

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2026**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
FIRST AND SECOND TIMOTHY AND TITUS**

Message Four

**Healthy Teaching, Healthy Words, Healthy Speech,
and Healthy in the Faith**

Scripture Reading: 1 Tim. 1:10; 6:3; 2 Tim. 1:13; Titus 1:13; 2:8, 2

I. Healthy teaching, healthy words, healthy speech, and healthy in the faith and in faith are all related to the condition of life—1 Tim. 6:12:

- A. *Healthy teaching* always refers to the healthy words of the Bible and is always full of Christ—1:10; 2 Tim. 4:3; Titus 1:9; 2:1:
 - 1. In order to properly conduct ourselves in the house of God, the church, we need to take care of the healthy teaching—1 Tim. 3:15.
 - 2. Healthy teaching is teaching that is healthy in life and that ministers the supply of life—2 Tim. 4:3.
 - 3. The sound teaching of the apostles, which is according to the gospel of the glory of God, ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10.
 - 4. “Speak the things which are fitting to the healthy teaching”—Titus 2:1.
- B. Healthy words—1 Tim. 6:3; 2 Tim. 1:13:
 - 1. The word *healthy* in 2 Timothy 1:13 refers to the health of life—v. 10.
 - 2. The words of our Lord Jesus Christ are words of life (John 6:63); hence, they are healthy words (1 Tim. 6:3).
 - 3. The living words of the Lord always bring forth godliness—a life that lives Christ and expresses God in Christ—3:15-16; 6:3, 11.
- C. Healthy speech—Titus 2:8:
 - 1. In this verse Paul refers to “healthy speech that cannot be condemned”; Titus was to speak the things that are fitting to the healthy teaching and present himself as a pattern of healthy words.
 - 2. We need the supply of healthy teaching and healthy speech.
 - 3. The healthy teaching with the healthy speech composed of healthy words is the most effective antidote to the opposer’s slanderous speaking.
- D. Healthy teaching, healthy words, and healthy speech are the ministry of the truth, ministering to people the reality of the divine truths.

II. Healthy in the faith and in faith—1:13; 2:2:

- A. In the New Testament *faith* bears two denotations—objective and subjective:
 - 1. In the objective denotation, *faith* refers to the entire revelation of the New Testament concerning the person of Christ and His redemptive work—Acts 6:7; 14:22; Rom. 16:26; 1 Cor. 16:13; 1 Tim. 1:19b; Jude 3, 20.
 - 2. In the subjective denotation, *faith* refers to the act of believing—Luke 18:8; Mark 11:22.
- B. Faith is the unique requirement for us to contact God in His New Testament economy—1 Tim. 1:4; Heb. 11:1, 6:

1. The faith in Christ by which the believers are justified is related to their appreciation of the person of the Son of God as the most precious One—12:2:
 - a. The experiential definition of faith is that faith is the preciousness of Jesus infused into us.
 - b. Genuine faith is Christ Himself infused into us to become our ability to believe in Him; after the Lord Jesus has been infused into us, He spontaneously becomes our faith.
 2. When we believe in Christ, we enter into Him; we believe into Christ and thereby become one spirit with Him—John 3:15; 1 Cor. 6:17.
 3. *The faith of the Son of God* refers to the faith of Jesus Christ in us, which becomes the faith by which we believe in Him—Rom. 3:22, 26.
- C. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith—Heb. 12:2a:
1. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 3:22; Gal. 2:16:
 - a. When we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself.
 - b. This faith is not of ourselves but of Him who imparts Himself as the believing element into us so that He may believe for us.
 2. Faith is the substantiating ability, a “sixth sense,” the sense by which we substantiate, give substance to, the things unseen or hoped for—Heb. 11:1:
 - a. We do not regard, look at, the things which are seen but the things which are not seen—2 Cor. 4:18:
 - (1) The Christian life is a life of things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
 - (2) The degradation of the church is the degradation from unseen things to seen things; the Lord’s recovery is to recover His church from things seen to things unseen.
 - b. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things unseen.
 - c. Faith is to believe that God is; to believe that God is, is to believe that He is everything to us and we are nothing—Heb. 11:6; Eccl. 1:2.
- D. Jesus is the Perfecter, the Finisher, the Completer, of our faith—Heb. 12:2a:
1. As we look away unto Him continually, He will finish and complete the faith that we need for the running of the race set before us—vv. 1b-2a.
 2. When we look away unto Him, He ministers heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on earth—2 Cor. 3:18.
 3. We all have the same faith in quality, but the quantity of faith that we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3:
 - a. Faith in the progressing stage comes through our contacting the Triune God, who is faith in us—1 Thes. 5:17.
 - b. The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His Word—Heb. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18; Heb. 4:2.
 - c. When we contact Him, He is overflowing within us, and there is a mutuality of faith among us; we are encouraged through the faith that is in one another—Rom. 1:12; Philem. 6.