

Discipleship

Part 3

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[00:00:01] This young man, Timothy, a very great place in the heart of the Apostle, he calls him my own child in the faith. In Acts chapter 16, we find Paul coming to Derbe, in Lystra, and he finds this young man. It says he was a certain disciple, that is, Timothy had been instructed in relation to the Christian teaching and obviously had imbibed it and also was following it out in practice in his life, because it says he was well reported off or he had a good testimony amongst the brethren. And this young man, Paul says, I want him [00:01:01] to come with me. I think it's no ordinary commendation for this young man to get from such a wonderful servant of the Lord. And we find in the writings of Paul that he had a very high estimation of Timothy and his qualities. We find in the epistle to the Philippians that Paul told the Philippian believers, he says, I have nobody like minded. Timothy is the man who is most like myself in desire to follow after the truth and to maintain it. And when writing to the Corinthians, he said to them that Timothy, he served the Lord just as Paul did. And that was an exceedingly high commendation. It's to this disciple that Paul addresses two letters. We've read a few portions from the first one. And I believe this [00:02:05] was part of Timothy's training. Obviously a very good young man and making good progress in the Christian faith, in the Christian life and experience, and yet still requiring some instruction as to the pathway of a believer here. It's impossible for us to go into all the detail of the first letter because much of the instruction hasn't to do with Timothy personally. But the portions that we have read bear upon Timothy and indicate Paul's guidance and instruction for the spiritual well-being of this young disciple. I'm sure those who are younger in the faith and we've all experienced this. We've delighted to turn to these epistles, both the first and second, and hear the words of an old warrior instructing a young, a young, what shall I say, conscript, [00:03:09] if you like, or young volunteer, and helping him to understand some of the features of the Christian life. And so we want to consider these. But first of all, let's go back to Acts 16 and see what it says about Timothy that he had a good testimony or he was well reported off by the brethren that were at Lystra and Iconium. I suppose it's comparatively easy to pass muster in this world as a Christian, conform in a certain outward way and indicate we believe certain things. But I believe in a Christian company we are under a closer scrutiny. I mean a Christian company where [00:04:07] there is intelligence as to the truth of God and persons who have been on the road for some time with some spiritual maturity are able to discern how younger believers especially are getting on. And here we find Timothy coming under the scrutiny and the brethren, they have a very good opinion about this young man. He's well reported off. He's behaving in a way that's comely. He's making spiritual progress. It's obvious he loves the Lord. And so I think it's very important that both young and old have a good testimony in the company where we are. This is where we're best known. Our brethren know us through and through. They know our desires, our objects. They very often know [00:05:03] our frailties too. But our brethren can discern if we are really set for the things concerning our Lord Jesus Christ. And it's a very good thing to have a good testimony. In Paul's case, when he and his companions went to Thessalonica

and preached the gospel, when writing to them he said, you remember what we were amongst you for your sakes? How blamelessly we lived, how righteously we lived. We didn't do anything that hindered the outgoing of the glad tidings. And he says, in your turn, when you accepted Christ as your Savior, when you turned to God, why it wasn't long before all the people in the surrounding district, they knew that you were Christians. The word of truth sounded out from you and your faith was known abroad. He said the same about the [00:06:03] Roman believers. The whole world knew about their faith. It was so evident, so live that people knew that they were Christians. And so I believe, dear brethren, that to be true disciples of our Lord Jesus Christ involve having a good testimony. We find in Paul's instructions to Timothy, in connection with those who have any part amongst the people of God in helping in many matters, one of the requisites was to have a good testimony from those who are without. That is, that the unbelievers can look upon this man's life and say, well, this is a true Christian. He's got a good testimony. In Timothy's case, it was a good testimony amongst the believers. And I think you will agree with me [00:07:02] that to be a good, true disciple of our Lord Jesus Christ, both things are so necessary. A good testimony amongst the believers, a good testimony amongst unbelievers, well-balanced testimony, and this is very powerful. Now, we'll begin in First Timothy and see some of the things that Paul, the old campaigner, could teach to this new recruit and instruct him in things that were very good, beneficial for him as a young Christian. And so he says, Timothy, I want you to war a good warfare, the end of verse 18. I want you to hold on to your faith, and I want you to have a good [00:08:05] conscience. Now, I think these three things are very, very important. To be a disciple is not only to learn the truth that the Lord would have us to learn. It means that we put it into practice, and this, of course, involves conflict with those who oppose our Lord Jesus Christ. So a disciple is also a soldier, in that he is defending the things that he has learned. He knows them to be true. He knows the source from whence they came, and because he knows them to be true, he's prepared to fight for them. I remember as a young believer asking a servant of the Lord, how are you so sure that the things that you teach are true? And his answer was very simple. He says, I've had to fight [00:09:07] for them. And I suppose if you contend for truth, and you make sure, of course, that what you are contending for is truth, this becomes part and parcel of you. And we know how the truth of God is being assailed right, left, and center at the present moment. And if we're going to be true disciples of our Lord Jesus Christ, if we're going to be trained, it means surely that we're going to be efficient contenders for the faith. Our brother was reminding us on Saturday that in Jude's day, he was concerned about contending for the faith. And how can we contend for it if we don't know it? And so this is where the pathway of the disciple and his training is so important. [00:10:04] Learning the truth and contending for it, not giving way one inch. You remember when Paul wrote to the Galatians, he spoke about the time he went up to Jerusalem and confronted Peter especially, because he was being led away by the Judaizing teachers. And unfortunately, others were being led away by Peter's dissimulation. And so Paul says, I didn't give way, not for an hour. He contended for the truth of God, and he wouldn't in any way modify his stand. I know this is the truth, I won't give way, I'm going to contend for it. And I think this is what Paul is seeking to impress upon Timothy. Young disciple, learning the truth, Timothy, there will come the time when you'll need [00:11:06] to fight for these things that you're being taught. And we know this is true. There are armies around us today and they're marching around with erroneous teachings, they're knocking at our doors, they're circulating their literature. And through many, many means, false doctrines are being circulated. How can we detect them? By knowing the truth. And by knowing the truth, contending for the truth. And what a powerful thing the truth is. It doesn't need our help, the truth can stand on its own legs. But we can be agents in defending it, and we can be used by the Lord and by the Holy Spirit in standing up for the truth that has come through our Lord Jesus Christ and his servants. [00:12:01] And what a wonderful privilege this is, for any disciple to be a contender for the truth. A good warfare, says Paul. Then he says, holding faith and a good conscience. Well, faith

is so necessary for the disciple, so necessary. It's not here the faith, which means the revealed truth governing the present dispensation, but one's personal faith. And how important it is to hold fast to this, not to give way. You see, if a disciple learns from his teacher and any element of doubt creeps into his mind as to the truth of what he has learned, then he may be very lukewarm in propagating it himself or even defending it. But if in the faith of his heart and mind, [00:13:04] he accepts it as truth, then that's going to have a great part in shaping his life. And so how right it is that we should hold on in faith to the things that we have learned. And in our day, I say again that we all have to exercise this faith. You remember Luke writing his gospel and the introduction, he speaks about the things most certainly believed among us. No doubt, no feature of unfaithfulness attached to his thinking. Luke spoke to those or wrote to those who most surely believed the things that they were told. It was the truth. There was no element of error attached to it. And in faith, they appropriated it and held onto it. Wasn't [00:14:03] Satan active in the garden when he instilled doubt into the minds of our first parents by his seductive suggestions? Wasn't this how he got an inroad in, by instilling doubt into their minds? Isn't this true in the history of the scriptures, that whatever doubt is placed into person's minds, it becomes seen in their actions? And so it is that if our faith wavers, then it will be seen in our way of life. Timothy says, Paul, hold on to your faith, don't give way. Make sure that this faith is always operating. You believe that these things are true and you allow them to govern your lives and you present them to others. And then a good conscience. I think we ought to say something about the conscience. Scripture has [00:15:04] a great deal to say about it. It speaks about a seared conscience. It speaks about a dull conscience. Here, it's a good conscience. We read to about a pure conscience. Now, we ought to say this, that the conscience is not an infallible guide for a Christian. Only the word of God is an infallible guide. The conscience can be affected in many ways. For instance, we get two persons and they hold opposite views. And one say, I've got a good conscience about this. And the other does the very opposite. And he says, and I've got a good conscience about this. Well, obviously there must be something wrong somewhere. We'll assume that one of them was right. Now here, the conscience isn't a guide. Now, I believe a good conscience is a conscience that's [00:16:04] illuminated by the truth of God. And the person acts in the light of the truth that he has appropriated and his whole life is governed by this. It's not by some peculiar notion that he has. It's not even by some particular aversion that he has. It's a question of the conscience being governed by the truth. And I believe this is what Scripture means by a good conscience. Paul said that he had a conscience which he exercised so that he might not have any offense either towards God or man. Very good exercise that. He also said to his supposers, he says, I've lived all my life in a good conscience before God. He was reproached for this, [00:17:01] but I believe the apostle was speaking the truth that even in his misguided days, when he had a zeal, but not according to truth, he did it because he thought he was serving God. But when his conscience was illuminated by the truth, then he changed his life and he became a different man altogether. And so dear brethren, if we are going to have a good conscience, it doesn't mean that we do things that we are free about ourselves, but we do them because we know them to be right from the word of God. Paul says to Timothy, Timothy, this is part of your training. Hold on to your faith. Hold on to a good conscience. Don't let it be seared. Don't let it become dull. Don't let it be affected by any influence whatsoever. Let the truth of God have its full sway in your life. He says, unfortunately, Timothy, [00:18:02] some have given way in relation to their faith. They've made shipwreck. He says, some have made, some having put away concerning faith have made shipwreck of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. Very solemnness, dear brethren. These two men at some moment in their lives gave way concerning their faith. Some element of doubt came into their minds. Some evil influence was allowed into their minds, caused them to go astray. Sad thing. And so we never know just how far we might go once we let the element of doubt creep in. Good thing to have our faith strong, alive, faith strong in our Lord Jesus Christ and in his things. Now in chapter

four, [00:19:08] there are many things mentioned here, and we have only time to point them out very briefly. Paul is referring to days that would come, the latter times, when some would depart from the faith, giving heed to seducing spirits and doctrines of devils. Very relevant word this, very relevant word this, dear brethren. We've seen a great deal in the papers recently in connection with the exorcism of demons, and a great deal has been written in the press. Many of the papers have been carrying letters regarding this thing. Many have discounted the whole affair as smacking of medieval superstition. Here is the word of God saying that in the latter times, and we are in the latter times, very much so, there will be those who will give heed to [00:20:06] seducing spirits and doctrines of demons. Well, I think that's plain enough, and a warning to us not to tamper with things that belong to Satan's realm. Keep clear of them, as far away as we possibly can from them. And then Paul goes on to indicate that all this kind of thing leads to peculiarities, abnormalities, extreme ideas, and it's all wrong, he says. But he says, you put the brethren in remembrance of certain things, and you'll be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained.

Now here, faith, I think, is the faith, the revealed truth of the present dispensation. [00:21:06] And so Paul wants Timothy to be well nourished. Very important thing. In the epistle to the Hebrews, Paul wrote to them and said he would have liked to have ministered to them strong meat. Unfortunately, because of their condition, he could only minister milk. He says strong meat belongs to those who have their senses exercised to discern good and evil. But unfortunately, they were in an abnormal condition, their growth was stunted, and so he had to feed them with milk. Now I would say, and I think you would say too, it's very good milk that Paul gave in the epistle to the Hebrews. Anyway, this is what our brother said in his ministry to them. But there is a great [00:22:02] deal in scripture about being nourished, well fed spiritually. In this affluent country, there are few people, if any, who die from starvation. There may be one or two, not many. We are all pretty well fed. Now in divine things, this is so important. And Paul is saying a good disciple needs to be trained in the truth, nourished up in the faith, and of good doctrine whereunto thou hast attained. Good commendation that for a young man. Paul's saying you've attained to this. You're well nourished in the faith and in the good doctrine. And so dear brethren, we have to ask ourselves and ask ourselves so often, what are we feeding upon? How are we nourishing our lives [00:23:02] spiritually? You think of the poor man who was feeding upon the husks that the swine did eat. What a poor food that was. That wasn't calculated to build him up and nourish him. What a difference from the store that he found in his father's house, the fatted calf. What a difference. And I believe that's just the figure that we can employ this evening between the food that the world provides and the food that God provides. There may be very much that's interesting naturally to us in the world, great deal. Being what we are, it attracts us and we can feed upon it. It doesn't build us up spiritually, not one bit. If we're going to be fed, then we require to be fed, as the Bible says here, in the faith, that is in the understanding of all [00:24:03] the truths in the Word of God, in the good doctrine, in the good teaching that we find in the Word of God. And what does the Word of God lead us to? Or who does the Word of God lead us to? Surely Christ, surely God himself. This is where we're led to as we read the scriptures. And it's this that nourishes us up, gives us strength, vitality, gives us encouragement, help and blessing. You remember when the young man was found by David. He was an Egyptian, a young man. He was in a very poor condition. He was the servant of the Malachite. And David found him there and had mercy upon him. And David told them to give him food. It wasn't long before the young man revived. And perhaps that's a picture of a young man who found his interest [00:25:05] in the world, serving the flesh, and what a perilous condition he found himself in. Until David, type of Christ, found him and succored him and nourished him and blessed him. So it is today, dear brethren, we know this only too well, that in the measure in which we feed upon the world or the things of the flesh, just in that measure, we are undernourished,

unable to represent the Lord, unable to follow him, unable to stand for him. But oh, once we're fed and nourished by the things that belong to him, what a difference in our lives and testimony. And so in the Bible, we find numerous allusions to the Lord as food, typical teaching concerning him, the manna, the roast lamb in Egypt, the manna in the wilderness, [00:26:02] the old corn of the land, all these beautiful types of the Lord. When we come to John 6, five different references to the Lord as bread and everyone having its particular import. I just want to allude to these other three for a moment. I remember visiting a dear brother who was an invalid and he told me this and I've never forgotten it. He says, Frank, he says, when the children of Israel went out of Egypt, they ate the roast lamb. He says, when they got into the land, they ate the old corn of the land. He says, they never despised that. They all partook of the roast lamb and they all partook of the old corn of the land. And we never read that they despised it, but they did despise the manna when they were in the wilderness. And so he went on to explain this [00:27:04] by not one believer ever in any way says anything about the Lord Jesus Christ dying for them. We all hold onto that with the utmost integrity and forcefulness. And not one of us ever dream of saying anything that would in any way lessen the force of being with Christ in glory and feeding upon him forevermore. No, that's very bright in our souls. Oh, when it comes to the pathway of humiliation and reproach in the wilderness, that's a different story. And it's this that we're called upon to feed, feed upon the Lord Jesus Christ as a lowly man down here in the wilderness to feed upon him and so become like him, sharing his reproach, living here for him in opposition. And I believe, dear brethren, [00:28:03] if we are nourished up in the words of the faith and in the good doctrine, we'll be strong, we'll be able to represent the Lord. Indeed, you remember in the sixth chapter of Ephesians, before ever we are told to put on the whole armor of God, we're told to be strong, to be strong in the Lord. What's the use of a weak man putting on a suit of armor?

He wouldn't be able to fight in it. Armor might be very good, the sword might be ever so sharp and strong, but if the man himself isn't strong, if he's not fit, what's the use of putting armor on? And so again, I say how important it is that we should be nourished up spiritually in order to meet the requirements of the pathway of a disciple. Now, we often hear, [00:29:05] and I think it's misguided to say, well, don't let's have doctrine, let's have something practical. Now, we can't possibly say that, dear brethren, because there are so many passages in the New Testament that emphasize doctrine. Now, doctrine is so necessary. Now, doctrine simply means teaching, and teaching is so necessary for the believer. If we discard doctrine, then we're removing the banks that hold the river in its place. And I believe we have to maintain this at all costs, right doctrine, sound teaching. Once we give that up, what have we got left? Nothing but imagination, and Jack's as good as his master, my ideas as good as yours, and so a host of ideas can come into the Christian company. [00:30:06] But maintaining proper doctrine, proper teaching, is so essential for the pathway of discipleship. Now, if the teacher imparts to the disciple the teaching that he wants to impart to him, it's with this in view that he in his turn will teach others. And this is the way things are going to go on. In the second letter that Paul wrote to Timothy, he says this, what I've committed to you, you commit to faithful men. They in their turn will teach others also. And this is the way the doctrine, the teaching is handed on for the well-being of believers. Now, of course, we do agree that we don't want to press the idea of doctrine and forget the idea of practice, [00:31:03] because we said at the very outset of these meetings that a disciple is one who by thought and endeavor puts into expression the teachings of the master. And so, dear brethren, first of all, nourished up in the words of the faith and of good doctrine. Then he says, refuse profane and old wives' fables and exercise thyself rather unto godliness.

Now, I know that sometimes we might think this is a hackneyed word, exercise, but it's a very good word. And it indicates movement. It indicates diligence, zeal, something done, something attempted,

something accomplished. Exercise thyself unto godliness or piety.

[00:32:05] Exercise yourself to be well-pleasing to God. This is what it means simply. And that's a very important thing for a disciple, to exercise himself, to do things, to do them with zeal and energy in order to please his teacher. And then he says, bodily exercise profiteth a little or for a little. We know this, but there's something better. But godliness is profitable unto all things, having promise of the life that now is and of that which is to come. Isn't it a wonderful thing, dear brethren, that as Christians in this world, we can do things that are going to, or rather the effects of the things that we have done are going to go into eternity? Not only for this world, he says, but for that which is to come. [00:33:05] I think if we examine our lives, the larger part of the things that we do only pertain to things of time and sense. And when we're gone, that's it finished. And when this time scene's gone, all these things are finished. Oh, how wonderful to be exercised, to be concerned, to be diligent, to be active in things that are going to be carried over, things that are going to abide, things that are eternal. And this is what Paul is saying to Timothy, you exercise yourself unto piety or to please God. Then in verse 12, he says, let no man despise thy youth, but be thou an example or a model of the believers in word, in conversation, in love, in spirit, in faith, [00:34:05] in purity. Dear brethren, what a challenge for any young man. Nobody was to despise him in the sense that Paul's enjoining Timothy to act in such a way that no one would have the opportunity of despising him. I don't think it was that Timothy might have gone along to a company of believers and perhaps wished to impart a word and the brethren say, no, you're far too young. You can't minister here. I don't think that's the idea. I think Paul is saying to Timothy, now, Timothy, you be careful of your life. And in all the things that I've mentioned, you put them into practice and nobody will be able to despise you as a young believer. Your life will be exemplary. It will be the life of a true and trained and faithful disciple, [00:35:01] and you'll be a model for the believers. Imagine a young brother being a model for the believers. Ought it not to be that the elder brethren should be patterns for the young brethren to follow? And I'm sure this is true. In the last chapter of the epistle to the Hebrews, the elders are presented in this way and others are to obey the elders and follow their conversation, which was Jesus Christ, the same yesterday, today and forever. But here Paul is saying, Timothy, young man, you be a model of the believers. Just you express in your life what a Christian ought to be, a true representation of the master. Surely these are the things that were expressed by the Lord in his words. Nobody could find any fault in his words, [00:36:04] in his manner of life. Nobody could find fault with the Lord's manner of life, in his love, in his spirit, in his faith, in his purity. All these things were expressed in Christ in perfection. And we find that in this pathway of discipleship, the teacher is to become like his master, like his teacher. The disciple rather is to become like his teacher. And so what really Paul is saying to Timothy, Timothy, you be like the Lord. And if you're like the Lord, you'll be a model for the believers. Now, he says, till I come, give attendance to reading, to exhortation, and here's the same word again, to doctrine. First of all, this matter of reading. [00:37:03] I know that this is applied so often in connection with reading the Bible or reading well-proved works of ministry, and no one would quarrel with that application. That certainly can stand at any time. But I believe that it meant that Timothy was to use every opportunity to read the scriptures that were available to the Christian companies. In those days, common people weren't educated as they are now, they weren't literate, and they required help. And persons very often read portions of the scriptures to those persons who couldn't read for themselves. And this was a great service. And you can imagine Timothy receiving a letter from Paul, one of the parchments, and then to a gathered company of Christians, he would say, [00:38:06] now, I've got a letter from Paul, and I want you to listen to it, because he's unfolding some feature of Christian teaching. And so Timothy would read the word of God to them. We know that Paul was inspired to write the things that he wrote. And so Timothy was to continue this service at every opportunity, because Paul wanted the truth propagated. He wanted the brethren to know the truth. And as it had been delivered to him from

the Lord, so Timothy was to hand it on. Now, I believe that's the real rendering of this exhortation to give attention to reading. But one would certainly come back to the exhortation that is so often given in this way, read your Bible. The children sing it in a chorus, read your Bible every day. And this is [00:39:08] oh so important for any disciple of the Lord, to read the Bible, to understand it, what a book it is. Men have read it for years. George Muller of Bristol, he was reputed to read it once every year. Others have had the same kind of testimony, reading the Bible continually, learning its history, learning its characters, learning its truth, leading them to God. It's a lifetime study the Bible, and you can't start too early, and you can't be too diligent at reading the Bible. There never was a disciple of the Lord who wasted his time in not reading the Bible. Any true [00:40:01] disciple read the Bible, read it diligently, and so became equipped to represent his teacher and master. And then there is a host of books available to help us to understand the Bible, give attention unto reading. And so at every opportunity, read these books. They're valuable books. They were men of God who wrote them, and they wrote them for our help and our blessing. And don't just be a collector of books and have a good library and say, yes, I've got this, that, and the next thing. Be readers of books and find time to read them. And so that there is some knowledge of the truth in your soul, give attention unto reading. And he says, to exhortation, to doctrine. I think behind this, there is the attitude of diligence [00:41:06] in applying oneself to understand the truth with a view to passing it on. And he says, neglect not the gift that is in thee. And this is always a danger to neglect things. We read in the book of Proverbs about one passing by the garden of the sluggard. The walls are broken down. The weeds are growing all over the place. And there's an air of neglect. Things haven't been attended to. And this is what Paul is saying. Don't neglect the gift that you have. Timothy, you've had an outstanding start. Don't let it lapse. Don't neglect. Don't be careless. Be diligent. Pay attention to it. Apply yourself to these things. Put them into practice in a living way. And I'm sure this is [00:42:06] a most important part in the training of a disciple. To be diligent in the following out of the truth that he has learned from the Lord. And he says, meditate upon these things. Give thyself wholly to them that thy profiting may appear to all. And this attitude of meditation is something that we should learn to cultivate. So often we let our minds run haywire. They go all over the place. And all sorts of things engage our minds that are not profitable whatsoever. But if we train our minds as helped by the Spirit, and we are exhorted to do this, to bring every thought into captivity to the obedience of Christ. If we meditate upon these things, then obviously we're going to be greatly helped. If our minds are occupied with rubbish, [00:43:04] as they so often are, unfortunately, then we're not going to have much profit. But if we are meditating upon these things, thinking about them, and helped by the Spirit to do so, then there's going to be profit. The Bible says, as a man thinketh, so is he. And as we think, so are we.

It's not very long before the things that we think about come out into our practice. And so he says, meditate upon them. And then lastly, in this portion, and I think this is a word for today. Well, every word's a word for today. But this word at the end appeals to me very much. Save thyself and them that hear thee. In the measure in which we appropriate the truth [00:44:01] and allow it to govern our lives, in that measure, we'll be able to help others. And so this is an important consideration. So often we can be a stumbling block to others. But what a wonderful privilege to be a help for others. And this is what Paul is saying to Timothy. Now, just one moment. I want to point out two things in the next chapter. We haven't time to go into the detail. But in verse 11, he says to Timothy, O man of God.

O man of God. At the end of the chapter, he says, O Timothy. Now these two expressions, O man of God, O Timothy, indicate to me some of the depth of feeling that was in the heart of Paul towards this young man. It wasn't just a cold expression. It wasn't just a cold unfolding of truth.

[00:45:05] But all the heart of the apostle was behind this letter. O man of God. O Timothy. And the

apostle is seeking to encourage this young man to follow after the truth, to lay hold upon it, to stand for it, to avoid the things that would influence him, to avoid the things that would be hurtful and destructive. And just as we close, look at these four things that he exhorts him to do. In verse 11, flee. Well, that's an expression of activity. Flee, run away from these things that are wrong. And further down, follow or pursue after righteousness, godliness, faith, love, patience, and meekness. And then fight the good fight of faith. And then lay hold or seize on [00:46:06] eternal life whereunto thou art also called. There are four things that Timothy is to do. He's to fight. He's to lay hold. He's to flee from evil things. He's to pursue after good things. That's always a good exercise, to avoid the wrong and to pursue the good. And so we would be adequate disciples of the Lord if we did these things. Trained up in the truth, trained to behave ourselves properly, trained to be good soldiers, trained to be here for the Lord. Oh, never let us assume that we can be for the Lord in any old way. There is a pathway of training and guidance and discipline that is so necessary that we might be adequate [00:47:02] representatives of the Lord in this world. And if we hear the yearnings of Paul in connection with his young child Timothy, may we also hear the yearnings of the Lord as he desires our lives to represent him in this world until he comes. May it be so for his namesake.