

Collateral Damage and the Heart of God

Part Twenty-four

(Peer Review)

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Meditating on the Bible

1 Kings 9:10-14

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

And Hiram sent to the king sixscore talents of gold.

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Surely, the world will take notice of any successful civilization; especially, when that civilization extends itself into the world as a nation. Israel was destined to perform that kind of extension. Ideally, in that extension, Israel would reach a time when, they could interact peaceably with the world. Some of the preparatory work for that time was done by king David; however, the main portion of it was ordained for the time of David's son, Solomon. Here is that ordination.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

(2 Samuel 7:12-16)

The time of king Solomon was the period when this type of joint venture rose to prominence: international cooperation for world enhancement. That type of venture for Israel was expressed in several connections between king Solomon and the wider world. Here, we will explore that atmosphere.

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Joint Venture: Solomon and friends  
(Two highlights)

To accomplish world enhancement, building materials must be gathered. Preferably, these are building materials that are of high quality. An early indication of that type of joint venture is in the body of the nation of Israel. The following portion of Scripture is the beginning of it.

*And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

*Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.*

(Deuteronomy 33:1-5)

The full reason for cooperation among the tribes of Israel is included as an addition to this portion of the exploration of Collateral Damage and the Heart of God. As you read the full itemization of capabilities, please note the various components that were added to the asset base of the tribes of Israel. REF: Moses Blesses Israel

When you read Moses' blessing, you see that the land of Israel was endowed with many resources that could have been used to construct anything that the LORD set before the nation. However, the LORD did not design Israel for it to be a totally isolated nation-island. Communication with the outside world would provide Israel with an increase in its breadth of understanding of the LORD. Also, such commerce with the world would provide Israel with more reason to praise the LORD'S dispersion of resource, as spread across the expanse of the earth.

With that in mind, know this: to promote the fullness of Israel's presence in the LORD, there was a need for additional resources, as coming from the outside of Israel. Here is an example that is from the time of the construction of the temple of God, in Israel.

*And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.*

*And Solomon sent to Hiram, saying,*

*Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.*

*Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.*

(1 Kings 5:1-6)

In the time of king Solomon, during the building of the temple, the need for additional building materials was coupled with the need for cooperation. By the addition of cooperation, the potential for success was magnified. We see that, here.

*And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.*

*And Hiram sent to Solomon, saying,*

*I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.*

*So Hiram gave Solomon cedar trees and fir trees according to all his desire.*

*And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.*

*And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.*

(1 Kings 5:7-12)

This league of the kings added quality building materials for world enhancement, for that day; but, that was not enough.

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To achieve true world enhancement, beauty is needed. This next joint venture into mutually beneficial international cooperation added beauty to the project--on so many levels.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

(1 Kings 10:1-10)

Respect for the capabilities that are in our neighbors, and in the neighborhood, are essential parts of controlling collateral damage. This is a key part of the lesson that came from king Solomon's and the queen of Sheba's contribution to our portfolio of management skills for joint ventures.

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Our next review of a joint venture into mutually beneficial international cooperation is in the body of this, a portion of king Solomon's lesson about respect--as repeated here, from Scripture.

*If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: Then hear thou in heaven their prayer and their supplication, and maintain their cause.*

*If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.*

*For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.*

(1 Kings 8:44-53)

Surely, we must respect confederates in our peaceful, voluntary joint ventures. Also, we must respect our co-residents in adversarial joint ventures, in submitting to the other side of being conquered--those that have authority over us, with possibly of suppression. The fact of the existence of those others is illustrated in the following Scripture.

*In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye*

*say unto your masters;  
I have made the earth, the man and the beast that are upon the ground, by  
my great power and by my outstretched arm, and have given it unto whom  
it seemed meet unto me. And now have I given all these lands into the  
hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts  
of the field have I given him also to serve him. And all nations shall serve  
him, and his son, and his son's son, until the very time of his land come:  
and then many nations and great kings shall serve themselves of him.*  
(Jeremiah 27:1-7)

Therefore, when we give proper notice of the authority of, even our captors; then, the respect might even flow back to us, from the ones that have power over us. That proper respect is given as in this fashion, with its associated reason . . .

*Let every soul be subject unto the higher powers. For there is no power  
but of God: the powers that be are ordained of God. Whosoever therefore  
resisteth the power, resisteth the ordinance of God: and they that resist  
shall receive to themselves damnation. For rulers are not a terror to good  
works, but to the evil.*

*Wilt thou then not be afraid of the power? do that which is good, and  
thou shalt have praise of the same: For he is the minister of God to thee  
for good. But if thou do that which is evil, be afraid; for he beareth not the  
sword in vain: for he is the minister of God, a revenger to execute wrath  
upon him that doeth evil.*

*Wherefore ye must needs be subject, not only for wrath, but also for  
conscience sake.*

*For for this cause pay ye tribute also: for they are God's ministers,  
attending continually upon this very thing. Render therefore to all their  
dues: tribute to whom tribute is due; custom to whom custom; fear to  
whom fear; honour to whom honour.*

(Romans 13:1-7)

At a certain time, the LORD presented wisdom about such immersion into mutually beneficial international cooperation, as sent out to the wider world . . .

*And it shall come to pass, that the nation and kingdom which will not  
serve the same Nebuchadnezzar the king of Babylon, and that will not put  
their neck under the yoke of the king of Babylon, that nation will I punish,  
saith the LORD, with the sword, and with the famine, and with the  
pestilence, until I have consumed them by his hand. Therefore hearken  
not ye to your prophets, nor to your diviners, nor to your dreamers, nor to  
your enchanters, nor to your sorcerers, which speak unto you, saying, Ye  
shall not serve the king of Babylon: For they prophesy a lie unto you, to*

*remove you far from your land; and that I should drive you out, and ye should perish.*

*But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.*

(Jeremiah 27:8-11)

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Multi-party Project: Submissive Captivity

In the early time of the kings, Israel, as the nation, had been accustomed to coordinating the joint ventures that impacted its existence. This was in keeping with the following blessing of the LORD, as delivered to them by Moses.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

(Deuteronomy 28:1-6)

The blessing of the LORD for Israel also gave them some insulation from the need to ponder their potential need to be respectful in captivity.

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

(Deuteronomy 28:7-8)

The congregation's goodly measure of positive intercession from the power of the LORD meant that; Israel's position of leadership, as a nation, was under constant review by its peer nations. Yes, it is appropriate to think of them as being peers, even though Israel was a unique national creation of the LORD. Here is a sampling of the peer

positioning of two other kingdoms, along with Israel; in that, each one has a unique designation that is of the LORD.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying,

*Blessed be Egypt my people,
and Assyria the work of my hands,
and Israel mine inheritance.*

(Isaiah 19:23-25)

Surely, the strength of Israel's uniqueness was in its calling and capability to educate its peer nations. In that position, Israel was a peculiar window into the way of the LORD.

The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

(Deuteronomy 28:9-11)

This is an enticing portion of what the peer nations saw, which would have a major part in helping them assess the level of respect that they would give the nation of Israel.

The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

(Deuteronomy 28:12-14)

Such a lofty position can spoil a nation; as might happen to an unregulated, pampered child. The people of Israel needed experiences that would dampen any excessive prideful attitude. The nation needed to be ever mindful of its proper place in this particular potential outcome, here . . .

Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.

(Proverbs 16:18-20)

So, to round out the willingness of Israel's people, toward motivating them to enter into a broad spectrum of international joint ventures, while retaining a proper measure of actual humility; the LORD switched the control point for certain ones of the international joint ventures, as establishing it in a place that was outside of Israel. Here, Israel shows why the dampening of pride was needed.

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth.

(Judges 2:10-13)

We need to understand this type of shift in the responsibility for originating joint ventures. There will come a time in our life, when we will not be the control point for the joint venture in which we must participate. A good preparation for that understanding is, for us to review and absorb the following Scripture.

And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

(Judges 2:14-15)

Also, we need to record that time of the switch of the control point for Israel's impact on the world which is recorded in the following three, contiguous portions of Scripture. In the first one, we see the need for dampening of Israel's prideful behavior.

Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD

God of Israel.

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

(2 Chronicles 36:11-16)

And, this is the dampener that prodded Israel to return to the path of humble service to the LORD.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

(2 Chronicles 36:17-19)

Also, the LORD placed the dampening agent in a capsule of time--*threescore and ten years*--for triggered release. Therefore, Israel had hope for its revival; after such a time as it showed proper respect for the judgment in which the LORD had placed them.

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

(2 Chronicles 36:20-21)

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During the time of reconditioning, Israel moved through a period of significant collateral damage; a time that removed caustic elements of the nation. Thereby; for Israel, the LORD allowed it to replenish its philosophical collateral, as it moved to this time of powerful intercessory prayer.

*In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:*

*And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

*O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.*

*To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.*

(Daniel 9:1-9)

The philosophical collateral had to be of such sufficiency, as to carry Israel through this time.

*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of*

*abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*  
(Daniel 9:24-27)

We will look more closely at the matter of, philosophical collateral. As we go there, it will be helpful for us to store the following portion of Scripture in our soul, as energy for our spirit.

*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*  
(Matthew 24:21-24)

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Collateral Damage and the Heart of God

Part Twenty-four

(Joint Venture)

Addendum

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Moses Blesses Israel

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as recorded in
The fifth book of Moses,
called
Deuteronomy
Chapter Thirty-three

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And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

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- Reuben (the first son; Leah is his mother):

*Let Reuben live, and not die; and let not his men be few.*

- Judah (the fourth son; Leah is his mother):

*And this is the blessing of Judah: and he said,  
Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.*

- Levi (the third son; Leah is his mother):

*And of Levi he said,  
Let thy Thummim and thy Urim be with thy holy one, whom thou didst*

*prove at Massah, and with whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.*

*Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

- Benjamin (the twelfth son; Rachel is his mother):

*And of Benjamin he said,*

*The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.*

- Joseph (the eleventh son; Rachel is his mother):

*And of Joseph he said,*

*Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

- Zebulun (the tenth son; Leah is his mother, he is her sixth):
- Issachar (the ninth son; Leah is his mother, he is her fifth):

*And of Zebulun he said,*

*Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.*

- Gad (the seventh son; Zilpah, Leah's maid, is his mother):

*And of Gad he said,*

*Blessed be he that enlargeth Gad; he dwelleth as a lion, and teareth*

