
Isaiah 12

ISAIAH 12 is a beautiful Psalm to the Lord (or two of them). This is a song of praise to God sung by those who will be redeemed in the last days, as part of the gathering of the children of Jacob. Isaiah sees future Israel singing praises to the Lord. According to Cheyne, and most expositors, this is “The song of the reunited and restored people, with whom the Prophet unites himself in spirit. It is the counterpart of the Song of Moses in Exodus 15; indeed, verse 2b is adopted from Exodus 15:2, and verse 5a alludes to the beginning of the song, Exodus 15:1.” Ludlow well reminds us of the Psalm found in D&C 84: “For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying: The Lord hath brought again Zion; The Lord hath redeemed his people, Israel, According to the election of grace, Which was brought to pass by the faith And covenant of their fathers. The Lord hath redeemed his people; And Satan is bound and time is no longer. The Lord hath gathered all things in one. The Lord hath brought down Zion from above. The Lord hath brought up Zion from beneath. The earth hath travailed and brought forth her strength; And truth is established in her bowels; And the heavens have smiled upon her; And she is clothed with the glory of her God; For he stands in the midst of his people. Glory, and honor, and power, and might, Be ascribed to our God; for he is full of mercy, Justice, grace and truth, and peace, Forever and ever, Amen” (D&C 84:96–102).

vv 1–3. On behalf of those gathered into Israel, Isaiah sings praises to the Lord, his strength, song and salvation. Regarding this song, Barnes says, “This song is far better applied to the times of the Messiah.”

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 comfortedest me.

AND in that day [יְהוָה] thou shalt say: O LORD, I will praise thee. The Targum (Ⓣ) reads, “And thou shalt say at that time, I will confess¹ before Thee, O Lord.” Expressions of praise for the Lord are born out of gratitude for His great expiatory sacrifice on our behalf. ¶ *Though thou wast angry with me thine anger is turned away, and thou comfortedest me.* The Hebrew כִּי, the explanatory *for* or *though*, is used here. The LXX (Ⓟ) reads, “For thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me.” Henry observes that “God sometimes brings his people into a wilderness that there he may *speak comfortably to them*.” Kay well observes that we can be full of gratitude when the Lord shows us His displeasure and thus guides us into repentance, “They can even thank Him for His severe discipline: which would not let them

glide on smoothly to ruin. His wrath was but the ‘jealousy’ of true love.” Young states, “Isaiah [writes] as though the entire nation were but one man. The people are thus seen to be united in their praise of God.”

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 has become my salvation.

Behold, God is my salvation; I will trust, and not be afraid. As Daniel Ludlow observed, “The phrase ‘God is my salvation!’ is actually a play on Isaiah’s own given name, as his name has this exact meaning and uses the same Hebrew root.”² As mentioned by Cheyne, this verse is similar to the praise given by Moses: “The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him” (Exodus 15:2, see also Psalm 118:14). ¶ *For the LORD JEHOVAH is my strength and my song; he also has become my salvation.* Once we recognize that the Lord is our Strength, our Stay and our Staff, then naturally we will desire to sing unto Him praises. The Hebrew (יהוה) reads יהוה יהוה, or, “Yah Yahweh.” We see the word יהוה used only two other time in ISAIAH (26:4;

¹ Or, praise, thank (see, CAL Targum Lexicon)

² Ludlow, Daniel H. *A Companion to Your Study of the Old Testament*. Salt Lake City, Utah: Desert Book, 1981.

38:11). In both instances it appears as יהוה יהוה. The expression יהוה is frequently used in Psalms, although in the KJV we only see it used once, “Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him” (Psalms 68:4). The word יהוה appears first in Exodus 15:2, and is used 44 times in the Old Testament. In the KJV the word יהוה, *Jehovah* appears four times, as for the most part it is substituted for LORD. Two of these times are in ISAIAH: here and in the similar spot in 26:4. The other two are found in Exodus and Psalms (see also notes on ISAIAH 1:2).

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

The waters out of the well of salvation are the very same ones that the Savior invited the Samaritan woman to partake, “There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink ... Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water ... Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:7, 10, 13–14). In Jeremiah 2:13 we read that the Lord is “the fountain of living waters.” LDS and other exegetes alike suggest that this verse also has reference to the Holy Ghost, which bears witness that Jesus is the Christ. Lowth explains: “On the last day of the feast of tabernacles, they fetched water in a golden pitcher from the fountain of Siloah, springing at the foot of Mount Zion without the city; they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah, ‘Ye shall draw waters with joy from the fountains of salvation:’ —(*Jerusalem Talmud*) ... Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shown by the following passage of the Jerusalem Talmud: ‘Why is it called the place, or house, of drawing?’ (for that was the term for this ceremony, or for the place where the water was taken up:) ‘Because from thence they draw the Holy Spirit; as it is written, And ye shall draw water with joy

from the fountains of salvation’ (see Wolf. Curae Philol. In N. T. on John 7:37, 39).”

vv. 4–6. On behalf of restored Israel, Isaiah praises the Lord, declares His greatness, and exhorts us to share the knowledge of the Lord with others.

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.

✓ or, proclaim

And in that day shall ye say: Praise the LORD, call upon his name. We can call upon God the Father through the name of Jesus Christ. When we pass from this mortality, it will be the Savior who will be the *keeper of the gate*: “O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name” (2 Nephi 9:41). ¶ *Declare his doings among the people, make mention that his name is exalted.* The Targum (Ⓢ) has, “Praise the Lord (literally, *praise before the Lord*), pray in His name, declare His doings among the people, remember ye that powerful is His name.” The LXX (Ⓛ) and Syriac (Ⓢ) use Gentiles, but indeed, the KJV is correct in saying “among the people” כְּעַמִּים. This is an exhortation to share the Gospel with others once we have found it ourselves. Yeah, make mention that His name is exalted! Delitzsch would translate as, “Boast that His name is exalted.” In Alma we read the words of Ammon, in what could well be entitled the Psalm of Ammon: “Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever ... I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.” (Alma 26:8, 11b, see also Alma 26: 8–16, Jeremiah 9:23–24). In this verse Henry speaks about sharing with others what we have come to know and love, “We must not only speak to God, but speak to others concerning him, not only call upon his name, but (as the margin reads it) *proclaim his name*; let others know something more from us than they did before concerning God, and those things whereby he has made himself known.” We must, indeed, *invite all to come unto Christ*. The Gospel is to be taken to every corner of the world, first to the Gentile Nations and then to the Jew, so that Israel can be gathered.

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

There is nothing more natural than bursting forth in expressions of love for the Lord, whether they are prose or song; whether expressed in loud voices, or the deepest feelings of our heart. Truly, the Lord has done excellent things. It is sweet to contemplate His loving kindness and His atoning sacrifice. We shall praise and sing and shout in thanksgiving, as is done in Solemn Assemblies with the Hosanna shout. For the Lord is Holy, yeah, three times Holy; קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, “Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory” (ISAIAH 6:3b). I have been greatly blessed of the Lord.

6 Cry out and shout, thou inhabitant ✓ of Zion; for great [is] the Holy One of Israel in the midst of thee.

✓ inhabitress

The Targum (Ⓒ) has, “Cry out and shout, O congregation of Zion, because He is great that promised to cause His **Shekinah** to dwell in the midst of thee, the Holy One of Israel.” Stenning renders it: “Shout for joy, and sing praises, O congregation of Zion; for the Great One hath promised to set his in thy midst, even the Holy One of Israel.” The term **Shekinah** שְׂכִינָה represents the dwelling place of the Lord, such as the Jerusalem Temple. The Lord shall dwell among His people.

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