

## **1. Repentance**

Repentance (Gr. *metanoia*: from *meta* – with, and *noos* – mind – something done with the whole mind). Mind, as thus viewed, embraces the spirit, with particular reference to the conscience and will, and denotes a decision made which changes the desires, views, attitude, purpose, and conduct of one's life. Truth inwardly applied produces conviction for sin; conscience awakened by conviction demands a change, and the will mightily influenced by the conscience in view of the judgment is moved to change the whole life. *Metanoia* signifies a whole life repentance – a lifetime forsaking of sin, and not a mere momentary act day by day. Repentance is not “godly sorrow for sin,” but “godly sorrow,” which is produced by a display of the goodness of God that leads to repentance (Romans 2:4; 2 Corinthians 7:10). Repentance puts the heart in a position to believe.

## **2. Faith**

Faith is the result of divine persuasion effected by the promises of God. It includes confidence and trust. The promises, “exceeding great and precious,” express the faithfulness of God in the heart thus persuaded: confidence is begotten; trust is inspired. “The promises are yea [established] and amen [fulfilled] in him” (2 Corinthians 1:20) – the Christ; He, by them, is the “originator of faith” in the heart (Hebrews 12:2). Confidence in and reliance [trust] upon Christ, the act of faith following repentance, brings to the heart the realization of the forgiveness of sins. Faith grows by the same process that gives it birth – the promises of God, centered in Christ and fulfilled by Him. He is the finisher [perfecter] of faith.

## **3. Justification**

Justification is the act of God, as the infinite Judge, pronouncing the penitent believing soul free from the condemnation of His righteous law. It is preceded by forgiveness and followed by regeneration. Forgiveness removes the guilt of sin; justification lifts the condemnation caused by those sins from the soul. The just God makes the soul just and upholds His just laws. His law is righteous, and the trusting soul being made just is also made righteous by the same act. Both are one.

*Justification* and *righteousness* come from the same word in the original. The “righteousness of the law is fulfilled in them who walk not after the flesh, but after the Spirit.” Justification opens the way for the heart’s regeneration. The penitent believer is rightly related to law and justified by it through faith. The law endorses him because he is in Christ. Forgiveness, justification, and regeneration are not identical, but they all take place at the same time. The three are simultaneously received by the same act of faith.

#### **4. Regeneration**

*Regeneration* (Gr. *polingenesia*: *polin* – again; *genesia* – generation): This means “to be generated again.” *Generation* is derived from it; also *Genesis*. We prefix the particle *re* (which means “again”) to *generation* and have *regeneration*, which means to be “second born” or “reborn.” We term this work the “new birth” or “born again.”

Every human being was potentially created with Adam and put into the body or materiality as he was. As he fell, all fell in him and with him. All lost this divine birth. All were in the Second Adam – Christ – on the Cross, and in Him were born potentially the second time. That second birth on Calvary is reproduced in us by the Spirit. This is the *polingenesia* – “second birth” – that Jesus taught Nicodemus (John 3:3) must take place in him. We are made conscious of the “Calvary birth” in the “regeneration” effected by the Holy Spirit.

Pardon and justification make a change in all life’s relationships. Regeneration is a change in state, that is, our inner nature. Being dead in sins, we are quickened to life by the impartation of the resurrection life of the glorified Christ. “He is our life,” and in regeneration we begin to live in and by Him.

#### **5. Adoption**

Adoption is an act of God the Father, dealing with the “born one” (Gr. *huiiothesia*: from *huios* – sons; *thesia* – placing – son placing). The Father receives the regenerated one from the hand of His beloved Son and places him in His heavenly household. Jesus the first-born Son – the Elder Brother – by virtue of the Father’s act of adoption, assigned to the newly acknowledged son his work and service in the heavenly family, or kingdom. Jesus, as the “first begotten from the dead” has the “preeminence among the

brethren,” and by the appointment of the Father, has complete control of all the heavenly household; therefore, He gives to each one in the “household” his individual work. The Father, in accepting the “newly born” into His family, “sends forth the Spirit of His first-born Son into the heart of the adopted son,” making him a “joint heir with Christ.” The Spirit of the firstborn Son put into the heart of the “newly born” is the witnessing Spirit assuring him of his salvation and sonship.

## 6. Sanctification

*Sanctification.* The derivation of this word, from root to stem in both Hebrew and Greek languages (the original languages in which the Word of God was first written), may help to some extent in the definition of its meaning, but is not sufficient to set forth the vast scope of truth embraced by the word as used in both Old and New Testaments. The historico-ethical revelation of the word as connected with the manifestation of Jehovah to the patriarchs, to Israel, the elect nation, and to and through Jesus Christ in fullness, is the only way by which the full knowledge of the word as to its meaning can be obtained.

*Kadesh* is the Hebrew word for sanctification and its equivalents. Its verbal stem is derived from the root *dash*, which primarily signifies to “break forth shinningly.” The Greek word used to translate *kadesh* is *hagios*. The 70 men appointed from among the Jews to translate the Hebrew Scriptures into the Greek language, known historically as the Septuagint, in 287 B.C., used *hagios* in translating *kadesh* into that language.

The first instance of the use of *kadesh* is in Genesis 2:3: “And God blessed the seventh day, and sanctified it.” The day “broke forth shinningly” in its sanctification.

The word next occurs in Exodus 3:5: “Draw not nigh ... put off thy shoes ... for the place whereon thou standest is holy ground.” In the bush of fire, “God broke forth shinningly,” and His radiance hallowed the ground where Moses stood, making it holy. The holy flame that burned upon the bush and consumed it not was a type and prophecy of God’s future manifestation to Israel and His method of dealing with them.

This manifestation was clearer and more abundant in Christ Jesus, who was the effulgence of his Father’s glory (Hebrews 1:3). It also characterizes the fullness of the work of the Holy Ghost. From the root and stem significance of the Hebrew

word *kadesh* and its equivalent in Greek, we learn by its historic development that holiness (“that which breaks forth *shiningly*”) is the fundamental essence and perfection of God’s being in infinite fullness. He embodies all holiness absolutely. There is none outside and independent of Him. Everything is holy as related to Him. On the basis and to the extent of this constituted relationship, we are holy.

We now come to consider holiness in the sphere of relationship. The Hebrew and Greek terms, as defined above in relation to God, take on other shades of meaning in the sphere of divine relationships. As applied to persons and things, it signifies *to be solely and completely devoted to a divine service*. “Every devoted thing in Israel shall be holy.” This devotion is necessarily preceded by a separation from everything in the previous life. This separation covers all sins and sinning, and all inherited sin – the old man – since sin in all forms is of no service to God. The former separation is done in repentance, and the latter in crucifixion. This crucifixion is wrought in the heart of the one who is alive to God, that is, the regenerated. Separation from all the former life, inward and outward, places us in the position to be forever devoted to God.

The original word signifies divine appropriation as a result of the act of devotion. This appropriation makes us holy. Then begins the “breaking forth shiningly” of the sanctification of the divine Being wrought within us. We become luminaries in the world. The holiness of God shines in us to the degree of our relationship to Him.

## **7. Pentecost**

Pentecost (Gr. *pentecoste*: fiftieth day) has for its antecedent the “Feast of Weeks,” called also the “Feast of Harvest,” one of the seven feasts that Israel was commanded by the Lord to observe annually. There are three feasts to be observed in the beginning of the spring season: Passover, Unleavened Bread, and the Feast of Firstfruits. Following the night of the Passover Feast, they began to observe the Feast of Unleavened Bread, which lasted one week. During this week, the Feast of Firstfruits was held, which lasted but one day, or a part of a day. That day was the “morrow after the Sabbath” of the Unleavened Bread Feast, corresponding to our Sunday. From that Sabbath of the Feast of Unleavened Bread, Israel was commanded to number seven Sabbaths (which would make the seventh Sabbath the forty-ninth day), and on the morrow after the seventh Sabbath, Israel was commanded to observe the Feast of Weeks, or Feast of Harvest, which would be a feast on the fiftieth day.

Hence, from the Feast of the Firstfruits to the Feast of Weeks, fifty days intervened. The Feast of Weeks, or Harvest, was also a Firstfruit Feast – the second – so that between the two was a period of fifty days. The first of these feasts pointed to the resurrection of Christ, and the second to the outpouring of the Holy Ghost, as in Acts 2. Christ died on the day the Passover was killed and was raised from the dead on the day of the offering of the sheaf of the firstfruits. He continued on the earth forty days and then ascended to heaven.

The apostles, by Christ's command, returned from the Mount of Olives, where they saw the Christ depart from earth, and in the Upper Room with over one hundred other believers, began tarrying for the fulfillment of the "promise of the Father," which the Christ assured them would be given "not many days hence." They sought and waited ten days. The tenth day was the fiftieth day after the resurrection of the Christ. On that day, the old Feast of Harvest was observed. And at the hour that the priest offered the two loaves "according to the law," the Holy Ghost fell upon the Upper Room waiters, "and they were all filled with the Holy Spirit."

*Pentecoste* was the Greek name for the Jewish Feast of Weeks, or Harvest, held on the fiftieth day. The last letter of the original word was dropped, and so we have our word *Pentecost*. The original *pentecoste* literally means "fiftieth," as a number. "And when the day of Pentecost [*pentecoste*] was fully come" (Acts 2:1), the Holy Spirit was given in fullness to the 120 in the Jerusalem "Upper Room."

Pentecost now refers to the baptism of the Holy Spirit and not to any special day. His coming was the beginning of the indwelling of God the Father, Son, and Spirit in the hearts of believers and in the New Testament Church. God (Hebrew *Elohim*) as a name signifies *uni-plurality* – the unity of more than one personality. The *Trinity (triunity)* is implied in the name. However, we say God the Father, God the Son, God the Holy Spirit. Not three Gods, but one God with three personalities, coexisting in unity.

The coming of God the Holy Spirit to dwell in believers meant the coming of God the Son and God the Father at the same time. Pentecost is the indwelling of the adorable Trinity in individual believers and in the Church of the New Testament dispensation. This is the great distinguishing feature of the Pentecostal baptism of the Holy Ghost. The Comforter was given to dwell in the hearts of the crucified – fully cleansed – believers. "And ye are clean – cleansed every whit – but not all" (John 13:10). The

statement “not all” referred to Judas the betrayer. “Now ye are clean [cleansed, purified] through the word which I have spoken to you” (John 15:3). These statements were made before the Day of Pentecost. The washing of the disciples’ feet was a symbol of the inner cleansing of their hearts, and the statement “ye are clean every whit” was made at that time and place.

The “Upper Room” company, while tarrying ten days for the “endowment from on high,” was continuously “praising and blessing God.” This is a fine specimen of a genuine Holiness meeting. “They were all with one accord in one place” during the ten days’ waiting, which gave evidence of heart purity as a preparation for the Pentecostal baptism.

## **8. Divine Healing**

Divine healing, as we teach and believe, is altogether a product of the atoning merit of Christ’s sacrifice on the cross. “Himself took our infirmities, and bare our sicknesses” (Matthew 8:17), and “with his stripes we are healed” (Isaiah 53:5). This healing is wrought solely by the application of the atonement to the body, through faith alone. The Holy Spirit applies the efficacy of the blood of healing to the sick and afflicted body, or parts, which in fact is the impartation of the resurrected life of the glorified Christ. This is direct divine healing, effected by the divine Being in response to faith alone.

The law of recovery is written in all creation, and also in our bodies, since they are an essential part of creation. This law operates according to its relation to the infinite law of all creation as upheld and directed by the Creator. Healing is a part of the benefits flowing out of this law of recovery, and it may be termed the healing of natural law.

The earth is under the curse of the violation of the Edenic Covenant by the sin of the first man, “as lord over all the works of God’s hands.” And this curse has caused a thousand disturbances in the movement of natural law. An abnormal condition prevails, largely throughout this mundane sphere. These abnormal disturbances have caused the law of creation to work destruction in the natural. They interfere with the operation of the law of recovery so that complete restoration is rarely ever fully attained. Physicians depend upon this law of recovery to restore health, and as far as they know this law, they endeavor to have the patient adjusted to its operation. Remedial agencies can be

beneficial only insofar as they assist in making this law of recovery normal in its operation.

It may be that the Holy Spirit at times elevates and accelerates this law of recovery so that it is made thereby a channel of healing. If so, this is an act of divine healing, but not on an equality with the healing of Calvary's sacrifice. Natural means viewed as a product of the law of recovery are not to be despised. Neither are we to look upon their use as sinful on the part of believers in Christ. The healing of Calvary's stream is the "better way," and the way to secure complete and permanent healing of all sickness and diseases.

## **9. The Coming of the Lord**

The word *millennium* is the name for the Latin numeral 1,000. The Greek *iskiliad* or *chiliad*, as it is more frequently spelled in English. Both are used in the discussion of the coming reign of Christ. His coming is *premillennial*, as we teach. "Pre" means *before*, and His coming will be before the millennium shall begin. We mean His coming "with all the saints" will be the event that shall inaugurate the millennial (one thousand years') reign of Christ on earth.

That period will be preliminary and preparatory in purpose. It is preliminary to the final and absolute regeneration of all that belongs to this mundane creation. It is preparatory to the reign of Christ as it will subjugate absolutely everything to the will of the Father by destroying all enmities, animosities, and every possible degree of rebellion against the royal will of God. When this is done, the eternity of the kingdom will be fully inaugurated. Ineffable glories, surpassing all finite conception, will fill the earth as the water covers the sea.

All the saints look for, long for, and pray for the coming of Christ, as that which is "nigh at hand." A thousand signs and events proclaim and signify the immediate end of this present age. The Great Tribulation shadows are visible now on the earth, and the first event of the Second Advent program may occur at any moment. Amen. "Even so, come Lord Jesus."

## **10. Resurrection**

Resurrection (Gr. [1] *anastasis*: from *ana* – again; and *stasis* – to stand up again; [2] *egerio*: to raise up) means to raise up anything, such as (a) a building, (b) a savior, (c) to awaken from sleep.

Resurrection is the “standing up again” of that which has fallen – bringing to life that which has fallen to death. That which went down in death is raised up again to life.

The resurrection of Christ is both a proof and an example of the resurrection. He had a real material human body, the same as all other human beings on earth. “He was born of a (mortal) woman,” who descended from David the king; therefore, He was born of the “seed of David according to the flesh”; also of the “seed of Abraham” and the “seed of Adam,” through whom “death passed upon all the human race.” All the seed of Adam proceeded from him after he had fallen in sin under death.

Therefore Christ lived in a mortal body subject to suffering and death. He died “under sin” – “unto sin” – an *atonement* death for sin in the body, and this being “finished,” He “dropped out” of the mortal body on the cross. The same body that hung on the cross was laid in the tomb, and the same body that lay in the tomb was the body that came forth in the resurrection “on the third day.” Thus, His resurrection is proof of our resurrection. His being raised from the dead is infallible proof of resurrection as a fact. The manner of His coming forth illustrates the way the saints shall come forth. The same body that each one left in death will be the one that shall be raised, and all will “enter their own bodies” as Christ did His.

## 11. Rewards

Existence is eternal. Things existing can never cease to exist. Change of form and places may occur, but this is not annihilation. Eternal existence is not identical with immortality. The latter is a condition of the former, and commensurate with it. “[Christ] only hath immortality, dwelling in light which no man can approach unto” (1 Timothy 6:16). “[He is] the resurrection, and the [immortal] life” (John 11:25).

Believers are to seek, by well doing, “glory and honor and immortality” (which is “eternal life,” or the “life of the ages of the ages”). They are not to seek eternal existence, as that is already a fact, since we can never cease to be. But they are to “seek for glory, honor, and immortality,” as Christ alone “hath immortality,” which is synonymous with the



eternity of life in “the ages of the ages” to come. The unconditionally lost in the ages of the ages to come will exist in a state of everlasting death, which can have no end. They shall have “everlasting shame and contempt” (Daniel 12:2), but not “life and immortality,” as that marks the state of the glorified saints in heaven, “unto the ages of the ages.” At the great judgment to come, the wicked depart into everlasting fire prepared for the devil and his angels (the “lake of fire” which is the “second death”), but the righteous enter into “life eternal,” or infinite immortality in the glory in which the eternal God dwells into all eternity.

– by Bishop J. H. King