

WORKS OF WILLIAM BAXTER GODBEY

ISRAELITE



By William B. Godbey



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W.B. Godbey

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By

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ISRAELITE

Israelite is the only name God ever did give His people. It is a Hebrew compound, from Isra, prince, and el, God, consequently it means a prince of God, and one who prevails with God in prayer. Therefore the word is very simple. If you are acquainted with God and know how to prevail with Him on your knees, you are an Israelite. Then if you are sanctified you are an Israelite like Nathaniel, in whom there is no guile, as in the old dispensation he had received sanctification proleptically, i. e., before its dispensation which was inaugurated on Pentecostal day when Jesus baptizes them with the Holy Ghost and fire. On that occasion the one hundred and twenty disciples enjoyed the ministry of Nathaniel (Bartholomew, the patronymic, meaning son of Talmy) and Mary, the sister of Martha and Lazarus, who were doubtless exceedingly helpful to them the ten days of prayer in the wonderful victory of faith. 1 John 5: 4, "This is the victory that overcometh the world even our faith." Before Pentecost, the patriarchs and prophets receive sanctification proleptically.

(a) My amanuensis asked me what proleptically meant. It is from **pro**, before, and **lambanoo**, to receive, and hence means receive before its dispensation. Christian experience in all ages has been the same identical work of the Holy Spirit, wrought in the heart, regenerating the sinner, i. e., giving him a new heart, and sanctifying the Christian, i. e., giving him a clean heart. When Jesus baptizes you with the Holy Ghost and with fire; as the Holy Spirit is the custodian of the blood, i. e., the atonement which Christ made for the sins of the whole world, He who is the Spirit of Jesus (Acts 16: 6, 7), serving

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as His omnipotent agent, applies this panacea of all human ailments, woes and troubles, to the expurgation of everything out of the heart which Satan put in it, and we have inherited from Adam, our federal head; thus making our hearts clean, which is the real Bible meaning of baptism. Luke 11: 38, where in the E. V. it is translated "wash," but the Greek is **baptidzoo**, there Jesus defines it by **catharidzoo**, which is used so frequently throughout the Bible and always meaning to purify.

(b) The same word you will find in Ephesians 5:26 defining **hagiadzoo**, the regular word for sanctify as it is from **gee**, the earth, and **alpha**, the strongest Greek negative and consequently means take all the dirt out of you, i. e., all the pollution, which Satan put in you through fallen Adam, as we were all in him seminally, when he fell. 1 Cor. 15: 22, "In Adam all die, but in Christ shall all be made alive." Here we see clearly, that we are all fallen in Adam, but redeemed in Christ.

(c) When does the revivification in Christ reach us? The very moment we pass out of the fetal into the personal state, which is five or six months to the physical birth. Heb. 2: 9, "By the grace of God, Christ tasted death for every one," not as E. V. "every man," as the word here is **huper-pantos**, that literally means, a substitute for every one as that adverb always signifies the great vicarious substitutionary atonement which Christ made for ever human being, when He laid down His life on the rugged cross of Calvary; having already taken the sins of the whole world on His spotless soul, as He says in valedictory prayer, John 17: 18, "For the sake of these, "I sanctify myself, that they may be truly sanctified. While He was dying, He cried aloud, "My Father, why hast thou forsaken me?" That took place when Isaiah's prophecy was fulfilled (53 ch.),

"Thou hast laid on Him the iniquity of us all." Then and there the Father laid on His own innocent Son all the sins of the whole world, actual, original, inbred, hereditary, sins of ignorance and the multitudinous infirmities trooping after us in dismal clouds, causing us to do wrong aiming to do right, and everything out of harmony with His pure and holy character and infallible will, He then laid on His only begotten spotless Son, when He turned His face away, as He would not look upon sin even though it was on His own Son in the capacity of our vicarious substitute.

(d) Oh, how wonderful and inconceivable the love of the Father which superinduced to give His only Son to redeem us all, from sin, death and hell:

"Oh! for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Our Savior's praises speak!

"Angels assist our mighty joys,
Strike all your harps of gold;
And yet, this unutterable, abounding love,
Can never half be told!"

While the Father gave His Son freely to die for a lost world; yet it was His own voluntary act, as He says, "No man taketh my life from me, I lay down my life for the sheep." So our wonderful Savior took all of our sins ever committed or inherited, in the past and future, on His spotless soul and with that awful burden, so heavy that He broke down under the cross while climbing Calvary, where it was all with Him nailed to the cross and expiated forever, throwing right open mercy's door for every lost soul in all the world, to leave the devil, giving him back

everything we ever got from him, all his meanness, debaucheries, sensualities, diabolisms, crimes, horribly atrocious and coming with a broken and a contrite spirit, responsive to the call:

“Come humble sinner in whose breast
A thousand thoughts revolve,
Come with your guilt and fear oppressed,
And make this last resolve.

“I’ll go to Jesus though my sins
Like a mountain rose,
I know His courts, I’ll enter in
Whatever may oppose.

“Prostrate I’ll lie before His throne
And there my guilt confess;
I’ll tell I am a wretch undone
Without His sovereign grace.

“I can but perish if I go,
I am resolved to try,
For if I stay away, I know,
I shall forever die;

“But if I die with mercy sought,
When I the King have tried,
That were to die, delightful thought,
As sinner never died.

“Approach, my soul, the mercy seat,
Where Jesus answers prayer,
There humbly fall before His feet,
For none can perish there.

“Thy promise is my only plea,
With this I venture nigh,
Thou callest a burdened soul to Thee,
And such, O Lord, am I.”

Chapter I.

BETHEL.

While Rebecca was in pregnancy she said, "Why am I thus, two nations are in me?" Though Jacob and Esau were twins, yet the latter was the firstborn and the former had his hand fastened on the heel of the latter, forcibly *ad ambratime* the fulfillment of the prophecy, the elder shall serve the younger. As they grew up, Esau became a cunning hunter, as the wild beasts abounded at that time as there were so few people in the world to keep them down. Esau, naturally brave as a lion, became enamored of the chase, running day and night in pursuit of the game, far out over the territory of Mt. Seir, subsequently known in history as Idumea on becoming populated with a great nation, the progeny of Esau, the pioneer and first king. The idea has always prevailed that wild meat is the more hygienical. Therefore they preferred the meats that Esau brought from the wilds to the domesticated, which they had around them.

(e) On the contrary Jacob was a timid man, inadequate to cope with the wild beasts and barbarians he would meet in the chase. Consequently he stayed at home, working hard cultivating the fields and gardens and looking after the herds and flocks, always on hand to help his mother in her domestic labors, and consequently he literally monopolized her love, so that she was anxious for him to have the birth-right, which pursuant to patriarchal law belonged to Esau, the firstborn; whereas Isaac thought nothing but Esau to have it, as it was his legal dowry, and as Jacob was at home all the time and Esau there but little, his coming was like that of a loving and appreciated visit to his home folks and consequently Isaac leaned to his side of the domestic interest.

Meanwhile they were all utterly ignorant of the fact revealed, Rom. 9: 11, that God had already given Jacob the birthright, i. e., a double portion of the estate, before he was born. "The children not yet having been born, nor yet having done anything good or evil, that the purpose of God might stand according to election." We find two elections prominent in the Bible, the one appertaining to grace, which is free to all. "By grace ye are saved through faith, that not of yourselves, but the gift of God, for we are his workmanship created in Christ Jesus, which He before prepared that we should walk in them." Eph. 2: 8. Hence you see we are saved entirely by grace. "Therefore we conclude that a man is justified by faith, without deeds of law," not as E. V. "the deeds of the law." Campbellites and Catholics and all other legalists construing it to mean the ceremonial law which they say was done away, which is not true, because Jesus says, Matt. 5: 17, "Think not that I came to destroy the law and the prophets; I came not to destroy but to fulfill. Verily I say unto you, that not one jot or title shall pass from the law till all be fulfilled." A ceremonial was not done away but fulfilled, when the great Antitype, having been typified by all the bleeding birds and beasts on Jewish altars slain, four thousand successive years; died on the cross, crying out with his last breath, "It is finished," i. e., the redemption of the world, then and there finished, so no one has any thing to do but to tip his hat to the devil, giving him back all his sins, actual and original, and a final adieu; then, making for the King's highway of holiness, which Jesus built with His own bleeding and toiling hands every step from the City of Destruction to the New Jerusalem. No lion or ravenous beast on it. (Isa. 35: 8); no toll-gate, or nothing to do but run at race horse speed with ever accelerated velocity, till he leaps through

the pearly portals with a shout of victory, and receives a starry crown that will never fade away, but accumulate new lustre through the flight of eternal ages.

(f) The Holy Spirit knew that heretics would make that dodge and consequently in the above passage left out the article so it reads positively that a man is "justified by faith without deeds of law," i. e., any deeds of any law. Hence all this legalism preached by Catholics, Campbellites, Mormons and dead churches, even with orthodox creeds practically ignored and lost in the rubbish of idolatrous legalism simply the strategy of Satan to cheat people out of their souls, as you cannot possibly obey the Lord till you get into His kingdom, only possible by the supernatural birth and then if true to your covenant with God and appreciative of omnipotent grace, you will go for sanctification with all the power of spirit, soul and body, and soon enter Beulah Land with shouts of victory, stirring all your neighbors with your song:

"I've reached the land of corn and wine,
And viewed it o'er and o'er,
But yet I long for deeper things;
'Tis better on before.

"My Savior comes and walks with me,
And sweet communion here have we,
He gently leads me by the hand,
For this is heaven's border land.

"A sweet perfume upon the breeze,
Is borne from ever vernal trees,
And flowers that never fading grow,
Where stream of life forever flow.

"The zephyrs seem to float to me,
Sweet songs of heaven's melody,

While angels in their white robed throngs:
Join in the sweet redemption songs."

(g) Whereas the election of grace is free for all, that of the divine progenitorship is restricted simply to the family of our Saviour, certainly a grand and glorious privilege to stand in His human genealogy as one of the fathers or mothers of His personality.

(h) The Calvinists mix us these two elections to the infinite confusion of the people; thus opening the door for Satan to take advantage of some and inflate them with the conclusion, that as they are elected to heaven, they will go through regardless of sin in their heart and life; Calvinistical writers having even certified, as I saw in the writing of McIntosh, one of their prominent authors, that even in case of awful sins such as incest murder, they would hold their place in the elect catalogue; certifying that God only sees them in Christ; flatly contradicting the Scripture, "in Him there is no sin," therefore the moment you get your consent to commit a sin, you slip down from the King's highway into Satan's common and commit it there; thus illustrating the great importance of walking in the holy way, central in the highway, and only entered through the blood, as the prophet says, "The unclean shall not pass over it, but it shall be for those, wayfaring men, though fools, shall not err therein." Hence we see that we need neither royal birth nor collegiate culture to walk in it; but only the blood to expiate out of the heart the hereditary depravity, transmitted to us by Satan through fallen Adam, our federal head, and which is not eradicated in regeneration, but only conquered, and grace given to keep it down, and must be eliminated, in the great subsequent work of entire sanctification.

"Follow peace with all the people, and the sanctification, without which no one shall see the Lord; lest some root of bitterness springing up in you troubling you." Hence you see the root of bitterness, which is depravity must be eradicated, i. e., dug out by the roots; showing up clearly, explicitly and irrefutably the residuum of depravity, left in the heart in regeneration, and the gracious possibility of its eradication by the cleansing blood, applied by the Holy Ghost in the great work of entire sanctification, which Jesus gives you in fulfillment of the Johannic ministry, "I indeed baptize you with water unto repentance, but He that cometh after me, whose sandals I am not worthy to carry, will baptize you with the Holy Ghost and fire." When I was preaching in India, I was called to Madras, the largest city in the south, a million population, to preach for them in a great camp meeting. They were Keswickists, from the British Isles, and did not believe that we could get rid of old Adam, till physical death. I found them the most praying people I ever knew, the grand burden of their prayer, that God would pour His Spirit on them and give them a grand enduement, that they might have the victory over the old man of sin just as long as possible.

(i) In my first discourse, I told them unequivocally, "Brethren, there is a short cut on this thing; you can not only have the victory over the old man of sin, but get rid of him altogether." Rom. 6:6, "Our old man is crucified that the body of sin may be destroyed, that we may no longer serve sin, as we have been buried by baptism with Christ into His death, and are raised up by the faith of the operation of God, to walk in newness of life." Here you see we have the old man, called old because he is as old as Satan and is the body of sin (not our immortal body) but the sin personality, i.e., the son of the

devil, crucified until he is dead and then buried into the atonement.

So we see from the connection that this mighty work is wrought by the baptism that Jesus gives with the Holy Ghost and fire; not as the immersionists vainly tell us that it is the mortal body still alive and buried into water; whereas the Word positively specifies that it is the "body of sin," the "old man" after he is crucified, till he is dead, buried not into water (as you cannot find a case in all the Bible where a human body was ever buried in water); but into the death of Christ, which is the atonement into which every sin personality must be buried or enter hell. Oh, that magnitudinous sepulcher, amply capacious for the reception of every sin personality generated by fallen Adam!

(j) So I exhorted them with all my might to abandon to the Holy Ghost, assuring them that He was there ready to nail the old man to the cross, crucify him till he is dead and bury him so deep into the atonement that Satan's resurrection trumpet would never be able to reach him. When the meeting closed, the leader, a great missionary, who had called me, armed me and took me away for a private talk, and I found him weeping as if his heart were broken, meanwhile he said, "Brother Godbey, I am in so much trouble because I called you here and now find I have made a mistake, as you are preaching doctrine we cannot take as we do not believe we can get rid of the old man till we die." The Spirit of the Lord was on me and I was very happy, as I threw my arms around him and praised the Lord for giving him the grace to tell me to my face, that I was not the man he wanted, when he seemed to catch the blessing from me, so getting happy he reciprocated the hug, at the same time undergoing a reaction, and responding, "Oh, I find I have not made a mistake, because

the man who can receive a correction so lovingly is the one I want to preach for me even though we may not see everything alike. As he had administered his correction he thought the battle was over and the victory won, and I stood corrected.

(k) But in the next meeting I was straighter and hotter on the old line of the Holy Ghost and fire to crucify the old man, bury him eternally in the atonement and thus get rid of him world without end. They made no further effort to correct me, but proceeded to sing me down. The second day of the meeting, Dr. Rudisel, a member of our National Holiness Association, sent out by the Methodist Church in the interest of the work in India, whose office was in that city, arrived, and as they were all Keswickists and Calvinists and Europeans, he was apparently afraid of his shadow, lest he might cross their doctrine. So he was present when they sang me down, and soon as he had an opportunity requested me to go to my room with him. On arrival he pulled me down for prayer putting his hands on me and prayed with all his might for God to put His hands on him and use him to manage me in that meeting, metamorphosing his prayer into an exhortation, pouring his pathetic appeals on me not to antagonize the meeting, observing, "Godbey, you and I are the only Methodists and the only Americans in this meeting and here are 40 preachers, all Keswickists, Calvinists, and bull-headed Englishmen, and while I believe just what you do, we cannot do anything with them and must not disturb the meeting, and I feel that God has sent me in to manage you and keep you from disturbing it, and I am going to do it, rest assured, I will not let you disturb this meeting any more, as it broke my heart when they sang down my brother Methodist preacher and American."

(l) As he was twice my size physically, it looked

like I was in a tight place, as he assured me that he would not let me disturb the meeting. "Why," he said, "was you not ashamed to be sung down?" I said, "No, I am not only willing to be sung down for Jesus' sake, but to die a martyr for His truth here in India. "Oh. but," he said, "you can not do anything with them, as they are Calvinists, Keswickists, and bull-headed Englishmen." Then I responded, "I am English, too (as my paternal ancestry came from that country). So, it will be John Bull against John Bull, and we will see how it will turn out." Yet he said to the last that he would not let me antagonize them and thus disturb the meeting. So I felt I had a great responsibility to fight that heresy with my gigantic brother on my back, yet I inwardly told the Lord that I would be true at every cost. Next time I spoke, I was expecting to be sung down and pushing with all my might to shove in every word possible till they did sing me down, when I saw the face of a preacher about 35 years old, one of those missionaries, light up with supernatural brilliancy, and his eyes flash celestial fire, when he spoke out, "Brethren, this man has the truth on his side and is giving us the plain straight Word of the Lord, showing us that we can get rid of the 'old man,' the sin personality, while he testifies to the experience himself and I believe he has got it," when shouting aloud he said, "I'll have it or die," at the same time falling from his seat down on his knees and others following him, till I found a score of those preachers on their knees praying for the experience with all their might; soon the fire fell, and they began to rise with shouts of victory, the Pentecostal power having come down and sanctifying fire rolling all around and the people passing into the experience; going away among those beautiful banyan trees, one in our presence with several hundred trunks and shade

enough for 5,000 people to rest under it from the burning heat of that tropical sun, so very hot there in the Torrid Zone. The tide rolled on, rising all the time. I had to leave one day before the meeting closed for my appointment in C. B. Ward's great work. The last night I was with them and preached they actually never adjourned, but ran it all night, till broad daylight and sunrise the ensuing morning; when they unanimously voted thanks to your humble servant for his faithful labors among them and Dr. Rudisel who had at first put the brakes on, then, oh, how he shouted, carrying me in his arms like a baby, leaping and praising the Lord, and saying to me, "Why, Godbey, they have all walloped over on our side!"

(m) It would not have been so if I had obeyed him. Hence you see we must be true under all circumstances and let God take care of the results. We must actually die so dead:

"That no desire shall rise,
To pass for good or great or wise,
In any but our Savior's eyes."

And under all circumstances be true to God, cost what it may, as He is sure to manage His own truth in the interest of the kingdom.

(n) While Jacob was really elected to the progenitorship of Christ, i. e., had the felicity of standing in His ancestry, a link in the chronological chain running back to Adam, yet neither he nor his mother nor his father knew anything about it. So the old man, fully expected to give the birthright to Esau in verification of the patriarchal law, always conferring it on the firstborn; meanwhile, of course, Jacob would do anything he could to get it as their father was a millionaire and it was no small matter, while

as he stayed at home and helped mother in all the domestic labor, so she was in full sympathy with him. It so happens that Esau makes a failure in his hunting enterprise, (no firearms ever having been dreamed of, and dependent entirely on his bow and arrow), so the game all flees from him and he is about to starve; gives up the chase and comes home, awfully hungry, and his brother, co-operated by his mother refuses to feed him, has everything under lock and key; meanwhile he proposes to him to get him all he wants to eat, and board him right along for the recompense of his birthright. He was a hearty stalwart youth and his appetite so craving, meanwhile he is faint with hunger and there received the name Edom, which means faint. So finally, he soliloquizes, I am about to die and this birthright will do me no good, so I had better sell it out for the food I need to prolong my life. So he does and takes a Benjamin's mess and revives up physically. You think it is strange that he would do such a thing. You see this folly verified on all sides, here in Cincinnati and elsewhere; people making the great mistake of feeding their bodies instead of their souls. They feed the bodies of their children till they fatten them like hogs, and at the same time let their poor souls starve to death and go down to hell. This incident transpired during their boyhood. The years go by and they pass majority, which under their dispensation was thirty, when their father has grown old and his sight dim, as they had no spectacles at that time to assist feeble eyes. As he knows his end is nigh, and he wants to leave his sons his patriarchal blessing. As Esau is his firstborn, his chief blessing appertains to him. So he tells him to go away to the wilds and hunt him some nice venison of which he was very fond, and cook it so done that his toothless mouth could manage it all right:

as dentistry was then unknown, and bring it to him so he might eat it and receive physical refreshment to quicken his mind that he might administer his patriarchal blessing, pertinent to the firstborn. Still the mother in deep sympathy with Jacob, on whose arm she was leaning in her declining years, is ready to do anything in her power to secure the blessing for Jacob.

(o) Consequently she sends him to the flock to procure a fat kid, which she cooked till it was perfectly tender and savory like the venison, so he would not discriminate the difference. As Esau was a brown hairy man like all his people today, the Arabs, and Jacob, a blonde, smooth man like the Jews of the present day, he said, "Mother, my father will put his hands on me and as my brother is a hairy man, and I am smooth, he will find me out." "Oh," she said, "rest easy about that, and I will manage it; I will dress you up in Esau's great skin clothes, putting his gloves on you, so when he feels you, he will think you are Esau." Then he promptly obeys his mother, and as it was nightfall and his father's eyes dim, when he went into his tent, he said, "Rise, father, and eat the venison your son has prepared for you." Then he said, "Hoy did you get it so soon?" "Oh," says he, "the Lord brought it into my hands." Now, says he, "Are you really my son Esau?" He responds in the affirmative. Jacob had mimicked his brother's voice the best he could, yet did not have it perfect, so he left his father in suspicion, when he said, "Come near me, my son, and let me put my hands on thee and see if thou art really my son Esau." So he comes and he puts his hands on him and says, "They are the hands of Esau, but the voice of Jacob." As his feeling sense was more perfect than his hearing he concludes to acquiesce in it and proceeds to give him his patriarchal blessing,

his inheritance and sustains him with milk and honey, corn and wine.

(p) Scarcely had Jacob retreated from his tent when Esau arrives with his venison and says, "Arise my father, and eat thy son's venison and bless me before you go out of the world." When Isaac is unutterably astounded, responding to him that his brother has already come and taken his blessing, when Esau weeps with a loud and bitter cry, "Surely he has the right name, Jacob (which means supplanter, i. e., rascal), because he has supplanted me twice, having robbed me of my birthright and now of my blessing." So he intreats his father with flowing tears to evoke his blessing from Jacob and confer it on him, which he could not do, because God had given it to Jacob before he was born. (Rom. 9: 11). Then Isaac proceeded to confer his blessing on Esau, who became a great man in his day, the king of Idumea and the father of the great nation, the Edomites. Because Hebrews 12: 15 says, "Esau sought repentance and found it not, though he earnestly sought it with tears," the conclusion is reached that Esau lost his soul, because he was not one of the elect, but was reprobated and could not be saved. This is not correct. Repentance is from two Greek words; *meta*, change, and *noos*, the mind, and simply means, a change of mind. In the spiritual realm it means to get rid of the carnal mind and receive the mind of Christ, which we do in regeneration and sanctification; the former giving us the mind of Christ, conquering the carnal mind and giving grace to keep it in subjugation, so it cannot break out and commit sin; while the latter crucifies the old man, destroying the body of sin, burying it into the atonement of Christ, by Baptism Jesus gives with the Holy Ghost and fire.

(q) In this case it meant a repentance on the part

of Isaac, his father, which would mean for him to change his mind, revoking the blessing from Jacob and conferring it on Esau, which he could not do from the simple fact that God had given it to Jacob before he was born. Esau was reprobated from the progenitorship of Christ, which did not keep him from getting saved at all, as all the Gentiles were thus reprobated, and still salvation is free for all, because Christ died for the Gentiles as well as the Jews, on Mt. Calvary, which is outside of Jerusalem, illustrating the fact that He made the atonement for the whole world, including Esau as well as Jacob, the Gentiles as well as the Jews. Therefore the Calvinistic view of unconditional election on the salvation line is utterly incorrect, as it only appertains to the progenitorship of Christ, who made His atonement for the whole world and really had much Gentile blood in His own body, as He had three Gentile mothers, Tamar in the days of Judah, Rahab, the Jericho tavern keeper, in the days of Joshua, and Ruth, the Moabite, in the days of Naomi in Israel, thus showing up the fact that He was not simply the consanguinity of the Jews, but a mongrel, akin to us all. When Esau found that Jacob, after having robbed him of his birthright, had also fraudulently stolen and robbed him of his patriarchal blessing, his heroic blood (as he was naturally very brave and Jacob cowardly) boiled within him, and he resolved to kill him outright; the mother fortunately apprehending it in time to shove Jacob out in the darkness of night to run for his life, sending him away back to Chaldea, to her childhood home, as well as that of his grandfather Abraham, to save his life. Consequently he runs with all his might, the long dark night, imagining that he hears the brush cracking behind him with the tread of Esau ready to kill him, as he certainly would have done, if he

had overtaken him; with nothing but a staff in his hand, i. e., a huge club to fight off wild beasts. So he runs the whole night, over rugged mountains, amid craggy steeps, yawning chasms, and frightful precipices, roaring and reverberating with lions, bears, panthers and wolves, and no time to stop the next day he runs on till the sun has again rolled his fiery chariot all the way the cerulean vaults and again gone into eclipse behind the long blue sea and the great Atlantic Ocean; when reaching a limpid, flowing spring on the Mountain slope, faint with fatigue, till he can actually go no farther, he is bound to give up his flight from his enraged brother even though he comes and kills him. Oh! how crushing the conviction for all his lying and rascality, thus cheating his brother out of his birthright and his blessing, for which there was no apology, as God had actually settled it all before he was born, without any effort on his part, or that of his mother who also had to pass through the crucible of a bitter repentance for the dishonesty she had manipulated in the matter. Now he is in a good fix for a full and eternal abandonment to God, radical repentance, going down till he strikes bottom rock; having been without sleep 48 hours, somnus, nature's sweet restorer, puts his hand on him and wraps him in ambrosial slumber. Meanwhile he sees a ladder drop down from heaven and rest on terra firma, the top most rounds amid the glittering constellations, while descending angels on radiant pinions are trooping down, and glorified saints are climbing up. Meanwhile he recognizes the Divine presence, and says: "This is none other than the house of God and the gate of heaven." Here using the Hebrew word, Bethel, from beth, house or family, and el, God, because then and there he was born from above, thus entering God's family, and consequently that moun-

tain has always borne that name to this day. On our last tour, four years ago, we drank at that spring, and knelt and prayed in the Church of Jacob standing on the spot, where his notable conversion marked a new era in his biography, when he recognized his membership in the Church of God, gladly accepting the situation and vowing to give Him His tenth, as long as he lived, as this had been the law of God's kingdom from time immemorial and recognized by his grandfather who gave it to Melchizadek his pastor.

(r) Then he goes on his way to the end of his journey and reaches the homestead of his mother and grandfather, far away in the land of Chaldea, where he meets his consanguinity. In our dispensation we are not allowed to marry blood relatives, and there is no necessity of it, the Lord having plenty of people at our option, who are not our near consanguinity. Then, it was not so, and as God had always rigidly vetoed inter-marriage with the wicked in those times, in order to avoid it, consanguineous matrimony was not only encouraged but commanded. His uncle takes him into his employment gladly, and at his request gives him his daughter Rachael for seven years labor; ultimating in the reception of her elder sister Leah, also as the law of that country did not permit the wedlock of the younger antecedently to the elder; thus giving him fourteen years labor for his two wives, both of whom received from their father's hand, maids to help them in their domestic labor, thus in all filling out these four mothers in Israel, a divine intervention for the launching of all the tribes of Israel in the same generation.

(s) Now he has paid for his wives and proposed to go away, but God had wonderfully blessed the herds and flocks under his administration, that his

father insists upon his abiding, and for his wages gives him all the brown among the sheep, ring-streaked and striped among the cattle and goats and donkeys. Jacob was not only an exceedingly industrious man, like his children, the Jews, the most enterprising people in all the world; getting rich where Gentiles stay poor, and with no country in which to accumulate, scattered through all nations, are at this day at the front of the financial world, ruling the kings of the earth by their money power. I never so realized it till I traveled abroad. Out of America, we never use our own money, as it is discounted all over the world. So I deposited my money in a National Bank on Wall St., N. Y., taking a letter of credit, on which I could draw money in all parts of the world. When I crossed the ocean, and followed my letter, it led me to the bank of Baring Bros. in London, where I saw the children of Abraham standing before me. Everywhere I went to draw money, I had to get it from the Jews. Finally in Jerusalem, I had to go to the bank of Jacob Vilero and get my money from the Hebrew children. Jacob proved a wonderful manager; God signally blessing his labors, as he always does, and so wonderfully and even marvelously prospering the flocks and herd that he actually accumulated a princely fortune. Then God told him to go back to his native land after this absence of twenty years. O, what a wonderful contrast! He had come into that country a lonely tramp with nothing but his staff, and now he emigrates with his family including his hired herdsmen, and then his cattle, sheep and goats in vast droves. Of course, they had to travel slowly in view of the delicate condition of some of the animals and the people; thus giving the stock ample grazing opportunities on the road, as well as procuring food for them at night. So they move on their journey,

finally reaching Manaheim, where the Hebrew says, angels met him, the English version giving it messengers, stating that his brother Esau is coming to meet him with 400 armed men, the awful news thus striking panic to his heart, when he proceeds to organize them all for the remnant of their journey, Beersheba, the patriarchal home in South Canaan; sending all his family along with the herds and flocks, across the river Jabbok, a tributary of the Jordan; organized and conducted by the herders in several divisions, one of which was a selection of fine and valuable animals, worth \$10,000, and doubtless in this country much more, for a present to his brother; meanwhile himself lingers alone on this side the river, to spend the night in prayer to God to deliver him from his infuriated brother.

Chapter Two.

PENIEL

This word is a Hebrew compound from, peni, face, and el, God, and consequently means, the face of God. In regeneration we enter the family of God, and during our spiritual infancy, are manipulated by nurses and stewards, as we read, Gal. 4 the chapter, that the heir during his infancy, differs not from a slave, though he is lord of all, but is thus being subject to the authorities, whose duty it will be to manage him harmonically with the light and wisdom characteristic of God's law even though his own mind may be antagonistical to the domestic administration, as we remember reading a little item of the history of the king of England when his first-born son, who is legally Prince of Wales, meditating upon the principedom and becoming inflated with the delusion, that he already had it, proceeded to manifest his authority by kicking out window lights,

when the king took the New Testament and read to him from Galatians the 4th chapter, the above statement about the servitude of the heir during his minority and then took a switch and gave him a good thrashing. So while regeneration brings us into the family of God, our infancy runs down to our majority.

(t) **Nee pos**, the Greek for infant reveals our spiritual minority, whereas, **telios**, from **telos**, the end, reveals our spiritual majority. Apollos, the author of Hebrews pronounces the infant unskillful in the word of righteousness, in the application of it to himself and to others; admonishing the Hebrew Christians that they are old enough to be teachers, but still have need that some one teach them the rudiments of the oracles of God; at the same time exhorting them, "Let us be carried to perfection." Greek, **phe roo metha**, from **phe roo**, to bear, hence literally means, let us be carried to perfection; whereas the translators labored under the delusion that perfection was reached after long years of growth and development, and instead of the common salvation, it was only for a saint in an age. Consequently the inserted "go" which is not in the original, where we have the fervent exhortation from inspired Apollos, "Let us be carried to perfection, recognizing the omnipotent Savior who began the work in regeneration still standing by us and anxious to finish it, if we will only utterly and eternally abandon to God, falling in His arms and giving Him a chance to carry us to perfection; thus as the word means bring His wonderful work of our salvation to an end, so we will be complete in Him, as James says, "Lacking nothing," and Paul in Cor. 2nd chapter, certifying so boldly that we are complete in Him who is the head of all principality and power, having been circumcised with the circumci-

sion made without hands, in putting off the body of the sin of carnality through the blood of Christ.

(u) Here we have a powerful triple Greek compound, a **pek du sei**, from **apo**, away from, **ek**, off, and **duoo**, to put on. Therefore the simple lexicon meaning is to take off the old stenchy garment of sin, i.e., old Adam, here represented as a worn out, polluted garment, whereas in Romans 6: 6 he is symbolized as the old man, the body of sin, called old, because as old as the devil, dating far back in bygone eternity to the fall of Lucifer in heaven, Isa. 14: 12. Here this old garment is taken off and shipped to the next station beyond the North Pole, and dumped into the chasm of unfathomable nonentity, beyond the ultimatum, infinitely distant from the terminus of the celestial universe, where farthest planets roll, so there is no possibility ever to get back. In this Scripture baptism is in grammatical and logical apposition with the circumcision made without hands, clearly and indisputably demonstrating its pure spirituality; that wonderful baptism preached by John through his unbroken six months revival, till king Herod imprisoned him for preaching the truth, and decapitated him for the same, thus permitting this greatest of the prophets, more than a prophet, because the honored introducer of his Lord, completed with His inauguration into His official Messiahship, when he poured the water, as Moses the oil on Aaron's head, as the surviving statuary this day lucidly and incontestably illustrates.

(v) Though Jacob tarried alone on the bank of the Jabboch that he might pray through to God, to help him against his infuriated brother who had been waiting on him 20 years to come back and give him a chance to kill him for the double robbery of his birthright and his blessing. Nothing is so profitable to any of us as prayer as in that

we hang our weakness on the Omnipotent arm, verifying that wonderful scripture in Jeremiah, "Those who wait on the Lord swapp off their strength, the literal Hebrew, instead of renew their strength." The meaning of it is we swapp with God, our weakness as we have nothing else, for His almighty strength; the consequence following that we mount up on wings as eagles, run and do not get weary, walk and do not get faint. Though Jacob went to prayer to get help against his as he supposed irreconcilable brother now coming against him with an army of 400 men, as he in the score of years had become a great popular leader, the first Idumean king in that country denominated Enmir; when he really prayed and struggled into the presence of God, till the light shone into the deep interior of his heart and revealed to him his own interior spirit, coiled around by the awful boa-constrictor, the old man of sin, denounced by our Saviour as the viper; he forgot about Esau as he found something in his own heart so much worse, when he saw the horrific monster coiling around him and determined to eat his flesh and drink his blood. Therefore he commands all the powers of the spirit, soul, mind and body against the internal foe, Jacob the supplanter, i.e. rascal as the word means which he and every other son and daughter of Adam's ruined race, receives in the generation of Adam the first our federal head and actually dooms everyone to damnation, pursuant to the proclamation ringing down from the effugent throne. The soul that sinneth it shall die.—Ezk. 18:4. Without the sanctification no one shall see the Lord.—Heb. 12:14. Consequently he holds on with the pertinacity of a man fighting for his life in the last ditch, roaring out his acclamation:

Come O thou traveller unknown,

First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Who still I hold but cannot see,
My company before me is gone,
And I am left alone with Thee.
With thee all night I mean to stay,
And wrestle till the break of day!
Art thou the man that died for me
The secret of thy love unfold,
In vain thou strugglest to get free
I never will unloose my hold.

All this time God had been wrestling with him and demanding his name which of course he perfectly knew. So it was not information he was after but confession, which most in every case go to the bottom; not only confessing, but restoring, so far as possible. Finally Jacob reaches the ultimatum of all his own efforts and makes the confession, "My name is Jacob," which means rascal. O what an ordeal for him to confess his rascality in the face of God. 1 John 1:9 is the most comprehensive scripture in the Bible "If we confess our sins he is faithful and just to forgive us and cleanse us from all unrighteousness."

(w) In this sentence we see the whole plan of salvation in a nut shell, and all on conditions of confession, hence it is so important as this is the golden key that unlocks the store house of heaven and admits every beggar, to help himself and feast eternally on the sumptuous royal banquet our loving heavenly Father's table groaning under all the good things of the kingdom. The delicious fruits of Canaan grapes, honey, pomegranites, superabounding the fatted calf in the center floating in his own gravy, the angel waiters thronging round us, delighted to give us the most perfect attention. It is said that the Chinese manderine is too great a man to feed himself, as it would be derogatory to his gubernatorial dignity; meanwhile a

coolie on the right and another on the left is poking victuals into his mouth, leaving him nothing to do but to eat, that looks like perfect attention, but the angel waiters beat the Chinese coolies out of sight.

(v) Now as this wonderful salvation so rich, full and free, is commandable through the efficiency of this one golden key, let us proceed to understand it so we can utilize it to the salvation and sanctification of our immortal souls without which we would so much better have never been born. The Greek is **homologeoo**, from **homos**, like and **logos**, speech. Therefore it means to speak like God, who always tells the truth and cannot tell anything else because he has nothing else to tell; whereas Satan tells lies and men and women tell jokes. Therefore we should take the **ipse dixit** of God alone. The Holy Ghost is God and all the night long while Jacob was wrestling to bless Him, the Holy Ghost was saying to his heart, rascal, which is the meaning of Jacob and translated out of the Hebrew into English. The moment he made the confession and stood before God in his true character the rascal. He gloriously saved him from all rascality actually staying the rascal, i.e. crucifying old Adam symbolized by knocking his thigh, which is the location of strength out of joint, thus making him a cripple for life but still having the perfect victory over the world, the flesh, and the devil, which he never had before as we see abundantly manifested in the fact that the fear of Esau and his 400 men interested at once and instead of hiding from him as hitherto he gladly goes on to meet him though limping on his staff.

(y) When he comes into sight he is as anxious to meet Jacob as Jacob is to meet him. So the twin brothers meet in joyful fraternal love and affection,

mutually embracing and blessing either the other and thanking God for sparing their lives and letting them meet again; thus reconciled forever so they become firm friends and so remained till the end of their lives; both uniting in the burial of their father; in the cave of Machpelah at Hebron with their mother and grand parents. Whereas the Bible gives the abbreviate biography of Jacob a prominent progenitor of Christ, as Esau was not a member of that progenitorship—it only gives sketches of his life incidental to that of his brother. Therefore while we have the thrilling record of the wonderful night preceeding their meeting appertaining to Jacob we have not a word expository of Esau; meanwhile the facts of their happy meeting so unexpected to both involved the conclusion that Esau had spent the night with God as well as Jacob which would be so interesting to us if we only had the record; as he brilliantly manifested the beautiful and delicious fruits of the Holy Spirit; thus rushing to his brother with outstretched arms embracing and kissing him, with the happy congratulations, "Oh my brother I see your face as that of an angel after an absence af 20 years!; as this is a wild country my men shall escort you safe to the home of our nativity." As Jacob had the perfect love which casts out fear, he responded to him that he was much obliged for his kindness but did not need them. Then he asked Jacob the meaning of that splendid drove of nice and valuable livestock he had met and he responded, "They are a present from your unworthy brother Jacob," when he said to him, "Please excuse me, as I do not need them, I have enough of my own." Then Jacob insisted that he should receive them as a souvenier of his brotherly love. Of course with that consideration he could not refuse and consequently took

them. The conclusion that the present wrought the change in him and reconciled him to his brother is incompatible of the fact that he declined to receive them, till Jacob begged him to accept them as a momento of his love. The whole transaction really involves the conclusion of a wonderful change wrought in Esau like that of Jacob by the same Omnipotent Jehovah, who wrestled with Jacob and gave him the blessing of entire sanctification as we see revealed in the change of his name, from Jacob, i.e. supplanter to Israel, which means one that prevails with God; calling the place Peniel, i.e. the face of God, and revelatory of the fact that he reached the very presence of God, and walked in the light of his countenance which is simply the sanctified experience bringing in the song:

Oh matchless bliss and joy sublime,
I have Jesus with me all the time;
Not all the harps above can make a heavenly place,
If God his residence remove or but conceal His
face;
Thou art the sea of love, where all my pleasures roll,
The circle where my passions move and center of
my soul;
And yet how far from thee I lie, Oh Jesus raise me
higher.

(a) Thus the pilgrim felicitiously abiding in the divine presence sings night and day I've reached the land of corn and wine and viewed it o'er and o'er, and yet I long for the deeper things it is better on before, as the King's highway is up grade continually and we are incessantly rising to loftier altitudes. The first great mountain range I ever saw so magnetized me that I resolved to climb to the summit. Therefore I ride my horse as far as

I can till I reach a precipice too steep for him, so I tie him to a limb and dismount. Then I proceed to climb the eminence towering before me pulling up, holding to roots, rocks and shrubs, till I reached the eminence which I thought was the summit; only to look around to survey my environments and see another crag mounting up into the blue dome of the azure firmament above the clouds hanging around.

(b) Then I go for it with all my might toiling and sweating till I reach that pinnacle when I see another towering up still higher and go for that till I actually have reached the loftiest pinnacle. Then I climb the highest tree from which I have a view of three great states in the union cornering on the mountain range and looking down on the houses, and far out to the town and cities glittering in the sunbeams down on the plains and vales in all directions. But I was not satisfied I thought of my transfiguration pinions, which even at that early day flashed before me in gorgeous panorama; but so much is near and real now as at the age of 82 I gaze on the last mile post electrified with the shouts of the angels beyond the last river; on the constant outlook for His glorious appearing to metamorphise this mortal body into the glorious and brilliant similitude of my wonderful Savior who along with Moses, representing all who will be transfigured through the resurrection, and Elijah all those who will be transfigured through the translation; the former including all the buried saints, when the Lord descends and calls His bride to meet him in the air and who will then enjoy the richest privilege in the glorious redemption scheme, in the twinkling of an eye, dropping mortality and finding ourselves flying through the air, meeting our fathers and mothers, patriarchs and prophets, apostles and

saints with triumphant shouts of victory to abide with Him forever.

Israelite is the only name that God ever did gave His people and in the prophecies they are incessantly denominated the house, i.e. the family of Jacob. I have often been on the spot where the Archangel Gabriel enunciated to the Virgin Mary the conception of her Lord as it is commemorated by the Church of the Anunciation standing on the spot in the city of Nazareth where they lived and when they went responsively to the imperial edict to Bethlehem the family homestead, the patrimony of David for enrollment when the time of patruition culminated and consequently Jesus was born in Bethlehem of Judea in fulfillment of the prophecies, "and thou Bethlehem are not the least among the princes of Judea, because out of thee shall come a Leader, who shall reign over my people Israel." When Gabriel made the announcement to Mary, Luke 1:33, she responded, How can these things be and I know not a man and he answered, the Holy Ghost will come upon thee and the power of the highest will overshadow thee, and that Holy thing that is begotten in thee shall sit down on the throne of David and rule over the House of Jacob forever, and of His Kingdom, there shall be no end" here we see God's own designation of His family, the saved people, who are all Israelites indeed, in whom there is no guile, as our Savior when He saluted Nathaniel.

Let us be very sure that we have the Bethel, i.e. regeneration, and Peniel, i.e. sanctification, and both witnessed clearly and indubitably by the Holy Spirit ring the bells of heaven, from the crown of the head to the sole of the feet. Meanwhile we are content to sing "You may have all this world, give me Jesus." Reader are you an Israelite in whom there is no guile?

WILLIAM BAXTER GODBEY (June 3, 1833-September 12, 1920) was raised a Methodist in Pulaski County, Kentucky, who experienced his moment of conversion at a Baptist revival in November of 1849. Godbey became a licensed preacher for the Methodist Episcopal Church, South in the Kentucky Conference in 1853. After graduating from Georgetown College with a bachelor's degree in 1859, he served as President of Harmonia College in Perryville, Kentucky while also preaching on the Perryville Circuit from 1859-1869. He married America Emma Durham (1839-1915) in 1860. Of their eight children, only one daughter, Effie Orpha (1873-1906) survived to adulthood. In December of 1868, Godbey experienced entire sanctification and began to preach holiness revivals.

From the 1860s through the 1880s, Godbey preached the doctrine of holiness throughout the South. He wrote over 200 books and pamphlets on topics of holiness theology and even taught for a while at God's Bible School in Cincinnati, Ohio. In 1878 he converted Alma Birdwell White, future founder and bishop of the Pillar of Fire Church. He eventually returned to the Kentucky Conference of the Methodist Episcopal Church and was buried in Perryville, Kentucky.