

Delitzsch "A New Commentary on Genesis," Vol 2, p. 389 quotes the

Jerusalem Targum on Genesis 49:18: "Yet not to the redemption wrought by Gideon, the son of Joash, does my soul look, for it is temporal; not to the redemption wrought by Samson, the son of Manoah, is my longing directed, for it is transitory; but to the redemption which Thou hast promised to bring to Thy people, the seed of Israel, through Thy word. To Thy redemption, O Jahveh, to the redemption of the Messiah, the Son of David, who will one day redeem Israel and bring him back from exile, to that redemption is my sight and my desire directed, for Thy redemption is an everlasting redemption."—Quoted by Delitzsch.

W. Robertson Smith (in his Kinship and Marriage in Early Arabia, 1903 "Reuben as a tribe misused its power in assailing the independence of Bilhah (or a tribe Bilhah tribe.)

Three interpretations of the end of the days. (1) All future time, (2) to Christ's first coming (so Calvin) (3) to the national history of Jews in time of Judges or possibly a little later. (4) End of time—Delitzsch.

For an example of hyperbole cf. Judah washing clothes in wine in Gen. 49.

Why does Zebulun follow Judah? Instead of Coming in proper order? The blessing of Judah predicts the birth of Christ. Does Zebulun follow because it was in his territory that He was brought up and began his ministry?

Gen. 49. Gad and Issachar contrasted as examples for the Christian. ??

Interesting text variant. ¹⁹ At end of Gen. 49:20 placed at beginning of verse 21 in Septuagint. This reading preferred by Delitzsch.

Blessing of Napthali LXX has different pointing. Targum and Samaritan support Hebrew.

The blessing of Joseph: Verse 26 is extremely difficult

See Calvin on References to shepherd and stone in blessing of Joseph.