

Berean Echad Ministries
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LOST LEGACY OF EPHRAIM - THE IRON ROD
PART 2 OF 7

Genesis 49:10 The scepter (shebet) shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The word scepter signifies a ruling power held by Judah. This word translated as scepter is “shebet” in Hebrew and can have different meanings. We will be studying three specific translations of this word (scepter, tribes, and iron rod) and see how they correspond to each other.

Many have disputed the above passage. Is there a way to determine if the scepter will depart through Scripture? To answer this question, we will explore the prophecy of Judah and Ephraim coming back together. This prophecy can be understood as the blessing of Abraham reunited under one headship/kingship. Judah, through King David and Solomon, held the scepter of rulership under one headship during the United Monarchy. In the last study, the 10 northern tribes were torn from Judah and given to the tribe of Ephraim. Since then, much time has passed and the ruling scepter is prophesied to depart. Who shall wield it? To understand the ruling scepter, the unity of the tribes, and the power of the iron rod, we must understand the metaphors given by Scripture and the word “shebet” in its context.

Ezekiel 37:19-28 speaks of two sticks becoming one in the hand of the Messiah. This is a metaphor for the regathering of tribes in the hand of one kingship. This prophecy invokes a new powerful nation that becomes like a powerful ruling scepter or iron rod to rule the 12 tribes.

Ezekiel 37:19-28

¹⁹ Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes (shebet) of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰ And the sticks whereon thou writest shall be in thine hand before their eyes. ²¹ And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whether they be gone, and will gather them on every side, and bring them into their own land: ²² And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. ²³ Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴ And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

In verse 19, the word “tribes” -H7626 is “shebet” in Hebrew which means dart, rod, scepter, staff, tribe. It is interesting that the word being used here for tribe also means scepter or rod. In this passage we can see the unification of the tribes or sticks joining back together into one stick.

This one unified stick under the classification of “shebet” (rod) is much more powerful and will one day be used to break and dash as an iron rod (Psalm 2:9). We will develop this understanding as we move further through this study.

Verses 22 and 24 assert that there will be one king and no more two nations. He who is king and shepherd will unite the people as foretold in Genesis 49:10. It foretells that the gathering of the people will happen when “Shiloh” comes. Keep in mind the Davidic interpretation of verse 24. Who could that be? Shiloh is a descriptive word that embodies a person’s traits. In this case, peace is embodied in the Messiah. Just like the Judah blessing and prophecy of “Shiloh,” the peace bringer will gather the people (**Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be**). Ezekiel 37:25-28 promises these sticks will dwell together to produce a powerful ruling tribe (scepter). Ezekiel 37 also promises that there will be a covenant of peace (Shiloh).

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The connection of Judah’s blessing and prophecy to Ezekiel is centered on Him who brings peace and unification. This is Shiloh also known as the Messiah. Ezekiel 37 and Genesis 49 speak of peace and unification under one king and they both use the word “shebet” translated as scepter or tribes.

So, we have Judah and Joseph through Ephraim gathered together as a scepter or tribe. Ezekiel’s two sticks with one headship will come out of the land. It was Judah and Joseph that received the split blessing of Abraham. Now upon the headship of the Messiah, the tribes of Judah and Joseph return the ruling scepter and the birthright of numerous posterity (fruitful bough), back to the ruling of one blessing. In other words, these two sticks (tribes) return together as a powerful united rod of iron (shebet). We will develop this momentarily, but I would like to point out that the scepter of rulership as an iron rod is metaphorically a tribe which is being wielded. We have read in the Abrahamic and Jacob blessings that the kingly line rules and wields the scepter. For now, Judah wields the scepter or rod.

Genesis 49:10 The scepter (shebet) shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

In this instance, Judah wielding a scepter is metaphorical for rulership. In the Ezekiel passage, the rulership is transferred to a physical sharing of power as one tribe. The two sticks (tribes) join together to create a unified rod of iron. Understanding both passages together, the newly formed tribe of iron and rulership comes under the headship of Shiloh, the peace bringer who now wields the scepter. So, how is this verse related to the iron rod?

In order to understand the iron rod as an iron tribe and not just a ruling scepter we look at the scriptural proof. The question must be asked, “In whose hand is the rod/stick (Shebet) in?”

Answer: Ezekiel 37:19, 22, 24 as we have already pointed out attests to the one king. The book of Revelation reveals the man child wielding an iron rod.

Revelation 12:5a And she brought forth a man child, who was to rule all nations with a rod of iron...

Some people believe this to be the appearance of the Messiah and some believe it to be the birth of the new unified tribes. I would suggest that these interpretations are due to the sequential attainment of power that is wielded by both the Messiah and the unified tribes. A Messianic Psalm and the book of Revelation show us proof of sequence of the Messiah and then the tribes wielding this power. Revelation 12:5 is a prediction of ruling all the nations and being born from birth pangs.

Psalm 2:8-9 A Messianic Psalm says

⁸ Ask of me (God speaking to Messiah), and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. ⁹ Thou shalt break them with a rod of iron (shebet, tribe 7626); thou shalt dash them in pieces like a potter's vessel.

In this passage we see “shebet” translated as rod of iron. We see that the Messiah wields the shebet (rod) to break the heathen in comparison like the man child rules all nations (Gentiles/heathen) with the rod of iron. Here is the context of the 7 assemblies of Revelation with direct correlation to Revelation 12 and the Psalm we just read in comparison.

Revelation 2:26-27 ²⁶ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (power over the Gentiles/heathen) ²⁷ And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I (Yeshua, Revelation 2:1) received of my Father.

Yeshua received the rod of iron “shebet” and power over the heathen as read in the Messianic Psalm. Then, to him that overcomes, Yeshua gives this power “of the iron rod” to break the heathen. In this verse, “he” that wields the rod of iron is in context of the assembly receiving the power of the scepter, the iron rod from Yeshua. This power to break vessels to shivers is given by Yeshua to those who overcome. Now we can see how those who overcome can be credited as a unified tribe described as a man child to rule and wield the scepter.

Now the scepter is not just being wielded by Judah, but by those who overcome. We should also keep in mind that in the Psalm and Revelation passages, the heathen (H1471 -goy) and nations (G1484 -ethnos) are just another word that means Gentile or those who do not belong to Israel. The translators could have used heathen in order to distance the Gentile name from any bad connotation in the future. All those in Yeshua are considered children of Abraham, therefore, in the future, all those who do not accept Yeshua to become grafted into Israel would be called “heathen” (i.e. Gentiles and nations). This is important to understand because here Yeshua is

breaking the “ethnos,” Gentiles. One does not want to identify as a Gentile, but rather as one who receives the promise of Abraham.

To clarify who wields the scepter and to clarify who the man child is we look to Isaiah.

Isaiah 66:7,8 ⁷ Before she travailed, she brought forth; before her pain came, she was delivered of a man child. ⁸ Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Isaiah 66 identifies the man child as a nation being born. The Revelation 12 man child who is to rule with an iron rod can now be clearly seen not to be the Messiah but is a born nation and is given the power of the iron rod by the Messiah

Summary

- These Scriptures lead us to believe that the proof of who breaks and dashes with an iron rod (shebet) is now understood as a joint-venture of the reunified tribes as a man child given power by the Messiah (Genesis 49:10; Psalm 2:8-9; Ezekiel 37:19-24; Revelation 2:26-27; 12:5; Isaiah 66:).
- The Davidic interpretation of Ezekiel 37:19-24 can be identified as the Messiah uniting those who overcome as unified tribes (shebet) (Psalm 2:8-9; Revelation 2:26-27).
- The metaphor of becoming united as two tribes/sticks into one, gives us the understanding of a powerful iron rod that rules in the hand of the Messiah who brings peace (Shiloh) and is in agreement with the idea that the scepter departs only to be shared by all 12 tribes who overcome.
- This one unified stick under the classification of “shebet” (scepter, rod, tribes) is much more powerful and will one day be used to break and dash as an iron rod (Psalm 2:9; 110:2).
- The unified tribes who overcome are given the power to wield the scepter as “the man child,” thus becoming a newborn nation.