
Wednesday, August 2, 2023 • Read Isaiah 12

Questions from the Scripture text: What else will happen in the day of 11:11 (v1a, 4a)? To Whom is this Psalm addressed (v1b, 4b, 5b)? Upon what great work will this song focus (v1c–d, cf. Rev 5:9)? What does it call God (v2a, d)? How personally does it address Him (v2c, 4b, 5a)? What does the singer do, besides praising (v2b)? What is the singer of such songs doing (v3)? Whom does this singer desire that they would do what (v4b–d, cf. 1Chr 16:8, Ps 105:1)? What will be known where (v5c–d)? But what will all the earth be at this time (v6)?

What is the end of redemptive history? Isaiah 12 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these six verses of Holy Scripture, the Holy Spirit teaches us that **history's chief end is praise for redemption, in which God's people rest in Him, are refreshed in Him, revere Him, rejoice over Him, and recognize themselves as His own covenant people.**

Chapters 6–12 form a unit in Isaiah, bracketed by Isaiah's vision (ch 6) of the Holy Holy Holy King and now this song (ch 12) of YHWH Himself being His people's salvation as "the Holy One of Israel" in their midst. Like redemptive history itself, it ends in praise; specifically, it ends in a song.

Praise for redemption. "Though You were angry with me, Your anger is turned away, and You comfort me" (v1). This is a great theme of our praise, especially when the gospel has gone forth and gathered the remnant from all the nations: "For You were slain and have redeemed us to God by Your blood out of every tribe and tongue and people and nation" (cf. Rev 5:9).

Praise as resting. "Behold, God is my salvation, I will trust and not be afraid" (v2). What rest there is in praise! When we set the Lord directly before us, as the One Who has already delivered us from His own wrath, our fear of Him suffocates and silences the fear of man. "In God I have put my trust; I will not be afraid. What can man do to me?" (cf. Ps 56:11).

Praise as refreshment. How quickly our affections dry up and our zeal dries out; how quickly our souls are parched! But praise brings us to the well, that we may slake our thirst upon the shoot from the stump of Jesse. Praise brings us to the living waters of king Jesus. "Therefore with joy you will draw water from the wells of salvation" (v3).

Praise as reverence. Praise is personal. It is obsessed with the glory of Who God is. It is occupied with rightly adoring and lauding His Name. The purpose of declaring His deeds (v4c) is the praise of the personal Name YHWH upon which we call (v4a) and causing it to be remembered (more literal than "mention") that His Name is exalted (v4d).

Praise as rejoicing. "Sing to YHWH" (v5a) is specifically to make melody to Him, to psalm Him. To the reverence of v4 it adds the note of joy. The declaring of His deeds (v4c) and excellent doings (v5b) marries reverence and rejoicing, just as we saw in the rejoicing of Ps 95:1–5 and the reverence of Ps 95:6–7.

Praise as recognition. This is a large, widespread congregation. It is "among the peoples" (v4c) and "in all the earth" (v5c). But it is also Zion (v6a) and the Israel in the midst of whom is the Holy One (v6b). Zion is that mountain which begins as a little stone but fills the whole earth (cf. Dan 2:44–45). In the gathered praise of His people, God makes us to recognize ourselves as His own covenant people and to recognize Him as our own covenant God. There is a covenantal connecting, a covenantal recognition, that comes by the way of this praise. How perfectly we will rejoice at last, with all the redeemed, to know that we are His and He is ours! Even in our imperfect rejoicing, we are already recognizing this more and more.

Here is the great blessedness of ultimate and everlasting paradise, and it is given to us already to participate in it. What a great gift has been given to us, dear believer. Let us give our great God His due, especially as He has generously made it such a tremendous blessing to us.

What of the aspects above of the praise of God do you especially need to maintain and approve in your mindset about worship? How might such a mindset change the manner of your participation? How might it change the frequency of your participation?

Sample prayer: Lord, we thank You and praise You for making Your own praise such a tremendous blessing to us. Forgive us for when our forgetfulness of our redemption is due to neglect of praising You in public worship. Forgive us for when we lack rest, because we are not setting Yourself before us as our trust in worship. Forgive us for when our souls are parched because we let other priorities squeeze out coming to the well of salvation to draw water with joy. Forgive us for when we treat Your Name lightly because of the infrequency of our honoring and reverencing that Name in worship. Forgive us for when our joy and strength wane, because we have not been rejoicing in worship. Forgive us for when we are forgetful that You are ours, or that we are Yours, because we keep missing opportunities to gather to You as Your Zion and Your Israel. Forgive us, and by Your Spirit cleanse us, in Christ we ask in His Name, AMEN!

Suggested songs: ARP98 "O Sing a New Song" or TPH299 "Joy to the World!"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah chapter 12? These are God's words. And then that day, you will say, oh y'all. Hey, I will praise you though. You were angry with me. Your anger is turned away and you comfort me. Behold, God as my salvation I will trust and not be afraid. For y'all.

Yahweh is my strength and song. He also has become my salvation. Therefore with joy, you will draw water. From the wells of salvation. And in that day, you will say praise y'all may call upon his name. To clear, his deeds, among the people's. Make mention that his name is exalted.

Sing to your way for he has done. Excellent things. This is known in all the earth, cry out and shout And inhabitant of Zion. For great. Is the holy one of Israel. Then your midst.

So, for the reading of gods, expired in the narrated word. So chapter 6, through 12 in the book of Isaiah have been a unit Vision of the true king. In chapter 6. Who is Yahweh of hosts as identified in chapter 6 and John chapter 12, the Holy Spirit tells us.

That it is particularly Christ. Who is Yahweh of hosts his glory? Isaiah saw that it was not just a vision given to him communicating, something about Yahweh. But that it was something of a future vision. That it was the glory of the sun. In his mediatorial, kingship. Which as we are going to find out in the rest of then, The book and has already been hinted several times.

The Lord Jesus is. Is the great king over not just Judah and Israel, but even All the nations. Which have been. Objects of and considered in. And the salvation of them has been one of the goals of God's covenant of grace. Well, with man throughout history. As it has developed.

And so, there was this. Vision of Jesus has been off by king. In chapter 6. And then there was the case made against Judah. Judah, and it's deserving of the wrath of the Lord, and yet, That God using his wrath, not in destruction, but in chastening and restoring him at the last And the king who comes.

And then having done solo Judah, he does so with the northern kingdom Israel or Ephraim, or Samaria. Uh, various names. Ephraim the biggest tribes of Mary of the capital city. Israel, the kind of the proper name. Of of the northern kingdom. And the same thing they deserve wrath, but The Lord is using the wrath to chase on them.

And even the, the nation that was the rod of his wrath. Against them as Syria, will be judged and destroyed. Although a remnant from Assyria, In God's amazing, mercy will be gathered in. When not only, Judah. And Israel are reunited and restored at Zion with the one who is king in Zion.

Uh, but even the nations then a remnant, from all the nations each of the nations. Um, we'll be gathered in And so the section. As a whole. And with this song of praise and chapter 12 and this is reminding us that this is how history ends. Not just that this is the terminal point.

One history ends, they happen to be singing. Uh, but that this is the ultimate purpose. That the reason history exists as for the purpose of this singing. This is the end, the goal, the purpose, what everything is moving towards the reason For all of history. Is this price? And we see, even in the, the nature of the praise and how We sing.

The glory of God and the glory of King Jesus, who is our God become man to be our redeemer, and our king, we see, even in the nature of the song, the necessity of the history Uh because first there is praise for redemption and that day you will say, says verse one.

Oh Yahweh. I will praise you though. You were angry with me. Your anger is turned away. And you comfort me. You can't have a song of redemption and mercy, and and comforting, and compassion, and forgiveness. Unless there has been Redemption and mercy and comforting, and compassion and forgiveness. In fact, this is a great part of the song.

We don't have a lot of songs. Uh in Revelation but we do have a sampling of what the great congregation and glory sings. And here is some of what they say. In chapter 5 verse 9 in Revelation For you were slain and have redeemed us to God by your blood.

Out of every tribe and tongue and people and nation. And so they sing praise to Jesus, the God, man, the redeeming king. Y'all lay himself who sits on the throne's eye and lifted up and all his glory with the angels before his throne. And they sing to him that he is the one.

From Isaiah. And Isaiah, of course, is writing a song that Jesus will be this one. Who has praised first of all. For redemption. But we see that the praise of God is not just praise for redemption, but it's praise as resting. Praise as resting. Behold. God, as my salvation, I will trust and not be afraid for Yah.

Yahweh is my strength and song and he has become My salvation. The praise of the Lord sets before our hearts. That's before our minds. That we are safe in him. His saved us from his own wrath. Who else is going to compare to that? It's an acrob and his rabshaka of Assyria.

Babylon and Nebuchadnezzar. The wrath of these tiny little dirt. Creatures. Compare to the wrath of the living. God. And the God who has saved us from his own wrath and taken us to be his own people. He now gives himself to be, Verse two. Our salvation. Our strength, our song, our salvation, ya Yahweh The I am that I am.

And so the conclusion in verse 2, In the midst of this. Praise of the Lord who is so great and this realization of what he has made himself to us as I will trust. And not be afraid. Now, these people were not. Uh, in the last day. There is nothing left to be afraid of Lord, having destroyed all of his and our enemies.

About how often? In. The intervening time how often? Now we come. With anxiety, we come with fear. We'll come with our hearts and minds. Full of concerns and Our life feeling like it's unshaky ground. And then, In the praise, the Lord sets himself before us. And one of the things that he sets on top of, for us, One of the reasons that he does.

So one of the ways that we're supposed to respond as our hearts are supposed to remember the Lord, and forget their anxiety. Not necessarily forget the things about which we're anxious. But just put the Lord into the equation. And say, I will trust. And not be afraid. Yeah, you remember.

Psalms 56:11. And God I have put my trust. I will not be afraid. What could man do to me? And so praise is not only for redemption but it's praise as resting. How many? Cut the consecration of the Lord's day short. To run off to. Do things about which they're anxious, they cut themselves off.

From their rest. From the full dose of the greatness of God. So that they will say, I will trust and not be afraid. Isaiah 12 to be. Or. And God I have put my trust. I will not be afraid. What can man do to me? Psalm 56 verse 11.

One of the things that you need to do, if you find that you are anxious and fearful. That in your life is give your self-heart and soul to the worship of God. Day by day and you're private worship in the family worship. But especially in the Lord's day.

I know that. Some of us have. Things that we need to do or that we feel pressure about or that Uh, we are have hesitation about and social dynamics during socializing time at church, and Which, of course, we should keep to a minimum on the Lord's day there. Other days for socializing time.

That's something people want to do. I know that there are things that That you may be concerned about. But give your day to the worship and In between the actual worship times. Let your heart and mind. Rest on who the Lord is. And that he is your strength and salvation and song.

It's a day of rest. Not just a day of worship. And the reason it's both, is because him whom we worship. He is our rest. And so, let's Let's take praise as a resting. And then there's praise as refreshment. Um, The Lord's dealing with me. I much enjoyed verse three when I was studying it to write and so forth.

But, Didn't know then. We could go or more how much? More. I would need it when I came time to lead you all in it. But verse 3, this picture Of praise as. A return to the well to draw another bucket of salvation. Uh, Another dose of joy. Therefore with joy.

You will draw water from the wells of salvation and the you is us because it's tied diverse 4. And in that day, you will say. And so, the, the profit is addressing The people about their song and he's saying, don't you see? That. Your joy. Dries up. Your experience of and enjoyment of the Lord and his salvation dries up.

He doesn't dry up. He is uh he is a well, a spring fountain of salvation and joy. But it is by praise that we come back to the spring that we come back to the well, And refresh and are restored. What we pray for? Right in. Psalm 51, restore unto me, the joy of your salvation.

Well. With joy, you will draw water from the wells of salvation. So there's not just resting. Relief. From what the world has been to us. But there's refreshment. Renewal in what God is to us. So, there's praise for redemption. Praise as resting. Praise as refreshment. Praise as reverence. Making known making mention.

Of what he has done. And therefore who he is. His deeds that are powerful and wise and good, displaying his power, displaying his wisdom, displaying his goodness. In those deeds, the excellence of what he has done as a demonstration of the excellence. Of his name. Praise his reverence In that day, you will say, praise Yahweh.

Upon his name. Declare, his deeds, among the people's. Make mention that his name. Is exalted. And so there is this weightiness and greatness. Of his name. His name. Inverse 4. When we come near. And we don't just refresh ourselves in him. But we have a new experience. Of the glory.

The weightiness. The greatness of god. When you come near, you don't become. More casual about him. You become. Closer to him more resting upon him rejoicing over him. But also become more reverent. The weightiness of god does not become less. The closer you get to him and the more, you know, him it becomes more.

This is the lord jesus's own prayer, isn't it? When he's coming towards the cross. And he's praying. And he says, father glorify your name. That's what he wants. He who is of course, the closest. That a man can be, who is? Already god. The sun from all eternity. And now he has also a man.

And his desires for the glory of god's name. He sees the greatness. Of that name. Praise as reverence So we have praise four redemption, praise as resting praise as refreshment. Praise as reference. Causing the remembrance of the greatness of God's name and praise as rejoicing. Verse 5 sing to y'all play for.

He has done. Excellent things. This is the first command to sing and In isaiah 12, but it reminds us even Um, of our psalm that we have the second half of this week, but we began last week and This week's portion in verse 7 of psalm 96. You remember the triple command?

Give give give. But you remember the command triple command with which Psalm 96 started, sing sing sing. And it was. It's commanding joy. So there's not just refreshment in him drawing water of life, drawing water of joy. But there is the actual expression of rejoicing. Over him sing to Yahweh for.

He has done excellent things. This is known. In all the earth. And finally, Praises recognition. Bruises recognition. There's a large widespread congregation here. It is all the earth. Verse 5, we just mentioned Back in verse 4 is, Among the people's, but this all the earth and the people is Verse 6.

Zion. Cry out and shout ear. Inhabitant of Zion. For great, is the holy one of israel in your midst. So the question is Is that zion with the holy one of israel in the mixed? Or is it among all the people's and in all the earth? And the answer is, yes.

Because what Daniel 2 verse 44 and 45. Tell us in daniel's interpretation for Nebuchadnezzar of the vision of the dream. The stone. That became a mountain. And filled the whole earth. Replacing all the other kingdoms. That is christ and his kingdom, isn't it? And so Mount, Zion. Now it's not just One hill in the near east.

Mount Zion is all of the earth. It is filled the earth. And all of the Inhabitants from all of the people's and in all of the earth. Are god's new israel. God's great israel. We're being grafted into use the, the other image. From. From the apostle. In Romans 11.

And so, in the gathered, praise of now is Pan. The national not just multinational many nations but pan national all the nations. Then the gathered praise of his israel from all the nations. God makes us to recognize not just him. But verse 6, especially to recognize ourselves as his people.

When we're gathered to him on the lord's day, In the holy assembly of his people and you're there. And your participating. You follow and agree in the prayers, you sing and admonish, others, and others, or admonishing you. You are in the the covenant preaching and the lord comes to address us people and who's one of his people that he's addressing, it's you.

You come to his table and it's a covenant meal. The new covenant in his blood and who gets to drink? Well, praise god, we're not 16th century papists, you, you get to drink. Of the covenant cup. And you realize, You are now a citizen of Zion. The mountain as it were has expanded to.

Cover middle, tennessee. And the holy one of israel is in your midst and you are Israel. And inhabit him to dweller in zion a member. Of the covenant people. And so there's praise as recognition. Just like we saw. In. Leviticus 2 with the tribute offering. And when the king's assigned tribute has been given to you to bring into his presence and it becomes a token Of the fact that you are, welcome, and you are recognized as his So also our participation The praise of the covenant assembly is.

A token that helps us. Recognize ourselves as his. Because sometimes you don't feel like you are his. Sometimes, it feels as you talk about God, you talk about his people. That you're talking third person abstract about something of which you are not a participant. And even in the praise itself.

It brings you into that participation. And so there's that price as recognition. And so, Throughout all of this, we've been referring to something that is on the last day, in that day. And certainly, the praise will be all of those things. For redemption as resting as refreshment as reference as rejoicing as recognition.

Um, In that day. But you can see already how Even by the way, we've been making application throughout. That that toward which all of history is going. Is something that you get. They share in an anticipation of Participation in especially week by week. And the lord's day and it's assemblies.

So, here's the The greatness of god's mercy to us already. And one of the great ways, then, In which king jesus has glorified. When we worship God in this way. On the lord's day. Jesus, as y'all made king of heaven and earth. Is demonstrated displayed. Wherever we worship. Because he, who will be this.

He will be praised perfectly this way in the last day. There's already though. Imperfectly, praised genuinely This way. Wherever he has gathered. Members of the new creation and of the new covenant. To himself. And so he has Uh, much glorified. As the isaiah 6, king. When we gather together to give him.

The isaiah 12. Prayers. Lord be glorified and help us. And all of these ways, we climate

We pray as you king jesus, you are god from alternity but became a man. To edemus by your own blood from. Every tongue and tribe and nation. We praise you, and thank you for. The marvelous wisdom and mercy. In the way you have designed your praise. In your holy assembly.

We pray that you would help us to worship this way. Lord's day by lord's day in that assembly. And that not only would we receive all of these benefits? But, especially that you would receive this glory that it might already be. Expressed on earth that you are. The king in Isaiah 6.

And experienced on earth. That you are the king. In Isaiah 6.

Help us Lord, we pray. And glorify yourself. We ask your own name Lord, jesus. Amen.