

In coming to the final verse of this chapter—we in many ways come its pinnacle—let me remind you that the salvation celebrated in chapter 12, is described as a second or new exodus—thus the events found in this chapter follow the same order as the first exodus—[1] v1—Appeasement of wrath—this correlates to the Passover Lamb and the satisfaction of God's righteous (Ex.12)...

[2] v2—Celebration by song—this correlates to Son of Deliverance the newly redeemed nation sang as their enemies were drawn in the Red Sea (Ex.15), [3] v3—Provision of water—this correlates to the provision of water from the Rock, for their journey through the wilderness (Ex.17), and [4] v4-5—Elements of worship—this correlates to the gift of the law and sacrificial system so that the redeemed people of God could worship God through the wilderness (Ex.20ff)...

That brings us this morning to verse 6—a verse that continues the same order of the original exodus—for in addition to providing them water and worship in the wilderness, the LORD then took up residence in the midst of His covenant people through the tabernacle—this gave the people further reason to shout for joy and rejoice...

- I. WHAT we do—"Cry out and shout"
- II. WHO does it—"O inhabitant of Zion"
- III. WHY we do it—"for great is the Holy One of Israel in your midst"

I. WHAT we do—"Cry out and shout"

1. V6—"Cry out and shout"—these two terms are closely related and basically mean the same thing—[a] Cry out...
2. This word literally means—"to cry out or shout verbally"—fundamental to this word is the concept of deep emotion...
3. [b] Shout—this word means—"to shout, cry out, or sing—it fundamentally refers to singing with great joy..."
4. Thus—it's translated "sing," "rejoice," "sing aloud," "shout," "sing for joy," "shout for joy," "to cry for joy..."
5. Now—I want to suggest that basically these two terms should be applied to the previous 4 elements in verses 4-5...
6. If you remember last week I mentioned within verses 4-5—we find 5 elements of worship and service to God...
7. Praising, praying, declaring, preaching, and singing—these two words "cry out and shout" applies to all of these...
8. Thus—fundamental to these words, is the idea of volume as the result of deep-seated and ardent affection or emotion...
9. Hence—these words are not merely exhorting us to speak, preach, and sing louder—they don't merely deal with volume...
10. But they do describe the manner in which we are to praise, pray, preach, and sing—with great vigor and strength...
11. Isa.54:1—"Sing, O barren, you who have not borne! Break forth into singing, and cry aloud, you who have not labored with child! For more are the children of the desolate than the children of the married woman, says the LORD..."
12. This verse is quoted in Galatians 4, and applied to the true seed of Abraham, that is believers—Jew or Gentile...
13. Sarah, Abraham's wife, was barren—yet, the prophecy foretells the day when Abraham shall have a many children...
14. But these children shall all be taught of God, v13—"all your children shall be taught by the LORD, and great shall be the peace of your children..."

15. Paul, under divine inspiration, applies this verse to the church, the Jerusalem above—"who is the mother of us all..."
16. In other words, the prophecy refers to the church, in whom there will be many sinners born again or saved...
17. But the reason I've turned you to this prophecy is the first part of the verse—"Sing, O barren, you who have not borne..."
18. That is—there shall be cause for singing and shouting as many spiritual children shall be born within her midst...
19. Zeph.3:14-15—"Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! The LORD has taken away your judgments, He has cast out your enemy. The King of Israel, the LORD, is in your midst; You shall see disaster no more..."
20. This prophecy is similar to Isaiah 54—it foretells a time when the Messiah shall come and sinners shall be saved...
21. It's similar to our text—in that it not only exhorts us to rejoice, but provides reasons—[a] judgment is removed, [b] enemies are defeated, and [c] the King is in our midst...
22. Zech.2:10-11—"Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst, says the LORD. Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you..."
23. Now—what I want to do here—is very quickly—suggest three things about the words—"cry out and shout..."
24. [1] They are expressions of strong affection—that is—to "cry out and shout" refer to strong and ardent joy...
25. Now while it's true these phrases (cry out and shout) are in a sense figurative, they do intent to describe something...
26. They intend to describe very strong and aroused affections—simply put—we're to get excited about something...
27. Now—it's true—that these affections are variously shown—that is, they vary with temperament and character...
28. But my friends, regardless how and what degree they are expressed—surely this text suggests they are expected...
29. John Calvin—"By the words, *Shout and sing*, he means that when God magnifies his power *in the midst of us*, he gives us occasion for no ordinary joy. Now, if our heart be set on our *true treasure*, this happiness will attract all our feelings..."
30. [2] They are expressed in response to salvation—that is—it isn't merely emotions for the sake of emotions...
31. What happens is, more often than not, people get all emotional and yet, they have no idea why they're emotional...
32. But—true emotions, that is the affections of the soul, are the result of having the mind filled with divine truth...
33. Brethren, oftentimes people think that reformed Christians are somehow against religious affections or emotions...
34. My friends, nothing can be further from the truth—reformed Christians should have the greatest affections...
35. And here is why—because we have a greater understanding of truth—we more clearly understand the Scriptures...
36. The better we understand what is meant by God's anger being turned aside, being appeased and satisfied in Christ...
37. The better we understand that in Christ we have our strength, song, salvation, and a well of never-ending water...
38. Brethren—the better we understand these things the louder we should "cry out and shout" with our whole hearts...

39. [3] They are expressed through various means—v6 relates back to vv4-5—we cry out and shout through praising, praying, preaching, and singing...
40. Thus—the Lord provides various outlets, channels, or means through which we can—"cry out and shout..."
41. Thus, throughout Scripture we find that "crying out and shouting" are applied to each of these activities—praising, praying, preaching, and singing...
42. Now—here before I leave this first point—I want to provide you with a single motive for you to—cry out and shout...
43. And that is—the Scriptures themselves describe God rejoicing and singing over His people who gather before Him...
44. Zeph.3:17—"The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quite you with His love, He will rejoice over you with singing..."
45. Notice—we are exhorted to "Sing, shout, be glad and rejoice with all your heart...v17 He will rejoice over you with gladness..."

## II. WHO does it—"O inhabitant of Zion"

1. V6—"O inhabitant of Zion"—that is—those that dwell in Zion, who are citizens of Zion—the people of Zion...
2. Now—Mount Zion was one of the mountains upon which the city of Jerusalem, and later the temple, was built...
3. Thus—oftentimes, Scripture uses it as a synonym for Jerusalem, the place where God's special presence resided...
4. Ps.102:21—"To declare the name of the LORD in Zion, and His praise in Jerusalem" Ps.135:21—"Blessed be the LORD out of Zion, who dwells in Jerusalem..."
5. Now—it's important to understand that Scripture almost always, applies these names to the people not buildings...
6. Ps.74:2—"Remember Your congregation, which You have purchased of old, the tribe of Your inheritance, which You have redeemed – this Mount Zion where You have dwelt..."
7. Now—what I want to briefly show you—is that the Bible repeatedly describes the church as the Zion (city) of God...
8. Ps.2:6—"Yet I have set My King, on MY holy Hill of Zion"—this text is repeated applied in the NT to Christ's resurrection...
9. Having been exalted—Christ was enthroned upon God's holy Hill of Zion—that is—He rules over His people...
10. Heb.12:22-23—"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect..."
11. Here the author describes the church with several synonyms—Mount Zion, City of God, heavenly Jerusalem, general assembly, church of the firstborn...
12. In other words—these phrases all describe the same thing—the church—they are all synonymous with God's people...
13. 1Pet.2:6—"Therefore it is also contained in the Scripture, Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame..."
14. Here Peter refers to Christ as the chief cornerstone, laid in Zion—upon which church or City of God is built...
15. Thus—when our text says—"Cry out and shout, O inhabitant of Zion"—it's refer to those who have been redeemed...
16. It's referring to those who are a part of the church—it's referring to those who have reason to shout and rejoice...
17. Thus—I want to briefly suggest three things in light of the fact that members of the church are inhabitants of Zion...

18. [1] The church is a SPIRITUAL city—I hope it's obvious that by Zion is NOT meant the physical city of Zion...
19. But simply because I assert this city is spiritual and not physical—does not deny that it is an actual and real city...
20. It has a king—it has laws—and it has citizens—every Christians is an inhabitant or citizen of the city of God...
21. Christians have a dual citizenship—we are inhabitants of Zion and we are temporary inhabitants of this world...
22. [2] The church is a GROWING city—the city of Zion grows every time a poor sinner bows the knee to the King...
23. V4—"Praise the LORD, call upon His name; declare His deeds among the peoples, make mention that His name is exalted..."
24. Ps.51:18—"Do good in Your good pleasure to Zion; build the walls of Jerusalem"—build (extend) the city of God...
25. [3] The church is a BEAUTIFUL city—while the world may ignore, mock, and even ridicule her—she's a glorious city...
26. Ps.48:1-2—"Great *is* the LORD, and greatly to be praised In the city of our God, *in* His holy mountain. Beautiful in elevation, the joy of the whole earth, *is* Mount Zion *on* the sides of the north, the city of the great King..."
27. Now—of course the beauty that this city possesses is from her LORD—it's His presence that makes us beautiful...

### III. WHY we do it—"for great is the Holy One of Israel in your midst"

1. V6—"for great is the Holy One of Israel in your midst"—in other word—this is the reason we should cry out and shout...
2. [1] Who is in our midst—"The Holy One of Israel"—this phrase is used 38 times in the OT—almost always in Isaiah...
3. We find a similar but shorter phrase, "the Holy One" about 10 times in the NT—and always applied to Christ...
4. Thus—Christ is the "Holy One" because of moral purity, and He's the "Holy One of Israel"—for two reasons...
5. [a] Because Israel belongs to Him, Isa.48:17—"Thus says the LORD, your Redeemer, the Holy One of Israel..."
6. Christ is the Holy One of Israel—because He bought her with His own blood—she belongs to Him by purchase...
7. [b] Because He belongs to Israel, Ps.89:18—"For the LORD *is* our defence; and the Holy One of Israel *is* our King (76:1-2)..."
8. That is—the Israel He bought owns Him as their King—they own Him as their rightful and gracious Sovereign...
9. [2] How He's in our midst—here I want to suggest He's in our midst—spiritually, powerfully, graciously, corporately, and permanently...
10. [a] Spiritually—that is—Christ is presently in our midst—in and by His Spirit and not physically or bodily present...
11. 1Cor.3:16—"Do you not know that you (the church) are the temple of God and that the Spirit of God dwells in you..."
12. [b] Powerfully—that is—He dwells in the midst of His people to protect them from all of their fierce enemies...
13. Isa.12:6—"Cry out and shout, O inhabitant of Zion, FOR GREAT is the Holy One of Israel in your midst..."

14. Ps.46:4-5—"There is a river whose streams shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn..."
15. Ps.99:1-3—"The LORD reigns; let the peoples tremble! He dwells *between* the cherubim; let the earth be moved! The LORD *is* great in Zion, and He *is* high above all the peoples. Let them praise Your great and awesome name – He *is* holy..."
16. [c] Graciously—that is—He dwells in the midst of His people in order to abundantly supply all of their needs...
17. Ps.132:13-15—"For the LORD has chosen Zion; He has desired *it* for His dwelling place: This *is* My resting place forever; Here I will dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread..."
18. [d] Corporately—that is—He dwells in the midst of His gathered people as they assembly together on His day...
19. Now—this of course doesn't deny that Christ, by His Spirit indwells each and every stone that makes this temple...
20. Matt.18:20—"For where two or three are gathered together in My name, I am there in the midst of them" (Rev.1:12-13)...
21. [e] Permanently—by this I mean—He dwells in the midst of His people forever—never leave or forsake them...
22. Ex.15:17—"You will bring them in and plant them in the mountain of Your inheritance, in the place, O LORD, which You have made for Your own dwelling, the sanctuary, O Lord, which Your hands have established..."