

18. And of Zebulun he said,
 Rejoice, Zebulun, in thy going out;
 And Issachar, in thy tents.
19. ¹ They shall call the peoples unto the mountain;¹
 There shall they offer sacrifices of righteousness:
 For they shall suck the abundance of the seas,
² And the hidden treasures of the sand.²
20. And of Gad he said,
 Blessed be he that enlargeth Gad;

¹ Gr. reads *They shall utterly destroy the nations; ye shall call (men) there, etc.*
² Gr. reads *And the merchandise of them that dwell by the sea-shore.*

18-19. **Zebulun and Issachar.** Here two tribes are grouped together, though they represent two different sides of life,—the wanderings and adventures connected with the sea, and the quieter, more regular occupations of agriculture; Gen. 49:13-15 divides their tasks in a similar manner, with a slightly contemptuous reference to the one who has chosen the more prosaic form of service. These two tribes are represented as taking part zealously in the great gathering for battle celebrated in the song of Deborah, Judg. 5:14. Here we are told that they celebrated religious services and offered sacrifices at a mountain sanctuary, perhaps Mt. Carmel (1 Kings 18); these sacrifices are offered in the right spirit of worship to God and friendliness to their neighbors, they are hence **sacrifices of righteousness**. To these religious services **peoples** are invited, not Israelites merely, but other neighboring tribes. It is supposed that in those early days great fairs were held which were attended by people from a wide surrounding district and which served both commercial and religious purposes. This kind of worship could not be treated with any tolerance from a Deuteronomic point of view, but this poem carries the reader back to earlier times when the religious life of the nation had a rich variety of manifestations and the doctrine of one central sanctuary was not fully accepted. The tribes are to be enriched by fisheries and sea-trade as well as by various forms of glassware.

20-21. **Gad.** In Gen. 49, there is a very brief reference to this tribe in the following words:

Gad, a troop shall press upon him:
 But he shall press upon their heel.

A couplet which expresses the warlike nature of the tribe in a less bold and heroic fashion than is done in the present passage,