

Until Shiloh Comes (Bereshith 49:10-12)

By Levi bar Ido/B'nai Avraham

[10] The shevet (scepter) shall not depart from Yehudah, nor a Mekhokek (Lawgiver) from between his raglayim, until Shiloh come; and unto him shall be the obedience of the amim (peoples, nations). [11] He ties his foal unto the gefen (vine), and his donkey's colt unto the choice vine; he will wash his levush (garments) in yayin, and his robe in the dahm anavim (blood of grapes); [12] His eyes shall be darker with yayin, and his shinayim (teeth) whiter than cholov (milk). **Bereshith 49:10-12 OJB**

The ruler shall never depart from the House of Judah, nor the scribe [or teacher] from his children's children for evermore-until the Messiah comes, whose is the Kingdom, and him shall the nations obey. He shall lead Israel about his city; the people will build his Temple. The righteous shall be round about him, and they that carry out the Torah (shall be engaged) in the study with him. Let his raiment be of fine purple and his garment all woolen, crimson, and multi-colored. His mountains shall be red with his vineyards; his vats shall overflow with wine; his valleys shall be white with grain and with flocks of sheep. **Bereshith 49:10-12 Targum Onkelos**

The ancient sages of Judaism have interpreted these verses in Bereshith as a Messianic prophecy. The *Talmud* and the *Midrashim* make it very clear that the rabbis knew that *Shiloh* is the *Moshiach*.

- “Rab said: The world was created only on David’s account. Samuel said: On Moses account; R. Johanan said: For the sake of the Messiah. What is his name? The school of R. Shila said: His name is Shiloh, for it is written, until Shiloh comes.” **Talmud Sanhedrin 98b**
- UNTIL SHILOH COME.⁵ This indicates that all the nations of the world will bring a gift to Messiah the son of David, as it says, In that time shall a present be brought (yubal shay) unto the Lord of hosts (Isa. XVIII, 7). Transpose 'yubal shay' and expound it, and you find that it reads Shiloh.¹ AND UNTO HIM SHALL THE OBEDIENCE OF THE PEOPLES BE (YIKHAS). This alludes to Jerusalem, which will set the teeth of the peoples of the world on edge (le-hakhoth), ² as it says, and it shall come to pass in that day, that I will make Jerusalem a stone of burden for all the peoples (Zech. XII, 3). **Gen. Rabbah xcvi**
- UNTIL SHILOH COMETH: he to whom kingship belongs (shelo).⁵AND UNTO HIM SHALL THE OBEDIENCE (YIKHAS) OF THE PEOPLES BE. This alludes to him who will set on edge (makheh) the teeth of all the nations, as it says: The nations shall see and be put to shame for all their might; they shall lay their hand upon their mouth, their ears shall be deaf (Micah VII, 16). Another interpretation of, AND UNTO HIM SHALL THE OBEDIENCE (YIKHAS) OF THE PEOPLES BE-him to whom the nations of the world will flock (mithkahalin), as it says, The root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek (Isa. XI, 10) **Gen. Rabbah xcix:8**
- And prostrated himself at his feet.¹ UNTIL SHILOH COMETH²: this alludes to the royal Messiah. AND UNTO HIM SHALL THE OBEDIENCE (YIKHATH) OF THE PEOPLE BE: he [the Messiah] will come and set on edge (makheh) the teeth of the nations of the world. **Gen. Rabbah xciii:8**
- The school of R. Shila said: The Messiah's name is 'Shiloh', as it is stated, Until Shiloh come (Gen. XLIX, 10), where the word is spelt Shlh.⁶ The School of R. Hanina. **Lamentations Rabbah 1:51**
- **The Targum Yerushalmi** states: "Kings shall not cease from the house of Judah...until the time of the coming of the King Messiah...to whom all the dominions of the earth shall become subservient"
- **The Targum Pseudo-Jonathan** states: "King and rulers shall not cease from the house of Judah...until King Messiah comes."

The Messianic focus is upon the section of verse ten “until *Shiloh* comes.”

- **H7886 BDB Definition** שִׁילֹה shîylôh: 1) he whose it is, that which belongs to him, tranquility.

לְאִי־סוּר שְׁבַט מִיְהוּדָה וּמַחֲקֵק מִבֶּן רַגְלָיו עַד כִּי־יָבֵא שִׁילֹה וְלוֹ יִקְהֶת עַמִּים: **Gen 49:10**

The Masoretic Text contains a *kere/ketiv*, the *kere*¹ (editing by a scribe) giving שִׁילֹה as שִׁירֹ: Thus many translations mistake the proper name *Shiloh* for the clause “until he comes to whom it belongs” or “so that tribute shall come to him.” But, *Shiloh* is a proper noun and has been understood by the sages as such.

- 6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward to Ta'anath-Shiloh, and passed by it on the east to Yanohah; Yehoshua 16:6
- And the whole congregation of the children of Yisrael assembled together at Shiloh, and set up the Tabernacle of the congregation there. And the land was subdued before them. 9 And the men went and passed through the land, and described it by cities into seven parts in a scroll, and came back to Yehoshua to the camp at Shiloh. Yehoshua 18:1,9
- 3 And this man went up out of his city yearly to worship and to sacrifice to YHWH tzeva'oth in Shiloh. And the two sons of Eli, Hofni and Pinchus, the kohanim of YHWH, were there. 9 So Channah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the kohen sat upon a seat by a post of the Tent of YHWH Shemuel Alef 1:3, 9
- Such crises forced the tribes into cooperative action against enemies under the leadership of the "deliverer." Shiloh served as a sacral center for all the tribes, housing the ark of the covenant under the priestly family of Eli (I Sam. 1:3, 12; 2:27). Encyclopedia Judaica

Jewish Sages

Rashi in his commentary² on Bereshith states:

- **Until Shilo:** [i.e.] the Anointed King (Moshiach)-comes- who will have [complete] sovereignty.³

According to the “The Torah: A Modern Commentary” states in the foot notes concerning this verse:

- “The Hebrew is obscure; the above translation (So that tribute shall come to him) reads the text as if it were לֹהֵ עֵי meaning tribute and לֹהֵ an alternate form for לֹהֵ meaning to him... One Jewish tradition, taking Jacob’s blessing to be a prophecy for the end time interpreted Shiloh to mean the Messiah, a new David who would come out of the house of Judah... If we abide by the Masoretic text it may be best to interpret: ‘Until Judah will come to worship at Shiloh,’ that is **UNTIL THE NORTHERN AND SOUTHERN KINGDOMS WILL BE REUNITED.**”

Even Rav Berg comments in his notes:

- “Through the blessing of Yehudah, we can connect with the coming of the Messianic era and gain a glimpse of what that era will be like.” Genesis-Kabbalistic Bible pg.341

Other Sources

The Companion Bible adds the word "he" so that verse ten reads "Until, he, Shiloh comes." "Shiloh is an epithet of the Moshiach." "Who is this Shiloh that is to appear, one whom the people will obey? *The New Scofield Reference Bible's* note for verse ten states:

- "Several suggestions have been offered to explain the word 'Shiloh.' The oldest translations render it 'whose it is' or 'to whom it belongs' with reference to the Messiah's reign and the prophecy of Ezek 21:27."

¹ The establishment of the correct text belongs the system of *keri* and *ketiv* (words written in one way but read in another), *tikkunei soferim*, dates on certain letters, and special sign.

² Chumash Rashi-Feldheim

³ I.E. The name Shiloh שִׁילֹה is a contraction of the words: שִׁירֹ מִלֹּכָה עֵלֹ (Be'er Basadeh). Then the ה preceded by לֹ is in place of the ו, as we find : אֵהֱלֹ (35:25), which is the same as אֵהֱלוּ his tent (Mizrachi).

Then *Scofield* says that the prophecy does not refer to the city of Shiloh, nor was it already fulfilled in King David of ancient Yisrael. Then *Scofield* states of verse ten that:

- "The reference is to Messiah. Rule in Judah will not depart until He comes, when that sovereignty will be heightened to include the world."

Alfred Edersheim (a Messianic Jew) has recorded:

- *Gen. Xlix. 10.* This well-known prediction (on which see the full and interesting discussion in *Raym. Martini, Pugio Fidei*) is in Yalkut, u. s., applied to the Messiah, with a quotation of Ps. ii. 9. This expression 'Shiloh' is also applied to the Messiah, with the curious addition, that in the latter days all nations would bring gifts to Him. Alike the Targum Onkelos, Pseudo-Jonathan, and the Jerusalem Targum, as well as Sanh. 98 *b*, the Midrash on the passage, and that on Prov. xix. 21, and on Lam. i. 16, where it is rendered *shelo*, 'whose it is,' refer the expression 'Shiloh,' and, indeed, the whole passage, to the Messiah; the Midrash Ber. R. (99, ed. Warsh. p. 178 *b*) with special reference to Is. xi. 10, while the promise with reference to the ass's colt is brought into connection with Zech. ix. 9, the fulfillment of this prophecy being expected along with that in Ezek. xxxvi. 25 ('I will sprinkle clean water'). Another remarkable statement occurs in the Midrash on the passage (Ber. R. 98, ed. Warsh. p. 174 *b*), which applies the verse to the coming of Him of Whom it is written, Zech. ix. 9. Then He would wash his garment in wine (Gen. xlix. 11), which is explained as meaning the teaching of the Law to Israel, and His clothes in the blood of grapes, which is explained as meaning that He would bring them back from their errors. One of the Rabbis, however, remarks that Israel would not require to be taught by the King Messiah in the latter days, since it was written (Is. xi. 10), 'to it shall the Gentiles seek.' If so, then why should the Messiah. Come, and what will He do to the congregation of Israel? He will redeem Israel, and give them thirty commandments, according to Zech. xi. 12. The Targum Pseudo-Jon. And the Jer. Targum also apply *verse 11* to the Messiah. Indeed, so general was this interpretation, that, according popular opinion, to see a palm-tree in one's dreams was to see the days of the Messiah (Berach. 57 *a*). **Alfred Edersheim "Life and Times of Y'shua the Messiah." appendix 9**

History

With the ascension of Caponius, the Sanhedrin lost their ability to adjudicate capital cases. This was the normal policy toward all the nations under the yoke of the Romans. The province of Judea had, however, been spared from this policy up to this point. However, Caesar Augustus had had enough of the Jews and finally removed the judicial authority from them at the ascension of Caponius. This transfer of power was recorded by Josephus.

- "And now Archelaus' part of Judea was reduced into a province, and Caponius, one of the equestrian order of the Romans, was sent as a procurator, **having the power of life and death put into his hands by Caesar!**"

The power of the Sanhedrin to adjudicate capital cases was immediately removed. In the minds of the Jewish leadership, this event signified the removal of the scepter or national identity of the tribe of Judah!

- "The [National identity of Judah, which includes the right to enforce Torah, including the right to administer capital punishment upon the people, as called for in the Torah] shall not depart from [the southern kingdom (Judah)], nor a lawgiver from between his feet, until Shiloh [the Messiah] comes; and to him shall be the obedience of the people."

In Antiquities 20:9 Josephus again points out that the Sanhedrin had no authority over capital cases:

- "After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananias considered it a favorable opportunity to assemble the Sanhedrin. He therefore caused James the Brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their disapprobation of this act...Some even went to Albinus himself, who had

departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Ananius had acted illegally in assembling the Sanhedrin without the Roman authority."

Shiloh comes from the Hebrew root "to rest" hls. It is clear from the original Hebrew text that *Shiloh* is the coming Judge/Ruler and the peoples will be under His rulership. *Shiloh* then –comes from the tribe of Yehudah, will be a ruler King for Yisrael, and He will gather the peoples (, י ב ך – a people other than Yisrael). In all of the world's history, there has never been a King or Ruler from Yehudah to whom all the peoples of the world must give obedience. Only *Melek HaMoshiach* is that King. **Bereshith 49: 10-12** speaks of final battle and victory by a *Melek* from Yehudah who will rule the world and anyone else is a false Moshiach.

Gematria

According to the Ba'al Haturim⁴, this phrase "Shiloh will arrive- ש י ל ה י ב א" (358) has the same *gematria*⁵ as the word "*Moshiach*"- מושיח . Also, the Hebrew word *yavo* (13) has the same *gematria* as the word *ECHAD*! So, if we add *Moshe* and *Echad* ⁶ מושה א ח א ד we have the same *gematria* as *Moshiach* (358).

- In the numerical sense, we also find the connection between Moshiach and Moses, as is written, "Until Shiloh comes" - *yavo* Shiloh, and Moshiach is also called Shiloh. The Hebrew words *yavo* Shiloh are the numerical value of Moshiach; and Shiloh is the numerical value of Moshe. This teaches us that the merit and power for bringing Moshiach is dependent upon the ideal role of Moses - through a wholesome dedication to Torah study and mitzvos. *Chabad-kingmessiah.com*

The Chabad acknowledge a connection between Moshe and the *Moshiach*. This connection ties the *Moshiach* to the prophetic utterance given in around 1451 BCE :

- 15 YHWH your Elohim will raise up to you a Navi⁷ from the midst of you, from your brothers, like me; to Him you shall listen; **Devarim 18:15**

Rabbi Levi ben Gershon (RALBAG) from the 14th century CE, identified this prophet as the Moshiach:

- "A Prophet from the midst of thee. In fact , the Messiah is such a Prophet as it stated in the Midrash⁸ of the verse, 'Behold my Servant shall prosper' (Yeshayahu 52:13)...Moses, by the miracles which he wrought, brought a single nation to the worship of Elohim, but the Messiah will draw ALL peoples to the worship of Elohim."
- This is also hinted at in the verse "the sceptre shall not depart from Judah nor the ruler's staff from between his feet", "the sceptre" referring to the Messiah of the house of Judah, and "the staff" to the Messiah of the house of Joseph. "Until Shiloh cometh": this is Moses, the numerical value of the two names Shiloh and Moses being the same. **Zohar Bereshith 1:25b**

Other sections of the Torah with the gematria of 358 include: **Bereshith 46:28- Goshen** א ח א ד ; **Shemot 25:6, 29:7-** the anointing א ח א ד ; and **Vayyiqra 16:32-** shall be anointed א ח א ד .

Shiloh then is another "code word" found in the Scriptures for the *Moshiach*. Once again, all the Torah speaks of Yahshua as the true *Moshiach*.

⁴ Ba'al Haturim, Chumash, Bereshith, pg.461, Artscroll Publishing

⁵ Gematria is the art of adding the numerical values of the Hebrew letters to connect one word or phrase together on the deeper Torah interpretation level.

⁶ Midrash Rabah, Shemot says that Moshe is the first redeemer and the last redeemer. But, Moshe cannot be Shiloh because he is from the Tribe of Levi not Yehudah.

⁷ See Yochanan 1:25-Later, speaking in the Temple Shimon bar Yonah quoted Devarim 18:15 to prove that Elohim had raised up that Prophet, the Messiah, from their midst (Acts 3:22-26)

⁸ Referring to Midrash Tanhuma (Ktav Publishing 1989) pp-166-167

