

1 Timothy

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[0 : 00] I am coming from the north of the hill and I will again direct your attention to the 1st Epistle of Timothy, Chapter 4, Verse 8.

1st Epistle of Timothy, the 4th chapter and the 8th verse. For Godly, yes, the five, profit, liberal, but godliness is profitable unto all things, having promised of the life that it now is and of that it is to come.

Godliness is life indeed, as you see the life in exercise, in bodily exercise and endeavor to worship hither and thither, their own works and endeavors for their own righteousness that they are all free wills.

So we find the exercise of God's death that lies within, working in a power of God.

And as we have read, yes and sound, how beautiful the way, the only way as in heaven, how true the Father, how beautiful, every seed, this good indeed, how sweetly, thinly, that I can understand, I am the world's of the world's life.

[1 : 49] And as we have read, yes, the truth, the truth, the truth, the life, no man can come unto the sorrow of God to mind you. Is this where this Godly exercise in your heart?

Bring forth great and divine to this in heaven world. Is this pathway within this promise, a promise to the life of the pathway?

Is this where you are walking in the fifth life? Is this where you are walking in the fifth life? That now is. Right? Is the way you are heading to heaven.

And that is that narrow way to see the life of the life of the chosen. Great is the way. Great is the gate.

And now is the way. And now is the way. Oh, my God. Is it the way you desire to walk in? Or is it a desire, according to your own precious exercises, that you must go into a life of the meddling?

[2 : 58] Oh, thank God, great is that. God, O turn aside to vanity fairness. Why the devil perhaps does a time attempt his people, that a little of this and a little of that will not hurt you.

But God will resist all evil. It is that principle that God saves in the heart. It is that principle of God himself.

God has not hurt you. Therefore, as we have read, the world will hate us, because they hate us, to direct opposing principles that of this and that of righteousness.

God has not hurt us. This life that now is, this God has worked in us. And thus, we shall find that faith must be as spoken of here.

Faith is not a sum then, but may it be for us something which can be collected up, something which can be stored up.

[4 : 18] But it is that God's death, which will cause an exercise within this faith, which will believe, yes, where the flesh cannot believe, where carnal reason will say, this is wrong and this is all against me.

This is not the way in which our flesh will walk. Yet faith can say, in the darkest hour, even as Joseph, although he slay me, yes, I will trust in him.

What a wonder this is, to see and feel the evidence is that that world of grace has begun within our own soul.

That there has been that complete, a revolution, taken place within. Whereas we would have said in times of, why this way I hate and this way I am not going in.

And yet God, through his mercy, has exercised us in this godliness. This godliness.

[5 : 41] Why, whereas fleshly exercise will strengthen the body, we find the reverse, perhaps, in a spiritual exercise, this godly exercise.

Whereas it will strengthen and promote the physique of a man. Oh, this godliness will humble a man and will bring him, even as the gospel has clearly told us, that except he will come as little children, ye shall in no wise enter into the kingdom of heaven.

This indeed is essential and necessary for us to walk in these pathways, that these things might be bought in our hearts.

The godliness does not lead two characters alike in their own personal experience. But his ways in dealing with them is for this specific purpose, that he might bring them to the same place.

And that is, that to his feet. So therefore, we do, we should take heed, and we should be careful not to judge our own experience by someone else.

[7 : 17] But the great thing is this. We shall have union and communion with those who have union with the church's living head, who have that eternal union through his covenant love.

That union, that union, where a child of God is brought into by his free and sovereign grace. Whereby he is brought into, yes, this godliness.

This godliness. He exists here. He exists here. Paul says here that godliness is profitable unto all things.

Therefore, they are in this position of godliness. One who realize that godliness. One who realize that god is with them.

Although they cannot see it. Although the host of doubt and fear, and perhaps a judging of circumstances, they say, Oh, that all these things are against me.

[8 : 42] Father, what a mercy that godliness lives where our former profession has died.

What a mercy that godliness lives where our former profession has died. What a mercy if god is so dealt with us as to give us that tender conscience before him and have to say before him, Why, this is godly, this is the Lord's doing, and it is wonderful in our eyes.

Why, Job, in his bitterness, he couldn't find the Lord. He said, If I go forth, if I go back, if I turn to the left hand or to the right hand, he is not there.

But see what godliness still in exercise in his heart, although he was left to chime God and justify himself.

He said, The Lord has the things appointed. He accomplished the things appointed for me. And many such ways are with him.

[10 : 01] Why, this is the life of godliness. Will be brought to acknowledge that those things which are by divine appointment, he bringeth to pass.

Not that we should be afflicted and wilfully. Not that we should be set at night and ridiculed by even our companions.

But that when we have brought us forth, we shall be as gold. That we might continue in the narrow way which leads unto heaven what faith is needed in this way.

But that when we first knew that sweetness, the blood did assure that Jesus had taken away our sins.

That he had loved us and with him the presence of his love. Why, this was a reality. And doubtfully, we thought that time we would never doubt him again.

[11 : 19] And thought there could never, never be another trial before us. What foolish creatures we are. For indeed, there are those promises which have to be brought out and walked through in our lives.

For in that 16th chapter of John, I think it's the last verse, how the Lord clearly said forth, that in the world ye shall have tribulation.

But be of good cheer, I have overcome the world. He has overcome that which is evil through his death.

And so, this promise, surely there, is without comfort and profitable unto us in these exercises.

That these things are not against us, but for us. And so, Paul would exhort Timothy, for his end, that he should not be so be disconfident when these things come upon him.

[12 : 42] But to bring him into the mind of the scripture. Thus, the only comfort that we can hold is that of the Lord's presence.

Then we can do all things. How we read, with regard to the comforter, that he will send him. Oh, is this a comfort to you in your distress.

When the Lord comes in as light into your darkness. Yea, to that pathway, which you are walking in personally, when you can say, Lord, I can lay all now at thy feet.

Lord, now I see my body. Lord, now I can see the truth of thy word. This is no small mercy, this way of godliness.

And these promises, which the Lord does bestow, and has given to whom, are those to whom godliness is laid deep as a foundation in their own soul.

[14 : 02] Oh, some will say, Oh, believe the promises. Take them. Therefore you are taking. Friends, you may search the host, walk through, and subdue every promise.

But without faith, they are not seen as your birth. And without faith, they are nothing but ink and paper.

But, oh, this godliness is possible out of all things. By having a promise in this life, these promises are later.

And by grace, I see the child of God, who cries out to him, I say, Show me some token Lord of good.

This will be enough. And this will be enough when the Lord shines out. And gives faith to believe and to receive that which the Lord gives him.

[15 : 06] He will prove then that this godliness is profitable, and those exasinities are real. When brought before God by living faith, a child of God will realize that he is nothing but dust and ashes, nothing but the dust of the battle, and not to be counted on.

Before this god, who weighs heaven and earth, yea, in the scale. Oh, he takes up the aisles as a very small thing. Why, what are we as individuals, every foregothed?

Good God. Ah, but nevertheless, he hears our cries, called through exercises, groanings under stress and strain of them.

Why, to me, the Lord knows, and cries, and hears them. This indeed is a profitable, perhaps you might say here, Ah, and shall the Lord hear such a guilty, a wretch as I?

Will he dither to my Christ? Yes, he will. Oh, it is a blessing and a favor, the promise that he will take our prayers.

[16 : 41] Jesus himself, yea, and speak on our behalf. Why, perhaps we go home from the prayer meeting, feeling ashamed of our own prayers.

Feeling ashamed, timid, even to stand up in prayer. Oh, perhaps those who don't pray in public go home from the house of God, get up on their knees at their bedside, feeling ashamed of their poverty in prayer.

Ah, but indeed the Lord knows, though not what you have spoken, but the exercises of your own heart. Ah, Jesus, oh, that compassionate lover.

He who can take your feeble breathing and present them the spotless and perfect before the Father.

Oh, that help and the strength might be sent down from the sanctuary to the poor and to the needy.

[17 : 58] Oh, this indeed is a wonder which the world know nothing of. This was foreign indeed to the barities they chose their places for prayer.

Yet in the synagogue, the synagogue, this was nothing but bodily exercise untold us. It was done for one end and one end only, that they might be seen of man.

But the poor public are. Look how vain his prayer was. It was a repetition, undoubtedly. Oh, God, God, be merciful to me as sinner.

Oh, then never let us, despite a brethren's prayer. Who is, although it may be repetition. Why?

Ah, because the Lord knows the sincerity of that one's heart. He understands. And if the Lord sees in his mercy all the bad petition.

[19 : 06] Oh, I say, what profit there is in that continual coming and in betuning at the throne of grace, that which is wrought by that Godness that is, and that by his heart, the eloquent and worthy professor.

While Godness is profitable unto all things, having the promise of the life that now is.

One said, as I say, and I feel to bear a soul, some little fruit. Oh, the exhortation of Christ was that we should abide in the life.

That we, we can only bring forth that to him our own glory, and living in him by him.

And through him that which Jesus does for us personally, my friends. Oh, sound perhaps of jest to this language, of wanting a personal savior.

[20 : 24] Oh, I see nothing in this whatsoever. It's blessed to those who know themselves as personal gifts. Those who want him to be their savior.

Oh, they say, this is real. I may not be denominal phraseology, but it doesn't matter, does it? I may not be the Lord on the staff.

It is that which you need. It is that which I need. It is that which we need for you through our own weakness. That which we feel through the exercise within, crying out unto him.

Ah, how the Lord so led you forth in such a way as if, yet bring you to repentance. You say, I know, I pray that I might be brought to repentance before him and mourn over my sins.

But oh, God, again, the way in which the Lord has judged, it has almost driven me into despair. I say, we repent, it is not found and not brought by the exercises of the flesh.

[21 : 46] But through that of godliness, it is that which is adorned. And with these promises in the way, why, for God said, to this man would I look unto him, who is a broken heart of a contrite spirit.

Yes, to him that trembled at my work. I say, it is a count of one look upon him, one blissful smile, why blissful outweigh every sermon you have heard, every good book you have read, yes, even the best experiences in Providence.

When the Lord comes, his own self, and smiles with him, I say, there indeed, this is the heritage of the Lord's people.

And it is under the light and knowledge of this, that they can discharge every accusation that is played against them. And indeed, and no weapon that is formed against them, they shall prosper.

Why? This is walking the promises which are given to those who are exercised by this God's behalf. Here be now.

[23 : 13] Why? Will this lead a man to lift himself up in self-justification at every time? No, he can only be left, and he's only justified.

While walking in this humble spirit with Christ, yet the sinner's presence, he can then, as Lord, and faithfully bring adversaries of souls, and then, and then alone, and say, that Jesus has put away my sins, that he has died for me, that it won't be in Gethsemane, that he's crying and prayer went forth unto God the Father.

If it be possible that this can't pass from me. Why? If he was sinners brought to me in Calgary, in all his reality.

Why see Jesus standing in a sinner's place? That great heaven, brightest glory, as sunk in shame, all the exercises of all that things, which bleed and bring us to Christ.

These are profitable, profitable. Anything is profitable. His pride himself is put down so low that we are brought to the feet of Jesus.

[24 : 51] Oh, the nearer to the cross we come. I'm speaking now, which is not just wordily, but through that which is experimentally known and done by the work of God's in effort.

Yes, that is weighing upon a poor sinner's circumstances. Yes, he's owned forth the weariness of body and mind and soul.

So low he has to come and bring him there. Oh, what he's planning. Oh, to sit at Jesus' feet.

Oh, to view him. Yea, I dear Mary is. When he anoints his head and his feet. When she bears that one who wore his feet with her tears.

He thinks this an experience to be known as by any other than her. Yes, indeed, I believe this is the experience of a true repentant child of God.

[26 : 06] Oh, more and oh, their sin. And not only more because they sinned against him, but because of what it caused him. They shall be brought to realize what it caused.

For it is profitable. Now, my Savior, if this is your God, if this is your profession, I don't want to know anything about it.

It sounds too morbid and too miserable to me. But not so to those who truly have been brought to find that this godliness is profitable.

And to prove the promises good and true. The manifestation of his presence with us in the way.

It is here. So walking through the valley of faith, we go from strength to strength. It is here. It is here.

[27 : 08] All we can say. It is here too. Have the Lord help me. And we can look to the future then and then only.

And say, and only by his health and stress, and only by these spiritual exercises, shall I continue. I hope you, for a moment, the experience of Hegichiah.

And what he says when he came forth from the Lord dealing with him in that most solemn way. In laying him low.

In answering his prayer. In answering and giving him a petition. A sign that his petition had been answered.

And he said, When he came forth from there. He said, By these things may live. And in them, in the life of my spirit. He could say, the life of my spirit.

[28 : 11] Not that perhaps before he went in. Or while he was going into this affliction. But when he came out. How profitable is this godly exercise.

Those sorrows. Those sorrows. Which I know. By the children of God. How indeed. They will all. We always come out. Of these affliction.

Smaller. Than we went in. Yes. The word. Hand stubble. In this narrow room. That God. That all.

That. That. That. That. That. That. That. That. That. That. There will not be one stone left upon another.

When the Lord laid his hand upon us, when he caused us to walk with him, when he orders us for in this narrow way, why, it will be an exercise.

[29 : 17] And what is more, when we are healthy in our mind, we will not walk it all either. Why? Because we shall find it to be nothing but cumbersome, nothing but unwanted luggage in such exercise and going forth.

Ah, what would you want? And what is needful and essential in walking, as this pilgrimage here we know, why, nothing more than the word of his promise, that he is with us.

Yes, Israel, the great soul of fire. This is all, and this is enough. This indeed was sufficient for the salvation, yes, of all of us.

He went into Gomorrah with everything. It was his own doing. It was his own scheme and desire.

One might say yes, and it was obvious, wasn't it? Joy to make. But you see, the dear man, he came out, and there was nothing whatsoever but that divine shield of God.

[30 : 41] Oh, his work. Oh, that godly exercise he found in some anger more. Yes, and some perhaps ignorant people might say, well, yes, he should know better than have gone there.

I would never have done it. Oh, means by far such people as that. If everyone knows the plague of their own love and what they are capable of, then it will cause another exercise.

Lord, keep me, or I shall go in that way. Yes, even as he hath gone, I shall bring that pain grief upon my own soul and upon and against thee.

Why, let us embark this exercise, even in marking the experience of others, for this will make us tender, and this will cause us to fall before the Lord in prayer.

Oh, never let us think that we wouldn't do what another one has done. Oh, indeed, we will and have.

[32 : 00] But nevertheless, this godliness which is within, it works within the man. It is that which is in the hand of God.

It is that which he does in us and for us. It is according to his sovereign grace. It is not for what we have done. It is not through our efforts or because we have loved him, but because he has loved us and has chosen us through before time begun, and he determined to save us.

Oh, never then, let us think, by such remarks that I have mentioned concerning God, that we shall sin cheaply, that we can be treated with sovereignty of God, and we can tempt and say, if I am saved, I shall be saved.

Oh, God forbid. This true godliness, this exercise, will never work like that. It will put that fear into a man's heart, all to trangle, lest he should prove to be a castaway of love, lest he should be there to commit that unpalatable sin.

But we read here that having the promise of the life that now is that which is to come, that which is to come, why, this indeed is a profitable exercise, that godliness, for it indeed is what profit as it shall bring forth that we should be saved from the flames of hell, that we should be saved from eternal destruction, that we should be brought into heaven at last.

[34 : 10] Have you ever thought that when, looking around in this world, by the grace of God, so humble and miserable that you live in a world of sin, when you have searched your own heart and sighed deeply because you look back over the reflections of the day, what you have said, what you have thought, what you have done, and what you haven't done, all you to feel a sigh, go forth, oh, that I could be free from it all, why, what might heaven be, a place where sin and sorrow and strife can never come, but godly exercise is profitable unto all things.

It is an exercise in which a child of God can only endure, only endure, and all times the Lord and those who have passed down into glory and those who are ordering years to see how they have endured unto the end and to marvel about it, all times fearing in most soul for whether I shall endure unto the end.

some temptations are reality reality, but this promise, all those promises which the Lord has spoken to us, individually, they are a comfort.

We may think that that circumstance exhausted the promise which the Lord gave us, although they are inexhaustible promises.

promises, and one promise I can speak from experience. I have lived to prove the truth of it time and time again, although I saw the accomplishment of it at first, and yet I see it still being carried on, wander at it, always.

[36 : 47] I say my promise, yes, but it's God's promise, it's that which he has said he will fulfill, that which he's going to honor, not me.

It is that which he can do, not the bodily exercise, only. let us not earth upon this point, with regard to a promise, to think that we must bring them to fruition, while hold and waiting upon the Lord will only be brought to fruition in eternity, or when that through consummation of love and affection between the sinner and a righteous God, a sinner man, redeemed by free and sovereign grace, and washed in the blood of the Lamb, why then we cannot, oh, we cannot fully anticipate what heaven may be, will be like, no word can fully express, why, why, when the

Lord come into your soul and give you some sweet foretaste of his love, you may have endeavored to send before another, another one who fears the Lord, I know there's very little of this done in the day in which we live, but even so, when the Lord is so inclined our hearts, so too, why we fell off and say, well, I cannot express that love to me and what I love with him, I say, neither can we with regard to heaven, but only that it will be to live in the presence of him, yea, who has shed his own heart's blood for us, and paid that price for the redemption of our soul from its long and ruined condition, this is a wonder, isn't it, this is a promise, which we find alone in God's word, it is a comfort, and it is something which perhaps we will have to live for a time, for we cannot fully set this truth forth, we can only look forward with expectation, we can only look forward and desire of the day will come, but in the meanwhile, we shall need that patience, that exercise of patience to wait the Lord's appointed time, yes, here below,

Godly death, will indeed work patience in the heart of every true Christian, why, as one has said, he has need of patience, that after he has done the will of God, that he might inherit the promises, oh, however, this does bring us into line with this text, with regard to the promise, that final promise, we have need of patience, after we have done the will of God, do you know what the will of God is, concerning you, you say, no, I don't, but there is one brand, or a principle, in this godliness, love, and that is obedience, and it is not that obedience, which we know, through martial law, but that obedience of love, as one has put it, the love of Christ could strain in us, so in godliness, we shall find that constraining love, yea, to obey him whom we love, because he first loved us, a restraining love, to love him, who saw us, ruined in the fall, and loved us, not his damning all, he saw us in our love this state, his loving kind, oh, how great, amen.

grace and hard so