

This chapter is a song of deliverance for a second and greater exodus—basically following the order of the first exodus—[1] verse 1—appeasement through blood—that is—just as God's wrath was appeased typically in the Passover Lamb, so Christ, as our Passover Lamb, would appease or pacify the anger of God due our sin...

[2] Verse 2—celebration through song—just as the newly redeemed nation of Israel sang a song of deliverance, so too, God's NC Israel joins their voice to sing a new song, a song of redemption to the Lamb, who is their—Strength, song, and salvation..."

[3] Verse 3—the provision of water—just as God provided the redeemed nation water from the Rock to satisfy their thirst through the wilderness, God provides His people a well of salvation for every NC Israelite to satisfy their thirst through this world...

[4] Verses 4-6—the expression of worship—just as the delivered nation was to be a worshipping people, so too, as newly redeemed people, traveling through a wilderness, the people of God are to praise and give thanks to Him...

Thus I suggest—that within verses 4-6 the primary focus is upon the corporate and gathered worship of God's NC people—this is evident from v6, where we find the Lord Jesus Christ in our midst—that is—in the midst of His gathered people—it's further seen in that the primary activities of verses 4-5, praising, praying, preaching, and singing, are the primary elements of public or corporate worship—now this doesn't deny that these activities have reference to the Christian life outside of public worship, but, they primarily refer to public worship...

In other words, as I mentioned last time, the chapter follows the same order as the first exodus—v1 the blood of our Passover Lamb satisfies God's righteous anger, v2—there is salvation celebrated with a song, v3—the provision of water for our wilderness journey, and vv4-6 there's Christ (as our Tabernacle) amidst of His NC people...

Now—before I go any further let me clarify—while I primarily understand these 5 activities as elements of public worship—they also refer to all forms of worship, private, domestic, and to life in general—these are 5 things that all Christians do, especially as they gather together on the Lord's Day to worship...

- I. The Elements of Worship
- II. Three Summary Lessons

### I. The Elements of Worship

#### A. Praise the LORD

1. The Hebrew word rendered "praise" fundamentally means "to give thanks" and is rendered as such by many translations...
2. To "praise" means to "speak well of" and thus it means—"to speak well of God"—or "to give thanks to God..."
3. Throughout the Psalms, especially, it describes a fundamental element of the corporate worship of God's people..
4. Thus—in praising God, we are fundamentally confessing our gratitude for all that He is, and has done for us...
5. Ps.30:4—"Sing praise to the LORD, you saints of His and give thanks at the remembrance of His holy name" Ps.35:18—"I will give You thanks in the great assembly; I will praise You among many people" Ps.106:1—"Praise the LORD! Oh, give thanks to the LORD, for He is good..."

6. Heb.13:15—"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name..."
7. Thus—fundamentally, to praise God is to speak well of God, or to give God thanks for all that He has done...
8. This can be done through prayer, singing, preaching, or just talking with people—it's a key element of worship...
9. Now—it makes sense that God's people would praise Him, or give thanks to Him, for His gracious redemption...
10. This is, in no small part, the reason why we've been redeemed—we've been redeemed to sing or tell His praise...
11. Notice there's nothing within this chapter about self-praise—we are to give praise to no one except God Himself...
12. Ps.48:1—"Great is the LORD, and greatly to be praised, in the city of our God, in His holy mountain"  
Ps.145:3—"Great is the LORD, and greatly to be praised; and His greatness is unsearchable (Ps.96:4; 113:3)..."

#### B. Call upon His name

1. To "call upon His name" refers to the whole of public worship, but especially to prayer—to cry out to Him...
2. Fundamentally, there's behind this "calling" or "praying" the conscious recognition that we are a needy people...
3. Thus—"to call upon the name of God"—refers to our dependence of God as expressed through corporate prayer...
4. John Calvin—"Scripture frequently describes the whole of worship under the designation of *calling upon God*. In this way we show that our confidence is placed in God; and this is also what he chiefly demands from us. In like manner, I think that here the Prophet connects *calling upon God* with praises, in order to include the whole of the worship of God..."
5. Gen.4:26—"And as for Seth, to him also a son was born and he named him Enosh. Then men began to call on the name of the LORD..."
6. Here—"calling on the name of the LORD" entails more than merely praying—for they were praying to God before this...
7. But—it refers to corporately praying or worshipping God together—it refers to formal gathered prayer and worship...
8. Thus—the NT describes the collective people of God, as those—"who call upon the Lord"—who pray to Him...
9. 1Cor.1:2—"To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours (2Tim.2:22)..."
10. Notice the language—Paul is writing to a local church at Corinth—"called to be saints"—that is—called by God...
11. They were called out of this perverse world and gathered as a local church—an assembly of called out-ones...
12. But—they are not the only ones "called out"—"with all who in every place"—that is—in every other local church...
13. Now—notice how Paul describes these other local churches—"with all who in every place call on the name of Jesus Christ..."
14. That is—these local churches are identified, collectively, as—"those who call on the name of Jesus Christ..."

#### C. Declare His deeds

1. The Hebrew word rendered "declare" literally means—"to make known"—to confess, proclaim, or make known...

2. [1] WHAT we are to make known—"declare (make known) His deeds"—that is—His works or what He's done...
3. Now—traditionally we divide the works of God into three groups—His work of creation, redemption, and providence...
4. But I suggest that specifically speaking—what's referred to here is God's redeeming work—what's gone before..
5. That is—He has turned aside His anger, He has saved His people, and provided wells of salvation in the wilderness...
6. In other words—we are to praise the Lord for His gracious and powerful work of redemption (or salvation)...
7. Make known His mighty deeds of creation and providence—but especially make known His work of redemption (Ps.107:1-2)...
8. [2] WHERE we are to make it known—"declare His deeds among the peoples"—that is—among the nations...
9. There is a sense in which this was true in the first exodus—God's redemptive acts were known throughout the land...
10. Thus—the point here is this—those redeemed are to make known these acts—throughout the four corners of the earth...
11. Ps.96:1-3—"Oh, sing to the LORD a new song! Sing to the LORD, all the earth. Sing to the LORD, bless His name; Proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples (Ps.145:4-6)..."
12. Matt.28:18-19—"All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..."
13. [3] WHY we are to make it known—that is—we are to make it known that others would join in our worship...
14. John Calvin—"Hence it is evident what is the desire which ought to be cherished among all the godly. It is, that the goodness of God may be *made known* to all, that all may join in the same worship of God. We ought especially to be inflamed with this desire, after having been delivered from some alarming danger, and most of all after having been delivered from the tyranny of the devil and from everlasting death..."
15. Albert Barnes—"Declare His doings among all the people - that they may be brought to see his glory, and join in the celebration of his praise..."

#### D. Make mention He is exalted

1. This phrase closely relates to the previous one, and in fact brings it into focus—it clarifies the works we are to declare...
2. Notice—we are to declare a fact—"make mention that His name is exalted"—Christ is victorious over His enemies...
3. By "name" is meant Christ Himself, and by "exalted" is meant "set on high"—let me suggest three things about His exaltation...
4. [1] It presupposes His humiliation—that is—Christ's exaltation necessarily presupposes the state of His humiliation...
5. Historically this includes His humble birth, His life of suffering and mistreatment, and especially His crucifixion...
6. Christ's exaltation presupposes His humiliation—He was exalted because of, or in reward of His sufferings...
7. Thus—necessary to the message we are to proclaim is the sufferings of Christ—His substitutionary atonement...
8. V1—"O LORD, I will praise You; though You were angry with me, your anger is turned away, and You comfort me..."
9. [2] It includes His resurrection—thus, throughout the NT, the apostles gave great importance to the resurrection...

10. Acts 1:21-22—"Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection (Acts 4:33)..."
11. Acts 4:33—"And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all..."
12. This is the message we must make known—Christ was dead, but now He has been resurrected—He is alive...
13. Christ, as the greater than David, as defeated one greater than Goliath—He was won for His people the victory...
14. [3] It includes His session—the word "session" simply means "to sit"—it refers to Christ sitting on the throne...
15. This is also a necessary part of the message—Christ presently sits at the right hand of His Father in heaven...
16. Thus—the world is exhorted to come and "kiss the Son"—to bow to King Jesus—to humble themselves before Him...

#### E. Sing to the LORD

1. V5—"Sing to the LORD, for He has done excellent things; this is known [let it be known] in all the earth..."
2. It seems best to understand this last phrase, not so much as a fact (this is known) but exhortation (let it be known)...
3. It reflects the phrase back in v4—"declare His deeds among the peoples"—that is—throughout the whole earth...
4. There are two extremes that need avoiding when it comes to singing—too much and too little is made of singing...
5. [1] Too much is made of singing—this is something that's common in our day—worship is reduced to singing...
6. In fact—often times worship is restricting to singing—first we worship and then we read and preach Scripture...
7. But it's best to understand the entire service as an act of worship—praising, singing, praying, and preaching...
8. [2] Too little is made of singing—this was something more common in days gone by, when singing was neglected...
9. In fact—there were times in the 18th century especially, when many Baptist churches omitted congregational singing...
10. But—throughout the Psalms we are continually exhorted to sing praises to God—to sing songs and psalms to God...
11. [a] Sing heavenly—"Sing to the LORD"—singing, as does all worship, has a heavenly direction—we sing to God...
12. Col.3:16—"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord..."
13. [b] Sing joyfully—that is—we must sing with our hearts truly affected with the privileges and benefits of salvation...
14. Ps.95:1-2—"Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation. Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms [make a joyful noise unto him]..."
15. [c] Sing intelligently—by this I mean—we must sing with the understanding—with our minds informed by truth...
16. Ps.47:5-7—"God has gone up with a shout, The LORD with the sound of a trumpet. Sing praises to God, sing praises! Sing praises to our King, sing praises! For God is the King of all the earth; Sing praises with understanding..."

#### II. Three Summary Lessons

A. God redeems a people to worship Him

1. As I mentioned in the introduction—verses 4-6 seek to answer the question—WHY have we been redeemed...
2. Well simply put—we have been redeemed to serve God, to worship God, to tell others about God's saving mercy...
3. This was true with regards to the first exodus as well—that is—they were redeemed to be a worshipping people...
4. Ex.7:16—"And you shall say to him. The LORD God of the Hebrews has sent me to you, saying, Let My people go that they may worship Me in the wilderness..."
5. The word rendered "worship" or "serve" refers—"to religious service or worship"—it's closely connected to temple service...
6. Here is the reason why the nation was redeemed—they were redeemed or liberated to serve or worship God...
7. He liberated them to become a people who worship Him—who give thank, declare His works, and sing His praises...
8. Now—as I've mentioned throughout this sermon, worshipping God can be understood broadly and specifically...
9. [a] Broadly—that is—there is a sense in which the whole of life is worship—is a religious service unto God...
10. Rom.12:1—"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service (your spiritual act of worship)..."
11. [c] Specifically—by this I mean—that specific form of worship called public worship—weekly corporate worship...
12. V6—"Cry out and shout, O inhabitant of Zion, for great is the Holy One of Israel in your midst"—in the midst of the church...
13. This is language that reflects upon, as we will see next week, the tabernacle dwelling in the midst of the 12 tribes...
14. Thus—by worship I do refer to the whole of life, everything we say and do, but especially the corporate worship of God's people...

B. God redeems a people to worship Him for and from salvation

1. By this I mean—this chapter doesn't merely exhort us to worship—but tells us WHY and HOW to worship...
2. This is to say—God doesn't redeem a people to worship Him—only to leave them to their own wisdom and resources...
3. [1] We worship Him FOR salvation, v5—"Sing to the LORD, for He has done excellent things"—glorious things...
4. That is—we are to worship God in light of what He's done for us—because He has done wonderful things...
5. This is WHY we worship Him—privately and publically, individually and corporately—"for He has done excellent things..."
6. John Calvin—"This work is truly glorious, that God sent his Son to reconcile us to himself, and to destroy the dominion of death and the devil. If, therefore, we consider the work of our deliverance as we ought to do, we shall have very abundant ground for praising God..."
7. Ex.15:1—"I will sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea..."
8. 1Pet.2:9-10—"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy..."

9. Most of the phrases mentioned in v9 originally referred to the physical nation of Israel redeemed from Egypt...
10. They were a chosen generation, a royal priesthood, a holy nation—that they would serve Him by offering sacrifices of praise...
11. [2] We worship Him FROM salvation—by this I mean—we must remember the connection of verses 4-5 to v3...
12. V3—"Therefore with joy you will draw water from the wells of salvation"—we do verses 4-5 because of verse 3...
13. That is—we can only worship Him, in the fullest sense of that word, as we draw water from the wells of salvation...

C. God redeems a people to worship Him comprised of both Jews and Gentiles

1. I have mentioned several times that the salvation described in Isaiah 12 is a second or new exodus—a better exodus...
2. It's a greater exodus because it delivers from a greater bondage, has a greater deliverer, and is at a greater cost...
3. But—here we learn another reason why this second or new exodus is better—because it concerns Jew and Gentile...
4. V4—"And in that day you will sing"—here the "you" is plural—it's not *you* individually, but *you* corporately...
5. In other words—what's described in verses 4-6 is primarily—corporate activities performed by local churches...
6. The entire church—with all of its diversity and variety—is to praise, pray, preach, and sing—with a single voice...
7. Rom.15:6—"that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ..."
8. Rom.15:7-13—"Therefore receive one another, just as Christ also received us, to the glory of God. Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises *made* to the fathers, and that the Gentiles might glorify God for *His* mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name. And again he says: Rejoice, O Gentiles, with His people! And again: Praise the LORD, all you Gentiles! Laud Him, all you peoples! And again, Isaiah says: There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope. Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit..."