



Coptic Orthodox Diocese of the Southern United States



The Holy Book of Psalms

Psalm 147

Metropolitan Youssef



Introduction

- This Psalm is without a title, and it is not certain by whom, or on what occasion, it was composed
- In the Septuagint and the Arabic versions, it is ascribed, like the previous Psalm, to the prophets Haggai and Zechariah
- But some think it was composed by David prophesizing the return of the Jews from Babylon, and the rebuilding of Jerusalem by Zerubbabel
- And some think the Psalm was written after the return from the Babylonian captivity, and that probably on the completion of the temple after that return



Introduction

- Some scholars, like St. John Chrysostom, believe that this Psalm was written while the Jews were preoccupied with the rebuilding of the city of Jerusalem after the return from captivity, as is clear from the two verses 2 and 13
- And some believe it is a prophecy of the future rebuilding of Jerusalem, and the restoration of the Jews from their present captivity, and refer it to the times of the Messiah
- Psalm 147 is the second of five “Alleluia” Psalms at the end of the Holy Book of Psalms
- Each of these last five Psalms begin and end with Alleluia or Praise the Lord



Introduction

- This Psalm in the original Hebrew version is kept as one Psalm, (Psalm 147)
- However, the Septuagint version divided the Psalm into two different Psalms
- Psalm 147:1-11 forming 146, and 12–20 forming 147, and the title Alleluia; of Haggai and Zechariah, is prefixed to both
- It is one of the Psalms of 12th Hour (Compline) prayer in the Book of Agpeya
- The Psalm has three stanzas (verses 1-6, 7-11, and 12-20), each of which opens with a “call to praise” and then continues by recounting reasons for praise



Introduction

Psalm Outline

- Praising God for His Protection 147:1-6
- Praising God for His Work in Nature 147:7-11
- Praising God for Peace and Prosperity 147:12-20

Praising God for His Protection

147:1-6



- *Praise the Lord!* These words are both a declaration and an encouragement to praise God
- The goodness of praise comes from the truth that it is, in itself, *pleasant* and *beautiful*
- According to St. Augustine we praise God because *it is good to sing praises to our God*; this is the reward of praising God
- In praising God the act has its reward
- It is certain that everyone praises God will receive the promised gifts
- And what can be more *pleasant* and *beautiful* than to practice it here what one hopes to perform in future blessedness?

Praising God for His Protection

147:1-6



- Praising God is being in heaven and there will no heaven, either in this world, or the world to come, for people who do not know how to praise God
- St. Jerome says, “By saying: ‘It is good to sing praises to our God’; the psalmist means to say that singing praise should not be only by the voice but also by the heart. There are many, with nice voice, yet, being sinners, their praise is not well-received by God. He, who praises by the heart, praises good; for he praises Christ by his good conscience.”
- And according to St. John Chrysostom, singing praises should go hand in hand with a godly life and righteousness

Praising God for His Protection

147:1-6



- Accordingly in the Liturgy, when the priest says to the people, “Let us give thanks to our Lord;” they answer, “It is meet and right;” and he then repeats again, “Meet, right, meet and right; truly indeed, it is meet and right.”
- It is our duty, that we should at all times, and in all places, give thanks unto the Almighty, Everlasting God and praise Him
- The psalmist describes the goodness and greatness of God so he and others would have *reasons* to praise God
- The first reason is God’s active care for *Jerusalem*, perhaps a reference to its restoration after the exile

Praising God for His Protection

147:1-6



- God's action in history is introduced with the image of a builder who is rebuilding Jerusalem, restored to life after the Babylonian Exile
- According to St. John Chrysostom, verse 2 shows that this Psalm was written during the return from captivity; as the psalmist longs to re-build the city of Jerusalem, and to *gathers together the outcasts of Israel*
- The twelfth chapter in the Holy Book of Nehemiah tells how the Levites were brought to the city, "to celebrate the dedication with gladness, both with thanksgivings and singing, *with* cymbals and stringed instruments and harps." (Nehemiah 12:27)

Praising God for His Protection

147:1-6



- It would have been fitting for them to sing this Psalm, especially verses 2 and 3
- The psalmist recognizes the helpless position of those who returned from exile
- First, *the outcasts of Israel*, Those who have been exiled from their native land, and who have been scattered as outcasts in a foreign country
- Those who were in exile returned gradually - some with Zerubbabel; some with Ezra; others with Nehemiah
- But the Church fathers have naturally looked to the higher spiritual meaning, of the gradual building of Jerusalem above

Praising God for His Protection

147:1-6



- It is built with living stones, of the assembling of all the pilgrims of true Israel who are eagerly waiting to be released from the Babylon of the world; waiting for that signal when, *“He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.”* (Matthew 24:31)
- St. Ignatius says, “you are stones of the Temple of the Father, prepared for the building of God the Father, and drawn up on high by the engine of Jesus Christ, which is the Cross, making use of the Holy Spirit as the rope, while your faith was the means by which you ascended, and your love the way which led up to God.”

Praising God for His Protection

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- The second and third helpless position that the psalmist recognize of those who returned from exile is *brokenhearted* and wounded
- God had healed those who were crushed and broken in their long captivity, and He had given them comfort by returning them to their home country
- *binds up their wounds*, God bestows peace for those who were afflicted with griefs and troubles
- The reference can also be to a troubled spirit because of sin
- *“Those who are well have no need of a physician, but those who are sick.”* (Luke 5:31)

Praising God for His Protection

147:1-6



- St. Augustine says, “Those whose hearts are not broken cannot be healed...Who are the brokenhearted? The humble. And those who are not brokenhearted? The proud. However, the broken heart is healed, and the heart swollen with pride is cast to the ground. Indeed, it is probable that once broken it can be set aright, it can be healed. ‘He heals the brokenhearted, and binds up their wounds...’ In other words, he heals the humble of heart, those who confess, who are punished, who are judged with severity so that they may experience His mercy. This is what heals. Perfect health, however, will be achieved at the end of our present mortal state when our corruptible being is reinvested with incorruptibility, and our mortal being with immortality.”

Praising God for His Protection

147:1-6



- St. Jerome says, “He heals the broken-hearted’. Now you know how Jerusalem is rebuilt. ‘A broken heart, God will not despise”
- He also says, “He binds up their wounds’. You wound your heart, and the Lord binds up its wounds. The Samaritan, who was on his way from Jerusalem to Jericho, bound the bleeding wounds, and anointed the bruises of him who was cast on the highway. That is whom the Holy Book means by saying ‘He heals the broken-hearted, and binds up their wounds.’”

Praising God for His Protection

147:1-6



- God's action, however, is not limited to His Lordship over history; He is also the King of creation
- The whole universe responds to His call as Creator
- Not only does He determine the boundless arrangement of stars, but He names each one and hence defines its nature and characteristics
- *He counts the number of the stars*, This proof of God's power to help, by reference to the stars of heaven, which to man seem countless and are beyond his power to count, much more to name, but which the Almighty both numbers and names
- Nothing escapes God's knowledge

Praising God for His Protection

147:1-6



- He knew the number of the exiles, the place and name of each, just as He knows the number of the stars and their names
- To assemble the dispersed of Israel, however numerous and scattered, was easy to the ruler of the hosts of heaven
- He who knows each separate star will not lose sight of one single Israelite
- As we read in Isaiah 40:26, *“Lift up your eyes on high, and see who has created these things, who brings out their host by number; He calls them all by name, by the greatness of His might and the strength of His power; not one is missing.”* (Isaiah 40:26)

Praising God for His Protection

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- St. Augustine says, “The *stars* are certain lights in the Church comforting our night; all of whom the Apostle Paul speaks, *“blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life.”* (Philippians 2:15-16)”
- And as in this world’s astronomy there are various names for different kinds of stars, so in the heavenly astronomy there are great groups and classes too, Apostles, Martyrs, Confessors, Virgins; each one of whom is separately known to God
- Lord says Himself, “*He calls His own sheep by name.*” (John 10:3)

Praising God for His Protection

147:1-6



- The fact that God rules nature witnesses to the following affirmation: *Great is our Lord, and mighty in power; His understanding is infinite*
- *Great* in His essence, and not only so, but in operation, for which reason *His power*, which is the visible manifestation of His Almightyness, is named in the second place, as an effect flowing from its cause
- *His understanding*, No one can comprehend or fathom His wisdom, or measuring His knowledge
- He is infinite in existence, in power, and in knowledge

Praising God for His Protection

147:1-6



- Truly, there is no one like Him
- Since this is true, then His people should not fear
- The believers should rest in His power and wisdom
- They should align themselves with His ways
- The God who knows the stars by name is the God who restores the broken
- He is the One who renews our strength like the eagles (Isaiah 40:26-31)
- This great God is gracious to the needy, but He is also just to the wicked and He will punish the unrepentant

Praising God for His Protection

147:1-6



- According to St. Augustine, “this phrase came after saying: ‘His understanding is infinite’; so that, feeling his inability to understand the divine secrets, it is befitting of man to honor the Holy Bible, the word of God, even if it may seem not clear to him; and by the spirit of humility, he should wait for God to grant him the understanding, without daring to criticize the ambiguity and obscurity of the word, or accuse the Book of having contradictions. If God allows for some vagueness in the holy Scripture, it would be to motivate us to knock, on the divine door, to open it to us.”

Praising God for His Protection

147:1-6



- His power is manifested in His ruling of the world
- *The Lord lifts up the humble; He casts the wicked down to the ground*, This is very similar to the phrase repeated throughout in the Scriptures – *God resists the proud, but gives grace to the humble* (as in Proverbs 3:34; James 4:6; 1 Peter 5:5)
- *lifts up the humble*, The psalmist paints God as a tender Father, Who in His unspeakable providence and love, oversees His little children and supports them
- *casts the wicked down*, With equal tenderness, because while they are lifted up in their pride, they are in danger of a fatal fall, but He puts them where they are safe, down on the ground of humiliation

Praising God for His Protection

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- *Lifting up and cast down* is God's medicine, and the way He deals with people
- St. Augustine says, "be gentle and meek...A sick man does not take upon himself to revise his doctor's prescriptions; it is the doctor who knows how to modify them. Trust Him who cures you. Be meek, and He will lift you up. If you resist, hear what follows: *He casts the wicked down to the ground*, and intellectual pride ends only too often in carnal sin and degradation, of the earth, earthy."

Praising God for His Work in Nature 147:7-11



- Another joyful invitation to sing praises opens the second section of Psalm
- *Sing to the Lord with thanksgiving; Sing praises,* These are the words of the psalmist unto the Israelites; but it is also an exhortation to all men
- As men understand God's majesty in both its heavenly and earthly expressions, it should create in men a natural response of praise
- St. John Chrysostom says, "After referring to the achievements of God, the psalmist encourages men to praise Him, saying: 'Cry out to the Lord by confession (by thanksgiving) with great zeal.'"

Praising God for His Work in Nature 147:7-11



- They bring their praise with *thanksgiving*, and with music *on the harp to our God*
- *thanksgiving*, or, according to the Septuagint and Vulgate, *confession*, which is the twofold acknowledgment of God's glory and man's sin
- St. Augustine says, "Begin with this, begin in confession.' First accuse yourself: accuse yourself, praise God. What after confession? Let good works follow. 'Sing unto our God upon the harp.' What is, 'Upon the harp'? the 'harp' not with voice only, but with works."

Praising God for His Work in Nature 147:7-11



- St. Jerome says, “The harp has many strings; if one is broken, you cannot play on it. So is the good man; even if he is a saint, if he lacks one single virtue, he cannot partake of presenting praise to God.”
- It is the reply of the grateful heart of man to God, Who has spoken first by His acts of loving-kindness
- *Who covers the heavens with clouds*, In a territory where drought is common, as it is in the East, the first sign of divine love is the rain that makes the earth fertile
- God’s power and loving care come together again in His work in nature

Praising God for His Work in Nature 147:7-11



- Focusing on God as creator, the Psalm emphasizes both the initial act of creation, but also the ongoing, sustaining actions of the creator — providing food, sending rain, and so on
- All the rain with which the earth is watered is of God's preparing
- Clouds may look gloomy, and yet without them we could have no rain and consequently no fruit
- In a spiritual sense, the afflictions look gloomy, dark, and unpleasant, but they are necessary, for from these clouds of affliction come that rain that make the harvest to “*yields the peaceable fruit of righteousness.*” (Hebrews 12:11)

Praising God for His Work in Nature 147:7-11



- According to St. Augustine the clouds here, refer to the lack of clarity of certain prophecies in the Holy Book; but once they are understood, the believer realizes the divine secrets, and receives the rain, namely, the understanding presented to us from high above, to make our earth fruitful
- The mountains, which are not watered with the springs or rivers, as the valleys are, are yet watered so that they are not barren
- By the rain falling from the clouds of heaven upon the mountains plenty of grass grow upon them

Praising God for His Work in Nature 147:7-11



- According to St. Jerome the Holy Scripture call Abraham 'a holy mountain', and so it calls Isaac, Jeremiah, and the rest of the prophets; these mountains produce grass for the beasts, and crops for men
- The *mountains*, then, are the great saints of God, whose heights of wisdom, of holiness, of contemplation, form the spiritual teaching which is to be the food for Christ's flock
- Some understand that the *mountains* mean rich and powerful people, whose hearts God touches so that they minister support from their wealth to the preachers of His Word

Praising God for His Work in Nature 147:7-11



- And the constant supplies of the proper food to all classes of animals are among the principal proofs of God's power and goodness
- *the beast* cannot provide for themselves, but the Lord feeds them; and they wait upon Him for their food
- How much more will He feed His own people, both with temporal and spiritual food!
- Jesus asked us to, *“Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?”* Matthew 6:26)

Praising God for His Work in Nature 147:7-11



- God who feeds all animals, even down to the despised ones, i.e. the raven which in the Jewish mind were regarded unclean
- *“And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination...every raven after its kind.”* (Leviticus 11:13–15)
- The psalmist mentions *the young ravens that cry*, because they are not only neglected by men, but also forsaken by their mothers as soon as they can fly and so they are wholly left to the care and keeping of Divine Providence
- Feeding the ravens is an indication of God’s universal love for His creation; He loves and provides for the clean and the unclean

Praising God for His Work in Nature 147:7-11



- The next awe-inspiring truth about God is that He delights in His people
- He is not impressed with the power of this world
- It has been God's will to give the horse strength for the use and service of men, both for labor and war; and it is His creature and the work of His hands, (Job 39:19-25)
- Men take great interest in the power of God's creation, whether it is *the strength of a horse* or the strength *in the legs of a man*
- Yet God regards with more pleasure humble holiness than He does any mere power, however great and wonderful it may be

Praising God for His Work in Nature 147:7-11



- God created these things, but they are not what fundamentally *delight Him*
- As the *horse* is the type of wealth and power, so it is to be noticed that the Lord did not choose kings and rulers for His Apostles, but poor and lowly men
- He did not choose, even amongst them, such as those who stood on their own merits, relying on their strength and ability to stand
- This awesome God who names the stars, and feeds all creation, actually *takes pleasure in those who fear Him*

Praising God for His Work in Nature 147:7-11



- The Lord's logic is above pride and the arrogance of power, and takes the side of those who are faithful, *who hope in His mercy*
- Those who find their *hope in His mercy* delight God, because they honor Him with their trust
- According to St. Augustine, the psalmist joins *fear* with *hope* because fear without hope of forgiveness is of no use
- Nor does hope avail without fear beforehand, for otherwise it would be presumption
- Judas the traitor feared, but did not trust in Jesus Christ's mercy, and therefore he despaired, and went and hanged himself

Praising God for Peace and Prosperity 147:12-20



- The exhortation to praise comes again, with another Alleluia
- The more one understands the power and care of God, the more he should *praise* Him
- In addition to this general praise in which all may unite, there are special reasons why Jerusalem and its inhabitants should praise God
- Jerusalem is a holy city, the greater part of which is mount Zion, where the temple of the Lord was built
- Some interpret it not of the inhabitants of Jerusalem in a literal sense, but of the inhabitants of the heavenly Jerusalem and the future one

Praising God for Peace and Prosperity 147:12-20



- According to St. Augustine, both of them, the Triumphant and Militant Churches, have the praise of God as their one occupation
- But they perform it in different ways
- The Church Militant praises Him by being diligent in works of mercy
- The Church Triumphant by pure enjoyment and delight in Him, an occupation full of sweetness, interrupted by no trouble, weakened by no fatigue, disturbed by no cloud
- Our work then will be to praise God and to love Him
- *He has strengthened the bars of your gates:* This begins a series of four great and compassionate acts God had done for His people

Praising God for Peace and Prosperity 147:12-20



- Each of these were a *reason* for praise
- The believers' worship is not empty adoration; it is gratitude for specific goodness and the anticipation of future goodness
- *the bars of your gates*, God defends and protects His people
- Cities were surrounded by walls and were entered through gates
- Those gates were fastened by bars passed across them, to which the gates were secured
- There may be a reference here to the believer's duty to sanctify his senses, praying to God to set guard on them, lest sin would creep into the depths of his soul

Praising God for Peace and Prosperity 147:12-20



- *He has blessed your children within you*, multiplied them and made them fruitful, increased in number
- Under Nehemiah's government, when he had firmly established it, Israel enjoyed a period of rest, peace and of great prosperity
- God so strengthened *the bars of the gates* of Jerusalem that they could not possibly be stormed, and those inside are quite safe, inasmuch as no enemy can enter
- The divine blessing brought an abundance of all good things into this highly fortified city

Praising God for Peace and Prosperity 147:12-20



- Not only is the holy city of Jerusalem highly fortified, but it is even exempt from the dangers of war, *He makes peace in your borders*
- And the fourth blessing is that He gives provision, *fills you with the finest wheat*
- So peace, provision, and prosperity all come from God
- In the season of blessing and abundance, the people are exhorted to exalt the Lord
- This may be applied to the heavenly Jerusalem for there alone its inhabitants can enjoy true and complete peace

Praising God for Peace and Prosperity 147:12-20



- St. Jerome says, “He makes peace in your borders’. He who is not in peace with his neighbor, in not within the borders of Israel.”
- *And fills you with the finest wheat*, It may be understood spiritually of the Gospel and the Word of God which may be compared to wheat for its purity and for its substantiality and for its nourishing and strengthening the soul
- May also be applied to Jerusalem above, not Zion below; there the saints shall taste the sweetness of the Eternal Word with no type nor veil between

Praising God for Peace and Prosperity 147:12-20



- Verses 15-18, pick up the previous thought of God's power over creation (4-5, 8-9)
- When God speaks, creation obeys
- The Psalmist begins a series of short descriptions of God's presence and work in the natural world
- God's work in the natural world begins with *His command to the earth*, with His *word* that *runs very swiftly*
- There is no delay; God speaks and it was done
- Many Church fathers interpret *He sends out His command to the earth* of the Incarnation of the Son of God

Praising God for Peace and Prosperity 147:12-20



- *His word*, the Messiah; whom the Lord sent to earth for the great work of redemption and salvation; and who came speedily, and did not delay when the fulness of time has come
- It may also mean the word of the Gospel
- The Apostle St. Paul asked for prayer in 2 Thessalonians 3:1, “*that the word of the Lord may run swiftly and be glorified.*”
- The *snow*, the *frost*, the *hail*, and the *cold* are all expressions of His power in nature
- The wonderful effects of God’s power and wisdom, which, however, are most familiar and visible to us all, are to be found in His creation of heat and cold in the air

Praising God for Peace and Prosperity 147:12-20



- The *snow* which God sends is not merely *like wool* in its fleecy texture and delicate whiteness, but because it serves, in despite of its own coldness, as a great cover to keep the earth sheltered and warm from the keen frost and bitter blasts of winter
- For as wool covers the sheep, and clothes made of it cover men, and keep them warm; so snow filling upon the earth covers it and keeps it warm, and secures the wheat and other fruits of the earth from the harshness of the cold
- It is a useful gift of God's providence, for which His name is to be praised

Praising God for Peace and Prosperity 147:12-20



- *He scatters the frost like ashes*, He raises mists so dense, that they seem more like a cloud of ashes than of vapor
- As if ashes were through over the earth
- According to St. Augustine, God takes sinners, cold and lifeless and transforms them and make them shine like snow
- *He casts out His hail like morsels*, The word translated *morsels*, means in most of the places where it occurs in the Holy Bible, *pieces of bread*
- The allusion here would seem to be to hail, which God sends upon the earth as easily as one scatters crumbs of bread from the hand

Praising God for Peace and Prosperity 147:12-20



- S. Augustine explains that *hail*, more solid cold than snow or frost, denotes the most hardened sinners, not so much wicked ones, as hard, keen, clear enemies of the truth, not as ignorant of it, but deliberately resisting it, of whom Saul of Tarsus was a perfect type when in his stern relentlessness he voted for and assisted at the death of the martyr St. Stephen, and yet in God's providence was cast forth to feed the Gentiles hungering for the Bread of Life; himself, as a member of Christ, being a *morsel* of that Bread
- Another interpretation is that *hail* is pure and that pure and crystalline substance which is sent forth as *morsels of bread* is the most Holy Sacrament of Jesus Christ's Body

Praising God for Peace and Prosperity 147:12-20



- *Who can stand before His cold*, the psalmist is in admiration of God's great power in producing so much cold
- And if there is no standing before His cold, who can stand before the heat of His anger, or His wrath and indignation, when it is poured out like fire? Psalm 76:7
- St. Jerome says, "It is written that in the last days, the love of many would cool off...I wish God will not allow cold to crawl into our hearts; For we would not commit any sin until our love gets cold...By nature, the dead is cold; and by nature, the living is warm...In case someone gets cold, and spiritually dead, God sends His word to him to melt his (cold)."

Praising God for Peace and Prosperity 147:12-20



- Having described the extreme cold caused by the snow, frost, and hail, he now shows with what ease and swiftness God causes them all to disappear
- By His simple command will *melts* the snow, frost, and hail, and, at once, the cold disappears
- The psalmist explains how simply God effects that, when he adds, *His wind to blow, and the waters flow*, at His command the wind shifts to the south, causing the snow and the ice to thaw, and thus changing them into water

Praising God for Peace and Prosperity 147:12-20



- Hebrews 1:3 describes Jesus as the one who is *upholding all things by the word of His power*
- Verse 18 reminds us that even the natural order of snow and melting and flowing waters happens as God *sends out His word*
- He can as easily melt the hardest heart by His Word, made effectual to such a purpose by His Holy Spirit
- According to St. Augustine *The waters flow*, when the hard heart melts into repentant tears, *the waters flow* when all the mighty powers of heart and hand, lately frozen up in unbelief, melt
- As they did when the Word, with His one cry “Saul, Saul, why are you persecuting Me?” melted the stern persecutor

Praising God for Peace and Prosperity 147:12-20



- From the things of nature and providence, the psalmist passes to the blessings of grace and goodness; for which the Lord is to be praised
- The same God who orders and directs the natural world through His word has also brought the revelation of His heart and mind through His word to Israel
- He shows how differently God, in His providence, deals with His own people, and with other nations, because He instructed other nations, merely by natural causes and effects, so as to know their Creator through the things created by Him; but He taught His own people through the prophets

Praising God for Peace and Prosperity 147:12-20



- He has declared *His statutes and His judgments to Israel*
- God has not done in like manner to every nation, because *to Israel* alone, and to none others, has He made manifest *His judgments*, meaning His laws
- Beyond and above all the physical blessings which God bestows on man are the gifts of spiritual enlightenment and direction
- These also Israel may count on receiving from Him, who has already given them a written revelation
- The psalmist is not rejoicing that other nations have not received these, but that Israel has; it is a privilege and a responsibility

Praising God for Peace and Prosperity 147:12-20



- It has received them that it may obey them and proclaim them to others
- All this applies literally to the Jerusalem on earth, to whom God sent His prophets to announce His words and explain His laws
- But it is much more applicable to the spiritual Jerusalem, the Church, that received the Incarnate Word of God Himself, through the preaching of the Apostles, and learned a much more highest law, judgments and justifications
- *Praise the Lord*: Understanding the greatness of God, His care for humanity and all of nature, and the remarkable power and nature of His word, should move us to *praise* Him all the more



Discussion

- What is the theme of this Psalm?
- Why is it good to praise God? About what is God primarily concerned in His creatures?
- How should we find God's power in creation and in humanity?
- How is it comforting to know that God has named every one of the stars?



Discussion

- How might our “fear of God” be tied to the hope we have in “God’s steadfast love”?
- How might the knowledge that God "heals the brokenhearted and binds up their wounds" bring comfort in times of sorrow or distress?
- In verses 12-14, how does God's protection and provision manifest for His people?



Discussion

- Based on Psalm 147, how can we cultivate a greater sense of reverence and gratitude toward God in our everyday lives?
- How does the understanding that God "strengthens the bars of your gates" apply to your personal spiritual struggles?
- Why is praise to the Lord so uplifting? Why should every day be a thanksgiving day?