

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2025**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
EPHESIANS**

Message Six

**Enjoying the Unsearchable Riches of Christ by Prayer
and Announcing the Unsearchable Riches of Christ by the Ministry of the Word**

Scripture Reading: Eph. 3:2, 8-9; Acts 6:4; Luke 11:5-13; Isa. 22:15, 19-24; Rev. 3:7

- I. “To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel” (Eph. 3:8); we need to experience, enjoy, and express the unsearchable riches of Christ for the building up of the Body of Christ as the fullness of Christ becoming the fullness of God (1:22b-23; 3:9, 14-21).**
- II. When we believed and were baptized into Christ, we were grafted into Christ; thus, we believers are “in Christ”; this is an all-inclusive “IN”; “Everything is in Christ, / And Christ is everything”—*Hymns, #513*:**
- A. God put us into Christ (1 Cor. 1:30), and when we are in Christ, we receive the life of Christ, we become a part of Christ, and everything that is in Christ becomes ours; God has blessed us with every spiritual blessing that is “in Christ” (Eph. 1:3), and He has graced us “in Christ,” that is, “in the Beloved” (v. 6).
- B. In order for us as the wild olive tree to be grafted into Christ as the cultivated olive tree, we needed to die and He also needed to die—Rom. 11:17, 24:
1. Christ became flesh to be the seed of David and the branch of David so that we might be grafted together with Him; He became the same as we are so that He and we could be grafted together—John 1:14; Matt. 1:1; Zech. 3:8; Jer. 23:5; 33:15.
 2. Christ was “cut” when He died on the cross so that we could be grafted into Him and joined to Him; since we were crucified with Christ (Gal. 2:20), we also were “cut” on the cross because “our old man has been crucified with Him” (Rom. 6:6).
 3. Furthermore, in speaking of the day of His resurrection, the Lord said, “In that day you will know that I am in My Father, and you in Me, and I in you” (John 14:20); on the day of Christ’s resurrection, we were joined to Him, and this was the completion of His grafting work.
 4. Once we repent and receive the Lord, He as the life-giving Spirit enters into our spirit, bringing the divine life into us, and we are grafted together with the crucified and resurrected Christ to be the branches of Christ as the tree of life (Rev. 2:7; John 15:1, 4-5); now in our organic union with Christ, whatever Christ has passed through has become our history (20:22; 1 Cor. 15:45b; Phil. 1:19; 1 Cor. 6:17).
 5. “You have been made full in Him” (Col. 2:10); because all the fullness dwells in Christ (v. 9), after we have been put into Christ, we are made full, filled up, with all the divine riches for His expression (1:19).
- C. By our abiding in Christ, in our spirit, we can dwell “in the secret place of the Most High” with Christ being our refuge and protection from all the attacks of Satan (Psa. 91:1-2);

concerning Satan, the ruler of this world, the Lord said, “In Me he has nothing”; this means that in Christ, Satan has no ground, no chance, no hope, and no possibility in anything (John 14:30).

III. Christ as the Spirit is the Steward in God’s house, the divine household (Isa. 22:15, 19-24; Eph. 2:19, 22; 1 Tim. 1:3-4; 3:15; Eph. 3:9), who dispenses the unsearchable riches of His wealth into us for our beautification; then all the wealth returns to Him with us for His glorification and beautification (vv. 8, 16-21; 5:25-27; Gen. 24:2, 47, 53, 61-67; Isa. 60:7b, 9b, 19b, 21b):

- A. Christ as the Steward in God’s house is the life-dispensing Spirit as the law of the Spirit of life, dispensing the riches of Himself as life into our spirit, soul, and body so that we may be swallowed up by life to be men of life for the building up of the Body of Christ—Rom. 8:2, 10, 6, 11; 2 Cor. 3:6; 5:4.
- B. Christ as the Spirit is the Steward in God’s house, dispensing Himself as multiplied grace into His chosen and redeemed people, who take Him as their humility to be their moment-by-moment supply and constant enjoyment—John 1:16-17; James 4:5-6; 2 Cor. 12:9; 1 Pet. 1:2; 5:5; 4:10; Eph. 3:2.
- C. Christ is the One upon whose shoulder the key of (the treasury of) the house of God (typified by the house of David for the building up of the kingdom of God) is set—Isa. 22:22; Rev. 3:7:
 - 1. To the recovered church, Christ is the One who has the key of David, the key of the kingdom, with authority to open and to shut; the Lord has given the recovered church an opened door which no one can shut—v. 8.
 - 2. The key of David opens the door for us to be transformed into a white stone and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—2:17; 3:12; cf. 21:22:
 - a. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Luke 18:27; cf. Gen. 28:12-19; John 1:51.
 - b. Christ has the key to control the door of God’s treasury, in which are the riches of God in Christ for our enjoyment; in order to enjoy His riches as the treasure, we need to remain in the touch with the Lord, staying in contact with the Lord according to the sense of life—2 Cor. 2:10; Rom. 8:6; Matt. 5:3, 8.
 - c. In order to enjoy His riches as the treasure, we need to learn to exercise the keys of denying the self, taking up the cross, and losing the soul-life; all of us are “Shebnas,” who should be removed and replaced by Christ for Him to be everything to us and do everything in us, through us, and for us—Isa. 22:15-19; Matt. 16:24-25.

IV. We can enjoy the unsearchably rich Christ as the Spirit by continuing steadfastly in prayer and in the ministry of the word—Acts 6:4:

- A. To pray is to realize that we are nothing and can do nothing; prayer is the real denial and repudiating of our self for the enjoyment of Christ as our jubilee—Col. 4:2; Gal. 2:20; Phil. 3:3; 4:6-7, 11-13.
- B. Often in our experience we are distracted from Christ, our God; we do not abide in Christ, stay in Christ, remain in Christ; this is why we need to pray ourselves into God; because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him—John 15:5; Psa. 90:1; 91:1; 5:3; Isa. 50:4.

- C. When we pray ourselves into God, we receive His riches (signified by the loaves, the fish, and the egg) into our being for our supply—Luke 11:5-13:
1. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches of something both in the air and on the earth; the Holy Spirit is the totality of these riches.
 2. When we have prayed ourselves into God to remain in Him, we receive the Holy Spirit as our life supply (signified by the loaves, the fish, and the egg) so that we can feed ourselves and all those under our care—Ezek. 3:1-4; Phil. 1:25; Eph. 3:2.
 3. In our prayer we simply need to learn to “ask Him” for what we need so that we can meet His need:
 - a. “If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!”—Luke 11:13.
 - b. “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water”—John 4:10; Rom. 6:23.
 - c. “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple”—Psa. 27:4.

V. We can enjoy the Lord’s unsearchable riches by calling on His name, by receiving His word in a spirit and atmosphere of prayer, by musing on His word, and by singing His word—Rom. 10:12-13; Psa. 27:8; Rev. 22:20; Eph. 6:17-18; Psa. 116:12-13; 119:11, 14-16, 23-24, 72, 97, 99, 111; Col. 3:16; Psa. 119:54.

VI. We can enjoy the Lord’s unsearchable riches by telling our soul to bless the Lord (to speak well of Him and to praise Him with adoration) for all His benefits toward us (103:1-19) and by charging His angels, His hosts, and His works to bless the Lord (vv. 20-22).

VII. We can enjoy the unsearchably rich Christ as the supply of the riches in the Body, for the Body, and through the Body by the ministry in the Body:

- A. The supply of the Body is the bountiful supply of the Spirit of Jesus Christ, typified by the compound ointment, the holy anointing oil—Phil. 1:19-21a; Exo. 30:23-25.
- B. The compound Spirit is in and for the Body and for the priestly service that builds up the Body—Psa. 133; Exo. 30:26-31; Rom. 15:16; 1 Pet. 2:5, 9.
- C. According to Psalm 133, the inestimable goodness and pleasantness of brothers dwelling together in oneness is likened to the compound precious ointment; the practice of the oneness, which is the one accord, is the master key to every blessing in the New Testament—Eph. 4:1-6; 1 Cor. 1:10; Phil. 2:2.
- D. We receive the supply of the Spirit by the intercession and fellowship of the members—1:19; 1 Thes. 5:25; 3:8; 1 Cor. 10:16b; 1 John 1:3; Psa. 73:16-17; Matt. 5:14; Rev. 1:20; 1 Cor. 16:18; Eph. 4:16.

VIII. We can enjoy the Lord’s unsearchable riches day by day by enjoying the Triune God Himself with all the items of Christ’s victory in His complete, full, and all-inclusive salvation—“Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah”—Psa. 68:19, 12-13.