

## The LORD RESTATES THE PURPOSE OF THE PSALMS (ARAMAIC BIBLE COMPANION)

### Introduction

The Jewish scriptures contained the Torah, the Nebiim and the Kethubim(Law prophets and writings). The Kethubim contained a number of poetic and dramatic works as "Songs" "Esther" and "Job" and of course the "Psalms". The Hebrew name for the Psalms was Tephilloth(Prayers). **Our Lord in his Aramaic usage did not call the book of Psalms a "prayer book" but a "book of blessings"(Mizmora) Luke 20.42.**

Our Lord generally used the term Tzalah("leaning" on the Father) for prayer. Our Lord again it appears did not use the Phylactery which was attached to the arm and the forehead by purist Jews . Some Essenes used them and the Pharisees also who were Hasidim (zealots for the law) and later the Hasmoneans who fought Rome. **Athanasius says the Psalms "speak "for us to God" and not "to us from God"-maintaining the idea of prayer.** This has validity-but should not weigh so heavily in our understanding that it detracts from the Lord's teaching that the psalms carried the blessing of the Father-they thus related to Himself as Messiah who in His person is "the blessing" we need and incorporates all that Mizmor(P SALM) is. **David wrote "Psalms of blessing"(56 in all) though our Lord extended the term to the whole book and His disciples followed suite.**

**Bullinger** the famous Anglican scholar said "the psalm titles are not so much for the Jubal who plays harp and organ as for the Enoch of prophecy (who teaches the coming Christ).

The first use of the term MIZMOR in scripture is in Genesis43.11 where Jacob sends a basket of Israel's product plus silver to Joseph. This basket is a cornucopia of kindness and the contents I have listed below. Each of the psalms has a variety of the fruits and most explicitly or implicitly have mention of (the silver) of redemption in their basket. **David in his reading of scripture did much exploring of the life of Jacob and spoke of the God of Jacob not once or twice.** He reveled in the story of Jacob and Joseph and the evil that the brothers did compares with his frequent mention of the "men of sin" in his life.

The intimacy of Jacob with God is again an experience often referred to by David-one example is his reference to God's tender mercies מִחַר found in Gen43.14 in Jacob's prayer that goes with the basket of blessings found in David also-Psalm 25.6, 51.1, 103.4, 119.77, 119.156, 145.9.

**Another notable thing concerning this basket is that it contained "Pistachio" nuts which were harvested uniquely in Canaan at Mahanaim and Peniel where Jacob met the pre-incarnate Lord and received "Blessing"-hence the kernel of the teaching on why the Psalms are renamed-after the experience of "blessing" in meeting the Lord [cf "I will not let you go unless you bless me"]which is how Jesus applied the doctrine of David's treasury and all the other psalms as well. **J J Perowne** in his massive commentary on the Psalms speaks of them as testifying to the "vivid**

presence" of the Lord-he appreciates that of which I have just given the reason-  
Peniel is the source of blessing for the saint of God.

## BLESSING THROUGH GRACE GRACE THROUGH UNION WITH CHRIST

**1. MIZMOR** inscription. "The inscriptions are for Enochs who walk with God as much as Jubal's who handle harp and organ". The Mizmor "basket of blessings" was initiated by Jacob he sent 10 items to Joseph as we read in Genesis 43.11 the brothers bagged "the best fruits! –signs of God's favour

2. Each product in the bag is a metaphor: Wine of life and blood, dates victory, fig protection, balm of Gilead of Salvation, honey of doctrine, myrrh of love, spices prayer, Pistachio sourced at Peniel of seeing the Lord, almonds of watching for his coming, silver –redemption.

3. Now a fascinating change our Lord brought about. Psalms-Tehullah "Prayer" He called Mizmora "Blessings" Luke 20.42 "book of psalms" Also Luke 24.44. Peter followed suite Acts 1.20 (Ps69) and Paul in Eph5.19 and Col3.16-the prayer-book of Israel became to the early Christians a book about blessings in Jesus.

4 Phylactery-[The Greek for "Tehullah"- 'prayer' marked on either side of the miniature 1.5 inch box strapped to arm and head on both sides of which a SHIN of the Hebrew Alphabet was marked in token of El Shaddai –but the SHIN was sometimes four fingered not three because the whole law was added in miniature papyrus inside the box after the fall of the temple)"T" v 3/4 fingered i.e (1)EX13.1-10, (2)EX13 11-16 (3)Dt6.4-9 and (3)Dt11.13-21 plus later(4) The Torah Hasidim or purists along with Essenes and Hasmoneans wore the phylactery prescriptively.

5 The bags of product delivered to Joseph were nothing less than a love gift of grace The silver in the bag represents the Grace of God(Jacob) –the blessing of redemption|[This grace was personified in the Jacob-Joseph story by the action of the following three persons(1)Reuben-the blood & substitution, (2)Benjamin son of Right hand-the Lord at God's right hand and (3)Joseph- humiliation in the pit and exaltation in Egypt-illustrative of the death and resurrection of Christ|

So this great story from Genesis which informs much of David's thinking in the first book of Psalms(modeled on Genesis) flags up the GRACE OF GOD and His "tender mercy" expressed first to Israel's sons as they returned to face Joseph in one of the most striking types of Christ drawn from the OT book of Genesis and then experienced and put in poetry and song by David and finally our Lord Jesus in the NT taught the significance of this Grace as relationship with Him through the book of Psalms-intensifying that teaching after the resurrection in especial on the Emmaus Road where the Mizmora really took centre stage in His discourse.

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L'shuvkha Marya

To the glory of the Lord

Aramaic Bible Companion

*AUGUSTINE-"All the psalms speak of Christ"*

*ATHANASIUS-"The Psalms speak for us to God –the Bible to us for God"*

*WATTS ON PSALM 8 (EG OF CHRISTOCENTRIC PRINCIPLE)  
CHRIST'S CONDESCENSION AND EXALTATION (C.M)*

*While HE liv'd on earth unknown*

*And men would not adore,*

*Th' obedient seas and fishes own*

***His Godhead and his power.***

*The waves lay spread beneath his feet;*

*And fish, at his command,*

*Bring their large shoals to Peter's net,*

*And tribute to his hand.*

*These lesser glories of the Son,*

*Shone through the fleshly cloud:*

*Now we behold him on his throne,*

***And men confess him God.***