

Isaiah 12
May 27, 2018

Open with Prayer

HOOK:

Q: If you had to sum up the message of the Bible, what would it be? [Let people engage. It's God's love story about His pursuit to save all of His creation so that we can live in this love relationship with Him through Jesus for all of eternity.]

Q: What's the theme? [Salvation]

Rhetorical Qs:

1. Why did God send His Son to Earth? [To die on a cross to pay the penalty of our sins so that salvation would be made available to all who would repent and turn to Christ for their salvation.]
2. Jesus came to seek and to.....[save the lost]
3. When you were on your spiritual journey discovering Christ, wasn't the emphasis on salvation? If it wasn't, then the whole point of knowing Christ was missed!
4. When Mary was impregnated with a son by the Holy Spirit, what name was she instructed to give this boy and why? [X-Ref Matt 1:21, Jesus, because He will save His people from their sin.]
5. The Lord is not willing that anyone would perish, but that all would.....[turn to Him with prayers of repentance]
6. What is the Great Commission about? [Reaching the world for Christ]

Q: If you were going to write a song to the Lord to celebrate the salvation you received, what sorts of lyrics or phrases or refrains would we find in your song? [Let people engage.]

Transition: The Israelites were good at songwriting. It was an integral part of how they worshipped God. God's people throughout history have seen God's hand and deliverance when they were at their worst. When God delivered the Israelites out of slavery in Egypt, they sang a song. [X-Ref Exodus 15:2] When God's people returned after the exile to rebuild the temple in Ezra's day, they sang a song. [X-Ref Ps 118:14] As one who is saved, we CAN worship our Savior well BY highlighting the **WAYS** this song praises God. Let's begin.

BOOK (NIV 1984):

V.1:

- In that day you will say: "I will **praise** you, O LORD. Although you were angry with me, your anger has turned away and **you have comforted me**."

V.2:

- Surely **God is my salvation**; I will trust and not be afraid. The LORD, **the LORD, is my strength and my song**; he has become my salvation."

V.3:

- With joy you will draw water from the wells of salvation.

V.4:

- In that day you will say: “Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted.

V.5:

- Sing to the LORD, for he has done glorious things; let this be known to all the world.

V.6:

- Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel among you.”

Process Observations/Questions:

Q V.1: As a refresher, what timeframe is Isaiah referencing when he says, “In that day?” [The day of Israel’s regathering and reunion and the righteous reign of the Lord Jesus Christ.]

Q: What is one **WAY** to worship God? [PRAISE!]

Q: What’s the difference between praising God and thanking God? [Praise is celebrating WHO God is, while thanks is given for WHAT God has done for us.]

Q: What is one reason the people praised God? [Because He chose to turn His anger away from them and comforted them instead.]

Q V.2: What’s another **WAY** to praise God? [By finding attributes you admire in God.]

Q: What are the attributes of God this song celebrates? [He is “salvation;” He is our “strength;” He is our “song.”]

Observation: Notice how personal this song has become. God is MY salvation, MY strength, MY song.

Q: Because God is their salvation, what do they resolve to do? [They will trust in the Lord and not be afraid.]

Observation: This is significant. The truth that God is our salvation is enough of a reason to trust the Lord and not be afraid. It means that no matter what situation we find ourselves in, we put our trust in Him and choose not to be afraid *because we’re saved*. Nothing tops that. Think about it: Is there anything or anyone else who has the power to save us? No! Our salvation is huge!

Q V.3: This is an interesting line in this song. What do you think is meant by drawing water from the wells of salvation? [It pictures living according to God’s principles and thus participating **with joy** in the blessings He will provide.]

Q V.4: What is another **WAY** to worship God? [Giving **thanks** to the Lord]

Q: What is a natural outflow of worshipping God through praise and thanks? [We will want to make Him known to the nations; we will want to tell everyone that the Lord’s name is to be exalted.]

Observation: Isaiah reminds us that God is the Holy One of Israel. So we are always in the presence of a Holy God, which is important to remember as we worship Him.

Q: What does this sound like? [A call to “go tell it on the mountain!” Share the gospel! Tell everyone you know about the Lord. Very evangelistic tone.]

Q V.5: What is another **WAY** to worship the Lord? [Sing to Him]

Q: Why sing to the Lord? [For He has done glorious things for us]

Q: Again, what is a natural response to receiving God’s salvation? [To let this be known to the world.]

Q V.6: What is another **WAY** to worship God? [Shout aloud and sing for joy]

Observation: This verse has the feeling of being uninhibited. When is the last time you’ve shouted aloud with exuberance and sing for the JOY of singing to Him? And as another footnote, this is the Jewish remnant that will be saved and gathered during the reign of Christ. So the idea of *corporate worship* is present. Imagine being in our sanctuary where **everyone** is completely engaged in singing with joy. What an aroma to the Lord that would be!!

LOOK:

The Lord will never forsake His people. No matter how difficult the days may be, or how long the nights, for the people of God, the best is yet to come because we have been saved. Let’s celebrate our salvation through song. Worship Him with the names of God that mean the most to you that reminds you of your salvation. Or, tune into a hymn or Christian song that speaks to your heart about your salvation. He is worthy of our praise!

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1993). *Wiersbe's Expository Outlines on the Old Testament (Is 11–12)*. Wheaton, IL: Victor Books.

In 11:10 we are told that Christ will call the Gentiles as well as the Jews. The miracle of crossing the Red Sea at the Exodus will be repeated in the last days so that Israel will be able to return to her land (11:11–16). People once laughed at these promises, but now that Israel possesses her own land and Holy City, their fulfillment seems near. Chapter 12 is the nation's song of victory. They sang this song when they were delivered from Egypt (Ex. 15:2), and also when they returned after the exile to rebuild the temple (Ps. 118:14). They will sing it again when they go back to their land in victory and glory when Jesus shall reign over a world of peace and prosperity.

Wiersbe, W. W. (1996). *Be Comforted* (pp. 41-42). Wheaton, IL: Victor Books.

4. Isaiah: A song of salvation (Isa. 12:1–6)

Isaiah's name means "Jehovah is salvation," and "salvation" is a key theme in this song. "In that day" refers to the day of Israel's regathering and reunion and the righteous reign of the Lord Jesus Christ. The Jewish remnant will have come through the time of tribulation on earth ("the time of Jacob's trouble," Jer. 30:7), seen their Messiah, repented, and received Him by faith (Zech. 12:10–13:1; 14:4–11). Cleansed and established in their promised kingdom, the nation will praise the Lord and extol Him among the Gentiles.

The refrain in Isaiah 12:2—"The Lord, even Jehovah, is my strength and my song; He also is become my salvation"—was sung at the Exodus (Ex. 15:2) and at the rededication of the temple in Ezra's day (Ps. 118:14). It was sung by the Red Sea after the Jews had been delivered from Egypt by Moses, a prophet. It was sung in Jerusalem when the second temple was dedicated under the leadership of Ezra, a priest. It will be sung again when the Jewish nation accepts Jesus Christ as its King. They will recognize Him as "the Holy One of Israel" and willingly obey His holy law.

This joyful song closes this section of Isaiah in which the prophet has used four significant names to tell the people what God had planned for them. Because of *Immanuel*, there is a message of hope. Maher-shalal-hash-baz gives a warning of judgment, but his brother Shear-jashub speaks of a promise of mercy. The father's name, *Isaiah*, brings a song of rejoicing as the people discover that Jehovah is indeed their salvation.

The Lord will never forsake His people. No matter how difficult the days may be, or how long the nights, for the people of God, the best is yet to come.

Martin, J. A. (1985). *Isaiah*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1058). Wheaton, IL: Victor Books.

12:1–3. Chapter 12 stresses that when the remnant is regathered to the land they will rejoice. The two stanzas in this chapter are each introduced by the words "In that day you will say" (vv. 1, 4).

In that day (cf. 10:20; 11:10) refers to the time of deliverance which has been described in 11:1–12:6. When the nation is regathered and the Messiah is reigning the remnant, designated by the word **I**, will utter these words of praise. The remnant is distinguished from the nations, referred to in verse 4. In verses 1–3 God is praised because His **anger has been turned away**, Israel has

been **comforted** (v. 1), and **the LORD is** (i.e., is the Source of) **strength ... salvation, and song**. (“Salvation” is mentioned at the beginning and end of v. 2.) Israel’s “salvation” will be more than spiritual peace of mind and deliverance; it will also include prosperity. To **draw water from the wells of salvation** (v. 3) pictures living according to God’s principles and thus participating **with joy** in the blessings He will provide.

12:4–6. The remnant will thank **the LORD** and will call on each other to let the world know **what God has done**, probably meaning what He will have done for Israel and Judah. God’s **name** (His revealed character) is to be **exalted** (vindicated) before the world, so that people everywhere will realize that He fulfills His promises. And people will **sing to Him** because of His **glorious deeds**.

The remnant also will remind themselves of the greatness of God, **the Holy One of Israel** (cf. comments on 1:4). Being reassured that God is **among** them, they will be joyful (cf. 12:3). Chapter 12 is a fitting climax to the contrast between the fall of the Assyrian Empire, which was threatening Judah in Isaiah’s day, and the rise of God’s glorious kingdom, which will certainly come. Eventually all the world will know of God’s truth.

Keil, C. F., & Delitzsch, F. (1996). Commentary on the Old Testament (Vol. 7, pp. 189–190). Peabody, MA: Hendrickson.

Isa. 12:1, 2. As Israel, when redeemed from Egypt beyond the Red Sea, sang songs of praise, so also will the Israel of the second redemption, when brought, in a no less miraculous manner, across the Red Sea and the Euphrates. Ch. 12:1, 2. “*And in that day thou wilt say, I thank Thee, O Jehovah, that Thou wast angry with me: / Thine anger is turned away, and Thou hast comforted me. / Behold, the God of my salvation; / I trust, and am not afraid: / for Jah Jehovah is my pride and song, / and He became my salvation.*” The words are addressed to the people of the future in the people of the prophet’s own time. They give thanks for the wrath experienced, inasmuch as it was followed by all the richer consolation. The formation of the sentence after יְיָ is paratactic; the principal tone falls upon 1*b*, where *yâshōb* is written poetically for *vayyâshob* (cf., Deut. 32:8, 18; Ps. 18:12; Hos. 6:1). We hear the notes of Ps. 90:13; 27:1, resounding here; whilst v. 2*b* is the echo of Ex. 15:2 (on which Ps. 118:14 is also founded). זִמְרָה (to be read ‘ozzi, and therefore also written זִמְרָה) is another form of זִמְרָה, and is used here to signify the proud self-consciousness associated with the possession of power: pride, and the expression of it, viz., boasting. *Zimrath* is equivalent in sense, and probably also in form, to *zimrâthi*, just as in Syriac *zēmorī* (my song) is regularly pronounced *zēmōr*, with the *i* of the suffix dropped (see Hupfeld on Ps. 16:6). It is also possible, however, that it may be only an expansion of the primary form *zimrath* = *zimrâh*, and therefore that *zimrath* is only synonymous with *zimrâthi*, as *chēphetz* in 2 Sam. 23:5 is with *chephtzi*. One thing peculiar to this echo of Ex. 15:2 is the doubling of the *Jah* in *Jâh Jehōvâh*, which answers to the surpassing of the type by the antitype.

Isa. 12:3–6. V. 3, again, contains a prophetic promise, which points back to the commencement of v. 1: “*And with rapture ye will draw water out of the wells of salvation.*” Just as Israel was miraculously supplied with water in the desert, so will the God of salvation, who has become your salvation, open many and manifold sources of salvation for you (יְיָ יִפְתָּח) as it is pointed here, instead of יְיָ יִפְתָּח), from which ye may draw with and according to your heart’s delight. This water of salvation, then, forms both the material for, and instigation to, new songs of praise; and vv. 4–6 therefore continue in the strain of a psalm: “*And ye will say in that day, Praise Jehovah,*

proclaim His name, / make known His doings among the nations, / boast that His name is exalted. / Harp to Jehovah; for He has displayed majesty: / let this be known in all lands. / Shout and be jubilant, O inhabitants of Zion: | for great is the Holy One of Israel in the midst of thee.” The first song of six lines is here followed by a second of seven lines: a prophetic word of promise, inserted between them, separates the one from the other. This second also commences with the well-known tones of a psalm (compare especially Ps. 105:1, 1 Chron. 16:8). The phrase, “Call upon the name of Jehovah,” signifies, Make the name of Jehovah the medium of invocation (Ges. § 138, Anm. 3*), i.e., invoke it, or, as here, call it out. *Gē’ūth* is high, towering dignity; here it is used of God, as in Isa. 26:10, with *’āsāh*: to prove it practically, just as with *lābēsh* in Ps. 93:1, to show one’s self openly therein. Instead of the *Chethib meyudda’ath* in v. 5, the *Keri* substitutes the *hophal* form *mūda’ath*, probably because *meyuddā’*, according to the standing usage of speech, denotes one well known, or intimate; the passive of the *hophal* is certainly the more suitable. According to the preceding appeals, the words are to be understood as expressing a desire, that the glorious self-attestation of the God of salvation might be brought to the consciousness of the whole of the inhabitants of the earth, i.e., of all mankind. When God redeems His people, He has the salvation of all the nations in view. It is the knowledge of the Holy One of Israel, made known through the word of proclamation, that brings salvation to them all. How well may the church on Zion rejoice, to have such a God dwelling in the midst of it! He is great as the giver or promises, and great in fulfilling them; great in grace, and great in judgment; great in all His saving acts which spread from Israel to all mankind. Thus does this second psalm of the redeemed nation close, and with it the book of Immanuel.