

UNTIL SHILOH COMES

In Genesis 49:10 we read a highly regarded portion of a prophecy declared by Jacob concerning Judah, after calling before him his twelve sons. We will quote from the New American Standard.

“The scepter (or, rod) shall not depart from Judah,
Nor the ruler’s staff (or, decree) from between his feet,
Until Shiloh comes,
And to him shall be the obedience of the peoples.”

Every translation to this day with which this writer is familiar, and every commentator and teacher thus far, have all assumed that this passage refers to the coming of Yahshua, or Shiloh. But as you will find, there are some real problems with this assumption/conclusion. People for thousands of years have made the assumption that this speaks of the Messiah, including Jews, or for Christians this would be Yahshua. But both Jew and Christian have come to this conclusion because they have not known or understood what the kingdom of God truly is and will be. The truth concerning this passage has been hidden, concealed, until these last days when Yahweh is now showing us His back – what He has done. Only now are the seals of the book being opened so we can see these mysteries.

People do not understand the government of the kingdom. They do not understand what the church really is, how it is being laid out, and what it is composed of. They do not understand that it is a two-part work – the body and the Bride. Neither do they know the ways of Yahweh, how He passes over the first and the second and takes the third. No man to this day has even seen or known the absolutely critical work of a two-part Remnant and the breach that separates them. All that Christians know is a simplistic message of Jesus, and their work is filled with worldliness. So how can they ever see anything else here in this passage other than His coming (not to speak of their outrageously false teachings on the end times)? And even those who teach His coming in men (overcomers), falsely assume they can continue being Christians and somehow be good enough so that He will use them in some special manner.

You are going to see here in a most compelling and conclusive way that this passage cannot refer to Yahshua, but is an extraordinarily timely message regarding a work that is the completion of what He began 2,000 years ago.

In 1994, I was standing in the kitchen of a home we had built for women and children, when suddenly Yahweh spoke to my understanding something I had never pondered or considered before, nor had any other man. I was standing at one end of the service island and spoke out loud what suddenly and unexpectedly arose in my consciousness – “That which He did at the

beginning (of the church),” and then I thoughtfully moved down to the other end of the island, and completed, “He will do again at the end.”

Though I knew what I had just seen was certain and true and amazing, little did I know how incredibly significant and revealing that beginning revelation would be, what its impact would mean for my life, and how encompassing it was regarding the order and government of the church. With this simple yet incredible beginning pointed out, let us begin our examination of this verse in Genesis 49 and its surrounding passages by asking a very simple yet provocative and enlightening question:

If the scepter, the rod, would not depart from Judah until Shiloh comes, then how can this speak of Yahshua when He is of the tribe of Judah (Hebrews 7:14)?

Yahshua cannot be the fulfillment of this passage, by the mere fact that He is of the tribe of Judah. The obvious contradiction here is that the rod is not passing from Judah if Yahshua is Shiloh. Yahshua is of the tribe of Judah, so clearly He cannot fulfill this. The rod would still be with Judah if Yahshua was the fulfillment, which completely defeats and defies the message of the passage. Is this not quite evident?

As has already been mentioned, the reason Christians and Jews have incorrectly assigned this to be the Messiah, or Yahshua, despite the obvious impossibility, is because they have no alternative otherwise, for they have not understood the kingdom of God. As you will begin to see here, there are several conclusive testimonies in the Scriptures as to who Shiloh indeed is, and we will now look at them. Let us begin by considering what is the true message of Genesis 49:10, based on a literal examination of the Hebrew text, minus the translator’s bias.

The critical difference in this verse is found in the last two lines:

Until Shiloh comes,
And to him shall be the obedience of the peoples.

The Hebrew word “shiloh” is a combination of particles (sh + lo), and actually means – “to whom it belongs.” Thus, the statement – “until Shiloh comes” – more accurately reads:

Until to whom it belongs comes.

In the next passage we find that there are only two Hebrew words from which the entire statement – “and to him shall be the obedience of the people” – comes. These two words are “yiqhah,” which means “to obey,” and “am,” which means “people.” The entire portion of this passage that reads – “and to him shall be the” – is all added by the translators in order to make it say what they think it should say. Thus, literally this passage says no more than:

Obedient people.

Let us now restate verse 10 with these much needed and revealing corrections:

“The rod shall not depart from Judah,
Nor the decree from between his feet,
Until to whom it belongs comes,
Obedient people.”

Is this not already becoming much clearer? As we have noted, Yahshua cannot be the fulfillment of this passage, since He is from Judah, but it will be fulfilled by:

(1.) Those to whom the rod belongs, and

(2.) They will be the “obedient people.”

Now that we have seen this passage has a message that actually points to a people and not to Yahshua, what testimonies are there that tell us something about who these obedient people are and when they are established? Remember, the issue is the passing of the rod that Judah once possessed. Let us see.

All of this that you are reading actually began with a conversation with a man named David Shepherd. David pointed out that when the sons of Israel crossed the Jordan, the tribes of Reuben, Gad, and half of Manasseh “crossed over in battle array **before the sons of Israel**” (Joshua 4:12). This was most interesting and revealing and quite amazing!

We read here in Genesis 49:10 that at some point, the rod of leadership and responsibility departs from Judah and goes to another people. **And this is precisely what we see here when the sons of Israel crossed into the promised land west of the Jordan!**

In Numbers 2:3 and 9 we read that the tribe of Judah always led the way when the sons of Israel wandered in the wilderness. But we find a remarkable change taking place when they crossed the Jordan – **Judah lost the rights to lead!** Is this not precisely what we read here in Genesis 49:10? Judah would give up the rod when it came time for those to whom it belonged received it.

Despite Judah’s rights to lead the way in the wilderness, they lost those rights when the promise of Deuteronomy 6:23 – “He brought us out from there in order to bring us in” – was being fulfilled, when He brought them in. Thus, **Judah’s rights to the rod, their right to lead, was relegated to the wilderness period only.** This is very important to note! Let us now look at another clear testimony, once again specifically regarding Judah.

While the tribe of Judah lost the rights to lead when they entered into the land of promise west of the Jordan, Judah himself likewise lost the rights to lead at a very significant period in his life; and in fact, quite tellingly, he literally gave to another the rod that was in his hand.

In Genesis 38 we read the account regarding Judah and Tamar. After Judah’s Canaanite wife died after giving him three sons, Judah went out and laid with a woman who he thought was a harlot. But she was not! She was in fact his daughter-in-law, Tamar, from whom he had unjustly withheld his third son after the first two sons died.

When negotiating the price for laying with Tamar, Judah offered her a kid. But until he could pay his debt, Tamar requested three things from him, including – “your staff (rod) that is in your hand”! As prophesied regarding the tribe of Judah, in foretelling action Judah himself literally gave up his rod to another – to Tamar, the granddaughter of Melchizedek (Jasher 45:23, 16:11), the one of whom he later declared was “more righteous than I.”

Thus we see two clear and highly revealing and confirming testimonies that Judah indeed gives up the rod to another – to a Reuben, Gad, and half of Manasseh work, to a Tamar work that is more righteous than Judah. More on these later.

In order to better understand the unique testimony regarding Shiloh, one needs to consider the beginnings of the tribe where Shiloh was located – in Ephraim. Ephraim was the second son of Joseph, the first being Manasseh. But when Jacob went to bless these two sons, he crossed his arms and placed his right hand on Ephraim, placing Ephraim before Manasseh (Genesis 48).

Also, when the sons of Israel were led into the promised land west of the Jordan, there was not only the telling change in the tribe(s) that led the way, but also in the man who lead them as well. No longer was it Moses, who was of the tribe of Levi, but it was Joshua, who was of the tribe of Ephraim. And where Joshua settled, so resided the ark of the covenant. Thus we see once again Ephraim being the preferred tribe, and even the site for Yahweh’s presence. And in noting this, let us also ask another question that certainly arises here:

Since Shiloh is located in and specifically identified with Ephraim (Psalm 78:58-67 and Jeremiah 7:12-15), then how can Yahshua be its fulfillment when, once again, He is from Judah?

The prophecy in Genesis 49 concerning Judah’s loss of the rod to another, points to a work/location that is associated with Ephraim, not Judah. Let us continue.

It is here during this beginning period of the promised land that we find the first testimony regarding Shiloh per the presence of Yahweh. What we will now learn will clearly point to who/what Shiloh really is.

In Joshua 18:1 and 10, we see that the ark of the covenant was first located in the land of Ephraim at Shiloh where Joshua settled. It remained there for 350 years until it was taken into battle and captured by the Philistines (1 Samuel 4). What then took place with the ark would reveal the prophetic testimony of the kingdom, which we will consider later. For seven months the ark resided in Dagon’s temple, whereupon it was returned to the field of Joshua.

Departing from its place at Shiloh, the ark then resided in the land of Judah, and more specifically in Jerusalem. In Psalm 78:58-68 we read that because of their sins, Yahweh “abandoned the dwelling place at Shiloh, the tent which He had pitched among men; and gave up His strength to captivity, and His glory into the hand of the adversary.” Then we read – “He also rejected the tent of Joseph, and did not choose the tribe of Ephraim, but chose the tribe of Judah, Mount Zion which He loved. And He built His sanctuary like the heights, like the earth which He has founded forever.”

But, was Yahweh's dwelling place to remain in Jerusalem with Judah? This Psalm was written by David when the hope of Jerusalem was fresh before them. Yet Jeremiah spoke a different word from Yahweh some 400 years later. In Jeremiah 7:12-15 we read:

“But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. And now, because you have done all these things,’ declares Yahweh, ‘and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, therefore, I will do to **the house which is called by My name**, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. And I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim.”

This brings to a conclusion the recorded course of the ark of the covenant and His presence. Once Jerusalem was destroyed, even though a temple was rebuilt, there was never the ark or His presence as it was in Shiloh and in Solomon's temple. All that remained was the promise in Haggai 2:9 that the glory of a latter house would be greater than the former, which was obviously not fulfilled in Zerubbabel's temple. Yahweh placed His presence in Shiloh. He then moved His presence to Jerusalem. But then after making good His warning, He removed His presence and the ark altogether. It seems that the story of His presence falls ominously quiet at this point. If He removed it from Shiloh and placed it in Jerusalem, then where is the promise of His presence after removing it from Jerusalem?

Before answering this, let us recall the highly impacting principle and way of Yahweh called the passing over principle. In [*The Passing Over Principle*](#), we conclusively see that Yahweh passes over the first, He passes over the second, and He takes the third. This is precisely what we see here regarding Yahweh's presence. He passed over Shiloh/Ephraim, He passed over Jerusalem/Judah, and He will take the third. So what is the third place He will take?

The answer to this question is as silent and elusive as what we read in Hebrews 7:14 concerning a priesthood out of Judah, regarding which Moses spoke nothing. Suddenly Yahweh did something that no one expected and was not clearly announced beforehand! It would seem that the conclusion of this issue of the presence of Yahweh ends here with His rejection of Judah, were it not for Genesis 49:10 regarding the rod that Judah possessed. So, what happens to the promise of His presence? He abandoned Shiloh/Ephraim and went to Jerusalem/Judah. So where does He go after abandoning Jerusalem/Judah? The answer is plainly stated. **He returns to Shiloh!**

“The rod shall not depart from Judah,
Nor the decree from between his feet,
Until Shiloh comes...”

It is important to realize at this point that all of this that has taken place in the natural, will be fulfilled at the higher level in the spiritual, specifically the kingdom of God. The natural simply foretells or foreshadows the spiritual.

People up to now have taken the kingdom of God far too simply. In other words, they have simply thought that the kingdom of God was just Christianity, beginning with Yahshua's coming, His establishment of the twelve apostles, His crucifixion and return to heaven, and Pentecost, followed by Paul. But though those accounts are indeed correct, Christians have failed to see what was truly taking place in the kingdom. Furthermore, the mystery regarding spiritual Shiloh and Jerusalem, is as elusive a matter as Yahweh's presence returning to Shiloh is silent and elusive. These are matters that only now are being revealed to us. And why? Because now is the day of the fulfillment in which Shiloh is being revisited. As it is written regarding the time of Samuel, who was equally of the tribe of Ephraim, so it has been for 2,000 years – "Now the boy Samuel was ministering to Yahweh before Eli. And word from Yahweh was rare in those days, visions were infrequent" (1 Samuel 3:1). There may be lots of Charismatic messages or words out there, but a word from Yahweh is rare. His word will come from an Ephraim Samuel.

What then do we see? The testimony is evident. First we will consider the testimony of His presence.

Shiloh -> Jerusalem -> Shiloh

And what then are we seeing per the kingdom of God? The testimony we have seen evidenced so many times before.

first Remnant -> Christianity -> second Remnant

Why would Yahweh return to Shiloh? Because that is the work that He began. Christianity is actually a breach in that work. Established and built by Yahshua Himself, He will complete what He started. He established the government that He wanted – the twelve apostles. He taught what it meant to follow Him and put it into practice – they sold everything. But even as Yahweh withdrew His presence from Shiloh and that presence went into captivity in Dagon's temple, the fish god, for seven months, the same temple where Saul's head was placed (1 Chronicles 10:10), so He withdrew His presence, the presence of His Son, from the first Remnant, and the church went into the mark-of-the-beast-seven Judah period. And how long will it be in that period? Evidences indicate that its time of completion is now.

Look back to the opening chapters of Acts and to the gospels and you will see what Yahshua's desire is for the church. There is no way one can look at Christianity, mystery Babylon, and say that is what He desires. As we read in Jeremiah 7:12-15 regarding this breach Judah period, so it has been true in Christianity – "I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, therefore, I will do to **the house which is called by My name** (Christianity), in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. And I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim."

Look at what He did to the first Remnant. He brought persecution on them, cast them out of Jerusalem, made the eleven remaining apostles essentially ineffective, took their leadership away and gave it to Paul, and then they blended into obscurity. As we read in Psalm 78:60-61,

Yahweh “abandoned the dwelling place at Shiloh (first Remnant), the tent which He had pitched among men; and gave up His strength to captivity, and His glory into the hand of the adversary (Satan).”

But as He declared to this man in June, 1994 – that which He did at the beginning of the church, He will do again at the end. What He established in the Shiloh beginning of the church, He will restore in the Shiloh end of the church. Though there was death (Shiloh), and burial (Judah), there will be resurrection as well (the restoration of Shiloh)! He passes over the first, and the second, and takes the third. (In like telling regard, Yahweh passed over the two evil sons of Eli and took Samuel, even as He passes over the 2,000 year period of the church and takes the Ephraim Samuel Remnant in the third period.)

This is equally the evidence we see in the brief foreshadowing testimony wherein the ark was located in Shiloh where Joshua first placed it, then it went into the breach of Dagon’s temple, then it went to “the field of Joshua ... where there was a large stone” (upon which He will build His church) (1 Samuel 6:14). The testimony per these specific names is once again evident:

Joshua -> Dagon -> Joshua

The very fact that only now we are beginning to see these things, evidences that the timing of their fulfillment is now. As spoken by Samson’s mother when they saw the man of God ascend in the burnt offering – if we were going to die, Yahweh would not have shown “us all these things, nor would He have let us hear things like this at this time” (Judges 13:23).

To better understand this fulfillment of Shiloh, let us once again look at the literal translation of Genesis 49:10.

“The rod shall not depart from Judah,
Nor the decree from between his feet,
Until to whom it belongs comes,
Obedient people.”

Why would it be said here that the rod will be given to those “to whom it belongs”? Because that right originally belonged to the first Remnant. As recorded only in first Remnant Matthew, Yahshua declared – “upon this rock I will build My church; and the gates of Hades (“to not see”) shall not overpower it” (Matthew 16:18). This is the promise specifically given to the Remnant who come out of the “to not see” period of the church. **And quite significantly, even as the Jews (Judah) gave up the kingdom when the church first began, so now spiritual Jews (Christianity) must give up the rights to the kingdom with the restoration of the Remnant.** What happened at the time of the transition from Judaism to the church, will happen again at the like transition from Judah Christianity to the Remnant. Do you see this important repeat? That which has been is that which will be, the former prelude and foreshadowing the latter fulfillment. It is once again the same thing, only at the higher realm of the kingdom of God.

As we see in the writing, [*The Sandals and the Staff*](#), the first Remnant could not take the rod; but instead, it was given to Mark Christianity. They are spiritual Judah who have had the rights to

the rod for the 2,000 year period of the church in the wilderness. Even as Judah had the rights to the rod, the rights to lead, specifically in the wilderness, so Christianity has had the rights to and responsibility regarding the rod, the rights to lead during the wilderness period of the church. But equally, even as Judah had to give up those rights when it came time to enter into the promised land west of the Jordan, so Christianity has to give up their rights to lead in the third-part Shelah period of the church.

So does the second Remnant take the rod? In the gospel comparisons, we see that the Luke second Remnant are likewise told not to take the rod. Equally so, in the writing, [A Lesson From Intercession, page 4](#), we see that while Esther was extended the rod, she did not take it but only touched its head. But on the other hand, second Remnant Tamar in fact took the rod that had been in the hand of Judah. Thus, the second Remnant are of necessity extended the rod, but they themselves do not take it. As we see evidenced in the account regarding Esther, if that rod is not extended to us, we would die just like all Christians have for 2,000 years. It is absolutely necessary that that rod be extended to us. And legally, as evidenced by Tamar, Jerusalem above (even Yahshua) makes it possible to do something that would otherwise be illegal. Legally, the rod is in fact taken from Christianity and extended to the second Remnant “to whom it belongs.” (Read [A Lesson From Intercession, page 5](#) concerning Tamar and the rod.)

And how is it that this second Remnant is characterized? The answer is most encouraging! They are called the “obedient people.” What all will this mean? Time will fully tell, but this man is willing to do all that He directs and leads. I fully anticipate that in time we will sell all and hold all things in common, even as they did in the first Remnant. Whatever He speaks to us, I am greatly encouraged that He already views this work as the “obedient people.” I am confident He will perform His works in and through us by His Spirit, even as He did so with the first Remnant.

It is quite interesting and revealing that “Ephraim,” the tribe wherein Shiloh was located, means “double portion.” Of course this is the very promise given to the second Remnant. While Job was blessed with a single portion before the breach period came in his life when Satan had a right to take everything from him, it was the latter Ephraim double portion that restored everything two-fold. Equally, it is the double portion which second Remnant Elisha requested from preceding first Remnant Elijah. And as we know, this is indeed a hard thing for which to ask! It is the double portion Ephraim received when Jacob crossed his hands and blessed him. It is the double delayed Passover that Hezekiah held after cleansing and restoring the temple (2 Chronicles 30).

Let us now consider more specifically what it means for this transfer from Judah to Shiloh and how it relates to Yahweh’s timing. First, what we clearly see is that Judah represents Christianity, whereas the Remnant is not Judah (being pictured as either Ephraim or Ruben, Gad, and half of Manasseh). Why? Because as the body of Christ, Christianity is the work specifically identified with Yahshua, and more so in His temptation, affliction, crucifixion, and death. This is “the house which is called by My name.” Thus it is fitting that the body of Christ be identified as or with Judah, insomuch that He was of the tribe of Judah. And as Paul declared in Romans 2:28-29, Christians are in fact spiritual Jews.

In this regard, it is quite revealing that Christian's praise and worship is often characterized by them as occupying the place of Judah. They like to think that they go before the army of God in praise. Of course this is rightfully so, for it is the place of those who are in the wilderness, where the church has been for 2,000 years. But let us look at the timing of Judah Christianity's transfer of these rights.

As we saw regarding the tribe of Judah and their right to lead in the wilderness, so the man Judah had the right and responsibility to lead his family. Thus he gave Melchizedek granddaughter Tamar to his first son. Of course the first son died. Then, according to the law of Yahweh, he gave her to his second son. That son died as well. These of course are the 2,000 years of Christianity (read [Shelah and Clay of Spittle](#)), the forty jubilee period of their wilderness wanderings in which they have led the way. But did the tribe of Judah lead the way into the promised land west of the Jordan, the Millennial period? No. And did Judah lead the way into the provision for offspring per the third son? Absolutely not. Who then did? Tamar, the second Remnant (two and a half tribe) representative.

Tamar knew the law. She knew what Judah was supposed to do. Thus she likewise lead the way into this third-part period by presenting herself to Judah and bearing Peres and Zerah. When she was discovered to be with child and Judah found out how this happened, he declared – “She is more righteous than I.” Why? Because she fulfilled the law. And if she had not acted, there would have been no offspring in Judah and that tribe would have come to an end, including the way for Yahshua's birth. In equal regard, if the Remnant do not act, neither can Yahshua come again.

Thus we see two remarkable testimonies. One, that Judah lead the way per his first two sons, but Remnant-representing Tamar lead the way regarding the third (not through him, but through Judah himself). And two, we likewise see that Judah led the way during the sons of Israel's forty years in the wilderness (the like 2,000 years of the church), but it was Remnant-representing Reuben, Gad, and half of Manasseh who led the way into the land west of the Jordan.

Judah represents the body of Christ. And in both of these cases, the third son of Judah, as well as the tribe of Judah, lost their place in the third-part Millennial period. Furthermore, it is noteworthy that when the sons of Israel went to take Ai and failed, the cause of their defeat was per the tribe of Judah. When lots were cast, the lot fell on the tribe of Judah, and eventually led to Achan, who was burned with fire, the consequence for the third part of the church (Zechariah 13:7-9).

This is amazing and incredible and confirming truth! We see that Christianity loses its rights to lead the way in the church and the responsibility to bring forth the required offspring, and that right and responsibility is given to the Shiloh Remnant in the third-part Millennial reign period. This is the Shelah third-part period addressed in the writing, [Shelah and Clay of Spittle](#).

One of the reasons we can call the Millennial reign the Shelah period, is because Judah's third son was Shelah. (We have learned as well that the Pool of Siloam is also the Pool of Shelah.) It is additionally interesting and revealing to note at this point that in the book of Jasher, **Shelah's name was actually Shiloh!** (Both words are from the same root word, “shalah.”) Tamar was

not given to Shelah, any more than the body of Christ will keep the rod in the third 1,000 year period of the church. Shelah (whose mother was a Canaanite and of course his father was Judah) and Christianity have both been a cursed mix; and to avoid the inevitable failure and their own destruction, the rod must go to one who can bring forth the required pure offspring – the Tamar.

But it is most striking and confirming that Jasher points out the identity of Shiloh with this third son. The Jasher name, “Shiloh,” did not appear in the highly prophetic Bible, evidencing that Christianity indeed does not receive the third part of the church. While Christianity should have been “Shiloh” by the time of the Millennial reign, they have not been the obedient people and indeed are not the ones “to whom it belongs,” but are instead a cut-short “Shelah,” which means “sent.” Like Esau, they lose their birthright. Being sent has several connotations, but in any case it always works out for good.

Another revealing testimony regarding Shiloh that relates to this matter of the completion of the period and work of Christianity and the establishment of the second Remnant, is seen in the dividing of the kingdom after Solomon’s death. When the kingdom was to be divided between Judah and Israel, Yahweh sent a prophet to declare this beforehand. That prophet was Ahijah, a Shilonite, or from Shiloh (1 Kings 11:29, 14:2). He proclaimed to Jeroboam, an Ephraimite (1 Kings 11:26), that ten of the tribes would be given to him, and two would remain with Rehoboam, of Judah.

Thus once again we see attested the separation of Ephraim from Judah, and this being proclaimed by a prophet from Shiloh. In like manner, Judah once again gave up the rod, the right to lead; and that right was proclaimed by a Shilonite, and again went to an Ephraimite. As it is written in Ecclesiastes 1:9, “there is nothing new under the sun.” And what took place here and in the other cases, attest to one thing – that Judah Christianity will lose its rights to lead in the kingdom of God, and that right will go to them “to whom it belongs,” the Ephraimite Remnant. Let us look at some more truth regarding this amazing prophecy in Genesis 49 regarding Judah.

As we have clearly seen, Judah is Christianity. Thus we further read in Genesis 49:11 that Judah “ties his foal to the vine.” What vine? He did not tie his foal to the olive tree, did he? No, he tied his foal, the very thing that Yahshua came into Jerusalem upon, to the cursed tree of the knowledge of good and evil that became the vine. His foal is tied to the tree of good and evil and he cannot effect Yahshua’s return. Again, Judah is Christianity, and Christianity tied their chance to bring forth the Son of God to their good and evil work and cannot bring Him forth. So who will effect His return? The Remnant, the two-part witness who is instructed to go and untie the foal and bring it to Him (Matthew 21:1-7). This foal is released from its former owner and taken by the disciples. This is the foal that has never been ridden, the new thing, the Bride that is released from the vine work in order to bring about Yahshua’s triumphal entry into Jerusalem.

Verse 12 reads – “His eyes are dull/dark from wine.” Is this not indeed the case with Christianity? Are their eyes not darkened so they cannot see because they drink from the cursed tree? Indeed. (And might we note here, this is the same testimony when women join Jezebel and darken their eyes [2 Kings 9:30]. The flesh that is drunk on wine thinks this is beauty, but it in fact attests to this same blindness or sleep/death.)

This Hebrew word for “dark” is from the word that is a place – Hachilah. Saul camped here when David came into his camp at night and Abishai wanted to drive a spear through him to the ground. But even as David had mercy on dead/sleeping Saul at a place called “dark,” so Yahweh will have mercy on sleeping and darkened Christianity, His anointed.

Verse 12 concludes – “And his teeth (are) white from milk.” The Hebrew word used here for these “white” teeth is the word “laban”! “And his teeth (are) laban from milk.” In the writing [The Rod, page 1](#), we see that “laban” was used to identify the bricks that were used to build the tower of Babel and those that the sons of Israel made while in captivity in Egypt, to identify a condition of leprosy, to represent the stripes of sin that were placed upon Yahshua as foreshadowed by the strips of “laban” upon the rods that Jacob placed before the sheep and goats, and was of course the name of the man who placed Jacob into bondage for twenty years from which he received his two brides and his wealth. Thus we see here once again a negative testimony regarding Judah Christianity. Its teeth are “laban.”

In conclusion here, we see that Christianity is the Judah-led wilderness period of the church, the 2,000 year period we read of in Deuteronomy 8:15-17 and 29:4-5. Read and ponder these verses very carefully, for in them you will clearly see what Yahweh’s purpose has been in Christianity.

“He lead you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. Otherwise, you may say in your heart, ‘My power and the strength of my hand made me this wealth.’”

“Yet to this day Yahweh has not given you a heart to know, nor eyes to see, nor ears to hear. And I have led you forty years (forty Jubilees) in the wilderness; your clothes have not worn out on you, and your sandal has not worn out on your feet (the Mark work that is told to take the sandals).”

This is equally the 2,000 year period which is pictured in the 2,000 swine that all went running down the steep bank into the sea when Legion entered into them. This is likewise the two parts of the church that are cut off and die, as clearly stated in Zechariah 13:7-9.

But at the end of this two part, 2,000 year, period of two loaves of leavened Pentecost bread, comes the much needed Millennial reign, the Millennial rest, the Shelah and even Shiloh period. And we see with clear and unmistakable testimony that there must of great necessity be a dramatic change in the church, as clear and dramatic as there was 2,000 years ago when the kingdom of God came out of natural Judaism. What took place with natural Jews 2,000 years ago, must take place with spiritual Jews (Romans 2:28-29) today. What took place with Judah when the sons of Israel crossed into the promised land west of the Jordan, must take place today. What took place when Judah failed to be faithful to Tamar, must take place today. And what took place as declared by Ahijah the Shilonite, must take place today. That which has been, is that which will be. The rights to the kingdom must return to those “to whom it belongs,” to the “obedient people.”

Is there any question from these marvelous never-before-seen truths regarding Shiloh, that the Remnant have indeed found the well that does not run dry, the water from which when we drink, we do not thirst again? Are we not indeed seeing Yahweh's back, and that as we have now entered into the Shelah/Shiloh Millennial reign, it is time for these much needed changes in the kingdom of God to take place? Indeed!

THE BIRTHRIGHT

Quite interestingly, when the sons of Israel crossed the Jordan into the Shelah/Shiloh-representing period of the church, both sons of Joseph were represented in prominent ways and testimonies; and as we will examine here, significantly, these two sons received the birthright through Jacob.

Of course Ephraim was represented by Joshua, who lead the sons of Israel, and the ark of the covenant was placed in Ephraim. Manasseh was uniquely evidenced inasmuch that (1) it was one of the tribes that took the place of Judah in leading the people, and (2) it was the only tribe that was split – half east of the Jordan, and half west of the Jordan. We know that when Yahweh splits something, He does so in order to make it clean. It seems quite evident that this is the testimony attested here by Manasseh.

And to bring even more insight to this matter regarding Manasseh, we find that the first land battle in the Civil War in America was what the south called the First Battle of Manassas. The Civil War was the Passover of this kingdom of heaven nation (the Revolutionary War being our Pentecost, and the Spanish American War our Tabernacles). Is it not most revealing that the war that divided this nation in order to make it clean before Yahweh, began at the place bearing the name of the tribe that was divided when the sons of Israel crossed into the promised land west of the Jordan? And of course this Jordan crossing took place at the time of Passover.

What can all of this mean regarding Manasseh? Obviously it speaks of Yahweh performing a work at the time of the beginning of the Shelah/Shiloh period of the church that makes us clean by dividing into two. It could speak of the division of the Remnant by virtue of establishing the second Remnant. It could speak of dividing the church – Remnant and Christianity – even as Ahijah the Shilonite testified. It could even be both. But in any case, without question Yahweh is giving testimony through Manasseh that He performs a work at the beginning of the Millennial reign that divides in order to make clean.

But most importantly, let us consider more fully this matter of the birthright. In Deuteronomy 21:15-17 we read a law that is quite obviously tailor-made for the sons of Jacob.

“If a man has two wives, the one loved (Rachel) and the other unloved (Leah), and both the loved and the unloved have borne him sons, if the first-born son belongs to the unloved, then it shall be in the day he wills what he has to his sons, he cannot make the son of the loved the first-born before the son of the unloved, who is the first-born. But he shall acknowledge the first-born, the son of the unloved, by giving him a double portion

of all that he has, for he is the beginning of his strength; to him belongs the right of the first-born.”

The first-born of Leah, the unloved wife, was Reuben. By this law, he had the rights of the first-born. But did he receive those rights? No, we have already stated that Joseph received those rights. And how did he receive them? In 1 Chronicles 5:1-2 we find our answer.

Now the sons of Reuben the first-born of Israel (*Jacob*) (for he [*Reuben*] was the first-born, but because he defiled his father’s bed, his birthright was given to the sons of Joseph the son of Israel; so that he [*Reuben*] 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)

Thus we see that though the law required the birthright go to Reuben, because he defiled his father’s bed, that birthright went to the sons of the first-born of the loved wife, Rachel.

But even here again we see a most unusual testimony. As has already been noted, when Jacob went to pass that birthright along to Joseph’s sons, once again he did not give it to the first-born. Jacob crossed his arms and placed his right hand on second-born Ephraim and gave him the birth-right (Genesis 48:8-20). So what can all of this mean prophetically regarding the kingdom of God?

To begin with, we first find the testimony of the first Remnant per the matter involving Reuben. As has been addressed before, Leah is a testimony of the first Remnant. (See [The Passing Over Principle, page 7](#).) Even as Leah had weak eyes, so the first Remnant had weak eyes and did not see all things clearly. This sight would be given to the second Remnant. Also, the first Remnant was the unloved wife, while the second Remnant is the loved wife. We see this same contrast in Song of Solomon 8:8-10 where the first sister (Leah) had no breasts, while the second sister’s breasts (Rachel’s) were towering, and she became in the bridegroom’s eyes “as one who finds peace.”

Leah of course gave birth to Reuben, while Rachel gave birth to Joseph. Was then the promise of the first-born rightfully supposed to go to the first-Remnant? Unquestionable so. But did they receive it? No. They went into Christianity and laid with the Father’s concubine, the “Hagar” world, and defiled the Father’s bed, thus losing the rights of the first-born. So to whom did those rights go? They went to the second Remnant, the first-born of the loved wife.

And so what do we see when we come to Ephraim and Manasseh? The same testimony. Why? Because that which has been is that which will be. Who was the first-born of the one to whom the birth-right was given? Of course it was Manasseh. But did he as well get the birthright? No more than Reuben received it. Why is this the case in both of these occasions regarding the birthright? Because Yahweh is providing two witnesses to the same truth, the same fulfillment of these living prophecies. Once again we see that the first-born Manasseh first Remnant does not receive the birthright, but it is given to the Ephraim second Remnant.

It is also most interesting that Hezekiah's son was named Manasseh. This is the son who was born during the fifteen year extension that was given to Hezekiah's life. But Manasseh was an evil king who did not follow in the ways of his father. In fact, when good king Josiah came one generation later, despite the fact that he was one of the best kings ever in Judah, because of the sins of Manasseh (2 Kings 23:26) he was killed by Pharaoh in a battle at, of all places, Armageddon. (Josiah's death affords a most interesting and revealing contradiction inasmuch that 2 Kings 23:29-30 says he died at Armageddon, while 2 Chronicles 35:24 says he died at Jerusalem. Furthermore, there is the same contradiction regarding the death of King Ahaziah by Jehu, wherein 2 Kings 9:27-28 tells us that he too died at Armageddon and was buried at Jerusalem, but 2 Chronicles 22:9 tells us that he was brought to Jehu, evidently at Jezreel or Ibleam, and was put to death there.)

So who then does Hezekiah's Manasseh represent, the one who did evil in the sight of Yahweh, and because of his sins good king Josiah was killed by Pharaoh? Was this Manasseh of the tribe of Joseph, who had the birthright? No, he was of the tribe of Judah. Even as there is a true Remnant, so there was a true Manasseh; and even as there is a false Remnant in Judah Christianity, so there was a false Manasseh in Judah. This is the false Remnant who will lead even good Christians to die at Armageddon (which is not at all the battle Christians so falsely teach).

So the big question is – What does all of this regarding the rights of the first-born mean for today, in this hour when we are seeing these things fulfilled? What is the birth-right?

First, we need to notice that the birthright is a double portion. We have already seen that the double portion speaks of the second Remnant. Ephraim seems to clearly identify the fulfillment of that promise inasmuch that his name actually means “double portion.” So what does this mean for the second Remnant? Does it mean, as was the case in Elisha and Elijah, that the second Remnant will do twice the works of the first Remnant? Possibly so. Does it mean that the second Remnant will receive a double portion of Yahweh's Spirit? Possibly so. Does it mean that we will receive twice the inheritance than the first Remnant, even as was the case for the literal first-born? Possibly so. Does it mean that we will receive twice the fortunes, even as Job received after his own breach period of affliction by Satan? Possibly so.

But that which is MOST important per the first-born second Remnant is the promise of the fulfillment of Passover – **for the first-born to escape death!**

No one to this day has experienced the Passover promise to the first-born and escaped death. The first Remnant did not escape death. Thus Passover was not fulfilled in them. Christianity has not escaped death. They have been the 2,000 swine, 2,000 years, that have all gone to the sea of death. They clearly did not fulfill Passover. In fact they were the Esau who sold their birthright to the Jacob Remnant for a bowl of red stuff, and no longer were Esau, meaning “hairy,” or possessing glory, but became Edom, meaning “red,” as in Adam, even the body of the last Adam. As it is written – “in Adam all die” (1 Corinthians 15:22).

The promise of the first-born to escape death is to the second Remnant. They are the second bird that are dipped into the blood of the first Remnant bird and are released alive to fly away

(Leviticus 14:1-7). The second Remnant receives the promise of the first-born, and that is to bring about and fulfill the **first resurrection**. Because of the second Remnant, the first resurrection will take place, bringing together in heaven both the first Remnant (those who are dead in Yahshua) and the second Remnant (those who are alive and remain – 1 Thessalonians 4:15-17). The second Remnant is the Elijah, the Enoch, who ascend alive. The two-part Remnant are the first among man to be born from above as promised by Yahshua (John 3:3-8), and receive immortal incorruptible bodies.

Most importantly, the promise of the first-born is the Passover promise of the first resurrection! This is what man needs more than anything else! It is not another Hezekiah Passover that is fourteen days in duration that is needed, it is the Passover that is the double portion fulfillment that that Passover looked to.

At the close of the first section, we noted that these marvelous never-before-seen truths regarding Shiloh that the Remnant have indeed found, are the well that does not run dry, the water from which when we drink we do not thirst again. We are indeed seeing Yahweh's back, and as we have now entered into the Shelah/Shiloh Millennial reign, these much needed changes in the kingdom of God are beginning to take place.

Someone wrote recently and said that we need the "new manna." I wrote back and asked (1) what is new manna, and (2) why would anyone want to eat manna? One should not want manna, any more than one would want Judah to lead the way. Both of these are experiences relegated to the wilderness wanderings of the church!

The sons of Israel did all they could to make the manna more palatable. The manna was not satisfying – "now our soul is dried up. There is nothing at all for our eyes except this manna," they complained – so they ground it between two millstones or beat it in the mortar and boiled it and made cakes from it (Numbers 11:6-8). And if they tried to get more manna, it just got worms in it. Such has been the manna that Christianity has eaten during its wilderness period. Man seeks to modify it to make it more palatable, and if he tries to gain more of it, all that happens is that the worm, Satan, gets into it.

The "manna" of the wilderness bears the literal meaning – "what is it." That is what Christianity has had before their eyes for 2,000 years – "what is it." And there are over 22,000 denominations that will give you their opinion of "what is it." But they do not know, because they are in Hades, which means "to not see." "What is it" and "to not see" aptly describe Christianity for 2,000 years in regard to the truth. As it is written – "In the wilderness He fed you manna which your fathers did not know ("what is it"), that He might humble you and that He might test you ... (Deuteronomy 8:16).

The truth that the Bride is seeing right now, is revealed to us because we are no longer partaking of the old wilderness manna, but the fruit of the Shelah/Shiloh land of promise, the word that has been reserved for the Millennial reign. In Joshua 5:11-12 we read:

And on the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the day after they

had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.

This is what we are eating now – “the yield of the land of Canaan”!

Who wants manna, when we are eating from Canaan?

Blessed be Yahweh for the good that He is doing toward His Remnant!

Amen and Amen!