

# **In Defense of Biblical Christianity**

## **Article 2**

### **John 19:28-30 “It is Finished”!**

#### **“The Finished Work of the Cross Heresy”**

A Paper By

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This apologetic paper is the second of a series of articles I am writing called “In Defense of Biblical Christianity.” I will be challenging false doctrines that have infiltrated, subverted, and perverted the truth of Biblical Christianity.

## Apologetic Preface

The following phrase, “It is Finished” from (**John 19:28-30**) is grossly misrepresented and used to promote a particular branch of theology that is heretical and leads millions of Christians into deception. This is no minor deception. What is at stake here is the very foundation of the gospel, which must be defended.

Do I have your attention?

An explanation of chronological events with their related theology will provide the basis of this apologetic challenge to the heresy I call “**The Finished Work of the Cross Heresy.**”

I portend that even a rudimentary understanding of Christ’s soteriological chronology disproves this heresy. Add the theology to this chronology, and the heresy is fully exposed.

The Apostle Paul said in **Galatians 1:8** *But even if we or an angel from heaven should preach to you a **gospel contrary** to the one we preached to you, **let him be accursed.** 9 As we have said before, so now I say again: If anyone is preaching to you a **gospel contrary** to the one you received, let him be **accursed.***

Jesus said in **Matt 23:15** to the Pharisees-“<sup>15</sup>*Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make **a single proselyte,** and when he becomes a proselyte, you make him **twice as much a child of hell as yourselves.***

Jesus' words above are precisely what happens today in much of the evangelical church. “The Finished Work of the Cross” heresy leads people to Christ and then converts them into sons of Hell through a false understanding of the gospel.

If I am right, then the modern-day Pharisees are leading millions into hell.

Now you know my motivation for writing this paper. I hope after reading this paper, you will see that Satan has deceived many of the evangelical churches worldwide into believing a false gospel.

“It is Finished” is a significant statement made by Christ Jesus because it is critical in the economy of God’s plan of salvation. I state emphatically that “It is Finished” directly references Christ Jesus completing the Mosaic Covenant, with all its prophetic and soteriological implications.

## Introduction

The “Finished Work of the Cross” heresy is pervasive. It has penetrated every sector of the church and every denomination. Even denominations that would not subscribe to this errant theology a large percentage of their membership has. I know this to be true because I hear it all the time. This heretical teaching controls the airways, both radio and TV.

This paper is for anyone who will read it, but my primary target is evangelical leaders. I am challenging you to evaluate what you have been taught to see if it aligns with the chronology and theology of the Bible or with the pervasive heresy “The Finished Work of the Cross.”

This apologetic will cover 17 soteriological events regarding the chronology and theology of the Bible. The study and explanation of these events will prove beyond any reasonable doubt that a false gospel is being articulated to the masses, church leadership, and most seminaries and colleges.

Below are the 17 chronologies.

- 1) YHWH, the God of Covenant Promise.
- 2) Prophecy and the Incarnation.
- 3) Christ Ministry on Earth.
- 4) The Perfect Sinless Life.
- 5) The Last Supper.
- 6) Jesus’ Arrest, Trial and Sentencing.
- 7) The Crucifixion.
- 8) The Death of Jesus “It is Finished.”
- 9) The Curtain of the Temple is Torn in Two.
- 10) Jesus Is Speared in the Heart.
- 11) Jesus Spends three days in the Grave.
- 12) Jesus’ Resurrection.
- 13) Jesus’ Ascension and Work in Heaven.
- 14) Jesus Teaches on Earth for 40 days and appears 12 times.
- 15) Jesus Gives The Great Commission.
- 16) Jesus’ Final Ascension.
- 17) The Church is Born on Pentecost, and The New Covenant Begins.

Please take a few minutes to review the 17 events. I hope the list will inspire some questions like:

How can Chronology 9 complete the work of salvation when 8 additional soteriological events are required before the church is born?

If Jesus has not gone to the grave, been resurrected, or ascended to the Father, and the church has not been born yet, how can “It is Finished” complete the work of salvation?

Hopefully, many questions like this will come to your mind. Perhaps write them down and see if they get answered as the chronology and theology are articulated.

## Biblical Chronology & Theology

### Historical Background to the Argument

This section will cover four chronologies: God’s Covenants, The Prophetic Promises and Incarnation, Christ’s Ministry on Earth and Christ’s Perfect and Sinless Life.

These chronologies serve a specific purpose; they are the foundation upon which the argument rests. “It is Finished,” aka the “The Finished Work of the Cross,” true or not true, cannot be argued for or against unless the person reading this paper has these fundamental truths within their framework of understanding.

Now, let’s dive into the chronology and theology regarding God’s plan of salvation. First up are the covenants of God.

#### 1) YHWH, The God of Covenant Promise

From a theological perspective, if a person does not understand the covenants of God as revealed in the Old Testament, they can’t read the New Testament and fully understand it. This, perhaps, is one of the reasons we have thousands of denominations in Protestantism. The covenants of God in the summary below provide an excellent historical and soteriological background to the argument. This includes the covenant name, scripture location, purpose and summary.

##### 1. Edenic

**Gen 2:15-16; Ps 8:5, 6**

##### Rule & Reign

**Gen 2:15-16** *The LORD God took the man and put him in the garden of Eden to **work it and keep it**. 16 And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you **shall surely die**.”*

**Ps 8:5-6** *Yet you have made him a little lower than the heavenly beings and crowned him with glory and honour. 6 You **have given him dominion over the works of your hands; you have put all things under his feet**,*

Adam was given dominion and rule over the earth and was called to obey God. If he does not obey God, he will die. Adam’s disobedience is the root cause of sin and death. In this story, we see Satan as the antagonist, bringing about our downfall by getting Adam and Eve to reject the word of God.

**2. Adamic****Gen 3:15****Redemption**

**Gen 3:15** *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.*”

God immediately sees our predicament and promises deliverance with the first messianic prophecy. God will redeem humanity through the woman and her offspring, Jesus. God will crush Satan by defeating his offspring, those who are under the curse of death.

**3. Noahic****Gen 6:5-9****Restraint, No Curse, Rainbow**

**Gen 6:5-9** *The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. 6 And the LORD regretted that he had made man on the earth, and it grieved him to his heart. 7 So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” 8 But Noah found favour in the eyes of the LORD. 9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.*

**Gen 8:21:** *“I will never again curse the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. 22 While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”*

**Gen 9:13** *I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.*

Noah is the only preacher of righteousness, the only one who obeys God. The sin on the earth was beyond repair, so God destroyed the world and then promised not to curse the ground or living animals again. He gives a rainbow as a sign (We see God’s grace preserving the race so Christ could come).

**4. Abrahamic****Gen 12:1-3****Restore**

**Gen 12: 1-3** *Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed*

Humanity still did not follow the ways of God, evidenced by the tower of Babel’s story (**Gen 11:1-9**), where man sinks into sin again. However, God has a plan. He will use a single family to bless all the nations of the earth. God called Abraham and he obeyed God, he left his country, and was willing to sacrifice his son in obedience to God, so Abraham became the father of all the righteous. Abraham believed and obeyed God, he was not perfect, but he obeyed God (Gen 18:19, 22:15-18) and walked in his ways so he was credited with righteousness.

## 5. Mosaic

Ex 19-24, Lev 26:1-3

## Reveal

**Lev 26:1-3** “You shall not **make idols** for yourselves or erect an image or pillar, and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God. 2You shall keep my Sabbaths and reverence my sanctuary: I am the LORD. 3“**If** you walk in my statutes and observe my commandments and do them.

The Mosaic Covenant is God moving forward with his promise **to bless all** people of the earth. Israel would be a holy nation, a kingdom of priests who would glorify God and **draw other countries back to him**. They were to worship him by the standards he set out. They failed and did not keep the covenant. Part of the covenant was blessings and curses listed in (**Deut 27 and 28**). Obedience would bring blessings, and disobedience would result in the loss of their homeland.

## 6. Palestinian

Dt 28:1 30:1-5

## Return

**Dt 30:1-5** “And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God **has driven you**, 2and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, 3then the LORD your God will **restore your fortunes and have mercy on you**, and he **will gather you again from all the peoples** where the LORD your God has scattered you. 4If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. 5And the LORD your God will bring you **into the land** that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. 6And the LORD your God will **circumcise your heart** and the heart of your offspring so that you will love the LORD your God with all your heart and with all your soul, that you may live.

This covenant promised that even though exiled, God would eventually restore his people to the land. This had to happen as part of God’s plan to redeem humanity.

## 7. Davidic

2 Sam 7:12-16

## Reign

**2 Sam 7:12-16** 12 When your days are fulfilled, and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. 13He shall build a house for my name, and I will establish the throne of his kingdom forever. 14I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, 15but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. 16And your house and your kingdom shall be made sure forever before me. **Your throne shall be established forever.**”

The next advancement to the promise in Gen 3:15 and to Abraham was the Davidic covenant, where a King would sit on David’s throne. This was part of God’s sovereign plan to bring about the Messiah, the ultimate eternal King sitting on David’s throne.

## 8. New

## Jer 31:27-35

## Regenerate

**Jer 31: 27-34** *“Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”*

God’s plan in human history was to bring about a new covenant where he would restore humanity and the earth to its original purpose. He would write the law on the heart of his true followers.

All eight covenants are a **testimony to the grace of God.** From the beginning, God planned to have a people for himself who would love and enjoy his fellowship forever. These eight covenants connect everything to Christ’s Incarnation, Birth, Death, Resurrection, Ascension, Current Reign, and ultimate and complete victory at his Second Coming.

A critical transition happens from Covenant 6 to 7. When the Messiah (King), the Son of God, resurrects from the dead and becomes the Great High Priest in the order of Melchizedek (Heb 4:14-16), he is given all power and authority (**Matt 28:18-20**). This ends the authority of Moses and Aaron and Rabbinic Judaism. The way forward is Messianic Judaism, where the Messiah replaces Aaron and Moses as our Apostle and Great High Priest of our confession (**Heb 3:1-6**).

The theology associated with this transition requires that Christ live a sinless, perfect life, fulfilling the moral requirements of the Old (Mosaic) Covenant. It also means he must complete the sacrificial system of the Mosaic Covenant so the ceremonial system can also end.

This is precisely what **“It is Finished”** means (John 19:28-30). Jesus’ perfect, sinless life and death on the cross fulfill all the prophetic and soteriological requirements of the Old (Mosaic) Covenant.

If I am correct, “The Finished Work of the Cross Theology” is **heretical**.

The covenants are intimately connected to the prophets. The prophets are constantly calling the people to repent and obey. Still, beyond that, they are explicitly articulating covenants 7 and 8, God’s plan of Messianic reign and regeneration through his Messiah and the Holy Spirit. I will not address the Millennial Kingdom or Ezekiel’s temple in the argument.

## 2) Prophecy and the Incarnation

This section provides further prophetic insight into God's supernatural plan to provide humanity with the promise of the Messiah, as revealed through his prophets. Through Covenant 7, the prophets reveal the coming of the Messiah (the anointed one who would reign as king) (**2 Sam 7:12-16**). The prophets also reveal that the Messiah, the reigning King, would inaugurate the New Covenant as evidenced above in (**Jer 31:31-34**), resulting in regeneration when the law is written on the heart, not tablets of stone.

These prophets have much more detail for us regarding these covenants. In total, they give us 365 prophecies regarding the first coming of Jesus that reveal every aspect of God's sovereign plan of regeneration. If you want a listing of all 365 prophecies, go to [www.breakfreeapologetics.com](http://www.breakfreeapologetics.com), go to Free, scroll down the list, and then download. Or you can click the link [365](#) if you are reading this electronically.

Below are prophecies that reveal Jesus as the incarnate King, the Son of God and Apostle and Great High Priest of the New Covenant.

#	Old Testament	Prophecy	New Testament Fulfilled
	Isa 7:14, 9:6-7, Zech 9:9 Eze 1:26, Dan 7:13-14, 1 Sam 3:1,10	Pre-existence, Incarnation, Descension, Divine name	Jn 1:1, 17, Heb 1:1-2; 3:9, 8:9, 1 Tim 1:15-17, Phil 2:8, Tit 3:4-7
1	Dan 9:25-25	The exact timing of his death predicted by Daniel (483 years later)	483 years from the edict to rebuild Jerusalem 445 B.C. by Artaxerxes to 27 A.D. when Jesus began ministry
2	Isa 7:14, Jer 31:22	Virgin Birth	Luke: 1-34-35, Matt 1:18, Gal 4:4, Rev 12:
3	Isa 53:9, Ps 16:10	Resurrection	Matt 27:57-60
4	Psalm 68:18	Ascension	Eph 4:7-10
5	Psalm 110:1	Exaltation	Mark 16:19
6	Psalm 110:4	Serve as High Priest	Heb 6:20, Heb 5:1-7, Heb 7:11-29

The biblical reality is that Christ not only completes the Old (Mosaic) Covenant and inaugurates the New, but he ultimately fulfills all God's covenants and prophetic promises. Now, remember that Christ's second coming plays a critical role in fulfilling the Covenants, and many prophecies remain to be fulfilled. Therefore, the summary below is how Jesus ultimately fulfills all the Covenants of God.



***a) The Gospel of Jesus Fulfills all the Covenants and Prophecies***

1. The gospel is the story of how Israel's God, through Jesus Christ, gives Edenic rule and dominion back to humanity by defeating the dark powers of this world and the satanic powers behind them. (Edenic)
2. The gospel is the story of how Israel's God redeems humanity from sin and death through Jesus (the seed of the woman). (Adamic)
3. The gospel is the story of Israel's God through Jesus refraining from judgment to maintain a remnant. (Noahic)
  - a. The gospel is the story of how Israel's God is the righteous judge of the peoples of the earth.
4. The gospel is how Israel's God, through Jesus, fulfills the covenant promise to Abraham to restore the world through the seed. (Abrahamic)
5. The gospel is how Israel's God, through Jesus Christ, would return to Zion to his holy temple. (Davidic)
6. The gospel is the story of how Israel's God reveals Jesus Christ as the anointed king, prophet, son of God, son of man, apostle, and sacrifice, fulfilling the story of Israel and the requirement of the Old Covenant. (Mosaic/Israeli)
7. The gospel is the story of how Israel's God would return the people driven from the nations and circumcise their hearts. (Palestinian)
8. The gospel is the story of how Israel's God through Jesus Christ inaugurated the kingdom of God through his world renewing New Covenant in his blood becoming our apostle and great high priest of our confession, seated at the right hand of God in the true tent in heaven. (New)
  - a. The gospel is the story of Israel's God forgiving sins and granting eternal life to his faithful followers of the new covenant.
  - b. The gospel is the story of Israel's God commissioning the Church through Christ Jesus and the Spirit to proclaim the New Covenant to the world.

Even a rudimentary understanding of the Covenants 7 & 8 reveals that Jesus fulfills the Old Covenant. "It is Finished" is a statement that this task has been completed. The old is done, and the new begins.

**Heb 7:11-12** confirms everything I just said - *"Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the **order of Melchizedek**, rather than one named after **the order of Aaron**? 12For when there is a change in the priesthood, there is necessarily a change in the law as well.*

This text reveals the New Covenant and its corresponding laws do not come into effect until Jesus becomes a priest in the Order of Melchizedek.

The facts are irrefutable: Jesus was not the High Priest when he said, "It is Finished," and was not the High Priest after his resurrection. Jesus becomes the high priest and takes his seat of authority, but this happens in the true tent in heaven, not at the cross. I will articulate this in

chronologies 5 a, b, 8, and 13 when I prove that the blood shed on the cross had to be taken into heaven to make an atonement of covenantal inauguration and redemption.

So I ask, how can the atoning work of salvation be complete when the priest has not been inaugurated, and the New Covenant does yet exist,

The historical background continues.

### **3) Christ Ministry on Earth**

Jesus' teachings are the most significant teachings the world has ever known. Jesus' teachings are recorded in the historical narratives of Matthew, Mark, Luke and John. Then, the apostles further expound on these truths in the epistles.

Jesus taught 46 parables and performed 37 miracles. Jesus specifically taught about the Kingdom of Heaven (God), repentance, forgiveness, abiding, obedience, sin, the word of God, Satan, hypocrisy, loving God and others, the golden rule, and many others.

The net result of Jesus' teaching is a higher calling of holiness than in the Old Testament. The New Testament reveals 1050 commandments, while the Old Covenant only has 613. These listings are available at my website, [www.breakfreeapologetics.com](http://www.breakfreeapologetics.com); then go to Free, scroll down and download.

Tied deeply to "The Finished Work of the Cross," heresy is the Calvinistic doctrine summarized by the following acronym T.U.L.I.P., which stands for total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saint. I will be addressing this in future papers but have provided a summation.

The bottom line of Calvinism is that you were chosen before the foundation of the world. You had no say in the matter because you are too depraved to choose God, so God had to choose you. God hand-picked some for heaven, and for the rest, he decided they should spend eternity in hell. The chosen have God's irresistible grace imposed on them; they can't refuse and, therefore, will be preserved because everything was up to God and determined before the world began.

This is not a strawman vocalization; this is precisely what is taught now, mind you; perhaps another 10,000 words could be added, but my summary is essentially their core doctrine.

I believe all of the New Testament refutes these heresies, "T.U.L.I.P., and "The Finished Work of the Cross," and here is why.

- 1) God wants everyone to be saved (1 Tim 2:4-6, 2 Pet 3:9, Act 17:30).
- 2) Forgiveness is conditional upon forgiving (Matt 6:9-15, Mk 11:25).
- 3) Eternal life disqualification criteria (Gal 5:16-21, Gal 6:7-8. Eph 5:5-6. 1 Cor 6:9-12).
- 4) Backsliders can come back (Jam 5:19-20, Ezek 18:21-23)
- 5) You can fall from grace (Heb 3:12, 6:6,10:38. 1 Tim 4:1, 2 Pet 2:20-22)

- 6) The book of Hebrews has 28 direct warnings alone. Appendix 1 in my Hebrews course: [www.breakfreeapologetics.com](http://www.breakfreeapologetics.com) -Free- Hebrews The Supremacy of Christ- Appendix 1. I also list 18 direct warnings in Appendix 2.

Beyond the above and countless other examples not cited, why does the New Covenant have a higher standard of holiness, with over 1050 commandments, if the finished work of the cross has completed my salvation? The true gospel will be revealed in 5a and b below.

A root cause analysis would reveal that the Calvinistic system's fault, specifically "The Finished Work of the Cross" **heresy**, is predicated on the cross completing the New Covenant. Much, much more about this as the argument continues.

#### 4) The Perfect Sinless Life

The sinless perfection of Christ is essential from a theological perspective. If Jesus was not sinless, he could not be the perfect sacrifice for sin, and the whole basis of this apologetic or even discussing this heresy would be a moot point.

Several scriptures that say Jesus lived a perfect, sinless life are listed below.

I will quote **Heb 4:15** and **2 Cor 5:21** and then provide a list of other scriptures that validate Jesus's sinless life. I referenced the NLT bible because it is theologically accurate, as I articulated in Article 1 of this series-Did Jesus become Sin?

**Heb 4:14-15** says *14. So then, since we have a great High Priest who has entered heaven, Jesus the Son of God, let us hold firmly to what we believe. 15This High Priest of ours understands our weaknesses, for he faced all of the same testings we do, yet he did not sin.*

**2 Cor 5:21** *21For God made Christ, who never sinned, to be the offering for our sin so that we could be made right with God through Christ.*

Also see 1 Pet 2:22, Luke 1:35, 1 Jn 3:5, John 8:29, Isa 53:9, 1 Pet 1:18-19.

The sinlessness of Christ, I assume, is not in contention, so there is no applicable argument against "The Finished Work of the Cross" **heresy**.

#### a) Historical Background Summary

The facts articulated in this historical background reveal that Jesus pre-existed as the Son of God/Man and that he incarnated as the son of David, the King of the Jews. That he was the prophetic promised Messiah (Christ) and that he lived a sinless life.

## ***b) Theological Summary***

From a theological perspective, the facts reveal that the Messiah would complete the Mosaic Covenant, ending Rabbinic Judaism and then inaugurate the New Covenant, ushering in Messianic Judaism with its code of conduct, expectations, and system for the purification and forgiveness of sins.

Now that the background has been established, I move into the argument.

## **The Argument**

This section has 13 main arguments and sub-arguments that directly challenge “The Finished Work of the Cross” Heresy. The argument begins with the Last Supper.

### **5) The Last Supper- Matt 26:17-29 (Mk 14:12-25, Lk 22:7-38, 1 Cor 11:23- 25)**

The following scriptures are foundational to the argument.

#### **Body and Blood of Christ Matt 26:26-29**

*“Now as they were eating, **Jesus took bread**, and after blessing it broke it and gave it to the disciples, and said, “**Take, eat; this is my body.**” 27 And took a cup, and when he had given thanks, he gave it to them, saying, “**Drink of it, all of you, 28for this is my blood of the covenant**, which is poured out for many for the forgiveness of sins. 29 I tell you **I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.**”*

*Paul says in 1 Cor 10:16: “The cup of blessing that we bless, is it not a **participation in the blood of Christ?** The bread that we break is it not a **participation in the body of Christ.**”*

Please notice that Jesus and Paul differentiate between Jesus’ body (the bread) and (the wine) his covenant blood. The two participations run to the very heart of the gospel of the kingdom, the New Covenant. **Get this wrong. You get everything wrong.** The full significance of the Lord’s Supper will be integrated into the overall argument and play an essential role in understanding the true gospel.

We must first discuss the theology of the bread of communion, the body of Christ. This theology is tied explicitly to Chronology 9, so I will integrate Chronology 9 into 5a, and then in 5b, I will address the wine, the blood of the New Covenant.

### **a) The Bread of Communion Theology**

**Matt 26:26** says, “Now as they were eating, **Jesus took bread**, and after blessing it broke it and gave it to the disciples, and said, “**Take, eat; this is my body.**” Or as Paul says in **1 Cor 10:16**, **the bread we break is not a participation in the body of Christ.**

Why two participations? Because the bread of communion, the death of the body of Christ fulfills a specific purpose in the economy of God’s salvific plan. As does the blood of the New Covenant, the Wine. In this chronology, I will fully articulate that the death of the body, the bread of communion, is what Jesus is talking about when he says, “It is Finished.”

Starting with **Matt 27:50-51** which says, “And Jesus **cried out again with a loud voice and yielded up his spirit.** 51 And behold, **the curtain of the temple was torn in two, from top to bottom.** And the earth shook, and the rocks were split.”

Notice that at the exact moment of Jesus’ death, the temple curtain was torn in two when the body of Jesus died, not his spirit. We know his spirit did not die because Peter tells us (**1 Peter 3:19**) that Jesus preached in the heart of the earth after his death. Also, I draw your attention to Chronology 8 specifically (**John 19:30b**), where it is evident that Jesus gave up his spirit at the moment of his choosing; the text reads, “and he bowed his head (a willful act) and gave up his spirit (another willful act).”

I will also bring into the argument Chronology 12, where Jesus was resurrected and appeared to Mary Magdalene, telling her not to touch him because he had not ascended to the Father. Jesus also preached in hell, and then he ascended to the Father. It is this framework of understanding that applies to the following texts.

**Heb 6:19-20** says, “19We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place **behind the curtain,** 20where Jesus has gone as a forerunner on our behalf, having become **a high priest forever** after the order of Melchizedek.”

Notice the death of Christ split the earthly curtain (**Matt 27:50-51**), and then Jesus goes behind the curtain in the holy places in the heavenly tabernacle as stated above in (**Heb 6:19-20**)

Further insight regarding the death of Christ’s body of death is provided in (**Heb 10:5-10**) and (**10:19-20.**)

**Heb 10:5-10** says *Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, **but a body have you prepared for me;** 6in burnt offerings and sin offerings you have taken no pleasure. 7Then I said, ‘Behold, I have come to **do your will,** O God, as it is written of me in the scroll of the book.’” 8When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” **(these are offered according to the law),** 9then he added, “Behold, I have **come to do your will.**” He does away with the first in order to establish the second. 10And by **that will** we have been **sanctified through the offering of the body of Jesus Christ once for all.***

Notice the expression that the burnt and sin offerings were made according to the law; then the text says he is about to do away with the sacrifices and offerings. He does away with (the first) the offerings, an act of volition by the will (the second). Then Jesus tells us what the body prepared for me accomplishes; it provides sanctification through offering **the body** of Jesus Christ once and for all.

This sanctification is explained in **Hebrews 10:19-20** where it says, “*19Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, 20by the new and living way that he opened for us through the curtain, that is, through his flesh”.*

Notice the connection back to the **death** of Christ’s body (flesh) when the curtain (veil) is split in **Matt 27:50-51**. It splits at the exact moment of his death. The text must understand that Christians can now enter the holy places by Christ’s blood; however, his body of death (flesh) opened the way. (Two participations)

The following scriptures provide further insight into how the death of the body is connected to the phrase “It is Finished.” Paul in **Gal 3:13** says- *Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, “Cursed is everyone who is hanged on at tree- so that in Christ Jesus the blessing of Abraham might come to the Gentiles so that we might receive the promised Spirit through faith.*

Notice the text says the redemption from the curse came from Christ taking the curse on himself at his crucifixion (the tree). The price of atonement is a life for a life, **Lev 17:11** – *For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life”.*

This earthly atonement also enacts the covenant promise to Abraham (**Gen 12:1-3**), where all nations will be blessed. Paul provides us with insight here. **Gal 4:4** says, “*But when the fullness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoptions as sons.*

The text articulates that Jesus was born under the law to redeem those under the law. Paul provides further insight in **Gal 4:16**, where it says, “*Now the promises were made to Abraham and to his offspring. It does not say “And to offsprings”. Referring to many, but referring to one, “And to your offspring”, **who is Christ**.*

So the seed of Abraham comes into the world and dies on the cross to take the curse of the law; two more scriptures add tremendous insight here; let’s look at (**Eph 2:14-16** and **Heb 9:15**.)

**Eph 2:12-16** says, *12remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. 13But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15by abolishing the law of*

commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16and might reconcile us both to God in one body through the cross, thereby killing the hostility.

The text divulges that the flesh of Christ on the cross abolishes the commandments and reconciles Jews and Gentiles to Christ- an Abrahamic promise (**Gen 12:1-3, 22:18**).

Christ redeems Jews and Gentiles from the Mosaic Covenant in his body of death as **Heb 9:15** emphatically says-15 *Therefore he (Christ) is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.*

You tell me what the death redeems us from? Does it not say first covenant sins?

Beyond any doubt, “It is Finished” completes the Old Covenant, but let’s look at a few more texts for validation.

**Heb 2:9** states, “9*But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death so that by the grace of God he might taste death for everyone.*”

Notice again the focus on the suffering of death as the instrument of delivering God’s Grace. His death accomplishes the work identified in **Gal 3:13, 4:16** and **Eph 2:14-16**. Let’s continue with **Heb 2:14**, which says, “*Since, therefore, the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil.*”

Now, **Col 2:13-15** says, “*And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. 15He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.*”

These texts proclaim that it is the death of Christ that defeats Satan’s power over death by removing the legal demands of our record of the debt, the ultimate cause of our death. Why? Because when Adam sinned, the curse was enacted, and death entered the world. Christ takes the curse, our guilt for violating God’s holy law, redeeming us from the curse of the law, and fulfilling God’s covenant promise to Abraham (**Gen 12:1-3**) through Abraham’s seed (**Gal 3:16**).

Another text that promulgates the body of death theology is **Col 1:21-23**, “*And you, who once were alienated and hostile in mind, doing evil deeds, 22he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, 23*if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the**

*gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.”*

Paul is promoting the first participation of the Lord’s supper, the body of Christ, consistent with all the Hebrews references. The Bible asserts that the death of his body of flesh makes us holy and blameless.

Here is the theology. When you converted to Christianity (**Acts 2:38**), all your past sins and debt records were nailed to the cross (**Col 2:14**). The text does not say that future debts have been deleted. I state vehemently that if no accusation of sin can be brought against you, you are sanctified and can receive the Holy Spirit entering into the New Covenant. This is why baptism is essential and commanded by Christ (**Matt 28:18-20**); it connects you to the death of Christ, washing away all your past sins.

Please notice that the author tells us that our standing before Christ is predicated by continuing in the faith (**Col 1:23a**). This alone proves “The Finished Work of Cross” **heretical** because it is a personal requirement put on an individual beyond what Christ did on the cross. The theology is clear: Christ on the cross completes the Old Covenant and opens the path for us through conversion to be brought into the New Covenant. This will be further articulated in 5b.

Chronology 5a and 9 prove beyond doubt that the death of the body of Christ redeemed us from the sin committed under the first covenant. I will restate **Heb 9:15** *Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.*

If you are thinking, I was never under the Mosaic Covenant, so Bill, you got this whole thing all wrong. Sorry, you were under the law of God. The Jews were God’s chosen instrument to reveal the law of God to humanity. If I am wrong, why was Jonah sent to the Assyrians, and why did they repent? The theology of the Bible teaches all have sinned and violated God’s law (**Rom 3:23**). Specifically to my argument, **Rom 5:20** says, “God’s law was given so that all people could see how sinful they were. But as people sinned more and more, God’s wonderful grace became more abundant.” (NLT)

Don’t for a second think you don’t need **redemption (Heb 9:15)**.

A short recap is in order:

- 1) The Bible clearly states two participants: body and blood.
- 2) The splitting of the temple’s veil is tied to Christ’s death, nothing else; the veil split before he was in the grave and before the resurrection.
- 3) Jesus goes behind the veil in the true temple in heaven after his resurrection and ascension.
- 4) Sanctification is made possible only by offering the body of Christ.



- 5) We can enter the holy places in heaven by the blood of Christ that he took there to cleanse the temple, which was only possible because he split the veil in the earthly temple, completing its requirements.
- 6) Christ was born under the law to redeem those under the law; our redemption from the law was predicated upon Christ completing the law, first by living a sinless life and second by completing the ceremonial law.
- 7) Christ tasted death to defeat Satan's power of death the law.
- 8) Christ's death cancelled the record of debt that stood against us, the law on tablets of stone, so that we could be brought into the new covenant receiving the Holy Spirit, where the law would be written on the heart.

The theology of "It is Finished" can only pertain to the death of the body of Christ, where Christ completes the Old Covenant. Christ has come, born under the law, to redeem those under the law (**Gal 4:4**), and this redemption redeems us from the transgression committed under the first covenant (**Heb 9:15**).

Next up is the participation in the wine, the blood of Christ.

### ***b) The Wine of Communion Theology***

**Matt 26:27-28** says, "*And he took a cup, and when he had given thanks, he gave it to them, saying, "Drink of it, all of you, 28for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.*"

Please notice the text says the wine is tied to the blood of the New Covenant. However, nothing was said about the body being connected to the New Covenant. An oversight, I think not, why, because the blood of the new covenant is intrinsically tied to the ascension. This means that I must integrate Chronology 13 into the argument.

Many New Testament scriptures discuss Jesus' ongoing ministry and work in heaven. The book of Hebrews, by far, is the most helpful. Hebrews is considered the 5<sup>th</sup> gospel, and with good reason. The synoptic gospels and John mainly focus on what Jesus did while he was on earth; however, the book of Hebrews talks about what Jesus is doing now. This makes Hebrews an incredible resource if someone truly wants to understand the New Covenant. That said, even without the book of Hebrews, all of its theology can be found in the Old Covenant. I counted over 135 references to the Old Covenant in Hebrews.

The book of Hebrews simplifies matters greatly, but an expert in the Old Covenant would come up with the same theology as the author of Hebrews did.

Our first text is **Heb 4:14-16**- *Since then we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been **tempted***

*as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*

There is some critical theology going on here. Remember that the book of Hebrews was written 25 to 37 years after Jesus rose from the dead.

So if the Hebrew worshipper's past, present and future sins have already been dealt with at the Cross, why is the author instructing the worshippers to seek grace and mercy in their time of need now, and why are they being told to hold their confession? Neither of these expectations aligns with "The Finished Work of the Cross" theology.

**Heb 5:5-6** says *So also Christ did not exalt himself to be made high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you" (Ps 2:7) as he says also in another place, "You are a priest forever in the order of Melchizedek" (Ps 110:4)*

The prophetic promises from **Ps 2:7** and **Ps 110:1-4** are in play here. Jesus, the Son of God, is declared King and will be declared the High Priest of God, as revealed in the following text.

**Heb 8:1-6** says, *I Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2a minister in the holy places, in the true tent that the Lord set up, not man. 3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. 5 They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." 6 But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion to look for a second.*

Notice 8:4 says Jesus becomes a Priest in heaven.

Several key points must be made here.

- 1) Jesus is the high priest of the Christian church.
- 2) Jesus sits on a throne, the seat of authority next to the Father.
- 3) Jesus is a minister in the holy places, meaning active engagement.
- 4) Jesus is in the true tent in heaven, not a copy that the Levites were in.
- 5) Jesus offered gifts just like the earthly priest in the earthly temple.
- 6) Jesus becomes a priest in heaven in the order of Melchizedek; he was not a priest on earth.
- 7) Jesus has obtained a ministry superior to the priest in the old covenant.
- 8) Jesus currently mediates this covenant.
- 9) The current covenant is superior to the old one because it has better promises.
- 10) The old covenant was inadequate; the new one had to come.

Some core theology must be discussed here. We saw in (Matt 27:50-51) that the curtain in the earthly temple split in two at Jesus' death. Then, from (Heb 6:19-20), we see that Jesus goes to heaven and behind the veil in heaven in the true tent. Then, as we just read in (Heb 8:1-7), he is made high priest, given the seat of authority, a ministry and declared the mediator, the high priest, and now actively intercede for us, allowing us to come to the throne of grace in our time of need (Heb 4:14-16).

These activities are sequentially tied to the fact that Jesus split the veil. Then, he could walk into God's holy places after his resurrection.

When Jesus said it is finished, it could not mean "The Finished Work of the Cross" (a final atonement even including the resurrection). Because the theology of the Bible says Jesus had to ascend to the Father to cleanse the temple, as revealed in the following scriptures (Heb 9:11-14, (23-26).

**Heb 9:11-14** says, "*But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) <sup>12</sup>he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. <sup>13</sup>For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, <sup>14</sup>how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.*

I want to be precise so that I will clarify the text. The text says:

- 1) Jesus enters the true Tabernacle in heaven, made by God.
- 2) Jesus enters the holy places of God behind the curtain.
- 3) Jesus brings his own blood, which results in eternal redemption.
- 4) Jesus' blood is compared to the sacrifice of the Ashes of the Red Heifer used for purification. I will deal with this in Chronology 7.
- 5) Jesus' offering to God through the eternal Spirit is without blemish.
- 6) This offering aims to purify the worshiper's conscience from dead works so they can serve the living God.

The scripture says Jesus, as a high priest, goes into the true tent in heaven, the holy places behind the curtain, with his blood as an offering for sin. It is here where Jesus secures eternal redemption by offering himself.

Let me ask you a few questions.

- 1) What is the point of Jesus going to the true tent in heaven if the total work of redemption was done at the cross?
- 2) Why does it say eternal redemption happens in the Tabernacle in heaven when Jesus' blood is presented as an offering?

- 3) Why does this offering in heaven cleanse the worshipper's conscience so that they can serve the living God?

**Heb 9:11-14 alone proves The Finished Works of the Cross is blatant heresy.**

The argument continues in **Heb 9:23-26** *Thus it was necessary for the copies of the heavenly things to be purified with these rites,<sup>6</sup> But the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.*

Let's go through this, point by point.

- 1) Jesus purifies the heavenly temple, just like the earthly one was cleansed!
- 2) Jesus makes a better sacrifice than the one offered in the Levitical system for temple purification!
- 3) Jesus now resides in this temple for a purpose; it says he currently appears in the presence of God on our behalf.
- 4) Jesus does not make continual sacrifices like in the Levitical system; he did it once with what result? It says the heavenly sacrifice put away sin by the sacrifice of himself.

I hope this exegetical exercise has made it abundantly clear that "The Finished Work of the Cross" theology is heretical. The Bible teaches us that full atonement happens in Heaven, not on the cross. The cross does provide the lamb for the heavenly sacrifice and completes the Mosaic Covenant.

Consider the word necessary; the text clearly says the work Jesus did in the true tent had to happen. If necessary, subsequent work to the cross renders the heresy false because the cross did not finish the work of atonement.

Moving beyond necessary, the text tells us why this action was required. It says he (Jesus) always appeared once in the true tent **to do away with sin**.

Where does it say sin was dealt with, at the cross or the true tent in heaven? If it happened in heaven, "The Finished Work of the Cross" theology is **heretical**.

The following text also reveals Jesus' perpetual role as a high priest. Verse **24b** states, "*now to appear in the presence of God on our behalf*. So I ask, why must Christ appear in the presence of God on our behalf if our present and future sins have already been dealt with?

The only objection I have heard to defend against Christ making present-day intercession is that Jesus' atonement includes ongoing intercession in perpetuity for the redeemed because "The Finished Work of the Cross" atonement covers future sins.

This objection fails; let me draw your attention to **Heb 7:22-25** The author says <sup>22</sup>This makes Jesus the guarantor of a better covenant.<sup>23</sup>The former priests were many in number, because they were prevented by death from continuing in office, <sup>24</sup> but he holds his priesthood permanently *because he continues forever*. <sup>25</sup>Consequently, he **is able to save** to the uttermost those who **draw near** to God through him, since he always lives to **make intercession for them**.

I draw your attention to the fact that the priest (Jesus) can save to the uttermost those who draw near to God through his priesthood. This vehemently means the worshipper seeks God through Christ, a forever priest who lives to make intercession.

The text is clear: if we draw near an act of volition, Christ, by his act of volition, will make intercession for us. The Bible mandates that we draw near to God.

In the ascension chronology, I have provided numerous pieces of evidence that "The Finished Work of the Cross Theology is false.

Here is a summary of what we have discussed:

- 1) For grace and mercy, Christians are directed to the throne, not the cross.
- 2) Jesus currently mediates with God on our behalf.
- 3) Christ's blood in the holy places in heaven provides eternal redemption.
- 4) Christ had to purify the temple in heaven to inaugurate the New Covenant.
- 5) Jesus' blood was offered in heaven as a sin offering.
- 6) The work Christ did in heaven was necessary.
- 7) Jesus put away sin by his sacrifice on the cross, presented in heaven.
- 8) Jesus currently makes intercession to God for all who draw near.

Every single statement in this recap proves "The Finished Work of the Cross" theology is heretical because all of these events are post "It is Finished" and post-resurrection and require the ascension, where the Bible teaches eternal redemption happens in the true tent in heaven.

So this leads to a question! How many necessary post-cross atonement-related events are required to prove "The Finished Work of the Cross" is wrong and invalidates their theology? If you said one (1), you are correct. Yet we have 8 points in this section alone.

So why the heresy? The answer is obvious- Satan has deceived the leadership in many of the evangelical churches into believing that the cross completes the work that Christ did in heaven.

Before I move forward, I would like to examine communion from a practical perspective.

### **c) Practical Application Regarding Communion**

Paul says in **1 Cor 11:28-33** *Let a person examine himself, then, and so eat of the bread and drink of the cup. 29For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30That is why many of you are weak and ill, and some have died. 31But if we judged ourselves truly, we would not be judged. 32But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.*

Paul is telling the believers to evaluate the state of their life before the Lord and to judge their conduct to bring their behaviour in line with the gospel's truth. We were reconciled to God by his body of death, and the onus is on us to stay reconciled. Christ's role as Great High Priest plays a critical role here. Paul says forgoing ongoing reconciliation could result in your death. He also says if we are out of line, the Lord will discipline us, so we must respond to his judgment or face being condemned with the world. It is pretty hard to reinterpret: "*If we judged ourselves truly, we would not be judged (1 Cor 11:30).*"

Condemned and judged are profound words. When was the last time you heard this connected to communion? Likely never because the predominate heresy says the cross covers all my past, present, and future sins.

Most people in Christianity do not understand that the celebration of communion is God's failsafe to ensure you are keeping your life in line with the call of God to stay reconciled to God. Jesus said follow me, take up your cross and numerous other statements associated with the call. The New Covenant calls us into fellowship with conditions. I will forgo the Christian conversion process and save it for another paper, but let me say that the New Covenant has demands tied to salvation.

Confession: I will not forgo it because it goes hand in hand with communion. Confession is about introspection of violations against the law of God written on our hearts (**Jer 31:31-34-Hebrew 8:1-13** given to us during the conversion process.

John puts it this way: **1 John 1:6-9** "*If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. 7But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8If we say we have no sin, we deceive ourselves, and the truth is not in us. 9If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*"

The context cannot be more explicit. John identifies a precursor to fellowship. He says you must practice the truth. May I direct your attention to the word if? It is a small word with significant implications. If it is a first-person conditional statement, expectations will soon be stated. In other words, do or don't do this, and there is an impending result. John clearly says the expectation: we must walk in the light.

The text is clear: walking in the light means retained fellowship (reconciliation), and if the expectations are met, then the blood of Christ can do its work, cleansing from sin. The inverse is applicable: don't walk in the light, and there can be no cleansing.

So I ask, why should Christians waste their time practicing the truth and walking in the light if all my past, present and future sins have been dealt with at the cross?

Is John teaching us a bunch of heresy? Or perhaps the "Finished Work of the Cross" is heresy. Verse 9 is ridiculous if our past, present and future sins are forgiven at the cross. Does it not say- **IF** we confess our sins (now) that Jesus will forgive our sins (now) and cleanse us from all unrighteousness (now)? Please notice the author includes himself in the requirements- we include him and us.

I am aware that the "It is Finished" theology has rebuttals, and let me say, it requires a mangling and distortion of scripture beyond recognition. A reading of their doctrine into the text is their motif, not letting the clear teaching of the text stand for itself.

So, in conclusion to this practical guide, I am challenging you to believe in the call of the new covenant. **1 John 2:6** says **whoever says he abides in him ought to walk in the same way in which he walked.**

A great way to make this happen is by examining your life, especially when celebrating communion. Make sure your life is in line with the scriptures, that you are practicing the truth and are walking in fellowship and reconciliation.

The following chronology is the arrest, trial and sentencing of Christ.

## **6) Jesus is Arrested, Put on Trial, and Sentenced (Matt 26:47-27:26, Mark 14:43-15:15, Luke 22:47-23:25, John 18:1-19:16)**

The arrest, trial, and sentencing are critical theological elements in the overall narrative. Christ must willingly submit to the authorities so he can be crucified, fulfilling God's redemptive plan. Two critical narratives add to my polemic against the heresy: the Son of Man and the Cup of Death.

### ***a) The Son of Man (Dan 7:13-14)***

Jesus in (Matt 26:63-64 and Mk 13:26-27) avows to the high priest that he is the Son of Man, a direct reference to **Dan 7:13-14** that says 13, "*I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.*"

The high priest knew that Jesus was saying he was the second power from heaven and there was an impending reversal coming when the Son of Man comes in the clouds to judge him.

This narrative was the decisive factor leading to Christ's execution. The Son of God, the Son of Man (the visible image of God), leaves his heavenly abode, comes in the form of a man (**Phil 2:6-10**) and submits to death (**Matt 27:50-51**) so he can take away the curse of the law (**Gal 3:13**), redeem us from Law (**Gal 4:4**) and defeat Satan's power over our death (**Heb 2:9**).

This narrative proves that "The Finished Work of the Cross" can only apply to completing the first Covenant. The Son of Man must return to his rightful place in heaven. As Jesus prays in **John 17:5** *And, now, Father, glorify me in your presence with the glory I had with you before the world began.*

The Son of Man, the Son of God, must go back to the Father. All authority must be given to him (**Matt 28:18-20**), and he must take the High Priest role (**Heb 4:14-16**), he must purify the temple (**Heb 9:23-26**) and make a heavenly sacrifice (**9:12-14**) and then he can sit at the right hand of the Father (**Heb 1:3**).

Previously in 5b, we revealed that Jesus provides eternal redemption in heaven, not at the cross (**Heb 9:23**). The cross does provide redemption; the Bible says that Jesus' death redeems us from the transgressions committed under the first covenant (**Heb 9:15**). The cross also provides the sacrifice that is used in heaven to inaugurate the New Covenant. Narrative one proves Jesus did necessary work post-resurrection, rendering "The Finished Work of the Cross" false.

Now, the second narrative is about the cup.

### ***b) The Cup and the Drink (Matt 26:38-44)***

The following scriptures articulate the scene.

**Matt 26:38-39** says, "*Then he said to them, "My soul is very sorrowful, even to death, remain here, and watch with me. And going a little farther, he fell on his face and prayed, saying, "My Father, **IF** it is possible, let **this cup pass from me**; nevertheless, not as I will, but as you will.*

**Matt 26:42, 44** says, "*Again, for **the second time**, he went away and prayed, "My Father, **IF this cannot pass unless I drink it, your will be done.**". 44So, leaving them again, he went away and prayed for the **third time**, saying the same words again.*

**Lk 22:44** says- "*And being in agony he prayed more earnestly, and his sweat became like great drops of blood falling to the ground."*

The father did help him endure the agony. **Lk 22:43** says- "And there appeared to him an angel from heaven, strengthening him?"



Jesus' cup was the agony in his soul, evidenced by **Matt 26:39**-“My soul is sorrowful, even unto death.” He was not looking to escape the cross.

Consider Isa **53:6**, which says- “*All we like sheep have gone astray; everyone to his own way; and the LORD has laid on him the iniquity of us all.* (see **Isa 53:1-12**)

I believe the theological cup holds at least six things.

- 1) Redeeming the sins of the Mosaic Covenant (Heb 9:15, Isa 53)
- 2) Enduring the curse of the law (Gal 3:13)
- 3) Taking the wrath of God (Isa 53:1-12)
- 4) Human pain, torment and torture (crucifixion)
- 5) Rejection, abandonment. (scattering of the sheep Zech 13:7)
- 6) Tasting of death (Heb 2:9, 14) at the cross.

So how does the cup narrative prove “The Finished Work of the Cross” theology **heretical**?

The answer is simple: the entire narrative is about the death of Christ on the cross, pre-resurrection or ascension. Next up is the crucifixion, where Christ drinks the cup.

## **7) The Crucifixion**

### ***a) The Crucifixion Narrative (Matt 27:32-44, Mk 15:2-32, Lk 23:26-43, Jn 19:13-37)***

Some of the details of the crucifixion will be presented in future chronologies. My main argument in this chronology will revolve around the actual sacrifice of Christ and its related theology. Here, I will prove that Christ's sacrifice was the daily sacrifice of the Old Covenant.

For those interested, I have a comprehensive bible study of the Old Covenant sacrifices and feasts and their connection to the New Testament. Go to [www.breakfreeapologetics.com](http://www.breakfreeapologetics.com), then go to FREE, and download the Hebrews Course; this bible study is on pages 21-31. This could prove to be very helpful in understanding biblical theology.

### ***b) The Crucifixion/Daily Sacrifice (Mk 15:25-26- Matt 27:46-50, Lk 23:44)***

The central theology of the sacrifice of the cross is its direct connection to the Daily Burnt Offering. The details of this offering are found in (**Ex 29:38-42, Num 28:3-8, and Eze 46:13-15**).

This offering was a mandatory daily sin offering for atonement done twice daily by the priest at 9 am and 3 pm. The first lamb was tied at dawn and sacrificed at 9 am. The second lamb was tied at noon and sacrificed at 3 pm. Both lambs were offered with a meal offering, fine flour, oil and a libation offering, fermented wine.

In the gospels, we see Jesus was condemned at dawn by Pilot and crucified in the third hour which is 9 am (**Mk 15:25-26**) and then (**Matt 27-46-50 and Lk 23:44**) tell us Jesus died the 9<sup>th</sup> hour or 3 pm.

This daily sacrifice of Jesus is the sacrifice that redeems us from the transgression committed under the first covenant. Jesus was the lamb of God who takes away the sins of the world (**Jn 1:29**). In 5b, we saw that Jesus took his blood from his sacrifice on the cross into heaven and cleansed the temple, providing eternal redemption (**Heb 9:23-26**).

One sacrifice, two covenants. Critical to understanding crucifixion theology is the meal offering connected to the Old Testament sacrifices, specifically in the context of the daily sacrifice. The meal offering is the fellowship connection for both Covenants. Jesus said at the Last Supper, “Do this in remembrance of me.”

We are delivered from the Old Covenant through the body of Christ. We are connected to the New Covenant by his blood sacrifice taken into heaven, providing eternal redemption. We stay reconciled through faithfulness to the covenant. The breaking of bread and drinking wine reminds us of our deliverance and ongoing reconciliation in Christ. Or stated another way Jesus’ body opened the veil, restoring us to God, then his blood on the altar in heaven is our means of ongoing purification from sin. The covenant affords that we practice the truth and confess our sins to our Great High Priest. In other words, be a disciple. This is Biblical theology, considerably different than “The Finished Work of the Cross” heresy.

The heretical theology comes from not understanding that the cross provides the sacrifice to complete the Old and inaugurates the New Covenant.

**Get this wrong. You get everything wrong!**

Now to the main text, the foundation of the argument chronology 8, “It is Finished.”

## **8) The Death of Jesus John 19:28-30 “It is Finished”**

**John 19:28-30** records Jesus’ last words. “*After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” 29 A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. 30 When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.*

I assert without hesitation that the heretical explanation of this verse contributes to a long list of misinterpretations used to preach a false gospel to the masses.

The mantra of this heresy, the “Finished Work of the Cross,” is the central theme of their false gospel. Their mantra serves their heresy well; after all, if everything was done on the cross, all your past, present and future sins were atoned for at the cross. If that is true, the “Once-Saved - Always-Saved” doctrine must be true.”

These theologians, pastors and teachers of this heresy have control over Christianity; the masses listen to them, believing their gnostic and heretical doctrines. I am not saying these people are deliberately trying to deceive you. On the contrary, they believe these lies and honestly think they serve God.

As Derek Prince says in *Spiritual Warfare*, “There is no one as deceptive as the person who is deceived.”<sup>1</sup>

Peter puts it this way in **2 Peter 2:1-2**- But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in **destructive heresies**, even denying the Master who bought them, bringing upon themselves swift destruction.<sup>2</sup> And many will follow their sensuality, and because of them, **the way of truth will be blasphemed**.

Peter tells us that false teachers will lead true believers into heresies, and together, they will both blaspheme the way of truth. This is precisely what is happening.

Jesus Warns Us in **Matt 16:11-12** Be On Your Guard- *“How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees.”*<sup>12</sup> Then they understood that he did not tell them to beware of the leaven of bread but of **the teaching of the Pharisees and Sadducees.**

Jesus is telling us that many of the religious leaders then and now will lead people into the path of destruction, not life.

**The deceived are deceiving, and the masses are following their deception.**

I have already proven beyond any reasonable doubt:

- 1) That “It is Finished,” proposed to mean that the finished work of salvation was completed on the Cross, is not true and,
- 2) The statement “It is Finished” means Jesus has provided the necessary sacrifice to complete the Old Covenant and inaugurate the New.

However, the argument continues by examining the text in detail.

When Jesus says, *“I Thirst” (Ps 69:21)*, he is fulfilling the scriptures”. Then we see a jar of sour wine and hyssop. These are both very significant in the completion of the Old Covenant. (**Heb 9:19-20**) provides us with some insight: it says *19For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and*

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<sup>1</sup> Derek Prince, *Spiritual Warfare For End Times*, 2017, Pg. 128.

scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20saying, “This is the blood of the covenant that God commanded for you.”

The hyssop was used to sprinkle blood in the inauguration of the Mosaic Covenant, and now we have the hyssop involved in completing the Mosaic and bringing forth the New Covenant.

In the Old Testament, we see hyssop being used as a paintbrush at the first Passover when Moses was instructed to put blood on the people’s doors so the death angel would Passover their house. (**Ex 12:22-23**). Then, in the New Covenant, we see Jesus being declared our Passover lamb (**1 Cor 5:7**).

Hyssop was also used to cleanse leprosy and the house of the leprous. You can read about this (**Lev 14:1-7, 52**). This process provided purification and atonement.

Then David says in **Psalm 51:7** says 7” *Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.*”. David is referencing hyssop as an instrument for removing impurities and providing atonement, just like the other references above.

So far, we see hyssop being used for redemption at the Passover, at the inauguration of the Old Covenant, for purification and atonement from leprosy and for personal sanctification in David’s life.

In **John 19:29**, we see hyssop being used as an instrument of delivery. The sponge was connected to the hyssop branch that delivered the sour wine to Jesus. The theological connection is clear. Hyssop is being used to inaugurate the sacrifice, the daily offering, with its bread and wine, bringing the reality of redemption, purification and personal sanctification into focus.

I dealt with the wine of the New Covenant significantly in 5b, so I will only focus my attention on the sour wine. Sour wine is fermented wine that turns to vinegar when exposed to bacteria in the air.

(**Mark 15:23, Luke 23:36 and John 19:29**) are all references to sour wine. The significance of the wine being sour is biblical imagery revealing the inadequacy of the Old Covenant.

The Bible reveals the Old Covenant as the ministry of death and condemnation. Paul gives us a clear picture of this in **1 Cor 3:7-10** *Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses’ face because of its glory, which was being brought to an end, 8will not the ministry of the Spirit have even more glory? 9For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. 10*Indeed, in this case, what once had glory has come to have no glory at all because of the glory that surpasses it**

The sour wine is a clear picture of Jesus tasting death to deliver us from the ministry of death and condemnation. **Heb 2:9** adds to (**1 Cor 3:7-10**) when it says *“But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone”*.

The text of **John 19:28-30** “It is Finished,” can only mean and does mean the Old Covenant is complete. If this is true, then “The Finished Work of the Cross” theology is false.

Chronologically, the argument advances with the curtain splitting.

## 9) The Curtain in the Temple Splits (Matt 26:26 & 27:50-51)

The curtain splitting was dealt with expressly in Chronology 5a. I left the header in place as a reminder of the chronological sequencing of the biblical narrative. Next up is the significance of the blood and water coming from Christ’s side when the Roman soldier spears him.

## 10) Jesus is Speared in the Heart John 19:33-37

**John 19:33-37** narrates the scene: *“ But when they came to Jesus and saw that he was already dead, they did not break his legs. 34 But one of the soldiers pierced his side with a spear, and at once, there came out blood and water. 35 He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36 For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.”(Ps 34:20) 37 And again another Scripture says, “They will look on him whom they have pierced.”(Zech 12:10, Rev 1:7)*

Beyond the significance of Biblical prophecy being fulfilled is the apostolic reference to the blood and the water of purification theology. The following scripture (**Num19:1-22, Heb 9:13-14 & 13:11-12**) provides the necessary insight into this sin offering.

What is accentuated in the John 19 text is that an understanding of the Old Testament sacrificial system is necessary to understand the New Covenant. This means one must understand Numbers 19. When reading **Numbers 19:1-22** pay close attention to bolded and underlined words.

*“1Now the LORD spoke to Moses and to Aaron, saying, 2“This is the statute of the law that the LORD has commanded: Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, and on which a yoke has never come. 3 And you shall give it to Eleazar, the priest, and it shall be taken outside the camp and slaughtered before him. 4And Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times. 5And the heifer shall be burned in his sight. Its skin, its flesh, and its blood, with its dung, shall be burned. 6And the priest shall take cedarwood and hyssop and scarlet yarn, and throw them into the fire burning the heifer. 7Then the priest shall wash his clothes and bathe his body in water, and afterward he may come into the camp. But the priest shall be unclean until evening. 8The one who burns the heifer shall wash*

his clothes in water and bathe his body in water and shall be unclean until evening. 9And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. And they shall be kept for the water for impurity for the congregation of the people of Israel; **it is a sin offering.** 10And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening. And this shall be a perpetual statute for the people of Israel, and for the stranger who sojourns among them. 11“Whoever touches the dead body of any person shall be unclean seven days. 12He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean. 13Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him. 14“This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days. 15And every open vessel that has no cover fastened on it is unclean. 16Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean seven days. 17For the unclean they shall take some ashes of the burnt sin offering, and fresh water shall be added in a vessel. 18Then a clean person shall take hyssop and dip it in the water and sprinkle it on the tent and on all the furnishings and on the persons who were there and on whoever touched the bone, or the slain or the dead or the grave. 19And the clean person shall sprinkle it on the unclean on the third day and on the seventh day. Thus on the seventh day he shall cleanse him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean. 20“If the man who is unclean does not cleanse himself, that person shall be cut off from the midst of the assembly, since he has defiled the sanctuary of the LORD. Because the water for impurity has not been thrown on him, he is unclean. 21And it shall be a statute forever for them. The one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity shall be unclean until evening. 22And whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening.”

The first connection that must be made to understand the theology of purification is that death is the fruit of sin. These two concepts are connected at the hip and inseparable. So touching a dead body means you are personally stained with death, you are impure. The purpose of the Levitical system of worship was to provide purification from sin so the worshipper could enter the sanctuary, evidenced by verse 20, which says if the person is not purified, they are to be *cut off from the assembly since he had defiled the sanctuary*.

The unclean person uses the ashes of the red heifer, the water, and blood and then uses the hyssop to cleanse themselves and any furnishing they may have touched because everything is defiled by death. Once this has been done, the person must take a bath. This happens twice on day three and day seven. The person is clean once this ritual is complete and rejoins the assembly.

The blood and water flowing from Christ's side is a direct connection to the purification necessary for us in the New Covenant to enter the holy places that Christ opened for us by his death, as **Matt 27:50-51**. Why, you ask because we gentiles are considered dead bodies. **Eph**

**2:2**-And you were dead in the trespasses and sins in which you once walked. Don't miss the connection between sin and being dead.

Now, Hebrews makes this clear for us. **9:13-14** says *13For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, 14how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.*

Kindly note that in the Mosaic Covenant, impurity prevented entrance into the sanctuary, and the ashes of the red heifer sacrifice restored purification. Now we see that Christ is being compared to the Red Heifer, our path of purification so that we can enter into the heavenly Tabernacle by the blood of Christ.

Please do not miss this. As previously articulated, Jesus is our ashes of the red heifer sacrifice and our daily sacrifice. The theology here is clear. The death of the body of Christ (Daily Sin Offering) redeems us from Old Covenant sins, and the Red Heifer sacrifice provides purification so that we can enter into the heavenly temple.

This is the blood of purification in (**Heb 9:23-26**) that Christ uses to cleanse the heavenly Tabernacle. As New Covenant believers, we have been purified by Christ's ashes of the red heifer sacrifice as stated in (Heb 9:13-14) and validated by Heb 1:3. *After making purification for sins, he sat down at the right hand of the Majesty on high.* Redemption and purification are both required.

*This is why confession of sin and being cleansed from all unrighteousness is essential to New Covenant theology (**1Jn 1:7-9**).* We have to stay clean to enter the temple.

In conclusion to this chronology, I draw your attention back to **Heb 9:12**: *"He entered once for all into the holy places, not by the means of the blood of goats and calves but by means of his own blood, thus securing eternal redemption.*

Tell me the Bible does not definitively state that eternal redemption was secured in the holy places in heaven. If eternal redemption occurred in heaven, it implicitly did not happen at the cross. This theology of purification equivocally disproves "The Finished Work of the Cross" **heresy**, now on to the grave chronology.

## 11) Jesus In the Grave for 3 Days

Four key narratives listed below play a critical part in the chronology of God's plan for salvation. I will not articulate these events because they add nothing to my argument.

- a) The Sign of Jonah (Matt 12:38-42, Mark 8:12)
- b) The Temple will be rebuilt in 3 days (Matt 26:61, 27:40, Mark 14:58, 15:29 John 2:19)
- c) Preached to Those in Prison (1 Pet 3:18-20)

d) The Grave Could Not Hold Him (Jn 10:18, Act 2:2)

The critical point of Chronology 11 is that Jesus' death was an absolute necessity in the completion of the Old Covenant and the inauguration of the New Covenant. Now, the resurrection.

## 12) Jesus' Resurrection (Matt 28:1-10, Mark 16:1-8, Luke 24:1-44, John 20:1-29)

Jesus' resurrection is the most significant event in human history and critical to the Biblical chronology. I don't believe there is any contention here, so an argument is unnecessary.

I would like to address the theology of **John 20:17** when "*Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'*"

Critical to my apologetic defence is the phrase "I have not yet ascended to the Father" that Jesus said to Mary Magdalene. This phrase proves that Christ's ascension is imminent and necessary. If it is imminent and necessary, it is beyond "The Finished Work of the Cross," proving the theology inadequate.

## 13) Jesus' Ascension and Work in Heaven

I integrated the ascension into the 5b The Wine of Communion, the Blood of the New Covenant theology, so I will not readdress it here. I left the header in place to remind you that the ascension is number 13 in the Biblical chronology.

## 14) Jesus Teaches On Earth for 40 days

Jesus' atonement work was not complete at the cross, as evidenced by the plethora of evidence we have discussed. His work on earth was not done either. Jesus, after his resurrection, revealed himself to his disciples over 40 days, and I count 12 times. These twelve post-resurrection appearances below prove that Jesus' work as a prophet, teacher, and rabbi was unfinished.

1) Mary Magdalen	Mark 16:1-4, John 20:8-10
2) The Woman	Mat 29:8-10
3) Peter	1 Cor 15:5
4) 2 Disciples (Emmaus Road)	Mark 16:12-13, Luke 24:13-32
5) 10 Apostles (Upper Room)	Luke 24:36-43
6) Paul	Acts 9:3-19
7) Disciple + Thomas	John 20:26-28
8) 7 Disciples (Galilee)	John 21:1-14
9) Over 500 followers	1 Cor 15:6, Matt 28:16-20, Mark 16:15-18
10) James	1 Cor 15:6



- |                         |   |
|-------------------------|---|
| 11) Jerusalem (40 days) | Acts 1:3-8                              |
| 12) Ascension           | Mk 16:19-20, Luke 24:50-53, Acts 1:9-12 |

During these 40 days, he continued to provide proof of his resurrection; he opened the scriptures to their understanding and gave further teachings about the kingdom.

I want to clarify that Chronology 14 is not direct evidence against “The Finished Work of the Cross” heresy because their heretical argument is tied to the cross completing the work of salvation.

However, future events discussed during Jesus’ 40 days on earth prove “The Finished Work of the Cross” theology **heretical**.

Please read **Acts 1:3-8** which says, “*He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. 4 And while staying with them, he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; 5for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”*”

Notice Jesus, in this post-resurrection teaching, is telling the disciples that they will be baptized in the Holy Spirit. Also (**Lk 24:49, John 14:26**).

This theology of this is quite significant. The New Covenant and the Church cannot be born until the Holy Spirit is poured out, and historically, we know this happened on the day of Pentecost as revealed in (**Acts 2:1-4**) some 50 days after Jesus said, “It is Finished.”

So when Jesus said, “It is Finished,” it was:

- Pre-burial
- pre-resurrection
- pre-ascension
- pre-40 days of earthly appearances
- pre- temple cleansing
- pre-priestly appointment
- pre-eternal redemption in heaven and
- pre-Pentecost- the outpouring of the Spirit and the birth of the church.

So how can “It Is Finished” possibly mean what the heresy claims, even if we include the resurrection? The last three chronologies follow- The Great Commission, his final ascension, and the church’s birth.

## 15) Jesus Gives The Great Commission

Just before Jesus’ final ascension, he gave the following commands to his disciples, recorded in (**Matt 28 and Mark 16:15-16**).

**Matt 28:18-20** says, *18And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20teaching them to observe all that I have commanded you. And behold, I am with you *always*, to the end of the age.”*

**Mark 15:15-16** says *15And he said to them, “Go into all the world and proclaim the gospel to the whole creation. 16Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.*

The New Testament reveals Jesus as the Son of God, Son of Man, our Great High Priest, Lord, Saviour, Teacher, Redeemer, Prophet, Apostle and so forth, all signify Christ’s authority. (100+ titles in the Bible)

All of these appointments culminate in Jesus having all authority in heaven and on earth (**Matt 28:18**). From his seat of authority, he gives the New Testament mandatory directives to make disciples, baptize, and teach obedience to his commands.

My theological argument is directly tied to the church’s mandatory adherence to the Great Commission. Thus, the argument, the evidence says people in the evangelical church live no different than the ungodly. The “Cultural Research Center, Arizona Christian University” provides proof in the following article.

Click [American Worldview Inventory 2020-At a Glance](https://www.arizonachristian.edu/wpcontent/uploads/2020/10/CRC_AWVI2020_Release11_Digital_04_20201006.pdf) or type - [https://www.arizonachristian.edu/wpcontent/uploads/2020/10/CRC\\_AWVI2020\\_Release11\\_Digital\\_04\\_20201006.pdf](https://www.arizonachristian.edu/wpcontent/uploads/2020/10/CRC_AWVI2020_Release11_Digital_04_20201006.pdf) to read.

I believe “The Finished Work of the Cross” heresy is a significant contributor. After all, if all past, present and future sins were dealt with at the cross, where is the real motivation for anyone to comply with the commands of Christ, practice any Christian disciplines, or seek purification?

I know all the arguments connected with TULIP and their mantra: if you were truly saved, you would be obedient. How is that theology working out since most of the Once-Saved-Always-Saved do not walk in holiness? So, if Calvinism is true, many people wearing this label are in for a big surprise on judgment day.

The theology of “The Great Commission” proves Christians must be disciples, not just converts. It says we must be baptized- which in Biblical theology means dying to our old way of life (**Rom 6:1-14**). It also says obedience is not optional as recorded in **Lk 9:23-25**, which says-...

“Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. 24For whoever wants to save their life will lose it, but whoever loses their life for me will save it. 25What good is it for someone to gain the whole world, and **yet lose or forfeit their very self?** (NIV)

Notice the word wants; wants requires personal volition. The text also reveals there is a cost to being a disciple- total denial of your old life, taking up the same burden Christ bore, and being willing to die if you want to live.

So I state emphatically that “The Finished Work of the Cross” theology is **heretical** because Jesus teaches us that discipleship, baptism and obedience are mandatory, not optional—our Lord’s direct words.

The heresy of this theology infects every doctrine of Christianity, including baptism, resulting in statements like “baptism is an outward expression of an inward reality.” This distortion and mangling of the scripture are theologically required because if baptism is necessary, it is a step beyond “Faith Alone,” which is the only requirement in the “The Finished Work of the Cross” theology.

The final ascension is the following chronology.

## 16) Jesus’ Final Ascension

There are three key scriptures below that I believe are relevant to the argument:

*Mk 16:19-20: “So then the Lord Jesus, after he had spoken to them, **was taken up into heaven and sat down at the right hand of God.** 20And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.*

***Luke 24:50-53** 50 And he led them out as far as Bethany, and lifting up his hands, he blessed them. 51While he blessed them, he parted from them and **was carried up into heaven.** 52And they **worshipped him** and returned to Jerusalem with great joy, 53and were continually in the temple blessing God.*

***Acts 1:9-12** 9And when he had said these things, as they were looking on, he was lifted up, and **a cloud took him out of their sight.** 10And while they were gazing into heaven as he went, behold, two men stood by them in white robes, 11and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was **taken up from you into heaven,** will come in the same way as you saw him go into heaven.”*

The final ascension means Jesus’ earthly work from a salvific perspective is complete. He takes his seat in the throne room of heaven and takes on his role as mediator, and great high priest of our confession (**Heb 3:1, Heb 8:3-4**).

Jesus then directs his disciples to carry on his work with his assistance. **Mk 16:20** says, “The Lord **worked with them** and **confirmed the message by accompanying signs.**

The point is:

- Jesus is still working through his church, confirming the message of the gospel through accompanying signs and making disciples (**Lk 9:23-25**)
- Jesus is still forgiving sin and giving grace in our time of need. (**Heb 4:14-16**).

If he is still forgiving the sins of believers, then “The Finished Work of the Cross’ is **heretical** because his work is not finished—next, the birth of the Church.

## 17) Church Born on Pentecost

Previously, in Chronology 14, I presented the teachings of (**Acts 1:3-8**) where Jesus told his disciples to wait for the Holy Spirit. The Biblical narrative in Acts tells us when the church was born. **Acts 2:1-4** says *When the day of Pentecost arrived, they were all together in one place. 2And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3And divided tongues as of fire appeared to them and rested on each one of them. 4And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*

The theological point to be made here is that before the Holy Spirit was poured out on the day of Pentecost, there was no Church and no New Covenant. The New Covenant, the Holy Spirit, and the birth of the Church go hand in hand. When we receive the Holy Spirit, we join the church and are obligated to obey the New Covenant, where the law is written on our hearts, not tablets of stone. We previously discussed the promise of the New Covenant in Chronology 1. Then, I articulated the inauguration of the New Covenant and the Ascension of Christ in Chronology (5b-13), so I will not go into detail.

I have dogmatically proven that the true atonement for New Covenant sins occurred in heaven (**Heb 9:12-14, 23-26**) when Jesus took his blood into the holy places, making an offering to God. It is this atonement that sets the stage for the birth of the Church. Since these events are necessitated post-resurrection, they are in addition to the cross, proving “The Finished Work of the Cross” theology heretical.

## Conclusion

The 17 chronologies directly or indirectly prove “The Finished Work of the Cross” theology heretical.

Some closing evidence that proves the New Testament does not square with “The Finished Work of the Cross” heresy follows:

**1 Jn 1:7-9** says *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8If we say we have no sin, we deceive ourselves, and the truth is not in us. 9If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

Now **1 Jn 2:1-2** says *My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.*

Now, based on your reading of the text, I ask:

- Why does the author include himself in the statement if the requirements don't apply to him? If they apply to him, they apply to all Christians.
- Why does the author imply sin should be the exception?
- Why an advocate if all my past, present and future sins are dealt with at the cross?
- Why are we told not to sin, and if we do sin, we have an advocate?
- Why is Christ still propitiating sins?
- Why are we told to confess our sins?
- Why is walking in the light mandatory to maintain fellowship?
- Why is Christ's blood necessary to cleanse me from current sins?
- Why am I considered unrighteous if I have an unconfessed sin that requires cleansing?

The theology of this heresy cannot answer any of these questions without mangling the scriptures beyond recognition. Don't believe me; this is what John Piper from Desiring God says in response to a guy named Andy. “

Andy says- But 1 John 1:9 and 1:7 sound like our forgiveness and our cleansing depends on our confessing those sins and walking in the light.” That's the issue that Andy is raising. Now, here's how I would resolve the tension biblically. There are two steps in the resolution. We should distinguish between the purchase and the permanent securing of our forgiveness once for all at the death of Jesus, on the one hand, from the personal possession and enjoyment of that benefit, which comes to us through faith, on the other hand.<sup>2</sup>

Piper's words are blatant conjecture not Biblical exegesis. He is reading into the text what he needs it to say.

The Apostle John gives some great advice regarding preachers who have moved beyond the teachings of Christ. **2 Jn 1:9-11** says, “**8Watch yourselves**, so that you may **not lose** what we have worked for, but may win a **full reward**. **9Everyone** who goes on ahead and **does not abide in the teaching of Christ, does not have God**. Whoever **abides in the teaching** has both the Father and the Son. **10If anyone comes to you and does not bring this teaching**, do not receive **him into your house** or give him **any greeting**. **11For whoever greets him takes part in his wicked works**.”

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<sup>2</sup> <https://www.desiringgod.org/interviews/why-do-we-confess-if-our-sins-are-already-forgiven>

May I draw your attention to what he says:

- We are warned that these heretics can cause you to lose out on what you worked for
- If we go on ahead (move beyond) the teachings of Christ, we do not have God
- If we abide by Christ's teachings, we have the Father and the Son.
- If anyone tells you, you don't have to abide in Christ's teaching:
  - Don't let them in your house
  - Do not even greet them because then you participate in their wicked works

Please take these warnings seriously and follow John's advice. Have nothing to do with anyone who says that obedience to Christ is not required or you are participating in their evil works. This does not pertain to unbelievers, just people who say they are Christians.

One last scripture, and the argument is over. **Rom 8:12-14** says, *12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14For all who are led by the Spirit of God are sons of God.*

This text teaches that we must be led by the Spirit, which is coherent with the New Covenant promise where the law would be written on our heart (Jer 31:31-34, **Heb 8:1-13, 10:16-18**). The text also says if you live according to the flesh, you will die. Please don't think for a second this is referring to physical death; physical death is a given. The only rendering of death is spiritual death.

Now, if we Christians are required to be led by the Spirit, then "The Finished Work of the Cross" theology is false. Why? Because salvation would not entirely depend on the atonement of the cross, it would require obedience to the Holy Spirit, which is precisely what the text says.

If a person believes "The Finished Work of the Cross" theology, they are forced to interpret every passage through with their doctrine., as John Piper's necessitated interpretation proves.

I trust the overwhelming evidence presented in this paper has convinced you that when Jesus said, "It is Finished," he was talking about the completion of the Old Covenant.

I also trust that you understand that "The Finished Work of the Cross" theology predates a fundamental misunderstanding of the New Covenant.

Thank you for taking the time to read this article.

Please share this truth with everyone—blessing in Christ.

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