



Pastor J. Harper, President of State Convention
Apostle Walter Camp, 1st Vice President
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor

Pastor David K. Baker III, 2nd Presiding

802 W. 15th, Little Rock, AR 72202, 501-301-8181

www.RiceMemorialBaptistChurch.org

Rice Memorial MBC

Sing and Shout!

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance

Other definitions are from **Webster's** Dictionary, 1828 Edition

or Roget's Thesaurus – **June 9, 2013**

Worship with us at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas

Isaiah 12:1-6

Introduction: The salvation promised in the foregoing chapter (*Isaiah 11*) was compared to that of Israel "in the day that he came up out of the land of Egypt;" so that chapter ends. Now as Moses and the children of Israel then sang a song of praise to the glory of God (Exodus 15:1) so shall the people of God do **in that day** when the **root of Jesse** shall stand for an ensign of the people and shall be the desire and joy of all nations.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Isaiah 11:1-11, And there shall come forth a **rod** out of the stem of Jesse, and a **Branch** shall grow out of his **roots**: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the **kid (young goat)**; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the **asp (adder [viper])**, and the weaned child shall put his hand on the **cockatrice' (viper)** den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the **LORD (Jehovah [Yahweh])**, as the waters cover the sea. And in that day there shall be a **root** of Jesse, which shall stand for an **ensign (flag, banner)** of the people; to it shall the **Gentiles** seek: and his **rest (resting place)** shall be glorious.

NOTE: The sanctuary in the temple of Jerusalem was "the resting-place of the ark and of Jehovah. "So the glorious Church which is to be is described under the image of an oracle to which all nations shall resort, and which shall be filled with the visible glory of God. (Source: *Jamieson, Fausset, Brown Commentary* classic.studylight.org/com/jfb)

And it shall come to pass in that day, that the Lord shall set his **hand (indicating power)** again the **second time** to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Romans 15:8-12, Now I say that Jesus Christ was a minister of the **circumcision** for

the truth of God, to confirm the **promises** made unto the fathers: And that the **Gentiles** might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye **Gentiles**, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a **root** of Jesse, and he that shall rise to reign over the **Gentiles**; in him shall the Gentiles trust.

NOTE: These three quotations from Deut. 32:43, Psa. 117:1, and Isaiah 11:10, all make mention of the **Gentiles**, further strengthening Paul's biblical evidence presented for the purpose of showing that God's purpose always had envisioned the redemption of **Gentiles** as well as **Jews**. Behold here the manner of Christianity's greatest preacher in the use of scripture. Paul did not hesitate to pile verse on top of verse and to marshal scripture after scripture in support of his thesis. His greatest writings were liberally salted with verses from the word of God; and the deduction would appear to be justified that God's preachers today should base their sermons upon the sacred word and reinforce their every thought by repeated appeals to a "thus saith the Lord." Failing to do this does not elevate men above the supreme preacher Paul, but, on the other hand, exhibits their weakness and ineffectiveness.

(Source: Coffman Commentaries on the Old & New Testament classicstudylight.org/com/bcc/)

Isaiah 12:1, 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.

NOTE: Commentators have expressed widely different opinions on who the singers are who will sing this wonderful song. Archer believed that, "(This is) the song of **Millennial** believers (to be) realized at the end of human history." Peake thought, "They are the redeemed of Israel." Jamieson titled this chapter, "Thanksgiving hymn of the Restored and Converted Jews." Rawlinson called it, "The Song of Thanksgiving of the United Church." Our conviction is that Homer Hailey's analysis of this is correct. He wrote:

"The opening phrase, in that day, identifies what follows with the redemption of the remnant... This is the blessing of the **redeemed**; **sin** has been **forgiven** ... Jehovah (*Yahweh*) is recognized and praised as the source of salvation."

Whenever any Biblical passage indicates that God's people are forgiven, as is clearly the case here, it is invariably an indication that the era of the **New Covenant** is being spoken of, since "**forgiveness**" is the unique blessing of that New Covenant (Jeremiah 31:31-35). Under the Old Covenant, **sins** were **remembered** over and over again year by year, not absolutely forgiven until the Cross of Jesus Christ.

Hebrews 10:1-4, For the law having a shadow of good things to come, and not the very image of the things, can **never** with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a **remembrance** again **made** of **sins every year**.

For it is not possible that the **blood** of bulls and of goats should **take away** sins.

In addition, the observation of Lowth on this is undeniably true: "This hymn by its whole tenor, and by many expressions in it, seems to be much better calculated for the use of the **Christian church**, than for the Jewish in any circumstances, either then or at any time that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Romans 5:1-2, Therefore being **justified** by faith, we have **peace** with **God** through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Isaiah 12:2-3, Behold, God is my salvation; I will **trust**, and not be afraid for the **LORD (Jah) JEHOVAH** (Yahweh) is my strength and my song; he also is become **my salvation**. Therefore with joy shall ye draw **water** out of the **wells** of salvation.

NOTE: Lord **JEHOVAH** --Jah, Jehovah. The repetition of the name denotes emphasis, and the unchangeableness of God's character.

draw water . . . salvation--an expressive image in a hot country. On the last day of the feast of tabernacles the Jews used to bring water in a golden pitcher from the fountain of Siloam, and pour it, mingled with wine, on the sacrifice on the altar, with great rejoicing. This is the allusion in Jesus' words on "the last day of the feast" (Joh 7:2, 37-39). The pouring out of water indicated repentance (1Sa 7:6; compare, as to the Jews' repentance hereafter, Zec 12:10). There shall be a latter outpouring of the Spirit like the former one on pentecost (Joe 2:23).

wells--not mere streams, which may run dry, but ever-flowing fountains (Joh 4:14; 7:38), "Out of his belly (that is, in and from himself)--living water" (Isa 42:18; Ps 84:6; Zec 13:1; Re 7:17). (Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

John 7:2, 37-39, Now the Jews' feast of tabernacles was at hand. ...In the last day, that great day of the feast, Jesus stood and cried, saying, If any man **thirst**, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of **his belly** shall flow **rivers** of **living water**. (But this spake he of the **Spirit**, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Isaiah 58:11, And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a **spring** of **water**, whose waters fail not.
John 4:14, 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.

Isaiah 12:4, And in that day shall ye say, **Praise the LORD**, call upon his name (authority), declare his doings among the people, make mention that his **name** is **exalted**.

NOTE: 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.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

Isaiah 12:5-6, Sing unto the LORD; for he **hath done** excellent things, this is known in all the earth.

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

NOTE: a. 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!*

b. 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.

i. "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)

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)