

Let us now inquire what was the real meaning of Judah's blessing. This Tribeship was the most powerful in war; and numbers among the Twelve. Judah, the royal Tribe, was "praised" by his brother Tribes, and during the respective reigns of David and Solomon, all Israel "bowed down" to Judah by being subject to David and Solomon. At the death of Solomon, nine of the Twelve Tribes departed from Judah and thus no longer "praised" or "bowed down" to the royal Tribe. But what said Ahijah to Jeroboam? "But he shall have one Tribe for My servant David's sake, and for Jerusalem's sake." Thus the one Tribe that still bowed down to Judah was Benjamin; for although Levi was a Tribe, it never was a warlike Tribe like the others, but was entirely devoted to the priesthood and temple-service. Benjamin remained with Judah until Christ's time: thus "*A Tribe shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto Him the gathering of the people.*" The blessing of Jacob was, then, that the superiority of Judah, as a Tribe over his brother Tribes, and lastly over one Tribe, should not depart until Shiloh should come, and should then depart. Christ was the limit of Judah's blessing given by Jacob. Moses in Deut. xxxiii. 7, dating from their separation from the last of the Tribes of Israel—Benjamin—says, "And this shall be the blessing of Judah: and he said, *Hear LORD, the voice of Judah, and bring him unto his people.*" This is Judah's prayer at the present day.

The coming of Shiloh certainly refers to Christ; Shiloh means "peace;" thus the heavenly host sang, "Glory to God in the highest, and on earth peace (i.e., with God), good-will towards men." (Luke ii. 14). Isaiah (chap. ix., x. 22) mentions that in the time of the Messiah, Israel of the Ten Tribes was to be loosened from their captivity and greatly increased, a people of blood (ix. 5), continually at war, as the Anglo-Saxons were, but not yet turned to righteousness, a heathen people; a remnant was to return to God (x. 21, 22), which was Benjamin, and then all the people were to know: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government, and peace (of His government) there shall be no end, upon the throne of David, and upon his (David's) kingdom (Israel), to order it. (What? Christianity—His government) and to establish it with judgment and with justice from henceforth (mark! from when? from the time of Jesus's birth) and for ever. The zeal of the Lord of hosts will perform this. The Lord sent (or shall send) a word unto Jacob (Benjamin), and it hath lighted (or shall alight) upon Israel. And all the people shall know" (i.e., perceive

clearly). All what people? "Ephraim and the inhabitants of Samaria," that in the time of Isaiah said, in the pride and stoutness of their hearts, they would strive against God. Unto Shiloh the gathering of the people was to be; thus Caiaphas prophesied that Jesus "should die for that nation (Judah): and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." Christ was to die for the nation of Judah, and for some other nation scattered abroad, and not only should He die for both peoples, but He should gather together in one the children of God scattered abroad (John xi. 47—52). Thus: the place (Palestine) where it was said unto them, "Ye are not My people, there it shall be said unto them, *Ye are the children of the living God.*" (Hos. i. 10; Rom. ix. 26)

Christ most assuredly came to be the rise and fall of many in Israel; the fall of Judah and the rising again of Israel. Listen to Isaiah (xxix. 18) upon this point: in the foregoing verses the prophet has been referring to the destruction of Jerusalem by the Romans, and says: "*In that day (i.e., in that thousand years) shall the deaf (the apostate Israelites) hear the words of the Book (the Bible, which was to be sealed to Judah—see verses 9—13, &c., which applied to Judah in Christ's time), and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one (Judah) is brought to nought, and the scorner is consumed, and all that watch for iniquity (the Scribes, Pharisees, and Sadducees) are cut off. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore, thus saith THE LORD, who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.*" Notice when this blessing was to come upon the House of Jacob—when the terrible one was brought to nought—in that day, in that thousand years; and by the tenth century of our era, the Normans or Benjamin, together with the whole of our British people, were converted to Christianity, as the Prince of Peace—Shiloh—had said to the men of Benjamin, "Peace I leave with you, My peace I give unto you: not as the age giveth, give I unto you" (John xiv. 27). We ask the reader not to pass lightly over the grand mission of Shiloh, and the restoration of Israel then, which work commenced with Benjamin.

The seventy weeks of Daniel are generally