

ATLAS OF BIBLICAL THEOLOGY

An Illustrated
Systematic Study
of ***THE PLAN OF GOD***
from the Christian Scriptures

by
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The interpretations herein are to the credit or fault of the author, but to a multitude of individuals who have lent their spiritual and practical support, I express thanks. A special expression of gratitude and appreciation to the congregation of Rephidim Church, Wichita Falls, Texas, for its positive volition toward the study of the Word of God. Such tenacity and faithfulness in the intake of the Plan and Policy of God has given both the opportunity for this material to be studied and the inspiration to communicate it more thoroughly. ***“We are expressing our grace oriented thanks to God the Father concerning you all on the occasions when we pray. Being constantly reminded of you; by your production from the doctrine; by your weariness from labor from mental attitude concentric love for what is Righteous; by your tenacious self-discipline from absolute confidence about future things, these of our Lord Jesus Christ, in the presence of God, even the Father.”*** I Thessalonians 1:2-3

Time will never tell, but only eternity will fully bring to light the contribution made by my secretary. Most of the technical tools used in the process of study and teaching

of Bible Doctrine in Rephidim Church would not have been possible without “man-years” of tenacity and labor put into many projects. My most grateful thanks to this 20th century “seller of purple” — LaNita Hardin.

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Finally, I express my love for my two matchless children and their spouses.

I shall press on, both in gratitude for the greatness of grace and because I do not want much on the high side of history ... just all I can get. My desire is that in these last days of the Church Age, this guidebook to the Plan of God may be of assistance to positive students of the Word of God, all of whom will be called upon to endure greater pressure while attempting to study the Word and will experience less time than any group has ever experienced, in which to accomplish the task before them.

*...So;
...this bright sunny morning,
...as I begin;
...these my thoughts to baby Carson,
...the next generation.*

June 1, 1994.

PREFACE

The Problem:

It is my firm belief that it is the primary function of the local church and the spiritual gift of Pastor-Teacher to furnish positive Believers with the most advanced Bible Doctrine possible. The Greek term "σπουδή," [Pronounced: *spoude*] (Romans 12:11) meaning to have esprit de corps and to "move expeditiously and assiduously," describes the believer's responsibility to not settle for mediocrity in his understanding of the Plan of God and the application of same to his life. However, one of the inherent difficulties which arises from a consistent, intense and long term teaching ministry is a resultant complex and convoluted canon of interpretation.^G The complex, intricate coil of interlacing parts of doctrinal truth make it nearly impossible to explain the same on a moments notice, when a historical situation calls for it, or "when asked."

The Confusion:

I am often asked, "What can I recommend for my friend or relative to study?" The entanglement of a huge array of information makes the ability to explain the hope of the Christian Faith "when asked," in any terms other than *general principles*, highly improbable for even the most diligent. This leaves such a believer at a loss for an answer and unable to point to a concise reason for believing what he believes. The Biblical term "ἐλπίς," [Pronounced: *elpis*] meaning "absolute confidence based on knowledge in the soul," implies that the believer should be able to think, live, and witness with the full assurance of Biblical documentation. The problem with knowledge which resides in the soul only, in the form of general principles, is that this does not furnish the individual with the tools with which he is able to point to the actual Word of God where the facts are given. Clearly, I am speaking of trying to explain principles taken from an extensive canon of interpretation and of *aggressive* believers who *desire* documentation so that they are able to get a grip on all they have learned as well as be a better witness to anyone who might ask.

The Demand For Advanced Bible Doctrine:

An extensive canon of interpretation could not and would not exist on a "grace basis"^G apart from a group of Believers who are positive, hungry and aggressive for the details of the "meat of the Word" and not simply the "milk of the Word." This is the real audience of the Atlas of Theology -- **any aggressive, positive Believer who desires to advance beyond spiritual babyhood.** This will, indeed, require that such a believer become aggressive

for the meaning and definition of the "jots & tittles" of the Word of God.

The canon of interpretation represented by this Atlas entails the codification of information which has been taught from the pulpit of Rephidim Church, Wichita Falls, Texas. This canon of interpretation is made possible because believers wanted detailed answers to "Why?" Furthermore, they were able to understand it and they have kept coming back and demanding more quality and quantity of Bible Doctrine. I do not accept that such details and essential data are meant to be understood only by "clergy" nor that God will only allow such depths of understanding by Pastor-Teachers. While it is true that the Pastor-Teacher is to lead by example, it is the sheep who are to "imitate" him in his pursuit of excellence in advanced Bible Doctrine. In describing the duties of the gift of Pastor-Teacher, the Apostle Paul states:

"Until we all, brethren, have attained the goal because of the consistency of the doctrine and the knowledge of the Son of God, with reference to a mature man, to the standard of the maturity which belongs to the fullness of the Christ. In order that we no longer be immature ones as children; being tossed here and there by waves of pressure; and being carried here and there by every wind of false doctrine; ..." (Ephesians 4:13-14)

Therefore, the purpose of the gift of Pastor-Teacher is to lead by setting the standard that spiritual maturity, through the assimilation of Bible Doctrine, is the pivot on which the entire Christian Way of Life turns. The standard must be that of excellence, the highest and the best, pressing for the "upward station of life" and never settling for mediocrity. If the sheep are positive, they will follow such a Pastor-Teacher to the High Ground; if they are not, then he should "dust off his sandals" and get out of town. (Matthew 10:14)

The Objective:

The objective of this Atlas of Theology is to provide a codified version of an extensive canon of interpretation for the purpose of providing encouragement and confidence to those who are interested. Despite the complicated nature of an extensive canon of interpretation, it should be possible to outline such a study in such a way that the following objectives are achieved:

❖ First and foremost, it should assist the Pastor-Teacher in codifying "what he knows," taking into consideration that without some form of such codification, he has a

very difficult time "remembering all that he knows." Such a codification should allow the Pastor-Teacher to recommend sound basic information to which one may refer for review and/or "catching up," while he moves on to more quality and quantity of Bible Doctrine. The only alternative is for him to spend the rest of his life repeating the "basics." In fact, the procedure that the Local Assembly is commanded to follow is one that is designed to take the believer from babyhood to spiritual maturity:

"Therefore, cease from hindering, hence permitting our moving on from the fundamental basics of the doctrine of Christ, rather, let us ourselves move on to maturity, not laying again and again the foundation of (the basic doctrine of)..." (Hebrews 6:1-3)

❖ Each believer should be able to quickly grasp a basic understanding of the overall Plan of God, and be furnished various levels of explanation and documentation of same. This will allow the individual believer to pursue a maximum potential for understanding and adjusting to the norms and standards of the Plan of God for history and his personal life.

❖ Each believer should be assisted, thereby, in giving a "reason for the hope that lies within him" with boldness and enthusiasm.

❖ The aggressive Believer should be given the opportunity to review, refresh and reinforce what he has been taught in the past. As the cycles of history role on, becoming ever more rapid and vicious with regard to our individual schedules, such a tool should become almost a necessity. As the encroachment of evil aggressively eats into the resources of time, freedom, privacy, property, especially in this the Rapture Generation, there will continue to be less and less opportunity for a believer to listen to 4,700 cassette tapes and catch up. There will be less and less time for the Pastor-Teacher to communicate the basics to new believers and, at the same time, to concentrate on exhorting and encouraging older mature believers to "stay the course" and "finish the course" through his constantly presenting to them advanced Bible Doctrine.

❖ Finally, it may be possible that a novice or a non-full-time, working pastor-teacher may be able to benefit from such an Atlas of Theology. It may assist him in his studies so as to be able to quickly study, trace out documentation, and come to his own conclusions as to what information he should publish and teach his sheep on a given subject.

Considerations:

The Pastor-Teacher has the responsibility to take care of the doctrinal needs of both the novice and the

mature Believer. (Ephesians 4:12) It is a myth that the Pastor-Teacher is able to advance himself if he spends most of every class going back over basics, i.e., he must move on for the sake of himself and the mature Believers, yet, somehow, take care of the babies. As a rule, a Pastor-Teacher can only teach what he studies, but the corollary to that rule is that he can only study what he teaches. Therefore, the Pastor-Teacher must find a way to not spend a majority of his time in Bible class on basics, because if he does, inevitably he will spend a majority of his time in the study on basics. This means that he will not be advancing doctrinally himself, much less teaching advanced doctrine to his congregation.

Also, it is absolutely false that everything that the students in the assembly learn must come directly out of the mouth of the Pastor-Teacher. There is no reason whatsoever that the sheep cannot be directed by their Right Pastor-Teacher to extracurricular studies outside the classroom of the local church for the purpose of broadening their mental horizons, and, in turn, enhancing their spiritual growth.

Therefore, if the Pastor-Teacher expects to progress any farther than merely repeating infantile principles for the rest of his life, he must take advantage of every grace-given tool available which makes it possible for him to keep on progressing himself, hence, leading the mature Believers to advance. It is the intent of the writer that this Atlas of Biblical Theology be such a tool.

Codification:

Therefore, as stated above, this present Atlas of Biblical Theology is meant to be a codification of Christian Biblical Theology. Its emphasis will not be taken up with the critical work of exegesis nor creedal commitments of traditional and orthodox theology.

This present work is an attempt to codify and document several levels of explanation of major Biblical themes. In doing so, the intent is to furnish the advanced Believer with the tools necessary to review and refresh himself on critical issues of Bible Doctrine so as to assist him in his own application to history and/or to assist any who might ask about the Plan of God. The second intent is that any new believers, who care to inquire about the Plan of God, may be furnished with the necessary study guide with which they may both pursue a "knowledge of our Lord and Savior" (II Peter 3:18) as deeply as they so desire and to furnish documentation of principles and facts taught herein. This objective will be accomplished through providing a simple guidebook to the history and character of the Plan of God, both linguistically describing and visually diagramming the same. This will be an attempt to present the combined efforts of the Exegete^G and the Systematic Theologian with that of the Cartographer^G in such a way so as to present the broad outlines of the Plan of God. This study guide is in no way intended as a substitute for the critically important "face

to face" communication of Bible Doctrine via the spiritual gift of Pastor-Teacher within the function of the Local Church. This Atlas is intended to be used as an aid in learning as much Bible Doctrine in a minimum amount of time as is possible under the auspices of the Right Pastor-Teacher of Rephidim Church, Wichita Falls, Texas.

The Interpretative Approach:

All categorical doctrines and concepts presented herein will be documented as they are determined to be true and sound based on the Literal-Grammatical-Historical Method of Interpretation of the Christian Scriptures. This is based on the assumption that if the interpreter does not know what the Scripture says in the original language, as recorded under the inspiration of God the Holy Spirit, then he does not know what it says at all.

Study Flow Plan:

The book plan is to present Biblical information on seven levels of explanation and documentation:

LEVEL ONE: Chapter Summary:

This level will consist of a one or two paragraph synopsis laid out in a shaded box on page one of each chapter. The intent is to give the reader an understanding of what the larger body of material covers in a short and simple form.

LEVEL TWO: Chapter Body:

This will be the primary explanation of the chapter topic presented on a relatively simple reading level. The chapter body will take the reader one level deeper into advanced understanding of the topic matter. In addition, the chapter body will often be supplemented with other materials in a "NOTES" section at the end of each chapter.

LEVEL THREE: Glossary Terms:

This will consist of glossary term definitions of difficult or technical terms found in the "Preface," "Summary," "Chapter Body," "End Notes," and "Addendums." The glossary terms will take the reader to an additional level of advanced understanding of the chapter topic. These terms are indicated in the text by "G" SuperScript (Example: Love^G) following each term listed in the Glossary. Such terms will only be so noted the first time they are significantly discussed in the book.

LEVEL FOUR: Addendums:

This will consist of detailed information, usually presented in outline form. These are designed to provide advanced categorical documentation of technical sub-topics mentioned in the chapter topic.

This will take the reader to an even more advanced level of understanding, plus present crucial documentation of the facts. Addendums are indicated by a bracketed "A" plus the addendum number. (Example: Principles of Hermeneutics^[A1])

LEVEL FIVE: Follow-On

This level includes recommendations of additional related topics within the Atlas. These "Follow-On" studies are indicated in the text by an arrow, plus the topic, plus the page numbers in the following chapters which will discuss additional information on the current chapter topic. Example: [→Reliability of Biblical Documents - p.11] This "Follow On" refers the reader to page 11 of the Atlas for further studies on the topic "reliability of the Bible." This system of pointing the student to other locations in the text in which a topic is further discussed is designed for the purpose of avoiding the temptation to discuss the whole realm of Bible Doctrine in each Chapter. Rather, the reader will be referred to other levels and/or later chapters which will discuss the appropriate issues.

LEVEL SIX: Taped Bible Classes

This level includes recommendation, at the end of each chapter under "STUDIES," of the use of extensive studies via cassette taped Bible Classes taught in Rephidim Church by Dr. Ron A. Killingsworth. Based on the Doctrine of Right Church, this recommendation is clearly for those who are "sheep" under the authority of the "shepherd" of Rephidim Church. This may include local believers who are aggressive enough to pursue the "details of theology" to the maximum; it may include distant believers, who, under rare bonafide exigency circumstances beyond their control, cannot be "face to face" at the local assembly; also, this may include pastor-teachers who desire to explore a conservative, literal-grammatical-historical interpretation of the Scriptures for their own studies. Therefore, these tapes present to believers under a number of different circumstances, a systematic, tandem teaching of the Scriptures from the original languages of the Bible. This level of study provides advanced isagogical, categorical and exegetical documentation of the principles of Bible Doctrine represented in the codified "Chapter Summary" and "Chapter Body." However, the usage of this study tool should never be viewed as replacing the Biblically prescribed "face to face" communication by the Pastor-Teacher in the local assembly. These tapes are only recommended as an additional source of important documentation for the serious student of the Word of God.

LEVELSEVEN: Bibliography

This level includes bibliographical information in which the theological student, especially the Pastor-Teacher, may pursue advanced studies. This level provides assurance to all that the doctrinal statements made in regard to the chapter topic are backed by ample scholarly works. Most bibliographical information will occur adjacent to the paragraphs and sentences to which it pertains, but some will occur at the end of a chapter in the "NOTES" section.

Therefore, this Atlas is designed to present the broad outlines of Christian Systematic Theology, but also, to direct the student's attention to where the same has been thoroughly documented. The subject at hand -- The Eternal Plan of God -- is a subject that has eternal repercussions. ***No student of the Word of God should be expected to accept and believe something just because someone of the "clergy" said it.*** The only possible way to know whom or what one is following, is for such a communicator to offer documentation that his message is couched in what the Word of God actually says -- in what the "mind" of Christ says, the Word of God being the "objective thinking of Christ." (I Corinthians 2:16 cf., Phillipians 2:5) This principle stands on the viewpoint that we are only interested in what the "truth" of the Word of God (John 17:17) actually says about eternal things, not on what the "traditions of men" say the Bible says. Therefore, the taped Bible Classes are offered only as support documentation. While there may be one paragraph reported in this volume on a given subject, there will often be 50 hours of classroom teaching, plus, printed class outlines, illustrative charts, etc., on record and in support. thus, fulfilling the absolute must and demand for documentation by the *thinking* believer.

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