

CLASS 5 LESSON #1: AN INTRODUCTION TO PRAYER IN BASIC TRAINING

TWO KEY ASPECTS OF PRAYER

FOR

THE RETURNING TEN TRIBES

by
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This lesson is about relationship; the relationship we the RTT need to build and maintain with Our Father, Our Creator, the Creator of Heaven and Earth and all therein. As such, it is about **communication** since relationships are based on, built on, shaped by and sustained by communication. One cannot be had without the other. Therefore Class 5 has lessons dedicated to various aspects of prayer, i.e. classifications of prayer, types of prayer and priorities in prayers tailored for the “Remnant of the RTT in the “latter days.” In this class whole lessons are dedicated to a single aspect of prayer/communication we need to practice. This lesson is an introduction to them with “two primary key aspects of prayer” specially designed, preserved by our Father and transmitted to us in the Psalms of Asaph, whose name (appropriately) means “Gathered.”

Because we have broken our vows, i.e. our side of the Covenant the Almighty has made with us, He has exiled our forefathers from the Land of Israel into spiritual prison houses to serve out our sentences of “spiritual death” till the “latter days” of the era of the Gentiles. We the Remnant have been blessed exceedingly, for we were released from the Valley of Dry Bones in advance, before the millions of our brothers and sisters are awakened to volunteer for “service” in the transition period before the Great Shabbat of the Messianic Era. We do not know exactly why the Almighty has called us to this service. Certainly it was not due to our merits. We can only surmise that He is counting on us as likely volunteers to answer His call to join the ranks of the prophesied “remnant” / **שְׁאֵר**¹ of Israel “in the latter days” / **בְּאַחֲרֵית הַיָּמִים**.

The Almighty has called our father Abraham and has given him instructions. He has also called Abraham’s progeny out of Egypt, a land of many gods, to Mt. Sinai to receive His Torah / Instructions. Likewise our Father has called us out of the Valley of Dry Bones, where we worshipped the gods of the nations for almost three thousand years. He also has prepared a set of Torah instructions for us to hear upon our release from that long sentence.

The very first instruction / Torah is to **listen to the instruction the Almighty has transmitted to us via Asaph’s twelve psalms in the Book of Psalms, plus the one in I Chron. 16.** They spell out a number of tasks we need to hear, look at and do. This article will deal with only the two key aspects of prayer, both of which have to do with **listening**. They are analogous to boot camp instruction raw recruits receive about how to listen to instructions.

First order of attending: **LISTEN!**

Psalms 78, the core chapter of Asaph’s twelve psalms in its first verse directs us to **listen**:

Give ear, O my people, to my law; [Torah] Incline your ears to the words of my mouth.
— Psalm 78:1 NKJV

הֶאֱזִינָה עַמִּי תוֹרָתִי הִטּוּ אָזְנוֹכֶם לְאִמְרֵי פִי:

¹ Isa. 10:20-22

This we are to do because we have not listened to our Father as Moses has foretold (Deut. 29:4, 31:29). Now, when we have been mercifully released from our captivity from our prison houses, we are to **LISTEN to OUR specially prepared TORAH for the RTT.**

We are to do this, since the Covenant was made with us also, who were not there and its obligations are upon us as well to act first on these Divine orders for the welfare of klal Israel. Deut. 29:15. We are the ones who are to “stand in” for our fathers “in the latter days.” Since we are part of the collective soul of Israel and particularly the collective soul of the House of Joseph, the exiled kingdom of Ephraim, we are the ones to blaze the trail for others to follow with this initial confession of not having listened to the prime directive of the Almighty:

³ Therefore **listen**, O Israel, and be careful to do *them*, that it may go well with you and that you may increase greatly [in numbers], as the LORD, the God of your fathers, has promised you, in a land ^{la}flowing with milk and honey.

⁴ “**Hear**, O Israel! The LORD is our God, the LORD is one [the only God]! ⁵ You shall love the LORD your God with all your heart *and* mind and with all your soul and with all your strength [your entire being]. ⁶ These words, which I am commanding you today, shall be [written] on your heart *and* mind.

— Deut. 6:3-6 AMP

Second order of attending: Contemplate the assigned histories!

Psalm 78, the core chapter of Asaph’s twelve psalms in its first verse also tells us what to listen to at the beginning of our “return” to the Almighty: “A special **Torah** prepared for us.” In the same divine breath that directs us to **listen**, we are told to listen to Our Father’s **Torah** written for US:

Give ear, O my people, **to my law**; [Torah] Incline your ears **to the words of my mouth**.

— Psalm 78:1 NKJV

הַאֲזִינָה עַמִּי תוֹרַתִּי הִטּוּ אָזְנוֹכֶם לְאִמְרֵי פִי:

This chief psalm of Asaph is entitled as “a **Contemplation** מַשְׁכִּיל / **maschyl of Asaph**” implying that its words are to be **mindfully and prayerfully “contemplated”** while they are **studied and sung** because they are “**didactic**” discourses containing the Almighty’s prophetic “instructions” [Torah] for the RTT. These psalms are NOT TO BE RATTLED OFF AND RECITED MINDLESSLY IN A ROTE MANNER AS PART OF SOME LITURGY. They are NOT magical incantations. That is not how these lessons of Asaph are to be learned and internalized² into our hearts and psyches. They are to be TAKEN IN CAREFULLY and assimilated as food and drink would be, for these are the holy, **curative** words through which we will be enlivened, i.e. “**quickened**” to **fully** return from **the world of the spiritually dead**.³

² See Ez. 3:1-2, a scroll with a specific message was to be eaten and its *dedicated contents* were to go “into the *inward* parts.”

³ Psalm 88 basically tells us that there is not any remembrance of God among the dead. Ecc. 9:5 tells us the dead know not anything and wait for the resurrection. These definitions of our prior spiritual state in the Valley of Dry Bones need to sink in and motivate us to fully return to the Almighty of Israel as He tells us in the Psalms of Asaph. The Almighty resurrects us to consciousness but the “return” to Him is a “process” we need to “work through.”

He humbled you and allowed you to be hungry and fed you with manna, [a substance] which you did not know, nor did your fathers know, so that He might make you **understand** [by personal experience] that **man does not live by bread alone, but man lives by every word that proceeds out of the mouth of the Lord.** — Deut. 8:3 AMP

Surely, the old adage of “You are what you eat” holds true. Psalm 77 contains a “training” set of verses of what the returnees are to remember in order to regain their identities. Like children in early grade schools are trained by vocally repeating over and over what they need to know and do, likewise the Asaph’s “training set of verses” “train” us in the elementary subjects we are to know and do.

¹¹I will **remember** the works of the LORD; yes, I will **remember** Your wonders of old. ¹²I will **reflect** on all You have done and ponder Your mighty deeds.
¹³Your way, O God, is holy. What god is so great as our God?
¹⁴You are the God who works wonders; You display Your strength among the peoples. ¹⁵With power You redeemed Your people, the sons of Jacob and Joseph. — Psalm 77:11-15 BSB

The word “selah” / סֵלָה occurs 74 times in the Tanach, and 71 times in Book of Psalms, but only once Asaph’s Psalms. It refers to the Almighty as **the Righteous Judge**. It impresses on the RTT that it is **the Almighty, the Righteous Judge of all creation** who commands us to follow His instructions to restore and heal us.

And the heavens declare His righteousness; for God, He is **judge. Selah.**
— Psalm 50:6 TES SE 11-18-2002
וַיִּגִּידוּ שָׁמַיִם צְדָקוֹ כִּי אֱלֹהִים שֹׁפֵט הוּא סֵלָה:

And the heavens declare His righteousness (rightness and justice), for God, He is **judge. Selah [pause, and calmly think of that]!** — Psalm 50:6 AMPC

The fact that we the RTT are told to **contemplate** that the righteous God is the “judge” is talking to us, **sets the overall tone** of all of the Almighty’s messages to us.

³ Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
⁴ He shall call to the heavens from above, and to the earth, that he may judge his people.
⁵ Gather my saints together unto me; those that have made a covenant with me by sacrifice.
⁶ And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

⁷ Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even thy God*. — Psalm 50:3-7 BRG

This keynote psalm tells the RTT that our God is coming to us in the latter days to bring judgement on us, in which we will be reminded to plead for deliverance again as we did in days of old. He will testify against us with the mnemohistories we are to remember and we as a people of the House of Israel will be pressed to confess that we have cast His Torah away and have forgotten our God. Here in no uncertain terms we will have to **admit who the God of Israel is** and **give thanks for His calling to do repentance and pay the vows** we have made. The vows are the ones we made at Mt. Sinai and by the mountains of Gerizim and Ebal — which were “**to keep the Covenant.**”

Offer unto God the **sacrifice of thanksgiving**;⁴ and **pay thy vows** unto the Most High; And **call upon Me in the day of trouble**; I will deliver thee, and **thou shalt honour Me.**’ — Psalm 50:15 TES

¹² Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, **prepare to meet thy God, O Israel.** — Amos 4:12 TES

¹³ For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, **The LORD, The God of hosts, is his name.**
— Amos 4:13 TES

Our Creator’s warning to us is stern and to the point:

“Understand this, you who forget God, or I will tear you apart, and there will be no one to rescue you.”²³ Whoever offers a thanksgiving sacrifice honors me, and whoever orders his conduct, I will show him the salvation of God.”
— Psalm 50:23-24 CSB

If we are to be in the service of the Almighty, we the Remnant of the RTT will need to set the pace for the rest of the RTT to come after us by first returning to the Covenant. Then we are to gather ourselves together as a “work force” and build the Road of Return for our brothers and sisters on which they will return to the Covenant. Asaph is very clear about that task.

“Gather to me my faithful ones, who made a covenant with me by sacrifice!”
— Psalm 50:5 ESV

We are to gather those “saints” who will have made a covenant, i.e. “remade” the Covenant with the Creator and who have demonstrated it with “the sacrifice of thanksgiving.” The outpouring of this unique kind of gratitude will be for His mercies which called us back to remake the Covenant we have cast away. These are preparations to do by the volunteers to

⁴ Hosea 14:2

be accepted into the pioneering “Remnant” service” of the RTT. The Torah for us is short and clear. We will learn more about it in subsequent lessons.

These psalms of Asaph literally constitute **our first Torah**, tailored to *be internalized* by the collective body of the Returning Ten Tribes. Hence they are part of “*basic training*” for all those who volunteer for service in the Almighty’s latter-days road building, warrior “Seabees.” These are the **instructions** we need to **study first and heed first to be straightened out and put into shape to qualify for specialized training**. They are the primary “reconnecting” instructions and procedures for all returnees and for all those whom the Almighty is calling to join them and become part of “Israel” (Isa. 56:8). We the “Remnant” are first in line to make use of these **commanded “remembrances” (mnemohistories)** whose purpose is to **restore the hearts** of the estranged Ten Tribes of Israel to their founding historical roots, to the Torah, its Covenants and to the God of Abraham, Isaac and Jacob. Starting with the departure of the Ten Tribes led by Jeroboam into idolatry we have not remembered the foundational historic events that defined us and the spectacular ways the Almighty has rescued us from destruction. Now via Asaph’s “diaphors”⁵ we are commanded to “remember our “salvations” recorded in the Almighty’s testimonies for our sakes in order to be reconnected to Him again and eventually to be rescued again — this time in the “latter days.”

And you shall **remember [always] all the ways** which the LORD your God has led you these forty years in the wilderness, so that He might humble you and test you, to know what was in your heart (mind), whether you would keep His commandments or not. — Deut. 8:2 AMP

The only other time “Selah” appears in the Bible besides the Book of Psalms is in the Book of Habakkuk. Here we are reminded of the coming “grand intervention” of the Almighty and contemplate it and meditate on it. Though the “latter days” are not explicitly mentioned, the time of the “latter days” is implied when we will need His mighty saving arm to save us again.

God is coming from Teman [^Cnear Edom, south of Israel]; the Holy One comes from Mount Paran [^Con the Sinai peninsula south of Israel; the language recalls God’s revelation at Mount Sinai; Deut. 33:2]. **Selah** His glory covers the -skies [heavens], and his praise fills the earth. — Hab. 3:3 EXB

O LORD, I have heard the report of You; I stand in awe, O LORD, of Your deeds. **Revive them in these years; make them known in these years.** In Your wrath, remember mercy! 3 God came from Teman, and the Holy One from Mount Paran. **Selah.** His glory covered the heavens, and His praise filled the earth. — Hab. 3:2-3 BSB

You brandished Your bow; You called for many arrows. **Selah.** You split the earth with rivers. — Hab. 3:9 BSB

You went forth for **the salvation of Your people**, to **save Your anointed**. You crushed the head of the house of the wicked and stripped him from head to toe. **Selah.** — Hab. 3:13 BSB

⁵ See Class 3, Lesson #1, Class 5, Lesson #4

Going through this “processing” by the psalms i.e. “Torahs” of Asaph is a must, for only then will we be “prepared” to execute the orders for our labors of “building” and fighting in the Remnant Service of the “latter days.” In fact, to be “processed” by these Asaphite psalms is the first set of orders we receive. It is BOOTCAMP work.

In the “latter days” the Almighty’s anger will be felt worldwide, for He will judge and punish the wicked of many nations. In that atmosphere of war, we the Remnant” will be called to action. If we do not remember and reconnect to our historical roots, to our ways, to our identities at this final redemption, we will not be prepared to serve and we shall suffer the painful corrections along with others:

⁴ **“Remember the instruction of Moses my servant, the statutes and ordinances I commanded him at Horeb for all Israel.** ⁵ Look, I am going to send you the prophet Elijah before the great and terrible day of the LORD comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers. Otherwise, I will come and strike the land [or earth] with a curse.”
— Mal. 4:3-4 CSB

In Ez. 37:11 the enigmatic phrases “our hope is lost,” “we are cut off completely” connote that we are hopelessly cut off from the Source of Life if we are not truly connected to that Source. Just waking up to who we are as descendants of Jacob, is not enough to be “truly alive.” It is only the beginning of “coming alive.” To be “truly alive” we must *become* Israel. We must ask for and work on the connection to the heart of the Almighty. We must ask for Divine assistance to do the repentance we need to do to be reconnected to the Source we have traded for idolatry. Perhaps we were never connected, at least not the way we should have been connected. Now, that we have served out our sentences in the Valley of Dry Bones we need to be connected in order to be empowered to carry out the service assignments waiting for us. If that is the case, we will arrive at a state where we have never been. This is the goal of the judgment of exile upon us that at its end we learn the quintessential lesson.⁶ That lesson is to teach us that there are no other gods, nor other “ways” to successful, flourishing, peaceful life and Life Eternal than the one created by the Almighty. Our Creator knows best. Knowing that we are “Israel” i.e. part of the Ten Tribes is only the beginning of our restoration. We must go further and be led by God’s Holy Spirit to be truly connected to our Father and “become” His prophetic agents as Elijah and other prophets were. To do the “prophetic” work that is prepared for us, we certainly will need to have that heart-to-heart connection to the Almighty’s heart.

¹¹ Then He said to me, “Son of man, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and **our hope is lost. We are cut off completely.**’ ¹² Therefore prophesy and say to them, Thus says the Lord GOD: Pay attention, O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. ¹³ Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up out of your graves. ¹⁴ And **I shall put My Spirit in you, and you shall live,** and I shall place you in your own land. **Then you shall know that I the LORD have spoken and performed it,** says the LORD.” —Ez. 37:11-14 MEV

⁶ See Class 1, Lesson #2

SHEMA ISRAEL!

שְׁמַע יִשְׂרָאֵל!



STUDY PAGE

LIST OF ALL CLASSES