

Jacob's Final Blessing of His 12 Sons (Genesis 49:1-27)

Expository Lessons from the Book of Genesis

I. Why This Lesson is Important

- a. In this lesson we find Jacob on his deathbed, speaking to each of his twelve sons and telling what will happen to the descendants of each of them, in days to come.
- b. In this lesson will look at the unusual blessing that he gives to Judah, his *fourth* son. It contains a very specific and detailed prophecy about the Messiah, the Christ, who would be descended from the tribe of Judah many centuries later.
- c. Many Christians today are unaware of the power and significance of this prophecy. However, that was not always the case.
- d. Justin Martyr, a former philosopher who was a convert to the Christian faith, uses this prophecy in his *First Apology* (written c. 160 AD), as powerful evidence to convince unbelievers.
 - i. He addressed his Apology, or defense of the Christian faith, to the Roman emperor Antoninus Pius, the emperor's sons, the Senate, and the people of Rome. So, you can see that this was addressed to *pagans*, many of whom were *educated in philosophy*.
 - ii. He begins by defending his fellow Christians against popular accusations and false charges made against them:
 1. They were *atheists* (not worshiping the Roman gods and idols);
 2. They were *involved in wickedness and evil* (wild rumors); and
 3. They were "*looking for another kingdom*" (which sounded dangerous and possibly treasonous to the Romans).
 - iii. Justin then takes the offensive and presents the evidence for belief in Jesus Christ: fulfillment of prophecies made hundreds of years before the birth of Jesus in Bethlehem.
 1. "There were, then, among the Jews certain men who were prophets of God, through whom the prophetic Spirit published beforehand things that were to come to pass, before ever they happened.
 2. "...In these books, then, of the prophets we found Jesus our Christ foretold as coming, born of a virgin, growing up to man's estate, and healing every disease and every sickness, and

raising the dead, and being hated, and unrecognized, and crucified, and dying, and rising again, and ascending into heaven, and being, and being called, the Son of God.

3. “We find it also predicted that certain persons should be sent by Him into every nation to publish these things, and that rather among the Gentiles [than among the Jews] men should believe on Him. And He was predicted before He appeared, first 5000 years before, and again 3000, then 2000, then 1000, and yet again 800; for in the succession of generations prophets after prophets arose.” (Source: Justin Martyr, *First Apology*, in Ante-Nicene Fathers vol. 1, p. 173)
 - a. Also note that this is also available in a modern translation, in *We Don't Just Speak Great Things, We Live Them*, available through Scroll Publishing, which includes much of Justin's *First Apology*.
- iv. After explaining the fact that the Christian faith is based on real evidence, the prophecies of the Jewish Scriptures now fulfilled, Justin then produces the evidence. He begins with an extended discussion of the prophecy of **Genesis 49**, which Jacob spoke to Judah. (Which is the main focus of today's lesson.)
 1. The prophecy we will be studying in this lesson was spoken by Jacob at least 1600 years before the birth of Jesus and was written down by Moses about 1400 years before Christ.
- v. Justin explains elsewhere that he himself became convinced of the Christian faith through studying the writings of the prophets, after being challenged by a Christian stranger. (See Justin Martyr, *Dialogue with Trypho* chapters 7-8, Ante-Nicene Fathers vol. 1, p. 198)
- vi. *Those who put in the effort to study this material will be richly rewarded. This will better equip you to prove the Christian faith to unbelievers; and to strengthen the faith of other Christians, including those weak in their faith.*

II. Retrospect of the Life of Jacob

- a. Half of the book of **Genesis** takes place during the 149-year lifetime of Jacob. He is born in **Genesis chapter 25**, dies in **chapter 49** and is buried in **chapter 50**.
- b. We have seen the span of his **amazing life** from beginning to end, with all its complex twists and turns, and various encounters with God. Highlights from his life have included:

- i. Struggling with his twin brother Esau, in the womb of his mother Rebekah.
- ii. As a young man, tricking his hungry brother into selling his birthright for some lentil stew.
- iii. Conniving, with his mother, to disguise himself, lying to his father Isaac and cheating his older brother out of their father's blessing.
- iv. Escaping the wrath of Esau by going off to Haran to find a wife.
- v. On the way to Haran, putting his head down on a stone to sleep, and having the famous dream of a ladder or stairway going up to heaven. Angels are ascending and descending on it, and the Lord speaks to him from above.
- vi. Falling in love with Rachel and working seven years for her; only to have his father-in-law Laban switch the sisters (Leah for Rachel) on Jacob's wedding night!
- vii. Building a large family, with twelve sons, by his two wives and their two maidservants.
- viii. The Angel of the Lord telling him how to build his own flock from among the spotted and speckled sheep, despite the fact that his father-in-law Laban was trying to cheat him out of his wages.
- ix. Escaping Laban with his wives and children, then spending all night wrestling with a mysterious character, and being re-named Israel "because he struggled with God and man and has overcome."
- x. Seeing Rachel die in childbirth at the birth of his 12th son, Benjamin, on the way back to Canaan; and burying her near Bethlehem.
- xi. Experiencing the bitter pain of the apparent death of his favored son, Joseph.
- xii. Years after "losing" Joseph, finding out that he is still alive in Egypt; then relocating his entire extended family to Egypt at the age of 130.
- xiii. Blessing Joseph's two sons and making them equivalent to his own.
- xiv. Now, the curtain raises on the "final act" of Jacob's life: perhaps the most important part. Here, he gives the final blessing to his twelve sons, gathered around him on his deathbed.
- xv. Here, at the very end of his life, he assumes the role of *prophet* and delivers one of the greatest prophecies of all time!

III. On His Deathbed Jacob Addresses Each of His Twelve Sons

- a. Jacob has lived to the age of 149.
- b. He generally goes from oldest to youngest. He starts with his first four sons, all from Leah, in order (Reuben, Simeon, Levi and Judah); and ends with his last two sons, the two born from Rachel (Joseph and Benjamin).
- c. Notice that Joseph, who has been faithful and righteous, is acknowledged and blessed. However, in general the others received mixed blessings or worse.
- d. We will look at this deathbed blessings passage in three parts:
 - i. The three eldest sons (who lived wickedly and are not blessed);
 - ii. Judah, the fourth son (who receives a famous blessing); and then
 - iii. The remaining eight sons.

IV. Jacob Begins by Addressing His Three Eldest Sons (Read **Genesis 49:1-7**)

- a. Note that in this lesson we will be reading predominantly from a translation based on the Septuagint (LXX), as we have done in many other lessons throughout this series.
 - i. The LXX was a translation from Hebrew to Greek made 200-250 years before Christ.
 - ii. This was the version of the Old Testament predominantly quoted from by Jesus and the apostles and other disciples in the New Testament. This also was the Old Testament predominantly used by the early church (first 300 years).
 - iii. Since it is written in Greek (the same language as the New Testament), it is easier to see connections where the exact same word is being used in both the Old and New Testaments, and how these things would have been understood in the beginning by Christians.
 - iv. For those who want to check this out for themselves, there are free translations available online (such as Brenton's). Also, if you want to explore connections with the New Testament consider the Apostolic Polyglot Bible, which provides an interlinear LXX and NT, along with Greek concordance tied to Strong's numbering system. So you can see these things for yourself and don't need to take my word on anything!
- b. The three oldest sons are rebuked, rather than blessed, for their past sins and ungodliness.
 - i. Reuben, the oldest son, is rebuked for sleeping with his father's wife (concubine) Bilhah, in **Genesis 35:22**.

- ii. Simeon and Levi, sons #2 and #3 by age, are rebuked for their cruelty and brutality. They tricked and murdered all the men of Shechem after their sister Dinah was violated, as recorded in **Genesis 34**.
- iii. Consequently, none of the first three sons received the blessing typically reserved for the first son.
- iv. So, with the first three sons disqualified, *what will the blessing (or curse) be for the fourth son, Judah???*

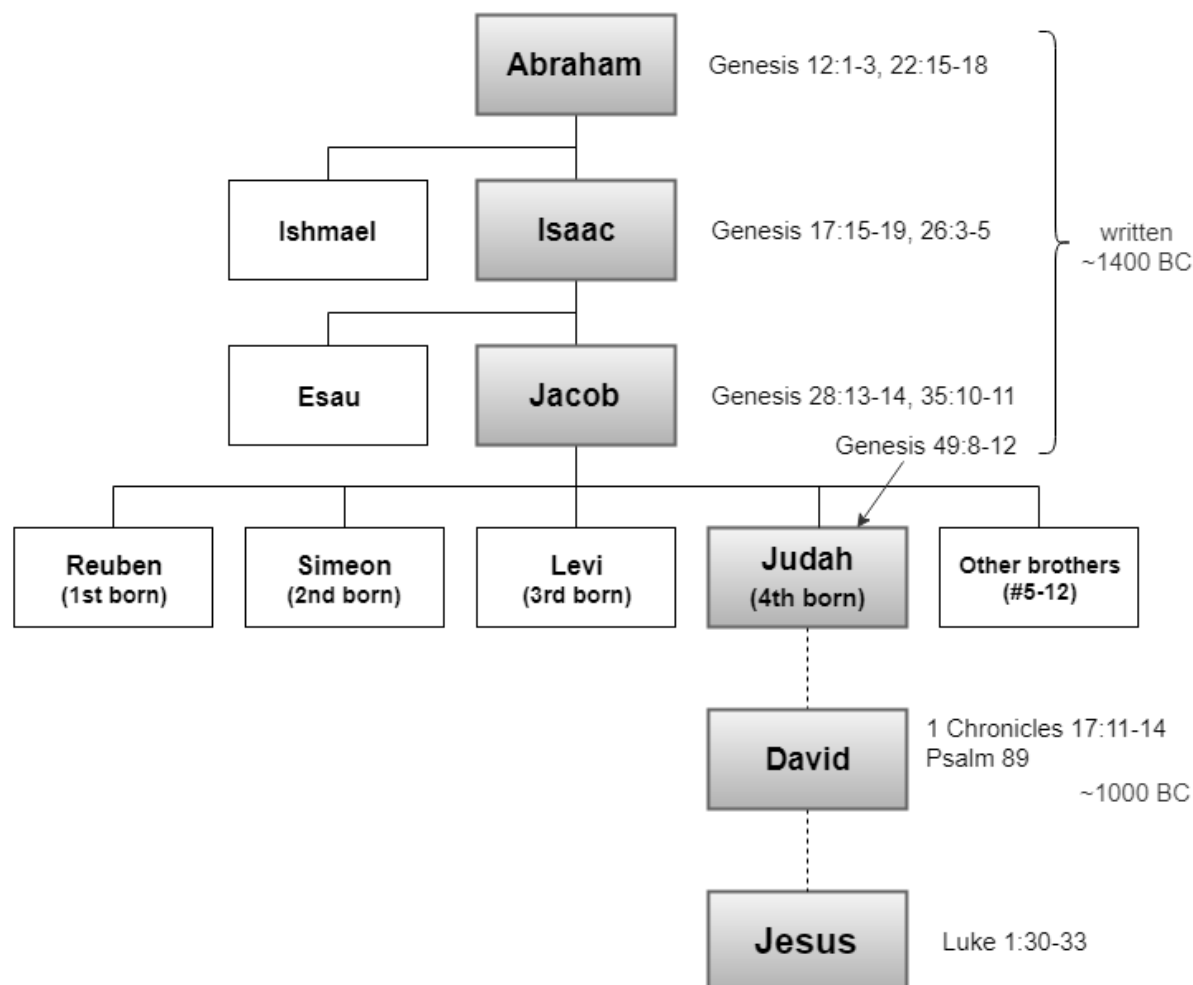
V. Then Jacob Addresses Son No. 4, Judah (Read Genesis 49:8-12)

- a. This is the famous prophecy of the future ruler who will come from Judah.
 - i. Of all the twelve sons of Jacob, Judah (from whom David, Solomon, the line of kings in Matthew 1, and Jesus would come) was destined to be the leader.
 - ii. (Recall that Judah had three sons; the first two died, then Judah had relations with his daughter-in-law Tamar, who gave birth to twins Perez and Zerah in **Genesis 38:29-30**.)
- b. The great blessings given to Abraham are to be passed on *through Judah* (refer to the descendants of Abraham chart, on the following page of the notes):
 - i. Tremendously significant promise: all nations to be blessed through Abraham's seed. Somehow, all the nations of the world would be blessed; *not just the Jews*.
 - 1. "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." (**Genesis 22:18**, NKJV)
 - a. In **Galatians 3:16** Paul makes the point that the word "*seed*" is singular, not plural; it referred to one person, the Christ.
 - b. That promise was confirmed to Isaac in **Genesis 26:4**.
 - c. Then it was confirmed again to Jacob, when the Lord told him in the dream at Bethel with the ladder to heaven, "*in your seed* all the families of the earth will be blessed." (**Genesis 28:14**)
 - d. So, we see that this promise "in your seed" is referring to one person; and that the blessing made to Abraham continues through the line of his son Isaac, then through his grandson Jacob.
 - ii. The second great blessing to Abraham: kings to come from Abraham via Sarah; then through Jacob.

1. The promise to Abraham: “And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.” (**Genesis 17:16**, NKJV)
2. The same promise of kings to come from his line was then confirmed to Jacob in **Genesis 35:11**.
- iii. Therefore, both of these promises (that all nations will be blessed through him; and a line of kings will descend from him) are to be fulfilled through Judah, Jacob’s fourth son, according to Jacob’s deathbed blessing. (Refer to the chart that follows, summarizing the lineage of Jesus from Abraham, through Judah.)

Tracing the King/Kingdom Blessing Given to Abraham and His Seed

1. Kings to come from him
2. All nations to be blessed



- c. Next, we will work through each of the points in this prophecy regarding Judah.
- d. This prophecy is like a riddle, with much to sort through. With a little work, I believe we will be richly rewarded. Let's start with the part that is likely the most obvious to us: the identity of the "lion of Judah". That aspect of this prophecy is explained in the New Testament.
 - i. "So, I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." (**Revelation 5:4-5**, NKJV)
 - ii. Further in **Revelation 5** it describes the worthy one as the Lamb who was slain, now seated on the throne, who has "redeemed us to God by Your blood, out of every tribe and tongue and people and nation," (**Revelation 5:9**, NKJV)
 - iii. It is made clear from the **Revelation 5** reference that the "Lion of the tribe of Judah" refers to Jesus! With that in mind, it logically follows that other details of the blessing to Judah may apply directly to Jesus, as well.
- e. Now that it is clear from the New Testament that this prophecy applies to Jesus, let us take a closer look at nine elements of this prophecy of **Genesis 49:8-12**, taken phrase-by-phrase.
 - i. "May your brothers praise you; his brothers to bow down to him" (from **Genesis 49:8**)
 - 1. This reminds me of the dreams Joseph had, regarding his brothers bowing down to him.
 - 2. Cyprian (bishop in North Africa, d. 258 AD), in one of his letters (which can be found in Ante-Nicene Fathers vol. 5, p. 360), saw this reference to receiving "praise and worship from his brethren" as foreshadowing how *Christ would be worshiped* by his brethren. The word in the LXX that some translations render "bow down" or "do reverence" or "worship" is the same (Greek) word we see in:
 - a. **Exodus 20:5** and **Deuteronomy 5:9** in the LXX, where it says in the 10 Commandments, "you will not bow down to / worship them (idols)".
 - b. "When they saw Him, they worshiped Him; but some doubted." (**Matthew 28:17**, NKJV)

- c. “Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, ‘See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.’”
(**Revelation 22:8–9**, NKJV)
 - d. Therefore, this prophecy indicates that his brothers would bow down to *worship him!*
 - e. Importance: The One who would come from Judah would be worshiped by his brothers. This foreshadows the Divinity of Jesus Christ, later to be revealed in the New Testament: the One who is divine, therefore worthy of receiving worship!
- ii. “Your hand shall be on the neck (or back) of your enemies” (from **Genesis 49:8**)
 - 1. This phrase could refer simply to the fact that He would conquer all of His enemies
 - a. “The LORD said to my Lord, ‘Sit at My right hand, Till I make Your enemies Your footstool.’” (**Psalms 110:1**, NKJV; see also **Psalms 2**)
 - b. “For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death.” (**1 Corinthians 15:25–26**, NKJV)
 - c. Jesus would, in the end, conquer all of His enemies: including Satan and *even death itself*.
 - 2. Or, if Cyprian’s understanding of this passage is correct, this could refer to the hands of Christ being *on the cross*: the means by which all His enemies would be destroyed.
- iii. “Judah is a lion’s cub.” (**Genesis 49:9**)
 - 1. This is the first place that the word “lion” appears in the Scriptures. What attributes do you typically associate with the animal, “lion”?
 - 2. Is “lion” here an indication of royal rule?
 - a. The description of King Solomon’s throne: “The throne had six steps, with a footstool of gold, which were fastened to the throne; there were armrests on either

side of the place of the seat, and two lions stood beside the armrests. Twelve lions stood there, one on each side of the six steps; nothing like this had been made for any other kingdom.” (**2 Chronicles 9:18–19**, NKJV)

- i. Note that the lion is used to denote royal authority, power and awe.
 - ii. There is a reason that the animals on the steps of the king’s throne are lions, *not bunny rabbits!*
 - b. “The king’s wrath is like the roaring of a lion, but his favor is like dew on the grass.” (**Proverbs 19:12**, NKJV)
 - c. John Chrysostom (c. 347-407, bishop in Constantinople and famous preacher) said, “A lion’s whelp is Judah. from a stripling, my son, you have grown up’: he is foretelling his kingship. You see, it is Scripture’s invariable practice to refer by the image of this creature to royal authority.” (Source: John Chrysostom, *Homilies on Genesis* 46-67, in Homily 67, Catholic University Press, pp. 269-271.)
 - d. Eusebius (c. 320 AD, bishop of Caesarea) wrote, “He calls Him then a *lion’s whelp* because of His being born of the royal tribe. For He was of the seed of David according to the flesh.” (Source: Eusebius, *Proof of the Gospel* Book 8, chapter 1)
3. Could the term “lion” here also suggest the characteristics of boldness, ferocity, and one who is to be feared?
- a. “The wicked flee when no one pursues, But the righteous are bold as a lion.” (**Proverbs 28:1**, NKJV)
 - b. In **Revelation 5**, Jesus is described both as the Lamb (for his meekness and offered as a sacrifice) and as the Lion (the ruler to be feared; his enemies had better watch out!)
 - c. Satan is described as a lion in **1 Peter 5**; one who is seeking an opportunity to devour us. But our lion is a *more ferocious lion*, the Lion of the tribe of Judah!
- iv. “Like a lion’s cub that crouches/ lies down to sleep. Who shall rouse him (raise him up)?” (**Genesis 49:9**)
- 1. What is so noteworthy about a lion going to sleep and then waking up? Doesn’t every lion do that every day?

2. "Sleep" is often used in the Scriptures as a metaphor for death.
 - a. "And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt." (**Daniel 12:2**, NKJV)
 - b. "These things He said, and after that He said to them, 'Our friend Lazarus sleeps, but I go that I may wake him up.' Then His disciples said, 'Lord, if he sleeps he will get well.' However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. Then Jesus said to them plainly, 'Lazarus is dead.'" (**John 11:11-14**, NKJV)
 - c. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed." (**1 Corinthians 15:51-52**, NKJV)
 - i. Note: same Greek word "sleep" used by Paul here as we find in **Genesis 49:9** in the LXX.
 - d. Sleep in these passages is used as a metaphor for death. So, the lion "lies down to sleep" means that the lion dies.
3. **Genesis 49:9** statement about a lion lying down to rest and then being raised up is very similar to something that the prophet Balaam would say, 400+ years later. Consider Balaam's prophecy from **Numbers 24**.
 - a. When the Jews escaped Egypt under Moses and were heading to the Promised Land, Balaam was hired by the pagan king Barak to call down a curse upon Israel. Instead, he uttered a series of blessings.
 - b. Note: a few terms in this passage might strike us as odd, at first.
 - i. The term "unicorn" does not just refer to a mythical creature. It can apply to any one-horned animal; for example, a rhinoceros. (Note that Latin scientific name for the Great One-Horned Rhinoceros, also known as the Indian Rhino, is *rhinoceros unicornis*.)
 - ii. Also, a "missile" can refer to any flying object used as a weapon, for example: a stone that is

hurled by someone, a javelin that is thrown or an arrow shot through the air.

c. (Read **Numbers 24:7-9**)

- i. “He lies down and rests as a lion; and like a lion’s cub, who shall rouse Him? Those who bless You are blessed, and those who curse You are cursed.” (**Numbers 24:9**, LXX, OSB)
- ii. (Eusebius, in *Proof of the Gospel* Book 9, chapter 3 points to the obvious similarities between Balaam’s oracle and the prophecy given by Jacob to Judah. He says that they clearly both refer to our Savior, Jesus.)

d. In the LXX, wording in Balaam’s prophecy in **Numbers 24:9** regarding the lion lying down and then being roused (rendered “who shall raise Him up” in other translations) is essentially the same as in the prophecy given to Judah in **Genesis 49**. The difference is that one Greek word is used for “raise up” or “rouse” in **Genesis 49**, while another (equivalent) word is used in the **Numbers 24** passage. Comparing the phrases “Who will raise him up?”:

- i. “τίς ἐγερει αὐτόν;” (from **Genesis 49:9**, LXX)
- ii. “τίς ἀναστήσει αὐτόν;” (from **Numbers 24:9**, LXX)
- iii. *These happen to be the same two terms, “to raise up” that are used to describe the resurrection of Jesus in the New Testament!*
- iv. The same word “raise up” as used in **Genesis 49:9** in the LXX is also used to refer to the resurrection of Jesus in these passages:
 - 1. “‘... and they will kill Him, and the third day He will be raised up.’ And they were exceedingly sorrowful.” (**Matthew 17:23**, NKJV)
 - 2. “Jesus answered and said to them, ‘Destroy this temple, and in three days I will raise it up.’” (**John 2:19**, NKJV)

- v. The same word “raise up” as used in **Numbers 24:9** in the LXX is also used in the New Testament to refer to the resurrection of Jesus, in passages such as these:
 - 1. “Then He said to them, ‘Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,’” (**Luke 24:46**, NKJV)
 - 2. “For as yet they did not know the Scripture, that He must rise again from the dead.” (**John 20:9**, NKJV)
- 4. When we see “sleep” as referring to death, other aspects of this prophecy become clear. “Waking up” therefore refers to being *raised from the dead*. Therefore, here we learn that this Lion of Judah will die and be resurrected from the dead. This prophecy provides a beautiful, poetic picture of the death and resurrection of Jesus.
- 5. Eusebius, bishop of Caesarea, wrote (c. 320 AD):
 - a. “‘Falling down you did sleep as a lion and a whelp,’ are significant of His death, because Scripture is accustomed, as is shown in many other places, from the conviction of their kinship to call death a sleep.
 - b. “And ‘Who shall awake him?’ is a wonderful reference to His resurrection from the dead. For he who said, ‘Who will awake him?’ knew quite well that He would be awaked. And it is remarkable that he should add, ‘*Who then shall do this and raise him up?*’ so as to impel us to ask who it was that raised up our Lord Who died on our behalf. For Who else was it, but the God of the Universe, His Father, to Whom the Savior's resurrection is solely to be attributed, according to the Scripture which says, ‘Whom the Father raised from the dead’ (**Galatians 1:1, Acts 13:33**, and elsewhere)?” (Source: Eusebius, *Proof of the Gospel* Book 8, chapter 1)
- 6. Think about it. A few people were raised from the dead in the Bible (Lazarus; the son of the widow in Nain; the widow of Zarephath’s son; the Shunamite woman’s son; and Tabitha in **Book of Acts**). However, they were generally raised by someone. For example, they were raised up by Elijah, Elisha, Peter or Jesus. However, Jesus was raised up, but *by no one but the Father!*

- a. Hence to the rhetorical question in **Genesis 49**, “Who will raise Him up?” we now know the answer: *God the Father, Himself*.
- v. “A ruler will not fail in Judah...until he comes” (from **Genesis 49:10**).
 - 1. Several early Christian writers pointed out that the time Christ’s coming marked a significant shift in Jewish history: it coincided with the end of native Jewish leadership.
 - a. No further prophets would come to the Jewish nation after John the Baptist.
 - b. The High Priest, and the priesthood were done away with when the temple was destroyed in AD 70 and not rebuilt.
 - c. Eusebius, a bishop and early church historian, in his work *Ecclesiastical History* (c. 324 AD) explained that the era of Jewish kingly rule closed with the reign of Herod the Great, since Herod was an Idumean, (or Edomite, descended from Esau), not a Jew. Therefore, the timing of Jesus’ birth coincided with the fulfillment of this prophecy. Eusebius wrote:
 - i. “When Herod, the first ruler of foreign blood, became King, the prophecy of Moses received its fulfillment, according to which there should ‘not be wanting a prince of Judah, nor a ruler from his loins, until he come for whom it is reserved.’ The latter, he also shows, was to be the expectation of the nations.
 - ii. “This prediction remained unfulfilled so long as it was permitted them to live under rulers from their own nation, that is, from the time of Moses to the reign of Augustus. Under the latter, Herod, the first foreigner, was given the Kingdom of the Jews by the Romans. As Josephus relates, he was an Idumean on his father’s side and an Arabian on his mother’s.” (Source: Eusebius, *Ecclesiastical History* Book 1, chapter 6; in Nicene and Post-Nicene Fathers vol. 2.1)
 - d. In another work, Eusebius’ *Proof of the Gospel*, Book 3, chapter 2, he wrote:

- i. "That Moses' prediction was not indefinite, and that he did not see his prophecy in the shadows of illimitable and unmeasured time, but circumscribed the fulfillment of his predictions with the greatest accuracy by temporal limits, hear how he speaks prophetically about Him: 'There shall not fail a prince from Judah, and a leader from his loins until he come in whom it is laid up, and he is the expectation of the Gentiles' (**Genesis 49:10**). Which means that the order and succession of rulers and leaders of the Jewish race will not fail until the coming of the Prophesied, but that when there is a failure of their rulers the Prophesied will come.
- ii. "By Judah here he does not mean the tribe of Judah, but since in later days the whole race of the Jews came to be called after the kingly tribe, as even now we call them Jews, in a very wonderful and prophetic way he named the whole Jewish race, just as we do when we call them Jews.
- iii. "Next he says that the rulers and heads of their race will not fail, before the Prophesied appear: and that on his arrival the Jewish state will be at once dissolved, and that he will be no longer the expectation of the Jews, but of the Gentiles. Now you could not apply this prophecy to any of the prophets, but only to our Lord and Savior. For immediately on his appearance the kingdom of the Jews was taken away.
- iv. "For at once their king in the direct line failed, who ruled them according to their own laws, Augustus then being the first Roman Emperor, and Herod, who was of an alien race, becoming their king. And while they failed, the expectation of the Gentiles throughout the whole world appeared according to the divine prophecy, so that even now all men of all nations who believe in Him place the hope of godly expectation in Him."
- vi. "He is the expectation of the nations (= the Gentiles)." (from **Genesis 49:10**)

1. From Justin Martyr's First Apology, c. 150 AD, "And the prophetic words, 'he shall be the expectation of the nations,' signified that there would be people in all nations who would look for Him to return. Again, this is something you can plainly verify for yourself. For among all peoples, there are some who are eagerly awaiting the return of him who was crucified."
(Source: Justin Martyr. *The First Apology of Justin*, chapter 32; in Ante-Nicene Fathers, vol. 1, pp. 173–181. Quotation above from a modern rendition, *We Don't Speak Great Things – We Live Them*, p. 116)
 2. Regarding this point, Augustine (354-430 AD), a bishop of the church in North Africa wrote, "'And He is the expectation of the nations.' This is too plain to need exposition." (Source: Augustine of Hippo, *The City of God*. In Nicene and Post-Nicene Fathers vol. 1.2, chapter 16.41)
- vii. "And he shall bind his donkey to a vine, and his colt to a branch/tendril" (**Genesis 49:11**). This foreshadows the final, triumphant entry of Jesus into Jerusalem before He was crucified:
1. Jesus instructed his disciples, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me." (**Matthew 21:2**, NKJV)
 2. "They brought the donkey and the colt, laid their clothes on them, and set Him on them." (**Matthew 21:7**, NKJV)
 3. This fulfilled the prophecy of Zechariah: "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey."
(**Zechariah 9:9**, NKJV)
- viii. "He shall wash his robe in wine, his garment in the blood of grapes." (**Genesis 49:11**)
1. Jesus' statement from the Last Supper comes to mind: "This is my blood": the connection between the blood and the wine (made of grapes).
 2. "His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God." (**Revelation 19:12-13**, NKJV)
 3. From Justin Martyr's *First Apology*:

- a. "After this he was crucified, which fulfilled the rest of this prophecy. The 'washing his robe in the blood of the grape' referred to the suffering he was to endure, cleansing by his blood all those who believe in him."
 - b. "...the blood of grapes' signifies that the Christ would have blood, like other humans, but that his blood was not produced through the seed of man, but by the power of God." (Source: Justin Martyr. *The First Apology of Justin*, chapter 32; in Ante-Nicene Fathers, vol. 1, pp. 173-181; taken from *We Don't Just Speak Great Things – We Live Them*, pp. 116-117)
- 4. From Eusebius' *Proof of the Gospel* (c. 320 AD):
 - a. "And the words, 'He will wash his garments in wine, and in the blood of the grape his girdle,' will show you surely how as in a secret way He suggests His mystic Passion, in which He washed His garment and vesture with the washing wherewith He is revealed to wash away the old stains of them that believe in Him.
 - b. "For with the wine which was indeed the symbol of His blood, He cleanses them that are baptized into His death, and believe on His blood, of their old sins, washing them away and purifying their old garments and vesture, so that they, ransomed by the precious blood of the divine spiritual grapes, and with the wine from this vine, 'put off the old man with his deeds, and put on the new man which is renewed into knowledge in the image of Him that created him.'" (Source: Eusebius, *Proof of the Gospel*, Book 8, chapter 1)
- ix. "His eyes brighter than wine, his teeth whiter than milk" (**Genesis 49:12**).
 - 1. Some translations render it, "His eyes are bright *from* wine".
 - 2. This part of the prophecy is not as clear to me as the others. Some early Christian writers saw these references to bright eyes and teeth as highlighting positive aspects of Christ:
 - a. For example, the bright eyes indicating being full of the Spirit.
 - b. The white teeth some saw as indicating the purity of the teachings coming from His mouth. Others similarly tied

this to the pure spiritual food (milk) that infants are nourished by.

- f. Origen (c. 185-255), teacher in the church in Alexandria, Egypt, in his work *Against Celsus*, (in Ante-Nicene Fathers vol. 4, p. 419) pointed to this prophecy and asked three questions of his critics:
 - i. First, how did Moses (and Jacob) know that the line of kings would come from the tribe of Judah? After all, this was just one of the 12 sons of Jacob; and Moses was writing long before the time of David and the kings of Judah.
 - ii. Second, how did Moses know that leaders among the Jews would continue only up to the time of Jesus?
 - iii. Third, how did Moses know that the Gentiles would end up following this future Jewish leader, Jesus?
 - iv. (The answer of Origen's three questions is, of course, that this was a legitimate prophecy, inspired by the Holy Spirit and fulfilled many centuries later. It could not have faked. This should have humbled his critics and demonstrated that Moses was writing under divine inspiration.)
- g. Recap of the prophecy and blessing to Judah
 - i. **Promise of the king and the kingdom.** Promise given to Abraham, Isaac and Jacob passes down through Judah. All nations to be blessed through his seed; kings to come from him.
 - ii. **Lineage of the Christ to be from Judah.**
 - iii. **Divinity of Christ.** His brothers would praise and bow down to (worship) him.
 - iv. **Defeat of his enemies.** His hands would be on their necks.
 - v. **Death, burial and resurrection.** He would "lie down" and then be "raised up".
 - vi. **He would be the expectation of all nations.** He would have followers from among all the Gentiles.
 - vii. **Jews would continue to have rulers from among their own people until He comes.**
 - viii. **Donkey and colt involved.**

- ix. **Washed in the blood/wine.** Foreshadowing the blood of Christ, which would be shed for us and wash away our sins; also the wine directly associated with his blood, offered at the Last Supper.
- h. John Chrysostom, a bishop and famous preacher in Constantinople in the mid- 4th to early 5th century, said that this blessing to Judah is “foretelling to us the whole story of Christ”.
 - i. According to Chrysostom this prophecy predicts, through the inspiration of the Holy Spirit, the Lord's descent to humankind, as well as the mystery of the cross, the burial and the resurrection of Jesus. (Source: John Chrysostom, *Homilies on Genesis 46-67*, Homily 67, Catholic University Press, pp. 269-271)

VI. Jacob Addresses His Remaining Eight Sons (Read **Genesis 49:13-27**)

- a. After discussing Judah, his fourth son, Jacob continues through his remaining eight sons, ending with the youngest (Benjamin).
- b. Joseph (understandably) receives a very favorable blessing, after his father recounts the evil that his brothers did to him, and how God had delivered him.
- c. The comments about Dan are short, but rather disturbing. And here Joseph's admonition is strikingly similar to another well-known passage in Scripture. (Re-read **Genesis 49:16-18**)
 - i. Dan is likened to a snake that is lying in the path, waiting to strike someone by surprise.
 - ii. It says he would strike at the horse's heels. Can you think of anyone else in **Genesis** who is described as being like a serpent, and who will strike at the heel of someone?
 - iii. In **Genesis 3**, Satan the great tempter is described as coming in the form of a serpent. (That link is confirmed in **Revelation 20:2**, which speaks of “that serpent of old, who is the devil and Satan.”)
 - iv. Recall that in **Genesis 3:15**, in the aftermath of the Fall of Man and Woman, the Lord tells Eve that offspring of this serpent would battle against her seed/offspring (representing Christ). Satan would strike at the heel of the woman's seed; however, the seed of that woman would crush or bruise Satan's head (inflicting mortal injury).
 - v. Some early Christian writers such as Hippolytus (c. 170-236 AD, a leading presbyter in the church in Rome) associated the antichrist with this prophecy regarding Dan. (See ANF vol. 5, pp 206-207.)

1. Some have pointed out, in connection with this, that the tribe of Dan is oddly missing from the list of the 12 tribes making up the 144,000 in **Revelation 7**.
2. The prefix '*anti-*' in the word "antichrist" means '*instead of*'. Therefore, the antichrist is a deceiving false-Christ, a Satanically-inspired counterfeit of Christ who will come before Jesus returns.
3. There are direct references to the antichrist in **1 John** and **2 John**. However, he may be referred to in the "false Christs" that Jesus warned about (**Matthew 24:24**; **Mark 13:22**), and in the "man of lawlessness" Paul speaks of in **2 Thessalonians 2:3**. The references to "the beast" who will come, in **Revelation 13 and 17**, may pertain to the antichrist as well.

VII. Why Should These Prophecies Matter to Us?

- a. You may be thinking, "That's all nice and interesting information, Chuck, but what does that have to do with *living my life*?"
- b. Two reasons why it is important for you to understand this prophecy thoroughly: 1) to evangelize unbelievers and 2) to help other Christians whose faith is weak.
 - i. On evangelism:
 1. Justin Martyr addressed his *First Apology* (from which I read just a few passages from earlier and a longer passage which I have included in appendix to the notes posted with this lesson) to "the Emperor, Antoninus Pius, and to his adopted sons, Marcus Aurelius Verus and Lucius Verus, the philosophers. Also, to the venerable Senate, and to all the people of Rome." (So clearly, his audience is made up of educated pagans, not religious Jews.)
 - a. After defending the Christians against the false accusations and rumors that were circulating in Rome, he takes the spiritual offensive. Justin reasons:
 - b. "Someone might ask, 'Isn't it possible that Christ was simply a human who performed mighty works through the magical arts and thereby only appeared to be the Son of God?' However, our belief in Christ as the Son of God is not based merely on the assertion of others; it is founded on compelling evidence. What originally convinced me and many others is the fact that these events surrounding the life of Jesus were foretold in

advance. We have witnessed with our very eyes that things have happened just as they were predicted. When you read these prophecies, we think you will also acknowledge that these are the strongest and truest evidence."

- c. Justin continues, "In the books of the prophets, we find prophecies about Jesus our Christ. They foretold his coming. His being born of a virgin and growing as a man. His healing every type of disease and sickness and even raising the dead. His being unrecognized and hated. His crucifixion, death, and resurrection. His ascension into heaven. And his being the Son of God.
 - d. "It was also predicted that he would send persons into every nation to proclaim these things and that it would be primarily the Gentiles who would believe in him. His appearance was predicted by a succession of prophets through the centuries..."
 - e. After laying this foundation, Justin proceeds to go into detail, starting with the prophecy from **Genesis 49:8-12** to provide the evidence.
 - f. (The above quote from Justin's First Apology was taken from *We Don't Speak Great Things, We Live Them*, available through Scroll Publishing.)
2. Recently I was talking with my good friend Chris from Chicago, who had just had an extensive conversation with a Christian living in Turkey.
 - a. The brother, a native of the Middle East, was frustrated because the Muslims he was sharing his faith with were saying that Christians changed the New Testament later (Jesus was the Christ, but did not really die on the cross, was not raised from the dead, and is not the Son of God).
 - b. Chris told the brother that we can prove Jesus was the Son of God and that all these things really did happen, using the Old Testament prophecies. Since those things were written centuries before the time of Jesus, and those Scriptures are in the possession of the Jews, there is no way that the Christians could have changed them.
 3. In **Acts 18** Apollos is held up as a man who is "mighty in the Scriptures (referring to the Old Testament). It says, "he

vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.” (**Acts 18:28**, NKJV)

- a. A challenge to Christians: are you mighty in the sword of the Spirit, the word of God? Can you prove to unbelievers, from the evidence of the Old Testament that Jesus is the Christ?
 - b. Men like Apollos, Peter, Paul and Justin Martyr did it in their day.
 - c. You can also use the power of the Old Testament prophecies to convince your unbelieving friends today, *if you devote yourselves to studying and knowing the Old Testament as they did!*
- ii. The second reason this prophecy is important: to help Christians who have become weak in their faith.
1. I see more and more people who were given a faulty foundation of faith. Maybe their faith was based on a church group that later turned out to be not as loving and good as they once thought. In some cases, they were told that if they followed the Christian program, they would be blessed in this life (great husband, family, friends, etc.) Or maybe their faith was tied up in how their parents and friends believed.
 2. Regardless, many have lost their way as a result of disappointment at the hands of other Christians, or disappointments in life, the influence of the world, intellectual challenges to their faith, etc.
 3. Our faith is not based on feelings, emotions, or a happy close Christian fellowship (all of which can turn out negative, or badly). Instead, our faith is built on solid facts and evidence. It is based on the prophecies, fulfilled in Jesus Christ.
 4. When Paul was defending the faith to Festus, he said “I am not mad, most noble Festus, but speak the words of truth and reason.” (**Acts 26:25**, NKJV)
 5. You can use prophecies like this to help disciples who are struggling in their faith in God. You can help them to rebuild their convictions on the same unshakeable foundation that Paul’s faith was built on: the foundation of truth and reason.

Appendix

If you want to read the passage from **Genesis 49** regarding Judah from the LXX on your own, one option is Brenton's translation (in the public domain and readily available online, for example at <http://ebible.org/eng-Brenton>). It reads as follows:

“Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father's sons shall do thee reverence. Juda is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest (rendered “slept” in other translations of the LXX) as a lion, and as a whelp; who shall stir him up? A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations. Binding his foal to the vine, and the foal of his ass to the branch of it, he shall wash his robe in wine, and his garment in the blood of the grape. His eyes shall be more cheering than wine, and his teeth whiter than milk.” (**Genesis 49:8-12**, Brenton LXX)

Several early Christian writers referred to **Genesis 49:8-12** as a foundational prophecy foretelling the coming of Jesus Christ. Their insights can be helpful to us as we consider the details of this prophecy.

1. **Irenaeus** (c. 130-200 AD), overseer of the church in Lyon (modern-day France). In his youth he had heard Polycarp (a disciple of the apostle John) teach,
 - a. “For, let those who have the reputation of investigating everything, inquire at what time a prince and leader failed out of Judah, and who is the hope of the nations, who also is the vine, what was the ass's colt [referred to as] His, what the clothing, and what the eyes, what the teeth, and what the wine, and thus let them investigate every one of the points mentioned; and they shall find that there was none other announced than our Lord, Christ Jesus.”
 - b. (Source: Irenaeus of Lyons. *Irenaeus against Heresies* Book 4, Chapter 10; in Ante-Nicene Fathers, vol. 1, pp. 473-474)
2. **Justin Martyr** (c. 100-165 AD), a philosopher who converted to the Christian faith, pointed to this prophecy from Genesis when defending his faith in Christ to the rulers in Rome.
 - a. “Moses then, who was the first of the prophets, spoke in these very words: ‘The scepter shall not depart from Judah, nor a lawgiver from between his feet, until He come for whom it is reserved; and He shall be the desire of the nations, binding His foal to the vine, washing His robe in the blood of the grape.’

- b. "It is yours to make accurate inquiry, and ascertain up to whose time the Jews had a lawgiver and king of their own. Up to the time of Jesus Christ, who taught us, and interpreted the prophecies which were not yet understood, [they had a lawgiver] as was foretold by the holy and divine Spirit of prophecy through Moses, 'that a ruler would not fail the Jews until He should come for whom the kingdom was reserved' (for Judah was the forefather of the Jews, from whom also they have their name of Jews); and after He (i.e., Christ) appeared, you (*referring to the Romans -CP*) began to rule the Jews, and gained possession of all their territory.
- c. "And the prophecy, 'He shall be the expectation of the nations,' signified that there would be some of all nations who should look for Him to come again. And this indeed you can see for yourselves, and be convinced of by fact. For of all races of men there are some who look for Him who was crucified in Judea, and after whose crucifixion the land was straightway surrendered to you as spoil of war.
- d. "And the prophecy, 'binding His foal to the vine, and washing His robe in the blood of the grape,' was a significant symbol of the things that were to happen to Christ, and of what He was to do. For the foal of an ass stood bound to a vine at the entrance of a village, and He ordered His acquaintances to bring it to Him then; and when it was brought, He mounted and sat upon it, and entered Jerusalem, where was the vast temple of the Jews which was afterwards destroyed by you.
- e. "And after this He was crucified, that the rest of the prophecy might be fulfilled. For this 'washing His robe in the blood of the grape' was predictive of the passion He was to endure, cleansing by His blood those who believe on Him. For what is called by the Divine Spirit through the prophet 'His robe,' are those men who believe in Him in whom abideth the seed of God, the Word.
- f. "And what is spoken of as 'the blood of the grape,' signifies that He who should appear would have blood, though not of the seed of man, but of the power of God. And the first power after God the Father and Lord of all is the Word, who is also the Son; and of Him we will, in what follows, relate how He took flesh and became man. For as man did not make the blood of the vine but God, so it was hereby intimated that the blood should not be of human seed, but of divine power, as we have said above.
- g. "And Isaiah, another prophet, foretelling the same things in other words, spoke thus: 'A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust.' (See **Isaiah 11:1-10**, LXX; **Numbers 24:17**) And a star of light has arisen, and a flower has sprung from the root of Jesse—this Christ. For by the power of God He was conceived by a virgin of the seed of Jacob, who was the father of Judah, who, as we have shown, was the father of the Jews; and Jesse was His forefather

according to the oracle, and He was the son of Jacob and Judah according to lineal descent.”

- h. (Source: Justin Martyr. *The First Apology of Justin*, Chapter 32; in Ante-Nicene Fathers, vol. 1, pp. 173–181)

3. **Cyprian** (d. 258 AD) bishop of the church in Carthage, North Africa, wrote:

- a. “In the blessing of Judah also this same thing is signified, where there also is expressed a figure of Christ, that He should have praise and worship from his brethren; that He should press down the back of His enemies yielding and fleeing, with the hands with which He bore the cross and conquered death;
- b. “and that He Himself is the Lion of the tribe of Judah, and should couch sleeping in His passion, and should rise up, and should Himself be the hope of the Gentiles.
- c. “To which things divine Scripture adds, and says, ‘He shall wash His garment in wine, and His clothing in the blood of the grape.’ But when the blood of the grape is mentioned, what else is set forth than the wine of the cup of the blood of the Lord?”
- d. (Source: *The Epistles of Cyprian*, Epistle 62; in Ante-Nicene Fathers vol. 5, p. 360)

4. **Hippolytus** (c. 170-236 AD) a leading presbyter in the church in Rome, wrote:

- a. “Now the blessed Jacob speaks to the following effect in his benedictions, testifying prophetically of our Lord and Savior: ‘Judah, let thy brethren praise thee: thy hand shall be on the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the shoot, my son, thou art gone up: he stooped down, he couched as a lion, and as a lion’s whelp; who shall rouse him up? A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations. Binding his ass to a vine, and his ass’s colt to the vine tendril; he shall wash his garment in wine, and his clothes in the blood of the grapes. His eyes shall be gladsome as with wine, and his teeth shall be whiter than milk.’ (**Genesis 49:8-12**)
- b. “Knowing, then, as I do, how to explain these things in detail, I deem it right at present to quote the words themselves. But since the expressions themselves urge us to speak of them, I shall not omit to do so. For these are truly divine and glorious things, and things well calculated to benefit the soul. The prophet, in using the expression, a lion’s whelp, means him who sprang from Judah and David according to the flesh, who was not made indeed of the seed of David, but was conceived by the (power of the) Holy Ghost, and came forth from the holy shoot of earth. For Isaiah says, ‘There

shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.' (**Isaiah 11:1**)

- c. "That which is called by Isaiah a flower, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, 'he stooped down, he couched as a lion, and as a lion's whelp,' (**Genesis 49:9**) refers to the three days' sleep (death, couching) of Christ; as also Isaiah says, 'How is faithful Sion become an harlot! it was full of judgment; in which righteousness lodged (couched); but now murderers.' (**Isaiah 1:21**) And David says to the same effect, 'I laid me down (couched) and slept; I awaked: for the Lord will sustain me;' (**Psalms 3:5**) in which words he points to the fact of his sleep and rising again. And Jacob says, "Who shall rouse him up?" (**Genesis 49:9**) And that is just what David and Paul both refer to, as when Paul says, 'and God the Father, who raised Him from the dead.' (**Galatians 1:1**)
- d. "And in saying, 'A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations,' (**Genesis 49:10**) he referred the fulfilment (of that prophecy) to Christ. For He is our expectation. For we expect Him, (and) by faith we behold Him as He comes from heaven with power.
- e. "'Binding his ass to a vine', (**Genesis 49:11**) that means that He unites His people of the circumcision with His own calling (vocation). For He was the vine. 'And his ass's colt to the vine-tendril', that denotes the people of the Gentiles, as He calls the circumcision and the uncircumcision unto one faith.
- f. "'He shall wash his garment in wine,' that is, according to that voice of His Father which came down by the Holy Ghost at the Jordan. 'And his clothes in the blood of the grape.' (**Genesis 49:11**) In the blood of what grape, then, but just His own flesh, which hung upon the tree like a cluster of grapes?—from whose side also flowed two streams, of blood and water, in which the nations are washed and purified, which (nations) He may be supposed to have as a robe about Him.
- g. "'His eyes gladsome with wine.' (**Genesis 49:12**) And what are the eyes of Christ but the blessed prophets, who foresaw in the Spirit, and announced beforehand, the sufferings that were to befall Him, and rejoiced in seeing Him in power with spiritual eyes, being furnished (for their vocation) by the word Himself and His grace?
- h. "And in saying, 'And his teeth (shall be) whiter than milk,' (**Genesis 49:12**) he referred to the commandments that proceed from the holy mouth of Christ, and which are pure (purify) as milk.
- i. "Thus did the Scriptures preach before-time of this lion and lion's whelp. And in like manner also we find it written regarding Antichrist. For Moses speaks thus: 'Dan is a lion's whelp, and he shall leap from Bashan.'

(Deuteronomy 33:22) But that no one may err by supposing that this is said of the Saviour, let him attend carefully to the matter. 'Dan,' he says, 'is a lion's whelp;' and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring.

- j. "For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan. And that the case stands thus, we see also from the words of Jacob: 'Let Dan be a serpent, lying upon the ground, biting the horse's heel.' **(Genesis 49:17)** What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis, who deceived Eve and supplanted Adam (πτερνίσας, bruised Adam's heel)? But since it is necessary to prove this assertion by sufficient testimony, we shall not shrink from the task.
- k. "That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, 'Dan shall judge his people, as (he is) also one tribe in Israel.' **(Genesis 49:16)** But someone may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist. For Jeremiah also speaks to this effect: 'From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled at the sound of the neighing, of the driving of his horses.' **(Jeremiah 8:16)**
- l. (Source: Hippolytus of Rome, *Treatise on Christ and Antichrist*. In Ante-Nicene Fathers, vol. 5, pp. 206–207.)

5. **Origen** (c. 185-255 AD), teacher in the church in Alexandria, Egypt

- a. After first discussing the prophecy of **Micah 5:1** regarding the birth of Christ in Bethlehem, Origen continued:
- b. "And if we should ask for a second prophecy, which may appear to us to have a clear reference to Jesus, we would quote that which was written by Moses very many years before the advent of Christ, when he makes Jacob, on his departure from this life, to have uttered predictions regarding each of his sons, and to have said of Judah along with the others: 'The ruler will not fail from Judah, and the governor from his loins, until that which is reserved for him come.'
- c. "Now, any one meeting with this prophecy, which is in reality much older than Moses, so that one who was not a believer might suspect that it was not written by him, would be surprised that Moses should be able to predict that the princes of the Jews, seeing there are among them twelve tribes, should be born of the tribe of Judah, and should be the rulers of the people; for which reason also the whole nation are called Jews, deriving their name from the ruling tribe.

- d. "And, in the second place, one who candidly considers the prophecy, would be surprised how, after declaring that the rulers and governors of the people were to proceed from the tribe of Judah, he should determine also the limit of their rule, saying that 'the ruler should not fail from Judah, nor the governor from his loins, until there should come that which was reserved for him, and that He is the expectation of the Gentiles.' For He came for whom these things were reserved, viz., the Christ of God, the ruler of the promises of God.
- e. "And manifestly He is the only one among those who preceded, and, I might make bold to say, among those also who followed Him, who was the expectation of the Gentiles; for converts from among all the Gentile nations have believed on God through Him, and that in conformity with the prediction of Isaiah, that in His name the Gentiles had hoped: 'In Thy name shall the Gentiles hope.'" (**Isaiah 11:10**)
- f. (Source: Origen, *Against Celsus*. In Ante-Nicene Fathers vol. 4, p. 419)
- b. **John Chrysostom** (c. 347-407), a bishop in Constantinople and famous preacher, said:
 - a. "'Judah may your brothers praise you.' The blessing conferred on Judah is somewhat mystical, foretelling to us the whole story of Christ: 'Judah', he says, note, 'may your brothers praise you.' You see, since he was destined in the plan of divine providence to emerge from this man's tribe, accordingly under the prior inspiration of the Holy Spirit he predicts through the words spoken to Judah the Lord's dissent to humankind but also the mystery, the cross, the burial, the resurrection and the whole reality in general."
 - b. "'Judah', he says, remember, 'may your brothers praise you; your hands are on the back of your enemies; your father's sons will bow down before you', suggesting the submission they are intended to enjoy.
 - c. "'A lion's whelp is Judah. from a stripling, my son, you have grown up': he is foretelling his kingship. You see, it is Scripture's invariable practice to refer by the image of this creature to royal authority.
 - d. "'You crouch at rest like a lion and its whelp: who will rouse him?' There is reference here to the cross and burial: 'Who will rouse him?' In other words, just as no one would dare awaken the lion or its whelp at rest, likewise 'you are at rest like a lion and its whelp: who will rouse him?' He himself it is who says, remember, 'I have the power to lay down my life, and I have the power to take it up again'."
 - e. (Source: John Chrysostom. *Homilies on Genesis 46-67*, Catholic University Press, Homily 67, pp. 269-271)