

# Book of Isaiah



## Chapter 12

*Theme: The worship of the Lord in the Millennium; the Kingdom Age*

**Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036**

**Bible Study Resource Center  
Copyright © 2016**



## Chapter 12

Cf. Exodus 15. Similar hymns: Isa 25:9; 26:1-6; 27:2-5; 14:3..  
Fountain: Jer 2:13; 17:13; Ps 36:9; 87:7.

We have been following a series of prophecies beginning with chapter 7 and concluding with chapter 12. The series began with the judgment of God upon His people. In Isaiah 11 we saw that the Kingdom would be established on earth and that the Lord Jesus would reign personally.

Here in chapter 12 we reach a high note. The Tribulation is past, and the storms of life are all over. Now Israel has entered the Kingdom, and we find them worshiping and singing praises to God. And we find Israel at the temple, not at the wailing wall. Israel is at the wailing wall today, which is one of the proofs that Israel's return to the land at the present time does not fulfill prophecy.

This brief chapter reads like a psalm -- for that is what it is. It is a jewel of beauty. Here is set before us the praise of a people under the direct and personal reign of Christ. It is pure praise from redeemed hearts to God because of His salvation and creation. The curse has been removed from the earth, which is an occasion for praise to God for His display of goodness in creation.

You and I have not seen anything like this in nature because of the curse that rests upon it. Today nature has a sharp fang and a bloody claw. During the Kingdom Age that will change entirely.

This chapter is a hymn of praise—another graphic description of the people's joy when Jesus Christ comes to reign over the earth. Even now we need to express our gratitude to God, thanking him, praising him, and telling others about him. From the depths of our gratitude, we must praise him. And we should share the Good News with others.

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.<sup>1</sup>

12:1-6 Cf. Moses’ song in Ex. 15.

---

<sup>1</sup> The Bible Knowledge Commentary

This psalm of praise concludes the section dealing with Israel's choice between trusting God or trusting Assyria (7:1—12:6). It expresses the trust in God that Isaiah's revelations in this section encouraged. This is a song of redemption that the remnant will sing "in that day" of Messiah's triumph, but which the prophet anticipated in his own (cf. Exod. 15).

**<sup>1</sup>And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.**

How? Guilt upon Christ!

"In that day" The day has not changed. it is still the day, or period, of the Nazarene Branch of the family of David. The messianic day of the David prophecies are the completion of the promised comfort and the cause of praise to YHWH for his provision for the final glorious outcome for his people Israel.<sup>2</sup>

[**And in that day**] And in that day -- the Millennium: after Israel is fully restored under their Messiah (Isa. 11:11-16), the events of Isa. 12 will be literally fulfilled.<sup>3</sup>

Once again we have the expression "in that day," which marks the beginning of the Great Tribulation period and goes through the coming of the Kingdom that Christ is going to establish upon the earth.

This verse expresses the thought that the night of sin is over and the day of salvation is come. Israel has gone through the terrible night of the Tribulation, and now the light has come. The Tribulation is over, and they enter the peace and joy of the Kingdom. This is an occasion for praise! The thing that will characterize the Kingdom Age is pure joy.<sup>4</sup>

**in that day:** For a similar idea, see 2:12. The first you is singular, representing the remnant as an individual.

**angry:** The anger of God had caused the people to be dispersed among the nations (5:25; 9:12); His grace would lead to their regathering.

And in that day you will say: Isaiah chapter 11 spoke powerfully of the reign of the Messiah as king over all the earth. This brief chapter of praise comes from the heart of the one that has surrendered to the Messiah as king, and enjoys the benefits of His reign.

O LORD, I will praise You; though You were angry with me: The worshipper decides to praise the LORD, even though he has felt the LORD's anger against him.

Your anger is turned away: How glorious when the anger of God is turned away! In the larger sense, His anger is turned away because of what Jesus did on the cross. Jesus put Himself

---

<sup>2</sup> <http://www.moellerhaus.com/11-12.htm>

<sup>3</sup> Dake's Annotated Reference Bible

<sup>4</sup> Thru The Bible with J. Vernon McGee.

in between us and the anger of the LORD, and receiving that anger in Himself, He turned away God's anger!

In the sense of God's chastening or discipline in our lives, how wonderful it is when His anger is turned away, and "spanking" stops!

And You comfort me: God disciplines us as a perfect parent, knowing perfectly how to comfort us after we have been chastened. Sometimes, like rebellious children, we refuse the comfort of God after discipline, but that is always our fault, not His.

"Satan also tempts us by all methods, and employs every expedient to compel us to despair. We ought, therefore, to be fortified by this doctrine, that, though we feel the anger of the Lord, we may know that it is of short duration, and that we shall be comforted as soon as he has chastened us." (Calvin)<sup>5</sup>

**<sup>2</sup>Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.**

1 Cor 10:4.

**[LORD]** The Hebrew: "Lord" is Yah (HSN-<H3050>) and translated "JAH" (Ps. 68:4) and "Lord" (Isa. 12:2; 26:4; 38:11; Ex. 15:2; 17:16; Ps. 68:18; 77:11; 89:8; 94:7,12; 102:18; 104:35; 105:45; 106:1,48; 111:1; 112:1; 113:1,9; 115:17-18; 116:19; 117:2; 118:5,14,17-19; 112:4; 135:1,3-4,21; 146:1,10; 147:1,20; 148:1,14; 149:1,9; 150:1,6). Jah is a contraction of Jehovah (Yahweh (HSN-<H3068>)). It is the Lord most vehement. It is Jehovah in a special sense and relation -- as having already become our salvation.<sup>6</sup>

**[JEHOVAH]** This is one of only four places where the Hebrew: Yahweh (HSN-<H3068>) is retained in the text and spelled Jehovah (Isa. 12:2; 26:4; Ex. 6:3; Ps. 83:18). It is recognized as the name of the Jewish national God and means the self-Existent or Eternal One. It is translated "Lord" 6,510 times. See Sixteen Jehovah Titles.<sup>7</sup>

Note that they will not say that God provided salvation but that He is salvation. Salvation is a Person, not a program or a system or a ritual or a liturgy. Salvation is a Person, and that Person is the Lord Jehovah, the Lord Jesus Christ. They are praising Him for His salvation.<sup>8</sup>

**God is my salvation:** This psalm of redemption is based on the first psalm of redemption in Exodus (Ex. 15:2; Ps. 118:14). Yah, the Lord, by its repetition, emphasizes that Israel's covenant-keeping God—and not the nations—brings salvation (26:4). My strength and song may be rephrased as "my strong song" or "my song of strength" (Ex. 15:2).<sup>9</sup>

Behold: The worshipper wants others to see what he says is true. He is excited about what God has done in his life, and invites all to behold the work of the LORD.

---

<sup>5</sup> <http://www.studyight.org/commentaries/guz/isaiah-12.html>

<sup>6</sup> Dake's Annotated Reference Bible

<sup>7</sup> Dake's Annotated Reference Bible

<sup>8</sup> Thru The Bible with J. Vernon McGee.

<sup>9</sup> The Nelson Study Bible

God is my salvation: This is salvation! To say God is my salvation is also to say, “I am not my salvation. My good works, my good intentions, my good thoughts do not save me. God is my salvation.”

Many don't ever feel the need for salvation. Instead, they think their lives are fine, and come to God for a little help when they feel they need it. But they never see themselves as drowning men in need of rescue, or see themselves as hell-destined sinners in need of salvation.

The worshipper is so immersed in this idea that he repeats it in the same verse: God is my salvation . . . He also has become my salvation.

I will trust and not be afraid: This peace and security comes from knowing that God is my salvation. When we are our own salvation, it is hard to trust and not be afraid in ourselves. But when God is our salvation, we can trust and not be afraid.

Paul repeats the same idea when he writes in Romans 5:1 : Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. The place of peace and trust and “no fear” comes only from seeing our salvation in God, and not in ourselves.

I will trust and not be afraid: This is a confident statement reflecting the will of the worshipper. He is deciding to trust and not be afraid. There are feelings of trust, but that is different than the decision to trust. We can say to our will, “I will trust and not be afraid.”

“Hearken, O unbeliever, you have said, ‘I cannot believe,’ but it would be more honest if you had said, ‘I will not believe.’ The mischief lies there. Your unbelief is your fault, not your misfortune. It is a disease, but it is also a crime: it is a terrible source of misery to you, but it is justly so, for it is an atrocious offense against the God of truth. (Spurgeon)

“The talk about trying to believe is a mere pretence. But whether pretence or no, let me remind you that there is no text in the Bible which says, ‘Try and believe,’ but it says ‘Believe in the Lord Jesus Christ.’ He is the Son of God, he has proved it by his miracles, he died to save sinners, therefore trust him; he deserves implicit trust and child-like confidence. Will you refuse him these? Then you have maligned his character and given him the lie.” (Spurgeon)

For YAH, the LORD, is my strength and my song: The LORD is not only the worshipper's salvation, He is also his strength and song. Some find it easier to consider the LORD their salvation in a distant “bye-and-bye” sense than to take Him today as their strength and song.

When the LORD is our strength, it means that He is our resource, He is our refuge. We look to Him for our needs, and are never unsatisfied. “Nor is he here called a part or an aid of our strength, but our complete strength; for we are strong, so far as he supplies us with strength.” (Calvin)

When the LORD is our song, it means that He is our joy, He is our happiness. We find our purpose and life in Him, and He never disappoints.

“The word Yah read here is probably a mistake; and arose originally from the custom of the Jewish scribes, who, when they found a line too short for the word, wrote as many letters as filled it, and then began the next line with the whole word.” (Clarke)<sup>10</sup>

**<sup>3</sup>Therefore with joy shall ye draw water out of the wells of salvation.**

---

<sup>10</sup> <http://www.studylight.org/commentaries/guz/isaiah-12.html>

Water: John 4:10, 14; 7:37-38; Rev 22:17.

**[wells of salvation]** Wells of water was always an expressive figure in a hot country like Palestine or Egypt. The word wells in the plural here denotes that every person will have his own well of salvation springing up into everlasting life, as promised here and in Jn. 4:14.<sup>11</sup>

The "wells" speak of abundance. His salvation gives satisfaction and joy to the heart. During the Kingdom period there will be a time of great joy, which is what the Lord wants for His own. He wants us to be happy now. Our salvation should cause us to rejoice and sing praises to the Lord. I do not think we are ever witnesses to Him until we have that joy.<sup>12</sup>

You in vv. 3–5 is plural. The Hebrew poets often associate the concept of water with salvation (Ex. 17:1–7). In an arid land, the provision of wells and springs was regarded as a divine gift (55:1).<sup>13</sup>

You will draw water from the wells of salvation: Jesus promised us whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life. (John 4:14) We can come to Jesus and draw water from the wells of salvation!

When we remember the semi-arid climate of Israel, we see what a beautiful picture the wells of salvation paint. When water is rare, a well is life. To have a place where you can continually come and draw forth to meet your need is a precious gift.

The LORD's resource is not limited. There is not one well of salvation. There are many wells of salvation. This doesn't mean that there are many ways to be saved. All of the wells draw forth from the same reservoir of salvation, Jesus Christ. But many wells can bring water from the same water table.

This means there is something for us to do: You will draw water. God's doesn't meet our needs as we sit in passive inactivity. We must reach out and draw forth what He has provided. At the same time, it is His water, His well, His rope, and His bucket that we draw with!

Therefore with joy: Because it is all of the LORD, we draw from the wells of salvation with joy. There should be no somber faces at the LORD's well of salvation. We draw water with joy!

"Joy is the just man's portion, and Christ is the never-failing fountain whence by a lively faith he may infallibly fetch it." (Trapp)

"Be of good courage, you very, very timid ones, and alter your tone. Try to put a 'Selah' into your life, as David often did in his Psalms. Frequently, he put in a 'Selah,' and then he changed the key directly. In like manner, change the key of your singing; you are a great deal too low. Let the harp-strings be screwed up a bit, and let us have no more of these fiat, mournful notes. Give us some other key, please, and begin to say, with the prophet Isaiah, 'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation, I will trust, and not be afraid.'" (Spurgeon)<sup>14</sup>

*Praise Of Jehovah For His Creation (12:4-6)*

---

<sup>11</sup> Dake's Annotated Reference Bible

<sup>12</sup> Thru The Bible with J. Vernon McGee.

<sup>13</sup> The Nelson Study Bible

<sup>14</sup> <http://www.studylight.org/commentaries/guz/isaiah-12.html>

**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.<sup>15</sup>

**<sup>4</sup>And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.**

1. Praise the Lord (Isa. 12:4).
2. Call upon His name.
3. Declare His deeds among the people.
4. Make mention that His name is exalted.
5. Sing unto the Lord, for He has done excellent things (Isa. 12:5).
6. Cry out and shout, for great is the Holy One of Israel in your midst (Isa. 12:6)

"In that day," of course, refers to the Millennium, the light part of the day. The "Day of the Lord" opened with the night of sin. Our day begins with sunrise, but the day in the Old Testament began with sundown. "...Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). The time of the Millennium is the morning of joy and the time of thanksgiving to God for salvation -- but not only that, it is to thank Him for the fact that He is the Creator. His mighty and expansive "doings" are to be declared among the people and His name exalted. The "doings" of God include not only His work in creation, but everything He does. "In that day shall ye say, Praise the Lord" -- hallelujah is the word.<sup>16</sup>

As in the Psalms, this hymn uses several terms for the praise of God. Praise means "to give public acknowledgment" or "to declare aloud in public." Call upon His name may be rephrased as "proclaim in His name." Declare means "to make known." Make mention means "to cause to remember." Each of these verbs designates public, vocal acknowledgment of the wonders and works of God. among the peoples: Like Ps. 117, this is a poem of international evangelism.<sup>17</sup>

The worshipper declares the greatness of God to everyone.  
(Isaiah 12:4) Exalting God among the peoples.

---

<sup>15</sup> The Bible Knowledge Commentary

<sup>16</sup> Thru The Bible with J. Vernon McGee.

<sup>17</sup> The Nelson Study Bible

And in that day you will say: “Praise the LORD, call upon His name; declare His deeds among the peoples, make mention that His name is exalted.”

Praise the LORD, call upon His name: This is an exhortation to praise, and an encouragement to worship the LORD and trust in Him. The worshipper has received from the wells of salvation, and now that living water is flowing out of him, encouraging others to worship and trust in the LORD.

It is as if the job of praising God is too big for this worshipper, and he needs to call in others to help him. “The saints are unsatisfiable in praising God for the great work of their redemption, and do therefore call in help, all that may be.” (Trapp)

Declare His deeds . . . Make mention that His name is exalted: The worshipper can’t stop talking about God’s greatness and the great things He has done.<sup>18</sup>

**<sup>5</sup>Sing unto the LORD; for he hath done excellent things: this is known in all the earth.**

God has done great things. When the six days of renovation and creation came to an end, God looked upon His work and said that it was good. When God says it is good, it is good! I think it would be well for us to thank Him for a perfect salvation and thank Him for creation, even though sin has marred it. In my backyard I notice that the gophers have been burrowing under the fence, and ants get into the house, but in spite of these annoyances there is the singing of the birds and the beauty of the flowers and trees. Even though the earth has been cursed with sin, it is still beautiful. Just think how beautiful it will be when the curse is removed. We will have an occasion to sing praises to God in that day as well as today.<sup>19</sup>

**Sing to the Lord:** The principal audience of sacred songs is God Himself (Ps. 33:1). excellent things: In Ex. 15:1, the root of this term is translated “triumphed gloriously.” all the earth: This emphasis fits the same line of thought found in Ps. 19:1.

(Isaiah 12:5-6) Singing praise to the LORD.

“Sing to the LORD, for He has done excellent things; this is known in all the earth. Cry out and shout, O inhabitant of Zion, for great is the Holy One of Israel in your midst!”

Sing to the LORD: First, the LORD was the song of the worshipper (Isaiah 12:2). Now, he sings this song of the LORD to whoever will listen! If the LORD has become your song, then sing it!

Cry out and shout: This is excited praise! We should all abhor the artificial, “Let’s-whip-them-up-into-a-manufactured-enthusiasm” kind of worship. But if our worship will never cry out and shout, there is something lacking in it.

“We ought not to worship God in a half-hearted sort of way; as if it were now our duty to bless God, but we felt it to be a weary business, and we would get it through as quickly as we could, and have done with it; and the sooner the better. No, no; ‘All that is within me, bless his holy name.’ Come, my heart, wake up, and summon all the powers which wait upon thee! Mechanical worship is easy, but worthless. Come rouse yourself, my brother! Rouse thyself, O my own soul!” (Spurgeon)

---

<sup>18</sup> <http://www.studylight.org/commentaries/guz/isaiah-12.html>

<sup>19</sup> Thru The Bible with J. Vernon McGee.

For great is the Holy One of Israel in your midst: This gives two reasons for great praise. First, because of who God is: the Holy One of Israel. Second, because of where God is: in your midst. Each of these gives everyone reason to praise God!<sup>20</sup>

**‘Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.**

"Cry" and "shout" are both feminine verbs.

**[in the midst of thee]** God will be in the midst of the people in that day (Isa. 52:7; Ezek. 43:7; Zech. 14:9).<sup>21</sup>

This is one great throbbing and pulsating outburst of a redeemed soul who is giving to God all that a poor creature can -- his hallelujah! We talk of our dedication to God, but we don't even know what dedication means. In that glorious day Israel will know its meaning, and we will too.<sup>22</sup>

Cry out and shout may be rephrased as “shout aloud in great joy.” Inhabitant of Zion refers to the people who returned from captivity in Babylon.

Final assurance to the "inhabitant of Zion." This is the final encouragement given to the true believer who is a remnant among the unbelievers in Israel. The former are called "inhabitants of Zion" while the latter "look to the earth." The true believer is here encouraged by the assurance that God will complete his work with the nation of Israel whom he has promised would be a blessing to the Gentiles in the future.

But this may not be the correct understanding of this verse because the word inhabiter "yosheveth" is feminine which some translations\* render as "inhabitress" and therefore may refer to the Shekinah which was then dwelling in Mount Zion. It may be an appeal for our mighty God to cry out from Mount Zion. Isaiah uses feminine pronouns in reference to the Shekinah.<sup>23</sup>

Prophecies concerning the nations: vv. 13 - 27.

13,14 Babylon

15, 16 Moab

17 Damascus (Syria)

18 [U.S.?)

19 Egypt

20 Egypt, Ethiopia

21 Edom, Arabia

22 Palestine?

23 Tyre

24-27 “Little Apocalypse”

---

<sup>20</sup> <http://www.studylight.org/commentaries/guz/isaiah-12.html>

<sup>21</sup> Dake's Annotated Reference Bible

<sup>22</sup> Thru The Bible with J. Vernon McGee.

<sup>23</sup> <http://www.moellerhaus.com/11-12.htm>