

**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

1 Tim. 1:10—For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,

1 Tim. 6:3—If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

2 Tim. 1:13—Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.

Titus 1:13—This testimony is true; for which cause reprove them severely that they may be healthy in the faith,

Titus 2:8—Healthy speech that cannot be condemned, that he who opposes may be put to shame, having nothing evil to say about us.

Titus 2:2—*Exhort* older men to be temperate, grave, of a sober mind, healthy in faith, in love, in endurance;

**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:**

1 Tim. 6:12—Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.

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 Tim. 1:10—For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,

2 Tim. 4:3—For the time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears,

Titus 1:9—Holding to the faithful word, which is according to the teaching *of the apostles*, that he may be able both to exhort by the healthy teaching and to convict those who oppose.

Titus 2:1—But you, speak the things which are fitting to the healthy teaching.

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.
1 Tim. 3:15—But if I delay, *I write* that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 2. Healthy teaching is teaching that is healthy in life and that ministers the supply of life—2 Tim. 4:3.
2 Tim. 4:3—For the time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears,
 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.
1 Tim. 1:10—For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,
 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 Tim. 6:3**—If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
- 2 Tim. 1:13**—Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.
1. The word *healthy* in 2 Timothy 1:13 refers to the health of life—v. 10.
2 Tim. 1:13—Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.
2 Tim. 1:10—But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
 2. The words of our Lord Jesus Christ are words of life (John 6:63); hence, they are healthy words (1 Tim. 6:3).
John 6:63—It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
1 Tim. 6:3—If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
 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.
1 Tim. 3:15-16—But if I delay, *I write* that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth. ¹⁶And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.
1 Tim. 6:3—If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

1 Tim. 6:11—But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

C. Healthy speech—Titus 2:8:

Titus 2:8—Healthy speech that cannot be condemned, that he who opposes may be put to shame, having nothing evil to say about us.

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:

Titus 1:13—This testimony is true; for which cause reprove them severely that they may be healthy in the faith,

Titus 2:2—*Exhort* older men to be temperate, grave, of a sober mind, healthy in faith, in love, in endurance;

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.

Acts 6:7—And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

Acts 14:22—Establishing the souls of the disciples, exhorting *them* to continue in the faith and *saying* that through many tribulations we must enter into the kingdom of God.

Rom. 16:26—But has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith;

1 Cor. 16:13—Watch, stand firm in the faith, be full-grown men, be strong.

1 Tim. 1:19—Holding faith and a good conscience, *concerning* which some, thrusting *these* away, have become shipwrecked regarding the faith;

Jude 3—Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you *and* exhort *you* to earnestly contend for the faith once for all delivered to the saints.

Jude 20—But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

2. In the subjective denotation, *faith* refers to the act of believing—Luke 18:8; Mark 11:22.

Luke 18:8—I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

Mark 11:22—And Jesus answered and said to them, Have faith in God.

- 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 Tim. 1:4—Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Heb. 11:1—Now faith is the substantiation of things hoped for, the conviction of things not seen.

Heb. 11:6—But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

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: **Heb. 12:2**—Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

- 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.

John 3:15—That everyone who believes into Him may have eternal life.

1 Cor. 6:17—But he who is joined to the Lord is one spirit.

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.

Rom. 3:22—Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;

Rom. 3:26—With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

- C. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith—Heb. 12:2a:

Heb. 12:2—Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

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:

Rom. 3:22—Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction;

Gal. 2:16—And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

- a. When we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself.
1 Cor. 15:45—So also it is written, “The first man, Adam, became a living soul”; the last Adam *became* a life-giving Spirit.
- 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:
Heb. 11:1—Now faith is the substantiation of things hoped for, the conviction of things not seen.
 - a. We do not regard, look at, the things which are seen but the things which are not seen—2 Cor. 4:18:
2 Cor. 4:18—Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.
 - (1) The Christian life is a life of things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
Rom. 8:24-25—For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? ²⁵But if we hope for what we do not see, we eagerly await *it* through endurance.
Heb. 11:27—By faith he left Egypt, not fearing the wrath of the king, for he persevered as one seeing the unseen One.
1 Pet. 1:8—Whom having not seen, you love; into whom though not seeing *Him* at present, yet believing, you exult with joy *that is* unspeakable and full of glory,
Gal. 6:10—So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
 - (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.

Heb. 11:6—But without faith it is impossible to be well pleasing *to Him*, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Ecccl. 1:2—Vanity of vanities, says the Preacher; Vanity of vanities; all is vanity.

D. Jesus is the Perfecter, the Finisher, the Completer, of our faith—Heb. 12:2a:

Heb. 12:2—Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

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.

Heb. 12:1-2—Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles *us* and run with endurance the race which is set before us, ²Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

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.

2 Cor. 3:18—But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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:

Rom. 12:3—For I say, through the grace given to me, to everyone who is among you, not to think more highly *of himself* than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

- a. Faith in the progressing stage comes through our contacting the Triune God, who is faith in us—1 Thes. 5:17.

1 Thes. 5:17—Unceasingly pray,

- 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.

Heb. 4:16—Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Rom. 10:12—For there is no distinction between Jew and Greek, for the same Lord *is Lord* of all *and* rich to all who call upon Him;

2 Tim. 2:22—But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Eph. 6:17-18—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God, ¹⁸By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Heb. 4:2—For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.

- 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.

Rom. 1:12—That is, that I with *you* may be encouraged among you through the faith which is in one another, both yours and mine.

Philem. 6—That the fellowship of your faith may become effective in the full knowledge of every good thing which is in you for Christ.