

THE SECRET OF HIS PURPOSE THE PLAN FOR THE FULLNESS OF THE TIMES
TO HEAD UP ALL THINGS IN THE KING,
EVERYTHING IN THE HEAVENS AND ON THE EARTH,
IN JESUS....

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#66

Until Shiloh Comes

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Judah is a lion's whelp. My son, you have risen up from the prey; he stoops, he crouches like a lion; and like a lioness, who can rouse him? The scepter shall not depart from Judah, nor the lawmaker from between his feet, *until Shiloh come*, and the obedience of the peoples to him. (Genesis 49:9-10 LITV)

This article explores the phrase *until Shiloh comes* that has sort of a mystery surrounding its meaning. What is the meaning of the word *Shiloh*? Is it Messianic? Does it refer to Christ (i.e., Jesus the Messiah)? If so, does it refer to His first or second coming? Others question whether Shiloh even belongs in the verse because the word does not appear in new testament writings, no one is given this name in scripture, and the earliest ancient scriptures do not use the word, making it, as they say, a later spurious addition by the copyists. Some even question the word based on the Hebrew letter *yod*. (I'll leave this one alone.)

A review of 30 different translations reveals that it is evenly split—half using the word *Shiloh* and half not. There are three general variations: *Until Shiloh comes*; *Until he comes to Shiloh*; *Until he comes to whom it belongs*. The *Young's Literal Translation* stands out among all of them with: *Till his seed come*. The last part of the verse varies among the translations: *all nations will honor*; *the expectation of nations*; *the obedience of peoples*.

It is not my intent to try to sort out or catalogue all the various views. My intent is to offer a slightly different view. But here's a thought. No one possesses the original ancient documents; these are lost to history. We have no clue what happened between the original documents and the ancient copies at our disposal today. What if the holy spirit adjusted them sometime along the way? Based on the results of my study, I believe the Shiloh translations are more likely correct, and this is the line upon which what follows is built.

Types and Shadows — Jesus the Reality

Before launching into Shiloh, a brief review of the concept of types and shadows in scripture might be helpful. A type is someone or something that points to an antitype which is the real thing or the reality. Simply, the type is a shadow of the real thing. In scripture, most of the types point to Jesus who is the sum total of these types; He is the reality! The book of Hebrews starts out emphasizing this point. Types are part of the portions and modes that scripture uses to direct our attention to the Son.

By many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in *a Son*, Whom He appoints enjoyer (heir) of the allotment (inheritance) of all, through Whom He also makes the eons..." (Hebrews 1:1-2 CLV)

In Hebrew scripture, there are two men who stand out as types of Jesus—Joseph and Joshua. They stand as mighty shadows of our Lord Jesus' two arrivals to appear before humanity, in what most call *the first and second coming of Christ*, which I believe are, respectively, *inaugural* and *consummational* comings. Others call them the *manifestations* or *works* of Christ.

Interestingly, both men lived to 110 years. Does 110 have any significance? The combined total of their lives is 220 and 220 (from the number 22) signifies *light*, as in truth. Surely, these two types shed a lot of light on the truth.

It is no mystery to many commentators that Joseph and Joshua are shadows of Christ in His arrivals on earth and that Shiloh is a messianic reference to Jesus. Some see Shiloh as a reference to Jesus' first arrival, but probably more see it as a reference to His second arrival. I see it in both arrivals but in an inaugural and consummational way, respectively.

What seems to be less recognized (or ignored) is the connection of Joseph and Joshua to Israel and the birthright and, in this, the coming of Shiloh. The heart of what follows is to show that Jesus is not only Shiloh, but that Shiloh also stands representatively for Israel, not Judah. Saying it another way; Shiloh-Jesus is Israel. When Jesus came the first time as king of Judah, He also came as Shiloh who took the scepter from Judah, repaired the breach in the birthright by reuniting Judah and Israel under the banner of Israel; Judah was brought into Israel, not Israel into Judah. Shiloh-Jesus is the consummate peacemaker and unitymaker; He alone repairs all breaches!

From this point on, the emphasis shifts from ethnic Judah (Jews) and Judaism—in all its outward religious form that God made obsolete in 70 AD—to the Israel of God that God has had in His heart from the beginning, where neither circumcision is anything, nor uncircumcision, but a *new creation* (Galatians 6:15-16). After the death and resurrection of Jesus, the emphasis of God's divine plan shifts from an ethnic-based people to a multitude of faith-based people, regardless of ethnicity but also including faith-based ethnic Jews and Israelites that, ultimately, will yield a great multitude. These are vital distinctions.

For this reason, throughout this writing, I purposely make the distinction between Judah (ones commonly called *Jews*) and Israel (ones commonly called *Israelites*) in an attempt to break the mindset (especially among dispensationalists and Zionists) of today that mix the two words as if they are one and the same when they are not, especially from the perspective of the ancient prophets. This is especially exacerbated by the presence of the modern-day nation of Israel that ensures the words *Jew* and *Israel* are commonly used synonymously, both ethnically (genealogically) and religiously (Judaically). The well-entrenched theory of *dualism* (God works along two lines; one Jewish and one Christian) makes matters much worse. With this caldron of teaching, it becomes essential when tackling a subject like this to continually question oneself: Am I dealing with an ethnic (bloodline of Abraham), religious (Judaism/Jewish), or spiritual (Christian) facet of these words? To this end, I try to clarify which of the three types is in view.

From the perspective of the ancient prophets; on an ethnic level (genealogy), Judah started as one tribe from the patriarch Judah. When all twelve tribes were together as one unit, they were called *Israel*. With the split up of Solomon's kingdom, Judah consisted of the tribes of Judah and

Benjamin with Levi tending the temple service. Israel consisted of the remaining ten tribes, and going forward, the prophets spoke of Israel in this way. There are times when Israel represents all twelve tribes. When this occurs, Judah is included as an Israelite. Context determines its meaning. However, Israel best not be called *Judah* or an Israelite a *Jew*, unless that one is truly a Judahite (Jew). Of course, all of this relates on the physical or natural level, and scripture may have some exceptions to this rule. If there are any, I leave them to others to debate.

Building the Case

Now, to build my case, we must start with a brief review of the history of Jacob as he became *Israel*, Jacob's son Joseph as he became ruler of Egypt and whose house was blessed with the birthright, Joseph's two sons Ephraim (primarily) and Manasseh (secondarily) who were blessed with the name *Israel* (i.e., Jacob's spiritual name; Jacob–*Israel*) that shall live on in them, and Ephraim's descendant, Joshua the Ephraimite who was an Israelite. None of these men are Jews, that is, from the loins of Judah. They are all associated with Israel. Of course, added to the list is Judah who is the only one who could rightly be called a *Jew*. Judah is only an Israelite when he is in union with Israel. This is a vital distinction necessary to understand the types. To build the case, we need to begin in the book of beginnings.

Adam's Birthright

We need to start right at the beginning with Adam and the birthright, for this lays a foundation for Shiloh that follows much later. In ancient days, the birthright was a big deal that began with Elohim's mandates or blessings on Adam, the first son of God of the human race. Adam was given two mandates, *be fruitful and have dominion* (Genesis 1:28), which constitute what is called *the birthright*.

Henceforth, this blessing on firstborn sons was passed down from son to son as one intact blessing with these two components. On a practical level, the birthright meant the son would assume responsibility for the estate of his father (either before or after his death), being the ruler of it, and seeing to it that the estate is fruitful. However, the firstborn son might not always receive the blessing of the birthright if he proved unfaithful or irresponsible while his father lived. In such cases, the father had the right to give the birthright to any one of his sons. Consequently, the firstborn could be disqualified from receiving the birthright.

In the case of Adam, the two parts of the birthright signify a thread that runs all the way through scripture to our beloved Lord Jesus. *To be fruitful* signifies the kingdom of God that is filled with the sons of the kingdom. *Fruitfulness* refers to having many sons and daughters, that is, a large family for God. *To have dominion* signifies rulership over and within God's kingdom. Of course, we know now that Jesus is the ultimate king of God's kingdom, and believers or Christians are sons of the kingdom. But Jesus is also the King of kings and Lord of lords over the Father's estate (all of creation) in heaven and on earth—signifying that from among the sons and daughters of God will come kings and lords to serve under Jesus' authority in the same capacity.

Abraham — Father of Nations

The next great figure in Genesis that plays into Shiloh is Abraham, whose name means *the father of a multitude of nations*.

"I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting [age-abiding; eonian] covenant, to be God to you and to your descendants after you." (Genesis 17:6-7 NASB [Rotherham/Concordant (CLV)])

Abraham is too large and too great a subject to cover in this article. The point is that he was blessed with fruitfulness and dominion and this was passed down to his descendants, which leads to the story of Jacob becoming Israel.

See *Abraham's Multitude of Nations* — <http://www.kingdomandglory.com/art/art63.pdf>

Jacob "My Flesh Rules" — Israel "My God Rules"

In Genesis, we learn of Jacob wrestling with a man (angel) until daybreak. It is most likely that Jacob thought he was wrestling with his older brother Esau. Jacob fought all night until all he could do was hold on tight. At dawn, he demanded a blessing from his wrestler before he would let him go. In this way, Jacob prevailed. When the man saw that he had not prevailed against Jacob, he touched the socket of his thigh and dislocated it. The fight was over!

Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me." So, he said to him, "What is your name?" And he said, "Jacob." He said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed." (Genesis 32:26-28 NASB)

Some might look upon Jacob prevailing as a good thing and it was, but not in the way you might think. In a sense, he did prevail because his flesh would not give up (the testimony of his life before this wrestling match), but he did not win. Through his own testimony at the end of his life, Jacob said he was redeemed from evil (Genesis 48:16). He strove with God and men by his flesh; after all, he was the supplanter. But he was broken of this evil by God. To make the point, his thigh was dislocated as a sign of the breaking of his flesh so that, from then on, he learned to rely on God, not himself and his supplanting nature. He needed a crutch to lean on, symbolizing his reliance on God.

What Jacob received was far greater than any fleshly victory of man; he received a new name and a new nature. Jacob's wrestler was no mere man but God (angel) wrestling with him. He proclaimed that he saw God face to face as he wrestled with the angel called *Peniel*, yet his life had been preserved. *Peniel* means "the presence of God"—this angel stood in the presence of God. Thus, he was given a new name from God that spoke of his new nature and prophetically would be attached not only to his descendants but to the multitude of nations promised through

his grandfather Abraham. A new day had dawned on Jacob. "Your name shall no longer be Jacob, but *Israel!*"

Footnotes in some bibles say *Israel* means "he who strives with God; or God strives". However, E.W. Bullinger in his *Companion Bible* gives what I believe to be a more appropriate definition of Israel. *God rules*.

Israel — "God commands, orders or rules." Man attempts it but always, in the end, fails. Out of some forty Hebrew names compounded with "El" or "Jah," God is always the doer of what the verb means (cp. Daniel, God judges).

It is this name, meaning *God commands, orders or rules*, that was given to Jacob. So that we do not lose sight of Jacob and his spiritual name, he will periodically be referred to as Jacob–*Israel*. It is of the utmost importance that we see the spiritual significance of the name *Israel*, and refrain from attaching it solely to a specific genetic bloodline, or what is called *ethnic Israel*. Jacob was not born Israel; it wasn't in his genes, so to speak. This is similar to how Paul spiritually defined a Jew as one circumcised inwardly in the heart, not outwardly in the flesh (Romans 2:28-29); all in accord with Moses (Deuteronomy 10:16; 30:6), Jeremiah (4:4), and Ezekiel (36:26).

To correctly understand the spiritual nature of *Israel* from God's perspective (not man's!), we need to see that Jacob was called and chosen by the Lord and from the start placed in a training program of life's trials (Jacob's distress; Jeremiah 30:7) that led him to become Israel. All that transpired in Jacob's life, including his deceptions were part of God's training—his entire life was in the divine plan of God right from the womb! Jacob and his mother knew he was chosen of God, for while Jacob and Esau were in the womb of Rebekah, the Lord spoke to her.

"Your two sons will become two separate nations. The younger [Jacob] of the two will be stronger, and the older son [Esau] will be his servant." (Genesis 25:23 CEV)

This set the stage for great conflict, distress, and controversy between the two brothers, especially when Jacob took it upon himself to purchase the birthright from his older brother at a bargain basement price, rather than waiting on the Lord to give it to him lawfully. Jacob's flesh took advantage of a situation and unlawfully bought the birthright at an unfair price. When he was old, Isaac's eyesight was too dim to see and Rebekah and Jacob conspired to steal the blessing from Esau that Isaac was going to give him. The deception worked and Jacob received Esau's blessing. All of this was to prove that Jacob was truly a supplanter; his natural flesh ruled him. He had to be broken of this nature that followed him throughout his life until the great wrestling match. We could say that prior to this match Jacob was "my flesh rules" and after it he was "God rules."

Immediately after receiving his new name, Israel's sons became known as *the sons of Israel*. Unfortunately, the history of the descendants of ethnic Israel reveals that they could not continually and consistently live under the rule of God. Ultimately, as a nation they failed to keep the commands of God and remain in covenant relationship with Yahweh. As we will see, in Shiloh, this failure is turned into victory.

Moving along the historic line of Genesis, we need to look at Israel's beloved son Joseph.

Joseph — Ruler of Egypt

Joseph was the firstborn of Rachel who Jacob loved over Leah, so Joseph held a special love in the heart of his father. His brothers knew this and resented him for it. They particularly resented him because he had a dream that indicated his family would one day bow down to him. "*The sun and the moon and eleven stars were bowing down to me*" (Genesis 37:9). With eleven stars, representing his brothers, Joseph had to be the twelfth star of his dream, meaning he alone would unite all the other tribes (brothers). The number 12 signifies *divine government*.

Joseph made what would appear to be a big mistake in telling the dream to his family. Jealousy leads to irrational behavior, so most of them plotted to cast Joseph out of the house of Israel by selling him to some Ishmaelites for 20 shekels. This was Judah's idea. They took his multi-colored tunic (robe) and put blood on it and presented it to Jacob to fake Joseph's death. They thought they had gotten away with it, even though it nearly broke the heart of their father. The only thing that kept Jacob alive was having Benjamin, Rachel's second born, with him. After a while, they all came to believe that Joseph was dead, giving great sorrow to Jacob.

What Jacob's house did not know is that Joseph's feigned death and forced exile to Egypt was in accordance with the divine plan of God. A great famine hit the land and it was Joseph, the ruler of Egypt, that rescued the house of Israel. When Joseph finally revealed his true identity to his brothers, he testified of God's faithfulness and plan.

"Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life. "For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. "God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. "Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt." (Genesis 45:5-8 NASB)

The story is so familiar (I cry every time I read it; it is one of the most beautiful stories of redemption in scripture) that it is not necessary to recount every detail, except to highlight some other key points that play into Shiloh later on.

First, the twelve stars (divine government) indicate rulership and point to the scepter of Judah, but Joseph is not of Judah, he is of his own tribe. This is prophetic given that, as we will see, Joseph became the holder of the birthright that did not include the scepter.

Second, there appears to be a prophecy along this line later in the history of Israel. In Numbers 24:17, Balaam gave a prophecy that a star will come from Jacob, a scepter shall rise from Israel. Perhaps this prophecy has far reaching implications beyond the immediate story line of that day. Although the scepter that rose from Israel is Judah, I submit, that the twelfth star signifies the fullness or completeness of God's divine government (eleven is incomplete), and as such, Joseph signifies the rise of Shiloh as the Israel of God who takes the scepter from Judah. This makes

Joseph a type of the star that rose from Jacob. Curiously, it is Judah who came up with the idea not to kill Joseph but to sell him off as a slave. In Egypt, Judah, along with all his brothers, bowed to Joseph, the ruler of Egypt. Could this be a prophetic picture that places Joseph over Judah? Answer: I submit that the star and scepter are one and prophetically are fulfilled in Joseph (not Judah) as a type of Jesus (Jesus as Shiloh—Israel, not Judah). More on this later.

Third, scripture tells us that after all the patriarchs died, a new Pharaoh came along and placed the sons of Israel under bondage. Even though they were slaves in Egypt, the Lord, nonetheless, fulfilled His promise to the fathers, for *the Israelites were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them* (Genesis 22:17; Exodus 1:6). This scared Pharaoh and ultimately led to their release through the promise and sovereignty of God and the leadership of Moses.

Joseph — Type of Jesus

The entire story of Joseph the deliverer of his people is a type of Jesus the Savior of the world. Of all the types, Joseph is without doubt the most significant one. An internet search reveals that many others have prepared charts making the comparison between the two that run from a few comparisons to over 70. Most of these comparisons are so well known that they will not be repeated here. I will only draw attention to a few.

Both were in the divine plan of God.

Both were sons of a father's deep love. And, both were maternally firstborn sons—Joseph from Rachel and Jesus from Mary.

Both were sold out (betrayed) by a Judah (Judas).

Both were envied and rejected by their own who cast them out even unto death. But both were revealed alive. In Joseph's case, he was thought dead and appeared to his family alive; in Jesus' case, he was literally dead, rose from the dead, and appeared to many to prove it.

Joseph had a multi-colored robe (tunic) with bloodstains on it in order to deceive Jacob (Genesis 37:31). He (Jesus) is clothed with a robe dipped in blood, and His name is called the word of God (Revelation 19:13). When the world sees Him, no one will be deceived.

Joseph became the ruler of Egypt. And on Jesus' robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS" (Revelation 19:16).

His brothers were afraid of what Joseph would do to them. Jesus declares: *"Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades"* (Revelation 1:17-18).

Both went lower than all as slaves before rising to a throne above all.

Both gave life to their brethren as well as to the world. In Joseph's case the world was Egypt; in Jesus' case it literally is the world.

Joseph is the fruitful son who not only united Jacob's entire family in Egypt but also saved them from the great famine. Jesus is the beloved Son of God who saves the whole world and brings many sons to glory (Hebrews 2:10). The world was in a famine for the word of God at the time of Jesus' first manifestation. He is the word of God that feeds all humanity. "*As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me*" (John 6:57). His name is called *the word of God* (Revelation 19:13).

Both took wives from the world (Egypt as a type of the world) and produced offspring that were a mix of Hebrew and non-Hebrew. Joseph most likely married an Egyptian and produced two sons of mixed ethnicity. Jesus marries a people from every tribe, nation, and tongue, regardless of ethnicity, but surely includes a multitude of physical descendants from Abraham the Hebrew.

Joseph was an Israelite and he brought all the tribes into his house while in Egypt. Thus, Joseph's house is of Israel, meaning of all twelve tribes. Although Jesus is from the tribe of Judah this is too limited. Following the type of Joseph, Jesus is of Israel, representing all twelve tribes as well. He is the Israel of God and in His first manifestation was Israel's God and king of Israel (John 1:49).

All of Joseph's family bowed to Joseph as the ruler of Egypt. Every knee of the human family will bow the knee to Jesus.

Finally, it is quite interesting that no particular sin is accounted to Joseph, except perhaps bragging to his brothers about his dreams. He was a model son of Jacob-Israel. Jesus was sinless perfect, the beloved Son of God. He is the model or pattern Son of God.

Jacob's Prophetic Blessings on His Sons

As we come to the end of Genesis, we find Jacob nearly blind and on his death bed. As the head of all the tribes of Israel and the holder of the birthright, it was his duty to pass the blessing of the birthright onto one of his sons. He had a choice to make. Reuben was his firstborn son from Leah, and as such, he was first in line for the birthright blessing. But he failed to be a faithful son and was disqualified, as Chronicles informs us.

Now the sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; so that he is not enrolled in the genealogy according to the birthright. Though Judah prevailed over his brothers, and from him came the leader, yet the birthright belonged to Joseph)
(1 Chronicles 5:1-2 NASB)

Notice that Reuben's birthright as a firstborn son was given to the sons of Joseph, the son of Israel. This is significant. The firstborn birthright did not go directly to Joseph but to his two sons. It was in Joseph's house but only through the two sons. This means that the birthright could not pass onto any other sons Joseph might have had after them.

We will return to Judah, but first we need to consider Israel's blessing on Joseph's sons.

Israel Adopts Joseph's Son — Ephraim and Manasseh

How did Ephraim and Manasseh receive the birthright? It was through adoption. (By the way; in his epistles, Paul picks up on the theme of the adoption of sons [Romans 8:15. 23; 9:4; Galatians 4:5; Ephesians 1:5].) Much like his father Isaac, Israel was nearly blind near the end of his life when he adopted Joseph's sons, Ephraim and Manasseh, gave them his name *Israel*, and prophetically blessed them with fruitfulness.

Israel collected his strength and sat up in bed. ... "Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are." ... He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the angel who has redeemed me from all evil, Bless the lads; and may my name live on in them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude in the midst of the earth." (Genesis 48:2b, 5, 15-16 NASB)

As a result of his wrestling match, Jacob began to see God in a living way; it changed his life so dramatically that he wanted this blessing to be passed on. So, he asked the Lord to bless his adopted sons as he was blessed. *May the face of God live before them.* As with the name *Peniel*, Israel was blessing them with the *presence of God*. Along with this blessing, he asked for his name *Israel* to live on in them, to be carried by their descendants down through the many generations and centuries to follow until there would be a multitude of nations (not just one nation called *Israel* but multitudes with different names, but collectively identified as Israel) throughout the earth and throughout history, as a further fulfillment of the promises made to Abraham. This is the fruitfulness blessing that was also given to their father Joseph the son of Israel.

Joseph is a fruitful son, a fruitful son by a spring; his branches run over a wall. (Genesis 49:22 LITV)

Israel also blessed the lads with the names of *Abraham* and *Isaac*. Abraham's name means "father of a multitude." Isaac's name means "he laughs, or happiness." History will prove that this blessing will be fulfilled beyond imagination as a great multitude of the faith of Abraham the Hebrew—from all nations, tongues, and peoples—fills the whole earth to the glory of God. There will be true happiness, even laughter in that day. This is a glorious story all unto itself.

On closer examination of Israel's adoption of Joseph's sons, we see a reoccurring theme (law) that runs through scripture. *He (God) takes away the first in order to establish the second* (Hebrews 10:9). The second born Ephraim received the greater blessing that should have gone to the firstborn Manasseh. Ephraim's fruitfulness was to exceed his older brother's fruitfulness. He was to become a multitude of nations. Manasseh was to become a great people, implying a great nation. In some respects, this was a repeat of the story of Jacob and his older brother Esau. Thereafter, the ancient prophets of Israel and Judah often spoke of Israel and Ephraim as if synonymous. As Jacob became Jacob—*Israel*, so Ephraim became Ephraim—*Israel* (e.g., Hosea 6:10; 10:6; 11:8).

As a side note; when Israel blessed Ephraim, he prophesied that Ephraim's descendants shall become a *multitude of nations*. The Hebrew word translated as *multitude* can also be translated as *fullness*, depending on the ancient manuscript used for translation. The *Concordant Literal Version* picks up on this and translates it: And his seed shall become *a fullness of the nations*. At first this might seem to be simply semantics, but I don't think so. Fast forwarding to Paul, he too picked up on this very same wording in reference to Israel. To the Romans (11:25), he wrote: Hardness in part has happened to Israel until *the fullness of the nations* comes in. For more on this, I refer you to another article.

See *Fulness of the Nations—All Israel Saved* — <http://www.kingdomandglory.com/art/art63.pdf>

Back on track. Henceforth, the name *Israel* and the *fruitfulness blessing of the birthright* were firmly planted within Joseph's house through his two sons born of an Egyptian woman. (We are not told her background, so we can only assume she was not of the line of Abraham. Given some of the twelve sons of Jacob married foreigners, it is probably a safe assumption.)

A Breach in the Birthright

However, there is something missing in Israel's birthright blessing. If the birthright is about having dominion (scepter/king) and being fruitful (multitude/kingdom), it is obvious that Joseph's house was blessed by Israel as a fruitful son with only half the birthright. Israel had a right to split the birthright and so he did; again, all in accordance with the divine plan of God.

This split was prophetic of a greater split to come in what is called the *breach*. The very house of Israel was destined to be split into two houses or nations based on the blessings to Judah and Joseph. A breach in the birthright prophesied of a major breach in the brotherhood that would have far-reaching historical implications that would extend throughout the entire earth and down through the centuries to the present.

Judah — Holder of the Scepter

Israel blessed his fourth son from Leah with the dominion mandate.

"Judah is a lion's whelp; from the prey, my son, you have gone up. He couches, he lies down as a lion, and as a lion, who dares rouse him up? The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples." (Genesis 49:9-10 NASB)

The implications of this blessing are quite clear. It is prophetic of the King of kings—King Jesus coming from the line of Judah.

Behold, the Lion being of the tribe of Judah, the Root of David.... You were slain, and by Your blood purchased us to God out of every tribe and tongue and people and nation.... (see Revelation 5:5-10)

Pilate had an inscription placed on Jesus' cross, written in Hebrew, Latin, and Greek, that read "*Jesus the Nazarene, The King of the Jews*" (John 19:19-20). The word *Jews* could have just as easily been written as *Judahs* or *Judahites*. He died as the king of the Judahs.

Clearly, Jesus was of the ethnic tribe of Judah from the line of David, and when Pilate declared that Jesus was the king of the Judahs he confirmed to the Roman and Jewish world of that day in Jerusalem that Jacob's prophetic blessing had been confirmed. Unfortunately, a majority of the Jews who studied scripture every sabbath rejected their king.

"For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him. (Acts 13:27 NASB)

Jesus walked among the ethnic Judahites as Israel's God and king and the full embodiment of the kingdom itself, giving them many signs as proof. Jesus was no shadow; He was and is the reality of the king and the kingdom. All the prophets pointed to Jesus and He walked among the Jews, in fulfillment of their prophecy. Yet, they declared they had no king but Caesar and condemned King Jesus to death. This declaration sealed their fate for the fearful day of the Lord in 70 AD. As Paul wrote: *But wrath has come upon them to the utmost* (1 Thessalonians 2:16). It was their last day, their end-time event as the prophets foretold. Actually, the last day was on Passover 73 AD when the last holdout of Jews at Masada was defeated, completing a full seven-year tribulation.

To recap, ethnic Judah was blessed to bring forth the kings and ultimately the king of the Judahs. Joseph's sons, especially Ephraim, were blessed with the name *Israel* and the birthright that ultimately must include both dominion and fruitfulness. Consequently, a breach formed in the birthright that requires a repairer to fix it.

Now, it is time to start bringing Shiloh into the picture.

History of Shiloh

Although there is no history of an individual called *Shiloh*, there is, nonetheless, significant Israelite history connected to the place called *Shiloh*. In total, the word appears thirty-four times as recorded in Joshua (16:6; 18:1, 8, 9, 10; 19:51; 21:2; 22:9, 12), Judges (18:31; 21:12, 19, 21), 1 Samuel (1:3, 9, 24; 2:14; 3:21; 4:3, 4, 12; 14:3), 1 Kings (2:27; 14:2, 4), Psalms (78:60), and Jeremiah (7:12, 14; 26:6, 9; 41:5). The number 34 might signify "the placing or identification of a son." As we will see, this does fit. Sonship is a thread that runs throughout the meaning of Shiloh.

Shiloh first appears as the place where Joshua and the tribes of Israel set up tent after entering the promised land and subduing it. There is no prior history of Shiloh in scripture. Significantly, the tent of meetings and the ark of the covenant that were transported by the sons of Israel throughout their wilderness journey were there as well. Later, in the days of Samuel, the tent of meeting became a more permanent structure with doors (1 Samuel 1:9). Recent archeological digs in modern-day Israel have discovered remnants of the tabernacle in the area of ancient Shiloh. It was also here that seven years after entering the land they cast lots for their inheritance in the land and the tribes were divided according to tracts of land.

Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them. ... And Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the sons of Israel according to their divisions. (Joshua 18:1, 10 NASB)

Thus, historically, Shiloh played a major part in the early history of Israel in the land. God's name was there because the tabernacle was there. The tabernacle represented two things—God's presence with the sons of Israel and heaven and earth coming together; a picture of God's kingdom on earth uniting the two realms, heaven and earth. Unfortunately, it is also the place from which the ark was removed, the priesthood had become corrupted, and ultimately the Lord forsook due to the people's wickedness, and from which He removed His presence and name (Jeremiah 7:12-15).

One of the most important keys to understanding Shiloh is the fact that it was located in the area inherited by Joshua the Ephraimite.

Wilderness Journey and Entering the Land

So, Shiloh enters into the picture at a critical point in the history of the sons of Israel. When the Lord delivered them (all twelve tribes united as one) out of Egyptian bondage, He brought them into the wilderness. Due to their unbelief, except for Joshua and Caleb, the first generation was disqualified from entering the land promised to their fathers. He takes away the first! Forty years later, the second generation finally crossed the Jordan as they entered the land promised to their fathers.

Moses (from the tribe of Levi) had chosen Joshua the *Ephraimite* to lead the sons of Israel into the promised land, to subdue it, and divide it as an inheritance for all the tribes of Israel. As an Ephraimite, Joshua was a descendant of Joseph and Ephraim, linking him to the birthright and the name *Israel*. In other words, an Ephraimite-Israelite led the tribes. This seems to be another fulfillment of Joseph's twelve-star dream and possibly of Balaam's prophecy—and, I believe it looks forward to the greater prophecy that an Israelite must lead God's people in Christ into their inheritance. This is one of the reasons that Moses could not lead the tribes into the promised land; Moses was of Levi. The old covenant that was temporary and slated to become obsolete was destined to be a wilderness journey, until Shiloh comes!

With the division of the land, Shiloh was in the land of Ephraim, meaning that it was historically and prophetically linked to the name of *Israel*, not Judah. It was their capital for 369 years with the tabernacle as the center of their life. It was not nor was it ever a Jewish place. Not only this, but it was located near the border of the territory of Manasseh, the firstborn son of Joseph, as if to signify that it refers to both sons of Joseph.

Joshua — Type of Jesus

In a vein similar to Joseph, Joshua is also a type of Jesus, perhaps not as powerfully as Joseph but an important one nonetheless. However, he alone is given the honor to be given the same name as Jesus.

In Hebrew, Joshua is *Jehoshua* (also spelled with a Y; *Yehoshua*). The name *Jesus* has its origin in the Hebrew word for *Joshua*, *Jehoshua*, meaning "Jehovah-saved" or "God-delivered." Their names alone reveal the type and the reality. As Joshua led God's people into the inheritance of the land, so does Joshua-Jesus deliver His people, His body, into Himself and their new land of immortal bodies, which is their inheritance in the kingdom of God. When Jesus returns after being gone for so long, He will resurrect and transfigure His people into His image, redeeming their bodies by transfiguring them into immortality, and then seating them on His throne to reign with Him in righteousness, justice, and peace, as He continues (works through them) to sum up, gather up, head up, and order (i.e., set things right) all things in heaven and on earth.

Again, Joshua is an ethnic Israelite not an ethnic Jew. Carrying this forward to Jesus, I make the argument that He too is an Israelite as well as a Jew, just as Paul the apostle of Jesus described himself. However, an Israelite is a much higher lineage for it unites one with all twelve tribes. In Jesus' case, it goes far beyond that to include all of humanity.

Breach of Judah and Israel

Moving further forward in time to when the tribes were settled in Judea with Jerusalem as their national capital—as long as all the tribes were together and as long as Ephraim and Manasseh were with them, they were what could be called *the united kingdom of Israel*. (By the way; Shiloh had been forsaken and the Lord removed His name from there, never to return.)

Under Solomon, his kingdom was united as one. This was brought about by his father King David (line of Judah) who united all the tribes of Jacob. (Actually, Saul the Benjamite quasi-united the tribes for forty years, but David was chosen of God to begin building them into a great kingdom.) Solomon's reign started off in glory and grew into one of the greatest kingdoms in all of human history. In his day, *Judah and Israel were as numerous as the sand that is on the seashore in abundance*, thus fulfilling a promise from the Lord to Isaac and Jacob (Genesis 32:12; 1 Kings 4:20). Notice how in Solomon's day there was a recognition of two houses, Judah and Israel. This, most likely, came out of Jacob-Israel's blessings on Judah and Joseph's house that signified a division of the tribes based on these blessings. Again, kingship would follow the line of Judah/David, and the birthright (fruitfulness) would follow the line of Joseph, predominantly through Ephraim-Israel. However, only for a time, until Shiloh comes. Unfortunately, Solomon's kingdom was in for some serious trouble following the king's death because he failed to keep God's command.

Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded. So, the LORD said to Solomon, "Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. "Nevertheless, I will not do it in your days for the sake of your father David, but I will tear it out of the hand of your son. "However, I will not tear away all the kingdom, but I will give one tribe to your son for the sake of My servant David and for the sake of Jerusalem which I have chosen." (1 Kings 11:9-13 NASB)

Thus, the stage was set for a separation (a breach) of the Israelite kingdom into two houses—Judah with the two tribes of Judah and Benjamin along with Levites (to minister in the temple), and Israel with the remaining ten tribes with Ephraim—Israel in the lead. Of the two houses, it is obvious that Israel was the largest and more prominent, especially in bringing about the multitude of nations as promised through Abraham, Isaac, Jacob—Israel, and Ephraim—Israel. Israel is the thread that runs through the history of Abraham's natural descendants, and which manifests spiritually in Jesus and His people. This leads us back to Shiloh.

Meaning of Shiloh

The word *Shiloh* comes from the Hebrew word *shalah* (H7951), a primitive root meaning "to be tranquil, i.e., secure or successful; be happy, prosper, be in safety." The Hebrew words *Shiloh* (H7886 and H7887) and *shelah* (H7954; "to be secure, at rest") come from this same root word. Notice the emphasis on the words *rest* and *tranquil*; the latter being defined by *Webster's Dictionary* as: "1. free from emotional disturbance or agitation; calm; serene; placid. 2. Quiet or motionless; even; steady." One of Webster's definitions of *peace* is: "*calm, quiet, tranquility.*" Thus, the word *shalah* and its derivatives speak of *tranquility, rest, and peace*, similar to *shalam* and *shabbath*. According to A.R. Fausset's *Bible Encyclopedia and Dictionary*, *Shiloh* means "the Peacemaker," as it comes from the word *shalah*, which as just shown means "to be at peace" or "to be tranquil or at rest."

Thus, Shiloh signifies bringing peace or making peace, and peace brings unity or oneness. Peace and unity lead to tranquility, rest, and safety/security. This should remind us of Paul's exhortation: *Being diligent to preserve the unity of the spirit in the bond of peace* (Ephesians 4:4); a theme that runs throughout the new testament.

Whether Shiloh refers to a place or a period of time (as some suggest), one thing is for sure—it signifies peace, unity, and tranquility. If it is a person, which I agree with the many who think so, then this person must be a peacemaker and one who unites. In particular, Shiloh and unity go together.

Personal Testimony

To make sure that I got the point, the Lord illustrated the Shiloh—unity connection to me in a very practical way.

As I was working on this article, I was focused on how to sum up the word *Shiloh*. I needed a break, so my wife and I decided to take a ride that led us to some unfamiliar rural roads. However, before we left home a thought came to me that I figured I needed to write down so I wouldn't forget it. I wrote (more like scribbled) a handwritten note to myself in reference to Shiloh: "unite the two." Frankly, I did forget what I had written. So, we headed out to an area that was not so familiar to us, and as we were going along, I realized we were on the wrong road heading away from our destination. About the same time, my wife saw a side road named *Shiloh Unity Road*. We took this road and it led us back in the right direction, meaning this was the right path. Not a coincidence! Through past experiences with the Lord, we knew this was a sign, both literally and spiritually, from the Lord. He has

impressed on us on several occasions to look for the signs. When we got home, not wanting to forget this road's name, I figured I better write down *Shiloh Unity*, so I picked up the previous handwritten note and there it was—*unite the two*, meaning *unity*. A confirmation from the Lord. Based on our walk with the Lord, this experience was from Him and an encouragement that Shiloh belongs in Genesis 49:10 and, in part, signifies unity. In turn, unity speaks of repairing the breach, not only of the birthright but also of the division of Judah and Israel. It is Shiloh that repairs breaches (of all types) and brings unity.

It is no surprise that many of us know this peacemaker and unitymaker (new word) as Jesus.

There is only one who fits the description, only one who has all the credentials to bring true peace and unity, and subsequently lead people into tranquility, rest, and safety—and only one that answers to the types of Joseph the birthright holder, Ephraim–Israel, and Joshua the Ephraimite. It is none other than our Lord Jesus.

Prophetically, *Shiloh* is the name of the prince of peace (Isaiah 9:6), which is in line with the coming of Jesus, the prince of peace. He comes to establish His kingdom of peace and righteousness as the King-Priest according to the order of Melchizedek (Hebrews 5, 7), whose name is translated *king of righteousness and king of Salem, which is king of peace*. Jesus is the full embodiment of peace, who establishes His kingdom of righteousness and peace over all the nations as the glory of the Lord fills the whole earth as the waters cover the sea. Jesus is our peace, making peace out of all that is divided and in need of unity (Ephesians 2:14, 15).

Shiloh – An Israelite Holding the United Birthright

We know that Jesus came from the tribe of Judah along the line of David. Given this, one might assume that Shiloh is representative of Judah. This is true, but only up to a point. Jesus is representative of ethnic Judah (i.e., the Jews) but only in regard to holding the scepter *until* Shiloh comes. In a sense, Jesus is sort of an intermediary. In his first arrival, Jesus walked the earth as the king of Judah; He had already taken the scepter as He walked among His own, manifesting the kingdom of the heavens on earth as in heaven. What seems to have been hidden is the fact that He also stood as Israel in the midst of His people (John 1:49). To make the point, we need to turn to Isaiah and his theme of the servant, which is a major theme unto itself that is too much to take up in this article. We will only touch upon it.

And said to me My Servant, thou art,—Israel, in whom I will get myself glory. (Isaiah 49:3 Rotherham)

A few translations capitalize servant to imply it refers to Yeshua as the suffering servant as in Isaiah 53. By the way, from what I have read, the theologians debate among themselves the nature of Isaiah's servant, starting in chapter 40 and going forward. Are the references entirely referring to national Israel or Jesus or some combination of the two? I'll leave this for them to debate.

However, I believe the above translation makes my point. Notice that *My Servant* is referred to as *Israel*. God's Israel is the suffering Servant. In whom does the Father get glory for Himself? In

His Son! How does He get glory? Through the suffering leading up to and including death itself of His Son. Thus, as I see it, My Servant is God's Israel, and God's Israel is God's Son, Jesus.

As He walked among His own, Jesus walked as the suffering servant taking on Himself all that the sons of Israel had suffered. He entered into their suffering as the entire world, both seen and unseen, in that day stood against Him and all that He stood for and manifested through His ministry. All the dark and evil forces sought to destroy Him through death. Of course, His suffering went beyond just for Israel to include suffering for the whole world and all of humanity. But thank God; death could not hold Him, and He rose from the grave victorious!

Given all this, I propose Jesus is Israel and Israel–Jesus is Shiloh, who takes the scepter from Judah and brings it into the house of Israel. We could say that Jesus has a dual role as Judah first, then Israel second, but Israel trumps Judah because the birthright belongs to Israel not Judah and the birthright must ultimately include the scepter as well. Only Shiloh–Jesus can and does do this. Keep in mind that, on a genealogical level, Jesus is of Judah, but nationally, He is also of Israel, for Judah is one of the twelve tribes when all are united as one nationally. This unity is what Shiloh represents.

To clarify this further; Shiloh is not solely a Judahite genetically but, of greater significance, is an Israelite holding the birthright, not just half of it, but the whole of it. Judah is within Shiloh, that is, within Israel. Shiloh is representative of all of Israel and comes to restore the birthright to the entirety of Israel, so that both dominion and fruitfulness are reunited under one leader. It is about placing a son as the head of Israel, the one who brings lasting peace and unity. And, it is about this one leading a people into the promise land of the kingdom of God as sons of God. Only one can and will do this. In type, they are Joseph and Joshua. In reality, He is Jesus; the only one who could possibly do this. Get this right and you will understand the great significance of Shiloh.

Shiloh alone repairs the breach between Israel and Judah. Judah alone cannot do it! Only Israel can! It is in the coming of Shiloh that the kingship and the kingdom are united or, using blessing language, that dominion and fruitfulness are brought back into a united birthright of the firstborn son (primogeniture). Metaphorically, Shiloh can only be and must be a reference to Israel, not Judah. Judah is far too restrictive. Besides, Shiloh never stood for Judah alone; it included Judah when united with all the tribes, but it was never identified with ethnic Judah.

Modern Israel

Before bringing this to a close, I need to address the modern–day nation of Israel and the Jews. The question is: What about them? Good question! And, so is the answer, at least from my non-ethnic Jewish perspective. They will come into the true Israel of God just as everybody else does, *by faith in Jesus*. Christianity does not get absorbed into Judaism with Jesus at the helm, making it a modified form of Judaism or a Judaized-Christianity or even one nation called *Israel* on a tract of land in the Middle East, as some think. Though Judaism has continued on for the last two millennia, it was made obsolete in 70 AD. Besides, the promise to Abraham was to be a father of a multitude of nations, not just one. The prophetic expectation of all the nations is to be united under one head named *Shiloh*, the one we all know as Jesus. God is working along one line and that line is His Son who is charged with summing up, heading up, gathering up, and ordering up

all things in Himself so that He may be all in all. This is what Jesus' inaugural and consummational manifestations or arrivals are all about.

Summary

Pulling all of this together, it is my opinion that the spirit of prophecy chose the word *Shiloh* as a unique one of a kind name as representative of a greater truth than the name itself.

On one level, it is used to draw us to the word *Israel*, not Judah. After all, Shiloh as a place was in Israel not Judah. Also, Israel means "God rules;" as Jesus taught His disciples, He teaches all of us: *Your will be done!* God's rule (Israel) brings peace (Shiloh). The character of Israel is the will of God, which is the very heart of the kingdom of God. Israel speaks of the obedience of the people.

Yahweh called the sons of Israel out of Egypt as a kingdom of priests, and He calls the adopted sons of God out of the world system, which is likened to Egypt, and into Jesus and the kingdom of God, where there is lasting peace and unity, and where all the breaches are mended. This is the expectation of the nations. Thus, on this level, Shiloh is representative of the true Israel of God.

On another level, the word *Shiloh* refers to the person of our beloved Lord Jesus as *peacemaker* and *unitymaker*. *Israel* and *Shiloh* are synonymous due to the connections that I have highlighted that stem from Jacob to Joseph and his two sons, then to Joshua who set up tent in Shiloh, in the land inherited by Ephraim. All of this connects Israel to Shiloh. Given these connections, I see Jesus as the Israel of God, for He alone knows and does the full, perfect will of God, and He alone is the only one who can bring true peace (and all that is associated with peace) to mankind and all of creation, repairing every breach and division known to man. In His first arrival, Jesus was Israel as the suffering servant!

The spirit of prophecy could just as easily have stated *until Yehoshua comes*, and the message would have been crystal clear to us today. But we would have missed the Israel connection, for this is the message of the Judah–Shiloh blessing.

In the fulfillment of prophetic scripture, Jesus came to His own two–thousand years ago as Israel's God in the nature of God's Son and, representatively, as the true Israel of God. Jesus only did the will of the Father, so He alone is the consummate Israelite. At this point we must put aside the physical or natural. Jesus alone brings both Judah and Israel together, making the two one under the name *Israel*. There is only one house or family in the kingdom of God today; again, it is called the *Israel of God*. Jesus, as the king of Judah, brought the scepter into the house of Israel as the birthright holder of Joseph. Prophetically, this is Shiloh.

Jesus not only embodies the fullness of Israel but also explains it. As the Israel of God, Jesus fulfills all that ancient Israel was meant to fulfill but failed to achieve repeatedly. Jesus will not fail, for He is the Victor, and He has called forth a people, a body, a new creation, that are joined in Him and they are destined to be part of His consummative Victory. They are the Israel of God because they are in God's Israel. Praise God!

Inaugural and Consummational Arrival of Jesus

At this point, a question arises: When does Shiloh—Jesus come to repair the breach and reunite all? As with any question like this, there are several schools of thought on the subject. As stated at the beginning of this article, there is generally (but not by all) acknowledged that Jesus has two arrivals—the first occurred in the first century and the second arrival is still in the future (not all agree on this either). As previously stated, the first coming is inaugural, and the second coming is consummational. For me, the answer is that Shiloh came in the first century to inaugurate peace and unity, and He is coming again, most likely in the 21st century, to consummate peace and unity. This all commenced throughout Jesus' earthly inaugural ministry.

To be clear, when Jesus came in the first century, He came as a complete package, so to speak, with nothing lacking in Himself. This is where I differ with a number of commentators who believe Jesus is coming as Shiloh in His second manifestation. I believe Jesus came as Shiloh in His first manifestation in an inaugural sense. He comes as Shiloh in His second manifestation in a consummative sense. He came as both Judah and Joseph, and let us not forget Joshua. He came as the repairer of the breach, and has prepared the breach by uniting all in one spirit and one body. He fulfilled every type in His first arrival. And yet, we continue to wait for the consummation of all that he inaugurated where the reality of all the types will shine forth to the glory of God. For the last two millennia, the spirit of the Lord has been progressively driving toward the glorious age (possibly ages) of consummation.

There is more to be said about Jesus' two arrivals; but I leave it for another time.

Until then, may our hearts burn with love for Jesus while we wait for that glorious day when He comes to consummate all! *Behold, I am making all things new!*

Until Shiloh comes again!