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THE FEAST OF TABERNACLES: The Groaning of the Sons of God, the Full Adoption, and the Redemption of the Body

Understanding the Feast of Tabernacles Through the Manifestation of the Sons of God, the Groaning of Creation, and God's Eternal Purpose

By [Carl Timothy Wray](#)

The Feast of Tabernacles stands as the great vision of fullness revealed throughout the Scriptures. While believers rejoice in the grace of God, the gift of the Holy Spirit, and the reality of present sonship, the New Testament repeatedly speaks of another dimension of hope—a creation that groans, believers waiting for the adoption, and a promise that “it doth not yet appear what we shall be.”

This study traces that thread through the full counsel of God. By examining 1 John 3, Romans 8, Revelation 12, 1 Corinthians 13, Philippians 3, and the prophetic pattern of the three biblical feasts, this book explores the relationship between present sonship and future hope within the broader theme of the Feast of Tabernacles.

Whether examining the firstfruits of the Spirit, the groaning of creation, the redemption of the body, or the eternal purpose of God, this study seeks to show how these biblical themes relate to the Feast of Tabernacles and the progressive unfolding of [God's purpose](#) throughout the Scriptures.

The Feast of Tabernacles: The Groaning of the Sons of God, the Full Adoption, and the Redemption of the Body explores the Feast of Tabernacles through

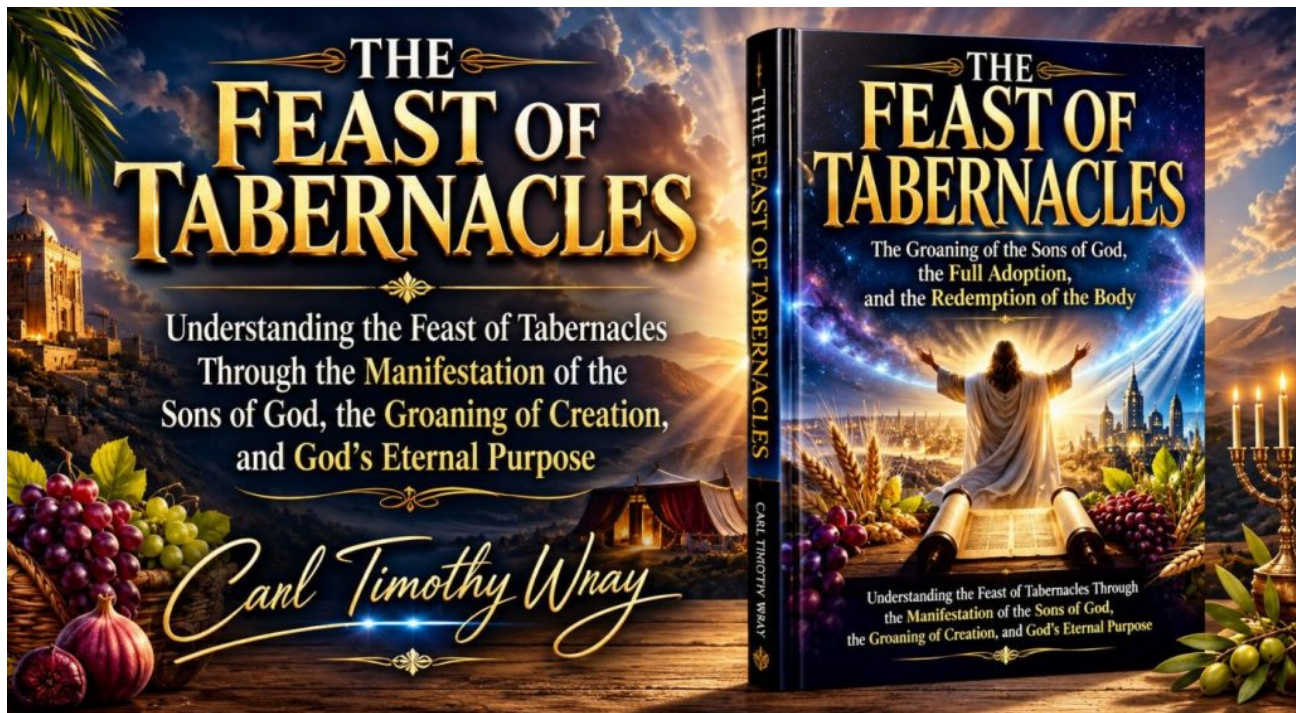
Romans 8, 1 John 3, Revelation 12, and the New Testament vision of present sonship, the groaning of creation, the adoption, and the redemption of the body.

This biblical study examines the manifestation of the sons of God, the firstfruits of



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the hope of fullness, and God's eternal purpose as revealed through the
Tabernacles.



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INTRODUCTION

The Feast of Tabernacles is more than Israel's final feast. It presents a vision of completion, harvest, and the fullness of God's purpose.

Throughout the New Testament, a remarkable pattern emerges. Believers are described as sons of God, heirs of God, recipients of the Holy Spirit, and participants in the life of Christ. Yet these same passages also speak of groaning, waiting, pressing forward, and looking with expectation toward something still to come.

John declares, "Now are we the sons of God," yet immediately adds, "it doth not yet appear what we shall be."

Paul teaches that believers possess the firstfruits of the Spirit while groaning within waiting for the adoption and the redemption of the body.



Creation itself groans.

The woman clothed with the sun travails.

Paul presses toward the mark.

These passages invite careful study because they present both present grace and continuing hope.

This book follows that thread through the Scriptures, asking why the New Testament repeatedly joins present sonship with future expectation and how those themes relate to the Feast of Tabernacles within the larger story of God's eternal purpose.

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The New Testament presents a people who rejoice in what God has already given while continuing to hope for the fullness of His purpose. The Feast of Tabernacles stands as the great biblical picture of that expectation, calling believers to hold together both present grace and future hope as God's redemptive plan unfolds.

CHAPTER ONE

NOW ARE WE THE SONS OF GOD

THE FEAST OF TABERNACLES AND PRESENT SONSHIP

1 John 3:2

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

THE FEAST OF TABERNACLES REVEALS A DIVINE PATTERN

The Feast of Tabernacles invites us to consider the relationship between what God has already accomplished and what He has promised to complete. Throughout the New Testament, believers are described as possessing genuine life in Christ, while several passages also speak of expectation, hope, and the completion of God's

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This study begins with one of the clearest examples of that pattern.

John does not merely say that we are the sons of God.

He says:

| “Now are we the sons of God.”

That is a present reality.

Yet John immediately continues:

| “It doth not yet appear what we shall be.”

Those two statements stand together in the same verse.

“NOW ARE WE THE SONS OF GOD”

John begins with assurance.

Believers are not waiting to become the children of God before they may know Him.

The New Testament repeatedly speaks of present fellowship, present grace, present life, and present sonship.

John does not deny the present experience.

He establishes it.



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Tabernacles should therefore never be understood as denying what God has already given His people.

The Scriptures celebrate what has already been received while also directing our attention toward God's continuing purpose.

"IT DOTHT NOT YET APPEAR WHAT WE SHALL BE"

After establishing present sonship, John introduces another thought.

| "It doth not yet appear what we shall be."

This raises an important question for the reader.

If John's purpose were only to affirm present sonship, why does he immediately speak of something that has "not yet" appeared?

The verse itself introduces both present reality and future expectation.

This observation becomes an important thread as we continue studying the Feast of Tabernacles through the New Testament.

"WHEN HE SHALL APPEAR"

John continues:

| "...when he shall appear, we shall be like him; for we shall see him as he is."

Within the framework of this study, this statement invites us to consider the  **EN** between present knowledge and the promise John places before believers.

John speaks confidently about what believers possess now while also directing attention toward what lies ahead.

The Feast of Tabernacles becomes one lens through which this pattern is explored as the book progresses.

THE GLORY AND THE EXPECTATION

The New Testament does not portray believers as spiritually empty while they wait.

Neither does it end the story with the blessings already received.

Instead, it repeatedly places these two realities side by side.

There is genuine sonship.

There is genuine fellowship.

There is genuine revelation.

And there is also expectation.

This repeated pattern prepares us for the next passages we will examine throughout this study.

THE THREAD OF THE FEAST OF TABERNACLES



The Feast of Tabernacles stands at the close of Israel's sacred calendar.

Within the perspective developed in this book, it serves as a picture of completion, harvest, and fullness.

As we continue, we will compare John's words with Romans 8, Revelation 12, Paul's teaching concerning knowing "in part," and his testimony of pressing toward the mark.

Together these passages form a consistent thread that helps illuminate the Feast of Tabernacles within the broader story of God's eternal purpose.

LOOKING AHEAD

John has introduced the pattern.

Now are we the sons of God.

Yet it does not yet appear what we shall be.

The next chapter turns to Romans 8, where Paul speaks of the firstfruits of the Spirit, creation's groaning, the adoption, and the redemption of the body. There we will continue tracing the relationship between present grace, future hope, and the Feast of Tabernacles as it unfolds through the Scriptures.

CHAPTER TWO

THE FIRSTFRUITS OF THE SPIRIT

THE FEAST OF TABERNACLES, THE GROANING



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SONS OF GOD, AND THE FULL

ADOPTION

Romans 8:19–23

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

“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, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

THE FEAST OF TABERNACLES AND THE FIRSTFRUITS OF THE SPIRIT

The Feast of Tabernacles reveals a pattern of completion. Before the harvest reaches its fullness, there are firstfruits. Before the ingathering, there is preparation. Paul uses that same language when he writes that believers possess “the firstfruits of the Spirit.”

Notice what Paul does not say.

He does not describe a people who are spiritually empty.

He describes a people who have already received something glorious.

The Spirit has been given.



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ence has begun.

The life of Christ has been revealed.

Yet Paul immediately joins that present reality with another experience.

WE OURSELVES GROAN

Paul writes:

“We ourselves groan within ourselves...”

Who is groaning?

Not unbelievers.

Not people outside the covenant.

Paul includes himself.

Those who possess the firstfruits of the Spirit are the very ones he describes as groaning.

The Feast of Tabernacles helps us observe this pattern. Present grace and continuing expectation are placed side by side.

WAITING FOR THE ADOPTION

Paul continues:



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

This statement invites an important question.

If believers already possess the Spirit and already belong to Christ, why does Paul still speak of “waiting for the adoption”?

Throughout this study we are exploring how this language relates to the broader biblical pattern of promise, inheritance, and fulfillment.

The Feast of Tabernacles provides the setting in which this question becomes especially significant within the framework presented in this book.

CREATION IS ALSO WAITING

Paul broadens the picture beyond individual believers.

| **“The whole creation groaneth...”**

Creation itself is described as living in expectation.

The longing is not limited to one person or one congregation.

Paul portrays creation as anticipating what God has promised to complete.

This enlarges the vision of the Feast of Tabernacles beyond a single feast day and into God’s unfolding purpose for creation.

THE MANIFESTATION OF THE SONS OF



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Paul begins this section by saying:

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

Within the understanding developed throughout this book, this statement becomes part of the same biblical pattern we observed in 1 John 3.

Present sonship.

Present firstfruits.

Present grace.

Yet creation still waits in expectation.

This chapter invites the reader to examine how Paul connects those realities.

THE GLORY AND THE GROAN

Romans 8 does not present a defeated people.

It presents a hopeful people.

A people who possess the Spirit.

A people who know God.

A people who rejoice in His grace.



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And yet a people who continue to groan while looking toward the fulfillment of God's purpose.

That tension is one of the recurring themes we are tracing throughout this study of the Feast of Tabernacles.

LOOKING AHEAD

Paul has now added another witness.

John declared:

| "Now are we the sons of God..."

Paul declares:

| "We have the firstfruits of the Spirit..."

Yet both passages also speak of expectation.

The next chapter turns to the woman clothed with the sun in Revelation 12. There we will examine another passage that, in the interpretive framework of this book, joins present glory with travail and expectation, continuing the pattern that leads us toward the Feast of Tabernacles.

CHAPTER THREE

THE WOMAN CLOTHED WITH THE SUN



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THE FEAST OF TABERNACLES, THE GLORY, AND THE GROAN

Revelation 12:1–5

“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 FEAST OF TABERNACLES AND THE WOMAN CLOTHED WITH THE SUN

The Feast of Tabernacles reveals God’s purpose moving toward fullness.

Throughout this study we have followed one repeated pattern.

John said,

“Now are we the sons of God...”

Paul said,

“We have the firstfruits of the Spirit...”



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Now the Spirit gives us another picture.

A woman.

Not defeated.

Not abandoned.

Not without glory.

She stands clothed with the sun.

CLOTHED WITH THE SUN

Notice the condition of the woman.

She is not pictured in darkness.

She is clothed with the sun.

The moon is beneath her feet.

A crown rests upon her head.

Within the interpretive framework of this book, these images portray a people already sharing in God's gracious work. The emphasis is not on spiritual poverty, but on glory.

This is consistent with the pattern we have already seen.

Present life.



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Present grace.

Present glory.

YET SHE TRAVAILS

Immediately the scene changes.

| **“She being with child cried, travailing in birth...”**

The woman possesses glory.

Yet she also experiences travail.

She has not lost her position.

She has not lost her crown.

She has not lost her relationship.

Yet she groans.

This is the same pattern we observed in John.

The same pattern we observed in Romans.

The Feast of Tabernacles continues to unfold through this repeated biblical theme.

THE MAN-CHILD



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THE travail is not without purpose.

It leads to birth.

| **“She brought forth a man child...”**

Within the understanding presented throughout this study, the birth points beyond preparation toward fulfillment.

The movement is from promise to manifestation.

From expectation to fulfillment.

From travail to birth.

The Feast of Tabernacles consistently points toward completion.

CAUGHT UP TO GOD AND TO HIS THRONE

John continues:

| **“...caught up unto God, and to his throne.”**

Within this book’s theological framework, the throne becomes a picture of completed government and mature administration.

The narrative moves beyond birth toward participation in God’s reign.

Whether readers understand the symbolism in the same way or differently, the passage clearly portrays movement—from labor to birth, from expectation to



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THE SAME THREAD

Consider the pattern we have followed.

John.

Now are we the sons of God.

Yet...

It does not yet appear.

Paul.

We have the firstfruits.

Yet...

We ourselves groan.

The woman.

Clothed with the sun.

Yet...

She travails.

Three witnesses.



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One recurring pattern.

The Feast of Tabernacles gathers these themes into one vision of fullness within the framework of this study.

THE GLORY AND THE GROAN

The woman teaches us something profound.

Glory and groaning are not presented as enemies.

They stand together.

She wears the crown.

She stands in the light.

She possesses heavenly dignity.

Yet she cries out in travail.

Within the perspective developed in this book, that picture illustrates a people who rejoice in God's present grace while continuing to look toward the completion of His purpose.

LOOKING AHEAD

The next witness is Paul once again.

“We know in part...”

“We see through a glass, darkly...”

The next chapter will explore how present knowledge and future fullness are held together in 1 Corinthians 13, continuing the same thread that leads us toward the Feast of Tabernacles.

CHAPTER FOUR

WE SEE THROUGH A GLASS, DARKLY

THE FEAST OF TABERNACLES, PRESENT REVELATION, AND THE HOPE OF FULLNESS

1 Corinthians 13:9–12

“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.”

“For now we see through a glass, darkly; but then face to face...”

“Now I know in part; but then shall I know even as also I am known.”

THE FEAST OF TABERNACLES AND PRESENT REVELATION



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The Feast of Tabernacles reveals God’s purpose moving toward completion.

Paul does not describe believers as living without revelation.

He says,

| **“We know...”**

Knowledge has been given.

Revelation has been given.

Prophecy has been given.

The Spirit has been poured out.

The Feast of Tabernacles does not deny the reality of God’s present work.

It calls our attention to the movement from beginning toward completion.

WE KNOW IN PART

Notice Paul’s language.

| **“We know in part...”**

He does not say we know nothing.

Neither does he say we already know everything.

He places the believer in a present experience that is genuine while also speaking of beyond it.



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Throughout this study of the Feast of Tabernacles, we have observed this same pattern repeatedly.

WE PROPHECY IN PART

Paul continues,

| **“We prophecy in part.”**

The gifts are real.

The ministry is real.

The revelation is real.

Yet Paul reminds the church that even these gracious gifts belong to a larger unfolding purpose.

Within the framework presented in this book, the Feast of Tabernacles becomes a picture of that movement toward fullness.

THROUGH A GLASS, DARKLY

Paul now gives one of the most remarkable pictures in the New Testament.

| **“For now we see through a glass, darkly...”**



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word:

Now.

The believer already sees.

The issue is not blindness.

The issue is completeness.

Paul acknowledges present sight while also pointing toward a clearer vision.

This echoes the pattern already observed in 1 John 3 and Romans 8.

THEN FACE TO FACE

Paul continues,

| **“...but then face to face.”**

Again the contrast appears.

Now.

Then.

Present.

Future.

Within this study, these repeated contrasts invite the reader to consider how the



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tabernacle.

Tabernacles relates to the New Testament's language of completion and

NOW I KNOW IN PART

Paul concludes,

| **“Now I know in part...”**

Once again the word **now** appears.

Present knowledge.

Present revelation.

Present fellowship.

Yet Paul immediately speaks of a greater knowing.

| **“...then shall I know even as also I am known.”**

The movement continues.

Present grace.

Future fullness.

The Feast of Tabernacles provides one of the central themes through which this study explores that progression.



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THE SAME THREAD CONTINUES

John said,

“Now are we the sons of God...”

Yet...

“It doth not yet appear...”

Paul said,

“We have the firstfruits of the Spirit...”

Yet...

“We ourselves groan...”

The woman stood clothed with the sun.

Yet...

She travailed.

Now Paul says,

“We know in part.”

Yet...

“Then shall I know...”

The pattern remains remarkably consistent.



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THE FEAST OF TABERNACLES AND THE HOPE OF FULLNESS

Throughout this study, the Feast of Tabernacles has served as the biblical picture of completion.

The New Testament repeatedly speaks of God's people as possessing genuine grace, genuine life, and genuine revelation.

At the same time, it repeatedly directs attention toward hope, expectation, and fulfillment.

The Feast of Tabernacles gathers those themes together within the perspective developed throughout this book.

LOOKING AHEAD

Paul has shown us a people who know, yet still long to know more fully.

The next chapter turns to another of Paul's testimonies.

He speaks as a mature servant of Christ, yet he says,

| "I press toward the mark..."

There we will continue following the same thread of present grace joined with continuing expectation as we move toward the Feast of Tabernacles.

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PRESSING TOWARD THE MARK

THE FEAST OF TABERNACLES, MATURITY, AND THE CONTINUING PURSUIT OF FULLNESS

Philippians 3:10–14

“That I may know him, and the power of his resurrection...”

“Not as though I had already attained, either were already perfect: but I follow after...”

“Brethren, I count not myself to have apprehended...”

“I press toward the mark for the prize of the high calling of God in Christ Jesus.”

THE FEAST OF TABERNACLES AND THE TESTIMONY OF PAUL

The Feast of Tabernacles points us toward completion.

Few men in the New Testament experienced the grace of God more deeply than Paul.

He preached the Gospel.

He established churches.



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abundant revelation.

He spoke of visions and revelations of the Lord.

He labored faithfully in the ministry entrusted to him.

Yet Paul never speaks as though the journey has ended.

THAT I MAY KNOW HIM

Paul writes,

| **“That I may know him...”**

These are not the words of a man who has never known Christ.

They are the words of a servant already walking with Him.

Paul’s desire reveals that spiritual knowledge is not static.

There is both present fellowship and continuing pursuit.

Within the framework of this study, the Feast of Tabernacles becomes one way of understanding that movement toward fullness.

NOT AS THOUGH I HAD ALREADY ATTAINED

Paul continues,



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“Not as though I had already attained...”

This statement deserves careful attention.

Paul does not deny what God has already accomplished in his life.

He simply refuses to say the journey is complete.

He holds together gratitude for present grace with expectation for what still lies ahead.

This same pattern has appeared in every chapter of this study.

I FOLLOW AFTER

Paul says,

“I follow after...”

He is not standing still.

He is pursuing.

He is reaching.

He is pressing forward.

Throughout the Feast of Tabernacles, harvest language reminds us that growth has direction.



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the purpose is not endless movement.

The purpose is completion.

I COUNT NOT MYSELF TO HAVE APPREHENDED

Again Paul writes,

“Brethren, I count not myself to have apprehended.”

Notice the humility of the apostle.

He does not speak as one who has exhausted the riches of Christ.

Instead, he continues to seek.

This attitude harmonizes with the pattern we have already observed:

Present grace.

Present maturity.

Continuing expectation.

I PRESS TOWARD THE MARK

Paul now gives the defining statement of this chapter.



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oward the mark...”

The Christian life is not portrayed as passive.

There is purpose.

There is direction.

There is a goal.

Within the perspective developed in this book, the Feast of Tabernacles represents that goal of completion toward which Paul continues to press.

THE SAME THREAD

John said,

| **“Now are we the sons of God...”**

Yet...

| **“It doth not yet appear...”**

Paul wrote,

| **“We have the firstfruits of the Spirit...”**

Yet...

| **“We ourselves groan...”**



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stood clothed with the sun.

Yet...

She travailed.

Paul declared,

| **“We know in part...”**

Yet...

| **“Then shall I know...”**

Now Paul adds another testimony.

He has received much.

Yet...

He presses toward the mark.

The pattern remains consistent throughout the passages explored in this study.

THE FEAST OF TABERNACLES AND THE HIGH CALLING

The Feast of Tabernacles gathers together the recurring biblical themes we have traced.



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ship.

Present grace.

Present revelation.

Present maturity.

Yet continuing expectation.

Paul's testimony reminds us that gratitude for what God has already done does not eliminate the desire to continue growing in the knowledge and purpose of Christ.

LOOKING AHEAD

We have listened to four witnesses.

John.

Paul in Romans.

The vision of Revelation 12.

Paul in Corinthians.

Now Paul in Philippians.

The final chapter will gather these threads together as we consider the Feast of Tabernacles within the theological framework developed throughout this study, bringing together sonship, hope, groaning, adoption, and the expectation of fullness.



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CHAPTER SIX

THE FEAST OF TABERNACLES

THE GROANING OF THE SONS OF GOD, THE FULL ADOPTION, AND THE HOPE OF FULLNESS

Leviticus 23:39–43

“Also in the fifteenth day of the seventh month... ye shall keep a feast unto the LORD seven days...”

Romans 8:23

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

1 John 3:2

“Beloved, now are we the sons of God... and it doth not yet appear what we shall be...”

THE FEAST OF TABERNACLES GATHERS THE THREADS TOGETHER

The Feast of Tabernacles stands at the close of God’s appointed feasts.

It follows Passover.



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ntecost.

It comes at the season of the final harvest.

Throughout this study we have examined passages that, within the framework presented in this book, repeatedly join present grace with continuing expectation.

Now those threads are gathered together.

THE SAME PATTERN APPEARS AGAIN

John declared:

| **“Now are we the sons of God.”**

Yet he immediately added:

| **“It doth not yet appear what we shall be.”**

Paul declared:

| **“We have the firstfruits of the Spirit.”**

Yet he also said:

| **“We ourselves groan within ourselves, waiting for the adoption.”**

The woman stood clothed with the sun.

Yet she travailed in birth.



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d:

“We know in part.”

Yet he also spoke of a fuller knowing.

Paul pressed toward the mark.

Though richly blessed, he continued to pursue what lay ahead.

Throughout this study we have observed the same biblical pattern from multiple witnesses.

THE FEAST OF TABERNACLES AND THE HOPE OF FULLNESS

Within the understanding presented in this book, the Feast of Tabernacles becomes the biblical picture of completion.

The New Testament does not portray believers as strangers to God’s grace.

It presents a people who know Christ.

Who possess the Spirit.

Who worship.

Who minister.

Who rejoice.



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It also presents a people who continue to hope, to wait, and to expect the completion of God’s purpose.

The Feast of Tabernacles brings those themes together as the vision of fullness developed throughout this study.

THE GLORY AND THE GROAN

One thread has appeared in every chapter.

The people of God rejoice.

The people of God also groan.

They worship.

They also wait.

They minister.

They also hope.

They possess the firstfruits.

They also anticipate the harvest.

Within the framework of this study, these are not contradictory experiences.

They are presented as part of one unfolding purpose.



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ULL ADOPTION

Romans speaks of waiting for the adoption.

John speaks of what has not yet appeared.

Paul speaks of pressing toward the mark.

Each passage, as understood in this study, contributes to the same picture of expectation.

The Feast of Tabernacles provides the setting in which these themes are gathered into one vision of completion.

GOD'S ETERNAL PURPOSE

The Feast of Tabernacles is not presented here merely as the final feast on Israel's calendar.

It is explored as part of God's eternal purpose revealed progressively throughout the Scriptures.

Passover reveals redemption.

Pentecost reveals empowerment and firstfruits.

The Feast of Tabernacles points, within this book's theological framework, toward the fullness of God's purpose as these themes come together.

Every promise.



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ation.

Every season.

Every harvest.

Moves toward the completion of what God has purposed from the beginning.

THE INVITATION OF THE FEAST

The Feast of Tabernacles calls us to continue seeking Christ with humility, gratitude, and hope.

It reminds us to rejoice in the grace already given.

It reminds us to remain faithful in the work entrusted to us.

It reminds us that God's purpose unfolds according to His wisdom and His timing.

And it encourages us to keep our hearts open to all that He desires to accomplish.

CONCLUSION

Throughout this study we have followed one consistent thread.

John.

Paul.



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Corinthians.

Philippians.

Revelation.

Each witness has contributed to a picture of believers who rejoice in present grace while also living with expectation.

Within the perspective developed in this book, the Feast of Tabernacles serves as the great biblical picture of that hope—a vision of harvest, completion, and the fullness of God’s eternal purpose.

May every reader continue to search the Scriptures, rejoice in the grace already revealed in Christ, and look with hope toward the completion of all that God has promised according to His perfect wisdom and purpose.

CONCLUSION

THE FEAST OF TABERNACLES AND THE HOPE OF FULLNESS

Throughout this study we have followed one consistent thread woven through the New Testament.

John declared:

| **“Now are we the sons of God.”**

Yet he immediately added:



| **“It doth not yet appear what we shall be.”**

Paul declared that we have received the firstfruits of the Spirit.

Yet he also declared:

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

The woman clothed with the sun stood crowned with heavenly glory.

Yet she travailed in birth.

Paul declared that we know in part.

Yet he looked toward the day when we would know fully.

Paul also testified that he had not already attained, but continued pressing toward the mark of God’s high calling in Christ Jesus.

Each passage contributes to one remarkable biblical pattern.

Throughout the New Testament we discover a people who are already rich in Christ, already filled with His Spirit, already walking in His grace, and yet still living with holy expectation.

The Scriptures never ask us to deny what God has already accomplished.

Neither do they permit us to lose sight of what He has promised to complete.

The believer rejoices.

The believer worships.



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The believer serves.

The believer grows.

And the believer also waits with hope.

Within the perspective presented throughout this book, the Feast of Tabernacles gathers those threads together into one prophetic vision of fullness.

It reminds us that God's purpose has always moved progressively toward completion.

Every promise.

Every covenant.

Every season.

Every harvest.

Every administration.

Every work of grace moves according to His eternal purpose.

The Feast of Tabernacles therefore stands as a picture of completion, harvest, and the fullness toward which God is bringing His purpose.

Our calling is not to manufacture that fulfillment.

Our calling is to remain faithful to Christ, to walk in the light He has already given, to continue growing in grace and in the knowledge of our Lord, and to allow the Holy Spirit to lead us ever deeper into the truth revealed in the Scriptures.



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God continues to call His people forward.

It calls us beyond spiritual complacency.

It calls us into maturity.

It calls us to keep our eyes fixed upon Jesus Christ.

May the Holy Spirit continue to illuminate His Word.

May every reader search the Scriptures with humility.

May Christ be exalted in every heart.

And may the Feast of Tabernacles continue to direct our eyes toward the greatness of God's eternal purpose until He has accomplished all that He has spoken.

"Faithful is he that calleth you, who also will do it."

1 Thessalonians 5:24



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Feast of Tabernacles Series

1. [**THE FEAST OF TABERNACLES —**](#) THE FEAST OF FULLNESS
2. [**THE FEAST OF TABERNACLES —**](#) What Is the Vision of Tabernacles?
3. [**THE FEAST OF TABERNACLES:**](#) **The Day That the Feast of Tabernacles Fully Comes**
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