

## INTRODUCTION.

- A. Scripture text: **1Timothy 1:1-5.**  
Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope; to Timothy, my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.
- B. Timothy has been instructed to stay away from the things which cause trouble. The advice given is that the end of proper instruction is for the fruit of three things:
  1. Love from a pure heart.
  2. A good conscience.
  3. A sincere faith.
- C. Today's lesson focuses on these three things and shows their superiority over the Law.

## I. **FIRST, "...LOVE FROM A PURE HEART..."**

- A. When asked about the greatest commandment Jesus gave two and both of them have to do with love (Mt. 22:37-40).  
And He said to him, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'" "This is the great and foremost commandment. "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'" "On these two commandments depend the whole Law and the Prophets."
- B. Remember that he said that all of the Law and the prophets hang (are based on) these two commandments.
- C. In our text, Paul says that the end of the commandment (possibly referring to the Law) is to have love.
- D. Check out these references (Jn. 1:17; Rom. 10:4; 1Cor. 13:13; 1Pet. 1:22).  
(**Jn. 1:17**) For the Law was given through Moses; grace and truth were realized through Jesus Christ.  
(**Rom 10:4**) For Christ is the end of the law for righteousness to everyone who believes.  
(**1Cor 13:13**) But now abide faith, hope, love, these three; but the greatest of these is love.  
(**1Pet. 1:22**) Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,
- E. To make sure that Peter was ready to serve Jesus as the X, Jesus asked him three times if Peter loved Him (Jn. 21:15-17).  
So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.
- F. Two kinds of love are mentioned here:
  1. *Phileo* (emotional, brotherly love) as expressed in Jn. 13:23.  
There was reclining on Jesus' breast one of His disciples, whom Jesus loved.
  2. *Agape* (a self-sacrificing love) as expressed in 1Jn. 4:8.  
The one who does not love does not know God, for God is love.
- G. Only with a pure heart can agape love be found. Any sort of hypocrisy will nullify agape love (Mt. 5:8).  
"Blessed are the pure in heart, for they shall see God.

## II. **SECOND, "...A GOOD CONSCIENCE..."**

- A. Every man, because he is a living soul, has a conscience. It is a personal judge between right and wrong.

- B. The conscience approves or condemns according to some standard (Rom. 2:14-15).  
For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,
- C. Therefore, the conscience needs to be shaped according to the will of God so that the value judgments made are in accordance with God's judgments.
- D. Paul mentioned that his own conscience does not condemn him, yet by this he is not acquitted of sin. The conscience is not a good judge of righteousness by itself. God is the perfect judge (1Cor. 4:4-5; Ac. 23:1).  
(1Cor 4:4-5) For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.  
(Ac 23:1) And Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day."
- E. Only Jesus, by His blood, can cleanse our conscience from all guilt. From that time on, our conscience needs to be molded after the doctrine of God (1Pet. 3:21; Rom. 6:17).  
(1Pet 3:21) And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,  
(Rom 6:17) But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,
- F. Jesus' conscience was free of guilt, and only through Him can ours be (Jn. 1:47).  
Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"

### III. **THIRD, "...A SINCERE FAITH..."**

- A. One of the best examples, I think, of Xians who did not have a sincere faith is that of Ananias and Sapphira. They wanted to do right in bringing the money to the brethren, but were not sincere in doing it for the total good of the church (Ac. 5:1-11).
- B. To be sincere is to have completely pure motives. Without any selfishness or want of personal gain, a sincere faith is typified in Hebrews, chapter 11.
- C. Let us remember that we gain our approval, just as they did, by our faith (Heb. 11:1-2).  
Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval.
- D. Sometimes the actions of others are questioned. Some good may be accomplished for the church, but it could be done by those of questionable sincerity. Let God be the judge of them, and remember that it is a good strong, sincere faith that is what is pleasing.
- E. It is possible to be sincere and sincerely wrong. That is why we need not sincerity alone, but a sincere faith.

### CONCLUSION AND INVITATION.

- A. We have looked at three avenues of fruit that is to be part of our instruction and lives. They are:
  1. Love from a pure heart.
  2. A good conscience (toward God and ourselves).
  3. A sincere faith.
- B. Plan of salvation for non-Xians, erring Xians.