

We are talking about the good news. That shouldn't be surprising, because, really, that is why we come here every week. We come to talk about, to rejoice in, the good news, the real good news, the only universally true good news, and that is, the gospel of Jesus Christ.

Talking about the gospel is always appropriate, it is always our mission, and we are in excellent company when we do that, **Mark 1:14-15** says, "...Jesus came into Galilee, preaching the gospel of God,<sup>15</sup> and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"

We need the good news, all of humanity needs the good news, because, beloved, the world is awash in bad news. We looked at that in depth last week – at the bad news of the sad condition of fallen humanity. As a result of Adam's sin, all of humanity inherited a sinful nature, so that we are by nature prideful, greedy, and selfish, and prone to (by nature given over to) sin. We saw how that sin brings guilt; guilt that cannot be alleviated by worldly means, guilt that cannot be swept under the proverbial rug and forgotten about and we saw how that ever present guilt leads to meaninglessness, and finally to hopelessness.

But, thank God, there is good news! You do not have to wallow in guilt! You can know (I mean, really, truly know, deep within your heart) the true meaning of life, and you can find, and have, and be assured of true and lasting peace in, a future and a hope through, our Lord Jesus Christ. That is the good news – that is the gospel – and that is what the book of Romans is all about.

The book of Romans is a deep theological study of the gospel – its source, its means, its purpose, its effect – and verses 1-7 are the executive summary – distilling down to its simplest terms what the Apostle Paul wonderfully develops in the next sixteen chapters. We said, last week, that in these verses we saw seven things about the good news:

1. Servant of the Good News (vs 1);
2. Promise of the Good News (vs 2);
3. Subject of the Good News (vs 3-4);
4. Source of the Good News (vs 5a);
5. Evidence of the Good News (vs 5b);
6. Purpose of the Good News (vs 5c); and,
7. Privileges of the Good News (vs 6-7).

We looked at the first one at that time.

### **I. Servant of the Good News (vs 1)**

We saw that the Apostle Paul called himself "a bond-servant of Christ Jesus". He said that he had been called (by the Lord) into the office of an Apostle, and that he had been set apart, separated from the world, by the Lord, for the furtherance of the gospel.

Today I want to focus on the next two points: (1) the promise of the good news; and, (2) the subject of the good news.

### **II. Promise of the Good News (vs 2)**

We see the promise of the good news in verse 2, continuing from verse 1, "the gospel of God,<sup>2</sup> which He promised beforehand through His prophets in the holy Scriptures".

There is a sad error that has plagued the church from the very earliest days. It has caused Jews to persecute Christians and it has caused Christians to either persecute Jews or, at the least, turn a blind eye to those that did.

That error is that the church of Jesus Christ – Christianity – is a completely new thing. It is a NEW plan of God, brought in because the old one wasn't working out. Many of you remember Bro. Denny telling us, years ago, about the fellow he heard on the radio, talking about how Jesus was God's audible, called at the line of scrimmage. The thought being that God's original game plan had failed, so God had to scramble around and find something new that might work.

That was how the Jews saw it – not that God’s plan had failed, but that Christianity was something completely new, something opposed to the Law and the Prophets. That was why they hated Paul – they saw him as going against the Jewish people and the Jewish religion. They accused him of opposing the law, of being against Moses, against the prophets, and even against God.

I’m sure that Paul took great comfort in the fact that the charges leveled against him were, in many ways, consistent with the charges leveled against Jesus. To the first century Jews, Jesus (as well as Paul) seemed a complete disconnect with Rabbinical Judaism. Now, surely that problem was exacerbated by Rabbinical Judaism’s disconnect with the law and the prophets and their heavy reliance on the traditions of men, something that Jesus criticized them about. This disconnect is easily seen in passages like the Sermon on the Mount, in **Matt 5:21-48**, where Jesus said, a number of times, on various subjects, “You have heard it was said...But I say to you...” something that was at serious variance with what they had been taught, but was actually consistent with the OT Scriptures.

Notice that Jesus did NOT say, “It is written...But I say to you.” He was in NO WAY revoking or repudiating the Law of God, in fact, He even said so, in **Matt 5:17-18**, “Do not think that I came to abolish the Law or the Prophets ; I did not come to abolish but to fulfill. <sup>18</sup>For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”

So, He wasn’t revoking or repudiating the Law of God, He was establishing it; He was confirming it. He was pointing out the places where the oral traditions of first century Rabbinical Judaism had deviated from the law and the plan of God.

If you were to look at this as a road map, you would see, as a straight line, the plans and purposes of God. That line started in eternity past, before creation, and it extends into eternity future. There is no break in that line, there is no turn in that line, but there are sadly, many, many side roads and cutoffs and cutouts where fallen humanity has gotten off track, has branched out on its own, to try to find its own way. At the mid-point of the line, there is a cross; it’s not a crossroad, it is just a cross. To me, it seems that the road before the cross is rough and rocky – it seems sometimes that the road signs, although clearly adequate to point the way, are nevertheless a little vague. Ah, but after the cross, the road is clear and the signs unambiguous in fulfillment of the promise of **Isa 35:8**, “A highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it *will* be for him who walks *that* way, And fools will not wander *on it*.”

But, if you looked closely at the map, you would find a few hundred years before the cross, one of those side roads, one of those paths that humanity carved *into* the wilderness (into, not through), and that road is labeled Rabbinical Judaism.

So Christianity was not a new plan. It was not a deviation in God’s plan, not a re-calculation of God’s plan, not an interlude in God’s plan. Christianity, the church of our Lord Jesus Christ, always was and still is, and always will be (until its final consummation) God’s one and only, single plan to save to Himself what **Rev 7:9** calls, “a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues”.

That is why Paul said in **2 Cor 1:20**, speaking of Christ, “For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.”

“...as many as are the promises of God” – whatever thing God has promised, whatever kingdom, whatever power, whatever majesty, whatever glory, whatever splendor, whatever grace, whatever mercy, whatever judgment – “as many as are the promises of God, in [our Lord Jesus Christ, in Him alone, and in no other person, place, or thing] they are yes...”

“...they are yes” – they are affirmed, they are fulfilled, they are vindicated, they are assured, they are guaranteed.

So the gospel isn’t something new – the church isn’t something new. One of the things that I like about Matthew Henry’s commentary is his frequent references to Israel as the “church” in the OT. The

Greek word translated “church” in the NT is **ekklesia**, Greek 1577, *ek-klay-see'-ah*; it means *the called out ones*, and that is a word that fits Abraham to a T.

In **Isa 51:2**, God, speaking to Israel through the prophet, said, “Look to Abraham your father And to Sarah who gave birth to you in pain; When *he was but one* I called him, Then I blessed him and multiplied him.”

The NT writers agree: **Heb 11:8**, “By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance...”

And **James**, in **2:23**, tells us how Abraham’s faith was demonstrated by obedience and says, “...the Scripture was fulfilled which says, “And Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God.”

Referring to the whole nation (the entire OT church) God spoke through **Hosea (11:1)**, “When Israel was a youth I loved him, And out of Egypt I called My son.”

Now that visible church was as flawed in the OT era as the visible church is in the NT era, so the Apostle Paul quotes Isaiah in **Rom 9:27**, “Isaiah cries out concerning Israel, ‘Though the number of the sons of Israel be like the sand of the sea, it is the remnant that will be saved...’” But it was still the church – it was the called out ones, the ones chosen and called by a Sovereign God to be His people, to be His representatives, his emissaries – to demonstrate to a lost world, the wonder, the glory, the beauty, the peace and the harmony that can exist in the life of people who lovingly trust in and obey their Creator.

And so to that OT church, that faithful remnant, God sent His prophets to tell them the good news, before it happened. He sent His prophets to tell them the plan and to show them the path – so that *they might walk in it*, and glory in the knowledge of what was coming, and he wrote it down, so that *we could look back* and see what an utterly awesome God we serve, who could, across several millennia, so shape and mold human history so that seemingly ordinary events would occur and ordinary people would act to accomplish God’s divine redemptive purposes and plans.

And this gospel – this good news – of the coming of our Lord Jesus Christ – the good news of His conception by the Holy Spirit, of His virgin birth (free from the curse of Adam’s sin), of His sinless life, of His vicarious, propitiatory death on the cross, to pay the sin debt of everyone who would ever believe, to satisfy, forever, the wrath of God on His chosen and called out ones... This good news of His resurrection from the dead, as proof positive that atonement had been made, of His ascension into heaven “where He ever lives to make intercession for us” (by His blood, for our sins) and of His imminent return – is a continuation of God’s plan as revealed in the Holy Scriptures. And we can see that in the promises which God made “beforehand through His prophets in the Holy Scripture.”

Now, you know my problem here – I’m really up against it, because there are, scholars tell us, 400 or more specific promises concerning the gospel in the OT. Another source claims a list of 353 prophecies which have been fulfilled. Now, it just is not possible to list all of those for you in one message. So I had to pick – if I missed your favorite, I’m sorry, that doesn’t mean that it’s invalid, it doesn’t even mean that I don’t love it, it just means that I had to weed the list way down, or preach on this verse for a couple of months (or more).

We have to, of course, go to the very first promise, post-creation. Which really isn’t the first promise, but it is the first promise given to us “though His prophets in the Holy Scriptures.” The *very first* promise is that inner-Trinitarian promise spoken of by Paul himself in **Tit 1:2**, “in the hope of eternal life, which God, who cannot lie, promised long ages ago.” As much as I love the NASB, the translators blew it there; “long ages ago” is literally, in the Greek, “*before times eternal*” and is rendered, more properly by either the KJV “before the world began”, or the ESV “before the ages began”.

But the first post-creation promise of the gospel came on the worse news day in all of human history: the headline said, “Eve Deceived, Adam Sins” and the subtitle read “Everybody Dies”. Everything bad that has happened since that day, everything – that harsh word spoken in haste yesterday, every

murder, every act of adultery, every illicit lustful thought, every war, every hurricane, every volcanic eruption, those stinking greenbriers that rip up your ankles if you go in the woods without boots, every disease, every death, every pain, every sorrow – everything points back to that day, everything bad is the direct result of that single act of disobedience.

But grace was already at work – and in the immediate aftermath of that awesomely bad news came the first promise of the gospel, as God spoke to the serpent (the personification of the devil) and Moses, a prophet of God, recorded it in **Gen 3:15**, “...I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

Called by theologians the proto-evangel, the *first good news*, God Himself promises that one born of a woman (the seed of the woman, not the seed of man) would destroy Satan and reverse the curse.

Well, things went down hill from there – you know the story – mankind became so corrupt that God destroyed the world with water, saving Noah and his wife and their three sons and their wives. Within four generations after the flood mankind had corrupted his ways again and God confused their languages and divided the land as an act of grace to restrain their wickedness. Five generations later Abram was born – and God called Abram, gave him a new life and a new name, Abraham. And he gave him a new promise of the gospel, recorded by Moses in **Gen 12:3**, “...in you all the families of the earth will be blessed.” That is perhaps one of those road signs that I was talking about that is not too clear, so in **Gen 22:18** God clarifies that a little, “In your seed all the nations of the earth shall be blessed.” He repeats that promise to Isaac in **Gen 26:4** and to Jacob in **Gen 28:14**.

Four hundred and fifty years later when, as we saw earlier, God called His people out of Egypt, by His grace He gave them the Law with a three-fold purpose: (1) to reveal His holiness and His righteousness and His wrath against sin and His jealousy for His own special people; and (2) as a gracious means of temporary atonement for their sin; and, (3) as an entire system of symbols and types and shadows (in the Tabernacle and its furnishings and the sacrifices and the offerings) to demonstrate the gospel to point them to the final and ultimate earthly temple (the NT church) and the final and ultimate sacrifice, “the Lamb of God who takes away the sin of the world”.

Four hundred or so years later, King David gets it in his mind to build a building to house the Ark of God, but God told him, “No! You shall not do that!” and then God promised to raise up a “seed” of David, and to build David a house, and **2 Sam 7:16** records the gospel, “Your house and your kingdom shall endure before Me forever; your throne shall be established forever.” Another slightly blurry road sign, cleared up beautifully two hundred years afterward by the Prophet **Isaiah** (in **9:6-7**), “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. <sup>7</sup> There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.”

I must mention, if only in passing **Ps 22** and **Isa 53** both of which are almost entirely devoted to the promise of the gospel.

As the road of God’s purpose drew nearer to the cross the road signs written by the prophets became clearer and more specific. Like **Jere 31:33-34**, one of my favorites, “‘But this is the covenant which I will make with the house of Israel after those days,’ declares the LORD, ‘I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. <sup>34</sup> They will not teach again, each man his neighbor and each man his brother, saying, “Know the LORD,” for they will all know Me, from the least of them to the greatest of them,’ declares the LORD, ‘for I will forgive their iniquity, and their sin I will remember no more.’” Oh, beloved, that is the gospel – that is the ultimate good news, “I will forgive their iniquity, and their sin I will remember no more.”

The companion of that prophecy is **Ezek 11:19-20**, another glorious gospel promise, “And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give

them a heart of flesh,<sup>20</sup> that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.”

In my mind there is no greater promise of the gospel in the OT, no clearer picture of God’s sovereign grace than the vision that **Zechariah** had in **3:1-5**. I’ll just read it now, and we’ll come back to it as we close. “Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. <sup>2</sup> The Lord said to Satan, ‘The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?’ <sup>3</sup> Now Joshua was clothed with filthy garments and standing before the angel. <sup>4</sup> He spoke and said to those who were standing before him, saying, ‘Remove the filthy garments from him.’ Again he said to him, ‘See, I have taken your iniquity away from you and will clothe you with festal robes.’ <sup>5</sup> Then I said, ‘Let them put a clean turban on his head.’ So they put a clean turban on his head and clothed him with garments, while the angel of the Lord was standing by.”

And maybe that is a good place to leave the promises and take a look at the Subject of the Gospel.

### III. Subject of the Good News (vs 3-4)

We find that in verses 3 & 4. Understanding that verse 2 is parenthetical, we can go back and start at the end of verse 1 again, “...the gospel of God... <sup>3</sup> concerning His Son, who was born of a descendant of David according to the flesh, <sup>4</sup> who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord”.

That is the subject of the gospel! That’s what the gospel is all about! It is about God’s Son. And Paul tells us four very important things here about the subject of the gospel:

1. He is “[God’s] Son”.
2. He was “born of a descendent of David according to the flesh”;
3. He was “declared the Son of God with power by the resurrection from the dead”; and,
4. He has a name, “Jesus Christ our Lord”.

#### A. Son of God

This gospel is about the Son of God. Does it amaze you that God would have a Son? Now, we are treading on Holy ground here, and we must walk softly and carefully, because the finite struggles to understand the infinite. We saw in **Isa 9:6**, “a child will be born to us, a son will be given to us...” – and remember what that “child”, that “son”, was to be called? “Mighty God” and “Eternal Father”!

But, how can the Son be called the Father? Only if they are the same; only if they are eternally bound together, of the same essence. Jesus explained it like this in **John 10:30**, “I and the Father are one.” And I’ll remind you, in case you have forgotten, what Jesus actually said there, in a literal translation of the Greek, is “I and the Father are a unity.” *“I and the Father are one thing.”* He was not talking about agreeing as one or acting as one; they “are one”, literally – they are a unity. That is why Paul can say in **Col 1:19**, “...it was the *Father’s* good pleasure for all the fullness to dwell in Him”. The ESV is a little more literal, “For in him all the fullness of God was pleased to dwell”.

**John 1:1** tells us that “In the beginning...” – in the very beginning, before there was a creation, before there was light, before there was matter and time and space, “In the beginning was the Word, and the word was with God, and the Word was God.” Those three verbs are in the past tense, so that we understand that “In the beginning...” (before the creation) the Eternal Second Person of the Trinity already existed. In case we have any doubts, **John 1:3** names Him as the agent of creation, “All things came into being through Him, and apart from Him nothing came into being that has come into being.”

He was, He is, as the Nicene Creed affirmed, “...very God of very God; begotten, not made, being of one substance with the Father, [and He is the One] by whom all things were made.”

#### B. Descendent of David

He is the Eternal Second Person of the Trinity, and yet, Paul tells us here that He “was born of a descendent of David according to the flesh.” And so we are faced with the greatest apparent paradox of

all time, He was God, and He became man – but He didn't cease to be God, so that He was, at the same time, fully God and fully man.

This was in keeping with another of the promises made “through [the] prophets in the holy Scriptures”.

**Mic 5:2**, “But as for you, Bethlehem Ephrathah, *Too* little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.”

The one to be the promised ruler, the seed of David, the Son to be given, was a man born in Bethlehem, born to a descendent of David and yet He had existed “from the days of eternity.”

Isaiah had something to say about that “seed of the woman” that God promised in the proto-evangel. He wrote in **Isa 7:14**, “...the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.” Generations of people read that prophesy, and said, “But, that's impossible.”

Until one day, (according to **Luke 1:26-38**) the angel Gabriel visited Mary, “a descendent of David, according to the flesh”, and told her she was going to conceive and bear a Son – a Son to fulfill the promises, a Son who would be the Son of God, a Son who would sit on “the throne of His father David” and would reign forever. And when Mary expressed wonder at this, the angel said, (verse **35**) “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.”

This is a terribly important thing and we will get into this much deeper as we go farther in the book of Romans. But for now just note that it was important to the fulfilling of the promises and it was important to the atonement, as we see in **Heb 2:14-15**, “...since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,<sup>15</sup> and might free those who through fear of death were subject to slavery all their lives.” To redeem flesh and blood, He had to be flesh and blood – a descendent of David and the promised seed of Abraham, as we see in **Gal 3:16**, “Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as *referring* to many, but *rather* to one, ‘And to your seed,’ that is, Christ.”

### C. Declared the Son of God

The third thing that Paul tells us about the subject of the Gospel is that He (verse 4) “...was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness...”

That is an odd thing to say – because, look at it, Paul has said that he was “set apart for the gospel of God...concerning His Son...who was declared the Son of God”. Why is it significant if “[God's] Son...was declared the Son of God”? You would never say of me that Steve was Samuel's son, who was declared the son of Samuel! That would just be silly. Why? Because there was never any question about whose son I am. But that was not the case with Jesus. In fact, it was such a controversial thing to the Jews that **John 5:18** says, “For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”

So, how did God prove that Jesus was His Son? He “declared” it! How? Actually, He did declare it verbally, twice, once in **Matt 3:17** at His baptism and once on the mountain in **Matt 17:5**. But the word translated “declared” here goes much deeper than merely speaking aloud. It actually is the word from which we get the word *horizon*; it has to do with marking off a boundary, with determining something. And just as the horizon is the demarcation line between heaven and earth, the resurrection of Jesus Christ forever marked that boundary between earthly humanity (the sons of Adam) and the heavenly Son of God.

The resurrection was a divinely powerful statement that validated everything that Jesus had said and everything that He had done. It is the irrefutable evidence that He was who He claimed to be. It is the proof, as we will see later in chapter 4... it is the proof that His once-for-all sacrifice was acceptable to the Father. It is the proof that atonement has been made, that justification has been accomplished.

His death and resurrection are the absolute proof that He was fully man and fully God, “born of a descendent of David, according to the flesh” and “declared the Son of God with power...according to the Spirit of holiness”. The “Spirit of holiness” is not a reference to the Holy Spirit, the third person of the Trinity, but, as holiness is the premier divine virtue, it is a reference to the divine nature of Christ, a testimony to His divinity.

#### D. Jesus Christ our Lord

And, finally, the fourth thing that Paul tells us about the subject of the gospel is His name, “Jesus Christ our Lord”.

“Jesus” means that He is the Savior. That was the name given to Him by the angel in **Matt 1:21**, when he told Joseph, “She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”

“Christ” means *the anointed One* – it is the Greek form of Messiah. Jesus was the anointed one. I saw one of these modern day, self-proclaimed prophets on TV a number of years ago, claiming that in a cave somewhere in Israel an ancient bottle of oil had been found that he claimed was priestly anointing oil from the 1<sup>st</sup> century and that this paved the way for Jesus to return, because there is no record that Jesus had ever been properly anointed. My stars, He is Jesus Christ. He is Jesus, *the anointed One*. God anointed Him, **Heb 1:9** quotes one of those promises in the holy Scriptures (from **Ps 46:7**) “You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions.”

“Lord” speaks to His role as King, as master, as sovereign ruler.

“Jesus Christ our Lord” is the subject of the gospel. The gospel isn’t about health and wealth; it isn’t about prosperity, or supernatural debt cancellation. It isn’t about fixing people’s messed up relationships or equality or social justice. The gospel is about “Jesus Christ our Lord”. It is about forgiveness of sins, it is about reconciliation with God, it is about complete trust in and surrender to the LORD, Jesus Christ.

No wonder that **Act 4:12** says, “there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”

One more quick thought and I’ll quit – I’m not finished, I can’t *finish*; there’s just too much material here – I’ll just have to quit.

I promised you earlier that we would look at Zechariah’s vision (**3:1-5**) a little more closely before we quit. This is an awesome revelation of the gospel and the sovereign grace of God in the OT, 400 or more years before Jesus was born.

Now, a few things to remember, as we read this:

1. In the original context, “Joshua the high priest” is the representative of Jerusalem.
2. **Rev 21:9-10** calls the church, the bride of the Lamb, the “New Jerusalem”.
3. The term “the angel of the Lord”, in the OT, appears to be reserved for pre-incarnation appearances of the Second Person of the Trinity – what theologians call Christophanies.
4. Note that the word “LORD” throughout the passage is all caps – that is the translation of *Yahweh*, God’s name as revealed to Moses in the burning bush.
5. The Hebrew word translated “turban” is also translated “diadem”.
6. **Rev 12:9-10** calls Satan “the accuser of the brethren.”

“Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. <sup>2</sup> The LORD said to Satan, ‘The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?’ <sup>3</sup> Now Joshua was clothed with filthy garments and standing before the angel. <sup>4</sup> He spoke and said to those who were standing before him, saying, ‘Remove the filthy garments from him.’ Again he said to him, ‘See, I have taken your iniquity away from you

and will clothe you with festal robes.’ <sup>5</sup> Then I said, ‘Let them put a clean turban on his head.’ So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by.”

That is the gospel – God has chosen us and plucked us from the fire – and we stand before our Lord Jesus Christ in filthy garments, unable to cleanse ourselves. And Satan stands there, accusing us, but the Lord Himself rebukes Satan, because He has chosen the church, and He takes away the filthy garments – Christ took away our iniquity at the cross, He paid the sin debt. And He has clothed us in His very own righteousness and He has given us the diadem, the crown of righteousness.

**Romans 8:33-34**, “Who will bring a charge against God’s elect? God is the one who justifies; <sup>34</sup> who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

That beloved, is good news – the eternal good news, the gospel of God – the promise of it and the subject of it.