

WORKS OF WILLIAM BAXTER GODBEY

# CHERUBIC WINGS



By William B. Godbey



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*First Fruits Press  
Wilmore, Kentucky  
c2019*



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*Cherubic Wings.*  
By W.B. Godbey.  
First Fruits Press, © 2019

ISBN: 9781621719304 (print), 9781621719311 (digital), 9781621719328 (kindle)

Digital version at <http://place.asburyseminary.edu/godbey/25/>

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**Godbey, W. B. (William Baxter), 1833-1920.**

*Cherubic wings* [electronic resource] / by W.B. Godbey. – Wilmore, KY: First Fruits Press, ©2019.

1 online resource (36 p.: port.): digital.  
Reprint. Previously published: Greensboro, N.C.: Apostolic Messenger Office, [190-?].  
ISBN: 9781621719311 (electronic)  
1. Symbolism in the Bible. I. Title.

BS477.G62 2019eb

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Cover design by Jon Ramsay



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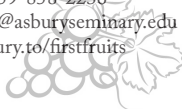
*The Academic Open Press of Asbury Theological Seminary*

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# Cherubic Wings

**By**

**W. B. Godbey**

*AUTHOR OF*

*“New Testament Commentaries” “New Testament Translation,” and a great number of other books and booklets.*

PUBLISHED BY

APOSTOLIC MESSENGER OFFICE

900 SILVER RUN AVE.

GREENSBORO, N. C.



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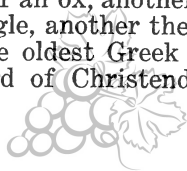
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## Cherubic Wings

The Bible is all Gospel from the Alpha of Genesis to the Omega of Revelation. The Old Testament is the Gospel in symbol; Matthew, Mark, Luke and John wrote the Gospel in parable; the Acts of the Apostles is the Gospel in history, while the Apostolic epistles are the Gospel in experience, and Revelation with many passages interspersed through all other books of the New Testament and voluminously in the Old, give us the Gospel in prophecy. It is invariably delightful to roam over Bible lands of the Old World, stand among the ruins of those majestic monuments of ante-diluvian, as well as post-diluvian enterprise, explore them with the Bible before us, contemplate the thrilling and marvelous prophetic fulfillments; meanwhile those beautiful and wonderful symbolisms give us the benefit of graphic and magnitudinous blackboard exercises, moving in gorges in panorama before our enraptured gaze. This beautiful imagery proves a powerful auxiliary to our finite conceptive, diagnostical and analectical. Ratiocinative facilities quickening by the luminations of the Holy Spirit in the delectable pursuit of divine truth, everywhere and in so many ways, revealed in the inspired volume, flashing out and rolling in celestial billows over the crystal seas which brighten around us as we sail on the good old ship of Zion, bound for the New Jerusalem. We see a beautiful manifestation of this heavenly symbolism (Rev. 4), where the E. V. speaks of the four beasts—the wrong translation, as there are no beasts in heaven. The Greek here is *zoo* and simply means living creatures, one having a face of an ox, another that of the Lion, another a flying eagle, another the face of a man. I have before me the oldest Greek Testament in the world, the standard of Christendom which in the



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caption of this chapter designates the **zoa**, the Cherubim. We have much said about the beast in the book of prophecy, especially in chapters 13, 17, 19, but an entirely different word is used, **tharion**, which is translated beasts, and it literally means a vicious, blood-thirsty beast, e. g., the lion, the tiger, leopard, etc., and in these prophecies it designates the pope. It is the incarnation of carnality, invested in sacerdotal habitude.



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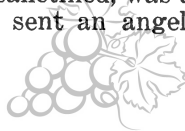
## Chapter I.

### INSPIRED SYMBOLISM

The lion in this chapter (Rev. 4) symbolizes strength and courage; the ox strength and patience, pulling at a gum stump all day without a flicker or discouragement—a beautiful illustration of perfect patience, so important to the Christian. The flying eagle gives you the glorious sample of velocity; while man pre-eminent for his intelligence, stands in that symbolism corporatively with the other four, showing up the sanctified experience, the crowning glory of the Bible in which we have the courage of the lion, with grace enough to stand against an army of demons; the strength and patience of the indefatigable ox and the wisdom of man, the lord of creation and king of the world.

(a) The juvenile Hebrew prophet, (Isaiah 6:1), is enjoying a meditative peregrination over Mount Moriah, when his attention is arrested by a miraculous revelation of the great Jehovah, His glory filling the temple, till porphyry columns are all ajar and cherubic pinions radiating over the pinnacles as they shout aloud, "Who will go for us?" He contemplates the scene till he can resist no longer. Not only in his youth but without the sanctified experience. Under the fervent appeal of the cherubim, he can resist no longer but must fall in line. Therefore he shouts aloud: "Here am I! send me, but I am a man of unclean lips!" God is full of mercy and love. Willeth not the death of any; wants to save all; therefore He takes all He can get. The old dispensation was on the plain of justification, therefore Isaiah, before sanctified, was already preaching.

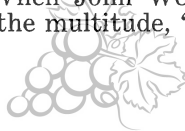
(b) Then God sent an angel with a live coal



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from heaven's altar, which was laid on the lips of the juvenile Hebrew, took away his sin, (singular number, as original inbred sin, i. e., hereditary depravity, is always revealed, while actual sins are in the plural), thus giving him the Pentecostal baptism six hundred years before that wonderful Jerusalem revival, which inaugurated the Pentecostal dispensation. Here we had the specification that these cherubim had six wings, three pairs. "With twain he did cover his face and with twain he did fly." As this is the brilliant and beautiful symbolization of the sanctified experience; crowning glory of our dispensation and here given for our instruction, let us be sure that we take it in and duly appreciate it. Covering the face is humility; protection of the feet from the face of the earth symbolizes purity; while our Lord's commission (Matt. 28: 19) has the go in it, brilliantly symbolized by the flying pinions. Let us see, John Fletcher was a cultured highland clergyman, at Madely, England. Riding coaches along the highway, he hears loud singing in an old barn along the road and asks the coachman what it means. He responded, "They are Methodists, holding a meeting." He then said to him that he had heard so much about the Methodist, so odd they were not like anybody else and so contrary and strong-headed that they had driven them out of the churches; ay! so many strange things that he was anxious to see them, but had never enjoyed that privilege. The coachman said that he was in the very same attitude, consequently they agreed mutually to stop and go in. It settled Fletcher's destiny for time and eternity to his own unutterable surprise. He was convicted, converted, moved on into sanctification and became the great exponent and defender of the doctrine. When John Wesley preached his funeral, he said to the multitude, "There lies in that

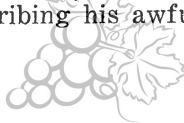


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coffin the most saintly man I ever knew; neither do I ever expect to know such till I to glory go." When they interrogated him, "What is the most important Christian grace, he responded, "Humility." Then they ask him what was the second in importance and he said, "Humility." Then what is the third? then he said, "Humility." So you see by his verdict that humility actually climaxes the immortal nine graces, (Gal. 5:19), by which we are all saved. Therefore you see the prominence given to it by these cherubim.

(d) And with two of these wings they covered their feet—revelatory of purity, as they go down on the earth and take the mud and go through all the filth, therefore we must settle the problems for purity beyond all possible defalcation. Some people expose their ignorance by saying that Paul never professed sanctification; thus boldly giving themselves away. On the road leading in the city from Jerusalem, when the glorified Savior shined down on him with a brightness eclipsing the meridian sun in its noonday splendor, settling down on him a nightmare of conviction, driving away sleep and appetite for food and keeping him rolling over the floor in awful agony in the house of Judas, till God in mercy heard his cry and sent Ananias to his relief, under whom he was powerfully converted, his blindness healed when he stood up and poured the limpid oil on his head, as everybody going into that house on Straight street (as it was used as a Greek Christian Church) can see this day revealed in marble statuary, Paul standing and Ananias pouring the water on his head. He then preached boldly in Damascus until the Holy Spirit convicted him for sanctification when he went away into Arabia and sought for three years. Galatians 1st chapter and Romans 7th chapter brilliantly describing his awful battle of inbred

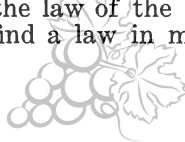


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sin, doing his best (like all other Christians seeking sanctification) to get it by legal obedience (as I did nineteen years). Finally in verse 24 giving up in utter desperation, he cries out, "O wretched man that I am, who shall deliver me from this body of death;" when the Lord that moment comes and gives him the experience and he shouts aloud: "I thank God through Jesus Christ our Lord."

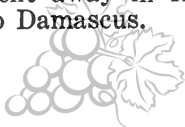
The reason Dr. Clarke and John Wesley apply the 7 chapter of Romans to sinners was because they had errors in their Greek which led them astray; these errors having crept in during the Dark Ages; meanwhile not a man in a thousand or one woman in twenty thousand could read or write. Their Testament had been transcribed about the beginning of the fifteenth century. Meanwhile God in mercy had His precious Word safe on Mount Sinai, where He first revealed it to Moses and in 1859, the very year I graduated in college, miraculously revealed it to His faithful prophet Tischendorf of Germany, and in His good providence sent me the first book made from the parchment roll, which I have read all my life and have translated. In this chapter, verse 14 reads in King James', "I am carnal, sold under sin." They say that will not do for a Christian. The correct reading is, "I am carnal having been sold under sin," referent to the Edenic transaction, when Father Adam sold us all for a mess of apples. Then verses 17 and 18 have the statement, "That which I do I allow not," should read, "I know not," showing up the fact that he committed neither known or willing sin. You also read there twice over, the statement, "It is not I that sin, but sin that dwelleth in me," i. e., the inbred sin in me, stirring up and giving him all the trouble. Verse 22 settles the whole matter: "I delight in the law of the Lord after the inward man, but I find a law in my members (i. e.,



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member of the old man, Col. 4 ch: anger, malice, envy, jealousy, bigotry, pride, lust, passion, temper, avarice, ambitions, etc.) warring against the law of my mind (i. e., the mind of Christ, created in the heart by the Holy Ghost in regeneration and all that is antagonized) endeavoring to bring me into captivity in the law of sin which is in my members." Now you see clearly that by this passage that the writer is a Christian and not a sinner because he says, "I delight in the law of the Lord after the inward man." In this we have two positive testimonies to his justification: the sinner has no inward man, as he is the creature of the Holy Ghost written in the heart in regeneration, when the sinner repents of all his sins and casts himself on the mercy of God in Christ; God freely forgives him for Christ's sake and the Holy Spirit responsively to his justification, instantaneously regenerates him; hence you see Paul had the inward man in his heart, which shows that he was regenerated. He here says, "I delight in the law of the Lord," which is not true of a sinner. When he obeys the law of the Lord, it is through regenerating grace. An other argument showing that Paul was sanctified down there in Arabia is the fact that it was a second work of grace which he there received. How do we know this? Because when Jesus appeared to him on the Damascus road he was up in the air looking down on him—normal to the first work of grace, when it does not take up His abode in the heart but shines on him from without; whereas in Arabia he was revealed in him sitting on the throne of his heart, reigning without a rival. (Gal. 1: 15.) "When He who separated me from the womb of my mother was pleased to reveal His Son in me, then I conferred not with flesh and blood, but then went away in Arabia after three years retirement to Damascus.



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(e) When the Holy Ghost reveals the glorified Savior to a sinner shining down on him as in the case of Paul, such as the charm that he always yells and raises a shout: "You may have all the world but give me Jesus." The Holy Ghost does not speak of Himself but His work is to reveal Christ. Therefore when Jesus baptizes you with the Holy Ghost, He applies the Blood, sanctifies you holy and enthrones the glorified Savior in your heart so that you ever after have a vision of Him within sitting on the throne of your immortal spirit and reigning without a rival. Here we have a copious revelation of Paul's sanctification, (2 Cor. 12 ch.) He gives you an unconditional testimony to the sanctification of himself and his comrade evangelists, Silas, Timothy, and Luke: "We were with you in holiness and godly purity"; E. V. "in simplicity and godly sincerity." Those words primitively mean sanctification, but as they have been bent away from their original meaning they now fail to convey to the popular mind the plain fact that Paul and his comrades professed sanctification. Sincerity is from **sine**, from without; **cera**, wax. Consequently mean strained honey: in harmony with the Hebrew **tamain**, which means strained honey. In regeneration we find a bee-hive and plenty of honey. In sanctification it is strained—all the wax and dead bees and trash eliminated from it, leaving the pure honey.

(f) The Greek in this passage is **hagaia** from **alpha**, not, and **ga**, the earth. Therefore it means to take the dirt out of you, i. e., all the filth and impurity of any kind. The word where the E. V. has sincerity **eilekrinia**, from **eile**, a sunbeam, and **krino**, to judge. Therefore it means judged in the sunbeam—a wonderfully strong expression. The people were accustomed to hold up a substance and let the sun shine through it in order to reveal any impurity



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that might be in it. In my childhood, we children, when the sky was clear and the sun shining in its splendor through the cracks of the log house would reveal all the dust in the air, though there was the same throughout the room, though we could only see it through the sunbeam; meanwhile the gentle breezes moving through the room produced a vibration in the atmosphere which attracted the attention of us children, as we could see the streaks of dust moving hither and thither and waving up and down and to and fro; we would shout over it, calling it the "gagle." I use this little illustration to enable you to understand the deep truth which Paul revealed in the use of the word **eilekrinia**. Now let us look directly into it and profit by the light it throws on the grand problem of salvation and entire sanctification. God proposed to make your heart and mine so clean by the wonderful efficiency of the Blood which flowed from the five cruel wounds inflicted on His Son as He hung on the rugged cross, that when illuminated by the great Son of Righteousness, His own omniscient eye will fail to discover an atom of impurity. It is truly wonderful, and we are not astonished when the people stagger under it. The trouble with them is they do not believe the Word of the Lord but follow their own finite reason.

(g) If this glorious perfect purification was our work of course we all would give up in despair. It is the work of an omnipotent Savior who finds no hard jobs. We are utterly incompetent to do any part of it. It is not contemplated that we have to do anything in this wonderful transaction in the plan of salvation. Man is not a donor at all but really a receiver. The most abject beggar can receive as well as a millionaire. When old Patrick Dunley, at my age, eighty-one, was sweeping the streets of London for a few pennies, a lawyer came along with



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some papers in his hand and touches him on the elbow and says, "Here a minute!" He reads to him from a newspaper an item: the distribution of a millionaire who had recently died who was a distant relative of Patrick: "To Patrick Dunley, twenty thousand dollars." Old Pat throws his old broom as far as he can and tumbles down in the dirt, too happy to stand on his feet; kicks up his heels and shouts aloud. They run to him from all directions, thinking he was fainting and dying, but what is his shout, "Praise the Lord I am worth twenty thousand dollars—all I need while I live! I will never touch that old broom again!" A cabman snatches him up and carries him to a first-class hotel to live like a prince the rest of his days.

(h) If there is any flicker in your faith have it evanesce forever. Satan's ladder has six steps; all beginning with "d," because devil begins with that letter: Doubt, Discouragement, despondency, despair, death (spiritual), Damnation. If you would avoid the first awful step, your own damnation, the thing to do is to get away from the devil's ladder and never more tinker with it. Only six steps! Oh, how quickly you can take them all, sealing your ir-retrievable doom in a devil's hell. If you permit yourself to doubt you will soon get discouraged. Under discouragement you will soon get blue as indigo. Then before you are aware you will actually lose your grip on God. Then before you are aware, the grim monster will snap the brittle thread and you are gone. Death rides on every passing breeze, and lurks in every blooming flower; each season has its own disease, its perils every hour.. You cannot afford to postpone one moment to settle this matter. I leave Satan's ladder for ever; I will die in my tracks before I ever doubt again. Come what may I will not doubt. Faith is the golden chain by which



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God lifts us up to heaven; doubt is antithesis. If you never take the first step you never take any others. Therefore leave old Doubtsburg, never to come back and migrate into Hallelujahsville. This moment draw the sword of the Spirit, hew Satan's ladder into smithereens. N. B. The devil's ladder is the best kindling you can get for the fires of the Holy Ghost. Therefore let us have the conflagration now.

As you see one pair of wings cover the face, symbolizing humility. In contradistinction to the bold egotism that wants everybody to look in the beautiful face, it is covered so nobody can see it. In the old world the women all wear veils and some of them solid colors, utterly hiding the face, with the exception of the eyes, nose and mouth. Another pair of the wings cover the feet, symbolizing purity, as the foot is the only member of the body down on the earth, wading through mud and filth. Therefore this protection of the feet from all impurity, includes the whole body and forcibly typifies entire sanctification, whereas with the third pair of wings the cherub flies. God put the go in the commission (Rev. 14 ch.) We see the angel flying with the everlasting Gospel to preach to all nations. Therefore locomotion is inseparable from our commission to preach the glorious Gospel throughout the whole inhabitable earth.

Ezekiel in his first chapter sees this same vision which Isaiah gives us in his 6th chapter and John in Revelation 4th chapter; all showing up the Gospel herald with the experience and the message of perfect humility and purity flying to all the ends of the earth. This is pre-eminently verified in the latter day prophecies. Daniel says, "Many will run to and fro and knowledge will be increased." All the steam and electric cars and automobiles and airships really



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belong to the collapse of the millennium, over on the retiring Gentile dispensation. Isaiah heard these seraphims shouting aloud, "Who will go for us," hence you see the Lord is beating for volunteers. It is optionary with every one like the juvenile Hebrew to respond, "Here am I, send me"; at the same time making the frank confession, "I am a man of unclean lips." You see the Lord took him, because he had a willing mind and a submissive heart; at the same time sending an angel with a live coal from heaven's altar which he put on his lips and expurgated the sin of his heart; as the lip is the exponent of the soul which goes out through the mouth and back the same way.

(j) Therefore you see we are all left without an excuse, as God is ready to receive every volunteer and give him all the preparation he needs for the great work of bearing this message of salvation to the ends of the earth. Satan is wonderful on the bluff, ringing in your face, "You have no traveling money." Neither did Jesus. He spent His whole life preaching and seems never to have had any money on hand. When they called on him to pay his temple assessment, the didrachima, a coin of thirty cents from him, he had none and consequently sent Peter down to the sea to toss in a hook, catch a fish and find the money in its mouth, to pay for both of them. He went everywhere on foot except His sailing over the sea of Galilee. Walking is the best hygenical exercise. The thing for everybody to do is to respond in the affirmative to this call and go pedestrain till the Lord takes you up on any passing vehicle or horse back, which His providence may send along. He has already given you feet to carry you, till He sends you something else. N. B. He has the two wings for every one that will use them, so you need not say no to any Macedonian cry or



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Ethiopian hands. You have nothing to do but say like Isaiah, "Here am I, send me." I never had traveling money and never asked for any, yet I have traveled more than any person you ever saw, four times around the world, paganistic and historic and across this continent, preaching from ocean to ocean immemorially, amounting to more than one hundred thousand miles. It is not because I ever had money or ever will, but in my boyhood I responded to the cherubic shout, "Who will go for us": "Here am I, send me," having to make the humiliating confession along with Isaiah, "I am not sanctified." The Lord took me as I was and gave me the glorious pentecostal baptism, not only giving me a clean heart, under the wonderful cleansing Blood, but burning up the Free Mason, the Odd Fellow, the college president, and the Southern Methodist preacher; giving me the shine, the shout, and the leap forty-six years ago and they have been getting better ever since. I had wandered in the wilderness nineteen years, preaching fifteen of these years, when the fire reached me. I saw them all go down in the ash-pile. I was in a great hurry to cross over into the land flowing with milk and honey and abounding with corn and wine, which I had often viewed from the Pisgah heights, towering in the wilderness. So I tarried not to rear a stone, carve a line, or plant a tree to mark the sepulchre of my old friends, but dashed away for the Jordan ford, responsively to the mandate of my Joshua. [Joshua is a Hebrew word which means Jesus. Moses could not lead them in because he was the lawgiver and it would have involved the conclusion that we can get sanctified by legal obedience,—an awful heresy, which has ruined millions. Aaron could not lead them in because he was the high priest and it would have involved the conclusion that we can get sanctified by church



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rights. Miriam could not lead them in because she was a flaming Holiness evangelist and it would have involved the conclusion that if you will come to the Mount of Blessings, the great evangelistic platoon can sanctify you,—an awful mistake. As Joshua means Jesus, he alone can lead them in and subjugate those seven nations and give them the land.]

(k) So I dashed away at race horse speed for the Jordan ford and responsively to the mandate of my Joshua walked out on the swelling flood as if it had been a marble pavement, when an unseen hand caught the rolling tide, leaving the swelling volume to speed on to the sea and the superincumbent floods thus arrested in their precipitated rush, broaden out into a sea above me, leaving the dry bed and nothing to do but walk over into the Promised Land. I much enjoyed the camp-meeting of Gilgal, which followed and the glorious victory at Jericho, when we shouted down those towering walls, reaching up to the azure firmament. Then marching in Joshua's army I made for the grand interior, stood on Mount Bethhoran, when Joshua commanded the sun to halt his flaming wheels mid heaven and stand still over Gibeon and the moon over the Valley Aijalon, till he could finish his battle and the thirty-one kings, representing all South Canaan, lost their heads. Then I marched in Joshua's army to the great north, stood on the waters of Merom where we met the combined armies of the confederate kings, under the leadership of Jabin, King of Hazor, and saw them all go down in blood, and after seventeen years of conquest have rolled away and we met at Shiloh to receive our inheritance at the hands of Joshua, he shouts aloud, "There is yet much land ahead to be possessed." I'm still pressing after it. Now at the age of eighty-one, having blown the silver trumpet sixty-one years and looking on the last mile post and electrified with



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the shouts of the angels beyond the last river and  
thrillingly anticipating the felicitous exchange of the  
silver trumpet for the golden harp.



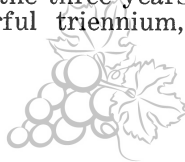
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## Chapter II.

### ABRAHAM'S SACRIFICE

(l) As Abraham is the father of the faithful, the Paragon saint and honored with the paternity of all God's children through the run of the ages; in harmony with the preceding we will profit by the study of his experience. (Gen. 15 ch.) When our Savior in human body, nineteen hundred years before His birth in Bethlehem, accompanied with two angels, also in human similitude, visited him at Mamre and ate with him in his tent, under the historic oak tree, He walks out with Abraham beneath the glittering stars and tells him to count them if he can; certifying to him that his posterity would not only outnumber the stars but even the sand of the sea and the dust of the earth, and possess that land forever and as you see in Romans 4: 12, He included the whole earth in it. Abraham said (v. 5), "How can I know that I will inherit it as I am now old and childless." He said, "Take to yourself a blood-red heifer without spot or blemish, a she goat, a ram, each one three years old, and a dove and a pigeon and offer them for a sacrifice; dividing the animals but not the birds." We are all profoundly anxious to know that we will surely get to heaven, which is symbolized by the land of Canaan. Therefore we here have a solution of the problem, if we will walk in the steps of Abraham (Rom. 4: 12) as his loyal children.

(m) The blood-red heifer, three years old, typifies the great side of the Atonement—the color, separating the blood and the absence of spot and blemish, the purity and the three years; our Lord's ministry, that wonderful triennium, this red heifer

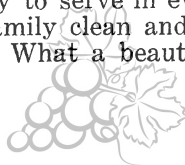


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throughout the Bible represents the great side of the Atonement, feminine gender, because the Atonement is the mother of all God's children and we are all redeemed by the Blood. As theirs was the ceremonial dispensation, they had a thousand times as much to do. Many a godly Israelite received baptism a thousand times and perhaps a million in his long life. They prepared the water baptism by dropping a very small quantity of the blood of this red heifer into the water and then sprinkling it on the subject of ceremonial defilement, which might be contracted in many ways, i. e., if they touched an unclean animal, camel, donkey, horse, mule or dog, which they of course had to do almost constantly in their daily lives, or a leper, or had anything to do with burying the dead or a Gentile, they were unclean and prohibited from religious service in the temple, Holy Campus or synagogue, till the water of purification was sprinkled on them, by a ceremonially clean person. As this would keep them always sacrificing these red heifers, the law permitted them a most convenient abbreviation of it, i. e., just take this animal, sacrifice her and utterly burn her up, bones and horns, without leaving a solitary particle, hair or hoof or anything, carefully preserve the ashes, as one animal would suffice for a whole city; every family taking a small quantity of the ashes and keeping them; dropping just a few into the water and thus preparing the water of purification and having it ready at all times, when they came in to baptize them. Some members of the family, old, crippled or unwell, always staying at home and clean, so as to serve all the balance, who would be coming in ever and anon, having contracted ceremonial uncleanness and ready to serve in every case and this keeps the whole family clean and eligible to all religious privileges. What a beautiful symbolism of



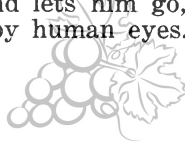
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our Savior's death do you see in that of this animal, utterly burned up, typifying the perfect and complete Atonement, which He made for every sin ever committed or inherited in the unlimitable run of all ages.

(n) The goat symbolizes the sin side of the Atonement. We see it beautifully and lucidly revealed on the great day of Atonement, during the Passover, when the millions of Israel were all tented on the Holy Campus, thirty-five acres of holy ground in front of the temple, in full view from the high portico; on which they brought the two goats for sacrifice. Now all eyes are turned toward the temple. The high priest in his sacerdotal regular stands on the portico. He proceeds ceremonially to transfer the sins of all the people to this animal; thus teaching them that they are sinners and deserve to die for their sins, but another takes them and dies in their place. Thus having transferred the sins of the people to the goat; he slays them before their eyes; they see his blood flow; he suffers and bleeds his life away; thus revealing to the people the great cession of the vicarious substitutional Atonement, which the Son of God has made for all the world.

(o) Now they bring in the other goat and turn him over to the high priest, as he stands on the law of portico in front of the temple. The people see him as he puts his hand on him and ceremonially transfers the sins of all the people to the goat. Instead of slaying him, he turns him over to a man, commissioned to lead him away, utterly out of the country, into the wilds, on and on, till he passes the terminus of all human habitation and still pursues his journey through the unexplored desert, till he passes the track of every human being. Then he turns him loose and lets him go, become wild and never again seen by human eyes. He is the scape



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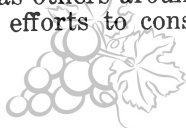
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goat and represents the risen Savior, triumphant over death, hell and the grave, flying far away; thus having taken our sins on His own spotless soul, He carries them beyond the **ultima thule** of the universe, so infinitely distant, they never can get back to condemn us in the judgment, or harm us in eternity.

(p) The ram symbolizes our perfect abandonment to God and obedience to God forever. The ram is the most useful animal in the world. His meat is clean and hygenical, our best food. His wool is our clothing. His bones we grind up and use to fertilize our lands so they will produce abundant crops. With his great horns we blow down the walls of Jericho and achieve the victory over all our enemies, thus living on the sanctification plain with an everlasting shout.

The dove is the symbol of the Holy Ghost as the baptism has no meaning but a purification, i. e., the elimination of devil nature out of the human spirit. Therefore Jesus was never baptized with the Holy Ghost, as He never had any sin to need extermination. He was the only son of Adam who escaped the common lot of hereditary depravity. As He preached and wrought His miracles by the Holy Ghost, He descended on him in His beautiful symbol, the innocent dove. Therefore in our consecration in the Holy Ghost who manages it throughout. The only reason why so few get wholly sanctified, is because they do not make the complete consecration. The only reason why they fail in their consecration is because they do not obey the Holy Ghost.

(q) Henry Brown of Ohio County, Ky., early in the Movement sought the experience in the indefatigable perseverance; his wife and children outstripping him and entering Beulah Land with shouts of victory, as well as others around him. The great trouble was in his efforts to consecrate. Old dark



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Africa, with the cannibals and crocodiles, boa-constrictors and burning deserts, spread out before him and as he was forty-one years old and a family on his hands, he said, "Do Lord excuse me." Finally after a night of prayer he goes out to plow his corn; his heart is heavy, he staggers in his walk; eventually falling under his burden, pours out his soul in agonizing prayers to God to sanctify him. Again great old Africa swings before him. At that time very few missionaries were there, Bishop Taylor and his heroic band going to Africa was very scary and few volunteers. This time, however, and he gets the victory, raises the shout, jumps the fence, leaving his mule grazing among the corn, tells everybody he sees, "Farewell, I am going to Africa!" Running home, kisses his wife and children, bidding them adieu and in his cornfield costume walking ahead thinking he had started to Africa. God speaks to him, "Henry Brown, I don't want you to go to Africa, I just want you to witness, shine, shout and work for Me here in Kentucky, your native land." "Oh," says he, "I couldn't see anything but great Africa rising and swinging before me and I thought you certainly wanted me to go!" "No, Henry, I just want you to be willing to go. I now see you are willing and it is all right, I will use you here now, and whithersoever My providence may lead you." When we get sanctified God tells us His secrets, as He never did before.

(r) The pigeon is also in the catalogue which God gave Abraham and it represents himself. The pigeon is the most migratory animal in all the world, bred on northern lakes, and Canadian moores, he rises and flies from a winter he has never seen. Persuing his undeviating way toward the tropical sun till he plunges into the Gulf of Mexico and leaves his gaudy plumage in the tepid wave. When a little



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child I have often seen droves of them on the wing, apparently thousands and myriads. Four of us boys and five girls were brought up together and lived to adult age. I hear a shout and run to see what it means, behold a great drove of pigeons spanning the firmament till vision is eclipsed in ether blue, from orient to occident. I have not seen much of them in the last fifty years. Sportsmen have destroyed them and great dixie land has lost millions of dollars in the invasions of the bold worm, destroying their cotton crops. If they would let the pigeons alone they would have kept them down. I have seen great droves of pigeons in the forests of Arkansas where the limbs were broken off the trees and saplings six inches in diameter and sixty feet high, bent down to the earth by the pigeons roosting on them. Go to a great pigeon roost in the night and you hear limbs breaking and falling and trees falling down, accompanied by the roar of a million wings. So remember you are the Lord's pigeon; synonymous with the lion pinions of the cherub, by which he did fly. Hence you see Abraham corroborates Ezekiel, Daniel and John in his testimony to the triple equipment of the Lord's herald with his six wings. You see also that the pigeon is simply a beautiful metamorphism of the two wings with which the cherub speeds his flight. Therefore do not wait a minute for filthy lucre to grease car wheels and buy ocean steamer tickets, as you already have the pigeon's wings, infinitely better than all the locomotives, electric and automobiles; which are held by their own gravitation down on terra firma; meanwhile the pigeons are soaring above clouds and storms, tempests and tornadoes.

Forty years ago, crossing a lofty mountain range, so steep and rough I had to go on foot, leading my horse, on the summit I see a black cloud rising in the



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west, forked lightnings accompanied by roaring thunder, notifying me of a heavy rain coming speedily. I look out for a rock under which to shelter and see plenty of them projecting out from the crags. I utilize the fugitive moments and keep moving. Soon I hear the roaring showers in the valleys beneath my feet, and look down on the clouds, whose upper side, illuminated by the sun, now shining in his glory, look like roaring billows of soap suds, white as snow, while to eyes beneath, the cloud was black as midnight and pouring rain, deluging everything. I raised the shout of joy as my soul soliloquized, "I am above the clouds and storms and deluging rains, walking over the Delectable Mountains amid the gorgeous glory radiated down on me from the Sun of Righteousness in His day splendor."

(s) Therefore you are left without excuse, 1,700,000,000 of people populate this lost world; 900,000,000 of heathen worshipping wooden and stone gods; 300,000,000 of Mohammedans praying to the false prophet; 450,000,000 of Catholics looking to dedauched priests to take their sins away when they are the worst sinners among them, and 100,000,000 of secularized, apostasized Protestants. Oh, how you are needed to preach the Gospel to this countless host of immortal souls, hastening to the judgment bar, and could you only look through the pearly portals now ajar, for your accomodation and catch a glimpse of the crowns that await you in the New Jerusalem, so brilliant and charming, and destined to accumulate new lustre, through the flight of eternal ages! You certainly would respond like the juvenile Hebrew prophet, "Here am I, send me." The same glorious equipage, which left him without excuse; two wings to hide his face and give him perfect humility, two more to cover his feet and give him perfect purity, and still two more to wing his flight to all the



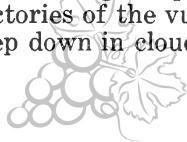
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ends of the earth, and the auxiliary consolatory symbolism of the pigeon flying all over the world.

He ordered him to divide the animals, heifers, goat and ram, placing each one on the altar and the several halves opposite each other; but the dove and the pigeon undivided in their integrity, because the former typifies the Holy Ghost, who is very and eternal God and indivisible and the latter the herald himself and of course indivisible as the human soul is a unit and can not be divided, which is the exegesis of its immortality; because destruction is superinduced by the disintegration of the united elements, constituting its entity; whereas a unit is only one element and consequently insusceptible of disintegration. Death means separation: that of the body is superinduced by the disintegration of the elements of which it is constituted, back into their original state; whereas the death of the soul simply means its separation from God and applies to the devil and all his followers, demoniacal and human, therefore they are all spiritual corpses.

(t) So Abraham proceeds to offer his sacrifice in the early morning and await God's acceptance by sending the fire down on it as He did with Abel and all the patriarchs and prophets. In our dispensation He sends down the fire of the Holy Ghost to consume the sacrifice, therefore demonstrating His acceptance. John Wesley says God withholds His answer to our consecration and prayers, in order to enrich brighten and invigorate our experiences. Therefore we are in every case to wait in prayer and obedience the falling of the fire. So Abraham stands by his sacrifice all day long. Two to three o'clock in the afternoon when the sun in that latitude gets very hot, and the smoking victims emitting a copious odor which is inhaled by the olfactories of the vultures, hawks and ravens. They sweep down in clouds to gratify their

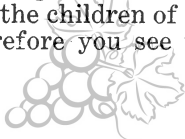


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voracious appetites on the meat. But Abraham, a great physical giant, standing by well supplied with clubs, drives them off, determined as they were to satiate their raging hunger on the meat. Oh, how he goes for them with his clubs, and no telling how many necks he broke, but succeeds in driving them away. The sun goes down, night throws her sable mantle over the lovely Plain of Mamre and circumambient mountains. The howl of the wolf, the scream of the jackal, the growl of the bear and the roar of the lion augment the dismal pall which has superceded the bright oriental day and settled down with lethean grapple on the slumbering world. Meanwhile these roaring wild beasts precipitated by their barking stomachs and voracious appetites, press in to enjoy their banquet. Oh, what a trial of Abraham's courage! What a temptation to skedaddle and abandon all in the arms of somnus! Satan says, "Run for your life. They will eat you up and your sacrifice too." Fortunately he had crossed the scary line and reached the bourne of utter and eternal abandonment to God. Now he does not bother himself with the buzzards and clubs any more. That very place where all this transpired, to my personal knowledge, abounds in those boulders, we call negro heads. Oh, how he went for the wild beasts! No telling how many heads he bursted with those rough rocks; but he skedaddled them all; won the victory and held on to his sacrifice. Scarcely was the battle over till God sends fire down from heaven as you read in the 15th chapter of Genesis, a burning lamp and a smoking furnace was seen and passed between the severed victims and consumed them.

N. B. Abraham is the father of the faithful, the paragon saint of his generation. Those who be of faith, the same are the children of faithful Abraham. (Gal. 3: 29.) Therefore you see we must have the



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Abrahamic faith, i. e., we must make this full consecration, the red heifer, the grace hemisphere of the Atonement; the she goat, the sin hemisphere of the great vicarious substitutionary Atonement by which the whole world is redeemed from sin, death and hell and the gracious possibility of salvation brought to every human spirit ever generated of Adam's human race. So heathen, Mohammedan, Catholic, Jew, Gentile and every human being who ever has, or ever will come into existence, left without excuse because the wonderful elixir of the cleansing Blood normally reaches all who walk in the light, i. e., the light of the Holy Spirit, the material world and human conscience, which has shown on every soul who ever did exist or ever will. (1 John 1:7.) So all who will, in every land and age, may enjoy the fold and the blessings of the Good Shepherd and whereas only those who sin against light and knowledge, constitute the goat herd, (Matt. 25:31-46), driven away by that awful anathema, "Depart ye cursed into eternal fire, prepared for the devil and his angels"; meanwhile the sheep on the right hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

(u) The great trouble with people is their failure to make the perfect consecration which puts all on the altar, consisting of two bundles, the known and the unknown; the latter by far the larger; yet just as easily managed as the known bundle. In it is enveloped every event that can possibly transpire in your subsequent life, all wrapped up and as well known to God as the itemized constituent of the known bundle. Consecration is simple because you take the Holy Ghost in it as you see you are represented by the innocent dove and He gives you all the help you need, actually leaving you nothing to do but



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say yes to Him. You can do that in a minute. Then a thousand things may come up afterward that you did not consecrate, they are all itemized in the denizen mind—all right in the unknown bundle.

(v) Therefore just lay on the altar everything you know and everything you do not know in a moment. Then you have nothing to do but to wait in prayer and submissive obedience, the falling of the fire. Satan will send platoons of doubt, represented by these buzzards, that come to enjoy a banquet, gobbling down his sacrifice. But you see how Abraham stood his ground without a flicker and clubbed them all away.

(w) Then you see how the sun went down and black darkness wrapped mountain and plain in her lugubrious mantle, the coveted hiding of the lions, bears,, walruses and jackals, which came roaring, screaming and snapping, feeling sure they are going to have a good supper, but Abraham fought them till they were glad to escape with their lives.

(x) When you make your consecration and no fire falls, you get no blessing and awful darkness comes down on you, Satan's myrmidons raging and howling on all sides doing their best to scare you off, telling you that you have acted the fool too long already and proved there is nothing in it, so content yourself to be a good church member and do your duty and you will come out all right, for that is all anybody can do. Give up your fanaticism and be a good, loyal church member.

The raging wild beasts, brilliantly symbolize the demons which throng the air at every mourner's bench, do their best to coax and scare them away, so they will give up their conquest and either go back into the world or settle down in dead churchisms. Here you see Abraham despite a world of doubts, symbolized by the buzzards and a platoon of



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demons typified by roaring lions, howling wolves and growling bears, stands by his sacrifice all day and all night and with the gleam of aurora's fair fingers, gilding the Orient; when the fire falls, consumes his sacrifice and gives him the victory. All saved people are the sons and daughters of Abraham. Therefore we are to put all on the altar, till it fastens to the horns with God's infallible promises.

(z) Then stand by it in believing prayer, respective and appropriative faith, till the fire falls; meanwhile resting in the consolation that God makes no mistakes and as Wesley says, often withholds the blessing in order that your experience may be the richer and the victory the brighter.

W. B. GODBEY.



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**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.