

## FEAST OF TABERNACLES - DAY 3

“What Is Man, That You Are Mindful Of Him?”

Fred R. Coulter - September 23, 2002

And greetings brethren. This is day three of the Feast of Tabernacles, 2002. And time is marching right along, and, you know, this is a good thing for us to understand. Because the Feast of Un - not Unleavened Bread. There I go. I remember one minister - I'll just tell a good one here for you. I remember one minister up at Squaw Valley, that he got up there on the first holy day at the Feast of Tabernacles, and he gave a rousing prayer, and he said, “O God, bless us on this first day of the Feast of Unleavened Bread.” [Laughs] And he didn't even know that he did it until after he got down and got to his seat, and then someone told him, “This is the Feast of Tabernacles.” So yes, this is the Feast of Tabernacles, Day 3, 2002. Now if you want a title for this sermon, we can entitle it, “What Is Man That You Are Mindful Of Him?”

Now, the whole lesson of the Feast of Tabernacles is that everything physical is temporary. And yet there is sort of an incongruity with man. Because with his mind and the spirit of man that God puts into his mind, even though human beings can comprehend that there is a beginning, that there's an ending, yet in their own lives they have no consciousness of when they began. And they can look to the time when they may die, but, however, they have no mental comprehension of death either, on the other hand. So this is kind of the enigma of us human beings, made of flesh and made of the dust of the earth. But in it, then, there is a great and fantastic potential: that even though this physical life is temporary, God has a great and a marvelous plan and purpose for all of mankind, which He is going to work out.

And so that's why David said - let's come to Psalm 8. That's why David said, “What is man that You are mindful of him?” So let's begin reading here in Psalm 8:1, “O LORD our Lord, how excellent *is* Thy name in all the earth! [You] Who hast set Thy glory above the heavens.” And even though He's done that, now notice verse 2. Because this is telling us a principle that we learn in the New Testament that Jesus taught: “The one who humbles himself shall be exalted; the one who exalts himself shall be abased” (Luke 14:11) paraphrased. And unless we become as little children we shall not enter into the kingdom of God. So here, verse 2, he says, “Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger” (Psa. 8:1-2). Now isn't that something how God does it? He takes the weak, like He did with Mordecai - not Mordecai, but Gideon, and the 300 that conquered all the Amorites and the Moabites. He didn't take the army of 30,000 that showed up when Gideon sent out for volunteers. He took the 300. So here, God can overcome the enemy with babes. And that's why we're to have this attitude, and that's why we're able, then, to overcome Satan the devil. Because of what God does.

Now verse 3. And I imagine David, when he went out on the rooftop of his house in Jerusalem, and went out there at night. And you know, in Jerusalem they have these

stone buildings and the flat roofs, and they can get out there at night. And remember, there was no smog; there was nothing to interfere with it. And I imagine he saw all the stars and their glory. So he says here in verse 3, “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained;...” Isn’t it interesting? God ordained them, as we saw yesterday, for times and for seasons, and those things.

Verse 4, “What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?” What is it? Well, we’ll see. Because as weak as we are, and as corruptible as we are, and made of dust that we are, God has a fantastic plan and purpose, you see. But this life, and this body, and this living in the world today in the flesh is all temporary. Just like dwelling in a tent. It is a temporary tabernacle, or place, of living. So this also ties in with the Feast of Tabernacles to tell us that we have something greater to look forward to.

Now verse 5, “For Thou hast made him a little lower than the angels...” Now the Hebrew here is *Elohim*. Meaning, “You have made him a lower than God.” A little lower than God. “...And hast crowned him with glory and [with] honour. Thou madest him to have dominion over the works of Thy hands;...” And yes, God gave a tremendous blessing and inheritance to all human beings on this earth. “...Thou hast put all *things* under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. O LORD our Lord, how excellent *is* Thy name in all the earth!” (vs. 5-9).

You see, and James also points out in the third chapter James, he says that man has been able to tame every kind of animal that there is. And yet the hardest thing to tame is the old tongue. Which, then, really becomes a point of conversion. So let’s go on from here. Because this is really profound. This is really great. Let’s come to Psalm 144. And so, brethren, when we look at ourselves, and we see our lives, and - you know, all of us are another year older than we were from the last Feast of Tabernacles. But don’t despair. Don’t discourage. Don’t think because life is temporary that God does not have something great and wonderful for you.

Let’s pick it up here in Psalm 144, and let’s begin in verse 1. “Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:...” Now we don’t fight the enemy directly, but we overcome Satan the devil. And we learn the spiritual things to overcome. “...My goodness, and my fortress; [you are] my high tower, and my deliverer; my shield, and *He* in Whom I trust; Who subdueth my people under me. LORD, what *is* man, that Thou takest knowledge of him!...” So David thought of this over and over again as he was contemplating and understanding what it was that man is. “...*Or* the son of man, that Thou makest account of him!” (Psa. 144:1-3). And then we look at it, verse 4, “Man is like to vanity:...” And we’re going to see that all human life, if it does not have the plan and purpose of God, it is all vain. It is all empty. And it comes to naught.

But you see, from that, then, God is able to create the sons and daughters of God. So we’re going to see that He put it all subject to vanity for a great purpose. “...His days

*are* as a shadow that passeth away” (vs. 4). So just kind of, we kind of come and go. We don’t have long to live. And of course, you can pick up the paper every day and you can go to the section where the people are born, you go to the obituary where people have died. And it’s kind of just like a planting and a harvest. A planting and a harvest. A planting and a harvest that’s going on every single day. And I wonder how many, how many people die every day? You know, if you are in God’s position looking down on the earth, and the earth is turning, and of course He knows whenever a human being dies. He knows whenever a human being is born. And I imagine God is very pleased, because He has in His mind what it is that He is going to do. And so all of the vanity, and all the things that humans go through is all going to come to a great and marvelous conclusion one of these days. And that’s all wrapped up in the plan of God. And so the Feast of Tabernacles for us pictures when we are living in this tabernacle, our bodies as we will see, and that we are going to receive a new mind and a new body. So we’re looking forward to that.

Now, let’s come here to Psalm 146, since we’re back here at 144, let’s come to 146, and let’s pick it up here in verse 1. “Praise ye the LORD. Praise the LORD, O my soul. While I live will I praise the LORD:… “ And that’s a good thing, whenever, while there is still life, do what you need to do. Praise God. Love God. Obey God, you see. “...I will sing praises unto my God while I have any being. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help” (Psa. 146:1-3). And so this tells us that no political solution of men, no plan of men, no scheme of men is going to result in anything other than death. Now there may be some temporary good along the way. But even that is a point of vanity, as we will see, because it doesn’t last forever.

Now verse 4, “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” And yet, isn’t it amazing, isn’t it amazing that we cannot contemplate being dead. And we cannot comprehend when we were conceived. So it’s a great plan that God has. It’s a marvelous thing indeed. Let’s come back here to Psalm 33. There are lots of things in the Psalms concerning this, because you see, David was a man after God’s heart. And God gave him understanding of things because he’s going to be in the first resurrection. So it’s really quite a thing that God is doing. And the whole creation is geared for the plan of God. And we’ve been blessed with the knowledge and understanding from the word of God to understand how God is doing this.

Now Psalm 33:1, “Rejoice in the LORD, O ye righteous: *for* praise is comely for the upright. Praise the LORD with harp: sing unto Him with the psaltery *and* an instrument of ten strings. Sing unto Him a new song; play skilfully with a loud noise. For the word of the LORD *is* right; and all His works *are done* in truth” (Psa. 33:1-4). So you see, that’s one of the great and marvelous ways that God has given that we can understand the truth of the Bible; that we know that God is always right. We know that God is righteous. We know that God has a plan, and His way is certainly better than what any man can do. Can a man tell God what to do? Can a man come up with something greater as a scheme for human life than what God has created and ordained? Of course not! No way.

Now verse 5, “He loveth righteousness and judgment:...” That’s what God is looking to. “...The earth is full of the goodness of the LORD.” And the New Testament says, “He makes the sun to rise on the just and on the unjust, and He sends the rain on the righteous and on the wicked” (Matthew 5:45) paraphrased. So the earth is full of His goodness. “By the word of the LORD were the heavens made;...” He just commanded and they were there. “...And all the host of them by the breath of His mouth.” We’re going to go back and see the crowning glory of God’s physical creation in just a minute. “He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the LORD:...” And this is going to happen during the millennium. The whole world is going to know God. All human beings will receive the blessing of God, if they love Him and keep His commandments and do the things that are pleasing in His sight. “...Let all the inhabitants of the world stand in awe of Him” (Psalm 33:5-8).

Verse 9, “For He spake, and it was *done*;...” Now that’s quite different from men, isn’t it? How many times do we say things and nothing ever happens? And how many times do we have good intentions and don’t do it? See, now God just speaks and it’s done. “...He commanded, and it stood fast. The LORD bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the LORD [or the plan of the Lord] standeth for ever, the thoughts of His heart to all generations.” Now here’s this wonderful verse. Verse 12, “Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* He hath chosen for His own inheritance” (vs. 9-12). We’ve been chosen for it, brethren. That’s a marvelous thing. And that’s why David said, “What is man that You are mindful of him?” Or we can think of it this way for us: “What am I, that You, God, are mindful of me?” Just put it in a personal way. And that’s a very humbling thing when you come to really grasp and understand it: that God the Father Himself has called you. God the Father, through the powers that He gave to Jesus Christ, created all mankind. And He’s created you. And I like the part in - let’s come to Genesis 1, please. And I like the part in William Tyndale’s book, called *The Obedience of the Christian Man*, where he starts out with the children. And he says, “One day when your mother and father came together, you were created in secret.” Quite a marvelous thing, isn’t it?

Now let’s come back to Genesis 1, and let’s see how awesome and wonderful this physical creation is, even though it is subject to vanity. Genesis 1:26. Now none of the other things that God has created, in everything that there is - because He goes through the whole creation: the first day, second day, third day, fourth day, fifth day, and the sixth day. And the crowning glory of the creation of this physical earth is mankind. Now Genesis 1:26, “And God said, Let Us...” That is, the two of *Elohim*, the one Who became the Father and the one Who became the Son, “...Let Us make man [now that means mankind] in Our image, after Our likeness:...” So right here in the very first part of Genesis, God is revealing His plan to a great deal. And the whole rest of the Bible is this: not only are we made in the image of God, and after His likeness, but also we will be after His kind. Now none of the other things that God has created, not even the angels in heaven, have that blessing. Made in the image and likeness of God.

Now notice how generous God is: "...And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His *own* image, in the image of God created He him [them]; male and female created He them" (Gen. 1:26-27). Now this is a summary. When we come to chapter 2, we get the details on how God did it. Now there are some people who say, "Well, this was a first creation over here in verse 26 and 27 of chapter 1." But if that be so, how can Adam be the first man and Eve be the first woman? So you see, this gives us a summary. Now we come to chapter 2 and we find out how God made man.

We're made after His image. Now verse 7 of chapter 2, "And the LORD God formed man *of* the dust of the ground,..." Just made out of red clay. "...And breathed into his nostrils the breath of life; and man became a living soul." And then God had the Garden of Eden; He put the man in it. He commanded him to dress it and keep it. And He also had Adam name all the animals. So not only did he have the breath of life when He breathed into his nostrils the breath of life and he became a living soul, but he was also created with a language already programmed into his mind, that he could talk with God, that he could think, that he was able to look at things and, like all the animals, and to name them; and whatever Adam named them, that was the name of it. So there again is another tremendous blessing that God gives, isn't it?

Now then, here is a tremendous lesson. Let's come over here to chapter 2. He gave them the command to not eat of the tree of good and evil, yet he did. And we all received a sinful nature as result of that. But let's see something else that's very important. Verse 18, "And the LORD God said, *It is* not good that the man should be alone;..." Now, if there's one lesson the Catholic Church and all of those who believe in forced celibacy need to learn is, they are violating the very beginning of the creation of God, you see. And so God made us sexual creatures, and God made the sexual organs to be used properly within the marriage estate, to reproduce our own kind, to have love and to glorify God. So there's a right way of doing things. It's not good for man to be alone. "...I will make him an help meet [or that is, suited, or compatible] for him." And so what He did, you know the story. He put Adam to sleep. He took one of his ribs and He formed Eve and brought her to him. And he said, "This is now flesh of my flesh and bone of my bone. She shall be called Woman." And then God performed the wedding ceremony and said, "...Therefore [for this cause] shall a man leave his father and his mother, and shall cleave unto his wife: and they [two] shall be one flesh" (vs. 24).

Now we're not going to go through all the things concerning the sin that they did. We're very well aware of that. We're very well aware that it puts in every human being the law of sin and death. And this also, then, is why we need to be redeemed. And as we will see tomorrow, why Christ came and did what He did. So it's really quite a thing. And all of this ties in with the Feast of Tabernacles; "Tabernacles" meaning that we are temporarily dwelling in physical dwellings. And there's something greater for us to look to.

Now, let's come to 1 Corinthians 15. And I was thinking of this in preparing this sermon, and it finally dawned on me. You know, sometimes you learn after a long, long time, and sometimes things come together and you think about it in a way that you've never thought of it before. And the Mormons say that human beings were actually spirit beings first in heaven above. So then, Adam and Eve had to sin so that they could have children. And so, every time a child is born, a spirit comes out of heaven and comes into the body of the new child. And so, to release all these spirits in heaven, you have to have many, many, many children. And so therefore, that was the excuse for polygamy, and so forth. However, let's come here to 1 Corinthians 15, and let's learn something here very important.

Now let's pick up - it's talking about the resurrection of the dead. Let's pick it up here in verse 42. "So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam [Who is Christ] *was made* a quickening spirit." Now notice verse 46. Very important. "Howbeit that *was* not first which is spiritual,..." (1 Cor. 15:42-46). Therefore, we can conclude, that the doctrine that human beings were spirits in heaven first and must come and possess a physical body is really a doctrine of demons, because demons like to come and possess physical bodies. And they were created before man. However, as far as human beings are concerned, that which is spiritual is not first. "...But that which is natural [or fleshly]; and afterward that which is spiritual." So you see, we're made of the dust of the earth. And unless God gives us eternal life, there's no hope of anything. That's why at the beginning of chapter 15 he says, "If the dead are not raised, then we're of all men most miserable. And if Christ is not raised, then we've all died in vain" (1 Corinthians 15:16-17, 19) paraphrased.

Now let's continue on here. Verse 48, "[Such] As *is* the earthy, such *are* they also that are earthy:..." And that means, those who are of the dust are of the earth. "...And as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy [this temporary tabernacle body that we have right now], we shall also bear the image of the heavenly..." (vs. 48-49), showing the hope and the glory that God is going to give to us.

Well, let's see how we start out. Let's come to Psalm 139. Because, you see, in spite of the fact that human beings are subject to vanity and subject to death, and so forth, the creation of human beings is an awesome thing indeed. Everything about a human being, every process that God has put in it, even the process of procreation is really a marvelous thing. Because out of that very little speck, pinprick of life, comes a new human being. Isn't that something? Now David thought on that too. So he wrote this psalm, Psalm 139. Let's begin in verse 1. "O LORD, Thou hast searched me, and known *me*. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted *with* all my ways" (Psa. 139:1-3). Why? Because God put everything in us, didn't He? So He knows all about us. No question about it.

“For *there is* not a word in my tongue, *but*, lo, O LORD, Thou knowest it altogether.” So you see, it’s quite a thing. Men cannot hide from God, though they think they can. And that’s sort of a vain, foolish thought in itself too, isn’t it? Can physical man, created by God, hide himself from God, and God not know? And yet God has given us some tremendous abilities, and we misuse these abilities and tell God to go away. “Thou hast beset me behind and before, and laid Thine hand upon me. *Such* knowledge *is* too wonderful for me [too awesome]; it is high, I cannot *attain* unto it” (vs. 4-6).

Well, today we have a few more scientific facts to understand about it. But do we really understand it? No, we don’t. Even though we can identify the process of how a child develops in the womb through the DNA, and RNA, and so forth, we still don’t understand it. So David said, “Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou *art* there: if I make my bed in hell [that is, in the grave], behold, Thou *art there*. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light *are* both alike *to Thee*” (vs. 7-12). So it’s quite a thing, isn’t it, the awesome presence of God?

Now verse 13: “For Thou hast possessed my reins:...” Now, God has a way of testing the human heart. It’s called the reins. Now we won’t get into that today. But with that, God then tests us and tries us, and sees whether we’re going to be willing and obedient to Him. So David said, “For Thou hast possessed my reins: Thou hast covered me in my mother’s womb. I will praise Thee; for I am fearfully *and* wonderfully [or that is, awesomely] made:...” (vs. 13-14). And we are. The creation of every human being is a special creation from God, though it be accomplished through procreation, because He wants us to share in His creation by reproducing ourselves. And every human being is a combination of mother and father. And every human being is unique and distinct, though there be countless billions. Now, only God could do that. Now human beings, you know, we make things, but it’s kind of, you know, like cookies. You take a cookie cutter and you only have so many different cookie cutters that you can use that you can produce so many cookies, or cars, or houses, or whatever it is, you see. And it’s all ending up kind of being “Pete & Repeat.”

But not with God. Every human being is unique. Every human being is different. Every human being has been created in the image of God, whether male or female. And yet, look at the silliness and foolishness that we are as human beings when we’re cut off from God. See, that’s why we need God. Now he says, “...For I am fearfully *and* [awesomely] wonderfully made: marvellous *are* Thy works; and *that* my soul knoweth right well. My substance was not hid from Thee,...” (vs. 14-15). Just like Tyndale said, “When your father and mother came together, you were created in secret.”

Now “substance” is what they call the very first part of human life after conception. So this is a scientific term that is even used today, you see. “...Was not hid from Thee, when I was made in secret,...”, just like Tyndale said. “...*And* curiously wrought in the lowest parts of the earth.” That means, in his mother’s womb. “Thine eyes did see my substance, yet being unperfect;...” (vs. 15-16). And that’s the way human beings start. And then they just automatically grow, and grow, and the cells divide, and the cells become hands, and feet, and internal organs, and arms, and legs, and head, and eyes, and ears, you see.

Now notice what he says here: “...And in Thy book...” In other words, according to what we call DNA and RNA today, which is written in a book. And they’re trying to catalog all of this in what is called the human genome. In other words, make a book of how all of the genes and chromosomes work to produce a human being. So David was right up to snuff as far as modern technology is concerned, right? “... And in Thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.” And then one day after nine months [*claps*] you’re born. Marvelous and fantastic thing. So he says here, “How precious also are Thy thoughts unto me, O God! How great is the sum of them!” And when we add to that the plan of God, it’s awesome indeed. “*If* I should count them, they are more in number than the sand [of the sea]: [and] when I awake, I am still with Thee” (vs. 16-18). So this is a great thing that we understand this.

Now, also, let’s understand something. In spite of the fact we’re made very awesomely this way, we’re still made of the dust of the earth. And in another sense, because of the vanity of human beings... Let’s come to Isaiah 40, and let’s see how all flesh is compared to God. When you take everything that human beings have, you put it all together. Look at all the mammoth accomplishments that man has done. Now what is that compared to God? Let’s go to Isaiah 40, and here’s the prophecy of John the Baptist coming to prepare the way for Christ. And verse 6, “The voice said, Cry. And he said, What shall I cry?...” The answer? “...All flesh *is* grass, and all the goodness thereof *is* as the flower of the field:...” Now it is true, we are all grass. Now think of that. Where do we get our food from? So we eat meat from animals. What do they eat? Well, they eat grass and shrubs and grain and things like that, and then we eat them. And we eat fruits and vegetables. That’s just like grass. So man, in a sense, really is no more than grass. Now notice, verse 7. “The grass withereth, the flowers fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa. 40:6-8).

Now even James said, “You rich men, don’t,” you know, “don’t get all excited and get carried away with what you’re doing.” James 1, he said that, “Your life, what is it? It’s just like a flower that sort of blossoms today, and then the sun comes at its great intensity, and it withers and it’s gone” (James 1:10-11) paraphrased. And so is man in his pursuit after the physical things. So you strive for it. So you produce. So you get a name. So you make money. So you build houses. So you buy lands. Now what? What does that result in? Is it anything permanent? Is it anything spiritual? Now, people look upon those things as great accomplishments.



Let's come back here to the book of Ecclesiastes, because the book of Ecclesiastes is really very profound and important. Because it tells us that without God, human life truly is vain indeed. Ecclesiastes. Quite a book. Solomon is the one who wrote it. And Solomon was the one... Now here is a tremendous example for us. Remember, as we read yesterday, how David prepared everything for Solomon to build the temple. Solomon had everything in the world, didn't he? And even the blessing of God. And so I think it's very fitting that Solomon writes the book of Ecclesiastes, the book of wisdom. And even though he learned a lot of lessons, he never really understood. And he went against God. He started out well. So let's read some verses here in chapter 1 and verse 1. "The words of the Preacher, the son of David, king in Jerusalem." So that could only be Solomon. "Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity" (vs. 2). Now, as you look out on the world scene and you see things that happen, and you see people, and you see lands and buildings, and you see the accomplishments of human beings, and so forth, and just give it a longer, broader view from God's perspective. What is it going to amount to? What is it going to lead to? Well, you see, it's all vanity.

Verse 3, "What profit hath a man of all his labour which he taketh under the sun?" Then he says, "*One* generation passeth away, and *another* generation cometh:..." And we're in that right now with the church, aren't we? We're in a generational change. Yes we are. There are many of us who are getting old and gray and we're contemplating when we'll be in the grave when we come to the end of our lives. Though right now at the minute, even in our own minds and our own actions and our own feelings, aside from the rusting out that comes along with age, we don't feel old. We don't think old. And of course, that's all part of the miracle of the human mind. So life goes on.

"The sun rises, the sun sets. The wind comes from the north and goes to the south and returns; it rains and it goes into the rivers, and the rivers into the seas, and the seas back, and it comes back to what it was" (vs. 5-7) paraphrased. And after he's gone through with all of these philosophical statements about things, then he says here... Let's begin here in verse 9, "The thing that hath been, it *is that* which shall be;..." And we see that every day, don't we? "...And that which is done *is that* which shall be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this *is* new? It hath been already of old time, which was before us" (vs. 9-10). What a true statement. We think today we're living in a modern age, don't we, with all the things that we have. And even the technology, which allows us to make these videotapes and send them on to you, and so forth, so you can have a wonderful feast. But you know something? We don't know what it was like before the flood, do we? The only thing we understand is this: that "As it was in the days of Noah, so shall be in the days of the Son of man" (Matt. 24:37) paraphrased. So there's nothing new. Just like Solomon was inspired to say.

So he set out to find out what it was that there was to do under the sun; what it was that God wanted for man. What it was that he could learn from it. And so he found

this out, verse 14, “I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.” You end up being frustrated.

(Turn tape)

Now let’s continue on here in the book of Ecclesiastes, and let’s learn some lessons of life, of what it’s like if God is not the center of your life. That’s the whole lesson of the book of Ecclesiastes. Now you can go through and read the whole thing. We’re just going to cover a few more verses here. Ecclesiastes 1:14, he says, “I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit. *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.” Now you just look at all the social programs that men have designed to try and help and cure problems and try and make the world right. Is the world right? Are the problems solved? Has the crooked been made straight? Has all of those things that are wanting been taken care of? Of course not. So then he said, verse 16, “I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea [he says], my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.” (Ecc. 1:14-17). So he became a hippie for a while. Went out and experimented with everything.

Verse 18, “For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.” And that is true too. And the reason is, is because of the vanity of human nature. So he said, “Ok. I’m going to do this. I’m going to build that. I’m going to do the other thing. I’m going to look at everything.” And he found out that when he was done and it was finished, and he looked at it, guess what? He wasn’t satisfied. All was vanity. Because you see, the very greatest that man can do is a vain thing.

Let’s look at some of the other scriptures that we have here. Let’s come to Psalm 39. Now as we’re turning there, what we need to understand is this: is that the very greatest, most experienced man that there ever was in anything was Solomon. And what did he learn? It was all vanity and vexation of spirit, wasn’t it? You see, David also understood this, and David probably taught it to him.

Now let’s come here to Psalm 39, and let’s begin in verse 4. “LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know how frail I *am*.” And you know, that’s surely true, isn’t it? Now let’s just take, for example, all the football players. They get out there and they smash and they hit and they look almost invincible, don’t they? Well, I tell you what, you ought to see the other side of the story after they retire. And all the pain, and all the agony, and all the hurt, and they realize how frail that they really are. Verse 5, “Behold, Thou hast made my days *as* an handbreadth;...” So if you want to know what 70 or 80 years is like, you just hold up your hand, look at it, compared to God that’s what it is. “...And mine age *is* as nothing before Thee:...” Now notice, “...verily every man at his best state *is* altogether vanity” (Psa. 39:4-5). And that’s what man is. See, because it’s all temporary. And God made it

that way. So that we wouldn't set our hearts on the things of flesh, you see. So that we wouldn't think that in the flesh we could live forever. That isn't going to be.

Let's come to Psalm 62. You see, just imagine what David understood and knew, and just go back and study about his life and all the things that he did in loving God, and serving Him, and fighting the enemy; in writing all of the psalms, and being there right before the Ark of the Covenant, and writing the psalms, and seeing God in the sanctuary as he did, you know. There's...that's quite a wonderful thing that David went through and experienced, you see. So he says this. Let's come here to Psalm 62, and let's begin in verse 5. He learned this one very important thing. "My soul, wait thou only upon God;..." Not on any other men, not in any other things, not in any other hope, not in any other plan, not in any other scheme. Because it's all going to come to an end, isn't it? And it's all going to result in something that isn't going to work out.

"...For my expectation *is* from Him. He only *is* my rock and my salvation: *He is* my defence; I shall not be moved" (Psa. 62:5-6). And that's what we need to do. We need to have that relationship with God the Father and Jesus Christ in prayer and study, and to love Them with all our hearts, and minds, and soul, and being, and to fulfill the spiritual purpose in our life. And that's why we have the physical body and the mind and everything that God has given us. That's why He's made us in His image, so that we can be in His family. So this temporary body that we have now is just like a temporary tabernacle. And we'll see a little later that even the apostle Peter likens it unto a tabernacle, as well as the apostle Paul.

Now verse 7, "In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God." And always remember this: in time of trouble, flee to God. Go to God and say, "O God, help me! Help me to understand; give me of Your Spirit. Give me of Your mind that I may know." Now notice verse 8, "Trust in Him at all times; ye people, pour out your heart before Him: God *is* a refuge..." And God knows. He knows our downsitting, our uprising, as David said. He knows what's in our mind; He realizes that we are weak. He realizes that we are flesh and has compassion and mercy upon us. And as we are going to see tomorrow, that's why Christ came. Very profound. God's plan is marvelous.

Now notice, continuing on, verse 9, "Surely men of low degree *are* vanity, *and* men of high degree *are* a lie:..." And we see that proved every day, don't we? Yes indeed. "...To be laid in the balance, they *are* altogether *lighter* than vanity." Just a breath and a wind that is gone. Verse 10, "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*." See, because God is the one Who gives the power to get wealth. If they increase, don't set your heart on them. And that's what we've done in this generation, haven't we? Look what's happened to the stock market. Look what's happened to the banks. Look what's happened to all of these schemes of men to get rich. How many people are in the same position as the farmer who had great crops, remember that? Jesus said, and the man said to himself, he said, "Soul, what am I going to do with all these great riches and everything?" He says, "I know what I'm going to do. I'm going to tear down my barns and build greater ones.

And I'm going to store all this, and I'm going to sit back and I'm going to say, 'Soul, take your ease. For I have many things laid up for many years.'" And God said, "You fool. Tonight your soul is required of you" (Luke 12:16-21) paraphrased.

Now maybe it's not required of everyone tonight. But you see, many of those people who did that and thought, "Boy. I've got all these stocks. I have all this money. I'm going to retire." And now they can't retire. A matter of fact, a lot of them are going to have to go back to work. Because they trusted in men of high degree who are vanity, rather than trusting in God. Verse 11, "God hath spoken once; twice have I heard this; that power *belongeth* unto God." And of course, what are the greatest riches? Well, that's likened to building spiritual character of gold, silver, and precious stone. But too many people build on wood, hay, or stubble. And it all gets burned up. It's all vanity, isn't it? Yes. Verse 12, "Also unto Thee, O LORD, *belongeth* mercy: for Thou renderest to every man according to his work." And that's a true thing in life. And that happens all the time. And that's, as we can say, just the way it is. My wife has a famous saying, which is, "That's the way the mop flops, and the jelly rolls." That's just the way that it is.

Now let's come to Psalm 90. Because, as I mentioned earlier, there is a generational change in the church. And there are many of us here who have gray hair. We've been around a while. And hopefully we have learned, and hopefully we have built character, and hopefully that we have been faithful and loyal to God, if we go day-by-day, then we have. Now let's come over here to Psalm 90, and this was actually a prayer of Moses, the man of God, which then was preserved and David put it into the psalms here. Verse 9, "For all our days are passed away in Thy wrath; we spend our years as a tale *that is told*. The days of our years *are* threescore years and ten [80];..." God gave to Moses another 40. And he lived to be 120. "...And if by reason of strength *they be* fourscore years [there's the 80, you see], yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away" (Psa. 90:9-10). In other words, we die. Our breath goes back to God; and that day our thoughts perish and we know nothing.

Now let's come here to Psalm 71. But here's a promise, you see. And here's something we need to claim of God every day. Now there's also an odd peculiarity that happens when we're growing up. When we're growing up and we're kids, we look at old people and we don't think one day we'll be like them, because we don't comprehend that one day, they were like the young people. But sooner or later it does happen, doesn't it? Yes. God has a promise. And here is something we all need to claim. You see, God put it in us that we would get old. And God put it in us that we would die: as in Adam we all die. And so, time is going to come when that's going to be a reality for a lot of us. And that's going to be such a thing then, if we die before the end comes, then God has spared us from the time of tribulation at the end, and our place of safety is in the grave. So you see, that's why it's so important that we set our minds and our hearts on God, and not on the physical things.

Now here's a promise, verse 9, "Cast me not off in the time of old age; forsake me not when my strength faileth." And that's exactly what happens. You go back, it

happened to Abraham; it happened to Isaac; it happened to Jacob. And it happened to Moses. It happened to all the men of God. It happened to David; it happened to Solomon; it happen to all of the apostles, didn't it? It happened to all the Christians, didn't it? And it's happened to every person who has been born from the time of Adam and Eve, clear on down to the time of the last human being when we get to the Great White Throne judgment at the end of the millennium.

Now verse 17, "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed Thy strength unto *this* generation, *and* Thy power to every one *that* is to come." Now that means that he was able to finish the psalms and get those ready. And we have it, and that we are part of the generations to come where we can see the strength of God, the righteousness of God, and His power to every generation, right? "Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto Thee!" (vs. 17-19). And that's whole, the whole thing that we need to understand. Even though we're temporary, even though we're made of the dust of the earth, even though we have, as it were, a tabernacle, which is temporary. Well, the Feast of Tabernacles shows us that there is hope beyond, there is life beyond vanity, there is life beyond this physical life.

Now, let's come to Romans 8 and let's see that. Now God knows what He's doing. And He did this in such a way for hope. So that in spite of all the weakness that men have, in spite of the law of sin and death that is within us, in spite of the vanity of our minds and our lives and the things that we do, and the futility as Solomon saw, that everything is frustration and vexation of spirit and vanity, we were made subject to vanity. And the whole creation was. But God has His plan, doesn't He? And God is going to rescue the whole creation from this vanity. And so the whole lesson that we can learn through the Feast of Tabernacles is this: is that if we grow and change and overcome, and if we attain to the kingdom of God, if we overcome the vanity, if we overcome the human nature through the Spirit of God in us, and we develop the mind of Christ as we are to do, then we have a part in helping the world overcome their vanity and the futility of their lives.

Now let's read it here. And this gives us an inheritance, as we covered part of this the other day. Verse 16, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together." So here is the hope. And here is what Paul always knew and understood: "For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us." And you go back and you read in the book of Acts what the apostle Paul went through. And how he suffered, and how he was persecuted, and how he was chased from place to place, and all the things there in 2 Corinthians 11 that he enumerated. That he was beaten with rods; he was left for shipwrecked. He was stoned; he was a day and a night in the deep; he was in hungering and fasting and watching and painfulness, and all of this. And he said, "Look, all of this is not comparable to what God has for us." Now verse 19. And he understood that the whole world was this way. And in it there is an

expectation of the creation. “For the earnest expectation of the creature [creation] waiteth [waits, is waiting] for the manifestation of the sons of God” (Rom. 8:16-19).

And so, brethren, God has called us to be part of the solution. God has called us to overcome our problems, to overcome our difficulties, to live as God wants us to live, and to do the things that God wants us to do, you see. And the world is waiting for the manifestation of the sons of God. Notice, “For the creature [creation] was made subject to vanity, not willingly,...” No one went up to God and said, “God, I think it would be a great idea if You made me a vain fool.” [*Laughs*] You see? No. We are that by nature, you see. But there is hope. “...But by reason of Him Who hath subjected *the same* in hope,...” Because there is a way out. And there is a plan out. And there is a means by which God is going to correct all these things and make them right. And we have a part in it. “Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (vs. 20-21).

So we’re going to bring the freedom. We’re going to bring the liberty. We’re going to teach people the way of God. So you see, there’s hope in all of this vanity and all the things that men have gone through. And that we’re going to be able to show them and teach them and help them and lead them as kings and priests. Isn’t that going to be a wonderful thing? And God has called every one of us to have a part in it. Now this is also in the hope of the resurrection, you see. Because Job said - Job said what? “If I die shall I live again?” He said, “All the days I am in the grave I will await until You call. And I will hear Your voice and I will answer Your call and come out of the grave” (Job 14:14-15) paraphrased. And that, brethren, is the hope.

Let’s come here to 1 Peter 1. And before we go to 1 Peter, let’s just come down here in Romans 8, and let’s cover just one verse here: verse 28. And this is what we have to understand. And this is a lesson of life. This is something that Solomon never really grasped. Though he was wiser than any man, and richer than any man, had all of the things that you want to say, that Solomon had to make him a great man, he died in vain. We don’t even have a record of his repentance, if he did. And he went against everything that his father instructed him, as we read yesterday, when he was about to take over the kingdom and build the house of God. But here is a lesson for us. Romans 8:28, “And we know that all things work together for good...” Now all things, regardless of what they are. Even some of the most disastrous things that can happen, some of the most vain and futile and frustrating things that can take place. All work together for good, if... Now, there is a big if. It says, “...to them that love God, to them who are the called according to *His* purpose.” Then they will work together for good.

Now let’s come to 1 Peter 1, and let’s read a few verses in the first chapter, here, and let’s just understand what a great and marvelous thing that God has done. You see, and isn’t that something? That God can take us, who are filled with human nature and vanity and self will, convert us, give us His Spirit, change our nature, build in us the mind of Christ. And ultimately, then, give us a new body and a new mind. In other words, a new tabernacle. Isn’t that something?

Now he starts out here, let's just begin in 1 Peter 1:1 (AT). "Peter, an apostle of Jesus Christ, to the elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia;..." I'm reading from the coming new translation on this. "*Who have been chosen according to the predetermined knowledge of God the Father, by sanctification through the Spirit, unto the obedience and the sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you*" (1 Peter 1:1-2, AT). And that's what's important. That you have God's grace, you have God's peace, and let the peace of Christ rule in your mind. In spite of what's going on in your life and around you. Always stay close to God. Don't let anything come in and destroy that relationship.

Verse 3 (AT), "Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a living hope..." And that's what we have, brethren. A living hope. "...Through the resurrection of Jesus Christ from *the* dead; unto an inheritance incorruptible..." Vanity and frustration will be all over. "...Undefiled [it won't corrupt], and unfading [because you have the glory of God], reserved in heaven for us,..." And we will see in a little bit that God is going to bring that to us and give it to us. "...Who are being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time. In this you yourselves greatly rejoice; though for the present, if it be needed, you are in distress for a little while by various trials;..." (vs. 3-6, AT).

Now here's why they come: "In order that the proving of your faith, which is much more precious than gold that perishes, though it is being tested by fire, may be found unto praise and honor and glory at *the* revelation of Jesus Christ; [in] Whom, having not seen, you love; in Whom, *though* at the present time you do not see Him, you believe, *and* are rejoicing with unspeakable joy, and filled with glory, *and are* receiving the end of your faith - *even the* salvation of *your* souls;..." (vs. 7-9, AT). And so that's the hope that God wants us to have, when we look around and see all of the vanity and everything that human life is, and all the difficulties that confront us. You know, never focus in on the difficulties. Come to God and look for the solution. Always. God will provide it.

Now let's come to 2 Peter 1, and let's see where Peter likens this body to a tabernacle, and what He promised to do. Now 2 Peter 1:12, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be [have been] established in the present truth. Yea, I think it meet [or proper], as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me" (vs. 12-14). Now then, Paul shows that when we put off this tabernacle we are looking for the new one. We are looking for the fulfillment of the Feast of Tabernacles in our lives, to be living as God, with God, dwelling with Him.

Now let's come to 2 Corinthians 4. Now this is really something here. Now let's pick it up here in verse 14. "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you." Now you see, the one thing that the apostles always did, brethren, and this is what we need to do, we need to look to the

conclusion of the matter: the resurrection. Just like David said. David said, “O Lord! I will be satisfied when I shall be like You” (Psalm 17:15) paraphrased. And that needs to be the goal and the satisfaction that we need to look for.

So Paul says here, verse 15, “For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.” And all of this is the grace of God, isn’t it? “For which cause we faint not;...” No, we should not be weak and faint and give up and fall by the wayside, you see. “... But though our outward man perish,...” That is, we are perishing in getting older. “...Yet the inward *man* is renewed day-by-day.” And that’s the whole purpose of it. And especially, especially for those of us who are getting toward the end of life. Now, we don’t know how many years we will live. So, but day-by-day, we need to take the time to be renewed in Spirit, in mind, in heart, and in love. Verse 17, “For our light affliction,...” So even though all the trials that Paul had, he says, “It’s a light affliction compared to what God is going to do.” “...Which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen,...” Because, you see, that’s the whole problem and difficulty that people do. They look just at the circumstances and get focused in on the physical things, rather than come to the word of God and focus on the spiritual things, and keep your mind on the hope of God, and keep your mind on the purpose of God, you see. He said we don’t look on these things, because “...the things which are seen *are* temporal; but the things which are not seen *are* eternal” (vs. 15-18).

Now going right on in chapter 5:1, “For we know that if our earthly house of *this* tabernacle were dissolved,...” And that’s what happens when you die. You corrupt and your body dissolves. “...We have a building of God, an house not made with hands [not by human beings], eternal in the heavens.” Now we have two houses. We have a new body, and we have New Jerusalem. Both apply here in this particular case. Now, to the physical body becoming spiritual: “For in this [reason] we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we [know that we] that are in *this* tabernacle do groan, being burdened:...” (2 Cor. 5:1-4). It’s like the whole creation - groaning and trevailing in pain. So are we to overcome human nature.

“...Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (vs. 4). So here then, our bodies are likened to a temporary tabernacle. Wonderful thing. And God is going to give us a new body, as we’re going to see here in a minute. Remember what Jesus said. Jesus said that, at the end, that He is going to send out His angels to gather all of those who are His, and then shall the righteous shine as the stars of heaven. That is the glory that God is going to give us. And we’re going to have a glorious job, and a glorious work. And being with Jesus Christ and God the Father forever and ever and ever, and brethren, that’s what this Feast of Tabernacles pictures. Dwelling with God. Living with Him. And in spite of all that men have done, beginning with Adam and Eve to say, “God, we don’t want You in our lives,” God is still going to work it out. And through all the experience and frustration of human life, and all the pain, and agony, and death, and sorrow that humans have experienced, He’s going to bring them to understand that, yes, they want to live with God. Yes, they



want to dwell with God. Yes, they want to be the children of God. So that's something. And that's what it is with us now, brethren.

Let's come to 1 John 3. And this then, brethren, helps us to have the understanding, the vision, the knowledge, the love of God, and to give us strength, and to give us inspiration to grow and to overcome. That's what God wants this to be. That's why we have the Feast of Tabernacles, and we come together for this concentrated time of learning, and growing, and overcoming, and understanding, and drawing close to God, fellowshiping with each other, spending time together with each other. And remember this: 1 John 3:1, "Behold, what manner of love..." And that means behold, what glorious love. "...The Father hath bestowed upon us, that we should be called the sons of God:..." Or, the children of God. And it's a phenomenal thing. And if we're just walking down the street, you know, other people they look at us, they don't know that walking before them is a future son of God, or future daughter of God. They don't understand that. That's why it says, "...Therefore the world doesn't know us, because it didn't know Him" (vs. 1) paraphrased. "Beloved, now are we the sons [or children] of God,..." The Greek there is a *teknon*, which means His own begotten children; His own offspring. "...And it doth not yet appear what we shall be:..." Now we don't know what it's going to be like to live in glory. We don't know what it's going to be like to have clothes made of Spirit that are going to be given to us that we can wear in glory and splendor. No. "...But we know..." Now here's one thing that we understand. "...That, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:1-2).

Now what is this to do for us? Brethren, this is to inspire us. This is to give us the strength, and the motivation, and the determination, and the yieldedness to God to grow and overcome through the grace of God. Now notice verse 3. "And every [one] man that hath this hope in him purifieth himself, even as He is pure" (vs. 3). Coming to God to take away the vanity, and the futility, and the frustration, and the aches, and the pains, and the mistakes, and things of human nature that come so that we can, then, receive of the glory of God. So that we will live now, not in the flesh, but in the Spirit. We will live now, not with the things that afflict us, but with perfect life. With perfect spiritual character. With perfect understanding in the things of God. Isn't that going to be something? And we are going to have a life through all eternity that will be filling and satisfying and loving and accomplishing. Because, you see, God created the universe for His family. And we're going to be a part of that. Remember, we are the church of the firstborn, as we learned during Pentecost. And we are going to love this world, and serve this world, and we're going to follow Christ, and reveal the way of God, and teach all human beings that way. But you see, before that happens we have to have a change. We're not going to do it in the flesh. We're not going to do it the way that we are. We are going to do it with a new mind and a new body.

Let's come to Philippians 3, and let's see what we need to do, brethren. Let's see how we need to follow after God's way. Look at the apostle Paul here. Philippians 3:8. Now, because, you see, all human life is vexation and frustration of spirit, don't look at that and be despaired. Look at the plan of God. Look at the calling of God. Look at the things that God has given, and God has granted and imparted to you, and what He has in

store for you. Then you look at all the physical things around and all the problems and difficulty, and you can do as the apostle Paul said here in verse 8. “Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things,…” Everything physical doesn’t count. “...And do count them *but* dung, that I may win Christ, and be found in Him, not having mine own righteousness,…” You see, because you can’t accomplish this by your own goodness and morality. It has to be by the Spirit of God and the love of God, you see.

“...Mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.” Now then, he says, “I haven’t arrived there yet.” “Not as though I had already attained [neither] either were already perfect: but I follow after,…” And brethren, this is what we need to do. “...But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind,…” Forgetting all the problems and frustrations and vexations, and all of the futility and all of the vanity. Forgetting those things which are behind, “...and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God [which is] in Christ Jesus” (vs. 8-14).

That’s what we need to do. And he gives a wonderful promise here in verse 15, because God wants us to do that. Because God wants us in His kingdom. Because God wants us to be clothed from on high with a new body, with a new tabernacle. He says here, verse 15, “Let us therefore, as many as be perfect, be thus minded:…” If you have this mind and attitude, then you are in perfect standing before God in doing the things that please Him. Now here’s another promise: “...And if in any [other] thing ye be otherwise minded, God shall reveal even this unto you.” That you may what? Repent and overcome. Now verse 16, “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” And then he says, “Be followers together of me…” (vs. 15-17).

Now verse 20. We’ll finish right here. “For our conversation [conduct; ‘conversation’, as it says here] is in heaven;…” Yes, our conduct is regulated by the Spirit of God from heaven. “...From whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body,…” He’s going to change the physical tabernacle we are living in, to give us a spiritual tabernacle, as Paul said there in 2 Corinthians, to be clothed upon from on high. “...Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself” (vs. 20-21). And that, brethren, is the personal meaning of the Feast of Tabernacles for every one of the sons of God.

(End of Tape)

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