

- And for the precious things of the everlasting hills,
 16. And for the precious things of the earth and the fullness thereof,
 And the good will of him that dwelt in the bush:
 Let *the blessing* come upon the head of Joseph,
 And upon the crown of the head of him ¹that was separate from ¹his brethren.
 17. ²The firstling of his bullock, ²majesty is his;
 And his horns are the horns of the wild-ox.³
 With them he shall push ⁴the peoples all of them,
even the ends of the earth:
 And they are the ten thousands of Ephraim,
 And they are the thousands of Manasseh.

¹ m. *that is prince among*; Gr. *who was glorified above*. ² m. *His firstling bullock*,
 SV *The firstling of his herd*. ³ Gr. *unicorn*. ⁴ m. *gore*.

16. **Him that dwelt in the bush.** A reference to the revelation made to Moses, Ex. 3: 2-4. The word for Sinai and the word bere used for thorn-bush are very similar and it has been suggested that the former may be meant here. In favor of this is the fact that the word *dwelt* suggest; something more permanent than the divine appearance at the burning bush. It is probable, however, that a reference to One who dwelt in the thorn-bush meant more to the ancient Israelite than we can now understand; it is only faint reminiscences of these primitive beliefs that now remain in poetic form. **Separate**, here refers not to priestly consecration, but to princely dignity; it is in worldly power and political superiority that Joseph is distinguished above his brethren.

17. The poet brings the blessing of Joseph to a close by magnifying the warlike strength of these two tribes; with rich exuberance of language he has spoken throughout of Joseph's wealth and power; he now declares that this consists in the tribes of Ephraim and Manasseh with their numerous clans and families. The general intention is clear to express the powers of this people under the figure of a young bullock that possesses majestic strength, and like the famous wild-ox of ancient times treads down with wild fury all that oppose his onward march. The difficulty is to fix the exact personal reference; some apply to Ephraim (Gen. 48: 14), the ancients favored Joshua, and the moderns Jeroboam II, supposed to be the monarch reigning when the poem was written.