

The Talmid



Talmid תלמיד a Hebrew word that means “a true disciple who desires to be what the Rabbi Jesus is.”

Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)

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STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY
DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15



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THE REASONS FOR EVANGELISTIC PRAYER

Why should we pray for the lost? Paul gives the answer in one of the most powerful and dramatic passages in all Scripture on the saving purpose of God:

1 Timothy 2:3-7 (NASB)

³This is good and acceptable in the sight of God our Savior,

⁴who desires all men to be saved and to come to the knowledge of the truth.

⁵For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus,

⁶who gave Himself as a ransom for all, the testimony *given* at the proper time.

⁷For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

Morally Right

God defines prayer for the lost as the noble and spiritually proper thing to do, and our consciences agree. The lost suffer the agony of sin, shame, and meaninglessness in this life, and the eternal hell of unrelenting agony in the life to come. Knowing that, our most excellent task is to pray for their salvation.

Some might argue that Jesus said in **John 17:9**, “**I do not ask on behalf of the world.**” But there Christ was praying as the great High Priest for God’s elect. Because He is sovereign, omniscient Deity, His prayer was specific in a way ours cannot be. He was praying exclusively for the salvation of those whom He loved and chose before the foundation of the world to be partakers of every spiritual blessing (**Eph. 1:3-4**).

Ephesians 1:3-4 (NASB)

³**Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,**

⁴**just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love**

“The world” was specifically excluded from the saving design of His prayer.

Our prayers, however, are not the prayers of a high priest; we pray as ambassadors of Christ, whose task it is to beseech men and women on His behalf

to be reconciled to God ([2 Cor. 5:20](#)).

[2 Corinthians 5:20 \(NASB\)](#)

²⁰Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

We are therefore commanded to offer our “entreaties and prayers, petitions and thanksgivings ... on behalf of all men” ([1 Tim. 2:1](#)). Our earnest desire ought to be for the salvation of all sinners (cf. [Romans 9:3](#); [10:1](#)). We are not to try to limit evangelism to the elect.

[Romans 9:3 \(NASB\)](#)

³For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, [Romans 10:1 \(NASB\)](#)

¹Brethren, my heart's desire and my prayer to God for them is for *their* salvation.

There are **three reasons** we must not limit our evangelism.

First, we are commanded to preach to everyone in the world ([Matt. 28:19–20](#); [Mark 16:15](#); [Luke 24:46–47](#)).

[Matthew 28:19-20 \(NASB\)](#)

¹⁹“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

[Mark 16:15 \(NASB\)](#)

¹⁵And He said to them, “Go into all the world and preach the gospel to all creation.

[Luke 24:46-47 \(NASB\)](#)

⁴⁶and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day,

⁴⁷and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Second, God’s decree of election is secret. We do not know who the elect are and have no way of knowing *until* they respond to the Gospel.

Third, the scope of God’s evangelistic purposes is broader than election. “Many are called, but

few are chosen” ([Matt. 22:14](#)).

Even Jesus’ High Priestly Prayer *does* embrace the world in this important regard. Our Lord prayed for unity among the elect so that the truth of the Gospel would be made clear to the world: “that the world may believe that Thou didst send Me ... that the world may know that Thou didst send Me” ([John 17:21, 23](#)). God’s call to all sinners is a bona fide and sincere invitation to salvation: “‘As I live!’ declares the Lord God, ‘I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?’” ([Ezek. 33:11](#))

Consistent with God’s Desire

God’s *desire* for the world’s salvation is different from His eternal saving *purpose*. We can understand this to some degree from a human perspective; after all, our purposes frequently differ from our desires. We may *desire*, for example, to spend a day at leisure, yet a higher *purpose* compels us to go to work instead. Similarly, God’s saving purposes transcend His desires. (There *is* a crucial difference, of course: We might be compelled by circumstances beyond our control to choose what we do not desire. But God’s choices are determined by nothing other than His own sovereign, eternal purpose.)

God genuinely “desires all men to be saved and to come to the knowledge of the truth.” Yet, in “the eternal purpose which He carried out in Christ Jesus our Lord” ([Ephesians 3:11](#)), He chose only the elect “out of the world” ([John 17:6](#)) and passed over the rest, leaving them to the damning consequences of their sin (cf. [Romans 1:18–32](#)). The culpability for their damnation rests entirely on them because of their sin and rejection of God. God is not to blame for their unbelief.

Since “God desires all men to be saved,” we are not required to ascertain that a person is elect before praying for that person’s salvation. God alone knows who all the elect are ([2 Timothy 2:19](#)). We may pray “on behalf of all men” with full assurance that such prayers are “good and acceptable in the sight of God our Savior.” After all, “the Lord is gracious and merciful; slow to anger and great in loving-kindness. The Lord is good to all, and His mercies are over all His works” ([Psalm 145:8–9](#)).

The Lord eagerly accepts prayer for the lost because it is consistent with His desire for their salvation. Such prayer is also consistent with His nature as Savior. His saving character is manifested through His Son, Jesus Christ ([1 Timothy 2:5–6](#)). God is the “**Savior of all men**” in a temporal sense, but “**especially of believers**” in an eternal sense ([1 Timothy 4:10](#)).

When God “**desires all men to be saved,**” He is being consistent with who He is. In [Isaiah 45:22](#), God said, “**Turn to Me, and be saved, all the ends of the earth.**” [Isaiah 55:1](#) invites “**every one who thirsts**” to “**come to the waters**” of salvation. Again, in [Ezekiel 18:23, 32](#), God states very clearly that He does not desire that the wicked should perish, but that they would sincerely repent (cf. [Ezekiel 33:11](#)). In the New Testament, Peter writes, “**The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance**” ([2 Peter 3:9](#)).

Consistent with God’s Desire

No true biblical theology can teach that God takes pleasure in the damnation of the wicked. Yet though it does not please Him, God will receive glory even in the damnation of unbelievers (cf. [Romans 9:22–23](#)). How His electing grace and predestined purpose can stand beside His love for the world and desire that the Gospel be preached to all people, still holding them responsible for their own rejection and condemnation, is a divine mystery. The Scriptures teach God’s love for the world, His displeasure in judging sinners, His desire for all to hear the Gospel and be saved. They also teach that every sinner is incapable yet responsible to believe and will be damned if he does not.

Crowning the Scripture’s teaching on this matter is the great truth that God has elected all believers and loved them before the world began. “**To come to the knowledge of the truth**” speaks of salvation. *Epignōsis* (“knowledge”) is used four times in the Pastoral Epistles ([2 Timothy 2:25](#); [2 Timothy 3:7](#); [Titus 1:1](#)), and in each occurrence it refers to the true knowledge that brings about salvation. Far from desiring their damnation, God desires the lost to come to a saving knowledge of the truth.

Some have argued that [1 Timothy 2:3–7](#) teaches universalism. If God desires the salvation of all men, they argue, then all will be saved, or God won’t get what He wants. Others agree that what God wills comes to pass, because “**all men**” refers to all classes of men, not every individual. Neither of those positions is necessary, however. We must distinguish between God’s will of decree (His eternal purpose), and His will expressed as desire. “**Desire**” is not from *boulomai*, which would be more likely to express God’s will of decree, but from *thelō*, which Paul uses in [1 Timothy 2](#) and can refer to God’s will of desire. This is precisely the distinction theologians often make between God’s secret will and His revealed will.

God desires many things that He does not decree. It was never God’s *desire* that sin exist, yet the undeniable existence of sin proves that even it fulfills His eternal purposes ([Isaiah 46:10](#))—though in no sense is He the author of sin ([James 1:13](#)).

Jesus lamented over Jerusalem, “**O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling**” ([Matthew 23:37](#)). John Murray and Ned B. Stonehouse wrote, “We have found that God Himself expresses an ardent desire for the fulfillment of certain things which He has not decreed in His inscrutable counsel to come to pass” (*The Free Offer of the Gospel* [Phillipsburg, N.J.: Presbyterian and Reformed, 1979], 26). God desires all men to be saved. It is their willful rejection of Him that sends them to hell. The biblical truths of election and predestination do not cancel man’s moral responsibility.

CORAM DEO (Before the face of God)

PSALMS OF PRAYER AND PRAISE

Listening to God
Read [Psalm 1](#)

Psalm 1: Two Ways of Life Contrasted
[Psalm 1:1-6 \(NASB\)](#)

¹“How blessed is the man who does not walk in

the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!

² But his delight is in the law of the LORD, And in His law he meditates day and night.

³ He will be like a tree *firmly* planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers.

⁴ The wicked are not so, But they are like chaff which the wind drives away.

⁵ Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.

⁶ For the LORD knows the way of the righteous, But the way of the wicked will perish”.

The “Blessed” Man

[Psalm 1](#) is a perfect introduction to the book of Psalms because its subject matter is the blessedness of those who live righteous lives and the emptiness and misery of those who are ungodly. Two classes of people are dealt with: the righteous (godly) and the wicked (ungodly). The psalm is a striking study in contrasts. In the description of the “blessed” there is a series of negatives: This man does not walk in the counsel of the ungodly; he does not stand in the way of sinners; he does not sit in the seat of the scornful. It takes more energy to walk than stand, and sitting down implies consent and agreement with the God-mockers.

Following the negatives, the godly person’s positive qualities are highlighted: “*His delight is in the law of the Lord ...*” Delight implies study, pleasure, and thought. Meditate means ponder. So to delight and meditate on God’s law, one must first have it in mind.

“*He shall be like a tree planted by the rivers of water*” ([verse 3](#)) describes one whose roots are deep and always refreshed by the water of God’s Holy Spirit. Water is often used to depict the Holy Spirit in scripture. (See [John 7:37–39](#)). The blessed man planted by the rivers of water will also bear fruit which will glorify God. [Galatians 5:22–23](#) uses the word picture “fruit” to describe the outward working of the Holy Spirit: “*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.*”

[Verse 3](#) ends with the phrase “*whatever he does shall prosper.*” This need not be considered in a commercial sense, equating success in the world with biblical “prospering.” The world’s standard of prosperity is quite different than God’s. A worldly definition of success might measure “things,” status, and material goods. Jesus’ parable of the rich farmer ([Luke 12](#)) ends with a caution not to be rich in things, but to be rich toward God. Jesus also astounded his disciples in [Mark 10:23](#) saying, “*How hard it is for those who have riches to enter the kingdom of God.*” Prosperity in God’s economy is often overlooked by the world: the greatest in God’s kingdom is the least ([Luke 9:48](#)).





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Hebrews 11:6 – Overview

Part 5

In this study we want to look at the third trilogy of truths found in [Hebrews 11:6](#). The first states that “**without faith**” that it is “**impossible to please God**”. The second states that “**he who comes to God must believe that He is**”. The third states that he who comes to God must believe that He “**is a rewarder those who diligently seek Him**”.

First, we find that “**without faith**” that it is “**impossible to please God**”. There are several things that are absolutely essential if a believer is to be able to “**please God**”.

The first is that **the individual must be saved**. Apart from someone’s genuine belief in Christ, no one can please God. There is not one single thing that a lost individual can do to merit God’s favor or His blessing on their life.

Secondly, **whatever the believer does must be in accordance with God’s will**. It is never pleasing to God for a believer to be involved in things that are contrary to His will.

Thirdly, **whatever the believer does must be in accordance with God’s ways**. The manner in which we live out our lives must be pleasing to God. Doing God’s will is something that must come from the heart and be done in humility and sincerity. I have always promoted as a pastor that I never wanted someone doing something in or for the church that they did not want to do. If they did not want to keep the nursery, help in Vacation Bible School, help with Awana, cut the grass, come to a work day, or attend a family meal and fellowship, I would prefer that they not do any of those things. No few members of a church should be placed in a position where they have to do everything simply because it hinders other believers in the body from making a meaningful contribution. However, when someone does not want to do something or be somewhere, they bring a very negative spirit into that setting and that negative spirit has a tendency to become a source of tension that can often permeate and corrupt the entire atmosphere of a church. I can remember many times when we had visitors in our midst and their expectation was that the church services would end promptly at noon – which they never do. There they sit – looking at each other, fidgeting, looking at their watch, and often just getting up and leaving. I would prefer that they not even be in the services because they bring that irreverent and demeaning attitude to the Word of God when they come. I make no apologies for believing that believers are to honor the Word of God and to enjoy their fellowship with other believers.

Then fourthly, **whatever the believer does must be for the glory of God, and the glory of God alone**. The worst thing that a believer can do is to take credit for something that God is actually doing through them. The glory of God is a very sacred element of the Christian life, and the more that a believer is willing to deflect the glory to God, the more of God’s blessings will be given to the believer who does so. The glory of God is always the first and foremost motive for the Christian life. [1 Corinthians 10:31](#) states,

³¹ Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

Faith is what gives the believer the will and the courage to submit themselves to God’s will. Faith is what causes the believer to examine the manner of what they do for God’s glory. In [Romans 4:20](#) it is rec-

orded of Abraham that he “**was strong in faith, giving glory to God**”.

It must be understood that the Christian life is a life that is lived out “**by faith**”.

It is “**by faith**” that Christ dwells in our heart - [Ephesians 3:17](#). It is “**by faith**” that we live - [Galatians 2:20](#). It is “**by faith**” that we stand - [2 Corinthians 1:24](#). It is “**by faith**” that we walk - [2 Corinthians 5:7](#). It is “**by faith**” that the Devil is successfully resisted - [1 Peter 5:8-9](#). It is “**by faith**” that we are sanctified - [Acts 26:18](#). It is “**by faith**” that we have access to God - [Hebrews 10:22](#). It is “**by faith**” that we fight the good fight - [1 Timothy 6:12](#). It is “**by faith**” that the world is overcome - [1 John 5:4](#).

Truly believing that God exists is what is pleasing to Him. It is not a general belief that there is a God, but it is the belief that God as revealed in the Scriptures is indeed the true God and worthy of reverence, worship, and obedience. Even though God has given much evidence of many different kinds as to the reality of His existence, most of the time it is not the kind of evidence for which many are actually looking. Men think that God is someone who should be provable by science, and because science cannot readily prove that God exists, they think it appropriate to therefore just reject Him and His existence. The strange part, however, is that there is much that science accepts that they cannot prove scientifically. If anyone were to ask an unbelieving scientist if they believed in the existence of George Washington they would readily and immediately say “yes”. However, there is no scientific way to prove the existence of George Washington. Obviously, the scientific method is critically limited in many areas – and proving the existence of people who have lived in the past is certainly one of them. You cannot put emotions like anger or love in a laboratory and bottle them in a test tube for validation and verification, but certainly everyone believes that they exist.

The very design of the universe and the very planet on which we live give evidence to a divine design that is undeniable. We have thousands and thousands of intricate animals, insects, and plants that both function marvelously and reproduce them-

selves perfectly. We live in a universe that operates precisely according to a divine design. The earth itself is evidence of a perfect design. If it were much smaller, then there would not be enough atmosphere to support and sustain life, and so it would like the moon or Mars. If the earth were much larger, the atmosphere would contain much more free hydrogen which would actually prevent life. Jupiter and Saturn are like this. The distance of the earth from the sun is perfect. Just a small change either closer or further from the sun would make the earth much too hot or much too cold to sustain life whatsoever. The tilting of the earth’s axis is what creates the various seasons of the year.

Now, at a very basic level, one of the primary characteristics of the Christian faith is a hunger and sincere desire to know God. [Matthew 5:6](#) actually provides some initial encouragement relative to the idea of “**diligently**” seeking when it says,

‘Blessed are those who hunger and thirst for righteousness, for they shall be filled.

In reality, [Matthew 5:6](#) and [Hebrews 11:6](#) are verses that have a way of exposing the genuine quality of our personal Christian lives. In some ways, they are a message to that individual who is unhappy about themselves and their spiritual state, and who has a genuine longing to have a quality of spiritual life that they may have not actually enjoyed up to this point. From these verses, it is obvious that happiness and contentment are not something that should be sought directly, but something that results from seeking something else. Whenever an individual places happiness before righteousness, they are doomed for failure. **Put happiness in the place of righteousness and you will never find happiness.** If we were to take [Matthew 5:6](#) at face value, it simply means that the believer has a strong desire to live out a holy life. They are someone who hungers and thirsts to do that which is right in their life, someone who deeply desires to exemplify the fruit of the Spirit in every part of their life – their speech, their responses, their activities, their attitudes, and their goals. They want their life to reflect the person of Jesus Christ no matter what the cost to them personally. They will be honest, tender, patient, long-suffering, and willing to sacrifice things in their life so that Christ can be honored through them. This is what it means to hunger and thirst for righteousness.

Both the word “**hunger**” and “**thirst**” are present tense, active voice verbs. In other words, this is something that the believer continually desires to do. The verbs could actually be translated as “**hungering**” and “**thirsting**”, representing that it is an activity that is constantly happening in their life. Because it is in the active voice, it means that the believer is the one who is actually doing what needs to be done to make this happen in their life. It is something that they really and deeply desire for their life and they will do whatever they have to do to develop these attributes in their life. Strong’s Expanded Dictionary of Bible Words gives the meaning of “**hunger**” as to famish and to crave. The Complete Word Study Dictionary says that it means to be famished and metaphorically to long for something. The Practical Word Studies in the New Testament has probably the most interesting insight into the word when it says that,

“...hunger and thirst are in the accusative case. This is most unusual. It means that a person must have a hunger and a thirst for the whole thing - for all righteousness, not for little tidbits. It means that the promise of a filled life is conditional. A person must starve and thirst for all righteousness if he wishes to be filled with the fullness of life.”

To me personally, this provides some of the deepest insight into the meaning of “**hungering**” – truly wanting much more in our Christian life than just the crumbs that fall off the table, more than just a few tidbits of Christianity every so often. I am deeply afraid that many believers are more than satisfied with spiritual crumbs as if that will bring some level of deep satisfaction in their life. Please make sure in your life that you are not actually hungering and thirsting after God’s blessing on your life, but rather that you are deeply hungry and thirsty for His righteousness in your life. The principle is crystal clear – **a believer cannot have God’s blessing apart from God’s righteousness. Righteousness always precedes blessing.** Psalm 42:1-2 says,

¹...As the deer pants for the water brooks, so pants my soul for You, O God. ² My soul thirsts for God, for the living God.

When reading the story of the Prodigal Son, it states that when he was hungry that he went and fed on the husks that the animals had left behind, but when he was starving, he turned to his father. You see, **unless we reach a point where we simply cannot live without God’s righteousness in our life, we will never experience God’s fullness.**

It seems that there are some real issues relative to this idea of diligently seeking and of truly hungering and thirsting for God and His righteousness in our life. Obviously, Hebrews 11 is all about people who hungered and thirsted after God. They were people who were willing to do in their life whatever they had to do in order to really know God and obey God. I would say it this way – **the more that a believer obeys God, the more that believer will know God.** The two cannot be separated from one another, and they must come in that order.

One of the obvious evidences of someone who is diligently seeking after God is the simple fact that **they are avoiding everything that they know is opposed to God’s righteousness.** They are guarding their speech, guarding their ears, guarding their eyes. They are avoiding anything that they know could be harmful to their walk with God. They are avoiding having to always have their own way. They are opposed to prideful attitudes in their life. Every genuine believer knows that there are certain things in their life that are patently opposed to God’s righteousness in their life and that their personal responsibility is to avoid those things at all cost. There are things that each believer knows are harmful to their life and things that will greatly hinder their walk with Christ. If we know that someone has a serious and contagious disease in their home, we avoid that home like the plague. Why? It is because we know that going to that home can be very harmful to us and our family.

Secondly, diligently seeking God also means that **we are not willing to participate in those things that we know would take the edge off of our spiritual appetites.** There are many things in life that in and of themselves are perfectly legitimate and quite harmless, but if we spend too much time with them they have a tendency to remove our desires for the things of God. I love to play golf, but it is something that I am not willing to allow to consume me. Because I enjoy playing golf so much, it could easily become a meaningless pri-

ority in my life if I were not careful. Golf is not bad and is quite harmless, but still it has the potential of becoming a hindrance in my spiritual walk by consuming way too much of my time.

Thirdly, diligently seeking God means that **we are constantly reminding ourselves of who God is and what He has done for us**. I believe deeply in personal **discipline**, and especially of being disciplined in the things that relate to the spiritual life. Many Christians are highly undisciplined in their personal lives as it relates to maintaining a meaningful time with God. If many Christians were asked to share with others how much time that they generally spend with God on a consistent basis,, most would be embarrassed. **We seem to have time for everything other than that which matters the most**. It is a discipline and a priority issue that they are not willing to address. Someone is going to say to me, *“But Gary, you just do not understand how tremendously busy that I am. I have so much on my plate right now that I barely have time to do the necessities.”* To that I would reply that if you truly want to consider God’s word at this point of diligently seeking Him and if you understand all of the implications of **Hebrews 11:6**, then you will you will rearrange your priorities to have meaningful and purposeful time with God. At some point in their life, **every believer has to set biblical priorities for their life, and if their spiritual hunger and thirst for the things of God is not one of those priorities, then in essence they have made some incredibly bad choices**. It is uncanny how we always find the time to do the things that we really want to do.

Fourthly, diligently seeking God means that **if we know what God wants us to do, then we will place our life in a position so that we can do it**. I think about **Blind Bartimaeus** and how he fully understood that he could not heal himself. Fortunately, he knew who could heal him, so he went and **placed himself in a position so that he could get his sight back**. He heard that Jesus was coming his way, so he set himself on the road on which he thought that Jesus would be coming, and when Jesus came his way, he began to cry out that Jesus would heal him – which He did. He did what he had to do to place himself in a position where he could be

healed. He could have stayed home that day, and he would most likely have died a blind man.

Just take for instance the church and being a part of it. The church is a place where we as believers go and consider these kinds of spiritual matters for our life. Too often I find myself talking with people who are deeply struggling in their life and things are not going well for them, and very often I find that they have severely neglected being a part of a God honoring fellowship. **Christians who are haphazard in their attendance at church will have very little strength to grow and develop spiritually. The local church is one of God’s primary “means of grace” and cannot be ignored.** All believers will have problems and difficulties that will arise in their life. However, what we will find is that normally **those who are faithful in spiritual matters will find the wisdom and the strength to be overcomers in their life**. I would much rather place my confidence in a consistent and disciplined believer to overcome their problems than someone who is fairly haphazard and careless in their attendance in God’s house. Why? It is because the committed and disciplined follower is placing themselves in a position where God will provide His blessing and His strength to their life through the preaching and teaching of His Word. If you know of any believer who thinks that they can grow apart from a local fellowship of believers, that individual is sadly deceived. **The local church is God’s ordained institution and for someone to just casually dismiss it as not being that important for their life is a sad spiritual miscalculation and an insult to the wisdom of God and the blood of Christ.**

Continued in next edition...

ENDNOTES

- ¹MacArthur, 307.
- ²MacArthur, 308.
- ³Jones, 74-75.
- ⁴Strong’s, 1302.
- ⁵Zodhiates, 1134.
- ⁶WORDsearch, #2047.
- ⁷Jones, 90.
- ⁸Jones, 90.
- ⁹Jones, 91.


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