

GENESIS 49:1-7 **(THE BLESSING UPON REUBEN, SIMEON, AND LEVI)**

Introduction: Is it possible that God wrote the gospel story in the heavens? In the first chapter of the Bible it says "Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years." Genesis 1:14

The heavenly bodies were first given as signs and then for seasons according to the first page of the Bible. Throughout the Old Testament, there are references to stars, planetary alignments, and other heavenly occurrences which point to prophetic signs concerning the work of God in Christ.

There are also constellations mentioned in the book of Job and elsewhere. Therefore the formation of clusters of stars into pictures is something acknowledged by God in His own word. He uses them like the seasons of the year to point to His redemptive work.

God uses agriculture, geology, and even points on the compass to show us what He is doing in history. He also uses the stars to show us what He is doing and He will do in the world. It isn't coincidence that groups of people from all over the world see the same constellations and merely use different names for them.

And with the corruption of sin, they are, like all of God's other signs, misused for idolatry rather than for what He intended. But the Bible shows us that they are there, they are there for signs, and those signs will reveal Christ.

Text Verse: "Can you bind the cluster of the Pleiades,
Or loose the belt of Orion?
32 Can you bring out Mazzaroth in its season?
Or can you guide the Great Bear with its cubs?" Job 38:31-33

In Chapter 49 of Genesis, Jacob will bless His sons and pronounce prophetic utterances over them. Like all biblical prophecy, there are multi levels to be

derived from such things. There is the immediate, present application and there are applications which expand out into the most distant future in redemptive history.

But in Jacob's words, there is also a prophetic parallel to twelve constellations which swirl about our heads in the night sky. God has written His testimony concerning Christ there. These aren't to be viewed as astrologers do, telling us how to discern matters for *our* lives. Rather, they are to be viewed as God intends, which is how to discern matters of *redemptive history* as revealed in Christ.

There is a vast difference between the two. Astrology is forbidden in the Bible, just as is worshipping the seasons through fertility rituals. But God ordained that the work of His Son would be revealed in the skies, the changing of the seasons, and even in metaphors about rocks, water, grain, and the like.

Let us be careful never to deviate from fixing our eyes on Jesus. If we do this, we will be sound in our observance of what God has placed around us in order for us to see Him. The place where we go to find out what is right and wrong is the Bible, His superior word. So let's go there now and... May God speak to us through His word today and may His glorious name ever be praised.

I. Jacob's Final Blessing (Verses 1 & 2)

¹ And Jacob called his sons and said,

Jacob the man is now going to pronounce his prophetic blessing upon his 12 sons. In this chapter, the name Jacob will be used five times and the name Israel will be used five times. In this, there is the natural and the spiritual - Jacob, the man of flesh and bones, and Israel, the people who strive with their God.

Using the names in this way is known as synonymous parallelism. There is an equivalent aspect to using the names, and at the same time, there is a distinction. The man is Jacob and the man is Israel, but there is also the race of people who descend from the man.

Something similar is seen throughout the Bible concerning the name of God. In the Old Testament, there is the word *Elohim*, or "God" and there is the word *Jehovah*, or "LORD." In the New Testament, there is also God and there is Jesus. In both testaments, they form a synonymous parallel.

Elohim, or God, is the eternal God who is before creation and related to the entire scope and substance of the universe that He created. And then there is Jehovah and Jesus. Jehovah is the self-existent God, "I AM." He is prior to the intelligent beings He created and has a special relationship to them.

Jesus is the Word of God who is likewise related to the sentient man He created. Both Jehovah and Jesus relate to the moral attributes and conduct of their creatures, both are the monitors of their covenants, and both are the ones who are faithful to their word, and to the keeping of their promises,

If we can remember this about Jacob and Israel, about God and Jehovah of the Old Testament, and God and Jesus in the New, then we can understand more readily what God is showing us as the Bible unfolds before us.

¹ (con't) "Gather together, that I may tell you what shall befall you in the last days:

Jacob has called together his seed in order to pronounce this prophecy which is under the divine inspiration of the Holy Spirit. We know this is so, because it wasn't actually recorded until the time of Moses. The substance may have been remembered, but the words were penned at Mount Sinai along with all of the law received at that time.

In this verse, he uses the term, *b'aharit ha'yammin* - at the end of days. This is the first of 16 times that the term will be used in the Bible and there is debate over what it means exactly, but it certainly covers the total time of Israel, from the Exodus all the way through until the millennial kingdom of Christ.

All of the pictures we've seen in the lives of Jacob and Joseph include things which haven't yet happened; they are future to us now. And so it would be

unreasonable for us to think it meant anything other than all the scope of the history of Israel - even to the end of human existence as we currently know it.

Despite portions of the prophecies extending beyond our time, many of them were precisely fulfilled in Israel's later history, leading up to the time of Christ. And some of the words he will speak will be of the coming Messiah Himself. They are so exact and so precise that it leaves no room for us to expect any other than the One who has come. The words lead to Jesus and to no other.

In John 6, as some of His disciples were turning away from Him, Jesus asked the twelve, "Do you also want to go away?" Simon Peter's response gives exactly what can be discerned from the coming verses of Jacob's prophecy, "Lord, to whom shall we go? You have the words of eternal life." John 6:68

If the words which Jacob speaks here point to the work of Jesus, then they are the eternal words of God, and in Him must then be the words of eternal life. One cannot escape the beauty of the structure of the Bible which gives us such a sure and strong foundation in our faith.

**² "Gather together and hear, you sons of Jacob,
And listen to Israel your father.**

Again the words "gather together" are used by Jacob, who is Israel. This is repeated to show the elevation of his mind from the earthly (Jacob) to the spiritual (Israel) as he prepares to give his divinely inspired oracle. It is calling to their attention the importance of what is about to be uttered to them.

In the last verse, he was Jacob, the dying man who was calling his earthly sons. Now they are the earthly sons of the father who is to prophesy by the Spirit. They are the sons of Jacob and He is Israel their father who is the father of Israel, the people. It is that type of synonymous parallelism which the pages of the Bible will continue with, even to the book of Revelation.

*Jesus said to the twelve
Do you also want to go away - let me know
But Simon Peter answered Him,
“Lord, to whom shall we go?*

*You have the words of eternal life
Also we have come to believe and know
That You are the Christ, the Son of the living God
All Scripture tells us that this is certainly so*

*You are our Lord, and we shall follow You
Wherever You go, likewise we will go as well
Those things You direct are that which we shall do
The ancient words of God, about You they do tell*

II. The Blessing Upon Reuben (Verses 3 & 4)

Without a detailed examination of each line, we will miss more than we see. Because of this, the blessings of the sons of Israel will be divided into 5 weeks of sermons. Every word that Jacob utters is a part of a heavenly drama being worked out in a group of people born to this man.

The first son to be born to Jacob, Reuben, was to his wife Leah. His birth is recorded in Genesis 29 -

"When the LORD saw that Leah *was* unloved, He opened her womb; but Rachel *was* barren. ³² So Leah conceived and bore a son, and she called his name Reuben; for she said, 'The LORD has surely looked on my affliction. Now therefore, my husband will love me.'" Genesis 29:31, 32

³ **“Reuben, you are my firstborn,**

Because he was the firstborn, he should have been blessed with the rights of a first born. They are the three portions of honor - the birthright, the priesthood, and the kingdom. Instead of a one-twelfth portion, he should have received two-thirteenths, but that went to Joseph. Instead of

receiving the priesthood, that went to Levi, and instead of receiving the kingship, that went to Judah.

This verse points to both Israel and to Jesus. Israel is called the Lord's firstborn in Exodus 4:22. Jesus is called the Firstborn over creation in Colossians 1:15. There is a difference though. Israel was the first born according to adoption and is after creation. Jesus is God's Son within the Godhead and He is prior to and above His creation.

^{3 (con't)} My might and the beginning of my strength,

This phrase is intended to convey the thought of procreation. A man's strength is found in his seed as much as it is in his arms or legs. As a man tires, the seed of the man continues the strength of the man and of the family. Every year, my father asks me to come to visit him for a week. I go and it is never a vacation.

Because he's older, he doesn't have the strength to drop the trees, cut the logs, and chop the wood. He doesn't have the footing to climb the ladder and clean the gutters or to fix the vents on the roof. And as I get older, my strength is also fading.

Someday it would be hoped that our own children will help with the things we can't do for ourselves any more. This was the hope and expectation of Reuben as he came from the womb of his mother. This verse again points to Jesus who is the Incarnate Word of God. Fully God and Fully Man.

^{3 (con't)} The excellency of dignity and the excellency of power.

The word "excellency" here is from early English and means less "that which is noble" and more "that which is first" or "preeminent." This was the state of Reuben. He was firstborn and thus should have been in the superior position over his brothers. But as Israel continues, this right and honor will forever be removed from his line.

Again, this prophecy ultimately points to Jesus whose preeminence is described in detail in Colossians 1:15-18

⁴Unstable as water, you shall not excel,

This is an unfinished sentence which contains a metaphor. It literally reads *pakhaz k_hamayim* or "boiling over like water." There is a double meaning here. The first is that Reuben was unstable in how he conducted himself. It was as if he was a foaming torrent, like a pouring waterfall that couldn't be controlled.

At the same time, it is an illusion to the act he committed in the past against his father and which will be described in a moment. What he did was a form of debauchery which Israel now brings to memory in front of all the brothers. And because of what he did, he is told he will no longer excel.

In his bubbling over with pride, he will no longer have anything of note to be proud of. Because of his unstable ways, there would continue to be nothing stable within his clan. Those things that should have been his will disappear into the air.

And sure enough, nothing of superiority or excellence is noted concerning Reuben for the rest of the Bible. No judge, prophet, prince, nor any person of renown will come from him. At the same time, two of the Bible's most noted bad men, Dathan and Abiram, who come against Moses, will descend from Reuben.

During the census which will be taken when Israel leaves Egypt at the Exodus, the tribe of Reuben will be not even a third the size of the tribes of Judah, Joseph, or Dan. And when the exile of the northern kingdom comes, Reuben will be one of the first tribes carried off to the nations.

Because of one disgraceful act that occurred forty years earlier, Jacob is now in the position to remind him and punish him for what he did. It was a permanent mark upon him and his family that would never heal. Now Jacob specifically mentions it...

4 (con't) Because you went up to your father's bed;

The incident is described in Genesis 35:22. There it says, "And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard *about it*."

In 1 Corinthians 5:1, 2, there is a similar incident which occurred in Corinth and the same attitude is mentioned by Paul that Israel speaks of concerning Reuben here -

"It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife! ² And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you."

For Jacob, no amount of time could ever take away the memory of such an act and now, at the end of his life, he relays to the corporate body of Israel the severity of discipline deemed necessary for such an infraction.

But more so, because the Spirit who was prophesying through Him was involved, it has been recorded in the Bible for all generations of people to read and remember.

4 (con't) Then you defiled it—

This is another unfinished sentence. The verb is used in the complete sense here. It is indicating that what Reuben did was to violate something which should have been considered sacred. There could be no excuse of any kind for what he did.

4 (con't) He went up to my couch.

Jacob's words are, *yetsui alah* - literally my couch he ascends. In the order of his words and in changing them from the second to the third person, Israel is expressing the immensity of the abomination which the act represents.

In the last words ever uttered to his oldest son, he uses the third person as if he weren't even in his presence any longer. The disgust of the action was unforgivable in his eyes.

Later, Reuben and his tribe would be separated from the land of Canaan by the Jordan River. Their inheritance would remain to the east. Other than one small successful campaign in battle, there is no other note of any achievement by them.

And in the Song of Deborah, which is a great song of achievement and praise, Reuben is noted, not for their heroics, but for their apathy. However, even in this sad prophecy, the fact is that Reuben has been blessed, even if in a shameful way.

He remained an inheritor of a portion of the promised land and a part of the covenant community. As is seen throughout the Bible, God's grace radiates even through the wickedness of man. In the witness of the stars of heaven that God set in place, Reuben is represented by Aquarius. Jacob said he was "unstable as waters." Aquarius is represented by a man pouring out waters from an urn.

This constellation points to the Messiah mentioned in Numbers -

"He shall pour water from his buckets,
And his seed *shall be* in many waters.
His king shall be higher than Agag,
And his kingdom shall be exalted." Numbers 24:7

Later in Isaiah, we see a clearer picture of the coming Messiah, represented by the blessing upon Reuben -

"Yet hear now, O Jacob My servant,
And Israel whom I have chosen.
² Thus says the LORD who made you
And formed you from the womb, *who* will help you:
'Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
³ For I will pour water on him who is thirsty,

And floods on the dry ground;
I will pour My Spirit on your descendants,
And My blessing on your offspring;" Isaiah 44:1-3

In Christ, we see the picture in John 7:37, 38 -

"If anyone thirsts, let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

This will be realized, in its fullness, in the heavenly Jerusalem as noted in Revelation -

"And He said to me, 'It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.'" Revelation 21:6

The prophecy ultimately points to the Man, Jesus Christ, who poured out His life that He may pour out on us every spiritual blessing. He has removed the curse, opened the gates of paradise, and will pour out an eternal, endless stream of life-giving waters for us to drink. The prophecy points to Jesus.

*If anyone thirsts, let him come to Me and drink
He who believes in Me, as the Scripture has said
Out of his heart will flow rivers of living water
This is true for the soul who has Christ as his Head*

*It is done! I am the Alpha and the Omega
I am the Beginning and the End
I will give of the fountain of the water of life
Freely to him who thirsts, this grace I will send*

*If you call on me I will respond
I will lead You in the paths of righteousness
For my name's sake I will do these things
For all eternity, your soul I will bless*

III. The Blessing Upon Simeon and Levi (Verses 5 - 7)

⁵ **"Simeon and Levi *are* brothers;**

The next two sons of Israel are blessed together. They were also born to Leah and their births read as follows from Genesis 29 -

"Then she conceived again and bore a son, and said, 'Because the LORD has heard that I *am* unloved, He has therefore given me this *son* also.' And she called his name Simeon.³⁴ She conceived again and bore a son, and said, 'Now this time my husband will become attached to me, because I have borne him three sons.' Therefore his name was called Levi."

Of all the sons to be blessed by Israel, only Simeon and Levi are united in a single blessing rather than individually. They are sons of the same mother and workers together in the evil deed of killing an entire city of men. Because of their actions Jacob goes on...

^{5 (con't)} **Instruments of cruelty *are in* their dwelling place.**

Rather than acting in the manner of shepherds, they put aside their staffs and picked up swords to commit a horrendous deed. The account is recorded in Genesis 34 -

"Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.²⁶ And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out." Genesis 34:25, 26

In this sentence there's an unusual word translated here as "dwelling place." It's used only one time in the Bible and it is the word *mekerah*. The term "dwelling places" or as the KJV says "habitations" isn't correct. Translating it this way would require the preposition "in" before it which is not in the Hebrew.

Most translators call it a sword from the Greek word *machaera* which is a knife. Israel is on a trade route between Egypt and Greece and these would have been a common commodity sold by the Greeks. It also could be a pun on another word as well.

The word *macher* which means "counsels" or "agreements." This fits much better with what happened, because the brothers made an agreement with the people of Shechem to circumcise them so that they could marry into the family, but after circumcising they killed them. It then is a pun on the words "sword" and "agreement" in their one action.

Because of what they did by killing a whole city with the sword, Jacob removed them from the positions of honor that should have followed Reuben's rejection. Remembering that Israel was under the influence of the Spirit, it is God who likewise looked with disfavor upon their actions. And so the prophecy continues...

⁶Let not my soul enter their council;

This verse shows us that the previous verse meant "agreement." It is forming a parallel between their secret council to kill the people of Shechem and that Israel should not enter into their council. Because of one action, the second action should not take place.

The word for council is *sowd*, which is a little carpet or cushion that the people would sit on. For two people to sit on the same carpet would indicate friendship and intimacy. Israel is saying that such intimacy was not recommended with these two sons of his.

^{6 (con't)}Let not my honor be united to their assembly;

First he said "let not my soul enter their council." The soul is the true self of a person. It is what animates us as humans. Now he repeats himself, but heightens the meaning, "Let not my honor be united to their assembly." The honor or *khavod* is what makes man glorious.

It is what gives him his dignity, self-worth, and honor before God and man. Such things could only be degraded by joining with them in the congregation. We can refer to the same man we mentioned earlier from 1 Corinthians 5 to see what Paul recommends in such an instance -

"But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person." 1 Corinthians 5:11

It is a word for each of us, from both testaments, that we are to hold sexual immorality in contempt and we are to not associate with those who are called brothers but who are perverse in their actions, like Simeon and Levi. Paul, like Jacob, understood and spoke by the Spirit to warn us.

^{6 (con't)} **For in their anger they slew a man,**

This goes back to Genesis 34 and the killing of the people of Shechem. It is speaking specifically about the killing of Shechem the son of Hamor the one who defiled their sister, but it is also referring to the whole town - the singular being used for the whole.

^{6 (con't)} **And in their self-will they hamstrung an ox.**

This is the second half of the parallel thought, but the Hebrew is very difficult to understand. Three different translations prevail -

They... hamstrung oxen as they pleased. NIV
...in their selfwill they digged down a wall. KJV
(Or) they... in their self-will eradicated a prince. YLT

Because the verse is used in parallel, the last is probably right. They killed a man; they eradicated a prince. It was a willful, self-pleasing act which Jacob is condemning as unacceptable in his eyes. It caused him stress and trouble that he never forgot.

This verse perfectly points to Christ who is the prince that was eradicated by Simeon, "He who hears" and Levi - the steward of the law.

⁷ Cursed *be* their anger, for *it is* fierce;

In this, Jacob is careful to curse their emotions, but not the sons. Even in his condemnation of their actions, he is still granting them the blessing of the covenant people for their future. In this is another set of parallel verses as he cries out against their fierce anger. It is a destructor which can only cause destruction.

Paul instructs us to "be angry, and do not sin" (Ephesians 4:26). And in Ecclesiastes 7:9, Solomon says -

"Do not hasten in your spirit to be angry,
For anger rests in the bosom of fools."

^{7 (con't)} And their wrath, for it is cruel!

Throughout the Bible, there is a place for wrath. It is the obvious result of offense, but wrath is to be tempered and appropriate to the situation. In the case of these two brothers, they allowed their wrath to make a mockery of justice. Again, Solomon advises on this matter -

"*He who is* slow to wrath has great understanding,
But *he who is* impulsive exalts folly." Proverbs 14:29

Simeon and Levi allowed their anger to take hold of themselves and it cost them a prominent blessing from their father. Instead, in their blessing will come a prophetic rebuke concerning the generations which follow and which conclude the parallel verses spoken to these two sons...

***^{7 (fin)} I will divide them in Jacob
And scatter them in Israel.**

These words are literally fulfilled in the Old Testament. The two names, Jacob and Israel, are used to show the certainty of the prophecy. The

descendent people would be divided and their unified tribes would be scattered among the other tribes.

And there will be a marked difference between the destinies of the two. Levi will ascend to the priesthood and be given the highest blessing by Moses before he dies. Simeon will be reduced to become the smallest of the 12 tribes. They will become so insignificant that they will be passed over for any blessing by Moses.

Levi will be divided into 48 separate priestly cities, scattered around Israel, and Simeon will be incorporated into the land of Judah. They will be sprinkled in pockets throughout the territory, taking over only 15 cities. Eventually they will be absorbed into the greater tribe of Judah.

In Numbers 25, during the time in the wilderness before entering the Promised Land, Simeon will be noted for a man named Zimri who will fall into idolatry and sexual immorality. On the other hand, Levi will be noted for a man named Phineas who will defend the honor of the Lord against that idolatry and will kill Zimri in his zeal for the Lord.

There is a contrast between the two and yet there is a confirmation of this prophecy in them as well. And in them is seen in the witness of the stars the second constellation, that of Gemini, or the Twins. It isn't coincidence that Israel blessed these two together and all the other sons separately. They are the united brethren of the stars.

These picture Christ in His incarnation, the God/Man in his two-fold work; that of suffering and glory. It also shows us his two comings, first in humiliation and then in triumph. In the constellation, there are the two figures named Apollo and Hercules.

In the head of one is the star Apollo, which means "Judge" or "Ruler" and within the head of the other is the star called Hercules, which means "Who comes to labor, or suffer." In his left foot is another star called *Al Henah* which means "hurt or wounded." They form a beautiful picture of Christ's work.

As EW Bullinger says, "Here the two great primeval truths are presented in two persons; for the two natures were one Person. God and man in one Christ. As man, suffering for our redemption; as God, glorified for our complete salvation and final triumph."

In the hand of one is a palm branch, or as some depictions show, a club but in either it is hanging down in repose. It is a state of rest and peace after a victory. This branch is referred to in Isaiah 11 -

"There shall come forth a Rod from the stem of Jesse,
And a **Branch** shall grow out of his roots.

²The Spirit of the LORD shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the LORD.

³His delight *is* in the fear of the LORD,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;

⁴But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.

⁵Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist." Isaiah 11:1-5

The word Isaiah uses for branch is the word *netser*. It is believed to be where the term Nazarene comes from. Thus, again, we see in the stars the second of 12 constellations a testimony to the work of God in Christ Jesus.

This constellation is mentioned by Luke in the book of Acts. There in Acts 28:11 it says - "After three months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers, which had wintered at the island." The word is Dioskourois - the two brothers, also called in the NIV Castor and Pollux."

These are the first three of the blessings upon the sons of Israel. They point to the future history of the people and they also point to the work of God in

Christ, both in the Bible and in the stars themselves. Time and time again, God reveals His Son to us in an attempt to wake us up out of our sleep and to call on Him.

Without Christ, there is no purpose to life and no ultimate point in our existence. But in Him there is the eternal hope of glory in the presence of God. The stars themselves testify to the great work of God in Jesus Christ.

Closing Verse: "The Lord builds up Jerusalem;
He gathers together the outcasts of Israel.
3 He heals the brokenhearted
And binds up their wounds.
4 He counts the number of the stars;
He calls them all by name." Psalm 147:2-4

Next Week: Genesis 49:8-12 (The Blessing Upon Judah) (124th 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.

The Blessing Upon Reuben, Simeon, and Levi

And Jacob called his sons and said
"Gather together, that I may tell you
What shall befall you in the last days, the days ahead
I will now utter my prophetic view
Gather together and hear
You sons of Jacob
And listen to Israel your father, please draw near
"Reuben, you are my firstborn,
My might and the beginning of my strength,
The excellency of dignity and the excellency of power.
Unstable as water, you shall not excel,
Because you went up to your father's bed;

Then you defiled it—
He went up to my couch.
“Simeon and Levi are brothers;
Instruments of cruelty are in their dwelling place.
Let not my soul enter their council;
Let not my honor be united to their assembly;
For in their anger they slew a man,
And in their self-will they hamstrung an ox.
Cursed be their anger, for it is fierce;
And their wrath, for it is cruel!
I will divide them in Jacob
And scatter them in Israel.
Jacob blessed his sons as the Spirit upon him rested
His words a prophecy of things ahead
And the words have proven true, tho tested
And they confirm the message which in the skies is spread
There is a message of hope for fallen man
And it is found in the giving of God's Son to us
All of creation as well as the Bible in your hand
Tells of the glorious work of Jesus
Open your heart and receive the gift so blessed
Call on the Lord Jesus and be saved from sin
And in the purest garments you will be dressed
Found free from guilt and covered by Him

Thank You, O God, for this blessed hope given to us
Thank You, O God, for our glorious Lord Jesus

Hallelujah and Amen...