation the counting of righteousness through faith to the walking in righteousness, which is also through faith but for which God had given Abraham circumcision as a sign and a seal to enable him and strengthen him in his walking with him and that sign and seal came in chapter 17 when Abram was 99 years old, y'all.

Way appeared to Abram and said to him I am God almighty walk before me and be blameless and you remember how Abrams walk had gone up until that point it had ups and downs but there should be all had been a 13 year down with the whole Hagar incident and and God now saying no Abram you are going to walk before me and be blameless but your ability to walk with me and your ability to be blameless comes.

From a my almighty power and praise God that is the first time that he gives us this this one of his titles this one of his names by which to call him God almighty so that we might ever know that when we come and we call upon him almighty God there are so many things he does and that almighty power but the first place he uses that name in scripture for us is when he is saying walk before me and be blameless and this walking before him is isn't it the one of the, Themes of the passage God before whom my father's Abraham and Isaac walked, he will say in verse 15, so God.

Almighty chapter 28 verse 3. Isaac is taking his second attempt now at blessing Jacob you remember Isaac too when he blessed his sons was had was almost blind or was so blind that he couldn't tell even with the with the voice and he had accidentally at first and God's overruling providence given the blessing to Jacob but when Jacob was leaving, To Padana Ram this time with eyes wide open as it were he says in chapter 28 verse 3.

God. Almighty bless you and make you fruitful and multiply you and so forth. And then chapter 35.

Chapter 35 God appears to Jacob at Bethel when Rebecca's nurse has been buried just before he is going to go a little bit further and very Rachel and God appears to Jacob again when he came from Banana Ram chapter 35 verse 9 and blessed him and 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. Also God said to him. I am God. Almighty, be fruitful and multiply. And then just in chapter 43.

Chapter 43 and verse 14 Jacob not knowing or at least not having been promised the immediate outcome of going back with Benjamin for the second round of grain may God. Almighty give you mercy before the man that he may release your other brother and Benjamin the man there you remember being Joseph himself who stands before him now.

So the foundation of the blessing of adoption the way that the entire conversation here in this chapter starts God. Almighty that walking before God is by God's grace. And so when He says God Almighty in verse 3, he is introducing God as the promise making God God. Almighty appeared to me at laws and the land of Canaan and blessed me.

He said to me behold I will make you fruitful and multiply you. I will make of you a multitude of people and give that. Sland to your descendants after you as an everlasting possession, and now God has. God has given Jacob not just to see Joseph but sorry God has given Jacob not just to see Joseph but to see his offspring Joseph credits God with giving him his son's verse 9.

Jacob credits. God verse 11 Israel said to Joseph I had not fought to see your face but in fact God has also shown me your offspring it is God who is doing these things and when he comes to pronounce the blessing itself, he emphasized. That God is the promise not just the promise making God, but the promise keeping God God before whom my father's Abraham and Isaac walked.

Abraham did walk by faith. He did walk before him and become blameless by the Almighty power of God God before him my father's Abraham and Isaac walked. It wasn't a one-time offer the blessing of God to carry Abraham along by grace has come to Isaac as well to carry him along by grace the promises have been kept not only to Abraham not only to Isaac but also to Jacob and not just for this life, but forever.

The God who has fed me all my life long to this day and so he has kept him unto this day. The angel who has redeemed me from all evil. Well Jacobs in the midst of an evil. He is an old man. He's a hundred and forty seven and he's very sick and he's about to come to another evil.

This sickness is going to end in death and yet he has been promised what he promises his son in similar words at the end of the chapter Verse 21 behold I am dying but God will be with you and bring you back to the land of your fathers. Joseph also is going to die in Egypt just as we heard last week that Jacob would die in Egypt, but what had God said to Jacob he said, I will go down with you to Egypt and I and I will bring you.

Up again. Death was not the end of Jacob death would not be the end of Joseph. In fact, it would take until the Exodus that Joseph's bones would be carried out but here Jacob makes a similar promise to him because God who has delivered you dear believer from every evil so far in your life holds that before you as the first tastes of how he will deliver you even from the evil of death.

And he. Will still be with you not only to bring your perfected soul into his immediate presence. But also in the last day to raise up your body so that you can both glorify him and enjoy him both body and soul forever in both new heavens and new earth.

And so God Jacob declares God not just to be God almighty by whose grace we walk in this life and God who has made these promises that take us back to the creation and forward to the resurrection, but God who has kept those promises and will still keep them.

Indeed not only do we walk by grace and our provided by grace, but we have been if we are believers in Jesus Christ redeemed by grace. It's all of grace. You see this adoption would be a vanity under the sun. Not not now talking about our adoption in Christ, but if we ever aims adoption of Manassas adoption, it would just be vanity under the sun.

If they just got a little bit of bigger portion of inheritance a little bit more important position among the tribes of the tribes of Israel, they'll call them the 12 tribes of Israel at the end of chapter 49 for the first time. If that was all they got and they lived and enjoyed some things and did some things and, Breathed their last and died.

What is it that we have been seeing in Ecclesiastes this these these last year and a half or so a young men? Is it isn't it that if it's just under the sun if it's not received as from God and if it's not done as to God, and if it's not done by faith in Jesus Christ that there's no real joy and there's no real prophet.

Well, if Ephraim and Manasseh were just adopted by Jacob as a a wise and wealthy and honorable old man who is giving them a great lot among a great people but when they were gone, that was it. That would be vanity under the sun. It would be like that puff of vapor in the morning that the sun burns off as soon as it rises but it's not vanity because Christian adoption participates in an infinitely greater adoption, they were being adopted by one who had faith in Christ.

And one to whom God had promised to be not only his God, but his children's God. Some of you here this morning have been adopted by believing parents and the blessing that they seek for you is a blessing that has underneath it the power of God almighty himself to help you walk before him to provide everything you need in this life to redeem you from every evil even the evil of death itself.

All of which can only be had in Christ the foundation of the blessing of adoption is God himself and his promises in the second place the fullness of the blessing of adoption verse four, he would give this land to your descendants after you as an everlasting possession so everlasting possession that takes us back to Genesis 15 because it was in Genesis 15 that God was promising Abraham.

To inherit something that even his children would not inherit for another 430 years and Abraham said I'm old and my heir isn't even one who comes from my body and the scripture tells us that when God promised Abraham the seed who would come from his body the Lord Jesus Christ that it was believing in Christ looking forward that was credited to him as righteousness.

And so God has made this promise to overcome the death problem in chapter 15 and he's made this promise very specifically to Jacob in chapter 43, sorry.

Chapter 46 verses 1 through 1 through 3 1 through 4 1 through 4 he's made this this promise to Jacob very specifically and Jacob repeats the same promise to Joseph it is an everlasting possession it is a promise that looks forward to resurrection but look at the fullness not just in everlasting possession for Abraham, not just an everlasting possession for Jacob not just an everlasting position for Joseph but giving.

The blessing in this language of of the different names when you look at verse six and he's telling Joseph about how the rest of his children would be blessed you're offspring whom you get after them that is after a frame and Manasseh shall be yours, they will be called by the name of their brothers in their inheritance and then you have that it's is also in Joseph's name in verse 16, it says blast.

The lads but what does verse 15 say whom was Jacob blessing and he blessed. Just a few naming the name of Joseph upon his sons. And so you have the the other the other children are going to be blessed in the name or under the names of every human Manasseh in verse 16 when he says bless the lads that's under the name of Joseph from verse 15, and then we actually gives the blessing what does he say?

He says, let my name be named upon them. That's the name of Jacob and the name of my Father's Abraham and Isaac. That is all that belongs to Abraham and all that belongs to Isaac and all that belongs to Jacob and all that belongs to Joseph. His named upon I frame and Manasseh and then other brothers are blessed in them and so what we have is a five-generation blessing but a blessing that keeps going.

It doesn't end with a frame and Manasseh. If five generations Abraham, Isaac, Jacob Joseph and now Ephraim and Manasseh the fullness of the blessing of adoption is of this adoption is for a multitude of people. Indeed the blessing is. For all God's people the end of verse 16 when it says let them grow into a multitude in the midst of the earth.

He uses a word for grow that is a little bit unusual or more rarely used at least and in the Hebrew Bible he uses a word that comes from the root for the word for fish. Now, this was significant to me at one point. I don't know even if my children remember this but we used to have these planet Earth and blue planet DVDs and we would we would watch these nature science documentaries except for they are rife with the the God-hating doctrine of evolution.

And so whenever any of that came in our children had to, Raise our hands and yell false religion. And most of the time the words false religion would be in response to the word billions or millions. It would be you know, a contest contest and as soon as you heard the the word millions millions of years.

I didn't say it very well. We chose Dave Attenborough get the British set if you're going to get those his voice just sound so much better than Sigourney Weaver and the American set. But it became a contest among the children who could recognize the the error fastest. And as soon as you started to hear the word millions, you know a bunch of little hands go up and a bunch of little voices.

I false religion. But there was one time. At least one there was one time who had to stop and say no. That actually wasn't false religion. There was a school of little fish. That numbered in the millions. And the the voiceover was telling us approximately how many millions of fish there were in that school.

God is saying here. Has Jacob prophesies over his grandsons. Let them grow into a multitude not let them multiply like rabbits or like cats.

But let them multiply like sardines. The picture of a massive school of fish. Is behind the verb. For the blessing that Jacob is putting on his children here. So that we will see this blessing that belongs to Abraham blessing that belongs to Isaac blessing that belongs to Jacob blessing that belongs to Joseph blessing that belongs to Ephraim and Manasseh blessing that belongs to others of Joseph's tribe who are named under Ephraim and Manasseh blessings that belong to this multitude that God brings of his people as he has commanded them to be fruitful and multiply.

The fullness of the blessing of adoption. You see that brings us that reminds us that they grow into a multitude in the midst of the earth that reminds us of Genesis 1:28. Then God bless them and God said to them be fruitful and multiply fill the earth and subdue it have dominion over the fish of the sea over the birds of the air of ever leaving thing that moves on the earth and the imagery is almost as if to say even out multiply the fish.

Or those to be saved few. The disciples ask the Lord Jesus at one point. And he redirects them about the narrow way. Pointing them to the fact that the more immediately important theological question is is one of those to be saved. Me. So if you're asking that question. Points you to the narrow way.

But all throughout Scripture. The Lord points us to a multitude that no one can number as being saved. The fullness of the blessing of this adoption is one that goes from Genesis 1 into Revelation 7. By which we were called into worship this morning and that multitude that no one could number from all of those families in the earth who would be blessed in the seed of Abraham.

The name of Abraham named upon them even as we heard in the class this morning as he is a father by faith of those who believe and are uncircumcised and are imputed have righteousness imputed to them and a father in faith to all those who circumcised walk in the same faith.

The fullness of the blessing of adoption goes to go into all the earth or as you go into all the earth make disciples doing what baptizing them into the name of the Father and of the Son and of the Holy Spirit God putting his own name. On that multitude from all the nations.

Teaching them to keep all that. I have commanded you. Indeed the fullness of the blessing that option is having not just the name of Abraham and Isaac and Jacob named upon you but the name father son and holy spirit the name that we sometimes when we are dismissed by the blessing of the Lord have named upon you.

Yahweh bless you and keep you Yahweh make his face sign up on you and be gracious to you you always lift up his countenance upon you and give you peace and perhaps you grew up hearing that then addiction sometimes and like like I did didn't hear the next verse.

So they shall put my name. On the children of Israel. Adoption. Everlasting possession. For a great multitude and I will bless them. So the foundation of the blessing of adoption God himself and his promises the fullness of the blessing of adoption and everlasting possession for a multitude of people that has really been in view from Genesis 1:28 all the way through the end and Book of Revelation in the last day and the great multitude that no one can number that will have been adopted on that day and they're adoption will be demonstrated by the redemption of their bodies in the resurrection Romans 8 tells us and then finally the freedom.

Of the blessing of adoption that it has pleased God to love us have already referred to this in Deuteronomy chapter 7. I loved you because I loved you that is and I swore promises to your father which he made in love to them. Joseph himself is the 11th born out of the out of the 12 and here it is Joseph and his children that.

No it is Joseph's children's specifically that Jacob is adopting out of a special affection. Think of how many grandsons Jacob must have by now. It was a group of 70 when they came down wasn't and has been 17 more years and there's multiplication going on because Joseph's sons were some of the youngest of the grandchildren.

So that you got the youngest of the grandchildren and their late teens and early twenties and you've got the oldest of the grandchildren probably in their thirties or or perhaps even a little bit older than that and says, there's a great number of. The grandchildren. But he picks two from the 11th born son.

To be the ones who are adopted up in the family. And it is his children that Jacob is adopting and out of special affection for Rachel but as for me when I came from Padan Rachel died beside me in the land of Canaan and you hear him an old man his favorite wife.

We should never have to say that. But his dear departed precious life. Here he is on his deathbed looking back over his life. And it's almost like a parting gift. To the one that he wishes he even he could have buried in Mephilla, but they didn't have Egyptian embalming because they were running from Laban.

The Egyptian embalming was something that Jacob could have so that he could be transported up to Mac Phila and not just his bones as it were. Special affection for Rachel special affection for Joseph and so it's Manasseh and Friam and verse 14, he stretches out his right hand and lays it on Ephraim said and he stretches out his left hand and he lays it on Manasseh said fair amount of physical effort, isn't it?

147 year old man had to summon his strength to sit up in bed. And he's got one on his right and one on his left. It's a lot more effort for him at this point to cross his arms, isn't it? And yet it's effort showing his freedom to bless him he will which is what God has been showing the entire book.

He says Abel overcame King killed Abel and he chose Seth. He chose Isaac over Ishmael. Ishmael was the older. Even Jacob himself wasn't he was chosen over Esau and when God comes in Romans chapter 9 to declare his freedom to choose to have mercy upon and save whom ever he will so that if we believe in Jesus Christ, we will know that it did not come from anything good inside us.

It came only because God was pleased to love us and chose to save us.

And so Jacob shows the same as was said about him when he was still in the womb the older shall serve the younger and he crosses his arms and he says, they're not going to say Manasseh and Ephraim. All Manassas gonna be blessed he's gonna be blessed so much that they're gonna say, oh that you may be.

Blackmonassa. But there's gonna be an extra word. Oh you may be blessed like Ephraim and Manasseh. And all the younger siblings said yes.

The freedom. Of the blessing of adoption it pleased God to love us. And if it pleased God to love us while we were sinners and if it pleased God to love us before we were adopted and if it pleased God to love us before we were justified. How much comfort and strength there is for your faith dear Christian to know that this God who has been pleased to love you before all those things has brought you to faith in Christ has made you righteous with Jesus Christ and righteousness has adopted you as his own child has sent to spirit into your heart to train your heart and your mouth to call him your Abba your father.

The freedom of God and blessing us. Supports and strengthens our faith what compels these adoptions is not tradition or birth order the tradition about birth order, you hear Joseph and horse. I not so my father. That born put your right hand on his head thinking that oh dad thought I made a mistake and put the wrong kid on the wrong side.

No. What compels these adoptions is not anything outside of of Jacob he freely chooses knowingly verse 14. I know my son I know verse 19 and in that he is a picture of God to us who says I love you and I choose you and I save you and I bless you not from anything outside compelling me to there is no deeper darker magic that you know forces asland to do stuff.

God is not as high in any way. There is only the pleasure of God himself to do it. And if it is in God and not from anything outside of him, how can it ever be undone for you dear? Christian who cannot? Nothing in creation can undo what came from within the creator.

Nothing in time can undo what has been done from you for you from within the eternal. God the freedom or the blessing of adoption. And so by adopting us as his children. God causes his own name to be put upon us by his own power so that we might have him and his inheritance as ours namely himself, he brings us into his own blessedness simply because it pleased him to do so.

Amen. Spray.

Our father in heaven we. Thank you for your great mercy to us not only. To love us and give Christ for us and. Justify us and adopt us. But to tell us about it and to tell us about it and in such incidents as this one that we came and witnessed by your word and Genesis 48 even such words as the the fish multiplication.

Point us to Genesis 1. Revelation 7. The multitude that no one can number but you oh God have numbered and brought us into. We pray Lord for those whose hope has not been that you yourself would be there inheritance. And who have not found Christ as the solution to the death problem for them.

That you would stir up their hearts to desire that which they have heard about so that they might not be on the outside looking in hearing about others adoption. But that your work by your spirit even from what they have heard today would bring them into the inside and their own adoption.