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# The Finished Work of Christ — The Legal and the Vital

## The Finished Work of Christ — What Was Settled in Heaven and How It Is Revealed in Earth

The Finished Work of Christ: AUTHOR

By Carl Timothy Wray

Carl Timothy Wray is a teacher and writer devoted to unveiling the finished work of Christ through the full counsel of God. His writings focus on the eternal settlement of redemption in heaven and its ordered revelation through the plan of the ages. With clarity, balance, and precision, he distinguishes between the legal and vital aspects of redemption—calling believers out of mixture, striving, and confusion into rest, faith, and alignment with what Christ has already accomplished.



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### ***The Finished Work of Christ: INTRODUCTION***

The finished work of Christ is often proclaimed, yet rarely understood in its proper order. Many affirm that redemption is complete, while simultaneously struggling to understand why its effects are still unfolding in experience. This tension does not arise from a failure of Scripture, nor from a lack of faith—it arises from a failure to distinguish between two realms that God Himself keeps perfectly ordered.

What God settled in heaven is not the same as how that settlement is revealed in the earth.

Before time began, before creation was framed, before sin appeared or redemption was required, God settled His work within Himself. Redemption was not devised in

 EN failure; it was decreed according to eternal purpose. The finished work

of Christ did not originate in history—it flowed into history from a decision already complete in the heart of God.

Yet God did not intend for eternal settlement to remain abstract or distant. What was settled legally in heaven was designed to become vital life in the earth. The same God who decrees also reveals. The same God who settles also unfolds. He framed the plan of the ages so that what was finished in Christ could be expressed, experienced, and embodied within creation.

Much confusion enters when these two dimensions are blended without distinction. Eternal decree is judged by present experience. Manifestation is mistaken for uncertainty. Process is confused with incompleteness. As a result, believers live divided—confessing that something is finished while feeling compelled to strive toward what they already possess.

This book exists to restore order.

It makes a clear and necessary distinction between the legal side of redemption—what God settled, decided, and secured in Christ—and the vital side of redemption—how that finished work is revealed, lived, and manifested through time. The legal establishes certainty. The vital expresses life. One does not negate the other; together they reveal the full wisdom of God.

Until this distinction is seen, the finished work of Christ will either feel theoretical or unreachable. But when it is understood, faith finds rest, patience finds meaning, and revelation finds coherence. What was settled in heaven is not undone by time—it is revealed through it, according to divine order, until creation fully reflects what God declared from the beginning.

The finished work of Christ is both legal and vital.

It is settled in heaven—and it is being **revealed in earth.**



# CHAPTER 1 — The Legal Verdict That Cannot Be Reversed

Before anything in creation could be lived, felt, or experienced, it had to be decided. God does not begin with manifestation. He begins with decree. What He brings into life, He first settles in truth. This is the legal side of the finished work of Christ—the side that establishes reality before experience ever has a voice.

Legal does not mean cold, abstract, or distant. Legal means final.

When Scripture speaks of the finished work of Christ in past tense, it is not using hopeful language. It is using verdict language. God is not predicting outcomes; He is declaring conclusions. What He speaks from eternity is not subject to revision by time.

This is why the gospel rests on certainty rather than probability.

God did not wait to see how humanity would respond before determining redemption. He did not condition His purpose on obedience, understanding, or belief. Redemption was settled in Him before the foundation of the world, grounded entirely in Christ, and secured apart from human participation. This is the legal foundation upon which everything else stands.

The legal verdict answers the most important question first:  
Is this secure?

And Scripture answers without hesitation—yes.

"He hath blessed us."

"We have been reconciled."

"We have been raised together."

"We have been seated in heavenly places."



These statements are not goals to be reached. They are declarations spoken from God's vantage point. They do not describe what humanity is trying to become; they describe what God has already established in Christ.

This is why faith is possible at all.

Faith does not create reality. Faith agrees with reality as God has declared it. Without a legal verdict, faith would have no object. It would collapse into optimism, effort, or imagination. But because God has already decided, faith can rest.

Much confusion enters when the legal side of redemption is treated as symbolic rather than authoritative. People assume that because something has not yet appeared fully in experience, it must not be fully true. This reverses God's order. Experience does not validate God's word—God's word defines experience.

The legal side of redemption establishes truth independent of manifestation.

This is critical. If truth required visible confirmation before it could be trusted, faith would be impossible. God speaks first, settles first, and reveals later. The verdict precedes the evidence.

This is why Scripture can declare that death hath been abolished while death still appears in the earth. The verdict has already been rendered. The authority has already been stripped. What remains is not decision, but revelation. Enforcement follows judgment; judgment does not wait on enforcement.

The legal verdict of redemption cannot be reversed because it is not upheld by circumstance. It is upheld by God Himself. Nothing in creation has standing to challenge what God has already settled within Himself. Sin cannot overturn it. Failure cannot weaken it. Time cannot erode it.

This is why the finished work of Christ produces rest when it is rightly understood.



Rest does not come from seeing everything manifested. Rest comes from knowing everything has already been secured. When the legal verdict is clear, striving loses its justification. Fear loses its footing. Doubt loses its argument.

Yet the legal side of redemption was never meant to remain isolated. God did not settle redemption merely to declare it true—He settled it so that it could be revealed as life. The legal verdict guarantees manifestation, but it does not bypass order. God does not rush what He has secured. He unfolds it according to wisdom.

This is where many stumble. They assume that if something is legally finished, it must immediately appear everywhere in its fullness. When it does not, they question the verdict instead of understanding the process. But the verdict was never in question. The process was always part of the design.

The legal side answers the question of certainty.

The vital side answers the question of expression.

This chapter establishes the foundation: the finished work of Christ rests on an unchangeable legal verdict spoken from eternity, fulfilled in Christ, and standing secure regardless of present appearance. Nothing that follows can contradict this verdict—only reveal it.

What God has settled cannot be undone.

What He has declared finished cannot fail.

And what is legally secured must, in time, become vitally expressed.

With the legal foundation established, the question now becomes clear—not whether the finished work is real, but how that reality becomes life.

That is where we turn next.



## CHAPTER 2 — Why the Legal Must Become Vital

The legal verdict of redemption establishes certainty, but certainty alone was never God's final intent. What God settles legally, He intends to express vitally. The finished work of Christ was not decreed merely to be declared true—it was decreed to become life.

This is where many misunderstand God's purpose.

Some stop at the legal and assume that because redemption is settled, nothing further is required. Others rush toward experience and assume that if something is not yet visible, it must not yet be true. Both positions miss God's order. The legal and the vital are not competitors. They are partners.

The legal establishes what is.

The vital reveals how what is becomes lived.

God never intended for redemption to remain a verdict without expression. He framed creation itself so that what was settled in heaven could be embodied in earth. Life was always the goal—not merely position, but participation.

This is why God did not end His purpose with decree.

A verdict without manifestation would leave creation unchanged. A decree without life would remain distant. God's desire was never just to be right—His desire was to be revealed. What He settled in eternity was designed to enter experience, relationship, growth, and maturity.

This is the vital side of redemption.

Vital does not mean uncertain.

Vital means alive.

What is vital grows. What is vital develops. What is vital moves from seed to fullness.

 EN holds according to order, not urgency. And vital expression never contradicts legal truth—it confirms it.

The finished work of Christ must therefore be understood in both dimensions. Legally, the work is complete, final, and irreversible. Vitally, that completed work is being revealed, expressed, and embodied through the plan of the ages.

This is why Scripture consistently speaks in two voices.

It speaks of things as already accomplished, and it speaks of those same things as being revealed. It speaks of inheritance already secured, and of maturity required to possess it. It speaks of sons already adopted, and of sons growing into full stature.

These are not contradictions. They are phases.

The error comes when the vital side is used to question the legal, or when the legal side is used to deny the vital. God never does either. He never questions what He has settled, and He never abandons what He has settled to abstraction.

What God declares finished, He intends to make visible.

This is why time exists.

Time is not evidence of delay; it is the environment in which life matures. God did not create time because redemption was unfinished. He created time because expression requires order. Life cannot be rushed without being damaged. Maturity cannot be skipped without being distorted.

The vital side of redemption explains why process does not threaten completion.

A seed is fully what it is the moment it is planted, yet it still grows. Growth does not mean the seed was incomplete. Growth is how the seed fulfills its purpose. In the same way, the finished work of Christ is complete in decree, yet unfolding in life.

The legal secures the seed.



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ls the harvest.

This distinction restores peace to the believer's walk. Without it, believers either strive to complete what is already finished or dismiss experience as irrelevant. Both positions create imbalance. God calls His people to something higher—to rest in what is settled while walking patiently in how it is revealed.

The legal side says, "It is finished."

The vital side says, "Walk it out."

Not to make it true, but because it is true.

This is why faith and patience are always joined in Scripture. Faith agrees with what God has settled. Patience honors how God reveals it. Faith without patience demands instant manifestation. Patience without faith loses certainty. Together, they guard the finished work from distortion.

The finished work of Christ was never meant to produce spectators. It was meant to produce sons—those who live from what was settled, not those who strive to achieve it.

The legal verdict guarantees the outcome.

The vital process produces the expression.

Understanding this keeps the believer grounded, confident, and free from confusion. Redemption does not hang in the balance of experience. Experience is the arena where redemption is revealed.

With this distinction in place, the question is no longer whether the finished work of Christ is complete. The question becomes how God brings that completed work into living expression—without haste, without strain, and without contradiction.

That unfolding is not accidental.

It is governed by divine wisdom.



And it unfolds through the plan God Himself designed.

That is where we turn next.

## CHAPTER 3 — The Error of Judging Decree by Experience

One of the most subtle and destructive errors in understanding the finished work of Christ is the habit of judging eternal decree by temporal experience. This error does not arise from unbelief or rebellion. It arises from misplaced perspective—reading God's word from the limitations of time instead of from the certainty of eternity.

God speaks from completion.

Man often listens from process.

When these two vantage points are not distinguished, confusion enters. What God declares finished is assumed to be exaggerated. What God reveals gradually is assumed to be uncertain. The result is a divided mind—affirming truth while questioning its reality.

This is the root of double-mindedness.

Experience was never meant to interpret decree. Decree was meant to interpret experience. When that order is reversed, believers begin to measure truth by what they see, feel, or encounter. Faith quietly shifts from agreement with God to negotiation with circumstance.

Scripture never authorizes this reversal.

God does not speak based on appearances. He speaks based on decision. When He declares something finished, He is not waiting for validation. He is announcing a verdict that stands regardless of how long manifestation takes to unfold.



It experience is allowed to judge decree, the finished work of Christ begins to fracture.

Statements such as:

"I know it's finished, but..."

"I believe it's true, yet..."

"God has done it, however my situation says..."

are not expressions of honesty—they are symptoms of misplaced authority. Experience has been given a role it was never designed to hold.

Experience reveals.

Experience does not decide.

This is why Scripture consistently calls believers to walk by faith and not by sight. Sight belongs to the realm of manifestation. Faith belongs to the realm of decree. When sight is asked to explain faith, faith collapses into uncertainty.

God never intended believers to live suspended between certainty and doubt. He intended believers to rest in what is settled while understanding that manifestation follows order.

This error is especially damaging because it feels reasonable.

If something is truly finished, shouldn't it already be visible?

If redemption is complete, shouldn't its effects already be universal?

These questions sound logical, but they ignore God's method.

God does not collapse eternity into time. He unfolds eternity through time. What is settled must still be revealed. What is revealed must still be embodied. And

— requires growth, maturity, and order.



The error is not expecting manifestation.

The error is demanding it on human terms.

When decree is judged by experience, patience is reinterpreted as delay, process is misread as resistance, and growth is mistaken for failure. The believer begins striving to "activate" what God has already secured, unknowingly denying the very verdict they confess.

This produces instability.

Some retreat into abstract theology, declaring everything finished while dismissing lived experience as irrelevant. Others abandon certainty altogether, chasing experiences to prove that God's word is true. Both extremes miss the balance God designed.

The finished work of Christ was never meant to be proven by experience. It was meant to be revealed through experience.

This distinction changes everything.

Experience does not make redemption real.

Redemption makes experience meaningful.

Without decree, experience has no anchor.

Without experience, decree has no expression.

But when decree is honored first, experience becomes a witness—not a judge.

Scripture itself models this order.

It speaks of believers as already seated in heavenly places while still walking the earth. It declares reconciliation accomplished while still calling for reconciliation to



It announces death abolished while still speaking of death's destruction ahead.

These are not contradictions. They are expressions of perspective.

God speaks from eternity.

Creation walks through time.

Confusion only arises when the two are blended without order.

Once this error is corrected, the finished work of Christ regains its power to produce rest. Faith no longer strains to force outcomes. Patience no longer feels like denial. Growth is understood as revelation, not resistance.

The believer no longer asks, "Why hasn't this appeared yet?"

The believer learns to ask, "How is this being revealed?"

That question honors both sides of redemption.

The legal verdict remains untouched.

The vital process unfolds without pressure.

Understanding this frees the heart from striving and the mind from contradiction. God's word no longer feels overstated. Experience no longer feels threatening. Both find their proper place.

With this error exposed and corrected, the way is clear to understand how God reveals what He has settled—not randomly, not chaotically, but through a design He established from the beginning.

That design is not accidental.

It is intentional.

And it is called the plan of the ages.



...e we go next.

# CHAPTER 4 — Why Settlement Is Not Manifestation

One of the most important truths the believer must grasp is that settlement and manifestation are not the same thing. Confusion arises not because God speaks unclearly, but because these two realms are blended without order. When settlement is expected to look like manifestation, the finished work of Christ appears incomplete. When manifestation is mistaken for settlement, experience is given authority it was never meant to hold.

Settlement establishes reality.

Manifestation reveals reality.

They serve different purposes, and God never confuses them.

What God settles in eternity is immediately complete, final, and unchangeable. Nothing can be added to it. Nothing can be taken from it. But what God settles does not instantly appear in creation—not because it is unfinished, but because God works through order.

God did not design creation to receive truth all at once. He designed creation to grow into it.

This is why time exists.

Time is not a sign that God hesitated.

Time is the medium through which life matures.

If settlement automatically equaled manifestation, then time would be unnecessary, growth would be meaningless, and maturity would never occur. God did not frame the ages because something was lacking in heaven. He framed the ages because expression requires sequence.



Manifestation is not proof that settlement happened.  
Settlement is the guarantee that manifestation will happen.

This is where many reverse the order.

They look for manifestation to confirm truth. When manifestation is partial, delayed, or resisted, they assume truth itself must be incomplete. But God never authorizes manifestation to judge settlement. He authorizes settlement to interpret manifestation.

This is why Scripture can speak with absolute certainty about things that are still unfolding in experience. From God's vantage point, what He has decided is already complete. From creation's vantage point, what He has decided is being revealed.

These two perspectives do not conflict—they complement.

A verdict can be final before enforcement is complete.  
A seed can be whole before the harvest appears.  
A child can be an heir before inheritance is possessed.

In every case, settlement precedes manifestation.

When this order is ignored, believers fall into one of two extremes.

Some deny manifestation entirely, retreating into abstract theology that never touches life. Others deny settlement, chasing experiences in an attempt to make God's word real. Both approaches produce instability, because both ignore God's design.

God never intended for believers to live in either extreme.

He intended them to live from certainty while walking through expression.



Settlement gives faith its foundation.

Manifestation gives faith its expression.

Without settlement, manifestation becomes uncertain.

Without manifestation, settlement becomes theoretical.

But when the two are rightly divided, the finished work of Christ becomes both secure and alive.

This distinction also explains why Scripture freely moves between past, present, and future tense without apology. God speaks from the end, because He knows it.

Creation experiences from the beginning, because it must grow into it.

When God says something has been done, He is speaking from decree.

When God says something is being revealed, He is speaking from manifestation.

When God says something will be completed, He is speaking of the final expression.

All three belong to the same truth.

Confusion only arises when believers insist that one tense must cancel the others.

Settlement is not manifestation.

Manifestation does not redefine settlement.

God settled redemption before the foundation of the world.

He fulfilled redemption in Christ.

He reveals redemption through the ages.

None of these stages compete. Each one depends on the previous.

Understanding this removes the pressure to force outcomes. It frees the believer from trying to "make" something happen that God has already secured. It also

 EN temptation to deny growth, process, or development as though they threaten completion.

They do not.

Growth does not deny perfection.

Process does not cancel completion.

Time does not weaken truth.

What God has settled will be revealed—but it will be revealed according to His order, not human urgency.

This chapter establishes a critical anchor: the finished work of Christ is not delayed, diminished, or dependent on manifestation. It is complete in decree and unfolding in expression.

Once this is understood, time no longer feels like opposition. It becomes cooperation. The believer stops fighting the process and starts walking in it.

With this foundation in place, the next question becomes unavoidable—not whether God reveals what He settles, but how He does it with such precision.

That answer lies in the structure God Himself designed.

The plan of the ages.

That is where we turn next.

## CHAPTER 5 — The Plan of the Ages: God's Order of Revelation

Once it is understood that the finished work of Christ was settled legally and is revealed vitally, the next question naturally arises: How does God bring what He has settled into expression without contradiction or confusion? Scripture answers this



h clarity—through the plan of the ages.

God did not create time because He needed it.

He created time because revelation requires order.

The ages are not accidental divisions of history. They are not human attempts to categorize Scripture. They are divine administrations—carefully framed stages through which what was settled in God is revealed, embodied, and matured in creation. God did not merely create the world; He framed the ages themselves.

“By whom also He made the ages.”

This single statement reveals that time itself is a tool in God’s hand. The ages are not evidence of delay; they are evidence of design. God chose to reveal what was finished in heaven through progressive unveiling, not instant appearance.

This protects the finished work from distortion.

If everything that was settled appeared at once, creation would be overwhelmed. Growth would be bypassed. Maturity would be impossible. God’s purpose was never to flood creation with information, but to bring creation into alignment and participation.

The plan of the ages explains why Scripture unfolds the way it does.

Law did not contradict grace; it prepared for it.

Grace did not replace law; it fulfilled it.

Sonship does not cancel grace; it reveals its goal.

Glory does not abandon sonship; it completes its expression.

Each age releases what the previous age concealed. Nothing is wasted. Nothing is revoked. Each stage carries a measure appropriate to its purpose, and each measure serves the same eternal end.



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The finished work of Christ cannot be understood apart from the ages. What was settled before time had to be revealed through time. The ages are the

bridge between God's eternal knowledge and creation's lived experience.

God speaks from the end.

Creation walks from the beginning.

The ages are how those two perspectives meet.

Without this framework, believers assume that present limitation means unfinished work. They interpret process as resistance and development as delay. But God never intended the ages to measure His progress—they measure ours.

The plan of the ages does not exist to complete redemption. Redemption was completed in Christ. The ages exist to reveal redemption—to bring what was secured into lived reality, maturity, and fullness.

This is why Scripture speaks of increase.

Increase of light.

Increase of glory.

Increase of understanding.

Increase does not mean God is changing His mind. It means creation is catching up to what God has always known. Revelation does not add to the finished work; it uncovers it.

Each age introduces a greater capacity to receive what was already given.

This also explains why God never entrusts inheritance prematurely. An heir may be legally entitled from birth, yet still placed under tutors and governors until the appointed time. The inheritance is secure, but possession requires maturity.

So it is with the finished work of Christ.



Legally, the inheritance is secured.

Vitally, the inheritance is revealed through growth.

The ages are not punishment. They are preparation.

They guard the finished work from misuse by ensuring that revelation is matched to capacity. God never reveals more than creation can bear, not because the truth is dangerous, but because immature handling distorts what is pure.

Understanding the plan of the ages brings peace to the believer's walk. Time no longer feels like opposition. Growth no longer feels like delay. Each stage is recognized as purposeful, ordered, and necessary.

What God settled in heaven moves through the ages toward expression, not uncertainty.

The ages do not question the verdict.

They reveal it.

With this understanding, Scripture no longer appears fragmented. Genesis and Revelation are no longer distant poles; they are bookends of the same purpose. What began hidden in God moves steadily toward full expression, until creation reflects what was settled from the beginning.

The plan of the ages is God's wisdom in motion.

And because the finished work of Christ stands complete, the unfolding of the ages is not fragile. It is certain. What God has secured will be revealed—stage by stage, measure by measure—until the legal and the vital converge in fullness.

With the order of the ages established, we can now see where Christ stands within this plan, and why His life is the perfect bridge between decree and manifestation.



That is where we turn next.

# CHAPTER 6 — Christ: Where the Legal and the Vital Meet

The finished work of Christ is not merely a doctrine to be believed—it is a life that has been lived. What God settled legally in eternity did not remain distant or abstract. It entered time in the person of Jesus Christ. In Him, eternal decree and living expression met without conflict.

Christ is the bridge.

He did not come to negotiate redemption; He came to manifest it. He did not arrive to complete something unfinished; He arrived to walk out what was already settled. Every aspect of His life—His obedience, His suffering, His death, His resurrection—flowed from agreement with the Father's eternal decision.

"The Word became flesh."

This statement does not describe a change in God's mind. It describes a revelation of God's mind. The Word that was settled in heaven took on form in earth so that what was decreed could be lived, seen, and embodied. Christ did not reveal a new intention—He revealed an eternal one.

In Jesus, the legal verdict was not weakened by process. It was expressed through it.

He lived under the same conditions humanity faced, yet without contradiction to God's purpose. He did not bypass temptation; He overcame it. He did not avoid suffering; He passed through it. He did not escape death; He entered it. And in doing so, He revealed that eternal life is not threatened by mortality—it triumphs through it.

This is why Christ's life matters as much as His death.



His obedience was not an effort to earn righteousness.

His obedience was the expression of righteousness.

His suffering was not appeasement.

His suffering was the exhaustion of death's authority.

His resurrection was not reversal.

His resurrection was inevitable outcome.

Everything Christ did flowed from the legal settlement already established in God.

Yet nothing Christ did was theoretical. He walked the decree into lived reality. In Him, the finished work became visible.

This is why Christ is called the firstborn.

He is not merely the one who secured redemption; He is the one who revealed what redeemed life looks like. He is the pattern of how what is settled in heaven becomes life in the earth. He did not live by improvisation—He lived by alignment.

"I do always those things that please Him."

This statement reveals the vital side of redemption in motion. Christ did not seek to discover God's will; He expressed it. His life was the living outworking of an eternal verdict.

The cross stands at the center of this expression.

The cross was not the place where God decided to redeem.

It was the place where redemption was revealed in its fullest cost.

What was settled before the foundation of the world passed through obedience, suffering, and death so that its authority could be proven in the realm where death ruled. Eternal life did not shout victory from afar—it walked through the grave and emerged victorious.



The legal and the vital never competed.

The legal declared the outcome.

The vital revealed the journey.

This is why Jesus could speak “It is finished” without contradiction. He was not announcing the beginning of redemption; He was declaring that the eternal decree had now been fully walked out in time. What remained was not decision, but revelation.

Christ stands as the hinge of the ages.

Before Him, the ages prepared.

In Him, the ages fulfilled.

After Him, the ages reveal.

Everything before pointed toward Him. Everything after flows from Him. He is not merely the center of theology; He is the center of history’s meaning.

Understanding Christ this way preserves both sides of the finished work. It guards us from treating redemption as mere legal fiction, and it guards us from turning manifestation into effort. Christ shows us that what God settles can be lived without strain, and that life lived in alignment does not threaten certainty—it reveals it.

Christ did not live to make the finished work true.

He lived because it was true.

And now, what was revealed in Him is being revealed in creation. The same life that walked out the decree in Christ is now unfolding through the plan of the ages, until many sons reflect the same alignment.

The finished work of Christ did not end with Christ.

It began to be revealed through Him.



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Established as the meeting place of the legal and the vital, the next step becomes clear—not simply understanding redemption, but understanding who is

entrusted with its manifestation.

That brings us to maturity, inheritance, and sonship.

That is where we turn next.

## CHAPTER 7 — From Christ to the Sons: Manifestation Follows Maturity

The finished work of Christ did not stop with Christ because God's intention was never singular—it was corporate. What was settled in heaven and fulfilled in Christ was always meant to be revealed through sons. Christ is the pattern; the sons are the manifestation.

This is where many misunderstand the unfolding of redemption.

They see Christ as the endpoint, rather than the firstborn. They honor Him as Savior, yet overlook Him as prototype. But Scripture never presents Christ as the exception—it presents Him as the beginning.

"He is the firstborn among many brethren."

Firstborn is a relational and governmental term. It speaks of order, inheritance, and continuation. Christ stands first not to terminate the plan, but to initiate it. What He revealed in Himself is what God intends to reveal in a people—according to the same order of maturity.

This is why manifestation is inseparable from sonship.

Legal inheritance can be secured before maturity, but vital inheritance is entrusted only to the mature. This is a governing principle woven throughout Scripture. An



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in everything by right, yet still live under tutors and governors until the appointed time.

The inheritance is not withheld because it is uncertain.

It is restrained because maturity is required to carry it.

This explains why the finished work of Christ can be complete while its full expression is still unfolding. What was settled legally in Christ is now being revealed vitally through sons who grow into alignment with that settlement.

Redemption is not waiting to be completed.

Sons are growing into agreement with what is complete.

This distinction matters.

God is not trying to get humanity saved again. He is bringing sons into alignment, maturity, and expression. The issue is no longer provision—it is capacity. What was secured in Christ must be manifested by those who share His life.

This is why Scripture speaks of training, discipline, renewal, and transformation—not to finish redemption, but to prepare sons to carry it.

Immaturity does not negate inheritance.

Immaturity delays manifestation.

This is why Paul says that creation waits—not for redemption to be accomplished, but for the manifestation of the sons of God. Creation does not wait because the work is unfinished. Creation waits because sons are still being matured.

The sons do not create the finished work.

They reveal it.

They do not add to Christ's victory.

They express it.



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Explains why God does not bypass growth. He does not shortcut maturity. He does not entrust glory to children. Power without maturity produces distortion.

Authority without alignment produces destruction. God's order protects both truth and creation.

Christ revealed what full alignment looks like.

The sons are learning to live from the same source.

This learning is not uncertainty—it is development.

The finished work of Christ establishes identity.

Sonship reveals that identity.

The finished work secures inheritance.

Maturity releases inheritance.

God is not waiting on time.

He is working through growth.

Once this is seen, frustration gives way to understanding. The believer no longer wonders why everything is not yet manifested. The believer understands that manifestation follows maturity—not urgency, not effort, not demand.

The finished work of Christ produces sons, not spectators.

And sons are not rushed. They are raised.

With this understanding, the remaining confusion dissolves. What was once perceived as delay is now seen as preparation. What was once seen as resistance is now recognized as refinement.

What remains is not doubt—but expectation.



The question is no longer whether the finished work will be revealed, but how. Scripture answers that question clearly.

The revelation does not stop with the sons.  
It continues until all things are brought into alignment.

That brings us to the final horizon of the finished work—God's ultimate intention.

God all in all.

That is where we will go next.

## CHAPTER 8 — Creation Waits: The Finished Work Moves Beyond the Sons

The finished work of Christ does not terminate with individual believers, nor does it conclude with mature sons. Sonship is not the destination—it is the means. What God settled in heaven and fulfilled in Christ is destined to be revealed through the sons, but it is revealed for the sake of creation.

This is why Scripture says that creation waits.

Creation is not waiting to see if redemption will succeed.  
Creation is waiting for redemption to be revealed.

The waiting of creation is not anxious—it is expectant. It groans not because the outcome is uncertain, but because the process is still unfolding. The verdict has already been rendered. The revelation is still advancing.

"For the earnest expectation of the creation waits for the manifestation of the sons of God."

Creation does not wait for Christ to finish His work.  
Creation waits for the sons to express it.



This distinction is critical.

If redemption were incomplete, creation would groan in fear.

But Scripture says creation groans in hope.

Hope only exists where the outcome is secure.

Creation's bondage is not the result of God's indecision. It is the result of God's order. What was subjected to futility was never abandoned—it was placed under a process governed by promise. The same plan of the ages that brought Christ into manifestation now governs creation's restoration.

Creation was subjected in hope.

Hope means certainty with delay—not uncertainty with risk.

This is why the finished work of Christ cannot be reduced to personal salvation alone. Personal salvation is real, powerful, and necessary—but it is not the endpoint. It is the entry point. The gospel is cosmic in scope because the decree was cosmic in origin.

What God settled before the foundation of the world did not concern humanity alone. It concerned all things in heaven and in earth. Redemption is not God rescuing a few from a failed creation. Redemption is God restoring creation to its intended order.

The sons are not the beneficiaries of redemption alone.

They are the agents of its revelation.

As sons mature into alignment with Christ, creation begins to experience the effects of what was settled long ago. Light replaces darkness. Order replaces chaos. Life replaces corruption. This does not happen violently or instantly—it happens through presence, authority, and alignment.



not force redemption onto creation.

They carry it.

This is why maturity matters.

Immature sons cannot steward creation.

Mature sons reveal God's nature within it.

Creation does not need more information.

It needs manifestation.

And manifestation requires vessels who are aligned with what was settled in heaven.

This is why God does not rush sonship. Creation's restoration depends on sons who reflect Christ—not merely in belief, but in nature. Authority without likeness would repeat Adam's failure. God does not repeat failures—He redeems them.

Christ succeeded where Adam fell, and the sons follow Christ's pattern.

This is why Scripture consistently connects glory with transformation. Glory is not power displayed—it is nature expressed. When sons reflect the nature of the Father, creation recognizes its rightful governors.

Creation does not respond to effort.

It responds to authority.

Authority does not come from striving.

It flows from alignment.

The finished work of Christ ensures that alignment is possible. The plan of the ages ensures that alignment is developed. Sonship ensures that alignment is embodied.

And when alignment is embodied, creation begins to respond.

This is not fantasy. It is Scripture's declared trajectory.



The sons are revealed.  
Creation is liberated.  
God's purpose advances.

The finished work of Christ does not rescue creation from destruction—it leads creation out of it. The same life that raised Christ from the dead works its way outward, touching every realm affected by corruption.

Creation's waiting is not endless.  
It is timed.

As sons come into maturity, creation comes into freedom. Not because the work is being redone, but because it is being revealed.

The finished work of Christ moves outward—from decree, to Christ, to sons, to creation—until nothing remains untouched by the life that was settled before the foundation of the world.

That movement does not stop until its final goal is reached.

And that goal is not partial restoration.  
It is total harmony.

That brings us to the final declaration of the finished work—the point where legal and vital, heaven and earth, decree and manifestation converge.

God all in all.

That is where we go next.

## CHAPTER 9 — Until God Is All in All: The End own from the Beginning



From the moment God settled His works within Himself, the end of the matter was never in question. What creation is moving toward is not uncertain, experimental, or conditional. It is the inevitable unveiling of what was already complete in God before time began.

The finished work of Christ was never designed to terminate in fragments.

It moves toward fullness.

Scripture does not speak of redemption as a partial victory or a temporary solution. It speaks of an outcome so comprehensive that nothing remains outside of alignment. The language used is not cautious—it is absolute.

"That God may be all in all."

This statement is not poetic optimism. It is the declaration of completion. It is the final expression of the same decree that framed the ages. God is not improvising toward this end—He is unveiling what He already settled.

From eternity, God knew the conclusion.

The finished work of Christ does not aim merely at forgiveness, improvement, or survival. It aims at total reconciliation, total harmony, total life. What began as decree moves through Christ, through sons, through creation, and culminates in a state where nothing remains resistant, fractured, or opposed.

This is not annihilation.

It is restoration.

God does not win by destroying what He made.

He wins by filling it with Himself.



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Scripture speaks of reconciliation in universal terms—not hypothetical, not selective, but comprehensive. All things in heaven and in earth are gathered

together in Christ, not because they are forced, but because life ultimately overcomes corruption.

Death does not retreat because it is feared.

Death retreats because it has no authority.

Darkness does not vanish because it is ignored.

Darkness vanishes because light fills the space it once occupied.

The finished work of Christ ensures that nothing God created will remain eternally disconnected from Him. Resistance is temporary. Opposition is limited. Corruption is not final. What was settled in heaven carries an authority that creation cannot permanently resist.

This does not deny judgment.

It defines its purpose.

Judgment is not exclusion—it is correction.

Fire is not torture—it is refinement.

Exposure is not condemnation—it is healing.

God's judgments serve the same end as His mercy: restoration. They are not contradictory forces—they are different expressions of the same purpose.

This is where the full counsel of God resolves apparent tensions.

If redemption were incomplete, God could not be all in all.

If death retained authority, God could not be all in all.

If creation remained eternally fractured, God could not be all in all.

But Scripture does not speak in possibilities.

It speaks in certainty.



The finished work of Christ guarantees the outcome because it rests on God's decree, not on creation's cooperation. Creation is brought into alignment because alignment was already decided.

This does not bypass order.

The plan of the ages still governs the unfolding.

Maturity still matters.

Revelation still increases.

But the destination is not altered by the journey.

What was settled before time governs the end of time.

This is why Scripture can say that Christ must reign until all enemies are placed under His feet. The reign is not a struggle—it is a process of unveiling. Enemies are not defeated through escalation; they are neutralized through exposure to truth and life.

Death is the last enemy—not because it is strongest, but because it is the most deeply embedded. And when death is destroyed, nothing remains that contradicts life.

At that point, the distinction between legal and vital disappears—not because one cancels the other, but because they converge. What was settled is fully revealed. What was revealed is fully embodied.

Heaven and earth no longer reflect two realms.

They reflect one reality.

God all in all.



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It does not mean creation loses its identity.

It means creation finds it.

Everything God made was always intended to live from Him, through Him, and unto Him. The finished work of Christ restores that original intention—not by rewinding history, but by completing it.

This is the end God declared from the beginning.

Not survival.

Not escape.

Not fragmentation.

Fullness.

When this is seen, fear dissolves. Confusion ends. The believer no longer wonders how the story concludes. The conclusion was never hidden—it was spoken from eternity.

The finished work of Christ does not ask whether God will succeed.

It reveals that He already has.

What remains is not doubt—but agreement.

And agreement brings rest.

## **CHAPTER 10 — From Settlement to Expression: Why This Foundation Cannot Be Skipped**

Every truth has an order, and every revelation has a beginning point. The distinction between what was settled in heaven and how it is revealed in earth is not advanced teaching—it is foundational. Until this distinction is seen, everything that follows will be misread, misplaced, or misapplied.



God does not begin with experience.

He begins with decree.

If decree is not understood first, experience will always feel unstable. Faith will oscillate between certainty and doubt. Revelation will feel powerful one moment and questionable the next. Not because truth is fragile—but because order has been ignored.

This is why this book has remained anchored in the legal side of the finished work of Christ.

Not to deny life.

Not to dismiss manifestation.

But to secure the ground upon which life and manifestation stand.

What God settled before the foundation of the world is the immovable reference point for everything else. It answers the most important questions before they are ever asked:

Is redemption secure?

Is the outcome certain?

Is God reacting—or revealing?

Until those questions are answered, believers will continually try to complete what God has already finished, or deny what God is patiently revealing.

This book has established one governing truth:

Nothing that appears in time is deciding what God has already settled in eternity.

Time is not negotiating outcomes.

History is not testing God's plan.



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not voting on the verdict.

Everything is unfolding according to a decision that was already made.

This does not diminish responsibility, growth, or transformation. It grounds them. Growth is no longer effort to become something uncertain. Transformation is no longer pressure to prove something incomplete. Maturity becomes alignment, not achievement.

The legal side of redemption does not make life passive.  
It makes life secure.

From that security, revelation can increase without fear. From that certainty, manifestation can unfold without striving. From that foundation, sons can mature without anxiety over outcome.

This is why this distinction must be seen first.

Without it:

Faith becomes unstable

Scripture appears contradictory

Process feels like delay

Growth feels like resistance

With it:

Faith rests

Scripture harmonizes



...s meaning

## Growth becomes revelation

The finished work of Christ was never meant to be inspirational theology. It was meant to be the governing reality from which everything else flows. When that reality is understood, the believer stops asking whether God will finish His work and begins learning how God reveals what He has already finished.

That question—how revelation becomes life—is where we go next.

This book has focused on what was settled.

The next book will focus on how that settlement becomes lived reality.

Not by effort.

Not by works.

Not by religious striving.

But by alignment, maturity, and the unfolding wisdom of God through the plan of the ages.

The finished work of Christ does not end with decree.

It moves toward expression.

What was settled in heaven  
fulfilled in Christ  
revealed through sons  
and destined for creation

will be lived.

Until the final word spoken from eternity is fully heard in time:



*Read The Finished Work of Christ Series:*



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1. [\*\*The Finished Work of Christ — What Was Settled in Heaven Before the Foundation of the World\*\*](#)
2. [\*\*The Finished Work of Christ — The Ten Most Asked Questions Revealed\*\*](#)
3. [\*\*The Finished Work of Christ — Settled in Eternity, Lived Out in Life Daily\*\*](#)
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