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The Finished Work of Christ — “My Times Are in Thy Hand” (Psalm 31:15)

The Finished Work of Christ: Revealed Through God’s Sovereign Timing, the Plan of the Ages, and the Safe Unfolding of Sonship from Faith and Patience into Full Manifestation

The Finished Work of Christ: By Carl Timothy Wray

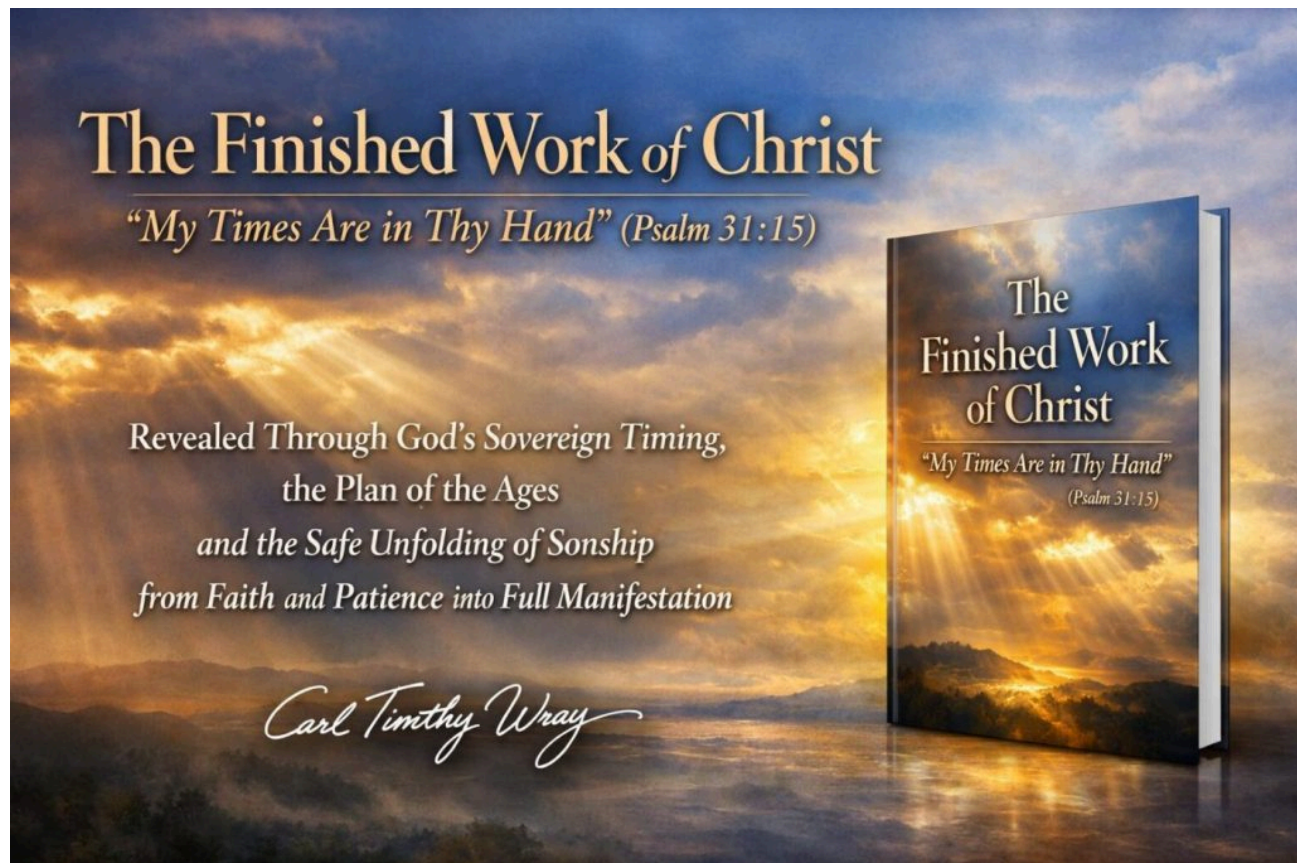
[Carl Timothy Wray](#) is a teacher and writer devoted to unveiling the Finished Work of Christ through the full counsel of God, from Genesis to Revelation. His writings emphasize God’s sovereign plan of the ages, the restoration of sonship, and the safe



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divine promises without human striving or manipulation. With a strong focus on scripture, order, and spiritual maturity, his work calls believers into rest,

patience, and confidence in God's perfect timing—trusting the Head while awaiting the full manifestation of what has already been secured in Christ.



1. Finished Work of Christ: Read Here: 2. Finished Work of Christ: Download Free PDF 3. Finished Work of Christ: Series Here:

The Finished Work of Christ: INTRODUCTION

One of the greatest tensions in the life of faith is not whether God has finished His work — but when that finished work will be fully revealed.

The gospel boldly declares that Christ has completed the work of redemption. Sin has been dealt with. The law has been fulfilled. Reconciliation has been secured. The inheritance has been promised. Yet believers across generations have lived with an unresolved question quietly stirring beneath the surface: If the work is finished, why are we still waiting?



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Scripture does not answer that question by diminishing faith, nor by blaming believers for lack of intensity or effort. Instead, it answers it by revealing something far deeper — God governs not only the work, but the timing of the work.

This is why the psalmist could speak with such calm assurance:

“My times are in Thy hand.” — Book of Psalms 31:15

That statement is not resignation.

It is not delay theology.

It is the confession of a son who understands that sovereignty and love are not in conflict.

The Finished Work of Christ is not waiting to be completed — it is waiting to be manifested according to God’s perfect counsel and timing. Faith receives the promise immediately. Patience governs how that promise unfolds within history, creation, and the human body. And God alone determines when the fullness of what He has finished can be safely revealed.

Throughout Scripture, faithful men saw the promise clearly, embraced it fully, and yet died in faith — not because God withheld from them, but because the plan of the ages required corporate fulfillment, not isolated manifestation. Daniel sealed the book. Isaiah spoke of glory afar off. Paul pressed toward adoption while acknowledging that the redemption of the body was still ahead. None of them lacked faith. None of them were cut short. All of them trusted the Father with the times.

This book is written to bring rest to those who believe deeply, see clearly, and yet feel the weight of waiting. It is written to guard the saints from false expectation while preserving true hope. It does not lower the promise — it anchors the promise in the Finished Work of Christ and places its timing safely in God’s hand.



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...tation of the sons of God is not a human achievement, a faith
...r a spiritual acceleration. It is a suddenly of God, revealed when creation

is ready, when the body can bear the weight of glory, and when death — the last enemy — is finally swallowed up in life.

Until that day fully comes, the posture of sonship is not striving, but trust.

Faith receives.

Patience waits.

God governs.

And in that order, nothing is lost, nothing is delayed unjustly, and nothing is forced prematurely.

Our times are in His hand.

The Finished Work of Christ is complete, and its full manifestation will appear according to God's sovereign timing, for our times are safely held in His hand.

That is not uncertainty.

[That is safety.](#)

Chapter 1 — The Finished Work Is Complete, the Timing Is Settled

The gospel does not present a Christ who almost finished His work. It presents a Christ who declared, with finality, "It is finished."

That statement did not signal the beginning of a process. It announced the completion of one.

Redemption was not left pending.

Reconciliation was not left partial.



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ss was not left conditional.

the inheritance was not left uncertain.

The Finished Work of Christ is exactly that — finished.

What remains in question for many believers is not whether God has done the work, but why the fullness of that work has not yet appeared in visible manifestation. And it is here that confusion often enters, not because Scripture is unclear, but because timing is misunderstood.

The Bible never teaches that unfinished manifestation means unfinished work.

It teaches something far more precise:

God governs not only what He does, but when what He has done is revealed.

This is why the psalmist could say with such confidence:

“My times are in Thy hand.”

That statement immediately establishes a boundary that protects the believer from false expectation. It declares that while the work is settled in Christ, the timing of its unveiling remains safely in God’s authority.

The Finished Work of Christ was accomplished outside of time, before the foundation of the world, in the eternal counsel of God. Yet God chose to reveal that finished work progressively, according to a plan of the ages, so that creation, humanity, and the body of Christ could receive it without distortion or destruction.

This distinction matters.

If manifestation were the measure of completion, then Christ’s declaration would be incomplete. But Scripture never places authority in manifestation. It places authority in Christ Himself.

Manifestation is not proof that God has finished.



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is proof that the appointed time has arrived.

Throughout Scripture, faithful men lived in the tension between finished promise and future revealing. They believed fully. They spoke boldly. They obeyed completely. And yet they waited — not because God withheld, but because the fullness was reserved for a corporate unveiling.

This is why Scripture consistently joins faith with patience.

Faith receives immediately what God has promised.
Patience governs how that promise unfolds within time.

When patience is removed from faith, believers begin to assume responsibility for outcomes God never placed in their hands. Pressure replaces rest. Intensity replaces trust. And expectation subtly shifts from God's counsel to human effort.

But the Finished Work of Christ does not require human management.

God never asked man to steward the timetable.
He asked man to trust the Head.

This is why no prophet, no apostle, and no overcomer ever altered the plan of the ages. Daniel sealed the book. Isaiah spoke of glory afar off. Paul pressed forward while acknowledging that adoption would be revealed to wit, the redemption of the body. None of them were deficient. All of them were faithful. And all of them understood that timing belongs to God alone.

The delay of manifestation is not evidence of failure.
It is evidence of wisdom.

God does not reveal fullness until fullness can be borne.
He does not end death until life has been fully formed.
He does not manifest glory until the body can sustain it without collapse.

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restraint — that is mercy.

The Finished Work of Christ guarantees the outcome.
God's sovereign timing governs the unveiling.

And when the appointed time arrives, nothing will need to be forced, defended, or explained. The manifestation will simply appear — complete, unmistakable, and aligned with everything God has already declared.

Until then, the posture of sonship remains clear:

Faith receives the promise.
Patience waits for the time.
God holds both in His hand.

This is not uncertainty.
This is safety.

And it is the only foundation strong enough to carry what is coming.

The Finished Work of Christ is complete, and what remains is not completion, but the appointed time of its manifestation in God's perfect order.

Chapter 2 — “My Times Are in Thy Hand”: A Son's Confession

Few statements in Scripture carry as much quiet strength as the psalmist's words:

“My times are in Thy hand.” — Book of Psalms 31:15

This is not a statement of uncertainty.
It is not the language of surrender to confusion or defeat.
It is not a confession of resignation.



It is the voice of a son who understands where authority truly rests.

David does not say, "My circumstances are overwhelming."

He does not say, "My future is unclear."

He does not say, "I am waiting because God has forgotten me."

He says, simply and decisively, my times are in Thy hand.

That single phrase establishes an essential truth for anyone who believes in the Finished Work of Christ:

God governs timing the same way He governs salvation — by His own wisdom, not by human control.

A servant asks when.

A son trusts who.

This is the difference between religious striving and sonship rest.

Throughout Scripture, servants measured faith by activity, outcomes, and visible results. Sons, however, measured faith by trust in the Father's care, even when the promise had not yet appeared.

David's life proves this distinction.

He was anointed king long before he wore the crown.

He had the promise before he had the throne.

He carried authority in his heart while still walking through opposition, delay, and waiting.

At no point did David attempt to force the promise.

He did not seize Saul's throne.

He did not manipulate timing.

He did not accelerate fulfillment.



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rested in this reality:

the promise was secure, and the timing belonged to God.

This is the posture Psalm 31:15 reveals.

The Finished Work of Christ brings believers into the same confidence. Christ has secured the inheritance fully. Nothing is missing. Nothing is uncertain. But sonship does not demand immediate manifestation. Sonship trusts the Father to reveal what He has finished at the right time.

This is why Psalm 31:15 does not contradict faith — it protects faith.

When believers misunderstand timing, faith quietly turns into pressure. They begin to feel responsible for outcomes God never assigned to them. Waiting feels like failure. Delay feels like denial. And expectation becomes strained instead of settled.

But when timing is placed back into God's hand, faith is freed from anxiety.

Trust does not weaken anticipation — it purifies it.

David's confession teaches us something vital:
God's hand is not only powerful — it is loving.

The same hand that finished the work in Christ
is the hand that governs the ages,
the seasons,
and the unveiling of glory.

God does not withhold manifestation out of reluctance.
He withholds it until it can be revealed without harm, without distortion, and without fragmentation.

This is why the saints of Scripture could die in faith without regret. They were not lacking. They were not disappointed. They were not cut short. They trusted the Father with the times because they trusted the Father with their lives.

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To say “my times are in Thy hand” is to step out of spiritual anxiety and into sonship rest.

It is to say:

the work is finished

the promise is sure

the timing is safe

And when timing is safe, faith can breathe.

This confession does not delay manifestation — it prepares the heart to receive it rightly when it comes.

Because what God reveals suddenly,
He first settles deeply.

And only sons who trust the Father with the clock
are ready to bear the weight of what the clock will eventually unveil.

That is not passivity.
That is maturity.

And it is the only posture strong enough to walk toward glory without falling.

True sonship rests confidently in the Finished Work of Christ, trusting the Father with both the promise and the timing of its unveiling.

Chapter 3 — Why God Governs the Ages and



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Revelation

One of the greatest safeguards in Scripture is this:
God never entrusted the government of the ages to man.

Not to prophets.

Not to apostles.

Not to kings.

Not even to the most faithful overcomers.

This was not because men were unworthy —
it was because no created being can see what God alone sees.

Only God knows the end from the beginning.

Only God knows when creation is ready to receive what He has finished.

Only God knows the precise moment when manifestation brings life instead of damage.

This is why Scripture consistently reveals faithful men who saw ahead — yet waited.

Daniel received visions that reached to the end of the age. He saw resurrection, judgment, and the consummation of God's purpose. And yet the instruction he received was not "make this happen", but "seal the book."

Not because Daniel lacked faith.

Not because Daniel misunderstood the promise.

But because the time was not yet.

Isaiah spoke of immortal light breaking forth, of death being swallowed up, of glory filling the earth. He prophesied with astonishing clarity — yet he did not step into manifestation. He bore the revelation for another age.

Paul carried perhaps the clearest articulation of the mystery of Christ ever given to a man. He understood adoption, sonship, resurrection life, and the redemption of the



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et Paul never claimed arrival. He pressed forward while acknowledging
that journey was still ahead.

None of these men failed.

None of them were delayed unjustly.

None of them were cut short.

They were faithful stewards of revelation, not governors of timing.

This distinction matters deeply.

When believers begin to assume that faith governs timing, they quietly place themselves in a role God never assigned. The result is not greater authority — it is pressure. Expectation becomes strained. Waiting feels wrong. And sovereignty subtly shifts from God to man.

But Scripture never presents timing as a reward for intensity.

Timing is an expression of wisdom.

God governs the ages because the ages are not about individuals — they are about corporate readiness. Manifestation does not concern one believer's faith, but the preparedness of the body, creation, and the nations.

If God had turned the plan of the ages over to men, history would be fractured into competing seasons, premature unveilings, and irreversible damage. One generation would demand manifestation before another could bear it. One group would force tomorrow into today. And the body would splinter under the weight.

That is why God never surrendered the clock.

Sovereignty is not distance.

Sovereignty is protection.

The same God who finished the work in Christ



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when that finished work may safely appear.

This is why Scripture repeatedly speaks of appointed times, fullness, and seasons. Not because God delays what He loves — but because He refuses to reveal glory until it can abide without collapse.

Faith does not overthrow God's plan.
Faith rests inside it.

Patience is not postponement — it is alignment with wisdom.

When God governs the ages, nothing is rushed, nothing is forgotten, and nothing is lost. Every faithful witness is preserved. Every promise is secured. Every manifestation arrives whole.

This is why the psalmist could say with confidence, "My times are in Thy hand."

The times were never meant to be in ours.

And that is not a limitation —
it is the greatest safety Scripture gives us.

Because when God holds the timetable,
the outcome is guaranteed,
the body is protected,
and the manifestation will arrive exactly when it should —
complete, undeniable, and irreversible.

The Finished Work of Christ does not place the timetable in human hands, but secures it forever within God's sovereign plan of the ages.

Chapter 4 — Faith Receives, Patience Governs



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... never separates faith from patience — and when we do, confusion always

Faith was never designed to operate alone.

It was designed to receive what God has promised, while patience governs how that promise unfolds within time.

This is not a secondary principle.

It is foundational.

Faith reaches into what God has already finished and says, "Yes."

Patience then stands watch over that confession until God reveals what faith has received.

When patience is removed, faith is quietly asked to do something God never intended it to do — govern timing. And the moment faith is burdened with timing, it turns from rest into strain.

Scripture never presents faith as the manager of outcomes.

It presents faith as the receiver of promises.

God alone governs when promises move from the invisible realm into visible manifestation.

This is why believers can be fully persuaded and still wait.

It is why men of great faith could die in confidence, not disappointment.

It is why Scripture says they "died in faith" — not short of faith.

Faith receives immediately.

Patience keeps faith from overreaching.

Patience is not delay.

Patience is alignment with wisdom.

It does not question the promise.



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It does not doubt the outcome.

It simply refuses to rush what God has ordered.

This is where many sincere believers struggle. When faith is taught without patience, expectation becomes fragile. Waiting feels like failure. And hope begins to hinge on visible progress rather than settled promise.

But Scripture never measures faith by speed.

Faith is measured by rest.

True faith does not panic when manifestation has not yet appeared. It rests because it knows the work is finished, the promise is sure, and the timing is safely held by God.

This is why patience is not passive.

Patience watches.

Patience guards.

Patience preserves faith from disappointment.

It keeps the believer from attempting to force what can only be revealed. It protects the heart from false expectation and keeps hope anchored in God's counsel instead of human urgency.

When faith and patience walk together, something beautiful happens: expectation becomes stable.

The believer no longer asks, "Why hasn't this happened yet?"
They say, "God knows when."

That posture does not weaken desire — it purifies it.

Faith says, "I have received."

Patience says, "I will wait."



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will reveal."

This is the divine order.

The Finished Work of Christ guarantees the inheritance.

Faith receives it.

Patience governs its unveiling.

And when patience is honored, faith remains strong without becoming presumptuous.

This is why Scripture does not call us to force manifestation, but to wait well.

Waiting well is not inactivity — it is confidence without anxiety.

It is trusting that what God finished outside of time will appear inside time exactly when it should.

And when faith is protected by patience, the heart stays ready — not rushed, not strained, not disappointed.

This is the posture that prepares a people to receive what God will reveal suddenly.

Because what arrives suddenly must be received steadily.

And only faith governed by patience can bear the weight of glory without collapse.

The Finished Work of Christ is received by faith, preserved by patience, and revealed only when God's appointed time has fully come.

Chapter 5 — Why God Never Rushed Immortality



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y was always God's intention, then the question naturally arises:
Why didn't God bring it sooner?

Why did faithful men die?

Why did generations pass?

Why did death continue to govern the body if the work was finished?

Scripture does not avoid this question — it answers it with order.

Death is not presented as the first enemy.

It is identified as the last enemy.

That alone tells us something vital:

everything else had to be dealt with before death could be destroyed.

Sin had to be addressed.

The law had to be fulfilled.

The conscience had to be cleansed.

Reconciliation had to be proclaimed.

Identity had to be restored.

The nature of God had to be revealed without distortion.

Only then could the body bear what immortality requires.

Immortality is not merely life without death —

it is life that has fully displaced death at every level.

God never rushed immortality because rushing it would have produced power without maturity, life without formation, and authority without stability. Creation itself would not have been able to sustain it.

Timing is not reluctance.

Timing is mercy.

Every previous age contributed something essential to the final unveiling. Truth was



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Shadows were dismantled. Shadows were fulfilled. Sons were formed inwardly long before they could be revealed outwardly.

The saints of former ages did not fail because they died.
They finished their course exactly as God designed.

They carried revelation before manifestation.
They bore promise before embodiment.
They lived with life in their hearts while death still governed the body.

And Scripture honors them for it.

They did not miss the promise.
They held it in faith until it could be revealed corporately, not individually.

This is where many misunderstand God's delay.

God was not withholding immortality because man was unworthy.
He was preparing a body that could sustain immortality without fracture.

Immortality requires:

a reconciled understanding of God

a healed conscience

a unified body

a creation ready to receive continuity

Without those, immortality would have been misused, misunderstood, or
weaponized.

God never releases fullness until fullness can abide.



That is why immortality appears at the end of the ages, not the beginning. Not because God is slow — but because He is thorough.

When death is finally swallowed up, it will not be reversed, revised, or corrected later. It must arrive complete.

God does not experiment with glory.

He waits until the vessel is ready, the body is formed, and the creation can bear the weight of endless life.

This is why Scripture never presents immortality as something believers force into existence. It presents it as something God reveals at the appointed time.

And when that time comes, it will not feel overdue.

It will feel right.

The Finished Work of Christ guarantees immortality.
God's timing determines when it can safely appear.

That is not delay.

That is wisdom completing its work.

Chapter 6 — The Adoption of Sons and the Redemption of the Body

Scripture never presents sonship as merely a change of status.
It presents sonship as something that must be revealed.

This is why Paul speaks the way he does in Romans 8. He does not say the sons of



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created, appointed, or declared — he says they are manifested. And he ties that manifestation to a very specific event:

“To wit, the redemption of our body.”

That phrase removes ambiguity.

The adoption of sons is not fully revealed through gifting, authority, ministry, or spiritual experience alone. It is revealed when life displaces death at the level of the body.

This is the dividing line Scripture draws.

Paul is careful here. He does not spiritualize adoption. He does not reduce it to positional truth alone. He places it squarely within the realm of embodiment.

Adoption is not complete until the body reflects the life that has already been received inwardly.

This is why creation groans.

Creation is not groaning for better sermons, stronger ministries, or more inspired movements. It is groaning for a visible people in whom death no longer governs — a people whose bodies testify that the finished work of Christ has reached its appointed fullness.

The inward work came first.
The outward revealing follows.

This is God’s order.

The sons of God have always existed in promise. They have always been known to God. They have always been loved, called, justified, and glorified in Christ. But the manifestation of that sonship has been held back until the body could safely bear what the spirit has already received.



This is why Paul says creation waits — not doubts, not questions — waits.

Creation knows something is coming.

It knows death is not final.

It knows corruption is temporary.

It knows life is destined to prevail.

And it waits for the moment when sons are no longer known merely by faith, but by visible embodiment.

This is where much teaching becomes unsafe.

When adoption is taught without the redemption of the body, sonship is reduced to abstraction. When manifestation is claimed without bodily transformation, expectation becomes false. Scripture never allows those two to be separated.

Adoption revealed = bodies redeemed.

Anything less is partial.

This is why the sign of sonship cannot be manufactured. It cannot be declared prematurely. It cannot be claimed without evidence. The sign is not symbolic. It is not mystical only. It is not spiritual language detached from physical reality.

The sign is life where death once ruled.

This is also why the adoption of sons must occur corporately, not individually. One body must be formed. One testimony must appear. One manifestation must stand as a witness to all creation.

Paul understood this clearly. That is why he said the saints of past ages would not be made perfect without us — and we would not be revealed without them. Adoption is not about individual escape. It is about corporate completion.



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The redemption of the body is not the beginning of God's purpose.
It is the unveiling of what has been finished all along.

When this happens, it will not require interpretation. It will not require explanation.
It will not be debated among theologians.

Life will speak for itself.

The adoption of sons will be known because death will no longer have authority.
Continuity will replace succession. Ministry will abide instead of passing. Presence
will replace visitation.

This is what creation is waiting for.

And this is why Scripture ties the manifestation of the sons of God directly to the
redemption of the body — and nowhere else.

The Finished Work of Christ guarantees this outcome.
God's sovereign timing determines when it is revealed.

Until that day, the sons are formed inwardly, trained patiently, and kept safely in
hope.

And when the day arrives, adoption will no longer be a doctrine.

It will be seen.

Chapter 7 — A Ministry That Does Not Leave the Earth by Reason of Death

Throughout history, God has moved powerfully among His people.



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en revealed.

Lives have been transformed.
Nations have been shaken.

And yet every move, no matter how genuine or glorious, has eventually ended.

Not because truth failed.
Not because God withdrew.
But because death still governed the body.

This has been the hidden limitation behind every former administration.

The Five-Fold Ministry — as necessary and God-ordained as it is — operates under succession. Apostles die. Prophets pass. Teachers are replaced. Pastors hand off flocks. Evangelists finish their race. The testimony continues, but the vessel does not remain.

Death has always been the final boundary line of ministry.

Scripture identifies death as the last enemy, not the first. That alone tells us something critical: every other enemy is addressed before death is finally removed. Sin is dealt with. The law is fulfilled. Satan is judged. Redemption is secured. Reconciliation is proclaimed.

Yet death lingers — not as a rightful ruler, but as an enemy awaiting destruction.

Paul does not say death is ignored.
He does not say death is tolerated.
He says death is destroyed.

This is why the manifestation of the sons of God is inseparable from the end of death's authority. A ministry that remains — one that does not leave the earth by reason of death — marks a transition no previous age has known.

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This is not an extension of the Five-Fold.

It is the consummation of what the Five-Fold was preparing for.

The issue has never been power, gifting, revelation, or authority.

The issue has always been continuity.

As long as death governs the body, ministry must be transferred.

As long as ministry must be transferred, fullness cannot rest.

But when death is swallowed up in victory, ministry no longer passes from hand to hand — it abides.

This is why earthly systems have never truly consulted the Church in matters of governance. Not because truth was absent, but because permanence was. Earthly systems recognize continuity. They operate in generations, not revivals. They are built on succession, not inspiration.

A ministry that dies — even a holy one — cannot govern nations.

But when a people appear who do not age out of authority, do not lose continuity, and do not exit the earth through death, the entire equation changes.

Not through force.

Not through religion.

Through recognition.

This is the Man-Child dimension.

The Man-Child is not a title, an office, or a hierarchy. It is Christ expressed in a people who have come to fullness — spirit, soul, and body. It is not a single individual ruling the world, but a firstfruit company revealing what the Finished Work of Christ was always moving toward.



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It does not replace Christ; it reveals Him.

It does not exalt man; it ends death.

It does not overthrow governments; it causes them to reconsider what authority actually is.

A ministry that does not leave the earth by reason of death is the clearest sign that Tabernacles has fully come. God is no longer visiting His people — He is dwelling in them without interruption. The veil is gone. The distance is removed. The limitation is broken.

This is not the end of God's purpose.
It is the arrival of it.

The Five-Fold brought the Church to maturity.
The Man-Child brings maturity into embodiment.

And embodiment changes everything.

When death is no longer the exit strategy, ministry becomes perpetual, authority becomes stable, and the Kingdom moves from proclamation into visible administration.

This is not speculation.
It is sequence.
It is order.
It is the plan of the ages reaching its appointed fullness.

And it answers the question creation has been asking all along:

What does a people look like when death no longer governs them?

The answer is no longer theoretical.

It is at hand



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Chapter 8 — Tabernacles: From Visitation to Indwelling Without Interruption

Throughout Scripture, God's relationship with His people unfolds in a clear progression. He does not rush intimacy. He builds it.

There was a time when God visited His people.

There was a time when He dwelt among His people.

And there is a time appointed when He will dwell within His people without interruption.

This is the movement Tabernacles represents.

Tabernacles is not merely a feast, a symbol, or a doctrine. It is the completion of God's dwelling purpose — God making His home in man in a way that is no longer interrupted by sin, distance, veil, or death.

Pentecost brought God into man by the Spirit.

Tabernacles brings God through man in fullness.

That distinction matters.

Pentecost was powerful, unmistakable, and world-shaking — but it did not end death. The Spirit was poured out, yet the body remained subject to corruption. Ministry flourished, but succession remained necessary. God dwelt within, yet interruption still existed.

Tabernacles goes further.

Tabernacles is not about another visitation.

It is about abiding presence.



It is God no longer coming and going, no longer moving in waves and seasons, but dwelling without interruption — spirit, soul, and body aligned with His life.

This is why Tabernacles cannot be rushed.

An abiding presence requires an abiding vessel.

God does not dwell permanently where death still governs. He does not rest where corruption still rules. He does not settle where interruption is inevitable.

Tabernacles requires continuity.

That continuity only comes when death — the last enemy — is removed.

This is why Scripture never presents Tabernacles as a gradual achievement. It presents it as a day that fully comes.

Just as Pentecost did not creep in quietly, Tabernacles will not arrive subtly.

Pentecost did not ask the world to discern whether God had come. The sound, the fire, and the power answered the question unmistakably.

So will Tabernacles.

But the sign will not be tongues or fire.
The sign will be life.

Life that abides.

Life that continues.

Life that does not exit the earth by reason of death.



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Tabernacles is inseparable from the redemption of the body. God does not dwell in a house He must eventually vacate.

Tabernacles is God saying, "I am staying."

Not visiting.

Not empowering temporarily.

Not anointing seasonally.

Dwelling.

This is why Tabernacles marks a transition no previous age has known. It is not an extension of Pentecost. It is the completion of God's dwelling purpose.

When Tabernacles fully comes:

ministry no longer cycles

authority no longer transfers

presence no longer lifts

glory no longer fades

Everything abides.

This is not triumphalism.

It is fulfillment.

It is God's long-held intention finally resting where it belongs.

And when it happens, it will not need explanation.

No one had to announce Pentecost.



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to defend it.

to persuade others that God had arrived.

The evidence spoke.

So it will be with Tabernacles.

When God fully dwells in a people without interruption, creation will recognize it. Nations will notice it. Systems will adjust to it. Not because of force, but because continuity has appeared.

This is the day Scripture has been moving toward — not away from.

Not another revival.

Not another movement.

Not another wave.

A dwelling.

And when God dwells without interruption, the work of redemption will have reached its appointed fullness — not in promise, but in embodied reality.

Chapter 9 — When the Times Are Ready, the Sign Will Be Clear

One of the great dangers in seasons of expectation is confusing anticipation with speculation. Scripture never invites God's people to guess. It teaches them to recognize.

God has never required discernment to replace evidence.

When the appointed time arrives, the sign does not need to be defended. It does not need to be argued for. It does not depend on agreement to be real.



This has always been God's way.

When the Day of Pentecost fully came, no one wondered if something had happened. There was a sound from heaven. There was visible fire. There was undeniable power. Jerusalem was not asked to believe a claim — it was confronted with a manifestation.

Pentecost answered the question by its presence.

Tabernacles will do the same.

Scripture does not describe the manifestation of the sons of God as subtle or symbolic only. It ties it to a specific, measurable reality:

"To wit, the redemption of our bodies."

That phrase removes uncertainty.

The sign of full manifestation is not increased gifting.

It is not louder proclamation.

It is not deeper insight alone.

It is not authority claimed without continuity.

The sign is life where death once ruled.

When death is displaced, the evidence speaks for itself. Bodies no longer governed by corruption testify louder than sermons. A people who do not exit the earth by reason of death cannot be explained away by theology.

This is why false signs must be rejected.



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Any claim to a manifestation that leaves death fully intact is incomplete. Any
of arrival that still requires succession is premature. Any assertion of
Tabernacles that produces no embodied life is symbolic at best.

God does not confuse His people with unclear signs.

He does not whisper what He intends to reveal openly.

The true sign will not be vague.

It will not be debated.

It will not require spiritual spin.

It will be recognizable.

This is why Scripture says creation waits — not guesses, not debates — waits. Creation knows the difference between promise and manifestation. It recognizes continuity when it appears.

When the sons of God are revealed, creation will not need interpretation. The groaning will give way to recognition. The waiting will give way to witness.

This clarity is intentional.

God does not reveal fullness until confusion has been removed. He does not unveil glory until the testimony can stand on its own. He does not end death until life can speak unmistakably.

That is why timing matters.

Premature signs create division.

True signs create alignment.

The Finished Work of Christ guarantees that the sign will appear. God's sovereign timing ensures that when it does, it will be impossible to counterfeit.

When the time is ready:



life will replace corruption

continuity will replace succession

abiding presence will replace visitation

And no one will need to announce it.

The sign will announce itself.

This is not fear.

This is confidence.

Those who rest in God's timing are not behind. They are protected. They are not missing the moment. They are being prepared to recognize it rightly when it comes.

And when it does, it will not require explanation.

It will simply be seen.

Chapter 10 — Resting Until the Day Fully Comes

There is a kind of faith that runs ahead —
and there is a kind of faith that knows how to rest.

Scripture never calls the people of God to force what He has promised. It calls them to wait well, to trust deeply, and to remain settled while God completes what only He can do.

This is where the journey of the Finished Work of Christ ultimately leads — not into urgency, but into confidence.



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The work is finished.

The promise is secure.

The outcome is guaranteed.

What remains is not effort, but timing.

This is why Scripture consistently speaks of a day that fully comes. God does not release fullness in fragments that must be defended or explained. When the appointed day arrives, it arrives whole.

Until then, the posture of sonship is not impatience, nor withdrawal, but rest.

Rest does not mean inactivity.

It means freedom from pressure.

It is the assurance that nothing can be missed, rushed, or lost when the times are held by God. It is the confidence that the same hand that finished the work also governs the unveiling of that work.

This is why faith and patience must remain together until the end.

Faith keeps the heart alive to the promise.

Patience keeps the soul aligned with wisdom.

Together, they protect hope from illusion and expectation from disappointment.

Those who rest in God's timing are not passive observers. They are prepared witnesses. They are not behind the moment — they are being formed to recognize it rightly.

Rest keeps the heart from false signs.

Rest keeps the mind from speculation.



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the body from striving ahead of grace.

It anchors the believer in the truth that God does not forget His promises, and He does not fail His people. What He has finished will appear — not early, not late, but on time.

This is the safety of Psalm 31:15:

“My times are in Thy hand.”

That confession does not delay glory.
It prepares a people to receive it without distortion.

When the Day fully comes — when Tabernacles is manifest, when the sons of God are revealed, when the redemption of the body appears — it will not be stressful.

It will feel right.

There will be no rush to prove it.
No scramble to explain it.
No need to convince anyone it is real.

Life will speak.

Until that day, the call is simple and profound:

Remain in faith.
Abide in patience.
Trust the Head.

God knows what He is doing.
God knows when to do it.

And nothing that is truly finished in Christ can ever fail to appear.



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This is not uncertainty.

This is assurance.

This is not delay.

This is wisdom.

And this is the safest way to walk toward glory —
resting in the Finished Work of Christ,
with our times held securely in His hand.



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Carl Timothy
Wray



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