**BIBLE QUESTIONS: SESSION 19**

**Questions:** What is the gospel and who is it about? What power does the gospel message have and was it taught in the OT as types and shadows?

1. **What is the gospel and who is it about?**
	1. “The gospel” has several senses and meanings in scripture and theology; but the most common sense is that it is the “Good News [gospel = “good speak”] of Jesus Christ.”
		1. That “good news” is the promise of the forgiveness of sins for Jesus’ sake.
		2. The promise of forgiveness is to be received by faith. (Romans 14:6).
		3. This sense of the gospel as “God’s promise” is placed in contrast to the Law which is “God’s Commandments.”
	2. The Gospel is about the person and works of Jesus Christ. (see the Ecumenical Creeds)
		1. Jesus is the Son of God, Second Person of the Holy Trinity, the Eternal Word, True God and True Man; the messiah/Christ; the savior
		2. He suffered, died, was buried, raised, ascended, seated in glory, will come again to judge.
2. **What power does the gospel message have?**
	1. It has “the power of salvation for all who believe.” (Romans 1:16)
		1. Salvation = safe from the power of sin, death and the devil; safe with God.
3. **Was (the gospel) taught in the OT as types and shadows? yes**
	1. TYPE: A type is a prefigurement. Romans says Adam was a type (Gk: typos) of Christ (Romans 5:14)
		1. the Old Testament contains anticipatory “types” of the messiah. Just as if you say someone is typecast, they conform to a certain mould. “So and so is not my type” means doesn’t fit my standard. St. Paul says in Romans 5:14 that Adam was a type of Jesus Christ. Adam isn’t Jesus, but there is a pattern common to both. Just as one man, Adam brought death upon the world; so too through one man Jesus, brought resurrection.
		2. There are many other types that are not explicitly identified in scripture
			1. Issac, Joseph, Joshua, Samson, Daniel, David
	2. SHADOW: A shadow is something that is an imperfect outline of a real thing. A shadow shows you shape but not substance, it does not give you the full picture. (Compare the literary device of “Foreshadowing”)
		1. The OT laws were said to be shadows of the messiah (Col. 2:17) “These are shadows of the things to come, the substance belongs to Christ.”
			1. The Old Testament Sacrifices of whole burnt offerings, sin offerings, and festivals of atonement, were shadows pointing to Christ. They, in a sense, prepared the people of Israel to understand the mission of the savior when he came. The shadow, the dim shape of salvation was there in the old testament. And that shape is succinctly expressed in the book of Hebrews, **that under the law, there was no forgiveness without the shedding of blood** (Hebrews 9:2). The offerings of bulls, goats, sheep and lambs all--like a shadow--show the contours of the messiah, but without showing him. **And like a body comes before a shadow, causes it, and is meaningless without it, so too the sacrifices only exist because of Jesus Christ, whose once and for all sacrifice on the cross was ordained by God before the OT, before Adam and Eve, even before the foundation of the world** (Rev. 13:8). God established the Mosaic Law and Old Testament with Jesus Christ “in view”, and that makes all the difference in how we read and understand it.
	3. ALLEGORY: The literal meaning of a story or relationship of characters is used to communicate something else entirely.
		1. – Galatians 4:24 Sarah and Hagar.
		2. Parables
		3. History can teach by way of allegory, but must never be used to deny the Historical sense.
	4. ECONOMY: Many Old Testament passages, though immediately about something else, are used by the NT authors as prophecies of Christ. The early church fathers, such as Iraneus, taught that the revelation of God was joined together by a certain “Economy of Salvation.”
		1. Besides direct prophecies of the messiah, there are other- less direct ways that the work of Jesus Christ is anticipated in the OT. Jesus suffering, death and resurrection was God’s plan of salvation, and that blueprint—humiliation and exaltation, suffering before glory--shows up repeatedly in the OT scriptures.

God’s “plan of salvation” is mentioned as such in Ephesians. Eph. 1:10 says that God’s will was set forth in Christ **“as a *plan* for the fullness of time, to unite all things in him, things in heaven and things on earth.”** Later in Ch. 3, Paul says he was given grace “**to preach to the Gentiles the unsearchable riches of Christ, 9and to bring to light for everyone what is the *plan* of the mystery hidden for ages in God, who created all things,**”

The word “plan,” is the English translation of the greek word Oikonomia – household management. Oikonomia is where we get the word economy, which literally means “house-law”. The world is God’s house and he manages according to a plan. He has an economy. Jesus tells parables where God is figured as the manager of a vineyard or some other thing, and the parables usually begin by saying “the kingdom of God is like”. It can be translated “the reign or rule of God is like” or “the management of God is like…” God has an approach, a mark of his craftsmanship, that is more or less pronounced, yet distinct and indicative of his handiwork. If you see several houses that are of similar design, it’s because they were designed by the same architect. So when you see stories of deliverance throughout the scriptures, you can see that the same God behind it. God’s ultimate “pattern” for saving his people is through the humiliation and exaltation of his Son Jesus Christ.