

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.*

(Philippians 3:13-14 NASB)

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Until Shiloh Comes

In one of my latest posts, the number 110 was presented in reference to Joseph and Joshua, who both lived to 110 years, as types of Jesus in His **second coming** or, as some call it, His **second work**. His first work was to die for the sin of the world; His second work is to deliver the world by establishing the righteous rule of God over the nations through His conquerors that will be fully conformed to His immortal image. See *Oldest Man Dies @ 110; the Number 110*: <http://www.kingdomandglory.com/tuc/tuc619.pdf>

Now, in this issue, let us consider another facet of Joseph and Joshua as types of Jesus in His second coming. This is discovered in Jacob-Israel's blessing of his son Judah and the name *Shiloh*.

"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)

It is here that Judah and his tribe is identified with the lion, prophetically pointing to Jesus. 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 been just as easily written as *Judahs* or *Judahites*. He died as the King of the Judahs. The linkage to the lion of the tribe of Judah is made clear in Revelation.

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)

Clearly, all the above referenced verses link Jesus' title as King and the Lion of the tribe of Judah with His first coming. By the way, Jesus' title as ***King of the Jews*** appears eighteen times in the New Testament.

Take note that in the blessing of his son Judah, Israel indicated the Judah-scepter that Jesus acquired at the cross as King is to be held until Shiloh comes. The scepter shall not depart *until*, meaning there is a future event at which time the scepter of kingship will pass to another with the name or nature of *Shiloh*. Obviously, Jesus does not give up His scepter to another. But, who is Shiloh? There is no one mentioned in scripture by that name. Is this ***"My new name"*** that Jesus promises to give His conquerors (Revelation 3:12)? How are we to resolve this challenge? The first way is to understand the possible meaning of the word *Shiloh*. The second is discovered in the fact that, although Shiloh is not identified with a man's name, it is the name of a very historic place in the history of the ancient sons of Israel that is also identified with Joseph and Joshua, types of Jesus in His second work.

First, the meaning of the word *Shiloh*: There are differing views among commentators regarding its meaning. According to A.R. Fausset's *Bible Encyclopedia and Dictionary*, ***Shiloh*** means "**the Peacemaker**," as it comes from the word *shalah*, meaning "to be at peace" or "to be tranquil or at rest." Thus, prophetically speaking, *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, to establish His Kingdom of Peace and Righteousness as the King-Priest according to the order of Melchizedek (Hebrews 5, 7). This seems to be the more appropriate meaning of *Shiloh*.

Second, the history of the place called *Shiloh*: Shiloh was where Joshua and the tribes of Israel set up tent after entering the Promised Land and subduing it. It was also here that seven years after entering the land they cast lots for their inheritance in the land. 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. ... (10) 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)

The location of Shiloh has great significance in the scepter departing Judah. Shiloh was in the land of Ephraim, meaning that it was historically and prophetically linked to the name of *Israel*, not Judah. Not only this, but it was located nearly on the border of the territory of Manasseh, the firstborn son of Joseph, as if to signify that it refers to both sons of Joseph, adding more weight to its significance.

Jacob-Israel blessed Joseph and his two sons, Ephraim and Manasseh, with his spiritual name *Israel*, meaning **God rules**. "**May my name (Israel) live on in them**" (Genesis 48:16). The name *Israel* is most associated with the birthright that was given to Joseph: **Though Judah prevailed over his brothers, and from him came the leader** [i.e., King of Judah], **yet the birthright belonged to Joseph** (1 Chronicles 5:2) whose name is most associated with Israel, not Judah. Further proof of this is discovered in Shiloh being located in the nation of Israel, not Judah, after Solomon's United Kingdom was split into two nations—Israel and Judah.

The meaning of the **birthright** is too involved to explain here, but the simple explanation is that it signifies **the King and His Kingdom made up of the sons of God**. By right of his birth as a firstborn son, Adam was given two blessings or mandates, **be fruitful and have dominion** (Genesis 1:28), which constitute what is called *the birthright*. This blessing was passed down from son to son until Jacob-Israel, who as the supplanter stole it from his brother and split it between two of his sons. Of course, all of this was according to the plan of God. **Judah** was blessed with the **scepter (have dominion)**, signifying the **King or kingship**; and **Joseph-Israel** was blessed with **fruitfulness** (be fruitful), being a **fruitful son** (Genesis 49:22), signifying the **Kingdom of many sons**. At this point, the birthright was identified with Joseph, even though he only had the fruitfulness blessing. This created a breach in the birthright. But it is also apparent that, with his blessing on Judah, Jacob-Israel intended the birthright, both the Kingship and the Kingdom, to be reunited in Shiloh, meaning the breach would be repaired with the coming of Shiloh. There is only one who can repair this breach, and it is none other than Jesus. Consequently, when Jesus comes a second time, He comes as the repairer of the breach, **the Peacemaker**.

So, we have Joseph-Israel linked to Shiloh, who is Jesus, and when He comes a second time He comes to repair the breach in the birthright. As the King of kings, He will usher in the Kingdom of many sons of glory (Hebrews 2:9-13) and manifestly reign over the nations on earth.

But, there is one more type in reference to Shiloh, and that is Joshua, who was an Ephraimite, which makes him a descendant of Joseph, linking him to the birthright as well. Joshua was chosen 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. Again, this took place at Shiloh, the place of peace and tranquility, which signifies the coming Prince of Peace and His Kingdom of Righteousness and Peace. In a much greater type, this speaks of Joshua-Jesus delivering His people, His Body, into their new land of immortal bodies, which is their inheritance in the Kingdom of God. This is part of the second work of Christ when He comes at the end of this age to resurrect and transfigure His conquerors into His image, redeeming their bodies by transfiguring them into immortality and then seating them on His throne to reign with Him for a thousand years of righteousness, justice, and peace.

As a closing thought; the word *Judah* appears twice in the *Revelation* (5:5; 7:5), both in reference to conquering or overcoming. The word *Lamb* or, as the *Concordant Literal Version* translates it, *Lambkin* appears thirty times. See *Lambkin*: <http://www.kingdomandglory.com/tuc/tuc219.pdf>

It would appear that on the other side of conquering (i.e., the side of immortality), the conquerors have the nature of a little lamb. **Perhaps Shiloh is the Lambkin!**

Until Shiloh comes, let us practice righteousness and peace in our daily lives. We may yet have things to conquer in our lives, but as the glorious **Day of Christ** draws near, let us desire to be in the image of the Lambkin and wage a war of peace. See *War of Peace*: <http://www.kingdomandglory.com/tuc/tuc606.pdf>