

## CLASS 2 LESSON #2

# HESED AND THE REMNANT OF THE TEN TRIBES

by

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One may ask, “What does the principle of the Remnant have to do with the Biblical principle of “hesed?” In the Biblical narrative these two subjects are inexorably linked for the awakening Remnant of the Ten Tribes to do their existential tasks. As such, this lesson presents a dimension of hesed the Almighty points out to the awakening Ten Tribes. It is foundational for the purposes of this site. Other dimensions of hesed will be covered in subsequent articles.

This site is dedicated to one single overall purpose, the education and training of the latter-day contingent of faithful servants of the Almighty, referred to in the Scriptures as “the Remnant” of the “Returning Ten Tribes” (RTT). That Remnant is to be understood not as what is left from a larger amount of what once used to be. For the purposes of this site, the Hebraic understanding of the term is in the context of the prophecies about the Ten Tribes in the “latter days.” They are a very small scattered lot few in number, who will be called up for service, prepared and trained to faithfully execute the Divine orders at times of great national crises-laden transitions toward Redemption. The specific prophesied time is that of the transition into the Great Shabbat, the thousand-year long rule of the awaited Messianic kingdom.

That lot similar to the dedicated returnees of Yehudah from seventy years of Babylonian exile, will need to be informed, educated and trained about biblical principles, foundations of belief and practice after 2700 years of exile. The **main foundation is the hesed** of the Almighty as He has prepared that to be understood by the Returnees of the Ten Tribes, (RTT). Where is this pointed out to the RTT? It is in the very book written to the RTT to be understood by them upon their awakening and returning from the Valley of Dry Bones. God’s charge against Israel concerns “knowledge of God” four times in the book of Hosea, whose name means “salvation.” In the very first one, the often occurring couplet of “truth and hesed/mercy” has “knowledge” added to it. It is this path of knowledge in the Book of Hosea that leads the RTT to more prophetic pointers to what the TT will be like in the latter days:

1. Hear the word of the LORD, You children of Israel, for the LORD *brings* a charge against the inhabitants of the land: “There is **no truth or mercy or knowledge of God** in the land. —Hosea 4:1 NKJV

שְׁמָעוּ דְּבַר יְהוָה בְּנֵי יִשְׂרָאֵל כִּי רִיב לַיהוָה עִם יוֹשְׁבֵי הָאָרֶץ כִּי אֵין אֱמֶת וְאֵין חֶסֶד  
וְאֵין דַּעַת אֱלֹהִים בְּאֶרֶץ:

The many-faceted word “hesed” here translated as “mercy” can be understood as such as well as “faithfulness and loyalty.” Our lands are charged to be devoid of all three of these Divine attributes which we were to espouse, learn and eventually teach to the other children of God. We have no more loyalty to these Godly values because we have forgotten them and cast them away. They are not taught by our spiritual teachers and are not recognized by our civil rulers and judges. Hence there is no justice and righteousness in the lands of the Ten Tribes.

2. My people are destroyed for lack of **knowledge**. Because you have rejected **knowledge**, I also will reject you from being priest for Me; Because you have forgotten the law [Torah] of your God, I also will forget your children.  
— Hosea 4:6 NKJV (brackets added by author)

Because we have rejected the knowledge in the Torah, we have been exiled from the Land of the Covenant and disqualified from our appointment to become teachers to others. The personalized instruction [Torah] to the Remnant of the RTT is to start learning the basics of knowledge with an important caveat: We need to **ask** for and thank for that “rain” at the appointed time which will enable us to grow like well-watered plants<sup>1</sup> in understanding.

3. Let us know, let **us pursue the knowledge** of the LORD. His going forth is established as the morning; He will come to us like the rain, like the latter *and* former rain to the earth. —Hosea 6:3 NKJV

In the last mentioning of knowledge the Almighty tells us that some of the TT know about God and praise Him. Yet that is not what God desires. His focus is on what we need to notice in order to return to Him as “Israel,” members of the mamlechet cohanim, the kingdom of priests. He has prescribed a Torah for the all the TT: “Gain hesed / loyalty and knowledge God.”

4. For I desire mercy [hesed] and not sacrifice, and the **knowledge** of God more than burnt offerings. —Hosea 6:6 NKJV (brackets are the author's)

כִּי חֶסֶד חָפְצָתִי וְלֹא זֶבַח וְדַעַת אֱלֹהִים מַעֲלֹת :

The Almighty has instructed us by the prophet Hosea who was to do a unique, hard-to-believe “prophetic physical action.” These “actions” can have a form of “a ministration, a striking positive idea on one’s mind or revelation from God through the His Spirit.”<sup>2</sup> Examples of these immensely effective teaching tools of “prophetic action” are when Moses held up his hands for victory, the smearing of blood on the door frames of Israelites, and the cutting up of hair by Ezekiel. The most profound one is the commanded marriage of Hosea to the prostitute Gomer. She was to be faithfully loved and richly provided for in spite of her repeated and constant faithlessness. This “prophetic action” is a lesson for the TT to learn from because it depicts the very exponents of God’s hesed’s attributes of loving kindness, faithfulness, loyalty, mercy, compassion and our lack thereof; all acted out in Hosea’s marriage relationship.

Then the LORD said to me, “Go again, love a woman *who is* loved by a lover<sup>[a]</sup> and is committing adultery, just like the love of the LORD for the children of Israel, **who look to other gods** and love *the* raisin cakes *of the pagans*.”  
— Hosea 3:1NKJV

Then said the Lord to me, Go again, love [the same] woman [Gomer] who is beloved of a paramour and is an adulteress, even as the Lord loves the children

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<sup>1</sup> Hosea 14:5-8

<sup>2</sup> Rev. Canon Dr. David Olungwe Olungwe, Wonders of Prophetic Action, p. xii, Dorrance Publishing Co. Pittsburgh, PA 2016

of Israel, though they turn to **other gods** and love cakes of raisins [used in the sacrificial feasts in **idol worship**]. — Hosea 3:1 AMPC

Interestingly there is an analog of one incidence which in itself is a “prophetic action.” It was never recognized by the Christian Church as such, since their doctrines of replacement theology do not allow for it. Yet its record comes down to us as witness of the prophetic truth about the Ten Tribes and about the actors therein. They could not extinguish this veiled “acted out” prophecy by a true prophet but preserved it for our “latter days.” It is full of “signs” that correlate to the “prophetic action” of the marriage of the prophet **Hosea**<sup>3</sup> to a disloyal prostitute. It is the incidence of the prophet **Yehoshua**<sup>4</sup> meeting the **Samaritan woman** at the well who acted out in real life the role of Gomer.

**4** When Yehoshua<sup>5</sup> learned that the *P'rushim* had heard he was making and immersing more *talmidim* than Yochanan <sup>2</sup> (although it was not Yehoshua himself who immersed but his *talmidim*), <sup>3</sup> Yehoshua left Y'hudah and set out again for the Galil. <sup>4</sup> This meant that he had to pass through **Shomron**. [*This is the old area of the kingdom of the Ten Tribes, Israel.*]

<sup>5</sup> He came to a town in Shomron called **Sh'khem, near the field Ya'akov had given to his son Yosef**. [*This is the city near which Joseph's bones are buried. It hints to the spiritual graves of the Ten Tribes in the valley of Dry bones*].<sup>6</sup> Ya'akov's well was there; so Yehoshua, exhausted from his travel, sat down by the well; it was about noon. <sup>7</sup> **A woman from Shomron** [*She is a real life woman of the area of the Ten Tribes kingdom of Israel playing the role of the Ten Tribes.*] came to draw some water; and Yehoshua said to her, “Give me a drink of water.”<sup>8</sup> (His *talmidim* had gone into town to buy food.) <sup>9</sup> The woman from Shomron said to him, “How is it that you, a Jew, ask for water from me, a woman of Shomron?” (For Jews don't associate with people from Shomron.) <sup>10</sup> Yehoshua answered her, “If you knew **God's gift**, [*This is a spiritual calling of ears to hear with and eyes to see with, (Isa. 42:18) with which she would have perceived that she was talking to a prophet of God*] that is, who it is saying to you, ‘Give me a drink of water,’ then you would have asked him; and he would have given you **living water**.”

<sup>11</sup> She said to him, “Sir, you don't have a bucket, and the well is deep; so where do you get this ‘living water’?” <sup>12</sup> You aren't greater than our father Ya'akov, are you? He gave us this well and drank from it, and so did his sons and his cattle.” <sup>13</sup> Yehoshua answered, “Everyone who drinks this water will get thirsty

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<sup>3</sup> The **name Hosea**, meaning 'salvation', or 'He saves', or 'He helps', seems to have been not uncommon, being derived from the auspicious verb from which we have the frequently recurring word **salvation**. (Wikipedia)

<sup>4</sup> An **explanation** of the **name Yehoshua** is that it comes from the root יָשַׁע yod-shin-'ayin, meaning "to deliver, save, or rescue". ... The **name** Yeshua is a shortened version of the **name Yehoshua** or Joshua and is the literal Hebrew word for Salvation. (Wikipedia)

<sup>5</sup> All corrections of name Yeshua to Yehoshua is by the author, since probably that was his actual name.

again,<sup>14</sup> but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become **a spring of water inside him, welling up into eternal life!** *[This refers the spirit that imbues the Torah which contain the divine words of Life. Ultimately they lead to eternal life. A person who keeps drinking in those those words, i.e. the spirit of life will flow out to others. He will also be 'anointed' to help others. This is the basic function of the "kingdom of God, here and now and was Yehhoshua's message that he taught and lived.]*

<sup>15</sup> "Sir, give me this water," the woman said to him, "so that I won't have to be thirsty and keep coming here to draw water." <sup>16</sup> He said to her, "Go, call your husband, and come back." <sup>17</sup> She answered, "I don't have a husband." Yehoshua said to her, **"You're right, you don't have a husband! <sup>18</sup> You've had five husbands in the past, and you're not married to the man you're living with now!** You have spoken the truth!" *[Yehoshua the prophet correctly saw the Samaritan's character, which was analogous to the character of Gomer, the faithless wife prophet Hoshea.]*

<sup>19</sup> "Sir, I can see that **you are a prophet,**" the woman replied. *[She has spoken the truth re Yehoshua that he was a prophet, a "son of man" / Adam and was not God to be worshipped. This is her testimony for the "latter days."]* <sup>20</sup> "Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in Yerushalayim." <sup>21</sup> Yehoshua said, "Lady, believe me, the time is coming when you will **worship the Father neither on this mountain nor in Yerushalayim.** <sup>22</sup> **You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews.** *[This is the message to latter-day worshippers of God whose religions are contaminated by man-made additions, alterations, interpretations and traditions.]* <sup>23</sup> But the time is coming — indeed, it is here now — when **the true worshippers will worship the Father spiritually and truly,** for these are the kind of people the Father wants worshipping him. <sup>24</sup> God is spirit; and worshippers must worship him **spiritually and truly.** *[Here are preserved prophecies of those whose relationship with the Father/Creator of us all, will be enlightened by God's spirit and truth.]*

<sup>25</sup> The woman replied, "I know that **Mashiach is coming**" (that is, "the one who has been anointed"). "When he comes, **he will tell us everything.**" <sup>26</sup> Yehoshua said to her, **"I, the person speaking to you, am he."** *[Here is another recorded prophecy by the anointed prophet telling us that those to whom he will be sent will listen to him. The Almighty prophesied about that prophet Deut. 18:18.]*

<sup>27</sup> Just then, his *talmidim/students* arrived. They were amazed that he was talking with a woman; but none of them said, "What do you want?" or, "Why are you talking with her?" <sup>28</sup> So the woman left her water-jar, went back to the town and said to the people there, <sup>29</sup> "Come, see a man who told me everything I've

ever done. Could it be that this is the Messiah?" <sup>30</sup> They left the town and began coming toward him.

<sup>31</sup> Meanwhile, the *talmidim* were urging Yehoshua, "Rabbi, eat something." <sup>32</sup> But he answered, "I have food to eat that you don't know about." <sup>33</sup> At this, the *talmidim* asked one another, "Could someone have brought him food?" <sup>34</sup> Yehoshua said to them, "**My food is to do what the One who sent me wants and to bring His work to completion.**" <sup>35</sup> [This is a testimony that the Kingdom of God message is the true "gospel" and not that of the church and its creators.] Don't you have a saying, 'Four more months and then the harvest'? Well, what I say to you is: open your eyes and look at the fields! They are already ripe for harvest! <sup>36</sup> The one who reaps receives his wages and gathers **fruit for eternal life**, [This is a continuation of the Divine Work with us which is the dissemination of the truth about our purpose on Earth, to choose Life now, for it leads to Life Eternal in the Kingdom of God.] so that the reaper and the sower may be glad together — <sup>37</sup> for in this matter, the proverb, 'One sows and another reaps,' holds true. <sup>38</sup> I sent you to reap what you haven't worked for. Others have done the hard labor, and you have benefited from their work."

<sup>39</sup> Many people from that town in Shomron put their trust in him because of the **woman's testimony**, [This is continuation of the "prophetic action" which tells that many if the Ten Tribes as well as others will be asking about the "true Gospel, from the true prophet."] "He told me all the things I did." <sup>40</sup> So when these people from Shomron came to him, they asked him to stay with them. He stayed two days, [This is a prophecy that the prophet Yehoshua's teachings to be with the Ten Tribes for two thousand Years, as hinted in the prophecy of Caiphas in John 11. He would dwell with his disciples in a very limited way, at the edge of the wilderness in a place called Ephraim.] <sup>41</sup> and many more came to trust because of what he said. <sup>42</sup> They said to the woman, "We no longer trust because of what you said, because we have heard for ourselves. We know indeed that this man really is the Savior of the world."<sup>6</sup> [This prophet is acknowledged to have brought the anointed true message from the Almighty, who is the ONLY ONE to be worshipped. That means He is to be worth-shipped, i.e. appreciated for who He is and what He does. The Almighty is the Redeemer and Savior of the whole world. Yehoshua was his true prophet.]

<sup>43</sup> After the two days, he went on from there toward the Galil. <sup>44</sup> Now Yehoshua himself said, "**A prophet is not respected in his own country.**" [This is a prophecy that this prophet was not to be recognized for his message in his time and among his people, i.e. where his "home" was. This is an identifying sign for those who will recognize him and his message as divinely sent.] <sup>45</sup> But when he arrived in the Galil, the people there welcomed him, because they had seen all he had done at the festival in Yerushalayim; since they had been there too.

— John 4: 1-43 CJB

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<sup>6</sup> This capitalized title is probably a scribe's alteration or addenda to the original. He would not have accepted this title as a prophet sent by the Almighty.



The Almighty's hesed is also the source of hope for the House of Joseph:

Then I will sow her for Myself in the earth, and I will have **mercy**<sup>7</sup> on *her who had* <sup>[a]</sup>not obtained mercy; Then I will say to *those who were* <sup>[b]</sup>not My people, 'You are <sup>[c]</sup>My people!' And they shall say, 'You are my God!'"  
—Hosea 2:23 NKJV

- a. Hosea 2:23 Heb. *Lo-ruhamah*
- b. Hosea 2:23 Heb. *Lo-ammi*
- c. Hosea 2:23 Heb. *Ammi*

Our Father will graciously pour out the unmerited "spirit of repentance" on the House of Joseph. Notice there is to be a preparation with work and great expectations to be done:

Sow for yourselves righteousness; Reap in mercy; Break up your fallow ground,  
For **it is time to seek the Lord**, Till He comes and **rains** righteousness on you.  
— Hosea 10:12 NKJV

His Spirit of hesed will cause the Ten Tribes to wake up and fully realize who they are, where they have been, what they have done, who God is and what they must do to return to Him. Most of them will come trembling in fear when they will find out that they have been in prison for some 2700 years.

Afterwards the children of Israel shall return and seek the LORD their God, and David their king, and they shall **come in fear to the LORD** and to his goodness **in the latter days**. — Hosea 3:5 ESVUK

At that time their lack of hesed will be healed for as Hosea's "prophetic action" will have shown them, they will realize that in spite of their disloyalty the Almighty still loves them freely.

I will heal their **disloyalty**; I will love them freely, for my anger has turned from them — Hosea 14:4 NRSV

Till that spirit of Repentance will rain on the Ten Tribes, what are we the Remnant to do? The overall directive from the Almighty is:

So return to your God. Observe **mercy [hesed]** and **justice**, and wait for your God continually.. — Hosea 12:6 EHV (brackets by author)

The Almighty tells us that He is the Savior and Redeemer, not anyone else.

"Yet I *am* the LORD your God Ever since the land of Egypt, And you shall know no God but Me; For *there is* no savior besides Me. — Hosea 13:4 NKJV

He is the One who helps us do the repentance we need to do. He is ready to help. He will enable us to make the turns from wrong beliefs, wrong thinking, wrong gods and wrong action.

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<sup>7</sup> Mercy is an aspect of hesed

We need to ask and listen with the trust in Him. The caveat is that we need to promise Him that we will take the first step in the right direction to return to Him. When we do so and thank Him with great humbleness, He will tell help us the first and the next step. Turning around after years of going the wrong way due to wrong beliefs is not done overnight. It is a “walk.” The more we pray about it and the more we cry out for help the more we will run instead walk. After all, we are being called into a “service” where recruits run a lot and cry out a lot, “Yes, Sir! No Sir, No excuse Sir!” That is why the Remnant is called up by the Lord of Hosts (armies) to build “the Highway of Return” for ourselves, our brothers and sisters still in the Valley of Dry Bones and for “the Man of War,”<sup>8</sup> the Lord of Hosts Himself. The latter is so that He can return His Presence to be among us. The Remnant will have to do this in BOOT CAMP.

<sup>3</sup> Through wisdom a house is built,  
And by understanding it is established;  
<sup>4</sup> By **knowledge** the rooms are filled  
With all precious and pleasant riches.  
<sup>5</sup> A wise man *is* strong,  
Yes, a man of **knowledge** increases strength;  
<sup>6</sup> For by wise counsel you will wage your own war,  
And in a multitude of counselors *there is* safety.  
— Proverbs 24:3-6 NKJV



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<sup>8</sup> Exodus 15:3

**How to study and retain the contents of this lesson:**

Thank God for this lesson and ask for yourself and all others concerned for His help in this mission.

Talk to God about this lesson and stay tuned for answers.

Study with a buddy or small group.

Go to the **study page** of this lesson, print out the page and say aloud the questions and the answers and write down the answers to the questions from memory without looking at this lesson.

Review this lesson and correct your answers. Mark the references in your Bible.

Have someone ask you the questions and tell him/her the correct answers.

Practice till you know all the answers of this lesson by heart. You will need to “gain knowledge” and act accordingly as well as give them to others who will be sent to you and to whom you will be sent.

**STUDY PAGE**

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