

SOTERIOLOGY (68)

All of that changed when Christ died. He sets people free from sin, from the Law and from religious systems that are false. He gives everlasting life and He gives abundant life (John 10:10). There can be no doubt that this bondage release work was a major judgment against Satan.

4) It secured believer immunity.

When Jesus Christ shed His blood on Calvary, He secured a major victory for the believer. No believer can ever be touched or harmed by Satan. Christ's work on the cross guarantees this (I John 5:6, 18). Verse 18 is very important because it guarantees the believer everlasting life. Satan cannot touch or harm the "born of God" or "begotten of God" relationship. He cannot ever nullify what Christ's blood has justified. One who has been born of God is secure and guaranteed eternal life (Rev. 12:10-11).

Although we long for a day when all of the judgments will be given to Satan and his forces, we can rejoice now in that one of Christ's works on Calvary judged Satan to such a remarkable extent that we have been set free and we are secure forever.

Accomplishment #13 - Christ's sufferings and death provide peace with God.

When considering the possibility of sinful man having a harmonious relationship with the Holy God because of the work of Jesus Christ, the theological implications are staggering:

- 1) Eternal peace is possible because of Christ's work between God and man. Rom. 5:1
- 2) National peace is possible because of Christ's work between Jews and Gentiles.
Eph. 2:11-18
- 3) Personal peace is possible because of Christ's work between God and believers.
Phil. 4:6-7
- 4) Millennial peace is possible because of Christ's work between Israel and the world.
Isaiah 11:1-10
- 5) Everlasting peace is possible because of Christ's work between God and everyone.
Rev. 21:1-4; Isaiah 65:17-25

Any basis for true harmony between God and man in any dispensation is the work of Jesus Christ. Without Christ's work, there is no peace.

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Accomplishment #14 - Christ's sufferings and death provide purification in heaven.

There is no question that sin brought the entire world into bondage (Rom. 8:22). There can also be no doubt that Christ's work on the cross accomplished some form of cleansing work on more than just the world, but it also had a purifying effect in heaven (Col. 1:20; Heb. 9:23-24).

Now of course the question that is difficult for theologians to answer is what needs to be purified in heaven. It is obvious that on this earth everything needs some form of purification, but what could possibly need purifying in heaven?

Hebrews 8-10 offers a series of contrasts between the O.T. ceremonial system which foreshadowed the death of Christ and the death itself. One of the things that the O.T. system could not do was to purify a sinner to the point that he could ever expect to enter the holy heavens. Christ, by His work on the cross, so removed sin and so became the representative of sinful man that He actually purifies all heavenly things thus enabling sinful men to be delivered into heavenly places (Heb. 9:23-28).

Just as the blood of animals purified things in the earthly tabernacle, thus enabling a relationship between God and man, so the blood of Christ purifies things on the heavenly throne, enabling a relationship between God and man.

It is recorded that Satan is able to accuse the brethren in heaven (Rev. 12:10). It is also recorded that the blood of Christ becomes the appealing basis for overcoming his accusations in heaven (Rev. 12:11). It becomes very clear that the death of Christ has far reach implications not only for this world, but for heaven as well.

From our study of these accomplishments, it is quite evident, as Dr. Chafer so beautifully stated, "The theme of the sufferings of Christ in death is the ground of all right doctrine and the central fact in this cosmic universe" (Vol. 3, p. 55).

One of the areas of soteriological study that is often neglected is the area of legitimate typology concerning the sacrificial work of Jesus Christ. In the Scriptures, God has given divinely inspired pictures of the person and work of Jesus Christ specifically as it relates to His suffering and death. Understanding these pictures is very beneficial to the believer for they give solid support to the believer for what he believes and they offer a solid defense against those who would minimize Christ's work.

There have been many attempts to figure out the formula for discovering a type. Certainly if the plain statements of the Bible say that someone or something is a type, we have no problem in its identification. For example, we learn from Romans 5:14 that Adam is a legitimate type of Jesus Christ. However, we must realize that in order to understand how Adam is a type of Christ, we must carefully and accurately observe the contextual point of Romans 5.

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This is a key point—types will only be accurately understood as we accurately understand the Word of God. Those who are searching the Scriptures will be in the best position to discern what a true type is and what it isn't.

Dr. C. I. Scofield gave a couple of key warnings when it comes to the study of types: 1) If there is not explicit N.T. authority, it cannot be insisted that it is a type. 2) If it is not specifically called a type, it needs to be recognized as only having the authority of an analogy (C. I. Scofield, *The New Scofield Study Bible*, NASV, p. 7).

Dr. Scofield raises an important point—types need to be very carefully discerned or else the Bible can become nothing more than a series of allegories derived from men's fanciful speculations. The more one understands doctrine, and the more one pours through the pages of the Bible, the more one will be able to understand true biblical types.

Now as we have previously stated, there are many things that typify the sacrificial work of Jesus Christ:

1. The General Sacrifices of the O.T.

The first type that is found in the O.T. is one found in Genesis 3:21. It is a beautiful picture of God searching out a sinner and, through a blood sacrifice clothing him, making him fit for the presence of God. We learn from our study of the N.T. that God searches out sinners and through the blood sacrifice of His Son, clothes the sinner with Christ's righteousness, thus making him fit for the presence of God (Rev. 7:14; 19:8). Dr. Chafer, concerning this type, writes: "Few types are as complete as this. God undertakes for man, the imputation of sin to a substitute is implied, and the covering of the sinner is revealed" (Vol. 3, p. 124).

Another type is the offering of Abel in Genesis 4:4. This is a clear picture of the fact that God requires a blood sacrifice and that He determines the acceptability of the sacrifice. When seen in light of N.T. revelation, it is very clear that Christ provided the final blood sacrifice and His is the only sacrifice that is acceptable to God.

Another type is the altar and sacrifice of Noah in Genesis 8:20-22. This immediately demonstrates that the blood sacrifice is the only means of having a relationship with God after salvation. We learn from this passage that an altar was built on which the sacrifice was offered. Exodus 20:24-26 makes it clear that God requires that sacrifices be offered at a specific place in a specific way. Again, through N.T. revelation we learn that Jesus Christ's sacrifice is the only sacrifice that God finds acceptable. His is the only one that meets His standards (Heb. 13:10-16).

Dr. Walvoord said, "All sacrifices of the Old Testament which anticipate the death of Christ are types" (Vol. 2, p. 78). Certainly the general sacrifices of the O.T. picture the work of Jesus Christ.