

## **SPEAK UP AND SPEAK OUT** **(1 Timothy 1:5)**

### **1. By having a pure heart.**

- a. The only way to truly love God and others, and ultimately ourselves, is to have a pure heart.
- b. Someone wrote this description of the biblical use of the word heart: "Heart is used in Scripture as the most comprehensive term for the authentic person. It is the part of our being where we desire, deliberate, and decide. It has been described as "the place of conscious and decisive spiritual activity," "the comprehensive term for a person as a whole; his feelings, desires, passions, thought, understanding and will," and "the center of a person. The place to which God turns."
  - i. Our desires should spring out of purity.
  - ii. The way we deliberate must be based on what is pure.
  - iii. That which we decide to do or not do should be what allows us to maintain our purity.
- c. By purity we mean free from anything that is sinful.
- d. A pure heart is one that is desiring only to please God, deliberates on those things that would or would not please God, and then decides to do that which pleases God.
- e. There is only one way for a heart to become pure and that is by obeying the truth (1 Peter 1:22).
  - i. Notice that Peter tells us that we become pure when we obey the gospel - it is the blood of Christ that causes us to be pure (Revelation 1:5).
  - ii. Once we are pure, then we can love one another with a pure heart fervently.
- f. If our hearts are contaminated with selfishness, there is no way for us to love others as we should.
- g. Timothy had to speak out with a pure heart and we do as well.

### **2. By having a good conscience.**

- a. I came across this description of what conscience is: "Conscience is an aspect of self-awareness that produces the pain and/or pleasure we "feel" as we reflect on the norms and values we recognize and apply. Conscience is not an outside voice. It is an inward capacity humans possess to critique themselves because the Creator provided this process as a means of moral restraint for his creation."
- b. Notice that Paul told Timothy it must be a good conscience.
  - i. The word for good indicates that which is morally good, based on God's word.
  - ii. The writer of the definition of conscience we just noted told us that it is the aspect of self-awareness that produces pain or pleasure based on what we hold as normal and valuable.
- c. A conscience must be trained in that which is good according to God's word for it to be followed.
- d. The old adage, "let your conscience be your guide" is fine if your conscience has been trained by God's word.
- e. H.C. Turnbull said it pretty simply: "Conscience tells us that we ought to do right, but it does not tell us what right is--that we are taught by God's word".

- f. We can overrule our conscience.
  - i. How many times have we committed a sin and felt the pain of doing so?
  - ii. It was our conscience pricking us because we had trained it according to God's word that whatever we chose to do was wrong.
  - iii. How many times have we thought about doing something but didn't do it because we knew it was wrong to do?
  - iv. Our conscience, having been trained by God's word, was telling us it was the wrong thing to do.
- g. Notice what Paul wrote to Timothy a few chapters later (1 Timothy 4:1-2).
  - i. Those people chose to override their consciences.
  - ii. When we do that long enough, you and I retrain our consciences to feel no pain when we commit sin.
- h. One man described the process of searing one's conscience this way: "In my heart is an arrowhead with sharp edges. If I do wrong, it turns and it cuts me. If I do wrong too much, I wear out the edges and it doesn't hurt quite so much."
  - i. Timothy had to speak out against sin with love and he could only do it with a good conscience.

### **3. By having faith unfeigned.**

- a. Faith, we know, comes from God's word (Romans 10:17) and without it we can't please God (Hebrews 11:6).
- b. The word "unfeigned" is interesting.
  - i. It is the negated form of the word from which we get our English word "hypocrite".
  - ii. It originally carried the idea of an actor playing a part.
  - iii. The one who loves, in this verse, is the one who plays no part, but has true faith.
- c. In this context, the idea of faith is more in line with the idea of doctrine than strictly belief in God.
- d. This person who loves others holds to true doctrine.
- e. Notice how Paul started out this section (1 Timothy 1:3).
  - i. He charged Timothy to teach others to teach no other doctrine than that which Paul had taught.
  - ii. Sadly, some had already swerved from the truth (1 Timothy 1:5).
- f. Paul wanted Timothy to understand that we don't love others when we don't teach the truth.
- g. If we teach some fake faith, some made up doctrine, we don't love people, we are hurting them and ourselves.
- h. False doctrine will not allow us to stand up and speak out against sin because it helps us go right along with it.
- i. Timothy had to speak out against sin with love and he could only do that with true doctrine.