

## CLASS 3, LESSON #2

### MAIN INSTRUCTIONS GIVEN TO KING DAVID AND PROPHETICALLY STAMPED BY ASAPH THE SEER FOR THE REMNANT OF THE RETURNING TEN TRIBES “TASKS FOR THE REMNANT”

The Book of Hosea is mainly written to the Ten Tribes to be understood by them when they start Returning to the Almighty in the “latter days” before the great Shabbat, the Messianic era starts. The book speaks to them about their history, their treacherous collective sins, their excuses, their exile and their “great offence” as well as their return from idolatry to the Almighty. Their sentence was their expulsion from the land of the Covenant and the invalidating of their *conscious operating* membership, i.e. “learning license,” (like a learner’s driver’s license) in their divinely appointed office as teachers of the nations of the world. That sentence is to remain till their most humbled return to their Creator Father. This designation of Israel as “the Kingdom of Priests on the Earth” is so important, that the Almighty has early on revealed to the Remnant of the Ten Tribes that the idea of “kingdom of priests” is a *foundational principle* they need to learn about in their platform of Return.

And ye shall be unto me a **kingdom of priests**, and a holy nation. These are the words which thou shalt speak unto the **children of Israel**.

— Ex. 19:6 (KJV) PR 9-2-1994

Their officiating *membership* identity in the *Mamlechet Cohanim, the Kingdom of Priests* that Israel was to be, has been temporarily revoked since they have cast away the Instruction of the Creator of the Way of Life, i.e. the Torah they were to learn and teach to the other children/nations of God.<sup>1</sup>

My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that **thou shalt be no priest to Me**; seeing thou hast forgotten the **law of thy God**, I also will forget thy children. —Hosea 4:6 (TES)

**נְדוּ עַמִּי מִבְּלִי הַדָּעַת כִּי אַתָּה הַצֹּעֵד מִאַסְתָּר וְאַמְּאַסָּר מִכְּהוּ לִי נַחֲשֶׁב תּוֹרַת אֱלֹהִים אֲשֶׁר בְּנֵיךְ גַּם אַנְּיִ :**

Of course, the Ten Tribes of Israel I have not been cast away to be superseded by another nation made up of members of a religious body as taught by replacement theology for the last two thousand years. When they will have served out their sentence of their desired gentile identities among the nation and after they will have confessed their egregious sin of leaving the

<sup>1</sup> Of course, “the learning in the “school of hard knocks” of all Israel to be teachers to the whole world” is still going on in an “unconscious way.” Yehuda who never lost her name and is continuing to be witnesses of the Almighty in their own ways in the Land and in the Diaspora. The Ten Tribes will learn their big lesson when they will be awakened from the Valley of Dry bones and will return to the Almighty after some 2700+ years of exile in namelessness. The great lesson by both houses of Israel will be learned in a grand way during the Redemption and restoration of the kingdom of Israel in the Messianic era. At that time they will assume their intended teacher positions as teachers from the Mamlechet Cohanim to the rest of the God’s children on earth.

Covenant, they will be restored to their identity as Israel. The major part of that identity will be their reinstatement into the *Kingdom of Priests* that Israel was to become.

For the LORD has not cast off his people, neither will He forsake his inheritance.  
— Psalm 94:14 (KJV)

Therefore, the Remnant of the Returning Ten Tribes (RTT) as the servants of the Almighty who are to build “the Highway of Return for the Ten Tribes” are to take the reclamation of the designation as members of the Kingdom of Priests most seriously. To this end the Almighty has given us the **PR of I Chron. 16<sup>2</sup>** as a bundle of major functions and tasks the Remnant of the RTT are to fulfill. This article is an overview of the tasks and obligations. Indications are that the specific details will be revealed and what is bound in this psalm from King David and reinforced by Asaph’s prophetic office will unfold once the RTT Remnant gets underway in doing what their obligations are.

Afterward shall the children of Israel return, and **seek the LORD** their God, and **David** their king; and shall fear the LORD and his goodness in the latter days. — Hosea 3:5 (KJV)

**16** So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

The RTT Remnant is not a “priesthood” that is to replace Levi’s office. Neither is it the so-called Christian “priesthood of all believers.” However it is *analogous* to the service of the priesthood of Israel in that it holds the Covenant as a central focus of all its activities and is a repentance-promoting teaching and intercessory service all of which God holds dear. It is to serve as a special contingent of returning builders and restorers in similar fashion to those led by Ezra and Nehemiah. In all their endeavors they are to be symbolically led by the Ark of God. The Ark with its mercy seat and containing the holy words of the Torah with its Covenant is to go before them and serve as a “holy standard” to which everything they will say and do will need to conform.<sup>3</sup> That includes any “new” revelations” that will be sent by the Almighty.

**2** And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people **in the name of the LORD**.

“In the name of the LORD” points to the foundational principle that the God of Israel is the Director of all the Remnant projects in the “latter days.” Since this psalm is prophetic, King David has also asked the Almighty’s blessing on us in the “latter days.”

**3** And he dealt to every one of Israel, both man and woman, to everyone a loaf of bread, and a good piece of flesh, and a flagon of wine.

**2** The 7 PRs were given over a number of years, one pointed to the whole psalm and its setting of I Chron. 16. Other PRs pointed to several verses in it as well as to the page number in a Bible.

**3** To symbolically **carry the Ark of God** with us and before us is pointed out and reinforced by a **PR** given in 1995 or 1996, (exact date is uncertain):

**And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.**

**The staves shall be in the rings of the ark: they shall not be taken from it.** — Ex. 25:14-15.

**4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:** (PR 8-22-95)

Though we all have to volunteer and accept the calling to tasks, those who will do the Remnant tasks are all **called** to carry out those tasks. For this reason was this event recorded for the "latter days" Remnant.

**5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries<sup>4</sup> and with harps; but Asaph made a sound with cymbals;** (PR 10-7-94)

The significance of these names will likely unfold in time.

**6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God**

Verses 5-6 show us that the Remnant is to do a special service before God. That service is to constantly **trumpet out the relevance of the Ark of the Covenant to go before the people.** It is relevant to note that the Leviim used silver trumpets "to call the people to assemble to hear a particular order from On High"<sup>5</sup> for the camps of Israel. They blew ram's horn shofars<sup>6</sup> to signal divine messages, appointments and times.

The utmost importance of the virtual Ark of God is reinforced here. It was also called "the Mercy Seat." As such it signifies the "presence" of the Almighty, which must be had and maintained by the RTT Remnant.

**7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.**

The prophetic nature of this psalm is prominently featured here. This most salient and central PR depicts the Remnant in this now-revealed core prophecy. It tells us that these words are given to the RTT Remnant by Divine design. It expressly points out that this is a prophecy given by David and is inspired by God. It records for us that it is given into Asaph's care for he was a prophet /seer, a keeper of prophecies. This is a hint for us, that this psalm is a prophecy for the Ten Tribes, since all of Asaph's psalms are prophecies are of concern to the Ten Tribes at the end of days.<sup>7</sup> It shows in its historical record that the Remnant first and foremost in order of priority activities needs to **give thanks and praise to the God of the Hebrews** and urge people to **call upon the God of the Hebrews**, the God of Abraham, Isaac and Jacob, not some other god, deity, angel, etc. His place in the worship of Israel is to be central and absolute and is not to be shared with any other gods. This is expressly pointed out to the Remnant of the Ten Tribes for at least two reasons. One is that they have spent time in *the prison houses of the Churches*<sup>8</sup> which have more than one god, or have attached other gods to

<sup>4</sup> It is possible that "psalteries" refer to bagpipes. If so, it could be an indicator that the Ten Tribes are signaled here with a latter day identifying sign.

<sup>5</sup> Num. 10:3

<sup>6</sup> Exodus 19, 16-20, Leviticus 25, 8-1.

<sup>7</sup> Link pending to article on Asaph's prophecies.

<sup>8</sup> Joseph was also cast into a pit with "no water," (Gen. 37:24). This event was prophetic for his progeny and the whole Kingdom of Israel, dominated and lead by the Tribe of Ephraim.

the Creator God. This is not even to be considered. The second reason is that idolatry was the cause of Ten Tribes ending up in exile from the Land, losing their identities, and ending up in the Valley of Dry bones. This function is analogous of the function by the Leviim and Cohanim of old; who lead the praises of Israel did not tolerate any idolatry. They were commissioned to teach Israel about the Almighty's "works" in the past and present and future. These deeds of the past, relate to Israel's history that we are also commanded to remember in our present age and look forward to the prophecies about our unfolding future return to the Torah and subsequent Redemption. All these were expressly recorded thousands of years ago so that we may recognize them as the Divinely inspired, relevant and timely pointers for the Remnant of the Ten Tribes in the latter days.

**8 Give thanks unto the LORD call upon His Name make known His deeds among the people.**  
**(PR 8-27-94, 8-23-04)**

The Remnant is to thank the Almighty for this in all their endeavors before they start and end a task as well as throughout its execution. All the tasks are "holy." Giving thanks cannot be overstressed. It needs to be a central part of RTT worship as well as personal prayer.

**9 Sing unto him, sing psalms unto him, and talk ye of all his wondrous works.**

**10 Glory ye in His holy Name:** let the heart of them rejoice that seek the **LORD**.

The joy of this appointment to carry out these holy tasks is to characterize Remnant gatherings. We are to glory in "His Name" and not some other god's name. We are called to be "holy" for He is "holy." We are to ask for His strength to help us to do our repentance and to deliver us from our crises, domestic and foreign. Seeking His face is paramount for restoring the closeness we once had, and even beyond, to the degree we need to have now. For this reason the Remnant is to call the Israelites nations to humble themselves and ask for forgiveness for abandoning our Biblical spiritual values, despising His gifts on our countries and wallowing in injustice, lies and perversities. This is the **only remedy** we are given in order to escape or lessen the harsh wake-up calls slated to descend upon us.

**If My people, upon whom My name is called, shall humble themselves, and pray, and seek My face, and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal their land.** <sup>9</sup>

— II Chron. 7:14 (TES)

And they shall **confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against Me, and also that they have walked contrary unto Me.** I also will walk contrary unto them, and bring them into the land of their enemies; if then perchance their **uncircumcised heart be humbled**, and they then be paid the punishment of their iniquity; then will I remember My **covenant** with Jacob, and also My **covenant** with Isaac, and also My **covenant** with Abraham will I remember; and I will remember the land. —Lev. 26:40-42 (TES)

The way to national deliverance because the people **humble themselves and confess their**

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The water symbolizes Torah, (Jer. 31:9), Hence we, the progeny of the Ten Tribes, were prisoners in pits where there were no waters of the Torah.

<sup>9</sup> It is to be noted that "Upon whom My Name is called" is "Covenant-bound Israel who prevails with the strength of God." Their return to their historical identity as "people of the Covenant" is hereby commanded and recorded for all posterity.

**sins** is written down for us to follow and is the remnant's task to lead in and preach. We can learn from an earlier example of national humbling which granted some deliverance from total destruction.

And when the LORD saw that they **humbled themselves**, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. — II Chron. 12:7

**<sup>11</sup> Seek the LORD and his strength, seek his face continually.**

The Remnant is to constantly seek to interface with the Holy One with our faces. This means that we are to be in continuous communication mode with Him.

The Remnant is to teach the people to recall their past relationship to the God of Israel, His blessings and past and future judgments and deliverances of the people.

**<sup>12</sup> Remember his marvelous works that He hath done, His wonders, and *the judgments of His mouth;***

We are to remember His past Works and are to be in constant communications with Him is an order of the day, every day. If we will be doing our tasks in His end-time "Work," then we will need to be receptive for His instructions and Guidance re **how to build** the Highway of Return for the RTT.

Unless the LORD builds the house, they labor in vain who build. Unless the LORD guard the city, in vain does the guard keep watch.

— Psalm 127:1 (NARB) PR 6-22-2020

The Remnant is to remind the people that they were to be His original servants, as the preserved **descendants of Jacob**, upon whom the **Covenant** is binding. For this reason Israel's progeny was "chosen" to be His servants. There is also a harmonic of this station in this verse, which relates to the "Remnant" as his **chosen servants**.

**<sup>13</sup> O ye seed of Israel his servant, ye *children of Jacob, His chosen ones.***

The remnant is to remind Israel's descendants that the Almighty, the Creator is **our** God, and we are to acknowledge and seek His just and merciful judgments because of which we are not consumed.

**<sup>14</sup> He is the LORD / יהוה our God; his judgments are in all the earth.**

The Remnant is to act as the Almighty always wanted all Israel to act. They are to be pioneers in modeling to all peoples what a close relationship with the Almighty is like.

**<sup>15</sup> Be ye mindful always of His Covenant; the word which He commanded to *a thousand generations;***

**<sup>16</sup> Even of the Covenant which he made with Abraham, and of His oath unto Isaac;**

**<sup>17</sup> And hath confirmed the same to Jacob for a law, and to Israel for an *everlasting Covenant,***

The eternal Covenant is to be a central feature in the RTT Remnant orientation. This was, is and is to be defining Israel's relationship to the Almighty. Therefore The "latter day" Remnant is to be

always covenant-minded in order to get on and stay on the straight path of the Torah that is to be restored to the Ten Tribes. **Bringing up the Ark of the Covenant** before the returning Ten Tribes is the major task of the Remnant in the latter days.<sup>10</sup> As the camp of Israel was not to move till Ark moved, likewise the camps of the Ten Tribes are not to move, till the directives from on High, according to the Words of the Torah are given to move ahead of us.<sup>11</sup> The Remnant is to rally the Ten Tribes to return to the covenant, for it will lead to the needed repentance on their part.

The remnant is to remind the Ten Tribes from the Hebrew scriptures that the Covenant is still binding and has not been superseded by any “new” covenant we learned about in our prison houses. The “new” Covenant here is the same “old” Covenant. This time it is remade with “new” circumcised (by God) hearts which will be able to receive it.<sup>12</sup>

*Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day — Deut. 29:12-13 (TES)*

<sup>31</sup> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

<sup>32</sup> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the LORD:

<sup>33</sup> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

<sup>34</sup> And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. — Jer. 31:31-34

The Remnant is to promote the Land to be God’s, given to Israel as long as they keep the Covenant.

<sup>18</sup> Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

<sup>19</sup> When ye were but few, even a few, and strangers in it.

<sup>20</sup> And when they went from nation to nation and from one kingdom to another people;

The latter day remnant is to remind the Ten Tribes of their guided and protected journey in the world after “their surviving remnant” was saved in and brought out of the Assyrian empire and guided to their present locations.

Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all

<sup>10</sup> “Bringing up the Ark of the Covenant” is NOT referring to any physical “ark” that the Remnant is to make, use, or carry. It is a literary device, an analog that refers to the Torah being carried and born before the people by the Remnant, to lead the RTT.

<sup>11</sup> Josh. 3:3-8.

<sup>12</sup> Deut. 10:16, 30:6, Jer. 4:4

the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. — Amos 9:8-9 (TES)

<sup>21</sup> He suffered no man to do them wrong: yea, he reproved kings for their sakes,  
<sup>22</sup> Saying, Touch not Mine anointed, and do My prophets no harm.

This theme is to be thankfully sung in all our gatherings to remind us of our future deliverance to come.

<sup>23</sup> Sing unto the LORD, all the earth; shew forth from day to day his salvation.

The above verses emphasize the “therapeutic remembering” of Israel’s history that Asaph’s psalms tell the RTT are to do. The remembering will recalibrate the hearts of the RTT in the latter days, so they can resonate to the calls of the fathers of Israel’s faith. (Mal. 3:24).

This is to be done as the ultimate “witnessing,” for when we shall be delivered, the other nations will see it and also will come to Jerusalem and learn how they can also benefit from following the Torah of the God of Israel.

*And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the law, (Torah) and the word of the LORD from Jerusalem. —Isa. 2:3*

<sup>24</sup> Declare His glory among the heathen; His marvelous works among all nations.

The remnant is to emphasize constant praise for Our Father, the only God besides whom there is no one else. His presence is to be sought, and His honor is to be advertised and trumpeted to all the world’s nations in all their assemblies.

<sup>25</sup> For great is the LORD, and greatly to be praised: He also is to be feared above all gods.

<sup>26</sup> For all the gods of the people are idols: but the LORD made the heavens.

<sup>27</sup> Glory and honor are in **His presence**; strength and gladness are in his place.

<sup>28</sup> Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

<sup>29</sup> Give unto the LORD the glory due unto His name: bring an offering, and come before Him: worship the LORD in the beauty of holiness.

<sup>30</sup> Fear before Him, all the earth: the world also shall be stable, that it be not moved.

<sup>31</sup> Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

<sup>32</sup> Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is therein.

This worshipful praise will permeate the world and bring mercies to an afflicted suffering world. It is all part of the Almighty’s redemption process of the world.

<sup>33</sup> Then shall the trees of the wood sing out at the presence of the LORD, because He cometh to judge the earth.

The RTT Remnant is to praise by their behavior and by voice the only God that there is, the Creator, the God of Israel. As such they will be “witnesses” who will cause others to look to the God of Israel.

<sup>34</sup> O give thanks unto the LORD; for He is good; for His *mercy*<sup>13</sup> endureth for ever.

An absolutely vital part of Remnant service will be their intercession on behalf of the rest of the Tribes who are still not conscious of whom they are, and are depicted to be spiritually dead by the millions in the Valley of Dry Bones.<sup>14</sup> The Almighty's Covenant-rooted faithful love for Israel is to be thanked for continually in all corporate and private worship and prayer.

<sup>35</sup> And say ye, **Save us, O God of our salvation, and gather us together, and deliver us from the heathen that we may give thanks to thy holy name, and glory in thy praise.**

The Remnant is to praise the God of Israel for his Covenant-related loving kindness (chesed), in order that the returning Ten Tribes may understand that Creator has done his judgments and mercies of resurrecting us from the spiritually dead, in order that we may learn "the quintessential lesson" He wants Israel and all humanity to learn.  
<http://uniteourheart.com/Foundation-Articles/The-Quintessential-Lesson.html>

This verse is indicating that this prophetic psalm is written for "**latter days**" when the RTT Remnant is to "stand-in" and prays for all Israel to be redeemed and gathered from the nations.

<sup>36</sup> Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

The Remnant is to **lead in worship and in walking on the Road of Return** for all the RTT to follow.

<sup>37</sup> So he left there before the Ark of the *Covenant of the LORD Asaph and his brethren*,<sup>15</sup> to minister before the ark continually, as every day's work required:

In the closing of this revealed prophetic instruction we are reminded one more time of the Covenant that its copy was kept in the ark made for it. This is another harmonic of the Covenant, in that it is to be guarded, born our shoulders and in a sense brought up symbolically before the people by the Remnant as a "**service to be done in the latter days.**" It is to call attention of the Ten Tribes to be Covenant-minded on their journey on the Road of Return.

Since these verses are still part of the **PR** and its inherent prophecy, it is very possible that these names all have prophetic meanings yet to be understood. The remnant can pray for the revelation of these meanings and more knowledge the Remnant is to know in order that they may do their service according to the Almighty's directives.<sup>16</sup>

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<sup>13</sup> The word " his mercy" in Hebrew is *hasdo*; it is His Covenant-related love and faithfulness.

<sup>14</sup> Ezekiel 37:1-11 [http://www.shaar-israel.org>Welcome-to-Shaar-Israel/Valley%20of%20Dry%20Bones%20\(2\).mp4](http://www.shaar-israel.org>Welcome-to-Shaar-Israel/Valley%20of%20Dry%20Bones%20(2).mp4)

<sup>15</sup> Possibly a reference to the "family" or "band" of prophets under Asaph.

<sup>16</sup> For an example of the prophetic meaning in names, see:  
<http://uniteourheart.com/repentance/Turn-Us-Again.html>

<sup>38</sup> And Obededom with their brethren, threescore and eight;<sup>17</sup> Obededom also the son of Jeduthun and Hosah to be **porters**:  
<sup>39</sup> And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,  
<sup>40</sup> To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to **all that is written in the law of the LORD, which He commanded Israel;**  
<sup>41</sup> And with them Heman and Jeduthun, and the rest **that were chosen, who were expressed by name, to give thanks to the LORD**, because His mercy endureth for ever;  
<sup>42</sup> And with them Heman and Jeduthun with trumpets and cymbals for those that should make a **sound**, and with **musical instruments of God.**<sup>18</sup> And the sons of Jeduthun were **porters.**<sup>19</sup>  
<sup>43</sup> And all the people departed every man to his house: and David returned to bless his house.  
— I Chron. 16(KJV)<sup>20</sup>



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

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

Study with a buddy or small group.

Go to the **study page** of this lesson, print out the page and say 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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<sup>17</sup> 68 is also the gematria of “Yah is Great” יְהוָה גָּדוֹלָה

<sup>18</sup> These references to singing and musical instruments show us that the God of Israel takes music seriously. RTT services will accordingly feature glorious, beautiful singing and music.

<sup>19</sup> Porters are mentioned twice in this psalm. They are in harmony with PR in footnote #1.

<sup>20</sup> PRs 7-1-17, [another PR whose date is lost], SE 12-7-18, 2-14-20.