

CLASS 3 LESSON #4

WHAT THE REMNANT NEEDS TO KNOW AND IS TO PRAY AND SING EPHRAIM'S FLAGSHIP HYMN: PSALM 80

by

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The Asaphite Psalm 80 is a most wonderful psalm. Why is it “most wonderful”? Because Asaph uses “diaphors” which evidence the radiant prophetic inspiration of the Almighty. These are juxtaposed images, which “**create a connection between past and present.**” Jacobson says that “No other Asaphite psalm employs diaphors more effectively than Psalm 80.”¹ As such, these literary devices are the very means which the Almighty, the Redeemer of Israel uses the record of His “testimony” to reconnect His lost flock to Himself. The “diaphoric image in Psalm 80 is “the Shepherd of Israel, who leads **Joseph** like a flock.” This description depicts God’s caring guidance for His “flock” throughout Israel’s history. It points to God’s deliverance of Israel from Egypt, which is connected to the necessity for that same **deliverance of Israel in the prophesied time to come**, when this prophecy is to be understood and needs to be acted on. This constitutional and intrinsic image opens and infuses the whole psalm with the plaintive cries for help to the Shepherd of Israel to deliver Israel from great suffering again. These cries call upon God to “shepherd” His wandering “lost” flock again. Jacobson states that “It is this image that makes the psalm work and drives its meaning.”²

Jacobson mentions Asaph’s diaphor of calling Israel “the vine” that was brought out of Egypt, and needs to be brought out of like “present-day” suffering. Here too it connects us to our “forgotten past” that we may have hope in deliverance and redemption. This is the essence of this psalm which is the “mnemohistory” we are directed by God to “remember” not just for the sake of knowing essential history. Rather, for the sake of “**the impact of what is maintained to be remembered.**”³ This writer sees the therapeutic factors in “how” and “by whom” these events are to be “remembered and viewed.” They feature the essential purpose of these diaphors in Psalm 80 in particular and throughout all of Asaph’s psalms in general: “to be healing and restorative.” They carry the Almighty’s fingerprints which serve as evidence that He has lovingly caused this psalm to be written and preserved as “**the prescription**”⁴ to be applied by the Remnant to latter-day Ephraim in this community prayer for help.

The prophetic “medicinal” value for the Ten Tribes of this “prescription” is underscored in **three (!) bundled spectacular PRs** given to one of our Remnant members on 5-5-2010: **Psalm 81, Psalm 94 and Ez. 37:4.** In the **Asaphite Psalm 81** we are expressly told to take “a psalm,” a song to our God, in the “appointed time/s” because this commandment is a specifically **ordained directive for Joseph (!) to be carried out” at the appointed times:**”

¹Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

¹ Jacobson, Karl, N., *Memories of Asaph, Mnemohistory and the Psalms of Asaph*, p. 102, Minneapolis: Fortress Press, 2017

² Ibid. p. 102

³ Ibid. p. 3

⁴ Psalm 80 PR 4-28-2007

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, **in the time appointed**, on our solemn feast day.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph [בַּיִתְהוֹסֵף] for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

(KJV)

While the “appointed times” refer to the feast days of Israel, which are all prophetic in nature, we can safely infer that this “ordinance” is to be used also at a specific, prophesied time, in **the appointed times in the “the latter days.”** Jacob has prophesied of those days, and told his sons that “the regathering” will **happen to them “then”** (Gen. 49:2).

Commentators say that the name Joseph is an affectionate term for all Israel. That may be so. However, they may not realize that there is a veiled prophecy to be revealed later in the name of Joseph. It expressly and prophetically appears here referring to the Ten Tribes who are purposefully mentioned in God’s “testimony” and are appointed to use this “medicine” of Psalm 80 to bring them to their Redemption. The redemption of Joseph is inferred here in the spelling of the Joseph’s name. Abram and Sarai were given an added **ת** to their names, likewise here Joseph is distinguished with an added **ת** from the Almighty’s name. This is a prophecy that the people of Israel are slated for Redemption.

Psalm 94 calls on the Almighty in similar a similar voice of Asaph:

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.....

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

In this PR our attention is to focus on the Almighty’s promise that His people will not be cast off but redeemed. Verse 16 echoes the Divine call:

Who among you will give ear to this? Who will hearken and hear for the time to come? —Isa. 42:22-23 KJV

Because it is difficult to find an honest, righteous man...

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

—Jer. 5:1KJV

...He condemns the pastors, false prophets, religious leaders of Israel:

Ye have not gone up into the **gaps**, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

—Ez. 13:5 KJV

They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word. —Ez. 13:6 KJV PR 7-13-??

The Almighty is till saying:

And so I sought for them somebody, one repairing *the wall* and standing in the breach *before me* on behalf of the land not to destroy it, but I did not find *anyone*, — Ez. 22:30 LEB

And I sought for a man among them, that should make up the hedge, and stand in the **gap** before me for the land, that I should not destroy it: but I found none. — Ez. 22:30 KJV

Will it be for the Remnant" to be a tool in the strong arm of the Almighty?

And he saw that there was no man, and wondered that there was **no intercessor**: therefore his arm brought salvation unto him; and his righteousness, it sustained him. — Isa. 59:16 KJV

It looks like that the **rebuilding Remnant, the Construction Battalion** in the hand of the Almighty will stand in the **gap** and make up that hedge in the latter days:

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. — Isa. 58:12 KJV

Take a deep breath here... praise God and give thanks!

The Divinely-used term of “gap” is implied in the diaphors as well in all the content of Asaphite psalms:

“Unlike the metaphor, which is essentially representative in nature, mnemohistory as symbol seeks to be constitutive in nature. The mnemohistorical referent serves as a comparative image or pictures not to enable sense to be made of a situation or event but to bridge the **gap** between that past and the present, to make an immediate connection between them.”⁵ [Emphasis is the writer’s]

Yes, the Almighty has the places of deployment for his Construction Battalion, His fighting Seabees, all planned out. In fact they have been planned from the beginning. We are being told where some of these theaters will be. When we, the Remnant pioneers of the Returning Ten Tribes look at Psalm 80, we can notice immediately that this is a plea by the Ten tribes for the essential Divine aid to **enable** the exiled Ten Tribes to wake up from their death-like sleep and return into the Almighty’s fold. It is obvious that without this knowledge and motivation to ask for Divine aid they cannot possibly pray for mercy for themselves nor return to the Almighty. Yet some, paradoxically are praying. “Who are the ones singing this pleading hymn and praying with this prophetic psalm if the Ten Tribes are likened to the physically dead and are not conscious of their Israelite identity, their “lost” status and their utter inability to return to the realm of the spiritually living?

Then He said unto me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried and **our hope is lost**. We are **cut off from our parts**. — Ez. 37:11 KJ21

Then He said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up and **our hope is lost**. We are **completely cut off**.’ — Ez. 37:11 KJ21 AMPC

If they are depicted as the dead bones comprising the whole House of Israel in the Valley of Dry Bones (Ezekiel 37), how can they in their deceased state plead for mercy and aid? How can the dead talk if they are not conscious of their spiritual death?

Whatever presents itself for you to do, do it with all your might, because there is no work, planning, knowledge, or skill in the grave where you’re going — Ecc. 9:10 NOG

Though Israel’s exiled Tribes number in the hundreds of millions today, they are depicted as spiritually dead and are silent about their true Israelite identity and their great corporate sin of idolatry. Their breaking of the Covenant they made with the God of Israel, like their Israelite identity, is totally hidden from their consciousness.

The dead praise not the LORD, neither do any that go down into silence.
— Psalm 115:17 KJ21

⁵ Jacobson. p. 95-96

The iniquity of Ephraim is bound up; his sin is hid. —Hosea 13:12 KJ21

They pride themselves of being spiritually attuned and astute and being servants of God. However, are they not shown to have no ears to hear with and no eyes to see with?

¹⁸ “Hear, ye deaf; and look, ye blind, that ye may see.

¹⁹ Who is blind, but My servant? Or deaf, as My messenger that I sent?

Who is blind as he that is perfect, and blind as the LORD’s servant?”

²⁰ seeing many things, but thou observest not, opening the ears, but he heareth not.” —Isa. 42:18-20 21KJV

Were they not condemned to spiritual death because they cast off the Torah, and offended the Almighty in the worship of other gods, e.g. Baal?

When Ephraim spoke, trembling, he exalted himself in Israel; but **when he offended in Baal, he died.** — Hosea 13:1 KJ21

Are they not bound to the idols they adopted from the nations of which they are not conscious? Isn’t their **way of return hedged about and blocked** as Hosea tells us?

“Therefore, behold, I will **hedge** up thy way with thorns and make a wall, that **she shall not find her paths.** —Hosea 2:6 KJ21

Though Joseph descendants prospered and grew into powerful nations,⁶ Ephraim was to be left for centuries to his own spiritual devices in the valley of Dry Bones.

Ephraim is joined to idols; leave him alone. —Hosea 4:17 KJ21

I will ransom them from the power of the **grave;** I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! Repentance shall be hid from Mine eyes.” — Hosea 13:14 KJ21

Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. —Isa 26:19 KJ21

Are the dead able to resurrect themselves? If not, how can they possible plead with the Creator for Divine help to repent and be redeemed? The answer is “No, they cannot do anything for themselves, just like a dead person in the grave is dead and cannot do anything till he is resurrected and is enlivened by the Giver of Life to consciousness and is able to function again as a living being.”

But this *is* a people robbed and spoiled; *they are all of them snared in holes,* and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. —I Isa. 42:22 BRG

⁶ This was due to the unconditional promise of inheritance of the birthright blessings of great prosperity and temporal power, I Chron. 5:2

Here is the enigmatic voice of God asking a puzzling question, since those in the prison houses of the dead cannot hear, neither can they restore themselves....

Who among you will give ear to this? Who will hearken and hear for the time to come? —Isa. 42:22-23 KJ21

These people have been ·defeated and robbed [plundered and looted].
They are trapped in pits locked up [hidden] in prison.
Like robbers, enemies have taken them away [They have become plunder],
and there is no one to save [rescue] them. Enemies carried them off [They have become loot and no one said, “Bring them back.” Will any of you listen to this? Will you listen carefully [pay attention] in the future?

— Isa. 42:22-23 EXB

We can sense in all these repeating, pleading questions that there has to be some who will listen, perhaps only a very few, who comprise such a small number which compared to the many among whom they are scattered, are virtually not noticeable...except by the Almighty whose troops they are.

The answer to these questions is that this supplicating Psalm is correct in depicting the progeny of Joseph and Benjamin, which are symbolic of the Ten Northern “Lost” Tribes, praying for mercy for themselves... in a real though not so obvious way. By the grace of the Creator, who keeps His side of the Covenant, He has an **advance contingent** of special servants, resurrected early from among their brethren who are conscious and know what they have to do for their brothers and sisters still in the graves of the Valley of Dry Bones. By God’s grace, they have been let out of the prison houses and the pits where there was no life-sustaining water, the Mayim Chaim, the Water of Life contained in the words of the Torah.⁷ This Psalm has been prophetically written to them by the seer/prophet Asaph to be instrumental in their future return to their restored status as “Israel” the people of the Covenant. These intercessors were given ears with which to hear the Almighty’s call and are listening to His directives and know what they have to do. The answer to the paradox mentioned above, is that those who pray and sing this “prescribed” psalm are the prophesied **“Remnant”** of the Ten Tribes who are praying, pleading, interceding day and night for “these spiritually cut-off” members of the Ten Tribes to be “turned” back to the God of Abraham, Isaac and Jacob. This faithful Remnant is to champion and build “the Way of the Creator,”⁸ “the Highway of Return” on which the Ten Tribes are to return to Him. Like Elijah did among the apostates of the kingdom of Israel (under king Achav and his pagan queen Jezebel), the Remnant is to “pave the way” for the latter-day Ten Tribes which will **“bring them near”**⁹ to the altar of their repentance, **rebuilt** by the Almighty’s **“Construction Battalion.”**

⁷ “As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is **no water.**” Zech. 9:11. This is an allusion to Joseph whose life was prophetic of his descendants, who were cast into prisons with no Torah. Gen. 37:24.

⁸ Isa. 40:3

⁹ Class 3 Lesson #3: “Come Near”

³⁰ Then Elijah said to all the people, “Now come to [near/closer to] me.” So they gathered around him, and Elijah rebuilt [repaired] the altar of the LORD, which had been torn down [the remains of a previous altar to God].

—I Kings 18:30 EXB

There, the Lord of Hosts is to enable the Ten Tribes to ask forgiveness for their grievous sins of gross idolatry for the last 2900 years and for treacherously having left the Covenant they swore to uphold and guard to serve in.

Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I, the LORD? And there is no God else besides Me, a just God and a Savior. There is none besides Me. —Isa. 45:21 KJV21

This is why He has caused us to find the Psalms of Asaph written in “ancient times” to be understood now by those whose hearts He has connected to the hearts of the fathers, Abraham, Isaac and Jacob, (Mal. 3:24). This is why He is commanding us to look to Abraham our father and Sara our mother, and to the Rock whence we were hewn,” Isa. 51:1-3. This is why He is called the Savior of Israel... and the Remnant are His special “Construction Battalion” that was to materialize in the future for a special “service” in His “latter-day” Work. That time has arrived.

Hallelu Yah!

Some of the Psalms were written to the music of then already-familiar compositions, e.g. Ps. 56, “The Dove in the Distant Place.” Psalm 80’s title is: “For the leader; upon ‘Lilies of the Testimony / Shoshannim Eduth.’” The melody was the same as that of a well-known song of the time. The word “Testimony” points to the Hebrew Scriptures where the tenets of the Covenant have been preserved for millennia. Interestingly we find the following in the last chapter of the Book of Hosea written to the returning Ten Tribes. There Ephraim’s repentance and return to the Almighty and His Covenant is depicted:

“I will be as the dew to Israel; he shall blossom as the lily and cast forth his roots as Lebanon.” —Hosea 14:6 (TES)

אהיה כעל לישראל יפרח כשושנה וניך שרשיו כלבנון:

For the director of music to the tune of

“The Lilies of the Testimony”
למנצח אל שענים עדות לאסף מזמור

A Psalm of Asaph

¹Oh, give ear, Shepherd of Israel,
You who lead Joseph like a flock;
You who are enthroned *above* the kheruvim,¹⁰ shine forth!

²Before Ephraim and Benjamin and Manasseh, stir up Your power
And come to save us!

³O God, restore us
And cause Your face to shine *upon us*, and we will be saved.

⁴O LORD God of hosts,
How long will You be angry with the prayer of Your people?

⁵You have fed them with the bread of tears,
And You have made them to drink tears in large measure.

⁶You make us an object of contention to our neighbors,
And our enemies laugh among themselves.

⁷O God of hosts, restore us
And cause Your face to shine *upon us*, and we will be saved.

⁸You removed a vine from Egypt;
You drove out the nations and planted it.

⁹You cleared *the ground* before it,
And it took deep root and filled the land.

¹⁰The mountains were covered with its shadow,
And the cedars of God with its boughs.

¹¹It was sending out its branches to the sea
And its shoots to the River.

¹²Why have You broken down its hedges,
So that all who pass *that* way pick its fruit?

¹³A boar from the forest eats it away
And whatever moves in the field feeds on it.

¹⁴O God of hosts, turn again now, we beseech You;
Look down from heaven and see, and take care of this vine,

¹⁵Even the shoot which Your right hand has planted,
And on the son whom You have strengthened for Yourself.

¹⁶It is burned with fire, it is cut down;
They perish at the rebuke of Your countenance.

¹⁰ Spelling changed by writer to sound like the original Hebrew

¹⁷ Let Your hand be upon the man of Your right hand,
Upon the son of man whom You made strong for Yourself.
¹⁸ Then we shall not turn back from You;
Revive us, and we will call upon Your name.
¹⁹ O LORD God of hosts, restore us;
Cause Your face to shine upon us, ⁱⁿand we will be saved.
(NASB)

Footnotes:

- a. [Psalm 80:1](#) Possibly, *to the Lilies*
- b. [Psalm 80:1](#) Lit A testimony
- c. [Psalm 80:3](#) Or that we may
- d. [Psalm 80:4](#) Lit smoke against
- e. [Psalm 80:5](#) Lit a third part of a
- f. [Psalm 80:6](#) Lit a strife to
- g. [Psalm 80:7](#) Or that we may
- h. [Psalm 80:8](#) Or Gentiles
- i. [Psalm 80:10](#) Or its boughs are like the cedars of God
- j. [Psalm 80:12](#) Or walls, fences
- k. [Psalm 80:15](#) Or root
- l. [Psalm 80:15](#) Or figuratively: branch
- m. [Psalm 80:15](#) Or secured
- n. [Psalm 80:19](#) Or that we may



“Restore me and I shall return” — Jer. 31:18

Essential links:

Sheet music for Psalm 80 to be sung in all Returning Ten Tribes Congregations

Bagpipe rendition of notes

Download MP3 file of bagpipe rendition

Choral rendition of notes

Article on use of bagpipes with Psalm 80



How to study and retain the contents of this lesson:

Thank the Almighty for **Psalm 80** which He has preserved and lovingly prescribed for the restoration of the Ten Tribes.

Ask for yourself and all others concerned for His help to unfold the power of **Psalm 80** in our hearts.

Study with a buddy or small group.

Go to the **study page** of this lesson, print out the page and say aloud 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 to 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 know all of them to act accordingly, and to give them to others who will be sent to you.

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