

Worshipping Christ

(Original Text)

TYPES AND SHADOWS OF TABERNACLE AND TEMPLE WORSHIP UNDER THE OLD COVENANT INCLUDING THE TITHE FULFILLED SPIRITUALLY IN CHRIST, IN THE GOSPEL DAY OF GRACE.

W. S. Goodnight

In this modern age of religious confusion there is a great need of being able to understand prophecy and its fulfillment in Christ. Many are so confused they seem to think the teachings of much of the old covenant, or the law age before Christ, is to be kept to the letter and do not see their fulfillment in Christ in the gospel day of grace.

In Deuteronomy, after the giving of the ten commandments in the fifth chapter, Moses makes the statement in Chap. 6:5-7, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. **AND THESE WORDS WHICH I COMMAND THEE THIS DAY SHALL BE IN THINE HEART.** And thou shall teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Moses makes it clear in the foregoing scripture that the fulfillment of the commandments, spiritually, is through the love of God with Christ dwelling in the heart. **THE WORD WAS MADE FLESH AND COMES INTO THE HEART THROUGH BELIEVING ON CHRIST.** In this we find many of the recordings of the old covenant that were fulfilled literally under the law, were typical of being fulfilled spiritually in Christ, or the gospel day of Grace. A natural birth of the Jew, who were the chosen people of God through his promise to Abraham, placed him in the family of God. Just so, a spiritual birth places one in the family of God in the gospel dispensation. The chosen people of God, literally Israelites, the Jew under the law, was typical of spiritual Israelites under grace. **WHERE THERE IS A SHADOW THERE IS ALWAYS A SUBSTANCE STANDING OUT BEFORE IT.** So in looking into the future from the law age to the coming of Christ, which is **THE REAL SUBSTANCE**, we find many literal happenings under the law that have a twofold meaning both literally, and spiritually.

Israel, the seed of Abraham in bondage to the Egyptians in Egypt, surely is typical of the bondage of sin in the gospel day of grace, and Moses being sent to redeem them from the hand of the Egyptians, surely is a type of Christ sent to the world as a Savior of mankind to redeem from sin. Israel, the Jews, being delivered from Egypt across the Red Sea, and their enemies

destroyed in the sea behind them, is surely a type of people under the bondage of sin being delivered from their sins through the red blood of Christ, in forgiveness, in the washing of regeneration by the Word to be remembered against them no more. When forgiven they have a heart free from actual committed sins, and ready for the cleansing work of the Holy Ghost, in giving power over sin.

In First John 1:9--"If we confess our sins, He is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness."

There are two works of grace in the act of forgiveness and cleansing. The power of the inherited nature that leads one to sin or to do the wrong, is not, and can never be forgiven through repentance, **BUT POWER IS GIVEN THROUGH THE INFILLING OF THE HOLY GHOST OVER ALL THE POWERS OF SIN.** The apostles were to wait for the **POWER** before Pentecost at Jerusalem. This was foreshadowed in crossing over the river Jordan, after Israel wandered in the wilderness for forty years.

Through the act of deliverance from Egypt, crossing the Red Sea, then wandering in the wilderness after which they finally crossed over the river Jordan, Israel was finally brought back to their home land from which they were carried away down into Egypt, a type of man wandering from God through transgression, then brought back to God through the shedding of the blood of Christ in forgiveness and cleansing

In setting forth types and shadows in this explanation we are not going into detail to show how two works of grace, through repentance and consecration, is brought about in every detail. The aim of this explanation is to point out some of the types and shadows in prophecy that are fulfilled in Christ. There are many of them and we are only bringing in part of the many found in tabernacle and temple worship as required of literal Israel, after being delivered from Egypt.

After Israel was delivered from Egypt across the Red Sea, then God gave to Moses the law of commandments from Mt. Sinai. This was twenty-five hundred years after the creation. The principal part of the law of Moses was based on the ten commandments. But we find man placed under a law before the giving of the commandments from Mt. Sinai. When God created man and placed him in the garden he set before him good and evil, and told him what he should refrain from doing, but it was at his choice to obey or reject, but if he chose to do the wrong he must suffer the penalty. He was under a law of choice to his own will.

Now we hear John in his first Epistle, First John 2:7-8: "Brethren, I write no new commandment unto you, but an old commandment **THAT WHICH YE HAD FROM THE BEGINNING.**" Then in First John 3:23--"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." This is going back to the beginning. It is the commandment from the beginning that John is referring to, not the ten commandments. God is love, and when one

believes on and accepts Christ, to obey His word, he is then brought back just as man was created, just as Israel in a literal way, was brought back to their home land from whence they were carried away into captivity.

One may say Moses was not a type of Christ, for he died before Israel crossed over Jordan. The crossing of the Red Sea and the wandering in the wilderness was typical of a justified experience. Christ died before the experience of Sanctification was obtained by any one, just as Moses died in the wilderness before crossing Jordan. Christ died on the cross to redeem or buy us back, and one is not fully redeemed or brought back, as in creation, until the experience of sanctification is reached. Israel was not in Canaan while in the wilderness, but was on their way there. They followed Moses in all that he required, just so in following Christ walking in all the light he makes known to us we are justifiable; but to refuse light we die spiritually. Christ told Nicodemus, "Ye must be born again." The Spiritual birth in this modern age of deception is being streamlined with the teachings of Christ into the lives of people, rather than the born again experience, as Christ taught.

After the giving of the law from Mt. Sinai, God called Moses up into the mountain again and gave him the pattern of a tabernacle that should be erected in the wilderness so that God could meet with Israel in worship. In the dealings of God with man, after man's fall, it was in the mind of God, to bring him back in his relation with God, as in the state of creation before he fell, and in this study we can see this bringing about through the giving of the law with the tabernacle and temple worship types and shadows of spiritual worship in this gospel day of grace. "God is a spirit, and they that worship him must worship him in spirit and in truth for He seeketh such to worship him."

In making mention of the construction of this tabernacle we will bring out a few of its parts as types and shadows. There are many parts, and the most important ones will be mentioned that show up their spiritual fulfillment. First, there were forty and eight boards to be used in the erection of this tabernacle. Each were to be set in two silver sockets. All boards to be overlaid with gold, twenty on either side, six in the rear, and two on either side of the door of entrance. The Church in this Gospel day of Grace is "built upon the foundation of the apostles and prophets, Christ himself being the chief cornerstone." In this we have the twelve sons of Jacob, which were the heads of the twelve tribes of Israel under the old covenant, then the twelve apostles of the new, as foundation stones here in the world. Then in Revelation IV, John was caught up before the throne of God and saw there twenty and four elders, this making a total of forty and eight as foundation stones. Both here in the world, and before the throne of God, he saw the church there as in earth. These forty and eight boards were tied together with five bars on either side and five in the rear. The middle bar was morticed through each board, there being three of them--typical of the

fellowship of the Spirit through the God head, Father, Son, and Holy Ghost. The other twelve bars were typical of the fellowship of faith through the Apostles. It was covered with skins of animals as taken from flesh, typical of the dwelling place of God in His people, the flesh in His house, the church in the gospel day of grace. It was lined inside with fine linen, clean and white, typical of the righteousness of the saints, Rev. 19:8. A clean place for God to dwell.

This tabernacle was built inside of a surrounding wall, called the courts without. Just inside of the door of the entrance to the courts without, was a brazen altar, and just before the door of the entrance to the first room of the tabernacle was a basin, or laver, for washing with water. Inside of the first room of the tabernacle on the right was a table with twelve loaves of shewbread. On the left was a stand with seven candlesticks. Then just before the door of the entrance to the second room of the tabernacle was a golden altar. In the second room, the Holy of Holies, or most Holy place, was a mercy seat, the ark of the covenant, containing the ten commandments, Aaron's rod, and the manna pot, etc. In this second room, the Holy of Holies, was the dwelling place of God where he met with his people in worship in the tabernacle.

Now the main points for study is two offerings on the brazen altar; first in the courts without, then on the golden altar before the door to the second room of the tabernacle. These two offerings are typical of two works of grace wrought in the heart--justification and sanctification. The Jews bringing in their offerings for sacrifice in the courts without, then making their confessions to the priests, they were offered on the brazen altar. Then the priests washed in the laver of water and entered into the first room of the tabernacle, the Holy place, and offered on the golden altar for themselves and the people. This first offering in the courts without was typical of justification, or forgiveness of actual transgressions. The Jews were not allowed to go into the Holy place, only the priests were allowed to go in typical of all in the gospel dispensation of grace that are justified in the forgiveness of sins entering a holy life free from actual transgressions and made priests of God. Being then in favor with Christ they enter into the spiritual house of God, or "Church of God" in a holy relationship with God, through Christ. ONE MUST LIVE JUST AS FREE FROM SIN IN JUSTIFICATION AS IN SANCTIFICATION, and is as much in the family of God, to the extent that he is now living up to all the light that he has received, as when more light is accepted. He is now in the Holy place, and ready to lay himself on the golden altar for the second work of grace, through the POWER OF THE INFILLING OF THE HOLY GHOST. He enters this Holy place, or room in the house free from known transgressions, and is then a member of the household of God, if he has a knowledge of what the spiritual house of God is just the same as those sanctified living up to all they know. The golden altar is in the first room and one must enter in before he can lay

himself on the golden altar for the second work as was typified in temple worship. The priests washing in the water before entering the Holy place is typical of the washing of regeneration through the word in Christ, Titus 3:5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the WASHING OF REGENERATION, and renewing of the Holy Ghost," Ephs. 5:25-26. "Husbands love your wives even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the WASHING OF THE WATER BY THE WORD."

Obedience to the word will clean a man up inwardly, just as washing with water will clean one up outwardly. These outward ceremonies were typical of an inward work wrought in the heart through Christ Jesus.

Light makes responsibility, as people are justified and brought into Holy relationship with God, then, when they are brought to the knowledge of the needed work in cleansing through the infilling of the Holy Ghost in sanctification, Romans 15:16. They lay themselves on the altar both soul and body, together with all they hold in their possession of this world's goods, to be used by the Lord as He wishes, and in this they receive the needed power to overcome all sin. This is obtained by partaking of the Bread of Life from the table that is spread before us in the presence of our enemies--as spoken by David in the Twenty-third Psalm. This is foreshadowed in the twelve loaves of shewbread on the table on right on entering the first room of the temple. Through the teachings of the twelve apostles we receive the spiritual bread of life.

Then we shine as lights here in the world, just as the seven candles on the left in the temple. These candles are typical of the church in seven ages of the Gospel dispensation and harmonizes with John the Revelator in symbolizing the seven ages of the gospel day of grace. Rev. 1:20.

Some would try to make one believe that people justified are in the kingdom, then when sanctified they are in the church, but types and shadows makes it very clear that the first offering in temple worship placed one in the first room, the Holy place of the House of God. Then if he failed to lay himself on the altar for service he then forfeits his justification and is out. Many are now being cut off because of failure to make the needed surrender, all on the altar for service.

Back in the morning of Grace it required all on the altar for service. We read in Acts 4:32, "NEITHER SAID ANY OF THEM THAT AUGHT OF THE; THINGS WHICH HE POSSESSED WAS HIS OWN BUT THEY HAD ALL THINGS COMMON." They had it all on the altar for service. How few there are, in this age of greed, striving for the gain of this world who are all on the altar with all they possess of this world's goods for service. Only two of Israel that were brought from Egypt across the Red Sea, crossed over the Jordan into the home land. All the rest died in the wilderness, typical of the few that reach the experience of sanctification. There is no sitting down place this side of heaven, the mercy seat was in the Holy of Holies, where God

dwelt. When we enter heaven then we may "rest from our labors and our works do follow us." We can then sit down under the wings that overshadow the mercy seat, and life will just have begun, as the budding of Aaron's rod, then we may eat of the manna pot spiritually, throughout all eternity.

It is possible that one can be sanctified to all the light that he possesses at the time of his surrender on the altar of sacrifice, then fail to walk in the light of more truth and lose his experience just the same as a justified person who fails to walk in light, or as anyone failing to back up when wrong in light and understanding. Remember the morning church said nothing they owned was their own. They had it surrendered to the service of the Lord, and when needed they sold and gave as the Lord directed them.

We hear many say, "Oh! I pay my tithe then give in offerings for the cause of Christ over my tithe, and believe this is right because Christ taught tithing." The letter of the law was in force up until Christ was nailed to the cross, but ended with the crucifixion of Christ. This is made clear by Paul in Col. 2:14. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The letter of the law was not to pass until all be fulfilled.

It is true that Christ commended the Pharisees in that they paid tithe under the law, but rebuked them for other short-comings. They were professing to keep the law but like many, now at this time, they are not up to truth. Matt. 5:20--"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:18--"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Christ was born under the law, and taught the "LETTER" of the law up until He was nailed to the cross. "THE LETTER OF THE LAW WAS ALL FULFILLED IN CHRIST," but the morals of the law were all carried over into the Gospel dispensation, and must be observed. Christ told the rich young ruler that morality alone would not save him. He was not consecrated. Read Luke 18:18-27.

One may say, yes but tithing was no part of the law, for Abraham paid tithe before the law. But we read in Heb. 7:5--"And verily they that are of the sons of Levi, who received the office of Priesthood, have a commandment to take tithes of the people ACCORDING TO THE LAW." The tithe was incorporated into the law, to be sure, and was a part of the law, and was fulfilled in Christ. HE WAS NOT BORN OF THE TRIBE OF LEVI, Heb: 7:14. "For it is evident that our Lord sprang out of the tribe of Juda, of which tribe Moses SPAKE NOTHING CONCERNING PRIESTHOOD." The tithe was paid unto the Priesthood of Levi, but nothing was said about it being paid unto those who were made priests under Christ. He was the substance of the high Priest that officiated in the Temple, and the priesthood obtained through Christ is all those saved under grace. We read in Rev. 1:5-6--"Unto him that loved us, and washed us from our sins in his own blood, And HATH

MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER; TO HIM BE GLORY AND DOMINION FOREVER AND EVER." Then in Rev. 5:10--"AND HAST MADE US KINGS AND PRIESTS; AND WE SHALL REIGN ON EARTH." Then First Peter 2:5--"Ye also, as lively stones, are built up a spiritual house, AN HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Now where is the substance of priesthood in this Gospel day of grace? Surely it is found in every born-again member that know and make up the house of God spiritually, for we are all made kings and priests under grace. We enter the Holy place in justification and take our place to work in the body the church just as the priests did in the temple. Then we read in Ephs. 4:11-13--"And he gave SOME, APOSTLES; AND SOME, PROPHETS; AND SOME, EVANGELISTS; AND SOME, PASTORS AND TEACHERS; FOR THE PERFECTING OF THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST; TILL WE ALL COME INTO THE UNITY OF THE FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD, UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST."

Now let's be honest with God, and His Word, and our own souls, and think for a moment, and then decide by the Word of God which one of these that Christ has set in the body for the perfecting of the saints can lay claim to the tithe as paid into the Levitical priesthood back under the law. Who were the priests back there, and who were they typical of in Christ? You say the pastor. Where is the Bible for this? Can the pastor lay claim to the tithe over the other members and workers--Evangelist, Apostle, Prophet, or Teacher? All are to fill a place including the Laymen, all are workers together, and are priests in Christ.

One may say yes but Abraham paid tithe to Melchisedec, and he was a type of Christ. Yes Abraham paid the tenth of all of the spoils he had taken from the enemy. In Gen. 14: where mention is made of his paying tithe, it is dealing with Abraham's return from the slaughter of the enemy, and then in Heb. 7:4, mention is made of the tenth of the spoils. Whether Abraham paid the tenth of all his income, or just of the spoils, we do not have any record however, it is true he did pay the tithe of the spoils to Melchisedec, but it was at his own free will that he did it, with no command to do so. This was to teach even those under the law, as well as those under grace, that giving must be a willing service. People under the law, giving without a willingness, was not pleasing to God; and under grace, giving unwillingly, is not accepted of Him. To teach tithing under grace is binding it on just as much so as under the law, only they had to pay it under the law. James 2:10--"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." In grace we are released from the bondage of the law "YE MUST" and it is "YE OUGHT" for Christ does not force people to do, as the law did. He wants a willing service. It is left to our choice to serve the Lord just as when God

created man, and placed him in the garden. He told him what he should not do, but left it to his choice. We would not be free if we were under a law of force, or paying the tenth. Christ came to buy us back to God and set us free as when man was created. We must give willingly. We do not find ANY RECORDED COMMAND EVEN TO PLACE ALL WE HAVE OF THIS WORLD'S GOODS ON THE ALTAR FOR SERVICE, IF THERE WAS IT WOULD NOT BE A FREE SERVICE, BUT A LAW SERVICE. Yet we read where they said nothing they possessed was their own, a very evident fact that they had it surrendered to the Lord, for when needed they sold and gave.

If the professed church of this age were all on the altar for service with the means they have, as the morning church was, we would see things move for God, with signs following. But in this age of greed, many that could give double and treble over the tithe are satisfied to just pay in the tithe, and some in offering, when they are asked to do so by someone, and then use their means in adding house to house, and land to land, piling up this world's goods against the teachings of Christ. It is alright to accumulate property as a means of being able to use the income for the cause of Christ and the extension of the kingdom of God. In this, Christ taught a lesson by trading and using the talents. One can take the means placed in his hands and be able to make much more to give along the way, if he does it for the cause and turns it in for that purpose. One can be rich with this world's goods, and use it to the glory of God. Paul makes this clear in First Tim. 6:17-18---"Charge them that are rich in this world, that they be not high-minded, NOR TRUST IN UNCERTAIN RICHES, BUT IN THE LIVING GOD, WHO GIVETH US RICHLY ALL THINGS TO ENJOY; THAT THEY DO GOOD; THAT THEY BE RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE."

I have worked as an evangelist, also have done pastoral work, and have never set any price on the work of the Lord, or ask for tithe. I am not afraid to trust God and His people to take care of me in the work of the Lord. I have not asked for a dollar in all my travels from state to state. I have had thousands of books and tracts printed, and have given away thousands of them; while I have priced them at a reasonable cost of printing, no one has desired one that didn't get it when I was aware of it. The price on them is for those able to help scatter, and in this way I manage to keep the cost of those sold turning over for the Lord. Why be afraid to trust the God of heaven and earth when He knows our every need?

The Levitical priesthood serving in the Temple was not allowed to own any of this world's goods in property, etc. The real substance of this is fulfilled in Christians, under the blood of Christ, who are made kings and priests under grace, do not possess anything they can call their own, they have it all on the altar as the morning church had. They are only stewards over what they have in their possession. This is the real substance of the priesthood back then. If we bind tithing on people, as under the law, it is no

more substance than the shadow back then. Many pay tithes just because they think that when they do, they are fulfilling the teachings of the gospel, for they think tithing was carried over into the gospel dispensation. **THEY ARE STILL UNDER THE BONDAGE OF THE LAW COMMAND "YE MUST."** In this day of Grace no worship is accepted other than a willing service from the heart. We are judged from the heart.

I have heard some say, "If it is left to a choice in giving, many will say they are all on the altar, then withhold from giving." That is true, just as Ananias did, what he had was his to do as he pleased with, but he chose to lie to God just as many that profess to be all on the altar lie to God and die spiritually as he did physically. Then how few are really all on the altar, saved and sanctified. Many are spiritually dead because of trying to keep parts of the law to the letter, and "the letter killeth, but the spirit giveth life." This is brought out in Heb. 7:8--"And here (meaning the Levitical Priesthood) men that die receive tithes; but there (meaning Abraham paying tithe willingly to Melchisedec) he receiveth them, of whom it is witnessed that he liveth." Then in Heb. 7:23--"And they truly were many priests, because they were not suffered to continue by reason of death." **NOW JUST WHY IS MENTION MADE HERE OF THE PRIESTS RECEIVING TITHES AND DYING PHYSICALLY?** We all know that the priests were subject to die as all other people die. **THE REAL SUBSTANCE OF THIS SHADOW IS THAT IF WE RECEIVE TITHES IN CHRIST AS THE PRIESTS DID UNDER THE LAW, WE DIE SPIRITUALLY, AS THEY DIED PHYSICALLY. THERE IS NO SUBSTANCE STANDING OUT BEFORE THIS SHADOW.** In requiring those under grace to pay, and receive tithes as the priesthood back then, it would be no more substance than under the law. These are facts well worth our consideration. If we wish to retain our experience, and are not clear on these facts we can back up, and walk in the light; if not, we will find, eventually, that the scripture, as recorded in II Cor. 3 :6, has cut us off. **"THE LETTER OF THE LAW KILLETH, BUT THE SPIRIT GIVETH LIFE."** Surely the tithe is of the letter. The rule for giving in the gospel dispensation "is as the Lord has prospered one." If we have houses and lands that we can dispose of to the glory of God as we see the need, the Lord will get them, if we, with all we possess, are in His hands to direct us in giving, the Lord will surely make duty plain to us. Always it must be a willing service from the heart, and not a forceful command.

The work of the Lord has suffered because of failing to preach stewardship and consecration, rather than binding the tithe, or even preaching it. Getting people to see what it means be all sold out to the Lord, and be able to walk in the narrow way, is the need of the day. When one is made to see that there is no other way than a complete surrender, with all given up to be used as the Lord wishes to use them and all they possess of this world's goods, then they will seek to be able to enter in. Christ said "many would seek to enter in and not be able." It is a narrow way and few

there be that find it. Few read and study to know of a surety of what is being presented in this modern age of deception, will stand the test of the measuring stick, THE WORD OF GOD. They settle down to take and do what the crowd takes and does. We, as the people of God, should keep open for truth, prove all things and hold fast to that which is good. It matters not how many D.D.'s one has or how many colleges he has passed through, always remember God said, "Not many wise men after the flesh, (or the wisdom of men) are called." First Cor. 1:26. Education is good, but there is a great need of more dependence in the inspiration of the Holy Spirit as a teacher, rather than a college education. Paul was a highly educated apostle, but God had to send a stroke from heaven and knock him blind before He could teach him the lesson he needed. It would be a blessing in this modern age if the scales were removed from the eyes of many professors that are swell-headed and let them see that they are blind and can't see afar off, for many know so much they are not teachable, and a child cannot lead them. May the Lord help us, as His people, to stay humble and teachable with love for each other.

Solomon's temple, where God met with His people, was a type of the morning church. Under the law God dwelt in temples made with hands, but now in His people, a house, not made with hands. This temple was made up with two rooms built inside the courts just as the tabernacle. It was built of stone and other substantial material, on a sure foundation, just so is His church His spiritual house. When one is saved and sanctified he is immovable as long as he stands on the sure foundation. The tabernacle was a movable construction, but not so with the Temple. It was built inside the walls of Jerusalem, after Israel had crossed over the river Jordan reaching their home land. It being a type of the morning church. Then surely the Jews in the literal City of Jerusalem where the house of worship was, were a type of the heavenly Jerusalem, the spiritual city. In Heb. 12:22-23--The divine church and spiritual city is called "Mount Sion, the city of the living God, the heavenly Jerusalem, the general assembly, and church of the first born." It is made up of those having been born again spiritually. This old city of Jerusalem was a walled city. Isaiah 26:1--"In that day (meaning the gospel day) shall this song be sung in the land of Juda: we have a strong city; salvation will God appoint for walls and bulwarks." The heavenly Jerusalem is a walled city spiritually, as old Jerusalem was literally. God met there with His people in worship, He dwelt in the Holy of Holies, a type of heaven, and no one was allowed to go in other than the high priest, and that being only just once a year. This was a type of Christ entering heaven once for all interceding for His people. The justified, and sanctified, are now in the church, the Holy place if they have a knowledge of the one divine church, then the next move will be into heaven, the most Holy Place that is, if we walk in the light and stay on the golden altar just before the door, the entrance to the dwelling place of God. But all must get on the altar and stay

there by continuing to walk in light as it breaks on our pathway. For no one can walk behind light and retain their experience of salvation.

Solomon's temple stood four hundred years, after which Nebuchadnezzar, then King of the Babylonian Kingdom, marched his armies up to Jerusalem, destroyed the city and Temple, and carried all Israel, that escaped the sword, into the great wicked city of Babylon, and they were retained there in captivity for seventy years. This was a type of the morning church being lost sight of in a general way because of the great apostasy with the coming up of Papal Rome following Pagan Rome, and Popery overruling the divine governing of the people of God to the extent that the divine church, that Christ could be the head of in directing each member in their work for Him in general, was lost sight of for twelve hundred and sixty years of Catholic rule. Yet God had a few Christians, through this period of time that refused to bow to Popery, and these few constituted the church through the dark night of Papal rule. This is backed up by Church History and by John, the Revelator, in his book of Prophecy, the Divine Revelation. Then at the end of this twelve hundred and sixty years, dating from A. D. 270 the rise of Papal Rome, to A. D. 1530 the bringing in of the Protestant age, or the Protestant reformation, the one divine church was altogether lost sight of and the people of God were divided into many sects, being governed by creeds and doctrines of man rather than by Christ, as the divine head, with the government on His shoulders. This dividing of Christians for three hundred and fifty years bringing up to A. D. 1880 is termed Babylon in the Revelation. It was a spiritual babel of confusion, and was foreshadowed back before Christ when literal Israel was carried away into captivity into literal Babylon, after the house of God was torn down. A type of the church that was unassembled and the people of God scattered spiritually in a babel of confusion, as many are now, at this time.

After three hundred and fifty years of Protestantism in the year A. D. 1880, Holy men of God began to see the wrong in division according to truth, and began to preach the unity of the people of God, and the one church Divine governed by the word and spirit with Christ as its head. This was foreshadowed in literal Israel down in the wicked city, Babylon being released to go back to rebuild the temple and city that had been destroyed when they were carried away captive.

At the end of seventy years Israel was released from captivity as ordered by the Lord through King Cyrus, King of Persia. Under the direction of their leader Zerubbabel 42,360 of Israel were ordered to go back to Jerusalem and rebuild the Temple and city. The work was carried on for a period of time, then the adversaries of Israel heard of their building and came over to help in the work. But Zerubbabel rejected their help and said Israel alone would build. This stirred up their enemies against them, and they went about to hinder the building. Finally the work was stopped from the progress of building. The rebuilding of the temple is typical of the bringing back of

truth in the evening of time as now, calling all Christian people to the one divine church of which Christ can be the head, as in the morning of the gospel dispensation. Gathering them from spiritual Babylon, just as literal Israel was brought back from old literal Babylon.

Now at this time, the gathering from spiritual Babylon is being hindered in this modern age of deception by false holiness movements coming up claiming to be the Church of God. Many claim to live holy lives but do and live as open sinners. Then among the real Church of God we have those that are not free from Babylon, and go back down in sect Babylon and help build up the very thing God is calling His people out of, compromising with sectism, and by so doing are a stumbling block hindering the progress of building as the work of the temple was hindered back under the law dispensation. We have the snake handling movement that call themselves the Church of God. They tempt God by taking up serpents, and many of them are destroyed as in I Cor. 10:9. The scripture in Mark 16:15-18 is for those that should take up a serpent as Paul did unknowingly, not take it up tempting God to see if He will protect them, or if they drink poison unintentionally, not just drink it to tempt God. Then people that get sick, not bring sickness on themselves to tempt God to see if He will heal. "Thou shalt not tempt the Lord thy God"--Matt. 4:7.

Then too, many of the false tongue movements call themselves the Church of God. They jabber in what they call the gift of tongues, but can't tell one in their own language what they say. One speaking in the real gift of tongues, as was on the day of Pentecost, surely understood what he was saying, he understood the language he was speaking. To edify, means to understand. See I Cor. 14:4. When one has a gift of tongues of other languages he can tell those of his language wherein he was born just what he spoke in the gifted tongue. If one should come into a congregation of another language other than he himself speaks, and begins to speak to them in his language or tongue, he would only be speaking to himself and to God, for no man would understand him. See I Cor. 14:2. Then he should keep quiet or have someone to interpret his language to them. For one in the spirit saved speaks mysteries. See Romans 8:9. The deception lies in the second verse of I Cor. 14. They try to make one believe there is a language that can be understood only by God himself, and one must speak this before he has the Holy Ghost. But the fact is simply that when they speak in a language no one present understands they are speaking to themselves and God. For Paul said there were no tongues that can-not be understood. See I Cor. 14:10. This is a deception and hinders in building. Surely this was foreshadowed by the adversaries of Israel.

Many at this time are losing the vision by failing to search for truth, and a better understanding of the Word that will bring the people of God into the knowledge and understanding of what the church of God is, and that it is separate from Babylon. Only those having a knowledge of the Divine

governing of the real body of Christ can be a subject to fill their place as a member, for no one can be a subject to work and fill a place in an institution they know nothing about.

Back in the morning of the gospel dispensation after the day of Pentecost when one was saved, they took their place to work with the saints along with the teachings of the Church of God, and filled their place in the body of Christ. But not so in this evening of deception, the church through the Protestant age of three hundred and fifty years was unassembled and scattered with no local congregation of the real Church of God that Christ could be the head of in the world. The two witnesses, the Divine Word and Spirit, as mentioned by John, the Revelator, were dead to the extent they did not have the preeminence to govern the people of God, for they were under the rule of creeds and doctrines of men.

There was no temple of worship in Babylon, so Israel went back to Jerusalem to build. Just so with spiritual Israel they must leave Babylon, and all come to the one divine head, Christ to be in His body the one divine church.

People born in Babylon are not in the real body of Christ. They are in Babylon, and were born there. David makes this clear in Psalms 87:4. "I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia, THIS MAN WAS BORN THERE." Rahab was a harlot, just so Babylon is the harlot daughters of Catholicism. A Jew born down in Babylon surely was not up in Jerusalem. Just so with spiritual Israel when they are saved in Babylon, they were born there. They are material for the house of God, but must leave Babylon and take their place to work with a people Christ can be the head of.

Then people that know what the church is when saved can take their place in the body of Christ. This is set forth in the fifth and sixth verses of the 87th Psalm: "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her."

"The Lord shall count, when He writeth up the people that this man was born there." He was born in Zion, for he knows what Zion is, and takes his place along with the people of God in light, to fill his place in the body the church as in the days of the Apostles.

How could we have a divinely governed local congregation of the one Divine church that Christ could be head of with the two witnesses dead, according to John the Revelator? We must remember the temple built by Solomon was torn down, then rebuilt. This is light over the sixth seal of the Revelation. Spiritual Israel must leave Babylon and come together in worship, just as literal Israel going back up to rebuild the Temple.

Surely Isaiah saw the bringing back the light of the evening of the Gospel day, when he said, "Thy watchman shall lift up thy voice, and with the voice together will they sing, for they shall see eye to eye when the Lord shall BRING AGAIN ZION"--Isaiah 52:8. In the seventh seal is where they

will see eye to eye when Zion is brought in the fullness. If Zion had existed as a divinely organized and governed church with Christ as its head from Pentecost to this evening of time, then the prophet Isaiah would not have said the Lord will bring AGAIN ZION. Then he said again, "And the ransomed of the Lord shall RETURN AND COME TO ZION WITH SONGS AND EVERLASTING JOY UPON THEIR HEADS"--Isaiah 3 5: 10. If they were already in ZION when in Babylon, why then would they return to Zion? Then again in Isaiah 51:11--"Therefore the REDEEMED OF THE LORD SHALL RETURN AND COME WITH SINGING TO ZION."

Yes, they return from down in fallen Babylon to be sure, for they are of the harlot body. Paul said, "What know ye not, that he which is joined to an harlot is ONE BODY?"--I Cor. 6:16. He cannot work in the real spiritual organized body of Christ the Church, with all members functioning together with Christ as its head and the harlot body at the same time, for he is governed by the creeds and doctrines of men, and not by the word with Christ the head.

Before Pentecost those saved were in the Kingdom of God, but not added to the church, for no one was added to the church before Pentecost. Christ had to have saved material qualified for filling their place in His organized body before he could receive members into its work through being born into it, for there had to be a sanctified foundation to build upon. Just so in the evening time, He calls out from Babylon those saved and brings again Zion. The saved in Babylon are in the Kingdom inside the walls of salvation, but not organized together in one body, the church, with all members governed by one head, Christ.

Israel did not all come up from Babylon at the time of starting the work on the temple. We have an account of others coming later and assisting in the building. In the prophecy of Haggai, we have an account of the final finishing of the temple after those that ceased to build were rebuked for their slothfulness.

First, we quote Haggai as we find recorded in Bible Dictionary: "Haggai, a prophet of the return from Babylon prophesied B. C. 520 in Jerusalem. He was generally regarded as an old man at the time of this prophecy. He had seen the old temple that had been built by Solomon, and destroyed. This would make him in the eighties in years. Haggai uttered four prophecies in the year B. C. 520, IT WAS IN A TIME OF COLDNESS AND NEGLECT. Fifteen years before this, Israel was set free to go up to Jerusalem and rebuild the city and temple. BUT SOON THE PEOPLE BEGAN TO ATTEND TO THEIR OWN AFFAIRS. The city was largely in ruins, (it is so at this time) and the temple was not finished. (Surely this is the condition of the church now). The work was being hindered, blight and drought had come upon the land, and there was general discouragement. (Surely it is so spiritually, now). At this time two prophets appeared on the scene, the aged Haggai, and the young Zachariah. In Haggai's prophecy he

urged an appeal to the citizens to finish the temple. He was successful and by the space of 15 years the temple was finished."

In Haggai 2:3--"Who is left among you that saw this house in her first glory? AND HOW DO YOU SEE IT NOW? Is it not in comparison as of it as nothing?"

In the first chapter of the Book of Haggai he makes the statement that the people were living in their ceiled houses, and earning money, and putting it in bags with holes, or of course spending it foolishly and getting no credit for it to the glory of God. Surely this is so in this modern age we are living in, and the house of God wasting away spiritually. Much money is being spent on fine church buildings in order to draw people to the house rather than by preaching the old-time gospel that the signs may follow. Then neglecting to carry the gospel to the many places in the world where the fullness of truth has never been preached because of spending unwisely. Surely Haggai's prophecy is aimed at the very age we are now in. Yet many among us refuse light that would be the means of bringing the church in understanding out on the clear sea of glass, in the fullness of truth with more light than was given when it was brought forth in the light of the sixth seal of the Revelation.

We, as the saints in light, must arise and shake ourselves loose from the spirit of lethargy, and apostasy, that is creeping in among us and cry out against sin in every form. A better understanding of prophecy in connection with Gospel and Revelation is the need of the day. It will enable the church to see the truth we did not get under the sixth seal light, for we are now in the seventh seal and the sounding of the seventh trumpet.

Some may say there is no room for another Reformation, and think to move up in light and understanding would mean another Reformation. The coming out from Babylon under the sixth seal should not be called such. The church cannot be reformed, the sixth seal light was a restoration of light and truth to the true people of God that was open for it. The bringing in of Protestantism was a reforming of the beastly powers following Catholicism, and could be called a reformation, but not so with the saints brought into the light of truth being restored to them as back in the morning of the Church of God. This was only a restoration of truth brought to honest people willing to walk in the light of it. There is no such thing as reforming the church. The church Christ will come for are those walking in light clear through to the end. So there is much more light for the people of God that will accept it in the seventh seal and the sounding of the seventh trumpet of which we are now in, than was given us in the sixth seal. This will bring us in understanding into the camp of the saints. No one is in the camp until we come to the fullness of truth in light and understanding bringing to the end. People do not camp and travel at the same time. When they camp they stop. "The way is as a shining light that shines more and more unto the perfect day." Walking in light will bring more light on through to the coming of Christ, or near that time, but to sit down on light we make a sect out

ourselves, and go into darkness. "Walk while ye have the light lest darkness come upon you"--John 12:35. The mercy seat was in the Holy of Holies in the temple where God dwelt. There is not sitting down place this side of heaven. The Holy of Holies was a type of heaven.

Just before the advent of Christ to the world, Herod decided he would rebuild the temple. This we find recorded in Church History. He decided he would take the temple down and rebuild, for he had in mind to heathenize Israel. He failed to get the approval of the Jews in general to take the temple down, for they feared he might not rebuild it. Then he offered to take it down in parts, and rebuild each part. This was granted to him, but was not the order of the Lord. He was doing this at his own will. It was to gain for himself a reputation in the eyes of the world, which he did, and made a fine structure, or building and at the same time he was doing this he was patronizing heathen games and plays, paying the revenue on them, gaining favor with the world in general. Surely this fits just what is being done right around the people of God at this time, taking away truths in part and adding to it to make it plausible in the eyes of the world. Leaving off feet washing, failing to preach and hold up the doctrine of Divine healing, leaving off many truths and failing to cry out against worldliness. Taking in and building play houses, swimming pools, ball games, calling such Church of God youth camps, all this surely was foreshadowed by Herod, only to gain favor with the world. Then, at this time in place of teaching the church as it was taught in the morning of the gospel dispensation with the government upon the shoulders of Christ as the head, we have a disregarding of Divine leadership and instead a stream-lined man made ecclesiastical rule working its way in among the Church of God in general that eventually will sap the Divine truth and light away, and, in general, the church will be lost sight of, and the world will be in darkness when Christ comes as it was in the days of Noah, for Christ said it would be so.

It was five hundred and thirty years from the days of Christ till the morning church finally apostasized and went into darkness in general. But in this evening church age, according to the prophecy of the Revelation, it will only require around fifty years from the opening of the seventh seal and beginning to sound of the seventh trumpet till the church will have apostasized and dropped to the level with the world as it was in the days of Noah.

Again I say we, as the saints of God, need to arise and cry out against the powers of sin and endeavor to wake up honest people to truth as never before. Surely the devil knows his time is short, and is playing a hand in every way possible to turn people from the light of gospel truth.

May these few thoughts on prophecy be a blessing to those interested in getting more light and truth to honest people that are willing to walk in it, and have not become rich to the extent they are not teachable. For surely we

are in an age where this can be seen right among us as the Church of God of the evening. Will you help get this message to honest people?

Yours in Christian Service,

This September 1, 1945

W. S. Goodnight