

1 Timothy

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[0 : 00] Thank you, Lord. Come on, Lord, for help. I direct your attention to the first epistle of Timothy, chapter 4, verse 8.

First epistle of Timothy, chapter 4, verse 8. For a bodily exercise, a profitive liberal, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come.

For a bodily exercise, profit is little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come.

Of course, in writing to Timothy, he warned and exhort him and teaches him with regard to the way in which he should walk.

He warned him of those things which were already rising up and had already been prophesied on, of those mysterious dealings in and amongst the Lord's people that division which the devil had created and does create.

[1 : 38] And so we find that through his teaching we find a life which will indeed comfort and cherish the righteous to hold on their way.

Although there may be those things which we feel to be as tears sown amongst the wheat, which is not our prerogative to tear them up or even sit in judgment.

But Jesus, here speaking through Paul, Oh, I say Jesus, because Jesus his own self has said this, except ye receive the kingdom of God as a little child.

Ye should know why enter there in. Again, Jesus, his own self, has spake and concerns the bitches of this world.

What should it profit in that if he gain the whole world and lose his never-dying soul? And so, Paul here says, for bothering, exercise, positive little, that profit which is to be gained from the exercises of the body, whether it is regards to religion or whether it is the things pertaining to life to maintain our body and status in life.

[3 : 20] If it is void of godliness, it can only have profit for a little while. Yes, we might indeed gain the whole world.

we may gain that of nothing, greatly, extensively so, but, oh, it is only of the flesh and not of the worth of the spirit.

What is the profit? Why, it will terminate at the grave's mouth. It will profit a world and love and love and love here below.

It will stimulate man's pride and self-satisfaction, but it will never, never lead him to have a desire or an interest in the blessed atonement of a precious Christ.

How solemn as to be found in a profession like this. Now, yes, Timothy, it was to be so at all. If Paul felt it so needful, then how we should indeed examine our own selves, even this very day, because the devil, he has not given up, he has not gone back into a corner, but indeed, he will endeavor to separate the children of God, those redeemed, from the Lord, and thus who can bring them into great confusion and distressing mind and soul.

[4 : 58] Oh, but if we hold this truth in a view that godliness is profitable unto war things, why then, that is indeed again a stimulant or food, but for the flesh?

No, there's no godliness in man by nature. Oh, if you know the plague of your own heart, indeed, you will not question this.

No godliness whatsoever, only enmity to God, a hatred to him, born in sin, shaken in nicotine, came forth from the womb, speaking lies, you say, and do you really think I was black as that?

Friends, if when the Lord opens a poor sinner's eyes, he doesn't think, he literally knows it, it is something which is set before him, it is that which will make him cry, and from the birth of his very heart, God, be merciful unto me, a sinner.

God, why, then, in turning to the first part of this text, this bodily exercise, in profit is little. It is this bodily exercise that we indeed need to be aware of, and to fight against, to turn down, as God's death, is in exercise.

[6 : 47] Why, that dear young Pharisee, I say dear young Pharisee, because the Lord turned and looked on him, and loved him, we read, he could say that he had kept the Lord from his youth up, but it never separated him from the world.

It never indeed gave him any strength of soul, when Jesus spake unto him, but one thing thou lackest.

No, he went away sorrowful. Oh, what profit then. It was found in that young man's profession, none whatsoever.

Oh, not that we can say that keeping the Lord is unprofitable. There is that little profit, if we might so you speak, that to abstain from sin even laterally, to walk a quiet and peaceful life is profitable to keep us from many harms and dangers, but that indeed is not to the saving of the soul, no, none whatsoever.

for bodily exercise, property literal. When the Lord of Jesus spake unto those followers of his and said, except he eats my flesh and drink my blood, he hath no life in you, they said, this is a hard thing, and they turned back and walked no more with him.

[8 : 39] Now that bodily exercise, that which they followed the very Lord of glory, here upon earth, it promised them nothing whatsoever, they were not prepared, oh, in and of themselves, whatsoever, to walk in the way of their Lord, where he was not their Lord, was he?

No, but oh, I say, what can it profit a man? Oh, such a profession, just to own him in word, but not indeed.

If there's no true separation from the world, and not a coming and taking up our cross, and following him, his bodily exercise.

Yes, we might be in a profession all our life long, and dead in it. Yes, we may sit under the gospel and deceive others, but with a testimony, but still to be dead in it.

This is sovereign. And we're saying, how do you process my scripture? Why, indeed, poor Simon may look at that man's God, look at his condition, why, did it?

[10 : 05] He baptised that man. The Lord did not come to the heart of this poor profession to his servant Philip, no?

But God so way in time made this manifest that he was not as genuine within. this was the work of the flesh.

Then, I say, with that work in view, we should examine our servants when we realise the day of death is approaching for us, even for the youngest of us.

And if we are not prepared to stand before his face, if we have only got a religion which is now to form and show the working of the flesh, that which Paul spake of concerning his former religion, why, it will fail after that unless the Lord intervened, why, Paul, he sat at the feet of the angel.

He was indeed brought out, and all the traditions of the Jews. He was satisfied in it. And indeed, we might well be satisfied with our religion, especially if it will accommodate the world and your carnal pleasures too.

[11 : 44] If it will accommodate every evil working of your heart, a religion as big as that. Yes, so poor he refers to it in that previous verse, undoubtedly, when he said, these were nothing but old wise fables.

It was profanity. In writing to the Philippians, look how he spake in that third chapter, but oh, he said, but now I can all these but done, oh, that which is exhausted, that which my flesh has fed upon, yea, and thrived upon, that which it profited for a season, for a little while, but now he counted all, but nothing but cross, that he might know Christ, and the power of his resurrection.

and your religion have been begun with God, a work that you begun with God, that which was the working of your flesh, yea, perhaps the working not of repentance, but of remorse, just the mere fear of the hour of death, and of the thought in case there was a hell for you to drop into, yes, this might even turn a man to be religious, but all we must approach, Paul said, to turn away from these things, is there no profit whatsoever in that which is being created by the flesh, yes, and more than that, I verily believe that a child of

God, such is the pride of his nature, that he can build even upon his profession, if left to himself, will bring in additives unto it, as if he need to decorate his own experience, things, it's not his experience, is it, with regard to the working of his flesh, but that which was caused by the enduring power of the spirit, and why, if we are left into this state, we shall prove that it will profit nothing, it can only produce a controversy, it can only produce that ranking, yea, that division, why, because it has not the author of God in it, not that authority, not his seal upon it, no, for God is not the author of confusion, this indeed is all bodily exercise, and how

Paul continually exhorts Timothy in this verse, again, in the sixth chapter, he says again, that godliness with contentment is great gain, this godliness alone can bring contentment, but he brings us here to another point with regard to bodily excess of it, it never brings contentment, it brings discontentment, dis-sahadhi-sahadshu, you know, it will bring disappointment, it will, it will not last, but the language will draw down, there indeed, which would only allow us for reason, and every, we are like those whom

[16 : 10] Jude speaks of, clouds without water, we know we need disappointment to the church, we know we need disappointment to ourselves, because he can't produce his darkness in a profession, and not one drop of moisture, not that which will promote life, yea, that which will produce fruit, to the honor and glory of God, oh man, as Jude speaks of, he might well be as one of those stars, which show his life for a season, oh, a great life, a flattering life, fast in its movement, throughout the eyes of every man unto him, but, he's not set in his place, in the orbit, he who burns down, in due times, how solemn, is our godly exercise, is all our religiously devils are such, not with the authority, not with the power of God, but going, that we're in our mad career, in our own light, of our own understanding, why, only dwells in ever blackness and darkness, only to hear those words in the day of judgment, depart from me, ye cursing,

I never knew you. friends, don't let anything, that we are teaching, my daddy, but this should be, the examination, of every one's profession, yours and mine, for it is a great thing, a tremendous thing, to be a professor, and to be dead in it, is a dreadful thing, but oh, to be a possessor, is a blessed thing, why, is that which will lead us away from us, the consequences of sin and death, but that which will lead our faith heavenward, will lead our faith as we fit upon Jesus, and who realise that although darkness endure for a night, the day shall break, there shall be a time, when there will be that full, a prophet of the godliness, but atoning a tomb that is the godliness, one might say, well, how can you define godliness, how can

I so examine myself with regard to this matter, whether my religion is of the flesh, if it's nothing but boggling exercises and carnal reasoning, or whether it is godliness which must come from God, why, indeed, they are pulled apart, oh, that which is, as I have already tried to illustrate, that which is of the flesh, flesh, can only profit the flesh, but can never satisfy, a never dying soul, but that which is godliness, is that which is God's likeness, that which he works in us, and not we ourselves, it is that which will do the soul good, when, why, we are told, in our text, having promise of the life, that now is, and of that which is to come, you say, well, that cuts me off immediately,

I don't feel to have this godliness in my profession, I cannot produce it, no, poor sinner, and you never will, it is godliness, and he must be the author of it, man fell from godliness, in the form, that is godliness, is that which is given through the work of the Holy Spirit, is that which comes with the work of regeneration, oh, what a blessing for regeneration is, oh, that he should regenerate, that we should be born again, that a poor sinner might be reconciled again to God, yes, through Jesus Christ, oh, this indeed, I believe, will be the first indication of the working of godliness in one's soul, that they will cry out unto the living

God, why, you say, profitable is this godliness, you don't understand the work in my soul, what darkness I am going through, and how small, if my profession is, if I have any at all, you might be tempted to say all I can see is my own dirt, a stone flint, being done up out of my heart, the more I strive, the more I look, the more I see that there's no good thing lies within me, and so perhaps under such working to live, you are there to turn and view another man's profession, or you see in him or feel that he has a well of water, for indeed

[22 : 38] God, that godliness does produce that well of water, springing up into everlasting life, yet the man may be like this, you may view it, that in his front garden, he may have an ornamental well, but never to go beneath the surface, and so you may be deceived, in view in an other month's profession, and so the devil might so tempt you that yours is achieved, his is real, but godliness is profitable unto all things, when, I speak a few moments ago that it was in this time state, well, when drought comes, that ornamental well, can never yield one drop of moisture to the perishing plants round about it, but the child of

God, who's had this well, a dog, and by God, he is working in the soul, that which is deep there, yea, that will yield water, oh, you say, I cannot see it, it's a long way down, but when the Lord brings us into trials and straits in this time's life, then we can come with anxiety and say with joy, I shall draw well, water from the well of salvation, this is godliness, and through these experiences, the Lord digging through the mirey clay and your own profession, that which you have lain long upon, that green fertile soil, proved with nothing but mirey clay, pierced through a stone, he harped, yet that indeed which offered great resistance and rebellion to the world of

God, and to God himself, like soul, of Tarsus, why, see what resistance he offered unto the coming of the Lord Jesus Christ, his gospel into this world, but blessed be God's name, that he overcomes, he comes through, yet until he brings a poor sinner to his feet, till he comes forth with that true prayer from his heart, God, be merciful to me, a sinner, and a Lord, so we come with you, like this, show you the horror of your condition by nature, make you to feel and realize that if he should bring you before his holy law, and condemn you into never-ending hell, that he will be justified in it, you have to say, yea,

Lord, I'm guilty, and you say, and is this godliness, or is it not the native language, or the native tongue, he will say, I'm not guilty, my profession, my religion, is as good as anyone does, I don't have to go to church on Sundays, or he may say, that I do go to church, or a chapel on Sunday, this is carnal reasoning, the emperor, what he has to uphold and support, that he is a child of God, oh yes, so they make, this is bodily exercise, this is what they, this is what the prophets them, and the prophets them, the fact they have no disturbed times, with God to their sin, there's no falling tears, with regard to they have crucified the Lord of glory, no, they have no form of conscience, with regard to mixing with the things of this world, no, nothing about whatsoever, but the child of God, all this

Godliness, which is profitable unto all things, oh, it must be so, unto all things, the Lord dealings with you, it must be, right from the very first, be profitable, oh, the hymn writer puts it well, the bad may have a bitter taste, but sweet will be the flower, oh, that which first appear to you to be your condemnation, must indeed be your justification, why see the miraculous way in which the Lord permitted those Pharisees in their endeavours to overthrow him and to entrap him, to bring that poor woman, take him the very act of adultery.

[28 : 15] Yes, there she was, what could she say, she was a sinner, she could not deny it, but you see, this was both the exercise with regard to the Pharisees, but when the Lord spake, they were condemned, it had no effect upon them, only with regards to, they would not be seen humiliated, and that withdrawn, but no, the woman, she was left in a better experience, if you know what you are by nature, and to feel the horrors of your own soul, and what you are capable of, is a reality of mine, is something which will cause a poor sinner to tremble before God, literally so, which will make his flesh, to melt away, and to feel weak before

God, when they view his righteousness, his holiness, yet everything which you have not, he is, or everything that he affords, you feel and know yourself to be, or what godliness this is, how profitable the work is, of God in the soul, why to open a poor sinner's eye, to see as much as this, this is the Lord's work, this is indeed, what the Lord has done for you, you may feel to only have a rough layer of stone over your wealth, but I was here to take the master hand, as who did and bore out this water, that life gave water my spring from it, oh, no hand of man can do this, why, you must know this,

I can say from my own experience, that although sat under the sound of the gospel, although we proved many, many times by a faithful mother, brought up in the Sabbath school, under faithful teaching, that word didn't profit me, I say to my shame, it was the rebel again, it was hate, it was love, but when the Lord comes, oh, I say, how those truths should be stored away in the mind, by that parental teaching, and edification, naturally, in Sabbath school, and the sounds of gospel, that condemned me, I could not say before God, that I did not know these things, I could not say that I had not deliberately fought against him, against his hands, but oh, the power of godliness, in creating and beginning the world in one's soul, how do we experience it, only, as God brought this work in us, oh, how do we know it, oh, yes, he teaches us, and shows us, but godliness, all his thoughts, in this text, what life it throws upon it, but godliness is profitable unto all things, that godliness is bringing us, oh, the good state, of humility before his feet, why all times do know,

God, as it is in this time state, we find ourselves rebelling, yea, even, although under the hand of the Lord, although he has done a much well for us, the devil seems to come shoveled back, as some of that mighty clay, and so to confuse and bewildering, we find ourselves in rebellion against him, and yet godliness, oh, that chastening hand of the Lord, is godliness, in the soul, why Paul, in the, or the apostle, writing, in the Hebrews, he said, my son, despise not the chastening of the Lord, why, how he taught this clearly to the

Hebrews, that although our fathers had chastened us after their own pleasure, but he for our prophet, our prophet, what is the prophet?

[33 : 35] Oh, do let us mark this, that rod which he has laid upon us, that affliction, that which he has chose, and that way he has chosen precisely, and brought things to synchronize, to so bring you down low, and you say, I will be sung to death, and yet he has wrung that cry out of your soul, god, be merciful to me, why, did his profit?

As I said, he's taken his last four hour profit, that we might be partakers of his holiness.

You pour dinner, you say, the poor preacher too, the partaker of God's holiness, and unworthy marriage, what, yes, this is profitable, the way in which the Lord deals with his people, the way he has prescribed, it is that we might be a true follower of his, that we might take up our cross and follow him, all that pride, yes, pride, might be brought down, what disappointment God seems to bring in the lives of his people of times, yes, to bring vast disappointment unto them, that perhaps that way in which they were pursuing him, although they were proud, although he was proud, they were proud, going out after the thing which their flesh desired to attain, and yet

God cut it down, and put that worm into it, like Jonah's gulf, and all their death exposed, to the heat of the sun, and you perhaps like Jonah said, now let me die, let me die, it's not good for me to live, what Jonah, when the Lord has done such things for you, can you truly say this, has not the Lord a right to deal with you in such a way this, or to cut down more prospects, or to bring your own power into subjection to his power, why, you younger one, I would say it is, therefore, your instruction, that this bodily exercise, it will profit you little, if there's no godliness in it, yea, that way perhaps you have chosen to go, if it has not the Lord's sweet approbation upon it, that he will blight it, if you are his child, he will overthrow, and he will overturn it, if you have not sought his guidance in the matter, why, some of us here undoubtedly can testify this through bitter experience, yes, taking off things through mere bodily exercise for this one thing in end, that we might foster our own pride, and nurture our own selves, that we might say, look at me, and perhaps under the cloak to say,

God has given me this, therefore it's for me to use it, but the Lord, he knows our hearts, and he knows what we have in mind, yea, although we say something else, but our blessings, dear name, when the godliness is great gain, when he comes and cuts these things down, when he lays his hand upon us, yea, reduces us to a weakness, takes away that we rested upon, although we say, Lord, not so, let it not be so, yet he carries on, until we say, thy will be done, godliness, in the soul, is great gain, it is in thee, it brings a child of God then, through chastening, into submission to his will, yes, that we might be partakers of his holiness, that we might walk in his depths, that we might be brought to privilege, and prize what the

[38 : 38] Lord has done, to see the time's gone. 9-0-1 10-0-1 Danielle thoughts Talking hand The End

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