

Word Study H7626 *shebet* - Gen 49:10 The scepter shall not depart from Judah ... until Shiloh come

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Contents

Gen 49:10 - The sceptre shall not depart from Judah ... until Shiloh come.....	1
Introduction.....	1
John 4:22 - ...for salvation is of the Jews.....	2
Conclusion	2
Word Study	3
H7626 <i>shebet</i> ; tribes ¹⁴¹ , rod ³⁴ , scepter ¹⁰	3
H3349 <i>yiqqahah</i> gathering from H3348 obedience.....	3
H7886 Shiloh;	3
H7887 shîylôh shilôh shîylô shilô.....	3
Appendix.....	4

Gen 49:10 - The sceptre shall not depart from Judah ... until Shiloh come

The sceptre^{H7626 *shebet* ¹} shall not depart from Judah, nor a lawgiver^{H2710 *VooMehKeK* ²}

from between his feet, until Shiloh come; and unto him shall the gathering ^{H3349 – or better}
^{Obedient} of the people be. ^{Gen 49:10}

Introduction

It seems to me that an understanding of this verse is of great importance. This article is intended to do that and also to do a word study on three words...**Sceptre, Lawgiver, Shiloh** and **Gathering**

So what does this mean. I mention this is my article “Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel.doc”, which, as the title implies claims that Yeshua described his mission by stating "I am not sent but unto the lost sheep of the house of Israel" (Mat 15:24) and that he commanded his twelve disciples not to go to the Gentiles or Samaritans, “but go rather to the lost sheep of the house of Israel” (see Mat 10:5-6).

¹ See Word Study Match H294 Rod and Shevet H7626 Staff.doc

² See Word-Study-Commandments-Statutes-Decrees-Ordinances-Charges-Judgments.pdf , possibly “YHVH is our lawgiver.doc”

The relevant verse in the aforementioned articles is ...

John 4:22 - ...for salvation is of the Jews

Ye worship ye know not what:³ we know what we worship: **for salvation is of the Jews.** Joh 4:22

Here were my comments...

The thesis of this article (Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel.doc) is that Yeshua described his mission by stating "I am not sent but unto the lost sheep of the house of Israel" (see [Mat 10:6](#), [Mat 15:24](#)), then how would I understand this verse in [Joh 4:22](#)? How do I square this with my claim of being a "Torah observant, Yeshua believing, Redeemed Ephraimite"?

To answer this you need to parse this verse and ask yourself what is it the intent of Yeshua's words? I can see two interpretation 1) he meant that the target of the salvation is the Jews i.e. The House of Judah, or 2) it is meant to mean that the source of salvation must come from the Jews. It must come not only from the House of Judah, not only The Tribe of Judah but more precisely from the House of David? To state interpretation number 2 another way, does salvation come from the Messiah?

I subscribe to the second interpretation for a couple of reasons. First my claim is not to be from the House of Judah⁴ I'm claiming to be from the House of Israel aka Ephraim. In addition to this, the second interpretation squares with my theses of this article.

Conclusion

Gen 49:10 FINISH

- I'm assuming that the prophecy here is goes all the way through the covenant and bill of divorce
- I'm not saying that this is as an argument for replacement theology
- I am saying that Ephraim not has authority to do the authority precisely because of Yeshua.

³ Sidebar comment. You silly antinomian type you don't know what you're doing it's as if "you making it up as you bloody go along"

[†] which is what happens when you become unhinged from the Torah. [†] Monty Python - Life of Brian - The Prophet

<https://www.youtube.com/watch?v=9czBBKof7Yo>

⁴ don't get me wrong, I'm not going to reject the key to the gate of Judah if that is what's given to me by St. Pete. I'm not an idiot, to goal is to not only enter into one of the twelve gates of Jerusalem but to do so with authority i.e. by right.

Word Study

H7626 *shebet*; tribes¹⁴¹, rod³⁴, scepter¹⁰

שֶׁבֶט

KJC: 190. **tribe(s)**, **141**; rod, 34; sceptre(s), 10; staff, 2; correction, 1; darts, 1; pen (2);

H3349 *yiqqahah* gathering from **H3348** obedience

יָקָהָה

From the same as [H3348](#); *obedience*: - gathering, to obey.

LXX [G4329](#) prosdokia, KJC 2: **Occurrences**: 2 gathering, 1 [Gen 49:10](#); obey, 1 [Pro 30:17](#);

H3348 yaw-keh

יָקָה

From an unused root probably meaning to *obey; obedient*; *Jakeh*, a symbolical name (for Solomon): - Jakeh.

KJC: 1; Pro 30:1

H7886 Shiloh;

From [H7951](#); *tranquil*; *Shiloh*, an epithet of the Messiah: - Shiloh.

KJC [Gen 49:10](#)

LXX [G606](#) apo keimai *,

[G606](#) apokeimai

From [G575](#) and [G2749](#); to *be reserved*; figuratively to *await*: - be appointed, (be) laid up.

KJC laid, 3 [Luk 19:20](#), [Col 1:5](#), [2Ti 4:8](#), appointed, 1 [Heb 9:27](#)

H7887 shîylôh shilôh shîylô shilô

שִׁילָה שִׁילֹה שִׁילֹה שִׁילֹה

(1,2,3 & 4) *shee-lo'*

From the same as [H7886](#); *Shiloh*, a place in Palestine: - Shiloh.

KJC Occurrences: 32 shiloh, 32

[Jos 18:1](#), [Jos 18:8-10](#) (3), [Jos 19:51](#), [Jos 21:2](#), [Jos 22:9](#), [Jos 22:12](#), [Jdg 18:31](#), [Jdg 21:12](#), [Jdg 21:19](#), [Jdg 21:21](#) (2), [1Sa 1:3](#), [1Sa 1:9](#), [1Sa 1:24](#), [1Sa 2:14](#), [1Sa 3:21](#) (2), [1Sa 4:3-4](#) (2), [1Sa 4:12](#), [1Sa 14:3](#), [1Ki 2:27](#), [1Ki 14:2](#), [1Ki 14:4](#), [Psa 78:60](#), [Jer 7:12](#), [Jer 7:14](#), [Jer 26:6](#), [Jer 26:9](#), [Jer 41:5](#)

Appendix

Old E-sword Notes ... need to review

- Jacob was the 10th order of Melech Tzadic and he split this order between Yahuda (Melech) and Yoseph (Tzadic). Therefore Y'shua must come twice for each order and be the twelfth order of Melech Tzadic merging the two together. He comes for the first house first (House of Israel/Ephraim) and second for the house (House of Yahuda).
- Shiloh means *a gift to him*, which the Midrash explains is a reference to King Messiah, to whom all nations will bring gifts. <http://www.ahavta.org/Commentary%20Y-1/Y1-44a.htm>