

## Multi-Colored Grace, Pt 15: Man's Adoption, God's Adoption (Gen 48)

Understanding adoption in families either from other countries or our own county can help us understand the gospel more and so many verses in the Bible about how God adopted us into His family. It can help us understand the family of faith more around the globe and to care for believers in other nations on the news if we really believe they are our brothers and sisters. In Christ we have the same Father who adopts of many countries and children.

The promise of Genesis 12:3 for all the families of the earth to blessed with the family of Abraham-Isaac-Jacob unfolds by the blessing of adoption into that family in Genesis 48 here. We studied that 2 weeks ago, today I want to look more closely at how these 2 boys were adopted in the family of Israel and how it also pictures our adoption as non-Jews of many nations into the family of Christ. Galatians 3 quotes Genesis 12:3 as the gospel and explains how we as Gentiles become Abraham's spiritual children by faith in Christ (3:8, 28-29), then talks about how God's Son redeems and adopts us (4:5). Israel's adoption of these Gentile foreigners previews God's adoption of us and is in some ways a first-fruits of the Gen 12:3 promise that comes to us.

Look at Gen 48, v. 5 where Jacob says to Joseph: *'And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. <sup>6</sup> And the children that you fathered after them shall be yours...'* (ESV)

Just to review from last time, Jacob is saying these 2 boys will be his in the same sense Reuben and Simeon are, Jacob's biological firstborns. Any other children Joseph fathers in the future will be Joseph's but these 2 are Jacob's. Jacob is speaking as Israel, v. 2 tells us. Notice he's called Jacob at the start of v. 2, but the second half of the verse calls him Israel. It may be that's because he's about to act as Israel, not just Jacob as a fleshly father in his weakness, but as the covenant representative of God's people about to bring two more into Israel. He laid down as Jacob, but in v. 2 God gives him strength to rise up as Israel for this great moment. Israel is making these boys sons of Israel and tribes of Israel (we saw that in our last message). OT adoption is a little different than modern U.S. and even Roman adoption in the NT, but scholars who study ancient literature say the language here is how OT legal formal adoptions were done (Hammurabi, Nuzi, Ugarit, etc.)

But this isn't just a story of human adoption, God the Father is also adopting into His family here as a preview of His adopting many from many nations.

Israel says in v. 5 "*Ephraim/Manasseh are mine...*" God says the same thing almost word-for-word in Ps 60 or 108 '*Manasseh is mine, Ephraim is my...*' To the end of time, God lists Manasseh equally among the tribes of Israel in Rev 7 (the 144,000) along with a multitude of every tribe and tongue. Some think Manasseh's name in that context is a reminder of how a Gentile-blood son became Israel, as first-fruits of a massive mixed-ethnic future salvation. In the prophets, God speaks of His adopted beloved son Ephraim also in the context of future grace for Israel and the nations in a new covenant (Jer 31). Today in Gen 48 I want us to see 6 truths about man's adoption and God's:

### **#1. The Father's Adoption Wasn't Love at First Sight (v. 2, 8-10)**

<sup>2</sup> *And it was told to Jacob, "Your son Joseph has come to you." Then Israel summoned his strength and sat up in bed [so all he knows is Joseph is there]*

The text is also clear Israel hasn't seen yet and doesn't recognize the 2 boys:  
<sup>8</sup> *When Israel saw Joseph's sons, he said, 'Who are these?'...[v. 10 explains more] Now the eyes of Israel were dim with age, so that he could not see.*

As Israel/Jacob announces the adoption of these 2 boys of Egyptian blood, it wasn't because of love at first sight. It's by faith not by sight. This wasn't about how cute they were. This is an adoption sight-unseen. It wasn't based on a mystical feeling, or any emotional feelings, i.e. 'I felt I just had to have them, or 'my heart leapt when I saw their faces.' Sometimes people who want to adopt have unrealistic expectations of how it will feel or go when a child comes into their home, and they feel guilty if it doesn't match the ideal they had or their feelings are different than they thought. I fear some have a romanticized Disney-fied view of adoption (or marriage that matter, another relationship not based on biology and adjustments can be hard at times, and it doesn't depend on feelings or outward appearances). Our family covenant love in Scripture isn't dependent on that, it's a commitment by God's grace to a love deeper than something you fall in or out of, by faith, not feelings.

Jacob didn't adopt them because they looked like him. Based on Egyptian artwork, probably these 2 boys didn't look much like Hebrews at all, and it may have made it harder for Israel to tell who they were in v. 8. But this is a glory of adoption when a diversity of ethnicities are one in the same family. And when God saw us, we weren't cute, our sin was ugly (read Romans 3). We had no referral or cute picture that drew God's heart to us and yet God adopted us as Romans 8 says. There was nothing lovely about us, and we didn't resemble God at all, but God adopts us and makes us more like Him.

## #2. The Father's Adoption Wasn't Based on His Need (v. 3-4)

<sup>3</sup> *And 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 company of peoples ...*

God had made Jacob fruitful with multiplied children already. This father had 12 sons already plus daughters. He's not hurting for children! His quiver was already full and then some! He's not running low, needing more arrows. It's not for his own emotional needs. That's not a biblical motive to adopt. This is not about Jacob, it's all prefaced with God's covenant grace in v. 3-4 for a company of peoples. Jacob begins that thru/for his beloved son Joseph.

The father of the Hebrews does for his son what God the Father does for his in the book of Hebrews: *bringing many sons to glory...Jesus is not ashamed to call them brothers. He says, "I will declare your name to my brothers ... Here am I, and the children God has given me."* (2:11-13 NIV). God didn't need children and doesn't adopt for His need, this is about and for Christ.

Voddie Baucham says: 'We must not view adoption as...for us. The idea that "I'm going to adopt a child *for me*, I have a void and I want the child to fill the void ... I feel like less than a man, less than a woman. I need a child to feel fulfilled ..." [but] Israel didn't need sons, he had 12 of them. This is not about his need, this is about the love the father had for his son [Joseph his beloved son] ... Our adoption is based on the Father's love for the Son [God and Jesus the beloved Son]. It's not about you and me! It's about Christ! ... It wasn't about [Jacob here in Gen 48], it was about the love he has for Joseph. He wanted to bless Joseph, so he adopts these boys as a blessing to Joseph.'<sup>1</sup>

Ephesians 1 says of God the Father: "*In love He predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.*"

Jesus is the Beloved Son, and God didn't need more sons than Him, but He loved His Son and chose to adopt brothers for Him. Why? To glorify Jesus. *In love He adopted us and blesses us in Jesus to make us praise Him more.* We don't need to wait till later in the message to see our application: we all are to apply this truth by praising Jesus and seeing we're a love gift to Him. Human adoption is not about us, to glorify us as *rescuers*; we're the *rescued*. God adopted us sons to praise glorious grace blessing us in the Beloved Son

### #3. The Father's Adoption Is As Real As A Natural Son (v. 5)

In the middle of v. 5 he says these boys *'are mine'* (ancient adoption words), and then he explains that further: *'Ephraim and Manasseh shall be mine, as Reuben and Simeon are'* [those were his natural sons and his firstborn ones]

If someone were to later say to Jacob as they met him and his huge family: "Hey, I hear you've got 14 sons, a couple of them you adopted from Egypt, right? So...which ones are your *real* sons?" Jacob would say 'Oh, they're all my real sons, there's no fake sons! Trust me, all of 'em keep it real!' Jacob might explain if they persist 'They're all really mine just like my first-borns.' That's exactly what he's saying in v. 5. Ephraim and Manasseh may have come from another birth mother, Jacob was not their natural dad, but they're really his just like Reuben and Simeon (and their brothers of other mothers). Israel has 12 sons by his physical seed and 2 more by adoption but who the birth mothers were didn't matter, whether Rachel, Leah, or Bilhah or Zilpah or Asenath (those last 3 were Gentiles). People don't say your spouse isn't a real part of your family because of your different DNA. But marriage and adoption make you a family, really, legally, and it can be deeper spiritually. Ps 77:15 says God also redeemed Joseph's sons (80:3 suggests saved them).

Lest there's any doubt on a human level about this adoption, let's take it up to God's level and love. God Himself speaks of Ephraim as His firstborn:

- Listen to what God says in Jeremiah 31:9 *'I am Israel's father, and Ephraim is my firstborn son...[is he really yours?]*<sup>20</sup> *Is not Ephraim my dear son, the child in whom I delight? ... my heart yearns for him; I have great compassion for him," declares the LORD.'* (NIV) Then it describes a New Covenant which applies to adopted Gentiles
- God says in Hosea 11:1 *"out of Egypt I called my son ...*<sup>3</sup> *It was I who taught Ephraim to walk, taking them by the arms; but they did not realize it was I...<sup>4</sup>I led them with cords of human kindness, with ties of love; I...bent down to feed them* [beautiful adoption picture].
- God called Israel as His Son and Ephraim as representative of all the people of God out of Egypt, and out of other nations to be adopted, all in the context of Hosea. Paul said of Israel in Romans 9 *"Theirs is the adoption as sons"* and then Paul explains adoption is *"not only from the Jews but also from the Gentiles? As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'* (Romans 9:4, 24-26)

- 1 John 3:1 *How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!* (NIV)  
Another translation says we are '*called His children as we truly are!*'
- We're not just kind of God's children, we're not just called children of God, we really are! No one in heaven asks who His real kids are. Jesus is God's only natural Son, but we're *really* His children, too!

Psalm 2:7 lets us in on a covenant of redemption, the Father promising His Son a gift of children of the world: '*You are My Son, Today I have begotten You. Ask of Me, and I will surely give the nations as Your inheritance.*' God the Father is speaking to His Only Begotten Son, according to Hebrews 1.

One of my begotten children one time said Jn 3:16 in our family devotions this way "God so loved the world that He gave His only *forgotten* Son..." We had to explain "begotten" actually means "natural" Son, but praise the Lord none of us are ever "forgotten sons" of God! He remembers all of us all the time, and the Father remembers His covenant promise to the begotten Son to give Him as a gift an inheritance of many sons of many nations. It's a covenant of redemption\plan of redemption adoption gets us in on (Jn 1:12)!

#### **#4. The Father's Adoption Has To Do With Inheritance (v. 6)**

Ephraim/Manasseh received firstborn inheritance rights (1 Chron 5:1). Gen 48:6 tells Joseph: '*the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance.*'

So Joseph's first 2 sons will have Israel's name because of this adoption but any future sons Joseph would have would still belong to Joseph and would carry on Joseph's family name and inheritance. Ephraim and Manasseh will be called Israel with the new brethren and as co-heirs will share inheritance.

Listen to God's love in Romans 8:17!: "***we are heirs—heirs of God and co-heirs with Christ...***[v. 29 explains it's] *that he might be the first...among many brothers...*<sup>32</sup> *He who did not spare his own Son, but gave him up for us all—how will he not also, **along with him, graciously give us all things?***

Jesus could have kept all inheritance to Himself but He graciously shares it! All NT passages that use the word *adopt* highlights this shared inheritance. The NIV uses 'co-heirs,' the NKJV uses 'joint-heirs.' It's equal inheritance, as we sing 'joint-heirs with Jesus as we travel this sod, for I'm part of the family, the family of God.' That's exactly right because of God's adoption.

Galatians 4 says “*God sent forth His Son...that we might receive adoption as sons...[then it adds] and if a son, then an heir through God.*” (v. 4-5, 7). After Ephesians 1 mentions our adoption, it says ‘*In him we have obtained an inheritance...[then he prays God will help us know] what are the riches of his glorious inheritance in the saints*’ (v. 11, 18). Ephesians then explains more how God takes children of wrath in Eph 2:2 and makes them adopted heirs with Christ in v. 6-7, He ‘*raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ.*’ Eph 3:6 marvels ‘*that the Gentiles are fellow heirs...through the gospel.*’ So in every NT passage using the word adoption, co-heirs/inheriting is central. Application: study and celebrate your inheritance as a child of the King!

#### **#5. The father’s adoption brings near with family affection (v. 10-14)**

*brought them near him, and he kissed them and embraced them.*<sup>11</sup> *And Israel said to Joseph, “I never expected to see your face; and behold, God has let me see your offspring also.”*<sup>12</sup> *Then Joseph removed them from his knees, and he bowed himself with his face to the earth.*<sup>13</sup> *And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, Manasseh in his left hand toward Israel’s right hand, and brought them near him.*

These foreigners from a far off land are brought near to the father by the son and it's a beautiful and irresistible analogy to what it says of us in Ephesians *'In love He predestined us to be adopted as his sons through Jesus Christ ... [chapter 2 says we were] foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near ... He came and preached peace to you who were far away ... through him we both have access to the Father... Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household...* (1:5, 2:12-13, 17-19)

We've seen it in our own household with a foreigner we brought near. One of our kids after they'd a black brother a couple years asked "he's adopted?" That's a beautiful illustration of the text spiritually and what it means for far off foreigners and strangers to the covenant in Gen 48 with Jacob's natural son Joseph to be brought near Israel's father and to be no longer considered outsiders by the process of adoption to a place of affection and the privilege of access! Just like in earthly adoption from another country, the adopted becomes a citizen of the country, Ephraim and Manasseh from here on out are not foreigners but are full members now, not just legally, but lovingly!

Burroughs: 'God, who is the infinite glorious... embraces them with an entire fatherly love. All the love that ever was in any parents towards children, is but as one drop of the infinite ocean of fatherly love that there is in God unto his people.'<sup>2</sup> *Westminster Confession of Faith*: 'partakers of the grace of adoption ...are taken into the number, and enjoy the liberties and privileges of the children of God, have His name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by Him as by a Father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.'<sup>3</sup>

Application: do you know God as Your Father? If not, come in faith today. God's arms of love are open to prodigals and peoples who come in that way. The language of v. 10 for what this earthly father does is language for what the Heavenly Father does for all who repent and come to Him for adopting grace, all brought by the Son to the Father like in this text are embraced. It's amazing as we look at this human picture and the similarity of the words in v. 11 of this father speaking of his son living and getting to see his offspring

Isaiah 53:10 says on the cross God the Father crushed His Son, not letting Him live, then it says "*He will see His offspring, He will prolong His days.*" How deep the Father's love for us to crush His Son to adopt other offspring! For God so loved the world He killed His Only Son to make other sons live! Jacob thought Joseph was dead as he says in v. 11, Jesus actually was dead, but He rose and saw His offspring also raised with Him to the Father's side. Application for God's children? Let's respond like v. 12: bow and worship! Praise your Father in worship for His love we've seen in all our points today

#### **#6. The Father's Adoption is to Bless Spiritually in the Son (v. 15-22)**

<sup>15</sup> *He blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, <sup>16</sup> the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers ...*

Jacob doesn't know the Lord's name as Jesus of course, but he does speak of Him as Shepherd in v. 15 and Redeemer in v. 16 and asks Him to bless the boys. He thought he was wrestling with an angel in Gen 32 but it was God in physical form, the same "messenger" of Yahweh, the God who redeemed Isaac with Abraham on the altar in Gen 32 in the same form. The Lord who is the Good Shepherd and Redeemer is who he's asking to bless these boys.

All adoption blessing (earthly/heavenly) must spiritually flow through Jesus. This is the biblical goal of adoption. Not social justice but spiritual blessing through Jesus. Worldly celebrities can adopt from other countries, and have, but Christians are driven by another world, the one to come. It's not about a kid having a better life - Joseph's sons could have had a decent life in Egypt - but believers want the Lord's blessing on a life into the afterlife in Christ. One of our friends was explaining they adopted from Africa, and someone said "Oh, yeah, like Angelina Jolie?" And she said, "No, like Jesus Christ!"

Adoption is about Christ. It's a great platform to talk about Christ. "Why did you adopt?" It's because in the gospel God adopted me through his Son, and I want to share that with my son (and you the gospel). It's a part of Mt 28:19 for some, a way to seek to make disciples and expand the kingdom as Jacob desired. v. 16b '*... let them grow into a multitude in the midst of the earth.*' The beginning of the verse asks God to bless these adopted boys, the end of the verse asks God to use them to grow and bless them spiritually on earth. The goal of parenting, biological or otherwise, is to advance Christ's gospel.

There's more here, a reversal of the way the world works: <sup>17</sup> *When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head.* <sup>18</sup> *Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head."* <sup>19</sup> *But his father refused and said, "I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations."*

The way their world worked was the firstborn was the son of the right hand, the one expected to receive the greater blessing. But Jacob as representative of God's blessing has come to understand God's ways are not man's ways:

- He mentions Abraham in v. 16. Ishmael was firstborn, Isaac was blessed
- Isaac's firstborn was Esau, but Jacob gets the line of covenant blessing
- v. 7 mentions Rachel his chosen beloved but Leah was Laban's firstborn
- v. 5 mentions Jacob's firstborns but neither would be the line of Messiah
- v. 19 again shows God's choice of Ephraim over the firstborn Manasseh

In v. 13-14 it says Jacob placed his hands on these boys to give the blessing. Jacob's hands symbolize God's sovereign grace choosing His way, not ours. Why grace? These hands—that once tried to grasp blessings—now give them:



- Jacob was born grasping his twin brother Esau's heel out the womb, he wanted to lay hold of the place of firstborn even in mom's uterus
- Later mom helped cover Jacob's hands with goat hair to pretend he was his firstborn brother, hands that deceived with his brother's stew
- These hands once used to steal blessing now give it freely to others
- These strong hands that as a shepherd once pulled a stone off a well to impress Rachel (mentioned in v. 7), now bless Rachel's grandsons
- His hands blistered from working 20 years for Laban as a shepherd, his hands bless now by God who's been his Shepherd all the years of his life. In v. 15 Jacob said *the Lord is my Shepherd* before Ps 23
- These same hands that wrestled with the angel of God refusing to let go until He blessed him, in v. 16 now ask that angel to bless others
- These formerly sinful hands are a great picture of grace and blessing

By faith Jacob as Israel speaks God's blessings in v. 15-16, that the 2 boys will grow into a multitude, and that's exactly what their descendants did in the history of Israel, right in the midst of the Middle Eastern promised land. Part of the blessing is making them part of Israel's family. The family name of Israel will now be carried on by the boys, not the family name of Joseph, but the family name of Israel which they are now full covenant members of: [v. 20] *So he blessed them that day, saying, "By you Israel will pronounce blessings, saying, 'God make you as Ephraim and as Manasseh.'* "

Later generations of Israel would see this as great blessing. In fact, Israelites later wanting to pronounce a great blessing in the future would invoke the names of Ephraim and Manasseh to say "may you be as blessed as them." *The Jewish Encyclopedia* says on v. 16: 'the phrase "God make [you] as Ephraim and as Manasseh" has been given a place in the benediction Jewish parents pronounce over their sons on the eves of Sabbaths and holy days.'<sup>4</sup>

It's interesting thousands of years later Jewish tradition honors these 2 boys with these blessings, 2 boys actually of Gentile ancestry who were adopted into Israel. It reminds me of Ruth 4 and the wedding blessing on a Moabite coming into Israel, blessing them as Tamar also came into Israel's family. I also find it interesting how Jacob's adoption blessing is celebrated in Heb 11

Heb 11 list the heroes of the Hebrews and the highlights of their faith. 11:17 is Abraham's high point, offering up Isaac on the altar, a redemptive history highlight that points to the ultimate redemption by God's Son offered up as the fulfillment of Abraham's words: *Jehovah will provide a lamb, my son.*

Then it lists Jacob then v. 24-29 highlights Moses, the redemption/rescue of the people of God with him, then Rahab's rescue in v. 30-31, another big significant event in redemptive history to highlight God bringing Gentiles into Israel. All of these are pointing forward to Heb 12:2, fixing our eyes on Jesus, looking to Jesus in faith, the high point of redemptive history and the point of it all. In this context, notice what Heb 11:21 highlights about Jacob: *'By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff.'* [this is the highest point of Jacob's faith]

For Jacob the great father of Israel, the greatest moment of his faith wasn't while wrestling with God all night and prevailing in Gen 32. It wasn't Jacob calling his family to repentance of their idols in Gen 35. It wasn't his bold faith before Pharaoh in blessing him or coming to Egypt by faith in the Lord in Gen 47. Gen 48 was Jacob's greatest act of faith in that inspired Scripture Heb 12:2 says after everything in Heb 11 we should look to Jesus. Jacob blesses/adopts those sons as his most significant act in redemptive history just as Abraham offering up Jacob's dad Isaac, or redemption under Moses. In the middle of gospel pictures of Abraham and Moses is Gen 48's gospel picture: Jacob blesses 2 Egyptian-born sons and brings them into his family.

[it also pictures how Jesus brings us into His family in the gospel]

Hebrews 11 wants to know in Gen 48, something big, something biblically huge is happening, something very significant that should point us to Jesus. Of the 4000+ years before Jesus, this is a major high point of faith in history as Jacob before he dies blesses and brings 2 boys into the covenant family. I hope you never look at Ephraim and Manasseh the same again. They picture God's amazing grace and adopting grace and may we be applying this grace.

Application question: how can you reflect your Father's heart in response?

There are many ways this could be applied, and we should celebrate and support those who want to reflect our God who is a father to the fatherless:

- supporting pro-life ministries, especially ministering to women who are in situations without a father (before or after birth, adoption, etc)
- PV Pregnancy Counseling Services often needs help and donations
- GCC in Minden, NV has a home for pregnant moms, City of Refuge
- single moms (or spiritually) at church need our support/sensitivity
- parents who want to adopt need help from us as it can be very costly

Maybe some hearing this message will be moved to adopt. I know of some who want to, whether on a waiting list through a birth network or a foster network, or another hosting a child from overseas they would love to adopt.

Not everyone is called to that, there can be challenges that go with that, but maybe others of you can support others. There's opportunity/need with C4C

- I mentioned a couple weeks ago that there are 8 orphan refugees that our mission work has taken in there on faith that God will provide
- The costs for food and orphanage workers and medical care is \$150 a month per child, and they're looking for sponsors for any or all on at least temporary basis, until they have adoptive parents supporting
- I can tell you first-hand the goal of that ministry fits very much with this point, to spiritually bless these children in Christ. These kids are part of the church and others teach them the gospel during the week, and they only adopt to Christian homes. Talk to me or see C4C site

We can pray for our Mexico team as they minister to street children and the orphanage down there. In God's timing both of those intersected this study. It doesn't have to be another country, though, what about children here who need Christ and may not have a spiritual father in their home? Invite them to VBS! You don't have to go around the world, go to your neighborhood. If you have time to serve in VBS to be a blessing to children who need Christ, I know Glen Cain needs help still. Talk to him at the table in the foyer after.

What about outreach to those not as young? What can you do to reach other people this summer in the city, in the neighborhood, campus, or workplace? Do you long to see other peoples join God's family, to be blessed with us? As you reflect on God's love, how are you applying or showing it to others? Do you invite people to church or to Christ? Do we look past ourselves to people not like ourselves and try to draw others near to be more like Jesus? At the end of this chapter there's a little note about a portion of land given to Joseph by Jacob. We might wonder how it fits here but it actually does later

John 4:4 says Jesus '*came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph.*<sup>6</sup> *Jacob's well was there...*<sup>7</sup> *A woman from Samaria came to draw water ...* [I trust you know the story: Jesus talks with person of Jewish/Gentile mixed ethnicity, like Ephraim and Manasseh, a people group that normally didn't have dealings with each other, even as it says in Genesis Egyptians despised Hebrews. She's a foreigner and outsider to the covenant blessings but Jesus goes to that far-off land to adopt a sister]

<sup>39</sup> *Many Samaritans from that town believed in him ...* <sup>41</sup> *And many more believed because of his word.* <sup>42</sup> *They said to the woman, "... we know that this is indeed the Savior of the world."* [the Gen 12:3 blessing is expanded]

It starts in Gen 48:3. Jacob recognizes God had blessed him and that's a key word in the whole chapter. This is a chapter about blessing, and blessing for other 'peoples' (that word in v. 4 includes the idea of other ethnic peoples). This connects back to Gen 12, God blessed Israel to be a blessing to nations

*Ps 67 God be gracious to us and bless us ... That Your way may be known on the earth, Your salvation among all nations. Let the peoples praise You, O God; Let all the peoples praise You. Let the nations be glad and sing for joy...God blesses us, That all the ends of the earth may fear Him. (NASB)*

---

<sup>1</sup> Voddie Baucham, "Adoption,"

<http://www.sermonaudio.com/sermoninfo.asp?SID=113101250246>

<sup>2</sup> Jeremiah Burroughs, *The Saint's Happiness*, p. 253.

<sup>3</sup> Chapter XII, "Of Adoption." Full text with Scriptures for further study: 'All those that are justified, God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption, (Eph. 1:5, Gal. 4:4–5) by which they are taken into the number, and enjoy the liberties and privileges of the children of God, (Rom. 8:17, John 1:12) have His name put upon them, (Jer. 14:9, 2 Cor. 6:18, Rev. 3:12) receive the spirit of adoption, (Rom. 8:15) have access to the throne of grace with boldness, (Eph. 3:12, Rom. 5:2) are enabled to cry, Abba, Father, (Gal. 4:6) are pitied, (Ps. 103:13) protected, (Prov. 14:26) provided for, (Matt. 6:30,32, 1 Pet. 5:7) and chastened by Him as by a Father: (Heb. 12:6) yet never cast off, (Lam. 3:31) but sealed to the day of redemption; (Eph. 4:30) and inherit the promises, (Heb. 6:12) as heirs of everlasting salvation. (1 Pet. 1:3–4, Heb. 1:14)'

<sup>4</sup> Isidore Singer, ed., *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day* (New York; London: Funk & Wagnalls, 1901–1906), 280.