

# The Book of the Prophet ISAIAH

## Chapter 12

**Theme:** The church's joy would be great, and it would praise the LORD Jehovah for His gospel salvation.

**Outline:**

- 1-3 The Church Rejoices Personally
- 4-6 The Church Rejoices Congregationally

**Preparatory Reading:** Isaiah 11; Psalm 145; Romans 15.

**Related Links:**

- A. *Introduction to the Book of Isaiah (outline)* ... <http://www.letgodbetruerue.com/pdf/isaiah-introduction.pdf>.
- B. *Overview of O.T. Prophets (slides)* ... <http://www.letgodbetruerue.com/pdf/old-testament-prophets-slides.pdf>.
- C. *Chronological Table and Notes for Prophets* ... <http://www.letgodbetruerue.com/pdf/prophets-table-with-notes.pdf>.
- D. *The Prophets of God (sermon outline)* ... <http://www.letgodbetruerue.com/pdf/prophets-of-god.pdf>.
- E. *Exposition of Isaiah 11 (for content and timing)* ... <http://www.letgodbetruerue.com/pdf/isaiah-11.pdf>.
- F. *Gospel Millennium (outline)* ... <http://www.letgodbetruerue.com/sermons/prophecy/gospel-millennium/sermon.php>.
- G. *The Joy of the Lord (outline)* ... <http://www.letgodbetruerue.com/pdf/joy-of-the-lord.pdf>.

**Introduction:**

- A. This is likely the simplest chapter in Isaiah, with one theme throughout – *praise to God as Redeemer*.
  - 1. Knowing the context helps appreciate the joy – the election and salvation of the Jewish remnant.
  - 2. It is not about the Jews' salvation only, but also about Gentiles (Is 2:2-4; 11:10,12; Rom 3:28-30).
  - 3. God reprobates to show wrath and power; God elects others for mercy and glory (Rom 9:21-24).
  - 4. Therefore, saved Jews and Gentiles should all praise Him with all their might (II Thess 2:13-14).
- B. We identified chapters 6-12 of Isaiah as the *Book of Immanuel* – Jesus as the King of God's kingdom.
  - 1. In chapter 6 a great blinding is foretold, but an elect tenth got the kingdom (Is 6:9-13; Luke 12:32).
  - 2. In chapter 7 Immanuel is promised as a sign as a coming virgin-born King (Is 7:14-15; Matt 1:23).
  - 3. In chapter 8 Immanuel as rock and stone would be a sanctuary and stumbling (Is 8:8,14; I Pet 2:8).
  - 4. In chapter 9 promises of David's Son and His kingdom are given (Isaiah 9:1-2,6-7; Luke 1:32-33).
  - 5. In chapter 10 is an obscure reference to Messiah – David's Anointed Son (Is 10:27; Acts 4:26-28).
  - 6. In chapter 11 we found it entirely about the Son of David's reign and recovery of God's remnant.
- C. Do not attempt this chapter without understanding chapter 11, because it sets the context and timing.
  - 1. *That day* in this chapter (Is 12:1,4) should be connected to *that day* in that chapter (Is 11:10,11).
  - 2. Paul quoted Isaiah 11:10 as being fulfilled by Gentile worship in the church at Rome (Rom 15:12).
  - 3. The entirety of Isaiah 11 is about the N.T. gospel era of Jesus and His apostles from various angles.
  - 4. The prophecy was fulfilled and took place at the first coming of Jesus, not a future Jewish fable.
  - 5. Verses 1-5 describe the Holy Spirit making Jesus great in wisdom, righteousness, and faithfulness.
  - 6. Verses 6-9 describe the change in character and nature of men by the grace and gospel of Christ.
  - 7. Verses 10-12 describe the ensign of Jesus Christ for Gentiles and the recovered remnant Jews.
  - 8. Verses 13-16 describe the elimination of enmity and obstacles for rapid conversion of all the elect.
- D. The outline chapter 12 is very simple, but it should help by identifying some differences for our profit.
  - 1. Verses 1-3 begin in the first person to God and then are personal about God and His great salvation.
  - 2. Verses 4-6 are in the second person and are exhortations to others to praise and glorify their God.
  - 3. There is a transition between verses 1 and 2, to testifying to others, but not their worship until 4.

***1 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.***

- A. The timing of this chapter is important to rightly know it, so let context determine it.
1. The use of *that day*, here and in verse four (Is 12:4), ties the context to chapter eleven.
  2. *That* is a demonstrative adjective in this usage, meaning, the day recently considered.
  3. Chapter 11 also used *that day* twice (Is 11:10-11), for the gospel era of the Messiah.
  4. Paul quoted Isaiah 11:10 as fulfilled by Gentile worship in the N.T. (Romans 15:12).
  5. Chapter 11 is the gospel era throughout the chapter, so we keep the same here also.
  6. Chapter 13, the following context, is entirely different, the future burden of Babylon.
  7. Chapter 13 begins an entirely different section of national judgments to chapter 24.
  8. Do not allow any compromise about timing, or you will end up inventing heresies.
  9. This is not Millennium Jews dancing around animal sacrifices in the Middle East.
- B. The preceding chapter is important to fully grasp the events and timing of this chapter.
1. Section one of chapter 11 (Is 11:1-5) is God anointing David's Son with the Spirit.
  2. Section two of chapter 11 (Is 11:6-9) is men changed by Christ's grace and gospel.
  3. Section three of chapter 11 (Is 11:10-12) is about Jesus the Ensign gathering Jews.
  4. Section four of chapter 11 (Is 11:13-16) is about Him making their recovery easy.
  5. You should not attempt to appreciate chapter 12 without fully grasping chapter 11.
  6. Exposition of Isaiah 11 (for its content and timing) ... <http://www.letgodbetrue.com/pdf/isaiah-11.pdf>.
- C. The preceding context is the gospel recovery of a scattered remnant of Judah and Israel.
1. God scattered them throughout the world mainly by the Assyrians and Babylonians.
  2. Those scattered places ranged from Persia to Egypt and included islands of the sea.
  3. Jews of both Judah and Israel would be recovered from all the world (Is 11:11-12).
  4. To stay on track, read these N.T. texts (Acts 2:5-11; 11:19; I Peter 1:1; 5:13; Jas 1:1).
  5. There were also Gentiles and nations that came to the ensign of Jesus (Is 11:10,12).
- D. God had been angry with Israel and Judah and punished them severely before recovery.
1. Assyria had terribly ravaged Israel and much of Judah, dispersing many worldwide.
  2. Babylon had terribly ravaged Judah and Jerusalem and taken most of them captive.
  3. An inspired Psalmist described the situation as bleak for the covenant (Ps 89:38-52).
  4. They deserved all of the punishment, but He limited it for the anointing (Is 10:27).
- E. What a change here! Consider carefully how meaningful the reasons are for the praise.
1. God had judged severely ... *for his anger was not turned away* (Is 9:12,17,21; 10:4).
  2. God had judged severely ... *for his hand was stretched out still* (Is 9:12,17,21; 10:4).
  3. But now that anger was turned away, and instead He gave comfort to Judah (Is 12:1).
  4. After years in hell, God's anger will still burn; His hand will still be stretched out.
  5. But God's elect hear the glad gospel news of His anger turning away to give comfort.
- F. The recovery or redemption here, eliciting much joyful praise, is the gospel kingdom.
1. Only a small part of the nation, maybe a tenth, would partake of it (Isaiah 6:9-13).
  2. There was great joy for the light that shone on a people in darkness (Isaiah 9:1-3).

3. The joy of the Jews was great to be God's people in a real way (I Pet 1:1-9; 2:4-10).
4. Salvation from Assyria deserved praise (Is 10:5-34), but salvation by Messiah more.
- G. The saved Gentiles gathered to the ensign of Israel were also very glad (Acts 13:45-48).
  1. We were even farther removed from God as Paul plainly wrote (Ephesians 2:11-12).
  2. God's great salvation by David's Son's death made us nigh to Him (Ep 2:13 – 3:13).
  3. Without God's saving grace, we Gentiles were obsessed with sinning (Eph 4:17-19).
  4. We are bound to give thanks always for God's saving choice and truth (II Thes 2:13).
  5. God promised Abraham all nations would be blessed by His Seed (Gal 3:8,28-29).
- H. It is our great duty and privilege to fulfill the prophecy and charge of this thanksgiving.
  1. Though not Jews sold to the world as slaves by Assyria and Babylon, we were worse.
  2. We were pagan idolaters without any sense of truth or worship of our Creator God.
  3. God's anger at us Gentiles may have been different, but we still owe Him the praise.
  4. He gave His O.T. the liberty and obligation to annihilate seven nations of our kind.
  5. *O LORD, I will praise thee!* These precious words should mark our lives and church.
  6. Miriam and women danced for their deliverance from Egypt (Is 11:16; Ex 15:1-22).
  7. We should be no less grateful and excited to sing the praises of our great Redeemer.
  8. We should remember His anger against us sinners as His enemies (Romans 5:6-11).
  9. Not only did He save us from eternal wrath to come, but He adopted us (I Jn 3:1-3).
  10. And He sent beautiful feet to preach glad tidings of good things – our eternal life.
- I. This verse is addressed to the LORD Himself; the rest of the chapter is to each other.
  1. Note here the first and second person (*O LORD, I, thee, thou, me, thine, thou, me*).
  2. After the first verse, God is in third person (2 – *God, LORD JEHOVAH, he*; 4 – *the LORD, his, his, his*; 5 – *the LORD, he*; 6 – *the Holy One of Israel*).
  3. The rest of the chapter addresses others about God; the first verse is to God Himself.
  4. Is it important? Yes, we owe praise directly to Him; we owe congregational worship.
- K. How do you rank delighting in Him and His salvation? Has life stolen your joy of it?

***2 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.***

- A. Here and following addresses others about God; the first verse was to God Himself.
  1. Note there the first and second person (*O LORD, I, thee, thou, me, thine, thou, me*).
  2. After the first verse, God is in the third person (2 – *God, LORD JEHOVAH, he*; 4 – *the LORD, his, his, his*; 5 – *the LORD, he*; 6 – *the Holy One of Israel*).
  3. Is it important? Yes, we owe praise directly to Him; we owe congregational worship.
- B. *Behold* is to get the attention of others before explaining the great salvation He wrought.
  1. Verse 2 changes from verse 1, to testifying to others, but not exhorting them until 4.
  2. The prophet, for the elect, declared his own joy and worship before teaching others.
  3. God saved us individually; we should rejoice in our own salvation before teaching.
  4. God chose congregational worship – David loved it (Ps 27:4; 34:1-3; 42:4; 122:1).
  5. God chose congregational worship – Jesus loved it (Heb 2:12; John 2:13; 5:1; 7:14).
  6. God chose congregational worship – Paul loved it (I Cor 11:20,33; Heb 10:25-27).

- C. *God is my salvation* is the fundamental axiom of the gospel – Salvation is of the Lord.
1. No man was involved – like the ruin of Sennacherib – it was all of God’s great grace.
  2. No will or works of man is allowed in salvation (Rom 9:10-16; 11:6; Eph 1:3-12).
  3. It is by the obedience of One Man – the Second Adam (Rom 5:12-19; I Cor 15:22).
  4. *Unconditional Salvation* (slides) ... <http://www.letgodbetrue.com/pdf/how-are-you-saved-seven-proofs.pdf>.
  5. *Unconditional Salvation* ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
- D. The exuberant worshipper committed himself/herself to his Almighty God without fear.
1. Remember here and in each clause in this chapter that it is about the N.T. gospel era.
  2. For all matters of time and eternity, God’s obedient, elect remnant fully trust Him.
  3. Their trust is based on the glorious name and character of the LORD JEHOVAH.
  4. *Assurance of Eternal Life* (detailed) ... <http://www.letgodbetrue.com/pdf/assurance-of-eternal-life.pdf>.
- E. The LORD JEHOVAH by name, character, choices, and conduct guarantees salvation.
1. The name of our God is Jehovah, meaning I AM THAT I AM (Exodus 3:14 cp 6:3).
  2. Jehovah is used only 4.5 times in the KJV (Ex 6:3; Ps 68:4; 83:18; Isaiah 12:2; 26:4).
  3. Note that only the book of Isaiah has two uses of the full name Jehovah for God.
  4. But LORD is used 6,559 times in the O.T. for the tetragrammaton, GOD 308 times.
  5. The combination here, LORD JEHOVAH, is Jah Jehovah, a contraction and the full.
  6. This rare and emphatic combination of Jah Jehovah is in the KJ twice (Is 12:2; 26:4).
  7. There is no other God; man’s best religious imaginations do not even come close.
  8. *A Name Above Every Name* (slides) ... <http://www.letgodbetrue.com/bible/god/a-name-above-every-name.php>.
- F. The redeemed or saved of the LORD JEHOVAH see Him as *their strength and song*.
1. These words come from Moses’ song after Egypt drowned in the Red Sea (Ex 15:2).
  2. The redeemed of Jehovah know He is and has all the might and power for salvation.
  3. The redeemed of Jehovah make Him the object of their worship by singing His glory.
  4. The redeemed sing to Him for His *excellent* victories and *worldwide fame* (Is 12:5).
- G. *He also is become my salvation* are words the Holy Ghost inspired in Moses (Ex 15:2).
1. How can we have both ... *God is my salvation* ... *he also is become my salvation*?
  2. What did the Holy Spirit intend by *also*, since every word of God is important to us?
  3. Repetition of similar words in a song are usually quite acceptable and should be here.
  4. It began with the axiom. It added name, strength, and song. It ended with the axiom.
  5. The *also* identifies the salvation as an addition to the strength and song of Jehovah.
  6. The first five words ascribe verse 1 to God; the rest justifies his fearless trust in life.
  7. God became his salvation by changing from chastening and by continuing to save.

### ***3 Therefore with joy shall ye draw water out of the wells of salvation.***

- A. As a result of Jehovah being Savior, strength, and song, there is joy and water provided.
1. The *therefore* draws a conclusion from the finished work of redemption (Is 12:1-2).
  2. The heart, mind, and life of a Christian, Jew or Gentile, should be one of great joy.
  3. They can draw out nourishment and pleasure from the incredible depth of His grace.
  4. Their joy should be to consider every angle, aspect, facet, and phase the Bible shows.
  5. As when coming out of Egypt, and as captives of Assyria and Babylon, they thirsted.

6. Without the worship of God by His judgment, they also thirsted for this gospel truth.
  7. Elect souls captive to the devil certainly are refreshed as by water in Christ the Lord.
  8. Since you have unlimited clean water everywhere, you may not appreciate the figure.
  9. *Facets of Salvation* ... <http://www.letgodbetrue.com/sermons/salvation/facets-of-salvation/sermon.php>.
- B. But sin and the cares, pleasures, and trials of life can steal away the joy of our salvation.
1. David begged God after his adultery and murder for God to restore joy (Ps 51:12).
  2. God warned Israel He would cause famine and thirst for God's words (Am 8:11-13).
  3. Jesus warned how joy by the gospel can be lost to life's distractions (Luke 8:13-14).
  4. Those truly saved continue in faith and joyful hope regardless of life (Heb 3:6,14).
  5. Justification by faith, salvation, and grace following, should cause joy (Rom 5:1-5).
- C. The connection should not be the primary sense (see above), but Jesus promised water.
1. He told the woman of Samaria of His water, which she totally missed (Jn 4:13-15).
  2. He cried out in the last day, the great feast day, for the thirsty to come (Jn 7:37-39).
  3. The water of Jesus was a similitude, just as the water here of Isaiah is a similitude.
  4. Jesus promised the fruit and result of salvation can be great spiritual joy by the Spirit.
  5. The Spirit and the church call for the thirsty to drink the water of life (Rev 22:17).
- D. But like the O.T. church, many choose the unsatisfying junk of this life (Jer 2:13; 17:13).
1. This no prison fare. This is the water of eternal salvation accompanied by the Spirit.
  2. No matter how richly you are blessed in this life, eternal life satisfies much more.
  3. God mocks earthly joy and fare by heavenly wine of David He offers (Is 55:1-5).
  4. You have an inexhaustible supply of spiritual water for the soul to keep great joy.

\*\*\*\*\* *The Church Rejoices Congregationally – Verses 4-6* \*\*\*\*\*

***4 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.***

- A. The timing of this chapter is important to rightly know it, so let context determine it.
1. The use of *that day*, here and in verse one (Is 12:1), ties the context to chapter eleven.
  2. *That* is a demonstrative adjective in this usage, meaning, the day recently considered.
  3. Chapter 11 also used *that day* twice (Is 11:10-11), for the gospel era of the Messiah.
  4. Paul quoted Isaiah 11:10 as fulfilled by Gentile worship in the N.T. (Romans 15:12).
  5. Chapter 11 is the gospel era throughout the chapter, so we keep the same here also.
  6. Chapter 13, the following context, is entirely different, the future burden of Babylon.
  7. Chapter 13 begins an entirely different section of national judgments to chapter 24.
  8. Do not allow any compromise about timing, or you will end up inventing heresies.
  9. This is not Millennium Jews dancing around animal sacrifices in the Middle East.
- B. There are four results of Jehovah's great salvation of His elect remnant in this verse.
1. All four results are imperative verbs – instruction to action – not description of fact.
  2. There are six exhortations to others about salvation, if the next verses are included.
  3. *Praise the LORD* ... is not praise itself, but how Christians would exhort each other.

4. And the reasons are given there beyond what went before for doing these six things.
  5. God destroyed the Jews' temple, but He chose congregational worship for the N.T.
  6. Our church must specialize in encouraging and exhorting each other to these things.
  7. God made all things for Himself – He saved us for praise of His glory (Ep 1:6,12,14).
- C. The N.T. gospel era of Jesus Christ was furthered by exhorting men to *praise the LORD*.
1. Consider the great multitude that welcomed Him into Jerusalem (Matthew 21:4-16).
  2. Paul pulled several prophecies as fulfilled in the Roman church (Romans 15:8-12).
  3. Paul used a psalm for exactly this exhortation to Gentiles (Ps 117:1 cp Rom 15:11).
  4. The gospel was so superior to Moses that Hebrews were bound to praise (Heb 13:15).
  5. Christians must rule thoughts to allow only godly one – including praise (Phil 4:8).
  6. Let us never fear saying, *Praise the LORD*, especially in our N.T. gospel assemblies.
  7. The throne of God called Christians to it – imperatively – *Praise our God* (Rev 19:5).
- D. The N.T. gospel era of Jesus Christ was furthered by exhorting to *call upon His name*.
1. Calling here is not in prayer, but rather praise, by the following context (Is 12:4-5).
  2. The reason for calling on Jehovah was not *for* excellent things but *because* of them.
  3. God showed Moses His glory by proclaiming His name to him (Ex 33:19; 34:5-7).
  4. Some psalms of David show how to call on His name in praise (Ps 8:1,9; 9:2; 20:1,5,7; 29:2; 34:3; 44:8; 45:17; 48:1; 54:6; 63:4; 66:2,4; 68:4; 69:30; 72:19; 75:1; 76:1; 79:9; 83:16,18; 86:9,11-12; 89:16; 91:14; 92:1; 96:2,4,8; 99:3; 100:4; 102:21; 103:1; 105:1,3; 106:47; 111:9; 113:1-3; 115:1; 116:4,13,17; 118:10-12; 119:55,132; 122:4; 124:8; 129:8; 135:1,3,13; 138:2; 140:13; 142:7; 145:1-3,21; 148:5,13; 149:3).
  5. We have two names for praise – Jehovah and His Son Jesus – *Jehovah is salvation*.
  6. Calling upon the name of the Lord must have obedience (Rom 10:13 cp Matt 7:21).
  7. Many people use the name Jesus, but only the regenerate meaningfully (I Cor 12:3).
  8. Jesus mocked many that called Him lord, for they were lying hypocrites (Luke 6:46).
- E. The N.T. gospel era of Jesus included exhorting to *declare his doings among the people*.
1. David knew it well (Ps 9:11; 22:31; 40:5; 71:17-18; 73:28; 96:3; 107:22; 145:4-6).
  2. Jesus told the Gadarene to tell others the great things God had done (Mark 6:19-20).
  3. Paul twice declared the great things Jesus had done for him (Acts 22:1-21; 26:4-29).
- F. The N.T. gospel era of Jesus should exhort to *make mention that his name is exalted*.
1. We want to make mention that the names of Jehovah and Jesus are the mighty names.
  2. Isaiah will later in this book describe the name connection in more detail (Is 25:1).
  3. David taught Israel to do this in congregational worship with others (Psalm 34:3).
  4. David had done an excellent job of this before all Israel before he died (I Chr 29:11).
  5. After this, Nehemiah had a praise service fulfilling this great duty (Nehemiah 9:5).
  6. Peter and John told the Jewish rulers that only the name of Jesus worked (Acts 4:12).
  7. Paul warned that God exalted Jesus and His name is above all others (Phil 2:9-11).

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

- A. In the gospel era of the N.T., God called His elect to six congregational worship duties.
  - 1. In the previous verse, there are four mentioned; there is one here; another follows.
  - 2. God delivers His people many ways, but Jesus as Lord and Savior exceeds all others.
- B. The N.T. gospel era of Jesus would be furthered by exhorting to *sing unto the LORD*.
  - 1. Moses wrote his song after the great victory over Egypt at the Red Sea (Ex 15:1-2).
  - 2. The mighty power of Jehovah saving His people is the basis of their song (Is 12:2).
  - 3. Singing is a key part of N.T. worship, and we should exhort to it (Ep 5:19; Col 3:16).
  - 4. We have an annual singing camp to make sure we fulfill this prophesied exhortation.
  - 5. *Songs of Sublime Adoration & Praise* (slides) ... <http://www.letgodbetrue.com/pdf/songs-for-worship.pdf>.
  - 6. *Importance of Singing by Christians* ... <http://www.letgodbetrue.com/pdf/importance-of-singing.pdf>.
  - 7. *Singing Without Instruments* (slides) ... <http://www.letgodbetrue.com/pdf/instrumental-music-powerpoint.pdf>.
- C. There are two principal reasons given here for the exhortations to six worship duties.
  - 1. The redeemed know God has done excellent things for their congregational worship.
  - 2. His great salvation was worldwide, which made it far greater than any Jewish thing.
- D. The *excellent things* in this context (Is 11:1 – 12:6) are all the aspects of the gospel era.
  - 1. There are four parts to Isaiah 11 with excellent things. See that chapter's exposition.
  - 2. Mt. Zion would be exalted above all other kingdoms to change the world (Is 2:2-4).
  - 3. A virgin birthed Immanuel with great names for David's throne (Isaiah 7:14; 9:6-7).
- E. The gospel *went everywhere* by Jewish preachers and Gentile preachers they ordained.
  - 1. Isaiah had already listed Gentiles (Is 9:1-2; 11:10) and would further (Is 42:1,6; etc.).
  - 2. Our mystery – *preached unto the Gentiles and believed on in the world* (I Tim 3:16).
  - 3. Saved Gentiles far exceeded saved Jews in Christ's kingdom (Revelation 7:4-10).

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

- A. In the gospel era of the N.T., God called His elect to six congregational worship duties.
  - 1. In the previous verses, there are five mentioned (Is 12:4-5); there is one more here.
  - 2. Here is the divine prophecy and mandate for gospel era worship to be passionate.
  - 3. To be a citizen of the heavenly Zion should be enough to evoke zealous worship.
  - 4. *Praise, calling, declaring, making mention, singing* should also be done intensely.
- B. Passion – or the degree of heart involvement by love and zeal – is part of true worship.
  - 1. David, as Jehovah's favorite, danced with all his might for the LORD (II Sam 6:14).
  - 2. He called for Israel to worship with a loud noise to show zeal (Ps 33:3; 98:4; 150:5).
  - 3. Isaiah described the ministries of John and others with passion (Is 40:1-9; 52:7-10).
  - 4. Crying aloud or shouting indicates great joy, pleasure, or victory (Is 54:1; Zep 3:14).
  - 5. If we do not cry out due to salvation, then rocks might replace us (Luke 19:37-40).

- C. There are two reasons for such intense congregational worship by six duties to be taught.
1. Salvation from sin, death, and hell to adoption and eternal life – evidenced by being a citizen of the heavenly and spiritual Zion – which is much more than the earthly.
  2. The greatness of the One saving – the Holy One of Israel – the LORD JEHOVAH – being in the midst of heavenly and spiritual Zion, even by His Spirit in His churches.
- D. There is more than the Holy One of Israel ... there is a location ... *in the midst of thee*.
1. Isaiah had called the land of Judah as *O Immanuel* for a similar connection (Is 8:8).
  2. When a church pleases God, He is in the midst of her, as its candlestick (Rev 2:4-5).
  3. Let us keep the Holy One of Israel in our hearts, our minds, our families, our church.