

Psalm 147

1. Praise the LORD!
How good it is to sing praises to our God;
for he is gracious, and a song of praise is
fitting.
2. The LORD builds up Jerusalem;
he gathers the outcasts of Israel.
3. He heals the brokenhearted,
and binds up their wounds.
4. He determines the number of the stars;
he gives to all of them their names.
5. Great is our Lord, and abundant in power;
his understanding is beyond measure.
6. The LORD lifts up the downtrodden;
he casts the wicked to the ground.
7. Sing to the LORD with thanksgiving;
make melody to our God on the lyre.

Praise him with New Exodus Songs

Why, exactly is it fitting? In this context, the people of God were created for praise in their redemption. God acts in the New Exodus for the praise and glory of his own name. See Chapter 1 of Piper's, "Let the Nations be Glad". **Revelation 15, Revelation 5**

Context: Babylonian Captivity; cf. **Isaiah 40** where rebuilding Jerusalem is *return from exile* activity. The gathering of the outcasts of Israel is the Redemption and Rebuilding of the people of God. It is when he does it, "Yet a second time," see **Isaiah 11:11ff**. It is the forward gaze of the prophets to look when God will bring the people out of Egypt yet again (**Is 11:16**). Jesus is the one who enacted a New Exodus (cf. **Luke 9:31** and his conversation with Moses – see the Greek) in his flesh. He created a new people (**Hebrews 8**).

The Jews of Jesus' day were still waiting for this – See esp. **Luke 24** and the "Road to Emmaus" account, "we were hoping that he would restore Israel".

The redemption of Israel is the rebuilding of a Jerusalem made without hands. A city whose builder and Architect is God (see esp. **Hebrews 11:10**)

3. **Isaiah 40, 60:1** When God does this (heals), it is the signal of the end of Exile. It is the thing John the Baptist was to interpret in the ministry of Jesus. **Matthew 11:1-6**.

4-5. **Is 40:26, 28c**. God as Creator. Besides the Creator, who else is capable of restoring what he started. He made the place. And Jesus, in imagine his Father, enacts a new Creation through a New Exodus. He had the choice to either destroy all things (as to say that Satan's power cannot be undone) or to demonstrate a new power that restores creations – this is Resurrection. See references to New Creation in Paul.

His New Creation activity is doing what Israel failed to do in their vocation. He takes up the case of the widow and orphan (an act of Wisdom would have been for Israel to do it), and he vindicates in judgment. The question of the ages has been: Does God see, hear and judge, or do the wicked prosper? So **Malachi 2:17-3:4**. Yahweh does answer to wickedness, and it means he returns to his temple, and Jesus s that Temple (see **Mark 1** quoting both Isaiah and Malachi to expound on the End of Exile theme). **See also Is 47:3-4**.

For he has done in His Flesh what Israel refused to do (**Isaiah 59:15-16**) – and it has been for the blessing of the downtrodden who become the building material for a New Jerusalem.

8. He covers the heavens with clouds,
prepares rain for the earth,
makes grass grow on the hills.
9. He gives to the animals their food,
and to the young ravens when they cry.

10. His delight is not in the strength of the horse,
nor his pleasure in the speed of a runner;
11. but the LORD takes pleasure in those who
fear him,
in those who hope in his steadfast love.

12. Praise the LORD, O Jerusalem!
Praise your God, O Zion!
13. For he strengthens the bars of your gates;
he blesses your children within you.

14. He grants peace within your borders;
he fills you with the finest of wheat.

15. He sends out his command to the earth;
his word runs swiftly.
16. He gives snow like wool;
he scatters frost like ashes.
17. He hurls down hail like crumbs—
who can stand before his cold?
18. He sends out his word, and melts them;
he makes his wind blow, and the waters flow.

19. He declares his word to Jacob,
his statutes and ordinances to Israel.

20. He has not dealt thus with any other nation;
they do not know his ordinances.
Praise the LORD!

Covenantal renewal and the restoration of all things takes on this language in Hosea 2 in describing the New Covenant. Creation is not to be abandoned, but what God created is good, and recreation is the reclaiming of his work and the establishment of his image in the world (in Jesus).

10. Israel is not to overcome violence with violence (horses and warriors). In Jesus, the restoration comes by one who rests in Yahweh (even unto death). Not a violent Israel, but a faithful Israel who dies with a conscious towards God (see esp. 1 Peter on suffering with a conscious towards God).

1 Peter 2:17
1 Peter 2:23, 3:16, 3:21

All of creation is headed this way: The creation of a Zion and a Jerusalem that is the Image of God. Jesus is the builder and architect, and in his flesh he is both Temple and New Creation, and we, like him, replicate the presence of God in the world. Jerusalem is the Bride prepared in heaven (where we now have our existence – **Col 3:1-2, Eph 2**). See esp. **Revelation 21**.

14. The church is at peace and has the Spirit. We have the prosperity the world does not desire: Peace with God (end of enmity with him) and his Glory-Presence.

God's Words Work

The Words of Creation work. He speaks and creation happens. But in Adam, his words failed (as it were). Adam did not obey the words. In Christ, the words are shown true: Jesus, a Second Adam.

Deut 7. What nation has a God with statues like this? And the New Law in Christ would make us ask: who has a God who gives a new command “to pray for those who persecute, to bless, and not curse.”? The people of God carry about a new law that is the bearing of a cross for the sake of others.