

CLASS 3, LESSON #1

**DIVINE INSTRUCTIONS IN THE PSALMS OF ASAPH THE SEER
FOR THE RETURNING TEN TRIBES**

INTRODUCTION

TO THE

“EXQUISITE” GUIDELINES FOR RETURNING

by

Shemayah Nachman ben Avraham

This author received the Prophetic Revelation (PR) of Psalm 78 on Aug. 9, 1992 and also on Jan. 22, 2003. At those times I have not realized the depth of this psalm, nor its setting and significant origin even though I was given that PR for a lecture on the Return of the Ten Tribes on the latter date.¹ The origin is that it is one of the twelve psalms (Psalms 50, 73-83) composed by Asaph. He was a prophetically gifted Levite, officiating in charge of music when David brought up the Ark of the Covenant to Jerusalem. The record of this momentous event in I Chron. 16 also contains a psalm of immense prophetic significance. Though this psalm was composed by David, it carries Asaph's prophetic imprimatur. Hence there are a total of thirteen psalms associated with Asaph, matching the actual number of the Israelite tribes. The preserved “ancient” historic setting tells us that in its own right the event was a spectacular celebration of Israel’s relationship with her God. The “prophetic setting” is no less splendid and royally impressive. In fact it is incredibly fantastic in its glorious implications; brilliantly declaring the Almighty’s saving graces and redemptive hesed (*covenant-related loyalty and loving mercies*).

The psalm in I Chron. 16 and the twelve psalms of Asaph do this by providing a full complement of specialized “exquisite guidelines” custom-tailored and handcrafted by the hand of the Almighty for the instruction of the Returning Ten Tribes (RTT) at the end of the age. These guidelines in I Chron. 16 and in all the Asaphite psalms bring to mind the tzit-tzit tassels with the strand of techelet blue Israel was **commanded** to wear on their garments as reminders to keep the commandments and be guided in all actions by the Spirit of the Almighty. The “special” blue represents the Guidance of the Almighty’s Spirit to lead and guide our thinking and actions in order to live holy lives.² These psalms when recounted by studying, contemplating, discussed and sung in worship services, remind the RTT who they really are at the heart level. When we begin to realize the impact of the concepts laid out in these psalms for the RTT, they leave us breathless, stunned and weeping for our faithlessness and drive us on our faces in true repentance of what we have individually and corporately done as the “lost sheep” of Israel.

These now-revealed nature of the psalms of Asaph are spelling out for the RTT the Divine messages the RTT **need to hear** upon their awakening from the Valley of Dry Bones (VDB). In that regard they are perfect accompaniments for the Book of Hosea. They are all of healing/therapeutic value to “reform and reshape their souls,” i.e. their contaminated psyches to that of “Israel, i.e. to “those who prevail with the God of Israel.” This “effect” is necessary because when Israel was cast out of the Land for choosing the ways and identity of pagan

¹ Neither did I realize that Psalm 78 is “the heart of the Asaphite psalms,” as so found by Jacobson: Jacobson, Karl, “Memories of Asaph, Mnemohistory and the Psalms of Asaph,” Augsburg Fortress Press, Minneapolis, MN, 2017, p. 8.

² “Sanctify yourselves therefore, and **be ye holy**: for I am the LORD your God.” Lev. 20:7.

gentiles, the Almighty has designated them as “Lo-Ammi /Not My People and Lo-Ruchama /Not having Received Mercy (Hosea 1:6-9) for the duration of their exile. This was to teach them the lesson of who they were to become, the appointed and designated servants in the Kingdom of Priests for the whole world. These “identities” need to be reshaped and the Asaphite psalms are the tools and medicines in the Almighty’s hands to do so. This article and others re the Asaphite psalms draw largely on the stupendous work of scholar Karl N. Jacobson, “Memories of Asaph, Mnemohistory and the Psalms of Asaph.” It is noteworthy to observe that the book was published in 2017 and came to the attention to this writer in July 2019, all in time for the use of the RTT and their forward deployed, strategic, preparatory contingent, the highway building, Construction Battalion “Remnant.” Our God does everything “on time” and has planned and provided that which was hidden in plain sight for millennia to be presently revealed in the appropriate time.

The commentaries and reviews on the back cover of Karl Jacobson’s exegeses contain an amazing set of information that is recognized only by those who have been made aware of the latter-day regathering of the so-called “Lost” Ten Tribes of Israel.

Memory as the shaper of tradition

Although the Psalms of Asaph (Psalms 50, 73-83) contain a concentration of historical referents unparalleled in the Psalter, they have rarely attracted sustained historical interest. Karl N. Jacobson identifies these psalms as containing cultic historiography, historical narratives written for recitation in worship, and explores them through mnemohistory, attending to how the past is remembered and to the rhetorical function of recitation in the cultic setting. Asaph “remembers” the past as a movement from henotheism to Yahwism—the core memory that informs a new historical situation for worship participants.

The above designation of “**memory as shaper of tradition**” exactly defines the psalms of Asaph. Their “recitations in worship” restore the *true tradition* as they replace the accrued “time-honored wrong “tradition” of acquired/inherited errors about who the true God is. They directly access the great national, collective primary sin of the Northern Kingdom of Israel; idolatry and syncretism. The purpose of these healing words is to: “move the RTT “from henotheism³ to Yahwism.”

Praise for *Memories of Asaph*

“Karl N. Jacobson has written a solid critical study that gives access and illumination to the Psalter. He has two goals. First, to help us read the Psalms of Asaph knowingly. Second, to let us better understand the dynamics and strategies at work in cultic remembering. He has accomplished both goals effectively. He calls us to attend to the work of remembering that requires imaginative, constructive engagement.”

Walter Brueggemann | emeritus, Columbia Theological Seminary

Eminent scholar Walter Brueggemann rightly observes that this work provides us with much needed “knowledge” re the Asaphite psalms. Further, Brueggemann refers to the “dynamics and strategies at work.” The “Work” is the Almighty’s restorative “work” of the psyches/souls of the RTT. The recounting of prescribed mnemohistories of the Divine Testimonies “convert the soul,” (Psalm 9:7)!

³ Adherence to one particular god out of several, especially by a family, tribe, or other group.

The “**much needed knowledge**” presented in Jacobson’s work is not just for enriching the sparse study of this section of psalms. They also provide the much needed knowledge the RTT need to have for their “Road of Return” as charged by the Almighty:

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 will also forget thy children.

— Hosea 4:6 (KJV)

For I desired mercy, and not sacrifice; and the **knowledge** of God more than burnt offerings. —Hosea 6:6 (KJV)

“Going beyond a traditional historical-critical method, mnemohistory reaches back to the actual events, considers them in their contemporary setting (which for Israel is the cult), and then points ahead to their implications for the future. Jacobson is fully aware of critical scholarship on the psalms, carrying on a discussion with Gunkel, Westermann, Mowinckel, Nasuti, Zenger, Brown, and others. The writing is crisp and clear, reflecting the author’s years as a scholar, teacher, and preacher on the psalmic material. Anyone dealing with these psalms in a classroom or a pulpit will want to begin—and end—with *Memories of Asaph*. ”

James Limburg | emeritus, Luther Seminary

James Limburg praises Jacobson’s expert scholarship and points to the *implications of these psalms for the future*. He may/may not realize for whose future these psalms were written, but his observation is correct, they are “for the future,” the coming, prophesied restoration and redemption of the Ten Tribes of Israel, that is.

“Karl N. Jacobson’s *Memories of Asaph* is an important study of one of the lesser-known collections that make up Psalms. His approach, which explores the intersection of memory and history in the Psalms of Asaph, is an example of the rich multiplicity of ways that scholars read and appropriate the biblical text. I anticipate that this work will provide a valuable contribution to the twenty-first-century study of the shape and shaping of the Psalter.”

Nancy L. deClaisse-Walford | McAfee School of Theology, Mercer University

Karl N. Jacobson is teaching pastor at Lutheran Church of the Good Shepherd in Minneapolis. He completed his dissertation at Providence Theological School.

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Nancy deClaisse-Walford’s expectations are that Jacobson’s work “will provide a most valuable contribution to the twenty-first century study of the shape and shaping of the Psalter.” This is rightly true, for the general research in the Psalms. It is also true in an eschatological sense and absolutely “vital” because they are the therapeutic words of the Almighty’s “testimony” for the healing of the souls of the RTT who will be called forth from the Valley of Dry Bones. Besides her astute scholarly observation the RTT need to realize that this “timely work” about the Asaphite psalms will also “shape” the hearts and souls of the RTT in the prophesied “latter days.” The Father of Israel, surely has caused Karl Jacobson, a latter day

"son of Jacob" to bring forth a here-to-fore neglected but now timely, in-depth study of the psalms of Asaph, whose name means "He who gathers." How appropriate, for he is named after "the One, who gathers Israel." Surely, these Asaphite psalms and their revelation in our days carry the fingerprints of Divine Guidance.

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will **gather** him, and keep him, as a shepherd doth his flock. —Jer. 31:10 (KJV)

Karl Jacobson defines "mnemohistory" as:

"Mnemohistory is not like history proper. History is the critical study of what verifiably happened (or of verifiable people, institutions, etc.) and the understanding of those events; mnemohistory is concerned with the past as *it is remembered*. History deals with what actually happened. Mnemohistory deals with the **impact** of what is **maintained**."⁴ (Bold emphasis is by this writer).

In practical terms for RTT Jacobson's definition means that the psalms of Asaph contain the sacred testimony of the Almighty, which are **appointed** to be "remembered" because of their 'impact, i.e. "effect" on those for whom they were written and preserved. He further gives the most salient definition of the effect:

"The focus of this study is a mnemohistorical approach to the material that makes up a significant part of the Asaphite tradition—the Asaphite remembered past—assessing the **rhetorical function** of this material and the **theological emphasis communicated therein**. The Asaphite cultus is rooted in history, in the commemoration of events that are not cyclical or repeatable (in the mythic sense of seasonal festivals of renewal) but must be **re-presented** and thus **reexperienced, reiterated**, and thus **remembered** in order to **shape the identity of the people**."⁵ (Bold emphasis by this writer).

The restorative effect is brilliantly summarized by Jacobson. The content of the Asaphite psalms are to be **re-presented in our times, voiced repeatedly individually and collectively** because **thusly remembered** the very **identity** of the people, i.e. the RTT, will be **re-shaped**. Wow! In practical terms "the "Lo-Ammi and the Lo-Ruchama people of the RTT who have been separated from their Israelite identity in time and space⁶ will be "**reformed, changed, and restored to their true Israelite identity!!!**" Truly the God of Jacob is our Divine Psychiatrist, our Healer (Ex. 15:17)!

And I will give them an heart to know me, that I am the LORD: and they shall be **my people**, and I will be their God: for they shall return unto me with their whole heart. —Jer. 24:7 (KJV)

At the same time, saith the LORD, will I be the God of all the families of Israel and they shall be **my people**. —Jer. 31:1 (KJV)

Our Father tells us what He will do with us:

⁴ Ibid. p. 3.

⁵ Ibid. p. 8.

⁶ Ibid. p. 197

They will come back shedding tears of contrition. I will bring them back praying prayers of repentance. I will lead them besides streams of water, along smooth paths where they will never stumble. I will do this because I am Israel's father; Ephraim is my firstborn son. — Jer. 31:9 (NET Bible)

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

— Jer. 31:9 (JPS Tanakh 1917)

Our loving Father toward the end of our exile by His *hesed* has given us a second chance to listen to His “**exquisite**” counsel:

Have not I written to thee **excellent things** in counsels and **knowledge**,
— Proverbs 22:20 (KJV)

Our Father advises us at this time:

Apply thine heart unto instruction, and thine ears to the words of **knowledge**.
— Proverbs 23:12 (KJV)

So shall the **knowledge** of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

— Proverbs 24:14 (KJV)

Let us profusely give thanks and **listen** to the **exquisite** “guidelines” of return He has prepared for His prodigal sons and daughters. It is time!



Recommendation: If you identify with being part of the “latter-day” Remnant servants of the Almighty, it is highly recommended that you obtain a copy of: Memories of Asaph, Mnemohistory and the Psalms of Asaph, by Karl. N. Jacobson. It is a treasure storehouse of necessary knowledge. See ISBN number above.

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