

- 1 *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.*
- 2 *The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. (Psalm 98)*

The song of Psalm 96 is that of the first advent of the Lord, the New covenant and the gospel. That of Psalm 97 is what He does, how the ongoing Kingdom is characterized. In this 98th Psalm, the fourth of the Royal Psalms, the new song is of what the King has *done!* There is only one other *son in the Bible that in any way compares with this one. That is the song of Moses, the jubilant exultation following God's marvelous deliverance of the Hebrews from Pharaoh at the Red Sea: "I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. (vs.1)"* (Exodus 15:1-18). But even that joyous poem pales in comparison to the rapturous refrain of this one. "***Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.***" (vs. 4) Every musical and praise device known is marshaled. The harp, the psalm, trumpets, and horns. The sea and all its creatures are called upon to join the chorus; the rivers, the hills, and all earth's creatures, to make known their gratitude and adoration.

There is only one Event of all our Lord's sojourn and visitation to this ruined planet which could call forth such a terrestrial upheaval of praise and rejoicing. It is not His birth, His earthly ministry and miracles, His resurrection, ascension. Not even His return in glory, a literal Armageddon or millennial reign. All those were either a preparation for, or an outflow of, His triumph in His death on the cross! *That* is the grand triumph of the ages. That is the deliverance for which all creation groans, sighs and waits. It was all accomplished at Calvary. The full fruits of that consummation still wait. But the work is **FINISHED!** The promise is secured! The inheritance is ours!

It is *His* right hand and *His* holy arm that has gained *Him* the victory! We immediately remember Isaiah's prophecy: "*And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.*" (Isaiah 59:16). In this, His great salvation, the King will have none of flesh, none of men, none of creatures, no help from poor fallen sinners. *He* gets *Himself* the victory. This is borne out in John 1:10-13> His own knew Him not. The world, His creation,, would not have him; yet there were those who received Him. Who were these, and how could they receive Him when all rejected? They were *born* anew, not of the flesh, nor of the will of man, but of God!

He has made known His salvation. This thing was not done in a corner (Acts 26:26). He has openly displayed His triumph over the heavenly powers of evil and darkness (Col. 2:15). The whole world of men, including even those who hate Him, counts its days and years in respect to the great even of heaven's visitation in redemptive power.

His righteousness is revealed (Romans 3:21-26): A divine righteousness that is perfect, flawless, not dependent upon frail creatures' ability to keep His holy law. He Himself is its Keeper and Surety. And He has demonstrated His power to justify and save that person for which justice demands death, and still be Just and Righteous. In this exhibition of his righteousness, His eternal love for His elect is bestowed, the perfections of His law established, and His unchangeable righteousness preserved.

He has fulfilled His promise to Israel (vs. 3). Paul's assertion that "all Israel should be saved" appeals its source of authority to Isaiah 59:20: "*And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.*" When the Holy Spirit was poured out at Pentecost, **it was poured out upon Jews.** This is their return from captivity promised in Ezekiel 39:24-20, in which *all* are delivered, not a one left in captivity. Israel has no grounds to expect any future outpouring of the Spirit exclusively for them. The promise which our Saviour secured in His death, He received from the Father, and immediately poured out upon the heirs of the promise. This same promised Holy Spirit shall be with us, in us, and poured out upon us, until the King returns to judge the earth.

-C.M.