

**"The LORD hath made known his salvation"
(his righteousness hath he openly shewed
in the sight of the heathen)**

Part I ([Psa 98:1-2](#))

God has openly shown his salvation ([Joh 1:29](#)) to us [*all flesh which is heathen or gentile unto God* [Eph 2:11-12](#)], but that does not predicate that there will be spiritual understanding coupled with that which He shows mankind unless what He shows us is mixed with faith ([Heb 4:2](#) , [Joh 8:31](#) , [Joh 4:21-22](#) , [Rom 2:28-29](#)).

[Joh 1:29](#) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

[Eph 2:11](#) Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

[Eph 2:12](#) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

[Eph 2:13](#) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

[Heb 4:2](#) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

[Joh 4:21](#) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

[Joh 4:22](#) Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

[Rom 2:28](#) For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

[Rom 2:29](#) But he is a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God.

Our calling in Christ is understood through the history of humanity that has served the elect in their unbelief ([1Pe 1:12](#) , [1Co 10:11](#)), which unbelief is defined in some cases as having the gospel preached to you, but not having it mixed with faith, therefore not giving them (and us in our time) the ability to see the spirit behind the letter which spirit can be seen when the veil is ripped ([Mar 15:38](#) , [Heb 10:20](#)).

The veil is the flesh that has to be put off, and is the reason Christ said to those disciples who believed on him ([Joh 8:31](#)) that they must eat his body (the veil)([Joh 6:53-55](#)), and drink his blood ([1Co 10:16](#)). To put off the physical flesh of Christ's relationship as the disciples understood him in the natural at first, is to understand the words and works that Christ did as being parables, with a spiritual message that can quicken us ([Joh 6:63](#)). Physical food

physically quickens us and if we see the spiritual meaning behind the parable and eat the flesh and blood of Christ (his words) we will be spiritually quickened by it (Joh 6:63). Without the comforter however coming within us (Joh 16:13) those parables will continue to blind the masses as God intended them to do and not be spiritually digested so to speak (Mat 13:13). When we see the word in the letter it is reserving us to judgement, however when we see the word of God in the spirit it is preserving us through judgement today. God's word which is spirit is the power of God that quickens us and is profitable for doctrine, for reproof, for correction, for instruction in righteousness as we are being saved by grace through faith and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast (1Co 2:5 , 2Ti 3:16 , Eph 2:8-9).

We must abide in Christ for a long period of time (our whole life), to come out of the earth, earth, earth that is hearing and seeing in part (Jer 22:29 , 1Co 13:9 , 1Co 13:12) or progressively hearing the words of Christ and seeing the works of our Lord more and more as we are being led unto perfection that will occur on the third day (Rom 8:14 , Luk 13:32). Our communion and cup in Christ is revealed to be our suffering, which suffering we endure through Christ and his body as we fill up what is behind of his afflictions (1Co 10:16 , Col 1:24), experiencing what he experienced in the flesh as we overcome and God willing endure until the end (Mat 24:13). It is that suffering that we endure together that God uses to build up the body of Christ and the altar [the cross] is a place of suffering, but also a place of freedom and liberty in Christ (1Co 10:16 , 2Co 3:17 , Gal 2:20 , Mat 16:24).

Today with Christ's inspiration and help, we are putting off the fleshly types and shadows of the old covenant to reveal the spiritual life of Christ in all those stories that were preserved for those who have been blessed to be given eyes to see and ears to hear those parables today (Mat 13:16). We are called to believe on the words and the works being done in Christ's life and his body (Joh 14:11) and to know that His flesh and our flesh is only the means to the end, the veil that has to be circumcised or put off so we can become a new creation in Him (1Co 15:46 , 2Co 5:16 , Gal 6:15).

Having faith to understand all mysteries and to move all the obstacles of this life in our heavens is not necessarily an indication of someone who God is "making known his salvation" (1Co 13:2) which salvation we have in earnest as we strive for the prize of the mark of the high calling by fighting a good fight of faith as we labour for the meat which does not perish (Php 3:14 , 1Ti 6:12 , Joh 6:27). We must also be given His love which is shed abroad in our hearts and working with that gift of faith as we are led of the spirit to bear each other's burdens and so fulfill the law of Christ (Rom 5:5 , Gal 6:2). Through the exercise of laying down our lives for one another, faith is tried and we are counted worthy to reign with Christ because of that suffering, that joyful burden (Rom 8:18) that we are blessed to endure together unto the end of our life, by and through Christ who strengthens us and makes this possible both to will and to do (2Ti 2:12 , Php 2:13). This is how God shows his salvation to us in this age, through giving us the ability to see our Saviour in each other and our Father, which is leading to eternal life (Joh 14:9 , Joh 17:3 , Joh 6:68)

Joh 14:9 Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?**

Joh 17:3 **And this is life eternal, that they might know thee the only true God, and Jesus**

Christ, whom thou hast sent.

Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

"The LORD hath made known his salvation" through those type and shadow sacrifices of the law and the offerings that we are offering today through Christ with each other. Each offering gives us nourishment and strength (each joint supplies) to continue to abide in the Lord (1Ti 4:13-16). The message is always the same, lose your life, make the sacrifice, and you will be nourished and find life in Christ; deny the life of carrying your cross and mortifying the deeds of the flesh, and His love will wax cold (Luk 9:24). Thanks be to God if we are His, for he is making known his salvation unto us today if that's the case, and that should give us great reason to rejoice and again I say rejoice because we know that Christ will not lose any that the Father has put in His hands and that although we must deny Christ at first, if we are His, Christ will not deny himself even after we feel like Peter at some point in our walk having denied our Lord with bitter tears (2Ti 2:13 , Mat 26:34)

1Ti 4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1Ti 4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

1Ti 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

Mat 26:34 Jesus said unto him, **Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice** [**oh earth, earth, earth** Jer 22:29].

Our life in Christ must be completely given over to His purposes alone (Luk 22:42 , Mat 26:44) as we learn what the true riches are in Him and how they are given to very few in this age (Mat 22:14). The rich young ruler represents our time in the law when we were being reserved for judgement and not yet able to see the true riches in Christ (2Co 3:13-16). The rich young ruler was not called and chosen and when asked to give up those perceived riches for something far greater (as the sun outshines the moon), he could not give up the glory of the moon at that time as he was connected to his fleshly heavens and could not see the Lord was making known his salvation unto him. The Lord loved him and knew at this time he would reject it (Mat 19:17-26) . This rejection of the gospel is all to the glory of God (Rom 11:11-12) as he causes all these different lives to unfold according to the counsel of his own will (Eph 1:11), including the disciples who were "exceedingly amazed" at this message at this time before they were converted because they could not understand without the holy spirit within how this veil, this fleshly situation could be ripped, to which Christ replied in regard to the rich young ruler who we all are in our appointed time "**With men this is impossible; but with God all things are possible.**" (Gal 5:6 , Jas 2:14-16 , 2Ti 2:12).

Luk 22:42 Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

[Mat 26:44](#) And he left them, and went away again, and prayed the third time [**oh earth, earth, earth** [Jer 22:29](#)], saying the same words.

So we see it is only through Christ in us that we will be able to come out of her my people by the power of his might which is working mightily in each of us, and God reassures us as His children that if we were reconciled by his death how much more will we be saved by his life which is in is ([Rom 5:10](#) , [Rom 8:31-32](#))

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved by his life.

[Rom 8:31](#) What shall we then say to these things? If God *be* for us, who *can be* against us?

[Rom 8:32](#) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Last week we talked about the elect being preserved ([Pro 2:8](#) , [Pro 16:17](#)) by God through judgement which is on the house of God, and the rest of humanity being reserved unto judgment ([2Pe 3:7](#)) in the second resurrection. God gives us different measures of faith in the body of Christ so we can see that we are joined as one body with many members ([1Co 14:26](#)), who are growing at different paces of faith, and given to share our gifts while we operate in with the same spirit ([Rom 12:3](#) , [Rom 12:6](#) , [1Co 12:1-16](#)). Faith without works is dead so we must be careful to maintain good works ([Tit 3:8](#)) together as one body ([Jas 2:14](#) , [Joh 14:15](#) , [Jas 1:22](#) , [Php 2:2](#) , [Jas 1:27](#) , [Joh 15:13](#) , [1Co 13:3](#)). Those works will destroy little by little the reserved state that we all found ourselves in under the law, making us not only hearers of the word but doers as well ([2Co 3:18](#) , [Rom 5:5](#) , [Jas 1:22](#) , [Jas 1:27](#)). It is in the doing that we are being preserved unto salvation, a salvation "The Lord has made known" unto us in this age ([1Ti 6:18](#)).

[Pro 2:8](#) He keepeth the paths of judgment, and preserveth^{H8104} the way of his saints.

[Pro 16:17](#) The highway of the upright *is* to depart from evil: he that keepeth his way preserveth^{H8104} his soul.

[2Pe 3:7](#) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Without Christ in us we will never be able to compare spirit with spirit using the physical as we should ([1Co 2:13](#)). The Christian mainstream say that they believe that we are saved by grace and faith and yet grace is no longer grace because grace is connected to works ([Rom 11:5-9](#)). Like it says in verse nine of Romans 11, God purposed mankind to be trapped in the letter, in the law, like the rich young ruler who had kept all the things that pertained to the law from his youth up. The word of the Lord unto him "was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." ([Isa 28:13](#)). There's nothing wrong with precept upon precept, line upon line, but if you are only seeing the letter and not comparing spirit to spirit using the physical then we will "fall backward, and be broken, and snared, and taken". We know the Lord is merciful to let us fall completely seven times so that we can eventually having done all stand ([Pro 24:16](#) , [Eph 6:13](#))

We are blessed to receive the gospel that is preached to us today, and God gives His children the ability to go through the fire so that the faith that He gives us can be tried and tested unto His glory. Without those trials we will remain an outward Jew or outward gentile who are a law unto themselves ([Rom 2:14](#)), but with those trials we will become a Jew who is one inwardly as a result of that fiery circumcision called judgement that all men will in time experience ([1Pe 4:17](#) , [Psa 98:9](#)). This is how God shows us his salvation today!

One of the main differences that God is showing His elect from those who have another Jesus that scripture says is not another gospel but a perversion of the true ([Gal 1:6-10](#)), is that the gospel that they receive without faith keeps them bound to a gospel that has to be, by necessity, bound to the letter (only) of the law, which is to know Christ after the flesh ([Rom 3:19](#)). The more the Lord cleanses our heavens and sanctifies us with his word which is spirit ([Joh 6:63](#)), the more we can distinguish between these two ways in which the gospel is received, as we prove all things and hold fast to what is true ([1Th 5:21](#)).

With all of this background and the reminder of just how impossible it is for the flesh to have faith, tonight we will look at the marvellous victory that his right hand is accomplishing for His people. With gratitude and thanksgiving we are called to this singing unto the LORD a new song, a song that is in the heavens and not bound in the earth or in the letter which is the wisdom of men ([1Co 2:4-5](#)).

[1Co 2:4](#) And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

[1Co 2:5](#) That your faith should not stand in the wisdom of men, but in the power of God.

[Psa 98:1](#) A Psalm. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

[Psa 98:2](#) The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

[Psa 98:3](#) He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

[Psa 98:4](#) Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

[Psa 98:5](#) Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

[Psa 98:6](#) With trumpets and sound of cornet make a joyful noise before the LORD, the King.

[Psa 98:7](#) Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

[Psa 98:8](#) Let the floods clap *their* hands: let the hills be joyful together

[Psa 98:9](#) Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Our first verse:

[Psa 98:1](#) A Psalm. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

The "new song", represents the new life in Christ, not the old song in the letter. The song of

Moses was a type and shadow song of Christ's life in us ([Exo 15:1](#) , [Rev 15:3](#)). The new spiritual life in Christ sings praises to God on high for the marvellous things his right hand has done and is doing and will be doing through us all.

[Exo 15:1](#) Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

[Rev 15:3](#) And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

The right hand represents His power, and his holy arm reminds us that his purposes are extended out through the body of Christ which will ultimately be used to do marvellous things even greater works than those things which Christ did on earth ([Joh 14:12](#)).

[Joh 14:12](#) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

God's right hand and his holy arm, have gotten Christ the victory just as surely as Christ's right hand and holy arm are gaining us the victory today as we are used to be fishers of men, healing spiritually the eyes and ears of those who are drawn unto Christ in us ([Joh 6:44](#)).

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[Psa 98:2](#) The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

In the opening to our study we discussed how the Lord has made known his salvation to all the world, "**his righteousness hath he openly shewed in the sight of the heathen**" even his eternal power and God head through the physical things that reveal the spiritual reality of His greatness and power so that they are without excuse as it says in Romans ([Rom 1:20](#) , [Mar 10:6-9](#)). We also saw that how we perceive what God reveals depends entirely on whether or not God is opening our eyes to see, and our ears to hear the truth of his word ([Mat 13:16](#)).

God has joined the body of Christ together and no man can put it asunder ([Mat 16:18](#)), and it was determined to be so from the beginning ([Eph 2:10](#)). These verses in ([Mar 10:6-9](#)) show us the type and shadow relationship with a man and a woman that remind us that we [God's elect] who are initially twain ([Eph 2:11](#)) are becoming one body ([Eph 5:30](#)), one bread ([1Co 10:17](#)), as He breaks down that middle wall of partition for his wife the church ([Eph 2:13-16](#)).

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. [[let not man put asunder](#)]

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Mar 10:6](#) But from the beginning of the creation God made them male and female.

Mar 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;
Mar 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
Mar 10:9 What therefore God hath joined together, let not man put asunder.

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

By joining us unto Christ "**no more twain, but one flesh**" this is how "The LORD hath made known his salvation" or rather is making known his salvation unto us today as he breaks down the old man in us and washes us with His word so we can become a bride without spot or blemish (Eph 5:25-27).

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(Mar 10:6-9) and (Jas 1:27) tell us in type and shadow what God is doing with the bride of Christ who has been called and chosen to become one with our Lord, as we do good works unto all men but especially unto the household of faith (Gal 6:10). We are no longer of our father the devil so in that sense we are fatherless, and spiritually we are widowed from our first relationship with Babylon the great, the mother of harlots who we come out of (Rev 18:4). Now we practice pure religion by visiting each other and by not forsaking the assembling of ourselves in the Lord (Heb 10:25, Mal 3:16).

Mar 10:6 But from the beginning of the creation God made them male and female.

Mar 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;

Mar 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

Mar 10:9 What therefore God hath joined together, let not man put asunder.

Jas 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Gal 6:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Mal 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Next week Lord willing we will look at part II of our study entitled "The LORD hath made known his salvation" where we will be reminded once again how all these old testament prophecies were written for God's elect today to give us hope as we remember "his mercy and his truth toward the house of Israel" who we represent as the "Israel of God"([Gal 6:16](#) , [Rom 2:28](#)).

God is leading us to a place of rejoicing and of singing unto the Lord with the harp, and He uses all sorts of imagery to help us understand the joy that will be ours and is ours. This is our praise toward Him today, for His wonderful works to the children of men ([Psa 107:31](#)).

A verse that was recently brought to my attention speaks volumes of this joy that God is forming in our lives today which is found in these two verses in Isaiah ([Isa 35:10](#) , [Isa 49:13](#)).

Isa 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isa 49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Psa 98:3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Psa 98:4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

Psa 98:5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

Psa 98:6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

Psa 98:7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Psa 98:8 Let the floods clap *their* hands: let the hills be joyful together

Psa 98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.