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THE FEAST OF TABERNACLES: The Day That the Feast of Tabernacles Fully Comes

THE FEAST OF TABERNACLES: Reveals a of Priesthood, Ministry, and



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Administration Beyond Pentecostal Preparation

The Feast of Tabernacles: By Carl Timothy Wray

AUTHOR

[Carl Timothy Wray](#) is the founder of Zion University and The Finished Work of Christ ministry. For more than four decades, he has dedicated himself to the study and teaching of Scripture, focusing on the finished work of Jesus Christ, the Gospel of Grace, God's eternal purpose, the revelation of Jesus Christ, and the progressive unfolding of God's plan throughout the ages.

Through books, articles, videos, television broadcasts, and online resources, his mission is to make the mysteries of the Kingdom of God understandable and accessible to believers around the world. His teachings emphasize the unity of Scripture, the reconciliation of all things in Christ, the transition from promise to fulfillment, and the unfolding revelation of God's eternal purpose from Genesis to Revelation.

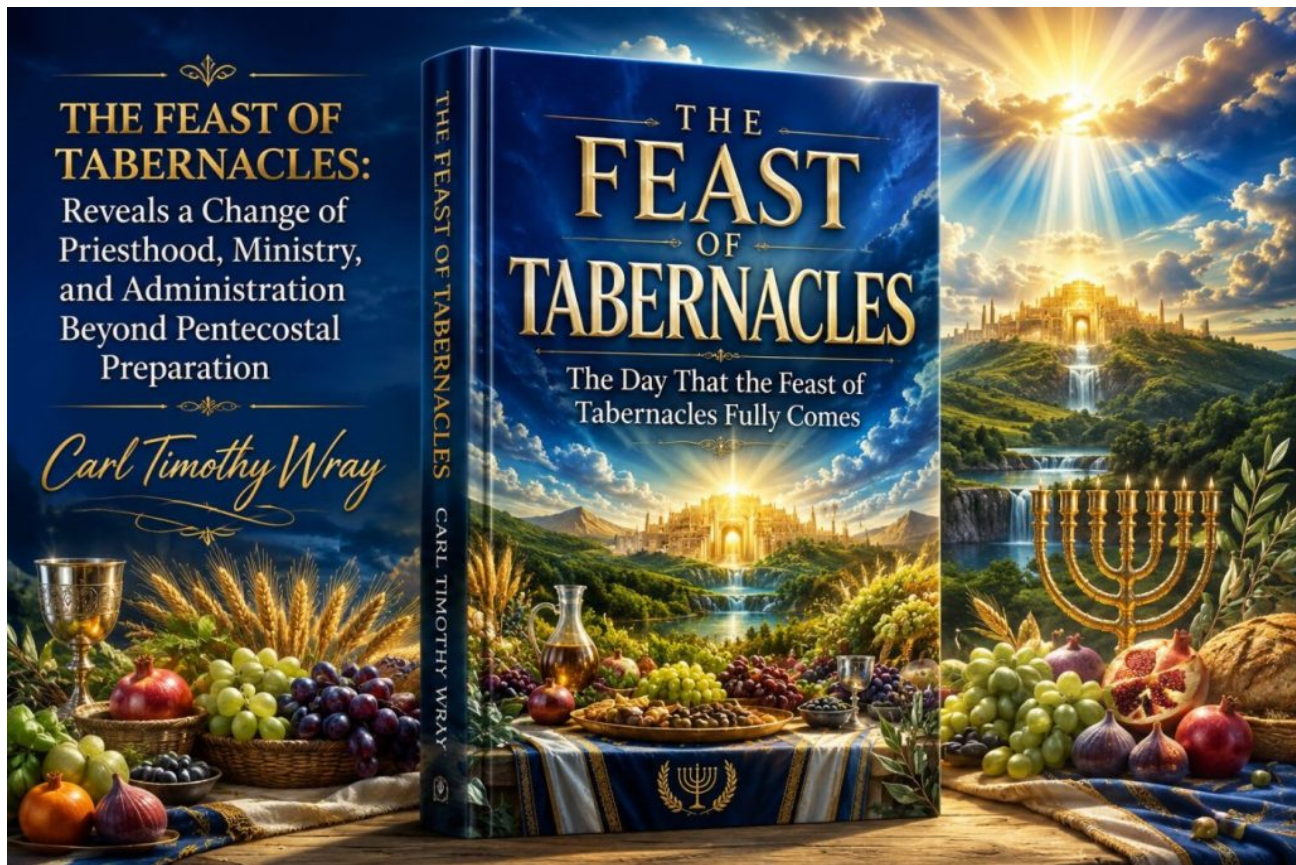
The Feast of Tabernacles: The Day That the Feast of Tabernacles Fully Comes

explores one of the most profound prophetic questions found in Scripture. What happens when the Feast of Tabernacles fully comes? Building upon the biblical pattern established in Acts 2, Carl Timothy Wray examines the signs, ministry, priesthood, and administration revealed at Pentecost and traces how the New Testament points toward a greater manifestation of God's eternal purpose. Discover the relationship between firstfruits and fullness, preparation and manifestation, the royal priesthood and the Melchizedek priesthood, Romans 8, Revelation 12, the



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[her in Christ.](#)



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INTRODUCTION

One of the most familiar statements in the entire New Testament is found in Acts chapter two:

“And when the day of Pentecost was fully come...”

That single statement marked one of the greatest transitions in the history of God’s purpose.

When Pentecost fully came, everything changed.



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rit was poured out.

A new ministry appeared.

A royal priesthood began to function.

A new administration entered the earth.

The sign announced that a new day had arrived.

Yet the Scriptures reveal another feast.

The Feast of Tabernacles.

If the Day of Pentecost fully came, then an important question naturally follows:

What happens when the Feast of Tabernacles fully comes?

Will there be a sign?

Will there be a change of ministry?

Will there be a change of priesthood?

Will there be a change of administration?

Throughout the New Testament, the apostles describe a people possessing the firstfruits of the Spirit while groaning for something greater. They speak of the earnest of the inheritance, the redemption of the body, incorruption, immortality, the manifestation of the sons of God, and the dispensation of the fullness of times.

These are not isolated truths.



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prophetic thread woven throughout the New Covenant.

This book explores that thread.

Beginning with the pattern established at Pentecost, we will examine what changed when Pentecost fully came and why that pattern prepares us to understand the Feast of Tabernacles.

Preparation is progressive.

Manifestation is sudden.

The firstfruits point toward harvest.

The earnest points toward fullness.

The promise points toward manifestation.

May the Holy Spirit open our understanding as we search the Scriptures together and behold the unfolding of God's eternal purpose from preparation into fullness.

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The Feast of Tabernacles and the Fulfillment of God's Eternal Purpose

About the Author

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CHAPTER 1

WHAT HAPPENED THE DAY PENTECOST FULLY CAME?

One of the greatest prophetic patterns found in all of Scripture begins with a single statement in the book of Acts.

Before we can understand **the Feast of Tabernacles**, we must first understand what happened when **the Day of Pentecost fully came**.

God established His three great feasts with purpose.

Passover revealed redemption.

Pentecost revealed preparation.

The Feast of Tabernacles reveals fullness.

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established at Pentecost prepares us to recognize the greater pattern revealed in the Feast of Tabernacles.

WHEN THE DAY OF PENTECOST FULLY CAME

ACTS 2:1–4

“And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Notice the language of Scripture.

It does not simply say Pentecost came.

It says **the day of Pentecost fully came**.

This was not merely another day on the calendar.

This was a divine transition.

An appointed time had arrived.

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Administration entered the earth.

Everything changed.

THE SUDDENLY OF GOD

Pentecost did not gradually drift into history.

It came with a suddenly.

For years the disciples had walked with Jesus.

For years they had learned.

For years they had been prepared.

They had received His promises.

They had witnessed His resurrection.

They had been commanded to wait.

Preparation was progressive.

Manifestation was sudden.

When God's appointed time arrived, heaven interrupted history.

The administration changed in a moment.

The Feast of Tabernacles must be understood through this same biblical pattern.



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God prepares gradually.

God manifests suddenly.

THE SIGN OF PENTECOST

When the Day of Pentecost fully came, God confirmed the new administration with a sign.

The rushing mighty wind.

The cloven tongues like fire.

The infilling of the Holy Ghost.

The sign did not create Pentecost.

The sign revealed that Pentecost had arrived.

God always bears witness to His own work.

The sign announced that heaven had introduced a new order.

If Pentecost fully came with a sign, should we not also expect the Feast of Tabernacles to reveal its own sign when it fully comes?

A NEW MINISTRY APPEARED

EPHESIANS 4:11–13



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“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Pentecost introduced more than an experience.

It introduced a ministry.

Christ ascended.

Christ gave gifts unto men.

The fivefold ministry became God’s instrument for equipping the saints.

Its purpose was preparation.

Its purpose was maturity.

Its purpose was bringing the Body of Christ toward the fullness of Christ.

Preparation had begun.

A NEW PRIESTHOOD APPEARED



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1 PETER 2:9

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”

The Day of Pentecost revealed a new priesthood.

No longer was ministry centered in the Levitical order.

God now identified His people as a royal priesthood.

A new covenant.

A new ministry.

A new priesthood.

A new administration.

Everything testified that another day had arrived.

PENTECOST WAS THE BEGINNING, NOT THE DESTINATION

Pentecost was glorious.

The Holy Spirit was poured out.

The Church was empowered.



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esthood began functioning.

The fivefold ministry began its work.

Yet the New Testament continually points beyond Pentecost.

It speaks of firstfruits.

It speaks of the earnest.

It speaks of groaning.

It speaks of waiting.

It speaks of fullness still to come.

Pentecost was never presented as the end of God's purpose.

Pentecost prepared a people for something greater.

THE PATTERN OF THE FEAST OF TABERNACLES

The Feast of Tabernacles cannot be understood apart from Pentecost.

Acts establishes the pattern.

When Pentecost fully came:

There was a suddenly.



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sign.

There was a new ministry.

There was a new priesthood.

There was a new administration.

The question that now stands before us is both simple and profound.

If the Day of Pentecost fully came and changed everything, what happens when the Feast of Tabernacles fully comes?

The answer to that question will guide the remainder of this study.

CHAPTER 2

THE SIGN OF PENTECOST

Before we can understand **the Feast of Tabernacles**, we must understand one of the greatest principles established on the Day of Pentecost.

When God introduces a new administration, He confirms it with a sign.

God does not leave His people guessing.

He bears witness to His own work.

The Day of Pentecost did not simply arrive.

It arrived with a sign.



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If the Feast of Tabernacles follows the same divine pattern, then an important question immediately arises:

What is the sign that the Feast of Tabernacles has fully come?

Before we answer that question, we must first understand the sign God gave at Pentecost.

THE DAY OF PENTECOST CAME WITH A SIGN

ACTS 2:1–4

“And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Notice the order.

The day fully came.

Then the sign appeared.

The sign announced that heaven had introduced a new administration into the



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The rushing mighty wind.

The tongues of fire.

The infilling of the Holy Ghost.

These were not random miracles.

They were God's testimony that Pentecost had fully come.

THE SIGN REVEALED A NEW CREATION

2 CORINTHIANS 5:17

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The miracle of Pentecost reached far beyond an outward experience.

The Spirit of God entered the believer.

Life entered the human spirit.

A new creation began.

What had once been external became internal.

God no longer dwelt merely in temples made with hands.



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It within His people.

Pentecost revealed the beginning of a new creation.

THE HOLY GHOST WAS THE EARNEST

EPHESIANS 1:13–14

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

Paul carefully describes the Holy Spirit.

He calls Him **the earnest**.

An earnest is not the completed inheritance.

It is the guarantee that the inheritance is coming.

Pentecost introduced the earnest.

Pentecost introduced firstfruits.

Pentecost introduced promise.

The sign itself pointed beyond Pentecost.



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that God had begun a work He intended to bring to completion.

THE FIRSTFRUITS OF THE SPIRIT

ROMANS 8:23

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Paul identifies the condition of the Pentecostal believer.

They possess the Spirit.

They possess the firstfruits.

Yet they continue groaning.

Why?

Because firstfruits are not the harvest.

The earnest is not the fullness.

The promise is not yet the manifestation.

The sign of Pentecost was glorious.

Yet it pointed toward something greater still.

THE PURPOSE OF THE SIGN



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The sign of Pentecost was never an end in itself.

The wind had a purpose.

The fire had a purpose.

The Holy Ghost had a purpose.

God was preparing a people.

The Spirit would reveal Christ.

The Spirit would transform lives.

The Spirit would produce maturity.

The Spirit would prepare firstfruits.

The sign announced that preparation had begun.

THE PATTERN ESTABLISHED AT PENTECOST

Pentecost teaches us an important principle.

Every administration introduced by God carries its own sign.

The sign identifies the administration.

The sign reveals the purpose.



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... announces that God's appointed time has arrived.

If the Day of Pentecost fully came with a sign, then the Feast of Tabernacles must also have a sign.

The pattern established in Acts prepares us to recognize that sign.

WHAT SIGN IS CREATION WAITING TO SEE?

ROMANS 8:19

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

Paul now shifts our attention beyond Pentecost.

Creation itself waits.

Creation itself expects.

Creation itself groans.

The question is no longer whether Pentecost had a sign.

The question becomes:

What sign is all creation waiting to witness?

Romans chapter eight begins to answer that question.



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is not found in another outpouring.

It is found in the manifestation of the sons of God.

That revelation becomes the bridge between Pentecost and the Feast of Tabernacles.

The next chapter will examine the ministry and priesthood that God established at Pentecost and why they prepared God's people for a greater manifestation yet to come.

CHAPTER 3

THE MINISTRY AND PRIESTHOOD OF PENTECOST

The Day of Pentecost did more than introduce the Holy Spirit.

It introduced a new ministry.

It introduced a new priesthood.

It introduced a new administration.

God was not simply giving His people power.

He was establishing an administration that would prepare His people for His eternal purpose.

To understand **the Feast of Tabernacles**, we must first understand the ministry and priesthood that began on the Day of Pentecost.

CHRIST GAVE A NEW MINISTRY

EPHESIANS 4:8–13

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

When Christ ascended, He gave gifts unto men.

These gifts became the fivefold ministry.

Their purpose was not merely preaching.

Their purpose was preparation.

The apostles laid foundations.

The prophets revealed Christ.

The evangelists gathered.



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shepherded.

The teachers established believers in truth.

Every ministry pointed toward one objective.

A mature people.

A perfect man.

The measure of the stature of the fullness of Christ.

A ROYAL PRIESTHOOD WAS ESTABLISHED

1 PETER 2:9

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”

Peter identifies God’s people as a royal priesthood.

This was a dramatic change from the Levitical order.

Under the Old Covenant, ministry belonged to one tribe.

Under the New Covenant, God’s people became a royal priesthood.

A new covenant.

A new ministry.



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A new priesthood.

A new administration.

Everything changed when Pentecost fully came.

THE MANDATE OF PENTECOST

The ministry of Pentecost was given a divine assignment.

Its work was to prepare the saints.

Its work was to build the Body of Christ.

Its work was to equip believers.

Its work was to bring God's people toward maturity.

Pentecost was never presented as the final destination.

Pentecost was God's school of preparation.

The Holy Spirit revealed Christ.

The ministry equipped the saints.

The priesthood served the Body.

Everything moved toward maturity.



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THE LANGUAGE OF PREPARATION

Throughout the New Testament the apostles continually describe this administration with words such as:

Firstfruits.

Earnest.

Hope.

Promise.

Waiting.

Overcoming.

Groaning.

These are not words of failure.

They are words of preparation.

Pentecost was preparing a people for something greater.

THE APOSTLES THEMSELVES POINTED BEYOND THEIR PRESENT EXPERIENCE



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1 CORINTHIANS 13:9–10

“For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.”

Paul openly acknowledged the measure of the present administration.

“We know in part.”

“We prophesy in part.”

These are not words of condemnation.

They are words of distinction.

The ministry was glorious.

The revelation was glorious.

The Holy Spirit was glorious.

Yet Paul still described the administration as “in part.”

Then he pointed toward something greater.

“When that which is perfect is come...”

Preparation was pointing toward fullness.

THE PRIESTHOOD OF PENTECOST WAS STILL SUBJECT TO DEATH

The apostles were mighty men of God.

The prophets faithfully fulfilled their calling.

The evangelists carried the gospel.

The pastors shepherded the flock.

The teachers established believers in truth.

Yet every one of them remained subject to death.

Their ministry was glorious.

Their revelation was glorious.

Their calling was glorious.

Yet the administration still awaited something greater.

The New Testament never presents this as failure.

It presents it as expectation.

THE PURPOSE OF PENTECOST WAS REGISTRATION



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Everything about Pentecost points toward preparation.

The Spirit prepared.

The ministry prepared.

The priesthood prepared.

The saints matured.

The overcomers overcame.

The firstfruits appeared.

The earnest was given.

God was preparing a people.

Preparation was not the goal.

Preparation was leading somewhere.

THE FEAST OF TABERNACLES DEMANDS ANOTHER QUESTION

If Pentecost introduced a ministry...

If Pentecost introduced a priesthood...



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introduced an administration...

What happens when the Feast of Tabernacles fully comes?

Does God continue the same administration?

Or does the biblical pattern reveal another transition?

The Scriptures themselves begin to answer that question.

Before they speak of fullness, they first speak of firstfruits.

Before they speak of manifestation, they first speak of preparation.

Before they speak of reigning, they first speak of overcoming.

The next chapter will examine the language of Pentecost itself and show how the vocabulary of the New Testament prepares us to understand the language of the Feast of Tabernacles.

CHAPTER 4

THE LANGUAGE OF PENTECOST

One of the greatest ways to understand an administration is to examine its language.

Every administration in Scripture possesses its own vocabulary.

The words God repeatedly uses reveal the purpose of that administration.

The Day of Pentecost introduced a new language into the Kingdom of God.



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It is the language of preparation.

It is the language of growth.

It is the language of maturity.

It is the language of firstfruits.

Before we can understand **the Feast of Tabernacles**, we must first understand the language of Pentecost.

THE FIRSTFRUITS OF THE SPIRIT

ROMANS 8:23

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Paul does not describe God’s people as possessing fullness.

He calls them **the firstfruits of the Spirit**.

Firstfruits are glorious.

Firstfruits are holy.

Firstfruits belong to God.

But firstfruits are not the entire harvest.



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testify that something greater is coming.

Pentecost is marked by firstfruits.

The Feast of Tabernacles is marked by harvest.

THE EARNEST OF THE INHERITANCE

EPHESIANS 1:13–14

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

Paul calls the Holy Spirit the earnest of our inheritance.

An earnest is a guarantee.

It is the assurance that the inheritance belongs to us.

Yet an earnest is not the inheritance itself.

Pentecost gave the earnest.

The earnest points toward fullness.

The promise points toward fulfillment.



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THE LANGUAGE OF OVERCOMING

REVELATION 3:21

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

The language of Revelation chapters two and three is the language of overcoming.

Again and again the Lord says,

“To him that overcometh...”

The promises are directed toward overcomers.

Pentecost is the age of overcoming.

The saints are overcoming.

The saints are growing.

The saints are maturing.

God is preparing a people.

Preparation is the purpose of the administration.

THE LANGUAGE OF WAITING



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VS 8:19

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

Creation waits.

The saints wait.

Hope waits.

Faith waits.

Not because God has failed.

But because God is moving His purpose toward its appointed time.

Waiting is part of Pentecostal language.

The promise has been received.

The manifestation is still anticipated.

THE LANGUAGE OF GROANING

ROMANS 8:22–23

“For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the firstfruits of the Spirit,



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ourselves groan within ourselves, waiting for the adoption, to wit, the of our body.”

Paul expands the picture.

Not only the saints.

The whole creation groans.

Creation groans.

Humanity groans.

The saints groan.

Why?

Because all creation waits for the manifestation of God's purpose.

The remarkable truth is that Paul also tells us exactly what the saints are groaning for.

They are waiting for the adoption.

That is,

the redemption of the body.

Romans chapter eight becomes one of the great hinge chapters of the New Testament.

It identifies both the present administration and the hope toward which it is moving.



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THE LANGUAGE OF "IN PART"

1 CORINTHIANS 13:9–10

“For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.”

Paul never belittles Pentecost.

He magnifies it.

Yet he also distinguishes it.

He says,

“We know in part.”

“We prophesy in part.”

Then he points toward something greater.

“When that which is perfect is come...”

The language itself reveals movement.

Preparation is moving toward fulfillment.

Firstfruits are moving toward harvest.

The earnest is moving toward the inheritance.



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THE LANGUAGE OF PENTECOST POINTS BEYOND ITSELF

The New Testament continually uses the same vocabulary.

Firstfruits.

Earnest.

Promise.

Hope.

Waiting.

Overcoming.

Groaning.

Knowing in part.

These are not the words of defeat.

They are the words of preparation.

Pentecost is not a finished administration.

Pentecost is an administration moving toward fullness.

The language itself bears witness.



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THE FEAST OF TABERNACLES INTRODUCES ANOTHER LANGUAGE

If Pentecost has a vocabulary, then the Feast of Tabernacles must also possess one.

If Pentecost speaks of firstfruits...

What speaks of harvest?

If Pentecost speaks of the earnest...

What speaks of the inheritance?

If Pentecost speaks of groaning...

What speaks of glory?

If Pentecost speaks of waiting...

What speaks of manifestation?

The next chapter will examine Romans chapter eight as the great hinge chapter of the New Testament and show how the language of preparation begins to give way to the language of fullness.

For the Feast of Tabernacles is not merely another feast.

It is the fulfillment toward which the language of Pentecost has always pointed.



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CHAPTER 5

ROMANS 8 — THE GREAT HINGE

CHAPTER

The Firstfruits of the Spirit, the Groaning Creation, and the Promise of Fullness

Few chapters in the New Testament reveal God's eternal purpose more clearly than Romans chapter eight.

It is the great hinge chapter between Pentecost and the Feast of Tabernacles.

In one chapter, Paul describes both the present administration and the glory toward which it is moving.

He tells us what God's people possess.

He tells us what they are experiencing.

He tells us what they are waiting for.

He tells us what all creation is expecting.

Romans chapter eight bridges the language of Pentecost with the language of fullness.

To understand the Feast of Tabernacles, we must first understand Romans chapter eight.



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WHOLE CREATION IS GROANING

ROMANS 8:19–22

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.”

Paul expands the vision beyond the Church.

Creation is groaning.

Humanity is groaning.

The nations are groaning.

The earth itself is groaning.

Everything God created is longing for the completion of His purpose.

Creation is not waiting merely for another sermon.

Creation is not waiting merely for another revival.

Creation is waiting for **the manifestation of the sons of God.**



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...one of the greatest prophetic statements in all of Scripture.

THE SAINTS ARE GROANING ALSO

ROMANS 8:23

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Paul now includes himself.

“Not only they...”

“But ourselves also...”

The apostles groaned.

The prophets groaned.

The saints groaned.

Why?

Not because they lacked Christ.

Not because they lacked the Holy Spirit.

Not because they lacked revelation.

They groaned because they possessed **the firstfruits of the Spirit**, while waiting for the greater.



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The language remains the language of Pentecost.

Firstfruits.

Earnest.

Promise.

Expectation.

WHAT WERE THEY GROANING FOR?

Paul leaves no room for speculation.

He tells us exactly what they were waiting for.

“...waiting for the adoption, to wit, the redemption of our body.”

This becomes one of the greatest distinctions in the entire New Testament.

The saints already possessed the Spirit.

The saints already possessed the firstfruits.

The saints already possessed the earnest.

Yet they were waiting for the redemption of the body.

Pentecost had begun the work.



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The Feast of Tabernacles points toward its completion.

THE LANGUAGE BEGINS TO CHANGE

Romans chapter eight stands between two worlds.

On one side we hear:

Firstfruits.

Earnest.

Waiting.

Groaning.

Hope.

On the other side we begin hearing another vocabulary.

Manifestation.

Adoption.

Redemption.

Glory.

Liberty.

The language itself begins moving toward fullness.



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THE GROAN HAS A DIVINE PURPOSE

The groaning of creation is not without hope.

The groaning of the saints is not without purpose.

Just as a woman travails before the birth of a child, Scripture presents creation as longing for the manifestation of God's purpose.

The answer to the groaning is not merely another promise.

The answer is manifestation.

The answer is fulfillment.

The answer is what Paul calls:

"the redemption of our body."

The promise reaches its appointed goal.

The earnest gives way to the inheritance.

The firstfruits point toward the harvest.

ROMANS 8 PREPARES US FOR FULLNESS

Romans chapter eight does not end with groaning.



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ond groaning.

It points beyond waiting.

It points beyond expectation.

It points toward manifestation.

The entire chapter prepares the reader to understand why the New Testament speaks not only of firstfruits, but also of fullness.

Not only of the earnest, but also of the inheritance.

Not only of preparation, but also of manifestation.

THE FEAST OF TABERNACLES ANSWERS THE GROAN

The Feast of Tabernacles stands before us as the promise of fullness.

The whole creation groans.

The saints groan.

The firstfruits groan.

But the Scriptures point toward a day when the groaning gives way to glory.

A day when promise gives way to fulfillment.



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mortality gives way to immortality.

A day when corruption gives way to incorruption.

A day when the purpose of God enters manifestation.

The Feast of Tabernacles answers the question Romans chapter eight raises.

If Pentecost gave the firstfruits...

What does fullness look like?

That question leads us into the next chapter.

For before the Feast of Tabernacles fully comes, we must understand another pattern established throughout Scripture:

God prepares progressively... but He manifests suddenly.

CHAPTER 6

THE SUDDENLY OF GOD

Preparation Is Progressive. Manifestation Is Sudden.

One of the greatest patterns revealed throughout Scripture is the difference between preparation and manifestation.

God prepares progressively.

God manifests suddenly.



EN

The preparation may require years.

The manifestation may occur in a single moment.

This divine pattern appears from Genesis to Revelation.

It appears in Abraham.

It appears in Joseph.

It appears in David.

It appears at Pentecost.

It prepares us to understand the Feast of Tabernacles.

THE DAY OF PENTECOST CAME SUDDENLY

ACTS 2:1–2

“And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”

Notice the order.

The disciples had been prepared.

They had walked with Christ.



EN

They had received His teaching.

They had witnessed His resurrection.

They had received His promise.

They were in one accord.

They were in one place.

Everything was prepared.

Then came the suddenly.

The transition itself was not gradual.

The manifestation was sudden.

The administration changed in a moment.

GOD PREPARES BEFORE HE MANIFESTS

Throughout Scripture God always prepares His people before introducing a greater manifestation.

Preparation is never wasted.

Preparation develops capacity.

Preparation produces maturity.



EN

creates readiness.

God prepares before He reveals.

God prepares before He entrusts.

God prepares before He manifests.

The Feast of Tabernacles follows the same divine pattern.

THE UPPER ROOM WAS PREPARED

ACTS 1:4–5

“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

The disciples had reached the limit of the previous administration.

They had gone as far as they could go under Christ’s earthly ministry.

They had received the promise.

Now they waited.

Not in confusion.



EN

on.

But in one accord.

Preparation had accomplished its work.

The next step belonged to God.

THE WOMAN IS ALSO PREPARED

REVELATION 12:1–2, 5

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

And she being with child cried, travailing in birth, and pained to be delivered...

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

The woman is not presented as spiritually immature.

She is clothed with the sun.

The moon is beneath her feet.

A crown rests upon her head.

She reveals maturity.

She reveals readiness.



EN

She reveals preparation.

Just as the disciples waited in one accord before Pentecost fully came, the woman stands prepared before the birth of the man-child.

In both pictures, preparation precedes manifestation.

BIRTH IS A SUDDEN

Every mother understands this principle.

For months a child develops in secret.

Growth is gradual.

Development is progressive.

Preparation takes time.

Then comes the birth.

The birth itself is sudden.

The child that has been forming now stands revealed.

The same principle appears throughout God's Kingdom.

Preparation is progressive.

Manifestation is sudden.



EN

THE SIGN ANNOUNCES THE NEW DAY

The Day of Pentecost did not arrive quietly.

Heaven announced it.

The rushing mighty wind.

The fire.

The Holy Ghost.

The sign testified that God's appointed time had arrived.

The Feast of Tabernacles follows the same pattern.

If Pentecost had a suddenly...

If Pentecost had a sign...

If Pentecost introduced a new administration...

Why should we expect the Feast of Tabernacles to come differently?

The God who prepared gradually at Pentecost manifested suddenly.

The same God completes His purpose according to His appointed times.

**THE FEAST OF TABERNACLES FOLLOWS
THE SAME PATTERN**



EN

The Feast of Tabernacles is not merely another season of preparation.

It is the manifestation of what preparation has been producing.

The firstfruits prepare.

The harvest manifests.

The earnest prepares.

The inheritance manifests.

The overcomers prepare.

The Kingdom is revealed.

The pattern never changes.

God prepares progressively.

God manifests suddenly.

THE NEXT GREAT QUESTION

If Pentecost came with a suddenly...

If Pentecost came with a sign...

If Pentecost changed the ministry...



EN

If Pentecost changed the priesthood...

Then another question stands before us.

What is the sign that the Feast of Tabernacles has fully come?

The Scriptures answer that question with remarkable clarity.

The next chapter will examine the sign of the Feast of Tabernacles and the promise toward which the whole creation has been groaning since the beginning.

CHAPTER 7

THE SIGN OF THE FEAST OF TABERNACLES

The Redemption of the Body and the Manifestation of the Sons of God

Every administration introduced by God has been marked by a sign.

Passover had a sign.

Pentecost had a sign.

The Feast of Tabernacles also has a sign.

If we fail to recognize the sign, we may fail to recognize the day.

Acts chapter two teaches us that when Pentecost fully came, heaven announced it.



EN

mighty wind.

The cloven tongues of fire.

The infilling of the Holy Ghost.

The sign revealed that a new administration had begun.

The Feast of Tabernacles follows the same divine pattern.

The question is no longer whether Tabernacles has a sign.

The question is:

What is the sign?

CREATION IS WAITING FOR A SIGN

ROMANS 8:19

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

Paul does not say creation is waiting for another message.

He does not say creation is waiting for another denomination.

He does not say creation is waiting for another revival.

Creation is waiting for a manifestation.



EN

niverse is looking toward a divine unveiling.

Something is going to appear that creation has never fully witnessed before.

The manifestation of the sons of God.

PAUL IDENTIFIES THE SIGN

ROMANS 8:23

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Paul leaves no mystery.

He identifies the object of the groaning.

The saints are waiting.

The apostles are waiting.

The firstfruits are waiting.

Waiting for what?

The redemption of our body.

This is not merely another blessing.

This is not merely another experience.



EN

Paul identifies it as the completion of what Pentecost began.

The earnest points toward this.

The firstfruits point toward this.

The promise points toward this.

THE LANGUAGE OF FULLNESS

1 CORINTHIANS 15:51–54

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump...

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Notice the language.

It is no longer the language of waiting.

It is the language of fulfillment.

No longer firstfruits.



EN

ption.

No longer the earnest.

Now immortality.

No longer groaning.

Now victory.

No longer promise.

Now manifestation.

This is the language of the Feast of Tabernacles.

THE GROAN GIVES WAY TO GLORY

Romans chapter eight begins with groaning.

First Corinthians chapter fifteen ends with victory.

Romans chapter eight speaks of waiting.

First Corinthians chapter fifteen speaks of change.

Romans chapter eight speaks of expectation.

First Corinthians chapter fifteen speaks of fulfillment.

The two chapters are not in conflict.



EN

One describes preparation.

The other describes manifestation.

One describes Pentecost.

The other points toward fullness.

THE MANIFESTATION CHANGES THE MANDATE

The New Testament describes a remarkable transition.

The overcomers become rulers.

The heirs enter the inheritance.

The promises become reality.

The language changes.

The ministry changes.

The administration changes.

Those who were being prepared now enter the work for which they were prepared.

Preparation gives way to administration.



EN

THE WHOLE CREATION WAITS FOR THIS MOMENT

Every groan points toward this day.

Every promise points toward this day.

Every firstfruit points toward this day.

Every earnest points toward this day.

Creation has been waiting.

The saints have been waiting.

Hope has been waiting.

Faith has been waiting.

The Feast of Tabernacles answers the longing of creation.

The manifestation of the sons of God reveals the completion of what God began.

THE FEAST OF TABERNACLES REVEALS THE SIGN

When the Day of Pentecost fully came, the sign was unmistakable.



Fire.

The Holy Ghost.

When the Feast of Tabernacles fully comes, the Scriptures point us to another sign.

The redemption of the body.

Corruption putting on incorruption.

Mortality putting on immortality.

Death swallowed up in victory.

The manifestation of the sons of God.

The sign reveals that the purpose toward which Pentecost has been preparing has entered manifestation.

The next chapter will examine the language of the Feast of Tabernacles and show how the New Testament moves from the vocabulary of firstfruits and preparation to the vocabulary of fullness, dominion, reconciliation, and God becoming all in all.

CHAPTER 8

THE LANGUAGE OF THE FEAST OF TABERNACLES

From Firstfruits to Fullness



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istration possesses its own language.

The language of Pentecost is the language of preparation.

The language of the Feast of Tabernacles is the language of fulfillment.

When we begin reading the latter portions of the New Testament, something remarkable happens.

The vocabulary changes.

The emphasis changes.

The mandate changes.

The Scriptures begin speaking about a people no longer described as merely waiting, but as reigning.

No longer simply overcoming, but ruling.

No longer possessing only the earnest, but entering the inheritance.

This is the language of the Feast of Tabernacles.

THE LANGUAGE OF FULLNESS

EPHESIANS 1:9–10

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:



EN

dispensation of the fulness of times he might gather together in one Christ, both which are in heaven, and which are on earth; even in

him.”

Paul now speaks another language.

Not firstfruits.

Not the earnest.

Not preparation.

He speaks of **the dispensation of the fullness of times.**

This is governmental language.

Administrative language.

Kingdom language.

God’s eternal purpose is moving toward its appointed fullness.

The Feast of Tabernacles speaks this language.

THE LANGUAGE OF IMMORTALITY

1 CORINTHIANS 15:53–54

“For this corruptible must put on incorruption, and this mortal must put on immortality.



EN

For this corruptible shall have put on incorruption, and this mortal shall
put on immortality, then shall be brought to pass the saying that is

written, Death is swallowed up in victory.”

This is no longer the language of waiting.

This is the language of fulfillment.

Incorruption.

Immortality.

Victory.

Death swallowed up.

These are not the words Paul used to describe the beginning of Pentecost.

These are the words he uses when speaking of God’s completed purpose.

This is the language of the Feast of Tabernacles.

THE LANGUAGE OF MANIFESTATION

ROMANS 8:19

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

The whole creation waits for manifestation.



EN

another promise.

Not merely another revelation.

Manifestation.

The New Testament moves from promise to manifestation.

From preparation to fulfillment.

The Feast of Tabernacles is the language of manifestation.

THE LANGUAGE OF DOMINION

REVELATION 12:5

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

Notice the change in vocabulary.

The language is no longer:

Waiting.

Groaning.

Overcoming.

The language becomes:



EN

Throne.

Dominion.

Authority.

Administration.

The man-child is presented in the language of Kingdom government.

Preparation has accomplished its purpose.

Manifestation has begun.

THE LANGUAGE OF KINGS AND PRIESTS

REVELATION 5:9–10

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood...

And hast made us unto our God kings and priests: and we shall reign on the earth.”

The song has changed.

The language has changed.



EN

of reigning.

They speak of government.

They speak of administration.

This is Kingdom language.

This is the language of the Feast of Tabernacles.

THE LANGUAGE OF MOUNT ZION

REVELATION 14:1

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”

Again the vocabulary changes.

Standing with the Lamb.

Mount Zion.

The Father’s name.

Victory.

The New Testament continues moving toward the completion of God’s purpose.

The language itself bears witness.



EN

THE LANGUAGE OF RECONCILIATION

1 CORINTHIANS 15:28

“And when all things shall be subdued unto him... that God may be all in all.”

The scope becomes universal.

No longer simply individual.

No longer simply local.

The purpose now embraces all things.

The language moves toward reconciliation.

Restoration.

Fulfillment.

God all in all.

The Feast of Tabernacles speaks the language of completion.

THE TWO LANGUAGES OF THE NEW COVENANT

The New Testament speaks with two complementary voices.



EN

the language of Pentecost.

Firstfruits.

Earnest.

Overcoming.

Waiting.

Groaning.

Hope.

The other voice is the language of the Feast of Tabernacles.

Fullness.

Manifestation.

Incorruption.

Immortality.

Dominion.

Kings and priests.

Mount Zion.

God all in all.

The apostles were not contradicting themselves.



EN

They were revealing both the journey and the destination.

They ministered in the administration of Pentecost while proclaiming the hope of fullness.

Pentecost reveals the beginning.

The Feast of Tabernacles reveals the completion.

THE FEAST OF TABERNACLES SPEAKS THE LANGUAGE OF FULFILLMENT

The Bible begins with promise.

It ends with fulfillment.

It begins with preparation.

It ends with manifestation.

It begins with firstfruits.

It ends with harvest.

It begins with the earnest.

It ends with the inheritance.

The language itself reveals God's unfolding purpose.



EN

Tabernacles is the language of fullness.

It is the language of manifestation.

It is the language of reconciliation.

It is the language of the Kingdom fully revealed.

The next chapter will examine the coming change of priesthood and ministry and why every major transition in God's purpose is accompanied by a new administration.

CHAPTER 9

THE COMING CHANGE OF PRIESTHOOD AND MINISTRY

Every Change of Administration Requires a Change of Priesthood

One of the greatest principles established throughout Scripture is that God advances His eternal purpose through successive administrations.

When one administration fulfills its purpose, God introduces another.

When one priesthood fulfills its purpose, another priesthood appears.

When one ministry completes its assignment, another ministry begins.

The pattern is consistent throughout the Word of God.



EN

and **the Feast of Tabernacles**, we must understand God's pattern of administrations.

THE LEVITICAL PRIESTHOOD PREPARED THE WAY

HEBREWS 7:11–12

“If therefore perfection were by the Levitical priesthood... what further need was there that another priest should rise after the order of Melchisedec...

For the priesthood being changed, there is made of necessity a change also of the law.”

The writer of Hebrews establishes a divine principle.

A change of priesthood requires a change of administration.

The Levitical priesthood fulfilled its purpose.

It prepared Israel.

It revealed sacrifice.

It revealed worship.

It revealed the need for redemption.

But it was never God’s final administration.

When God’s appointed time arrived, the priesthood changed.



EN

tration changed.

Everything changed.

PENTECOST INTRODUCED A NEW ADMINISTRATION

ACTS 2:1–4

“And when the day of Pentecost was fully come... they were all filled with the Holy Ghost...”

Pentecost introduced more than an experience.

It introduced a new administration.

The Holy Spirit was poured out.

The fivefold ministry appeared.

The royal priesthood began functioning.

The New Covenant entered history.

The Church began its mission.

Everything changed.

Yet the apostles themselves testified that their administration was still moving toward something greater.



EN

THE MINISTRY OF PENTECOST WAS A MINISTRY OF PREPARATION

EPHESIANS 4:11–13

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints...

Till we all come... unto the measure of the stature of the fulness of Christ.”

The purpose of the fivefold ministry was preparation.

The apostles prepared.

The prophets prepared.

The evangelists prepared.

The pastors prepared.

The teachers prepared.

Every gift pointed God’s people toward maturity.

The ministry itself testified that something greater lay ahead.

It ministered “till.”



EN

always points beyond itself.

THE ROYAL PRIESTHOOD HAD A DIVINE MANDATE

1 PETER 2:9

“But ye are a chosen generation, a royal priesthood...”

Peter identified the priesthood of Pentecost.

It was glorious.

It was necessary.

It was ordained by God.

But nowhere does Peter describe this priesthood as operating after the power of an endless life.

Its work belonged to the present administration.

Its purpose was to prepare God’s people.

Its ministry was real.

Its calling was glorious.

Its assignment was essential.

Yet the New Testament continues pointing toward fullness.



EN

THE NEW TESTAMENT SPEAKS OF ANOTHER ORDER

HEBREWS 7:15–17

“And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou art a priest for ever after the order of Melchisedec.”

The distinguishing mark is life.

Not genealogy.

Not succession.

Not mortality.

But **the power of an endless life.**

This language introduces another dimension.

It speaks beyond mortality.

It points beyond corruption.

It points beyond the limitations of death.



EN

THE PATTERN CANNOT BE IGNORED

The Levitical priesthood prepared for the royal priesthood.

The royal priesthood prepares God's people for the fullness of God's purpose.

Every administration prepares for the next.

Every covenant reveals another dimension.

Every feast moves toward fulfillment.

The pattern established throughout Scripture remains consistent.

Preparation.

Manifestation.

Preparation.

Fulfillment.

Preparation.

Administration.

THE MANDATE CHANGES

As the New Testament progresses, the language changes.



EN

The overcomers become rulers.

The heirs enter the inheritance.

The kings and priests reign upon the earth.

The man-child rules the nations.

The vocabulary shifts from preparation to administration.

The ministry itself reflects that change.

The purpose expands from building the Body to the reconciliation of creation.

From equipping the saints to the administration of the Kingdom.

From firstfruits to fullness.

THE FEAST OF TABERNACLES REVEALS THE NEXT TRANSITION

The Feast of Tabernacles is the feast of fullness.

If Passover introduced redemption...

If Pentecost introduced preparation...

Then the Feast of Tabernacles reveals manifestation.

If the Day of Pentecost fully came with a change of ministry...



EN

Pentecost fully came with a change of priesthood...

If the Day of Pentecost fully came with a new administration...

Then the question naturally follows:

What changes when the Feast of Tabernacles fully comes?

The Scriptures now direct our attention toward a people no longer described merely as overcoming, waiting, and groaning.

They speak of a people reigning.

Ministering.

Administering.

Standing with the Lamb.

Seated with Christ.

The next and final chapter will bring these prophetic threads together as we consider **the Day That the Feast of Tabernacles Fully Comes**, when preparation gives way to manifestation, the groaning gives way to glory, and the eternal purpose of God moves into its appointed fullness.

CHAPTER 10

THE DAY THE FEAST OF TABERNACLES FULLY COMES



EN

**from Groaning to Glory, from Preparation to
Manifestation, and from Promise to Fulfillment**

The entire New Testament has been moving toward this moment.

Every promise.

Every type.

Every feast.

Every administration.

Every ministry.

Every priesthood.

Everything points toward the fulfillment of God's eternal purpose.

The Feast of Tabernacles is not simply another feast upon Israel's calendar.

It is the feast of fullness.

It is the feast of harvest.

It is the feast of manifestation.

It is the feast toward which the entire New Covenant continually points.

The question that has guided this entire book now stands before us one final time.

What happens when the Feast of Tabernacles fully comes?



EN

THE LANGUAGE CHANGES

The New Testament begins with the language of preparation.

Firstfruits.

The earnest.

Overcomers.

Groaning.

Waiting.

Hope.

But it does not end there.

It concludes with another language.

Manifestation.

Incorruption.

Immortality.

Victory.

Dominion.

Kings and priests.



EN

God all in all.

The vocabulary itself tells the story.

Preparation has reached its appointed goal.

THE GROAN GIVES WAY TO GLORY

ROMANS 8:23

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

1 CORINTHIANS 15:54

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Paul begins with groaning.

Paul ends with victory.

The promise reaches fulfillment.

The firstfruits reach harvest.

The earnest reaches the inheritance.

The waiting reaches manifestation.



EN

The groaning has accomplished its purpose.

The answer to the groaning is not another promise.

The answer is manifestation.

THE MANIFESTATION OF THE SONS OF GOD

ROMANS 8:19

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

The entire creation has been waiting.

The nations have been waiting.

Humanity has been waiting.

Creation itself has been waiting.

Waiting for what?

The manifestation of the sons of God.

Not merely a people with a promise.

A people in whom the purpose of God stands revealed.

The manifestation becomes God's answer to creation's longing.



EN

THE MANDATE CHANGES

REVELATION 5:10

“And hast made us unto our God kings and priests: and we shall reign on the earth.”

REVELATION 12:5

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

Notice the change.

The emphasis is no longer preparation.

The emphasis becomes administration.

No longer simply overcoming.

Now reigning.

No longer simply waiting.

Now governing.

No longer simply promise.

Now fulfillment.

The Kingdom moves from preparation into administration.



EN

THE PURPOSE EMBRACES ALL CREATION

EPHESIANS 1:9–10

“Having made known unto us the mystery of his will...

That in the dispensation of the fulness of times he might gather together in one all things in Christ...”

1 CORINTHIANS 15:28

“...that God may be all in all.”

The vision expands beyond the individual.

Beyond the Church.

Beyond one nation.

God’s purpose embraces heaven and earth.

The reconciliation of all things.

The gathering together of all things in Christ.

The administration of the fullness of times.

The Feast of Tabernacles speaks the language of God’s completed purpose.



EN

PATTERN HAS NEVER CHANGED

Passover redeemed.

Pentecost prepared.

The Feast of Tabernacles reveals fullness.

Passover came with a lamb.

Pentecost came with a suddenly.

The Feast of Tabernacles follows the same divine pattern.

God prepares progressively.

God manifests suddenly.

Every administration prepares for another.

Every feast reveals another dimension.

Every promise moves toward fulfillment.

The pattern established in Scripture never changes.

THE FEAST OF TABERNACLES FULLY COMES

The Day of Pentecost fully came.



EN

rit was poured out.

A new ministry appeared.

A royal priesthood began.

A new administration entered the earth.

The Scriptures now direct our attention toward another appointed time.

The Feast of Tabernacles.

When that day fully comes, the prophetic pattern reaches its intended goal.

Preparation gives way to manifestation.

The firstfruits give way to harvest.

The earnest gives way to the inheritance.

The groaning gives way to glory.

Mortality gives way to immortality.

Death is swallowed up in victory.

The Kingdom moves from preparation into administration.

The eternal purpose of God advances toward the reconciliation of all things in Christ.

The Bible begins with God's purpose in Genesis.



EN

God's purpose fulfilled in Revelation.

The journey moves from promise to fulfillment.

From seed to harvest.

From firstfruits to fullness.

From Pentecost to the Feast of Tabernacles.

Until every enemy is subdued.

Until every purpose is accomplished.

Until every promise stands fulfilled.

Until, as the apostle declared,

“God may be all in all.”

FINAL INVITATION

The purpose of this book is not merely to explore prophetic patterns.

It is to exalt Jesus Christ, in whom every feast, every promise, and every purpose of God finds its fulfillment.

The Lamb of God is the center of Passover.

The risen Christ is the giver of the Holy Spirit at Pentecost.



EN

King is the fulfillment toward which the Feast of Tabernacles points.

Whatever conclusions the reader reaches concerning these prophetic themes, may they be drawn to know Christ more deeply, trust Him more fully, and behold the wisdom of God's eternal purpose revealed throughout the Scriptures.

For the One who began His work is faithful.

And what He has purposed from before the foundation of the world, He will surely bring to completion.

CONCLUSION

The Feast of Tabernacles and the Fulfillment of God's Eternal Purpose

The Feast of Tabernacles stands as the final feast in God's redemptive pattern.

Passover revealed redemption.

Pentecost revealed preparation.

The Feast of Tabernacles reveals fulfillment.

Throughout this book, we have followed one simple question:

What happens when the Feast of Tabernacles fully comes?

The Scriptures establish a clear pattern.

When the Day of Pentecost fully came, everything changed.



EN

came from heaven.

A sign appeared.

The Holy Spirit was poured out.

A new ministry was established.

A royal priesthood began to function.

A new administration entered the earth.

Yet the apostles continually testified that they possessed only the firstfruits of the Spirit.

They possessed the earnest of the inheritance.

They knew in part.

They prophesied in part.

They groaned within themselves, waiting for the redemption of the body.

Pentecost was never presented as the end of God's purpose.

It was the beginning of a glorious preparation.

Romans chapter eight reveals the longing of the entire creation.

Creation groans.

The nations groan.



EN

groan.

Everything waits for the manifestation of the sons of God.

The answer to the groaning is not another promise.

The answer is manifestation.

The answer is fulfillment.

The answer is the completion of what God began.

As the New Testament unfolds, its language changes.

The language of firstfruits gives way to the language of harvest.

The language of the earnest gives way to the language of inheritance.

The language of waiting gives way to the language of manifestation.

The language of overcoming gives way to the language of reigning.

The language of mortality gives way to the language of immortality.

The language of corruption gives way to the language of incorruption.

The language of preparation gives way to the language of administration.

The Feast of Tabernacles reveals this movement toward fullness.

The Scriptures speak of the manifestation of the sons of God.

They speak of kings and priests reigning with Christ.



EN

They speak of the power of an endless life.

They speak of the dispensation of the fullness of times.

They speak of gathering together all things in Christ.

They speak of every enemy being subdued.

They speak of God becoming all in all.

These themes reveal the greatness of God's eternal purpose.

The Bible is not a collection of disconnected stories.

It is one unfolding revelation.

From Genesis to Revelation, God is moving history toward the fulfillment of His purpose in Jesus Christ.

Every feast bears witness to Him.

Every covenant bears witness to Him.

Every administration bears witness to Him.

Every promise finds its "Yes" and "Amen" in Him.

The Feast of Tabernacles is not the glory of man.

It is the glory of Christ revealed through the accomplishment of His eternal purpose.

May this study inspire you to search the Scriptures more diligently, love Christ more deeply, and behold the wisdom of God with greater clarity.



EN

May we never lose sight of the One who is both the Author and the Finisher of our faith.

For He who began the good work is faithful to complete it.

The Lamb who redeemed us at Passover...

The Lord who poured out His Spirit at Pentecost...

Is the same glorious King who will bring every purpose of God to its appointed fulfillment.

“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.” — Romans 11:36

May all glory, honor, dominion, and praise forever belong to our Lord Jesus Christ, in whom the Father has purposed to reconcile all things, gather all things together in one, and ultimately become **all in all**.



EN

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