

It is indeed finished but when was it actualized?

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"When, therefore, Jesus received the vinegar, he said, 'It hath been finished;' and having bowed the head, gave up the spirit" (John 19:30).

Note that the actual Greek manuscript writing of John 19:30 is *ote oua elaben to oxoj iod whsouj eipen(Tetelestai(kai. klinaj thn kefalhn paredwken to pneuma (ot-eh oon eh-lah-vehn to ox-os (o) Ee-ee-soos eep-ehn Teht-ehl-ehs-teh keh klee-nehs teen kehph-ahl-een pahr-eh-thok-ehn to pnehv-mah)* rendered "when, therefore, Jesus received the vinegar, He said, 'It hath been finished;' and having bowed the (His) Head, gave up (surrendered) the Spirit." Here the indicative mood, perfect tense, passive voice, third person singular, impersonal pronoun connotation of the verb *Tetelestai (Teht-ehl-ehs-teh)* literally rendered "It was and is finished" is extremely problematic in the sense of affixing either the actuation or actualization of these depictions in the sphere of time 2,000 years or so ago. Why would the Holy Spirit use a word like that except to explicate the mystery of what "it" really is and when "it" ontologized (came into being)? It is finished, but what is "it" exactly? Well, the dying, for one thing, i.e., when did Jesus actually die? The testimonial contents of this verse, as well as many others form the consensus among God's people that Jesus' death is an established fact. Hence, Christ indeed died and it is finished from the Earthly view-point, in that He is dead or physiological separated from the Earthly Sphere (II Corinthians 5:16).

So, according to all the records, He is dead and strictly in this sense, the struggle is over in that the last words He said were, "It is finished." That is one of those pungent, final-sounding sentences heard so often that some actually think they know what it means. However, when this testimonial verse is properly exegeted, it expands the interpretation of this cogitation in a far greater sense. When this question is normally posed, it is in reference to His duration in the grave, as testified by the Lord Jesus in stating in Matthew 12:40, "for, as Jonah was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the Earth three days and three nights." It is almost exclusively in this sense that the debate is focused on whether He died on a Wednesday or Friday, as it is impossible to garner three full days and nights from Friday to Sunday (the first day of the week). This being the case of fact, so-called "Good Friday" is automatically eliminated as the day of Christ's depicted death on the cross at Calvary. However, there are much larger questions that beg to be addressed in regard to Jesus Christ's grammatically translated statement "It was and is finished." Here it must be tersely stated that the Scripture's testimony of Christ's death on the cross approximately 2000 years ago should not only be cherished but also revered, as it is indeed the manifested Gospel of salvation to His elect.

In a physical sense, there should never be any attempt to construe Christ's manifested execution as less painful than it surely was since that would ruined its use as a gauge of His concern for His beloved. Under Romans' rule, crucifixion was reserved for the lower classes,

especially slaves accused of robbery or rebellion. The whole point was to make it hurt as much as possible and everyone agreed that death by crucifixion was the worst. Josephus, a first century historian, called it "the most wretched of deaths." But even in a manifested sense, that which was and is finished are the religious systems, i.e., the Judaism of the Temple at that time, as well as those previous and subsequently to follow, including those of this day. Here the truth must be unmistakably established in order to expose the misconstrued division between clean and unclean; the posturing clergy who pretend to know which is which; the whole idea that a lamb, goat or calf was an acceptable substitute in that day or a human gesture of believing and a surrendered human heart will suffice in this present day. Sadly, today's menus of offerings are the established norms of orthodoxy and when challenged as Jesus did, received no better hearing than they did then. At the same hour that Christ manifestly died, the parade of Passover animals into the Temple began. For the rest of the afternoon, their owners slaughtered them while priests caught the blood and poured it on the altar. Outside in the courtyard, the corpses were skinned and cleaned according to the Law of Moses while Levites sang psalms of praises to God.

So there were two bloody places in Jerusalem that day, one authentic (Golgotha) and the other, an imaginative fraud (the Temple), which were both attended by powerful religious people for different reasons, all believing that they were doing God's will. Now, this is not just about Jews. This is about powerful people in all religiously orthodox traditions who believe they are doing God's will. Whenever and wherever this is encountered, in whatever time or place, such power and religion are a lethal mix. Though it is all over on Golgotha, religious systems seemly continue to strive to this very day even as they were doomed by the fact of His death. As they were then, their tactics are exposed by thorough evaluation of the Scriptures wherein stinging rebukes of their values are revealed. Hence, it was true then, as it is now, i.e., the system does not exist to glorify God; the system exists to aggrandize the system. Jesus was the only Lamb of God who could have possibly died for His elect so in order to comprehend what was and is finished, the essence of what "it" is must be solidly established by when "it" actually occurred. Placing this phenomenal in the sphere of time raises more question, e.g., if one of the reasons Jesus was killed was to preserve the system, it failed because thirty something years later the Romans turned on the Jews in Jerusalem, whereas the Temple and Judaism were temporarily destroyed. Thus the focus point must reside in when the elect were actually saved in order to ascertain what and when "it was and is finished." These answers are unknown outside of the Mystery, the volume of truth that was hidden from mankind until it was revealed to the Apostle Paul, to be dispensed in the present Grace Church age. Hence the answer resides in these focal questions: **"when" and "where" are or were the sins of God's elect eradicate ----- in time or eternity? What is the distinction between spiritual and physical death? What sphere securely accommodates the accomplishment of Christ's death?**

The only thing that could possibly have been referenced as finished that day was all separation between God and His elect and that was accommodated solely in the eternal sphere before time and creation. But the availability of the reconciling blood of Christ must have of necessity existed in Eternity, before times for this to be factual (II Timothy 1:9; Titus 1:2; Revelations 13:8). This is indeed a window into the depths of God that few have been blessed and privileged to glimpse. Those whose hope is in a strong God, who cannot broker injustice, will perceive the scene of Calvary solely in its manifestation aspect. In the sphere of time, the major focus is on those whose feet Jesus had washed, whose faces He had touched, whose open mouths He had fed as if they were little birds. Thus, one must look upon all these scenes in the manifested sense in which God had died because of His love for them

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But prior to these depictions, God had previously provided salvation for His beloved. Romans 3:25 states, “whom God previously placed a propitiation through faith in His blood, to show His righteousness because of the passing over of previously committed sins, in the forbearance of God.” Here the Greek verb *proegeto* (*pro•eh•theh•to*) is translated “previously placed”, which is derived from the Greek preposition *pro* (*pro*) and verb *tiqemi* (*tee•thee•mee*) and literally means that God “placed beforehand”, i.e., previously purposed, determined and immutably Decreed in Jesus Christ a *ilasthrion* (*eel•ahs•tee•ree•on*) rendered “propitiation.” The cogitation of this conveyance emphatically positions the actuation of expiation (appeasement) in Eternity, as this Greek noun describes Jesus as the one “**acceptable sacrifice**” who appeased, made reconciliation and who Himself is the essence of the manifested mercy seat. This is the only place where elect sinners receive mercy and justification before a Holy God (Hebrews 9:5).

Thus, it is indeed finished because it was finished, the case being that Christ died by God’s Decree and in view of the basic meaning of the Greek verb *paredon* (*pahr•ehs•een*) rendered “passing over,” it is consistently used denoting present or presence. A more descriptive translation of the latter portion of verse 25 would be “to show his righteousness because of the presence of previously committed sins, in the forbearance of God.” So here in essence God **purposed** Jesus Christ a propitiation in the beginning unto the end to point out **His** righteousness, even as it allowed Him to forbear and put up with the presence of previous sins, thus sins that were **committed prior** to the cross were in effect **previously paid for prior** to the cross. Here the basic premise must rest and abide in the fact that the propitiation was always in place and available to God in the enactment of all His Decree concerning His acts of saving men, thus the basis for forbearance is foundationally established in what was accomplished in Eternity. **Indeed it was and is finished!**