

KINGDOM BIBLE STUDIES

"Teaching the things concerning the kingdom of God..."

FROM THE CANDLESTICK TO THE THRONE

Part 88

BREAKING THE SEALS (continued)

“And when He had opened the third seal, I heard the third living creature say, Come! And I beheld, and lo a *black horse*; and He that sat on him had a pair of balances in His hand. And I heard a voice in the midst of the four living creatures say, *a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine*” (Rev. 6:5-6).

These words — barley, wheat, oil, and wine are *code words*. They refer to the produce of the land of Canaan, but more specifically to the three feasts of Israel. The seasonal observance of the feasts is a perfect allegorical type of God’s redemptive processes within us! What most people miss about all this is that the feasts of Israel are not just an Old Testament observance — they are a New Testament **experience!** And these three feasts serve as the background for the work of Christ as the Rider upon the black horse! Most commentators have missed this beautiful truth altogether. Notice the spiritual sequence: after the initial revelation of Christ riding into our earth upon the white horse, beginning His conquest of our land (life) for God by quickening and awakening us to Truth, the red horse gallops in bringing awareness of our duality, the duality of flesh and spirit; and in the struggle that ensues between these two identities peace is taken from our earth. Following this it is time for the springing forth of the Christ-life within so that Christ may begin to be raised up in our experience as life, power, and victory. This is accomplished through the spiritual celebration of the three feasts of Passover, Pentecost, and Tabernacles!

In our last study we considered the *sheaf of the firstfruits of the barley harvest* that was waved before the Lord during the feast of Passover. We know that our Lord died on the Passover, for “*Christ our passover is sacrificed for us*” (I Cor. 5:7). He died on the afternoon of the Passover as the sacrificed Lamb of God. He remained dead and buried in the grave until the day after the Sabbath when the sheaf of the firstfruits of the barley harvest was waved before the Lord. Precisely at that time Jesus arose from the dead as the *firstfruits of the new creation!* He ascended to the Father that same day (Jn. 20:17) to be, as it were, waved before the Father as the *first sample of full redemption* — and the waving of the sheaf was fulfilled! What then, does barley represent? THE RESURRECTED CHRIST! And so it is written, “But now hath Christ been *raised from the dead, the firstfruits of them that slept*” (I Cor. 15:20). Yet, it is not merely Christ raised out of the tomb two thousand years ago — it is Christ resurrected and **raised up in us**, the body of Christ! The barley represents the *beginning* of the resurrected Christ rising up within each of us to gain the victory over the flesh and show forth the beauty and glory and power of *His life within*.

Now we come to the second feast, the feast of Pentecost. Pentecost is also a feast of *firstfruits*, even the firstfruits of the **wheat harvest** which ripened after the barley harvest was complete. The firstfruits of the wheat harvest were treated differently from the barley firstfruits. Instead of waving a sheaf of firstfruits, or the first ripened grain, the wheat was ground into fine flour and baked into two loaves along with leaven. Then, just as with the barley sheaf, the two loaves of bread of the firstfruits of the wheat harvest were taken to the priest and waved before the Lord. There was **leaven** in these loaves, which beautifully pictures the **second** firstfruit. Jesus, the first firstfruit of the barley sheaf, was **unleavened**. Leaven is a type of carnality and sin. Our Lord Jesus was sinless, pure, undefiled, and altogether holy! And so is the resurrected Christ

raised up out of our spirit! Christ in our spirit, and as our spirit, is sinless, pure, undefiled, and altogether holy! That is the new creation within us. Yet as we follow on to know the Lord we find that there is still a mixture — flesh and spirit, our will and God's will, our way and God's ways, and even in our expressing of Christ and ministering of Christ, there is so often a mixture of the self of the flesh life and the pure spirituality of the Christ within!

The two loaves of the firstfruits of the wheat harvest also represent the greater measure of the Spirit raised up in our lives through the baptism in the Holy Spirit. The day of Pentecost represents the time when the Holy Spirit was poured out and raised up within the body of Christ in great power and glory. "And when the *day of Pentecost was fully come*, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And *they were all filled with the Holy Ghost*, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:1-4).

That is the power of a REAL PENTECOST! It is important that the feast of Pentecost occurred at a separate point in time from the Passover and was different and distinct from the previous feast. For the second time all males were to appear before the Lord in the place of His choosing (Deut. 16:16). Whereas Passover was held at the time of the barley harvest, Pentecost was held at the time of the wheat harvest (Ex. 34:22). Therefore, we see that the feasts were associated with a *progression in harvest*, and speak of the ongoing process of the development and maturing of *His life* within His people. There is a continuous process of sowing and reaping throughout our walk with the Lord! We do not receive the life of our Lord in full measure, or full blossom, or full fruitage at the time when Christ first begins to arise in our life at the spiritual feast of Passover, but we continually "put on the Lord Jesus Christ." We are being progressively changed into His image from glory to glory until we finally arrive at the measure of the stature of the *fullness of Christ!*

It will be obvious to every spiritual mind that the feast of Pentecost is not the *fullness of the Spirit* any more than is the spiritual feast of Passover. The feast of Pentecost was called "the feast of the harvest, the *firstfruits* of thy labours" (Deut. 16:9-12; Ex. 23:16; 34:22). Pentecost was the "firstfruits" of the wheat harvest, and under New Testament economy it is called spiritually "the *firstfruits* of the Spirit" (Rom. 8:23), the firstfruits of our inheritance. Christ's coming in the feast of Pentecost saw Him descend on a little flock as the Comforter, which coming Paul tells us was but "an earnest" (or sample) of the Spirit (II Cor. 1:22; 5:5). "Earnest" means merely a pledge or first installment. The balance must follow! Just as when you buy a house or a car and put down "earnest money," the fullness is guaranteed by that first installment or down payment! The Baptism in the Holy Spirit is the *guarantee* of our full inheritance in God! "After that ye believed, ye were *sealed with that Holy Spirit of promise*, which is the *earnest (down payment) of our inheritance...*" (Eph. 1:13-14). "Who hath also sealed us, and given us the *earnest (down payment) of the Spirit* in our hearts" (II Cor. 1:22).

Jesus came to earth as a manifest Son of God and the scripture says that God did not give Him the Spirit *by measure*. In other words, manifest sonship means to have the absolute FULLNESS OF THE SPIRIT OF GOD! No son of God will be manifested to creation in either the feast of Passover or the feast of Pentecost, for both of these feasts bring forth within us the life of the Spirit "by measure." There are two measures here, the measure of barley and the measure of wheat. Jesus said, "I am that bread of life. This is the bread that cometh down from heaven, that a man may eat thereof, and not die" (Jn. 6:48-50). The living bread of God is *measured out to man* — there are three measures of barley, one measure of wheat, and then there is an unlimited supply of oil and wine! It is in the three feasts of Passover, Pentecost, and Tabernacles that we experience the life of God from measure to measure, from strength to strength, and from glory to glory. Is that not precisely what the Holy Spirit is telling us as the black horse gallops through our land and the Rider has a pair of scales in His hand, and the cry is, "A *measure* of wheat for a penny, and three *measures* of barley for a penny!" You see, it is all **by measure!** Yet, when we come to the oil and the wine the word *measure* is not used! The oil and the wine, as we shall presently see, are associated with the feast of Tabernacles, which is the feast at the end of the year, at the time of the ingathering of *all the crops*, when the vats are full and the barns are overflowing! This is the fullness of the Spirit, the Spirit without measure — the manifestation of the sons of God!

HURT NOT THE OIL AND THE WINE

“And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou *hurt not the oil and the wine*” (Rev. 6:6).

These two principles — the wheat and the barley — are the very principles revealed under the third seal as the black horse strides across the scene. No sooner does the black horse gallop into our land revealing the carnality in our lives, than the Rider of the horse follows this action with the provision of barley and wheat! There is a divine progression here. As we forsake the darkness and futility of the carnal mind (Egypt), there lies immediately before us the incredible fruitfulness and plenitude of the land of Canaan — the realm of the SPIRIT! As we enter into this land of His fullness and glory and unlimited power an injunction is laid upon us — “and see thou hurt not the oil and the wine.” We are the people of His land, apprehended to be the priests of His temple. The oil and the wine are the fullness of God to which the barley and the wheat merely point. The sons of God who hitherto have feasted upon the barley and the wheat, are now becoming custodians of His priceless oil of sonship anointing and His precious wine of incorruptible life!

And yet — we do not enter into the fullness of the oil and wine in the feast of Tabernacles as quickly and easily as we received the blessings of the barley and the wheat! The truth of this is illustrated by the fact that the voice commands, “and *hurt not* the oil and the wine.” Do not open it, do not disturb it, do not use it! It means that the oil and the wine are there — but the time has not arrived for them to be opened, rejoiced in, and appropriated! You see, by beloved, there is only a small space of time between Passover and Pentecost, just *fifty days*, to be exact. They are close together because they are both feasts of the firstfruits. But there is a *long space* between Pentecost and Tabernacles — the space of *five months*! We cannot move swiftly from Pentecost to Tabernacles, for there are many experiences in between. Throughout the church age Passover and Pentecost have been experienced in the lives of the Lord’s people, and generally it has taken but a short time in our experience to enter into both experiences. But during the whole church age the people of God have not partaken of the feast of Tabernacles! “See thou hurt not the oil and the wine” signifies that once we have experienced Passover and Pentecost, we are still not yet prepared to lay hold upon the last, the highest, the greatest, the fullest feast of all — THE FULLNESS OF GOD IN SONSHIP! Throughout the entire church age it has been prepared for us, yet God reserved it for another day, and we could not enter in until the time appointed of the Father.

The feast of Tabernacles is the feast of FULLNESS! The natural feast in Israel was the culmination of all, coming at the close of the agricultural season, when all the products of the year, from field and oliveyard and vineyard, had been gathered. It was also called the feast of the Ingathering, the last harvest festival of rejoicing in the bounty of God! The “present truth” is that spiritually God has brought us to this time! We have been moving through the feasts, and through the multiplied dealings of our Father *between* the feasts, and God has now brought a people to the threshold of the feast of Tabernacles. For a number of years now the Holy Spirit has been witnessing through His apostles and prophets that we have finally arrived spiritually at the seventh month, and we will now celebrate the final feast, the feast of Tabernacles. The Amplified Bible refers to this festival as “a holy feast.” And that “holy feast” of fullness has not yet been completely fulfilled, because for two thousand years the saints of God were restrained by the injunction, “and see thou hurt not the oil and the wine!”

The feasts are no longer kept in the natural, but are observed by the Spirit. Christ fulfilled every one of the feasts within Himself. In Him dwells *all the fullness* of the Godhead bodily! He has already experienced and appropriated every blessing, benefit, and provision that God has ordained for mankind to come into. He has conquered all sin, sorrow, limitation, and death, and has ascended to the throne of the Father where He has been given all power in heaven and in earth! We have experienced victory over sin, we have risen above the storms and troubles of this life, we have been healed, spoken in tongues, prophesied, heard the voice of God, done signs, wonders, and miracles, and rejoiced in the wonderful gifts of God. All of these things pertain to Passover and Pentecost. The only feast not yet completely fulfilled is Tabernacles! This feast will be fulfilled when we have entered the power and glory of the kingdom of God in fully redeemed bodies. Then the feast of Tabernacles shall be fulfilled in the absolute sense as all power in

heaven and in earth is given into our hands, for the *Spirit without measure* shall be poured upon us from on high.

The fullness of the Spirit imparted to the elect is the fulfillment of the feast of Tabernacles. Receiving the fullness of the Spirit also involves our bodily transformation, for the Holy Spirit, through the apostle Paul, has clearly spoken, saying, “For we know that the whole creation groaneth and travaileth in pain (to be delivered from the bondage of corruption) together until now. And not only they, but ourselves also, which have the *firstfruits of the Spirit*, even we ourselves groan within ourselves, waiting for the *adoption* (placement as sons), to wit, the ***redemption of our body***” (Rom. 8:22-23). Again, “After that ye believed, ye were sealed with that Holy Spirit of promise, which is the *earnest* (down payment) of *our inheritance until the redemption of the purchased possession*” (Eph. 1:13-14). The “purchased possession” is the whole man — spirit, soul, *and body!* The scriptures show that the earnest of the Spirit has been given to us to lead us to His highest and utmost. By His Spirit we shall make it all the way into ***full redemption*** of the purchased possession!

Let men now cast aside their pride of attainment. Passover is not the fullness. Pentecost is not the fullness. Pentecostal people love to call themselves “Full Gospel.” There are people right here in El Paso who say, “We’re a FULL GOSPEL church!” No they’re not! I am asked the question sometimes, “What is the difference between what the Pentecostals and Charismatics preach and what you teach?” Indeed, there are vast and varied differences! But fundamental to them all is the fact that they preach ***two feasts***, whereas we proclaim ***three***. They preach two feasts and call them “Full Gospel.” The truth is, they are but two-thirds of the Gospel at best! Passover is not the fullness! It is but the beginning — the appetizer before the meal. It is the soup, the porridge made of *barley!* Pentecost is not the fullness — it is the hot *wheat-bread* with butter placed on the table before the main course!

There is yet another feast, the feast of Tabernacles, the feast of the FULL HARVEST AT THE END OF THE YEAR — the balance of the meal together with the *oil and the wine!* Tabernacles is the feast of ALL THE FULLNESS OF GOD at the end of the year, the final experience into which the Lord’s elect are graced to enter, at the conclusion of the age, all the power and glory and wisdom and majesty of God to be manifested in the sons of God. This feast will bring the fullness of our redemption in the whole man, and release to creation, with salvation and blessing to all the nations. The glory of the Lord will cover the earth as the waters cover the sea! There will be a MIGHTY OUTPOURING, A TORRENTIAL DOWNPOUR OF OMNIPOTENCE! Praise God for the *earnest* — but let us follow on to receive the FULLNESS! Some profess to already be walking in the glory of Tabernacles, but I must sadly confess that I have not yet seen THE MANIFESTATION OF FULLNESS FROM ANY QUARTER!

Our heavenly Father has been gracious and faithful to give us our bread from day to day, from dealing to dealing, from realm to realm. He has called us to His feasts and has abundantly fed us in each. We were called to the feast of Passover and began to eat of Christ as barley, in the first rising up of His resurrection life within. Then He called us to the spiritual feast of Pentecost in the baptism in the Holy Spirit. How wonderfully He fed us there! We feasted at His table upon the living bread of His Word and His Spirit and partook of His power and glory in divers gifts of the Holy Ghost. But there is a third dimension in God where we move beyond new birth and gifts into the very throne of God. The sons of God are now called to the third spiritual feast, the feast of fullness! Blessed are they who are called to this great feast, that which supersedes Pentecost, that which is the BALANCE OF THE MEAL of which Passover and Pentecost were merely first courses! And the balance must therefore come, the remainder of the meal, which will give strength to the laborers to go forth and accomplish great and mighty things for the Master.

I believe I speak the truth when I say that many of us have reached the point of no return — there is nothing to go back to, not in the flesh, not in the world, not in the church systems; there is nothing out from which we have been drawn by the Spirit of God to which we would return; it is all so empty, so meaningless, lifeless, worthless; not worthless to those who still need those things, but worthless to us in our quest for the High Calling of God in Christ Jesus. Now we must FOLLOW ON TO KNOW THE LORD IN HIS FULLNESS! It is vain to *come out*, unless we are committed to *enter in*. It is not enough to come out of the flesh, out of the world, out of religious Babylon, unless we are prepared to cross our “Jordan” and possess the land of Canaan. We are committed to a course which cannot be altered, for it is fixed in its destination

— His throne! “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne” (Rev. 3:21).

We do not desire the throne for what we can get out of it, for our own fame, interests, or fortune, but for the infinite potential it holds for blessing and restoring creation. Today the world is full of broken hearts, the hospitals are crowded, the cemeteries are being filled, sin, sorrow, warfare, poverty, and injustice abound, even nature itself is groaning. You go down to the seaside and you can hear the sob of the waves, you go to the mountains and you can hear the low sigh of the wind in the tree tops, you walk through the forest and you can hear the anguished shrieks of the animal kingdom. Creation is groaning, waiting for the manifestation of the sons of God!

Some in this hour have watered down the revelation of manifest sonship, making it something less than what God intends. They have abandoned the hope that the sons of God will go forth in a ministry of signs, wonders, and miracles, touching men’s lives with the power and demonstration of the Holy Ghost. They seem to think that we are just going to stand in our little sonship gatherings and “speak the word” and creation will be set free. But God has never done it that way! The *firstborn Son of God*, a *manifest Son of God* if there ever has been one, didn’t do it that way! And that first manifest Son *by His indwelling in His body* throughout the age has not done it that way! These folks scoff at the idea that the sons of God will actually minister in the fullness of the power of the Spirit, and literally empty the hospitals, call men out of the funeral homes and cemeteries, deliver the creation from the bondage of corruption, reveal the secrets of men’s hearts, break the power of sin and rebellion, convert the ignorant, the deceived, the hateful, the terrorists, the drug lords, and all wickedness of men, turn nations upside down, and transform the whole world, establishing the kingdom of God in every heart, in every people, and in every nation. Let me ask you — if the manifest sons of God don’t empty the hospitals, doctor’s offices, mortuaries, and all the hell-holes of this world, **WHO IS GOING TO DO IT? CREATION WILL NEVER BE SET FREE FROM THE BONDAGE OF CORRUPTION UNTIL SOMEONE DOES IT! Let’s get real!**

There is a mystery about the feast of Tabernacles. It is the only one of the three feasts of Israel that as yet has not had an earth-shaking fulfillment. The fundamentalists know Christ in the feast of Passover. The Pentecostals and Charismatics know Christ in the feast of Pentecost. We ourselves have joyfully witnessed some of God’s great deliverances, signs, wonders, and mighty acts in these realms! But who is there among us that has demonstrated a glory or power **beyond Pentecost?** Just having “deeper revelation” and “feeling something wonderful in the spirit” in a meeting does not mean you are walking in Tabernacles! Therefore, the feast of Tabernacles has not been celebrated in a spiritual dimension by the Lord’s people the world over as has been the case with the other two festivals, those of Passover and Pentecost. Truly we can say — Passover *has* come, Pentecost *has* come, and Tabernacles *must* come, for each is a part of God’s great plan for His people!

We have had the feasts of Passover and Pentecost and both of these feasts have been fulfilled **IN THE NEW TESTAMENT AGE OF THE CHURCH**, which is His body, and right here upon earth. For some strange reason men seek to postpone the last feast to some future age, or give it to the Jews, or relegate it to some beautiful “Isle of Somewhere,” and consequently the real spiritual meaning and import of the feast of Tabernacles is completely obscured and lost. The grand truth is that like the others, the feast of Tabernacles will be fulfilled *in the body of Christ* **RIGHT HERE UPON EARTH!** It will be fulfilled individually, it will be fulfilled dispensationally, and it will be fulfilled in us as the Corporate Christ.

The grand truth of this has been wonderfully quickened by the Spirit of God to multiplied thousands of saints around the world in these days at the transition of the ages. All over the world at this particular moment in history, the Spirit of God is speaking to the elect about an imminent manifestation of Christ. The trumpet has sounded — the appointed time has come! Believers in every nation under heaven have heard the voice of the prophets, foretelling of this most awesome intervention of God’s power that is about to sweep the earth.

The prophetic word of the Lord gives promise of a time to come when the Lord will move mightily by His Spirit. At that time the Lord will restore that which was lost all through the ages past and the long night of man’s selfhood and rebellion. There is an event soon to take place that shall overshadow and eclipse all former, lesser, manifestations of God’s glory and power in the earth. The glories of this great event will

inspire, initiate, and bring to fulfillment the *times of the restitution of all things*. The grandeur, the splendor, the glory, and the great power of God to be manifest at the time of this great event is impossible to comprehend presently, for we are still living and moving, for the most part, under the economy of the “firstfruits” of God’s Spirit. Therefore we press forward to partake of that greater and more glorious feast — with the *oil* and the *wine*!

What sets the feast of Tabernacles apart from all others is the abundance enjoyed during the feast. It’s the fall harvest. At the celebration of Tabernacles, not only had the barley and wheat been harvested, but also all other grains, the fruit trees, the olives, the grapes, all that could possibly serve as food or drink. The harvest was complete. On the spiritual plane this points to the fact that God has been using His people everywhere to whatever degree He has prepared the vessel for that revelation of the Christ. There has come a beautiful unfolding of His purpose, the outflow of His life, and the manifestation of Himself throughout this church age, right up to the present time. But there shall yet come the ultimate, the total, and complete revelation of Jesus Christ — not a narrow, limited thing, not to get a number of people saved and filled with the Spirit, and healed and blessed and used — but the kingdom of God coming with power and great glory! As an expression and a manifestation of God in His total capacity with no limitations, with all the power, with all the glory, all the might, all the majesty, all the authority, so that nations shall be swept into the kingdom of God, creation delivered, and the last enemy, even death, destroyed from off the face of the earth for evermore. What bright and glorious prospects loom before the vision of all who press on to the feast of Tabernacles!

Since the church’s birth almost every generation has experienced something of an outpouring of the Holy Spirit. Most of these moves would have to be characterized as something less than worldwide. They swept communities, cities, states, provinces, even nations at times, but few, if any, were global. But now, beyond the strength and influence of the feasts of Passover and Pentecost, there has been released from heaven in the last several years an intense sense of expectancy. It is the expectancy that ALL HEAVEN is about to break loose in the midst of the Lord’s elect on a worldwide basis! Do you identify with that expectancy?

God is raising up voices in every hamlet and metropolis to say, “The earth is about to see the glory of God in a most remarkable way!” I am convinced that a host of heavenly messengers has recently been released to every corner of the earth bearing the message: “And the glory of the Lord shall be revealed, and *all mankind together shall see it*, for the mouth of the Lord has spoken it!” (Isa. 40:4, NIV). What I am proclaiming, announcing, and declaring is that there is a *third* experience in God! The Rider on the black horse has revealed that this feast of the oil and the wine would come to pass *long after* the feasts of the barley and the wheat had been experienced by God’s people. But now the hour has come to “hurt” or “open” and “distribute” the oil and the wine — **without measure!** There is an appearing and manifestation of the Lord that is going to come to pass in the body of Christ today, right here upon this earth, and the implications of this feast go far beyond anything you or I could possibly imagine!

Oh, what a grand and glorious realm lies before us in the feast of Ingathering! As George Warnock has pointed out, it is the day of the full fruit of the Spirit! The day of Perfection! The time of full and complete redemption, spirit, soul, and body! The full and complete experiencing of HIMSELF! The fullness of Strength and Power and Glory! The Feast of feasts! The strange part of the whole thing is this, that the whole purpose and plan of God for this new day of the kingdom of God is completely obscured and lost amidst the shout and euphoria over the “firstfruits” of the Spirit which we received at Pentecost. Those who glory in the “firstfruits of the Spirit” do not even know what this day is about! They can see the healings, deliverances, miracles, prophecies, gifts...and so forth; and they understand not that it is God in His great mercy inviting His people to ***enter on in to their full inheritance***. They do not realize that all this is but the foretaste, the appetizer, and the earnest of their heritage, and that God bids us arise and come away with Him to the great Feast that lies before!

God is speaking to His people today and saying to us as He said to Israel at mount Sinai, “You have kept the feast of Pentecost long enough...you have enjoyed this realm to the fullest. It is time to move! Pack up your tents and begin to move!” The church world today has no vision for what is about to happen. All it can think about is getting raptured away into the clouds. Our prime concern is to prepare the ground for the

truth concerning the feast of Tabernacles, which surpasses the glory of Pentecost, as the noon-day sun surpasses the brightness of early dawn. Oh, how I yearn and travail for the *manifestation* of this new thing in God! Yes, there are many who claim to have already apprehended this high place in God, and I do not doubt their *revelation*; perhaps in some measure they have received the *experience*; but I do not hesitate to tell you that nowhere in all the earth, or in the lives of any of my precious brethren, have I seen the **manifestation** of Tabernacles!

When the saints catch only a glimmer of the glory of the feast of Tabernacles which even now looms before us, they cannot possibly cling to the stagnant remains of yesterday's visitations. If Passover was wonderful — and it certainly was — how much more wonderful has been Pentecost! And if Pentecost is glorious, how much more shall we expect Tabernacles to exceed it in glory! And even now as the first faint rays of this glorious feast appear on the horizon, we have every reason to rejoice — knowing that the days of deliverance and restoration are here!

Although God has His "time" for everything, the marvelous reality is that in this hour the journey from the feast of Pentecost to the feast of Tabernacles is not primarily a matter of chronology of time or distance, but a chronology of **experience!** One does not get from the feast of Pentecost to the feast of Tabernacles by a date on the calendar or by a trip through space — we get there by an **experience in God.** It is not now a sequence of *times* or *locations*, but a sequence of *growth, experience, life, and reality!* God's called and chosen elect is beginning to move into a new dimension in God, the veil is being drawn back, the seal is being loosed, and we are seeing that there is another whole realm of reality that we never knew about in the church systems. There is a whole other feast, food that we knew not of, an entirely other dimension of *being* in God, another vast realm of glory that brings us into the very fullness of God!

Passover and Pentecost have not delivered creation from the bondage of corruption. Our "revelation" of sonship, the most holy place, and the feast of Tabernacles has not delivered the creation either! Therefore creation still waits and groans and travails for the **manifestation** of the sons of God! We must have more than revelation, we must have more even than experience — there must be the **MANIFESTATION!** The book in the right hand of Him who sits upon the throne is a wonderful book, glorious things are written therein, but they mean nothing to us or to creation until the seals are broken and there is an **UNVEILING, a MANIFESTATION.** Only the fully manifest sonship ministry can save this old world, demolish the systems of men, transform the hearts of humanity, establish the rule of the Spirit, and break off from all men and nations the bondages of sin, sorrow, sickness, fear, deception, limitation, torment, hatred, tyranny, and death! Ah, my brother, my sister, we have only seen the edges of God's ways, the borders of His mind, and the fringes of His power, until the fullness of His great redemption is raised up within us!

To be continued...

J. PRESTON EBY