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# The Revelation of Jesus Christ — The Feasts of the Lord: Passover, Pentecost, and Tabernacles



**The Revelation of Jesus Christ — The Feasts of the Lord: Passover, Pentecost, and Tabernacles Revealed as the Progressive Ages of God, the Ministries That Govern Them, and the Signs That**



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# Mark Their Fulfillment from Shadow to Full Manifestation

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## The Revelation of Jesus Christ: AUTHOR

By Carl Timothy Wray

[Carl Timothy Wray](#) is a teacher of the Finished Work of Christ and the full counsel of God, dedicated to unveiling the unified mind of God from Genesis to Revelation. Through hundreds of books, teachings, and prophetic writings, he focuses on revealing the progressive plan of God through the ages—showing how law, prophets, apostles, and the Book of Revelation all testify of one eternal purpose fulfilled in Christ.

His work emphasizes the distinction between shadow, earnest, and full manifestation, training readers to move beyond fragmented understanding into the harmony of Scripture. With a strong focus on sonship, the Kingdom of God, and the reconciliation of all things, Carl equips believers to discern the times, recognize the signs of God's unfolding plan, and walk in alignment with the Revelation of Jesus Christ.

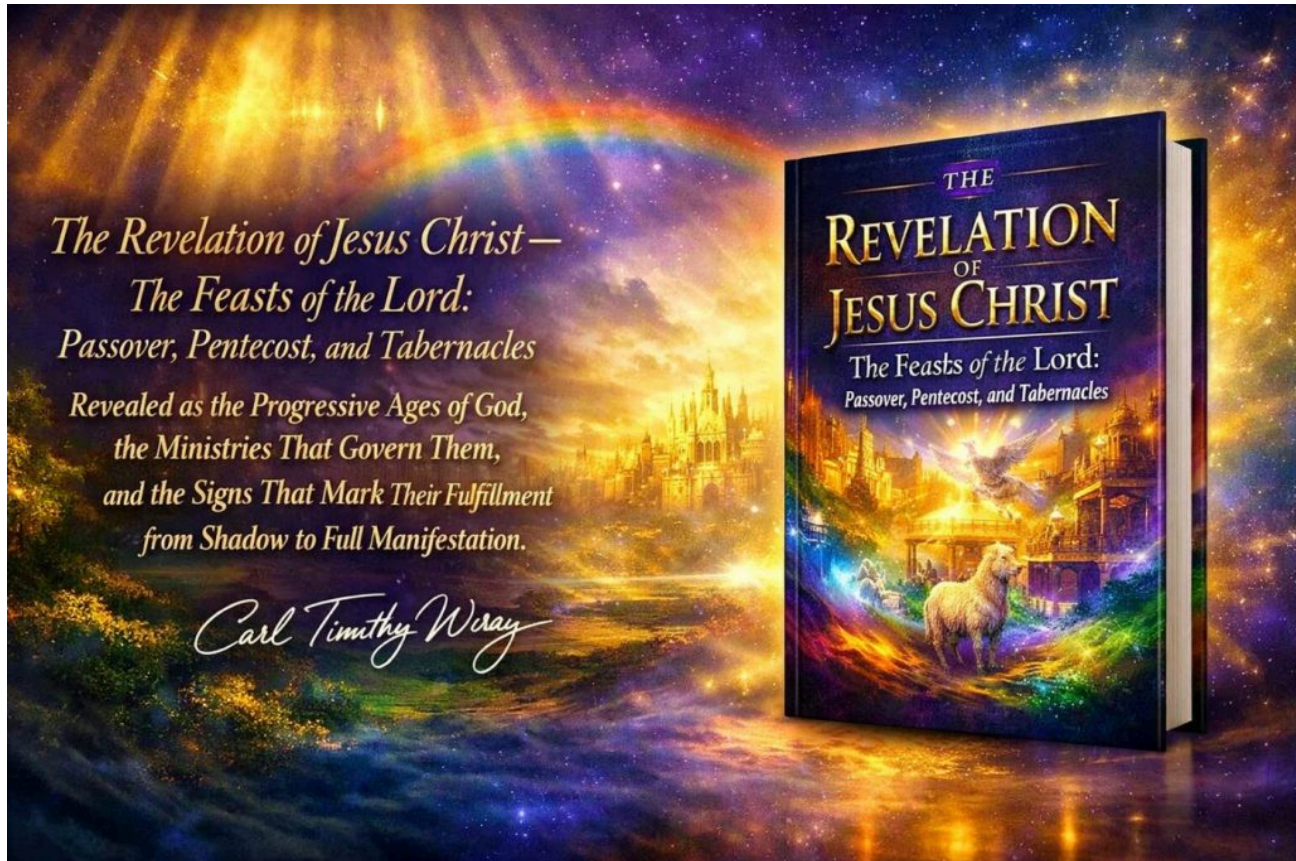
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The Revelation of Jesus Christ — The Feasts of the Lord: Passover, Pentecost, and Tabernacles is a powerful, Scripture-rich teaching that unveils how the feasts of the Lord reveal the progressive ages of God, the ministries assigned to each age, and the divine signs that mark their fulfillment. This book traces the full counsel of God from Genesis to Revelation, showing how Passover (30-fold), Pentecost (60-fold), and Tabernacles (100-fold) correspond to the Levitical, apostolic, and man-child ministries. Discover how Acts 2 fulfilled the sign of Pentecost and how Romans 8



sign of Tabernacles—the redemption of the body. This book exposes the distinction between shadow, earnest, and full manifestation, equipping believers to

discern the season, understand the plan of the ages, and recognize the **Revelation of Jesus Christ** unfolding in fullness.



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## 🔥 INTRODUCTION — THE REVELATION OF JESUS CHRIST IN THE FEASTS

There is a way of studying the Word of God that builds systems, denominations, and doctrines—but never arrives at the fullness of truth. It is the way of fragments. A man takes a thought, a verse, or a concept, and builds upon it without ever tracing that thought through the full counsel of God. What he builds may contain truth, but it lacks harmony. And where there is no harmony, there is no fullness.



But God has never spoken in fragments.

From the beginning, He has spoken in a unified thread—a single, eternal thought unfolding line upon line, precept upon precept, from Genesis to Revelation. What was declared in seed form in the beginning is expanded through the prophets, revealed in Christ through the apostles, and fully unveiled in the Book of Revelation. The mind of God is not divided. It is one.

This book is not an attempt to study the feasts as isolated events, nor to examine religious traditions, nor to build a doctrine from scattered verses. This book is a call to return to the full counsel of God—to follow His thought concerning the feasts from beginning to end, until the harmony of His purpose is seen clearly.

Passover, Pentecost, and Tabernacles are not merely appointed times in Israel's history. They are not simply rituals under the law. They are the progressive unveiling of one Person: the Revelation of Jesus Christ.

Passover reveals Him as the Lamb—the beginning of redemption, the foundation laid in blood.

Pentecost reveals Him as the Spirit—the earnest given, the life within, the promise beginning to take form.

Tabernacles reveals Him as the fullness—the indwelling made manifest, the life of God swallowing mortality, the image of God revealed in man.

These feasts correspond to three distinct realities in the plan of God:

They reveal three ages—the preparatory age of shadow, the present age of earnest, and the age to come in fullness.

They reveal three measures—thirtyfold, sixtyfold, and one hundredfold.

They reveal three ministries—the Levitical order, the apostolic order, and the man-child ministry.

And most importantly, they are each confirmed by a sign.

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ot leave His people guessing. He does not bring forth a new age without g it, and He does not fulfill a feast without marking it with a sign that

agrees with everything He has spoken before. When the day of Pentecost fully came, it did not arrive in silence or confusion—it came with a sound from heaven, with fire, and with a manifestation that bore witness to the prophets.

In the same way, the feast of Tabernacles will not be identified by claim, doctrine, or excitement. It will be identified by its sign.

The apostle Paul makes this sign plain:  
"to wit, the redemption of our body."

This is where much of the confusion in the present age lies. Many have received the earnest and have mistaken it for fullness. They have read, "now are we the sons of God," but have not continued to read, "and it doth not yet appear what we shall be." They have claimed manifestation without the sign that God Himself has declared.

This book will not build upon assumption. It will not speculate about seasons. It will not declare fullness where God has not yet manifested His sign.

Instead, we will follow the pattern God has already established.

We will go back to the law and see the feasts in shadow.

We will listen to the prophets and hear the promise declared.

We will walk with the apostles and witness what has come into manifestation.

And we will look into the Book of Revelation to see the unveiling of what must yet appear.

We will trace the thread.

And as we do, one truth will become clear:

Passover was real—but it was not the end.

Pentecost is glorious—but it is not the fullness.



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is coming—and when it comes, it will come with a sign that no man can counterfeit.

This is the Revelation of Jesus Christ in the feasts.

And this is the call of this book:

Not to build on fragments—but to enter the harmony of God’s full counsel.

# CHAPTER 1 — THE FEASTS ARE THE MAP OF GOD’S PLAN

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## ◆ God Appointed Times Before He Appointed Men

### Definition

God established His plan in **times and seasons** before He ever gave man understanding of it.

### Revelation

In Genesis, God set lights in the heavens “for signs, and for seasons” (Genesis 1:14). Before there was a nation, before there was a law, God had already established that His work in the earth would unfold through **appointed times**.

In the law, these appointed times appear as the feasts of the Lord (Leviticus 23). They were not Israel’s feasts—they were **the Lord’s feasts**, meaning they belonged to His eternal purpose.

The prophets did not create new plans—they expanded what was already hidden in these appointed times.



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did not invent fulfillment—they witnessed what had come into manifestation.

The Book of Revelation does not introduce something new—it unveils what was always set in motion.

## Declaration

God’s plan is not random—it is appointed, ordered, and unfolding exactly as He declared from the beginning.

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## ◆ The Feasts Are Not Rituals, They Are Revelation

### Definition

The feasts are not merely religious observances—they are **prophetic revelations of God’s plan**.

### Revelation

In the law, the feasts appeared as natural events—Passover, Pentecost, and Tabernacles. But the apostles make it clear that these were **shadows of things to come** (Colossians 2:16–17).

A shadow is not the substance—it is the outline of something greater.

Passover was not just about lambs—it revealed the Lamb.

Pentecost was not just about harvest—it revealed the outpouring of the Spirit.

Tabernacles was not just about dwelling—it reveals God dwelling in fullness with man.

From Genesis, we see seedtime and harvest.

From the prophets, we see promise and expectation.

From the apostles, we see fulfillment beginning.



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tion, we see completion.

## Declaration

The feasts are not history—they are prophecy unfolding into reality.

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## ◆ The Pattern of 30, 60, and 100 Was Built From the Beginning

### Definition

God's plan unfolds progressively—from seed to fullness.

### Revelation

In Genesis, Isaac reaped a hundredfold (Genesis 26:12), revealing that God's intention is always **fullness**.

In the teachings of Christ, we see the pattern of **30, 60, and 100-fold** (Mark 4:8).

This is not just about harvest—it is about **development**.

Passover corresponds to 30-fold—beginning, deliverance, foundation.

Pentecost corresponds to 60-fold—growth, increase, earnest.

Tabernacles corresponds to 100-fold—fullness, maturity, completion.

The prophets spoke of increase.

The apostles spoke of "in part" and "when that which is perfect is come."

Revelation shows the full harvest of the earth.

## Declaration

God does not stop at the beginning—He moves everything toward fullness.

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## ◆ One Plan, One Thread, One Mind

### Definition

The Bible is not a collection of ideas—it is one unified thought.

### Revelation

What begins in Genesis continues through the entire Scripture.

The lamb appears in Genesis (Genesis 22:8), is revealed in the law (Exodus 12), is fulfilled in Christ (1 Corinthians 5:7), and is seen in glory in Revelation (Revelation 5:6).

The same is true of the feasts.

The law introduces them.

The prophets speak of their fulfillment.

The apostles witness their manifestation.

Revelation unveils their completion.

There is no contradiction—only progression.

### Declaration

The mind of God is one—what He begins, He finishes in perfect harmony.

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## ◆ Passover, Pentecost, and Tabernacles Form the Whole Map



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There are three primary feasts that reveal the whole plan.

# Revelation

Passover reveals redemption.

Pentecost reveals the outpouring of life.

Tabernacles reveals fullness and indwelling manifested.

These are not disconnected events—they are **one continuous unfolding**.

From Genesis:

- Deliverance (type)
- Life (breath)
- Dominion (image)

From the prophets:

- Lamb slain
- Spirit promised
- Glory to fill the house

From the apostles:

- Cross
- Pentecost
- Promise of manifestation

From Revelation:

- Lamb enthroned
- Witnesses active
- God dwelling with man



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The three feasts together reveal the complete plan of God—from redemption to fullness.

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## ◆ Each Feast Corresponds to an Age

### Definition

Each feast belongs to a specific time in God's unfolding plan.

### Revelation

The law represents the preparatory age—shadow and type.  
Pentecost marks the present age—the Spirit given in earnest.  
Tabernacles belongs to the age to come—the fullness of the kingdom.

The apostles speak clearly of:

- "this present evil age" (Galatians 1:4)
- "the age to come" (Ephesians 1:21)

The prophets spoke of "the day of the Lord," pointing to transitions between these ages.

Revelation shows the kingdoms of this world becoming the kingdoms of our Lord.

### Declaration

You cannot understand the feast unless you discern the age it belongs to.

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## Each Feast Is Confirmed by a Sign

## Definition

God marks every fulfillment with a visible sign.

## Revelation

In Exodus, the blood was the sign of Passover.

In Acts 2, the sound, fire, and tongues were the sign of Pentecost.

These were not hidden—they were undeniable.

The prophets spoke of these things before they happened.

The apostles witnessed them when they came.

In the same way, Tabernacles must also come with a sign.

Paul identifies it clearly:

- the redemption of the body
- mortality swallowed by life

Revelation confirms:

- no more death

## Declaration

God does not fulfill a feast in secret—He confirms it with a sign.

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## ◆ The Feasts Reveal the Revelation of Jesus



## Definition

All the feasts ultimately reveal one Person—Jesus Christ.

## Revelation

Christ is:

- the Passover Lamb
- the Spirit poured out at Pentecost
- the fullness of God dwelling with man in Tabernacles

From Genesis, He is promised.

From the prophets, He is declared.

From the apostles, He is revealed.

From Revelation, He is unveiled in fullness.

The feasts are not about events—they are about **His unveiling**.

## Declaration

Passover, Pentecost, and Tabernacles are the progressive revelation of Jesus Christ Himself.



# CHAPTER 2 — EACH FEAST HAS AN AGE

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## ◆ God Works in Ages, Not Random Moments



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God does not move randomly—He moves through **appointed ages**.

## Revelation

From the beginning, God established time and seasons (Genesis 1:14). This was not just for natural light—it was prophetic. It declared that everything God would do in the earth would unfold through **ordered time**.

The prophets spoke of **days**—the day of the Lord, the latter days, the appointed time.

The apostles made it clearer:

- “this present evil age” (Galatians 1:4)
- “the age to come” (Ephesians 1:21)

This reveals that God’s plan is divided into **distinct administrations**, not one continuous, undefined flow.

Revelation confirms the transition when the kingdoms of this world become the kingdoms of our Lord.

## Declaration

God moves in ages—if you don’t discern the age, you will misinterpret the work.

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## ◆ The Age of Passover: The Age of Shadow and Preparation

### Definition

Passover belongs to the age of preparation—the law, the shadow, and the type.



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In Genesis, we see the lamb in seed form (Genesis 22:8).

In the law, Passover is instituted (Exodus 12).

In the prophets, the suffering servant is revealed (Isaiah 53).

This entire age was built on **shadow, not substance**.

The sacrifices:

- could cover
- could point
- could witness

But they could not complete.

The apostle confirms this:

- the law had a shadow of good things to come (Hebrews 10:1)

Revelation shows the Lamb—not as shadow, but as reality.

## Declaration

Passover's age reveals truth in shadow—but it cannot bring fullness.

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## ◆ The Transition From Passover to Pentecost Was Prophesied

### Definition

God declared the next age before it arrived.



## Revelation

The feast of Pentecost was already written in the law (Leviticus 23), but its meaning was hidden.

The prophets began to unveil it:

- “I will pour out my Spirit upon all flesh” (Joel 2:28)

This was not a new idea—it was the **next phase of the same plan**.

When the apostles stood in Acts 2, they did not say, “this is something new.”

They said:

☞ “This is that which was spoken by the prophet Joel.”

The age did not begin in Acts—it was **manifested in Acts**.

## Declaration

God always declares the next age before He brings it into manifestation.

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## ◆ The Age of Pentecost: The Age of Earnest and In-Part Reality

### Definition

Pentecost is the present age—the Spirit given in earnest, but not fullness.

### Revelation

Acts 2 marks the shift:



- the day of Pentecost fully came
- the Spirit was poured out

But the apostles themselves testify:

- “we know in part” (1 Corinthians 13:9)
- “we see through a glass darkly” (1 Corinthians 13:12)
- “we have the firstfruits of the Spirit” (Romans 8:23)

This age is characterized by:

- gifts
- prophecy
- growth
- groaning
- waiting

Revelation shows witnesses still prophesying—indicating the work is ongoing, not complete.

## Declaration

Pentecost is glorious—but it is still an age of earnest, not fullness.

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## ◆ Pentecost Produced a People, Not the Final Manifestation

### Definition

The purpose of Pentecost is formation, not completion.



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**Revelation**

From Genesis, the seed of the woman is promised.  
 The prophets speak of Zion travailing (Isaiah 66:8).  
 The apostles reveal the church being built.

Pentecost produces:

- the woman (corporate body)
- the firstfruits within her

Revelation shows the woman travailing to bring forth something greater—the man-child.

This means Pentecost is not the end—it is the **womb of what is coming next**.

## Declaration

Pentecost forms the vessel—but it does not yet reveal the fullness.

---

## ◆ The Transition From Pentecost to Tabernacles Was Also Prophesied

### Definition

Just as Pentecost was foretold, so is Tabernacles.

### Revelation

The feast of Tabernacles was already written in the law (Leviticus 23).  
 The prophets spoke of:



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ing the house  
 elling with man

- death being swallowed up (Isaiah 25:8)

The apostles carried this forward:

- “when that which is perfect is come” (1 Corinthians 13:10)
- “the redemption of our body” (Romans 8:23)

Revelation unveils:

- God tabernacling with man
- no more death

This is not speculation—it is **prophetic continuity**.

## Declaration

Tabernacles is not a new idea—it is the promised completion of what began.

---

## ◆ The Age to Come: The Age of Tabernacles

### Definition

Tabernacles belongs to the age to come—the age of fullness and manifestation.

### Revelation

The apostles clearly distinguish:

- this present age
- the age to come



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belongs to the age where:

- mortality is swallowed by life
- the sons are manifested
- the kingdom is fully revealed

Romans 8 declares:

- creation waits
- the sons are revealed
- the body is redeemed

Revelation confirms:

- no more death
- God dwelling with man

## Declaration

Tabernacles is the age where what was promised becomes fully manifested.

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## ◆ If You Confuse the Age, You Will Misidentify the Feast

### Definition

Misunderstanding the age leads to false conclusions about the feast.

### Revelation

Many take Pentecostal realities:



- gifts

and mistake them for Tabernacles.

They read:

- “now are we sons”

but ignore:

- “it does not yet appear”

They claim fullness while still in:

- groaning
- waiting
- hope

But Paul makes it clear:

- hope that is seen is not hope

Revelation shows that the fullness comes with a transformation that cannot be denied.

## Declaration

If you misidentify the age, you will claim a feast that has not yet come.



# CHAPTER 3 — EACH FEAST HAS A



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# ◆ God Governs Every Age Through a Ministry

## Definition

God does not move in the earth without a **ministry to administer His purpose**.

## Revelation

From Genesis, we see priesthood introduced in seed form:

- Melchizedek appears as priest of the Most High (Genesis 14:18)

In the law, priesthood becomes structured:

- Aaron and the Levitical order (Exodus 28:1)

In the apostles, ministry expands:

- apostles, prophets, evangelists, pastors, teachers (Ephesians 4:11)

In Revelation, we see a higher order:

- the man-child brought forth to rule (Revelation 12:5)

This shows:

☞ God assigns a **specific ministry to each phase of His plan**

## Declaration

Every age is governed by a ministry—and you must discern which one is operating.

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# ◆ The Levitical Ministry: The Ministry of Passover

## Definition

The Levitical priesthood administers the age of Passover.

## Revelation

In the law:

- priests offered sacrifices
- handled blood
- maintained rituals

Their role was not to bring fullness, but to:

- preserve the pattern
- maintain the shadow
- testify of what was coming

Genesis shows the seed (the lamb).

The law establishes the system (Exodus 12).

The prophets point forward (Isaiah 53).

The apostles reveal Christ as the fulfillment (1 Corinthians 5:7).

The Levitical priesthood:

- could not perfect
- could not transform
- could not complete



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clares:

the law made nothing perfect

## Declaration

The Levitical ministry reveals redemption in shadow—but cannot bring it into fullness.

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### ◆ The Limitation of the Levitical Order

#### Definition

The Levitical ministry was never meant to complete the plan.

#### Revelation

The sacrifices had to be repeated continually (Hebrews 10:1–3). They could cover sin—but not remove it.

This shows:

☞ the ministry itself was limited by the age it belonged to.

The prophets began to speak beyond it:

- a new covenant
- a better sacrifice
- a deeper work

The apostles confirm:

- Christ fulfilled what the law could not

Revelation shows the Lamb in full authority—not repeated sacrifice.



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A ministry cannot exceed the age it belongs to.

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## ◆ The Apostolic Ministry: The Ministry of Pentecost

### Definition

The apostolic ministry governs the age of Pentecost.

### Revelation

In Acts 2, the Spirit is poured out—this is the beginning of apostolic administration.

The apostles:

- reveal Christ
- preach the gospel
- establish the church
- steward the mysteries

But listen carefully—they also testify:

- “we know in part”
- “we prophesy in part”
- “we see through a glass darkly”

This is critical.

Their ministry is:

☞ powerful



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But still:

👉 **in-part**

Revelation shows witnesses still prophesying—indicating continuation, not completion.

## Declaration

The apostolic ministry is glorious—but it belongs to the in-part age of Pentecost.

---

## ◆ The Purpose of the Apostolic Ministry

### Definition

The apostolic ministry is designed to produce a people.

### Revelation (Meat)

From Genesis:

- the seed of the woman is promised

From the prophets:

- Zion travails to bring forth

From the apostles:

- the church is built
- the body is formed



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hem:

- firstfruits of His creatures

Revelation shows:

- the woman bringing forth

This reveals the purpose:

☞ Pentecost produces:

- the woman (corporate body)
- the firstfruits within her

But it does not yet produce:

☞ the full manifestation

## Declaration

The apostolic ministry forms the vessel—but does not complete the manifestation.

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## ◆ The Man-Child Ministry: The Ministry of Tabernacles

### Definition

The man-child ministry governs the age of Tabernacles.

### Revelation

In Genesis:



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- man is given dominion (Genesis 1:28)

In the prophets:

- sons arise into authority (Psalm 8)

In the apostles:

- creation waits for manifestation (Romans 8:19)

In Revelation:

- the man-child is brought forth and rules (Revelation 12:5)

This ministry is different.

It is not:

- laying foundations
- establishing churches
- operating in gifts in part

It is:

- ☞ manifestation
- ☞ dominion
- ☞ fulfillment

## Declaration

The man-child ministry belongs to fullness—not preparation.

---

## The Mandate of the Man-Child



### Definition

The man-child ministry carries a different assignment than the apostles.

## Revelation

The apostles:

- preached reconciliation

The man-child:

☞ manifests reconciliation

Genesis:

- dominion over the earth

Prophets:

- restoration of nations

Apostles:

- reconciliation declared (Colossians 1:20)

Revelation:

- nations healed (Revelation 22:2)

This shows:

- ☞ the man-child's mission is not to announce the kingdom
- ☞ but to **manifest and administer it**



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The man-child does not preach possibility—he reveals fulfillment.

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## ◆ If You Confuse the Ministry, You Will Misinterpret the Age

### Definition

Misidentifying the ministry leads to doctrinal confusion.

### Revelation

Some try to elevate apostles into the role of manifested sons.

But the apostles themselves:

- spoke of waiting
- spoke of groaning
- spoke of “not yet”

They did not claim:

☞ full manifestation

Because their ministry belonged to Pentecost.

Revelation shows a distinct company—the man-child—operating in a different capacity.

This means:

☞ you cannot merge these ministries without distorting the plan.



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When you confuse the ministry, you confuse the age—and you misidentify the feast.



## CHAPTER 4 — THE LAW OF THE SIGN

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### God Establishes Signs Before Manifestation

God does not bring His work into the earth in confusion, nor does He leave His people to guess when He is moving from one age to another. From the beginning, He established that His purposes would be revealed through signs and seasons.

- Genesis 1:14

This was not just natural order—it was prophetic order. God tied His work to **signs**, and those signs would mark the **fulfillment of His seasons**.

The prophets followed this same pattern. They did not only declare what God would do—they declared how it would be recognized.

- Joel 2:28

Revelation confirms the same principle:

- Revelation 12:1

God never fulfills anything without first declaring the sign that will identify it.

---

### The Sign Protects Against Deception



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sign, men are left to assumption. They interpret, speculate, and build doctrines out of fragments. But God removes that uncertainty by tying His

fulfillment to a clear witness.

In Passover, the difference between life and death came down to one thing—the sign.

- Exodus 12:13

It was not enough to know about deliverance.

It was not enough to believe in it.

☞ The sign had to be present.

This reveals the purpose of the sign: it protects the people of God from deception. Anything that claims to be from God must align with what He has already declared.

The sign is God's safeguard—if it does not match, it is not from Him.

---

## The Sign of Passover Was External and Visible

The sign of Passover was not hidden. It was visible, external, and undeniable.

- Exodus 12:13

From Genesis to Revelation, the same thread unfolds:

- Genesis 22:8
- Isaiah 53:7
- 1 Corinthians 5:7
- Revelation 5:6



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arked the house.

ne blood determined the outcome.

Passover was not identified by belief—it was identified by the sign.

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## The Sign of Pentecost Was Manifested in Acts 2

Pentecost did not arrive quietly or gradually. It came exactly as God had declared—and it came with a sign.

The prophets had already spoken:

- Joel 2:28

Then the fulfillment:

- Acts 2:1
- Acts 2:2
- Acts 2:3
- Acts 2:4

Notice the order:

☞ **The day was fully come**

☞ **Then suddenly heaven responded**

This was not man producing something.

This was God breaking into the earth at the appointed time.

Peter stood up and declared:

☞ "This is that..."



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atched the prophecy.

The manifestation matched the Word.

Pentecost did not need explanation—it announced itself by the sign.

---

## The Sign Always Matches the Prophetic Witness

God never contradicts Himself. What He declares, He fulfills.

- Isaiah 46:10

Pentecost fulfilled Joel.

Christ fulfilled the law and the prophets.

Revelation unveils what was already spoken.

The sign must:

- agree with the law
- confirm the prophets
- align with the apostles
- stand in harmony with Revelation

If it does not:

👉 it is not the fulfillment.

The true sign will always agree with the full counsel of God.

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## Tabernacles Must Come With Its Own Sign

The pattern does not change.

The Law established Tabernacles:



- Leviticus 23:34

The prophets spoke of its reality:

- Isaiah 25:8

The apostles pointed toward it:

- 1 Corinthians 13:10
- Romans 8:23

Revelation confirms the end:

- Revelation 21:3
- Revelation 21:4

This establishes it clearly:

- ☞ Tabernacles will not be identified by teaching
  - ☞ It will be identified by its sign
- 

## The Suddenly of God Governs the Moment

Even though God uses ministry to prepare His purpose, the moment of manifestation is not in the hands of men.

Pentecost proves this.

- Acts 2:1
- Acts 2:2



The law declared it.  
The prophets spoke it.  
The disciples were gathered.

But none of these produced the moment.

- ☞ God held the timing.
- ☞ God released the manifestation.
- ☞ God brought it suddenly.

That same pattern governs Tabernacles.

The apostles fulfill their ministry.  
The body is being prepared.  
The promise is declared.

But the moment is still in God's hand.

And when it comes:

- 1 Corinthians 15:52

That is suddenly language.

Just as Pentecost broke into the earth by a sound from heaven, Tabernacles will break forth by the sovereign power of God.

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## The Sign of Tabernacles Is the Redemption of the Body



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ot hidden. It is declared plainly.

- Romans 8:23
- 1 Corinthians 15:52
- Philippians 3:21

The prophets declared:

- Isaiah 25:8

Revelation confirms:

- Revelation 21:4

This is not symbolic language.

👉 This is the sign.

The sign of Tabernacles is the manifestation of life swallowing death.

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## Without the Sign, the Claim Is False

This is where the present age is exposed.

Many claim fullness—but the sign is absent.

- 1 John 3:2
- Romans 8:24

The body is not yet redeemed.

Creation still groans.

Hope is still required.



If the sign has not appeared:

☞ the feast has not come.

God has never allowed a feast to be claimed without its sign.

Where the sign is absent, the fulfillment is not present.

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## Power Line

**God declares the sign beforehand, and when the day is fully come, He brings it to pass suddenly from heaven—without the sign, the fulfillment has not come.**

## CHAPTER 5 — PASSOVER: THE SHADOW OF REDEMPTION

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### Passover Was Declared in Seed Form From the Beginning

God did not introduce Passover suddenly in Exodus. It was already present in seed form from the beginning.

- Genesis 3:21
- Genesis 22:8

Before the law was ever given, the pattern was already established:

- ☞ life given for life
- ☞ covering through sacrifice



EN

s there, but it was not yet fully understood.

Passover did not begin in Egypt—it was revealed there.

---

## Passover Was Established in the Law as a Shadow

When God brought Israel out of Egypt, He gave them the feast of Passover as an ordinance.

- Exodus 12:5
- Exodus 12:7
- Exodus 12:13

This was not the fullness—it was a shadow.

Every house was marked by blood.  
Every deliverance was tied to sacrifice.

But this system had a limitation.

It had to be repeated.  
It could cover—but not remove.

---

## The Prophets Revealed the True Meaning of the Lamb

The prophets did not replace Passover—they unveiled what it truly meant.

- Isaiah 53:5
- Isaiah 53:7



EN

what was acted out in Exodus was pointing to a Person.

The lamb was not the end—it was the sign of something greater.

The prophets began to lift the veil:

- ☞ the sacrifice would not just cover
- ☞ it would redeem

---

## Christ Fulfilled Passover Completely

The apostles make it plain—Passover finds its fulfillment in Christ.

- John 1:29
- 1 Corinthians 5:7

What the law could not complete, Christ fulfilled.

The blood of animals:

- covered temporarily

The blood of Christ:

- accomplished redemption

Passover moved from:

☞ shadow

to

☞ substance

---



EN

## Imitation of Passover Reveals Its Purpose

The law itself testifies that it was never meant to be the end.

- Hebrews 10:1
- Hebrews 10:4

This shows the purpose of Passover:

- ☞ not to complete
- ☞ but to point

It revealed:

- the need for redemption
- the pattern of sacrifice
- the necessity of blood

But it could not bring transformation or fullness.

---

## Passover Reveals Redemption, But Not Fullness

Passover brings deliverance—but it does not bring completion.

Israel came out of Egypt through Passover.

But they did not enter fullness at that moment.

They were:

- delivered
- separated
- brought out



EN

but they were not yet:

- filled
- transformed
- brought into fullness

This is the 30-fold stage.

The beginning.

The foundation.

---

## The Lamb Is Seen in Full Glory in Revelation

What began in Genesis and was acted out in Exodus is fully revealed in Revelation.

- Revelation 5:6
- Revelation 5:9

The Lamb is no longer hidden in shadow.  
He stands in full authority and glory.

This shows that Passover was always about Him.

From beginning to end:

👉 the Lamb is the thread

---

## Passover Is the Beginning, Not the End

This is where many stop—but God does not stop here.

Revelation is necessary.



EN

foundational.

Passover is true.

But it is not the fullness of God's plan.

It leads to something greater.

- Deliverance leads to infilling
- Redemption leads to transformation
- The Lamb leads to the Spirit
- The beginning leads to fullness

Passover brings you out—but it does not bring you into everything God has prepared.

---

## **Power Line**

**Passover reveals redemption through the Lamb—but it is only the beginning of the journey, not the fullness of the plan.**

## **CHAPTER 6 — PENTECOST: THE AGE OF THE SPIRIT**

---

### **Pentecost Was Established in the Law Before It Was Manifested**

Pentecost did not begin in Acts—it was already written in the law.

- Leviticus 23:15-16



EN

s set long before the experience came.

This reveals the pattern:

- ☛ God declares the feast
- ☛ then fulfills it in its time

Pentecost existed in shadow before it came in manifestation.

---

## The Prophets Declared the Outpouring of the Spirit

What the law established, the prophets began to unveil.

- Joel 2:28

This was not symbolic language—it was a promise.

The prophets pointed forward to a day when:

- God would move inwardly
- His Spirit would be given
- His life would dwell within man

This was the promise of Pentecost before it came.

---

## Pentecost Came When the Day Was Fully Come

The fulfillment did not come gradually—it came at an appointed moment.

- Acts 2:1



EN

ACTS 2:1

This was the transition into a new age.

The law declared it.

The prophets spoke it.

But God brought it into manifestation.

And when He did:

☞ it came suddenly

Pentecost was not produced by man—it was released by God.

---

## Pentecost Introduced the Age of the Spirit

With Acts 2, a new age began.

- Galatians 1:4

This is the age we are still in.

An age where:

- the Spirit is given
- the church is formed
- the gospel is preached
- gifts are in operation

This is the age of Pentecost.

---

# Pentecost Is the Age of the Earnest and the Firstfruits

Even though Pentecost is powerful, it is not fullness.

The apostles themselves testify:

- Romans 8:23
- 1 Corinthians 13:9
- 1 Corinthians 13:12

This defines the age:

- ☞ firstfruits
- ☞ earnest
- ☞ in part

Not completion.

---

## Pentecost Produced the Church and the Firstfruits Company

Pentecost was not the end—it was the beginning of formation.

From Genesis:

- Genesis 3:15

From the prophets:



EN

- isaian 66:8

From the apostles:

- James 1:18

From Revelation:

- Revelation 12:2

Pentecost produces:

- ☞ the woman (corporate body)
- ☞ the firstfruits within her

It is a birthing age—not the final manifestation.

---

## **Pentecost Is Marked by Groaning, Waiting, and Hope**

This age carries a tension.

- Romans 8:22
- Romans 8:23
- Romans 8:24

This is not failure—this is design.

Pentecost was never meant to eliminate:

- groaning
- waiting



It was meant to prepare for what is coming next.

---

## Pentecost Is Glorious, But It Is Not Tabernacles

This is where the distinction must be held.

Pentecost is:

- powerful
- real
- necessary

But it is still:

👉 in part

The apostles never claimed fullness.

They pointed forward to something greater:

- 1 Corinthians 13:10
- Romans 8:19

Pentecost prepares—but it does not complete.

---

### Power Line

**Pentecost is the age of the Spirit and the earnest—it produces the vessel and the firstfruits, but it does not bring the fullness that only Tabernacles can reveal.**



EN



## CHAPTER 7 — THE SIGN OF PENTECOST

## Pentecost Was Not Hidden—It Was Declared Before It Came

Pentecost did not appear out of nowhere. It was already written in the law and declared by the prophets before it ever came into manifestation.

- Leviticus 23:15-16
- Joel 2:28

This shows the pattern:

- ☞ God declares
- ☞ God promises
- ☞ God fulfills

Pentecost was not a surprise—it was a **promised event with an expected sign**.

---

## The Day Had to Fully Come

The manifestation of Pentecost was not triggered by men—it was released by God when the appointed time arrived.

- Acts 2:1

This is critical.

It does not say:

- when men were ready
- they reached maturity  
they understood



EN

It says:

☞ **when the day was fully come**

The timing belonged entirely to God.

---

## The Sign Came by a Suddenly From Heaven

When the appointed moment arrived, the sign did not unfold gradually—it broke in suddenly.

- Acts 2:2

This is the nature of divine manifestation.

Not:

- slow development
- human progression
- gradual attainment

But:

☞ **a sudden interruption from heaven**

The law had declared it.

The prophets had spoken it.

The disciples were gathered.

But none of that produced the moment.

☞ God released it—and it came suddenly.



EN

---

# The Sign Was Visible, Audible, and Undeniable

Pentecost was not inward only—it was outwardly manifested.

- Acts 2:2
- Acts 2:3
- Acts 2:4

This was:

- heard
- seen
- experienced

There was no question that something had happened.

The sign made the invisible reality visible.

---

## The Sign Matched the Prophetic Word Exactly

When the sign appeared, it aligned perfectly with what had already been spoken.

- Acts 2:16

Peter did not interpret randomly.  
He did not create a new doctrine.

He pointed back to the Word and said:

👉 **This is that**



EN

confirmed the prophecy.

The manifestation validated the Word.

This is the law:

☞ the true sign always agrees with the prophetic witness.

---

## Pentecost Marked the Beginning of an Age

The sign of Pentecost was not just an event—it marked the transition into a new age.

- Galatians 1:4

With the outpouring of the Spirit:

- the church was birthed
- the apostolic ministry began
- the gospel went forth

This was the beginning of the Pentecostal age.

The sign did not just prove the moment—it marked the shift of the age.

---

## The Pattern of Pentecost Reveals the Pattern of Tabernacles

What happened at Pentecost establishes the pattern for what must happen at Tabernacles.

- Declared in the law
- Spoken by the prophets



EN

by the people  
by God

And when it came:

- ☞ the day was fully come
- ☞ the sign appeared
- ☞ it came suddenly

The apostles later describe the next fulfillment the same way:

- 1 Corinthians 15:52

This is the same pattern.

Just as Pentecost broke in from heaven:

- ☞ Tabernacles will also break in from heaven.

---

## The Sign Settled the Matter—There Was No Debate

Once Pentecost came, there was no question whether the feast had arrived.

The sign settled it.

Men could mock.

Men could misunderstand.

But they could not deny:

- ☞ something had happened

The sign made the argument unnecessary.

The sign showed the power of God's fulfillment.



When He moves:

- 👉 it does not need to be defended
  - 👉 it is recognized
- 

## Power Line

**When the day is fully come, God does not leave His people guessing—the sign breaks forth suddenly from heaven and settles the matter.**

### CHAPTER 8 — TABERNACLES: THE FEAST OF FULLNESS

---

## Tabernacles Was Established in the Law as the Final Feast

Tabernacles was not an afterthought—it was the final appointed feast in the order of God.

- Leviticus 23:34
- Leviticus 23:39

It came after:

- Passover
- Pentecost

This establishes the order:

- 👉 beginning
- 👉 increase



Tabernacles is the feast of completion—the final ingathering of all that was planted and developed.

---

## Tabernacles Reveals God Dwelling With Man

From the beginning, God's intention was not visitation—but habitation.

- Genesis 1:26

The prophets spoke of this reality:

- Ezekiel 37:27

The apostles pointed to it:

- John 14:23

Revelation unveils it fully:

- Revelation 21:3

Tabernacles is not about temporary dwelling—it is about **God fully dwelling in and with man.**

---

## Tabernacles Is the Feast of Fullness, Not Earnest

Pentecost gave the earnest—the beginning of what was promised.



EN

brings the fullness.

- Colossians 2:9
- Ephesians 3:19

This is not:

- partial
- in part
- firstfruits

This is:

- ☞ completion
- ☞ fullness
- ☞ maturity

Tabernacles is the 100-fold.

---

## The Prophets Declared Tabernacles as Glory and Victory Over Death

The prophets did not leave Tabernacles undefined—they described its reality.

- Isaiah 25:8
- Habakkuk 2:14

This is not symbolic language—it is describing a condition where:

- ☞ death is defeated
- ☞ glory fills the earth

Tabernacles is not just presence—it is **victory manifest**.

---



# Jesus Revealed Tabernacles on the Last Day of the Feast

Jesus did not ignore Tabernacles—He stood in it and declared its reality.

- John 7:37
- John 7:38

This was not the fullness yet—but it pointed to it.

The language shifts from:

- receiving  
to
- overflowing

Tabernacles is not about receiving life—it is about **life overflowing and manifesting outwardly**.

---

## The Apostles Pointed Forward to Tabernacles as the Coming Fullness

The apostles did not claim Tabernacles—they pointed toward it.

- 1 Corinthians 13:10
- Romans 8:19
- Romans 8:23

They lived in Pentecost, but they spoke of Tabernacles.



They understood:

- ☞ what they had was real
- ☞ but it was not complete

Tabernacles was still ahead.

---

## Tabernacles Brings the Manifestation of the Sons of God

What was hidden in Pentecost becomes revealed in Tabernacles.

- Romans 8:19

This is not:

- sons in seed
- sons in earnest
- sons in hope

This is:

- ☞ sons revealed
- ☞ sons manifested
- ☞ sons in fullness

Creation itself is waiting for this moment.

---

## Tabernacles Is the Completion of the Entire Plan



What began in Genesis finds its completion here.

- Genesis 1:28

What was promised through the prophets is fulfilled:

- Isaiah 11:9

What the apostles declared comes into manifestation:

- Colossians 1:20

What Revelation unveils becomes reality:

- Revelation 21:4

Tabernacles is not a part of the plan—it is the **completion of it**.

---

## Power Line

**Tabernacles is the feast of fullness—where God fully dwells in man, death is swallowed by life, and the sons of God are manifested in the earth.**

### CHAPTER 9 — THE SIGN OF TABERNACLES

---

## The Sign of Tabernacles Is Not Left Undefined

God has never brought a feast into manifestation without clearly declaring its sign beforehand. Tabernacles is no different.



EN

lished the feast.

s spoke of its reality.

The apostles identified its sign.

Paul does not leave this to interpretation:

- Romans 8:23

This is not symbolic language.

This is not a metaphor.

☞ This is the sign.

---

## Creation Is Waiting for This Sign

The scope of Tabernacles is not limited to individuals—it involves all creation.

- Romans 8:19
- Romans 8:22

Creation is not waiting for:

- teaching
- doctrine
- confession

Creation is waiting for:

☞ manifestation

The sign of Tabernacles will not be hidden—it will affect the entire creation.

---

# The Redemption of the Body Is the Defining Mark

Paul narrows it down clearly.

- Romans 8:23

This is the dividing line between:

- Pentecost  
and
- Tabernacles

Pentecost:

- Spirit within
- earnest
- groaning

Tabernacles:

- ☞ body transformed
- ☞ life manifested
- ☞ mortality overcome

---

## This Change Happens in a Moment

The apostles describe this event in unmistakable language.

- 1 Corinthians 15:52



EN

radual development.

This is not human progression.

☞ This is a suddenly of God.

Just as Pentecost came when the day was fully come, Tabernacles will come in the same way.

---

## Mortality Must Be Swallowed by Life

The sign is not partial—it is complete victory.

- 1 Corinthians 15:53
- 1 Corinthians 15:54

The prophets declared it:

- Isaiah 25:8

This is the same testimony across the entire Word.

- ☞ death does not coexist with Tabernacles
- ☞ death is removed

---

## The Body Is Transformed Into His Image

The change is not inward only—it is complete.

- Philippians 3:21

This fulfills what was spoken from the beginning:



EN

1:26

The image of God is not fully revealed in Pentecost.  
It is fully revealed in Tabernacles.

---

## Revelation Confirms the End of Death

What Paul describes, Revelation confirms.

- Revelation 21:4

This is not symbolic—it is the final state.

When Tabernacles is fully come:

- ☞ death is no more
  - ☞ sorrow is no more
  - ☞ the old order passes away
- 

## Without This Sign, Tabernacles Has Not Come

This is where all confusion is judged.

Many claim:

- manifestation
- fullness
- sonship complete

But the sign has not appeared.



If:

- the body is not redeemed
- death still operates
- creation still groans

👉 then the feast has not come

God has never allowed a feast to be identified without its sign.

---

## Power Line

**The sign of Tabernacles is the redemption of the body—when mortality is swallowed by life in a moment by the power of God, and without this sign, the fullness has not come.**

## CHAPTER 10 — THE ERROR OF PREMATURE FULLNESS

---

# Premature Fullness Comes From Ignoring the Full Counsel

The error of this present age is not that men are seeking God—it is that they are building conclusions from partial truth.

They take what is true in part and declare it as complete.

But the Scripture warns against this kind of thinking:



EN

1:20

Truth must be established by the full counsel—not by isolated statements.

When one verse is taken without its witness, imbalance is created.

And where there is imbalance, error follows.

---

## “Now Are We Sons” Must Be Read in Full Context

Many build their conclusion on one statement:

- 1 John 3:2

This is true.

But the same verse continues:

- 1 John 3:2

This reveals the tension:

- ☞ sonship is present
- ☞ manifestation is not yet revealed

To stop at the first phrase and ignore the second is to violate the full counsel.

---

## The Apostles Themselves Never Claimed Fullness



EN

and already come, the apostles would have declared it.

Instead, they consistently spoke of incompleteness:

- 1 Corinthians 13:9
- 1 Corinthians 13:12

They did not deny what they had—but they did not exaggerate it either.

They understood:

- ☞ they were in Pentecost
- ☞ not yet in Tabernacles

---

## Hope Proves That Fullness Has Not Yet Come

Paul makes this undeniable:

- Romans 8:24

If something is already fully manifested:

- ☞ it is no longer hoped for

But the apostles speak of:

- hope
- waiting
- expectation

This proves:

- ☞ fullness had not yet arrived



## Creation Reveals the Age We Are In

The present age is marked by groaning—not completion.

- Romans 8:22
- Romans 8:23

This is not failure—it is the design of Pentecost.

Groaning belongs to:

- ☞ the in-part realm
- ☞ the earnest stage

It does not belong to fullness.

---

## The Sign Has Not Appeared—Therefore the Feast Has Not Come

God has never allowed a feast to be identified without its sign.

The sign of Tabernacles is clearly declared:

- Romans 8:23

Until:

- mortality is swallowed by life
- the body is transformed
- death is removed

☞ the sign has not appeared



And if the sign has not appeared:

☞ the feast has not come

---

## Confusing Earnest With Fullness Is the Root of the Error

Pentecost gives the earnest:

- Romans 8:23

Tabernacles brings the fullness.

To take:

☞ earnest

and call it

☞ fullness

is to collapse two ages into one.

This is the root of premature fullness.

---

## The Full Counsel Keeps the Distinction Clear

When the full counsel is followed, the distinction cannot be lost.

Passover:

- shadow



EN

ion

Pentecost:

- earnest
- in part

Tabernacles:

- fullness
- manifestation

The law, the prophets, the apostles, and Revelation all agree.

There is no confusion in God’s Word.

---

## Power Line

**When the sign has not appeared and hope still remains, fullness has not yet come—earnest is real, but it is not the manifestation of Tabernacles.**

---

# CHAPTER 11 — THE WOMAN AND THE FIRSTFRUITS

---

## The Seed of the Woman Was Declared From the Beginning



begin this work in the New Testament—it was declared from the

- Genesis 3:15

From the start, God revealed that something would come forth through a woman—a seed that would overcome.

This was not natural language only—it was prophetic.

The plan of God always included:

- ☞ a people
- ☞ a birth
- ☞ a manifestation

---

## The Prophets Saw Zion Travailing to Bring Forth

What was declared in Genesis begins to take form in the prophets.

- Isaiah 66:8

This reveals a process:

- ☞ travail
- ☞ birth
- ☞ manifestation

The people of God are not static—they are a **birthing vessel**.

The prophets did not speak of instant fullness—they spoke of a process that leads to manifestation.



## Pentecost Produced the Woman

In the apostolic age, this prophecy begins to take visible form.

- Ephesians 5:25-27

The church is not just a gathering—it is the **corporate woman**.

Formed through:

- the Word
- the Spirit
- the apostolic ministry

Pentecost did not produce fullness—it produced the vessel that would carry the promise.

---

## Within the Woman, Firstfruits Begin to Appear

Within this corporate body, something begins to develop.

- James 1:18

Not all at once.

Not the whole body immediately.

👉 firstfruits

This shows:

- progression
- development



EN

/ within the body

The firstfruits are the beginning of what will become the full harvest.

---

## The Woman in Revelation Is Travailing to Bring Forth

What began in Genesis and the prophets is seen clearly in Revelation.

- Revelation 12:2

This is the same pattern:

- ☞ a woman
- ☞ travail
- ☞ a coming birth

This confirms:

- ☞ Pentecost is a birthing age

The process is still unfolding.

---

## The Birth Is the Transition Into Manifestation

The travail is not the end—the birth is.

- Revelation 12:5

This is the transition point.



EN

efore:

- preparation
- formation
- development

This moment:

☞ manifestation

The woman produces something that moves beyond her current state.

---

## Firstfruits Lead to Fullness

The pattern of God is consistent:

- seed
- firstfruits
- full harvest
- 1 Corinthians 15:23

Firstfruits are not the end—they are the beginning of fullness.

What appears first:

☞ reveals what is coming for the whole

---

## The Woman and Firstfruits Belong to Pentecost, Not Tabernacles

This is the distinction that must be held.

 EN produces:

- the woman
- the firstfruits
- the travail
- the preparation

Tabernacles brings:

- ☞ manifestation
- ☞ fullness
- ☞ completion

To confuse the two is to misunderstand the process of God.

---

## Power Line

**Pentecost produces the woman and the firstfruits through travail—but the birth of the man-child marks the transition into manifestation and the beginning of fullness.**

### CHAPTER 12 — THE MAN-CHILD MINISTRY

---

## The Man-Child Is Rooted in the Original Dominion Mandate

The man-child is not a new idea—it is the fulfillment of what God declared from the beginning.

- Genesis 1:26
- Genesis 1:28



From the beginning, God's intention was:

- ☞ image
- ☞ likeness
- ☞ dominion

The man-child is the realization of that purpose—not in seed, but in manifestation.

---

## The Prophets Saw a Company Rising Into Dominion

What was declared in Genesis begins to unfold in the prophets.

- Psalm 8:6
- Daniel 7:27

The prophets did not speak of a defeated people—they spoke of a people brought into authority.

This points beyond:

- survival
- religion
- partial understanding

☞ into rulership

---

## The Apostles Pointed Toward Manifestation, Not



The apostles never claimed to be the final manifestation—they pointed toward it.

- Romans 8:19

They understood:

- ☞ what they had was real
- ☞ but it was not complete

They were preparing the way—not fulfilling the end.

---

## The Man-Child Is Revealed in Revelation as a Distinct Company

Revelation brings clarity to what was hidden before.

- Revelation 12:5

This is not the entire church—it is a specific manifestation.

A company that:

- comes forth
- is brought into position
- is distinguished from the woman

This confirms:

- ☞ a transition has taken place
- 

## The Man-Child Rules With Authority



EN

mark of the man-child is dominion.

- Revelation 12:5

This is not symbolic weakness.

This is authority.

What was spoken in Genesis:

☞ “have dominion”

Now appears in manifestation:

☞ ruling authority

---

## The Man-Child Ministry Is Different From the Apostolic Ministry

This distinction must be held clearly.

The apostolic ministry:

- lays foundation
- builds the church
- operates in part
- 1 Corinthians 3:10
- 1 Corinthians 13:9

The man-child ministry:

- ☞ manifests
- ☞ rules
- ☞ completes

This is not a continuation—it is a transition into another order.



## The Man-Child Is Brought Forth by God

Just as Pentecost came by a sudden, the man-child is not produced by human effort.

- Revelation 12:5

This shows:

- ☞ divine action
- ☞ divine positioning
- ☞ divine timing

The ministry prepares—but God brings forth.

---

## The Man-Child Marks the Beginning of the Age of Fullness

This is the turning point.

Everything before:

- preparation
- formation
- travail

This moment:

- ☞ manifestation
- ☞ authority
- ☞ fullness



EN

child is not the end of the plan—it is the beginning of its full expression.

---

## Power Line

**The man-child ministry is the manifestation of dominion—brought forth by God, distinct from the apostolic order, and marking the transition into the fullness of Tabernacles.**

### CHAPTER 13 — THE RECONCILIATION OF CREATION

---

## The Earth Was Always Given to Man

God's purpose has always included the earth—not escape from it, but dominion in it.

- Genesis 1:28

From the beginning:

- ☞ man was placed in the earth
- ☞ man was given authority in the earth

This establishes the foundation:

- ☞ God's plan is not abandonment—it is restoration
- 

## The Fall Brought Creation Into Bondage

When man fell, creation was affected.

- Genesis 3:17

The disorder that entered man spread into creation itself.



The apostles confirm this condition:

- Romans 8:20

Creation is not functioning in its intended state—it is in bondage.

---

## Creation Is Waiting for the Manifestation of the Sons

The solution is not destruction—it is manifestation.

- Romans 8:19

Creation is not waiting for:

- religion
- doctrine
- teaching

It is waiting for:

☞ manifested sons

This ties directly to the man-child.

---

## The Bondage of Creation Will Be Broken

The apostle makes it clear that this condition will not remain.

- Romans 8:21



EN

Creation that was subjected to corruption:

☞ will be delivered

Not partially—completely.

---

## The Prophets Saw the Restoration of the Earth

The prophets did not speak of destruction—they spoke of restoration.

- Isaiah 11:9
- Habakkuk 2:14

This is the vision:

- ☞ the earth restored
- ☞ the knowledge of God filling all

This aligns with the original purpose.

---

## The Apostles Declared the Reconciliation of All Things

The mission is not limited—it is comprehensive.

- Colossians 1:20

Not some things.

Not a few things.

- ☞ all things

This includes:



EN

- man

- creation
- the entire order

The work of Christ is not partial—it is complete.

---

## Revelation Shows the Healing of the Nations

What was promised is shown in its fulfillment.

- Revelation 22:2

The nations are not destroyed—they are healed.

This is the outcome of the plan:

- ☞ restoration
  - ☞ reconciliation
  - ☞ life flowing outward
- 

## The Man-Child Ministry Administers This Reconciliation

This is where the connection becomes clear.

The apostles:

- declared reconciliation

The man-child:



EN

s and administers it

The sons:

- brought into fullness
- operating in dominion

Become the means through which:

👉 creation is restored

This is not escape—it is **government and restoration in the earth.**

---

## 🔥 Power Line

**The manifestation of the sons of God is the answer to creation's bondage—through them, all things are brought back into harmony and the earth is restored under the dominion of God.**

## 🔥 CHAPTER 14 — THE FULL COUNSEL OF GOD

---

# God's Plan Has Always Been One Unified Thought

God has never had multiple plans. He has never changed directions, adjusted His purpose, or corrected His course. From the beginning, His mind has been one.

- Isaiah 46:10
- Malachi 3:6

What He declared in Genesis is what He unveils in Revelation.



There are no contradictions—only progression.

# The Feasts Reveal the Progressive Unfolding of That Plan

The entire plan of God is revealed through the three feasts.

- Leviticus 23

Passover:

- redemption
- the Lamb

Pentecost:

- the Spirit
- the earnest

Tabernacles:

- fullness
- manifestation

This is not three different works.

👉 It is one work unfolding.

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## The Ages Align With the Feasts



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unfolds through distinct ages, each corresponding to a feast.

- Galatians 1:4
- Ephesians 1:21

Passover:

- the age of shadow

Pentecost:

- the present age of earnest

Tabernacles:

- the age to come of fullness

The ages are not random—they are ordered.

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## The Ministries Align With the Ages

God assigns a ministry to each stage of His plan.

- Ephesians 4:11

Levitical ministry:

- serves Passover
- operates in shadow

Apostolic ministry:



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entecost

- operates in part

Man-child ministry:

- serves Tabernacles
- operates in fullness

Each ministry is:

- ☞ necessary
- ☞ but limited to its age

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## The Signs Confirm Every Transition

God has never moved without confirming it.

- Genesis 1:14

Passover:

- Exodus 12:13

Pentecost:

- Acts 2:2

Tabernacles:

- Romans 8:23

The sign:

- ☞ identifies the feast
- ☞ confirms the age



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the ministry

# Every Transition Comes by the Sovereign Timing of God

No man has ever produced a move of God.

- Acts 2:1
- Acts 2:2

The pattern is clear:

- God declares
- God prepares
- God fulfills

And when He fulfills:

☞ it comes suddenly

The same will be true of Tabernacles:

- 1 Corinthians 15:52

The ministry prepares—but God releases the moment.

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## The Full Counsel Removes All Confusion

When the full counsel is seen, confusion disappears.

- Acts 20:27



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not Pentecost.

not Tabernacles.

Shadow is not earnest.  
Earnest is not fullness.

Each has its place.  
Each has its time.  
Each has its sign.

When these are separated and understood:

- ☞ error is exposed
- ☞ truth is established

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## The End of the Plan Is God All in All

The purpose of everything is not just redemption—it is completion.

- 1 Corinthians 15:28

This is the final state:

- nothing lacking
- nothing incomplete
- nothing outside of His order

All things brought into harmony.

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## The Revelation of Jesus Christ Is the Center of It All



lan is not about events—it is about a Person.

- Revelation 1:1

Christ is:

- the Lamb of Passover
- the Spirit of Pentecost
- the fullness of Tabernacles

From beginning to end:

☞ it is Him

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## Power Line

**The full counsel of God reveals one unified plan—Passover, Pentecost, and Tabernacles unfolding in order, confirmed by signs, governed by divine timing, and completed in the manifestation of Jesus Christ as all in all.**

# **The Revelation of Jesus Christ: By Carl Timothy Wray**



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## Revelation of Jesus Christ Series

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