

LESSON SIX

**THE RICHES OF CHRIST PRODUCING THE CHURCH
&
THE CHURCH FOR GOD'S WISDOM ACCORDING TO HIS ETERNAL PURPOSE**

Scripture Reading:

Eph. 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles —

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,

Eph. 3:4 By which, in reading *it*, you can perceive my understanding in the mystery of Christ,

Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

Eph. 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.

Eph. 3:8 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. 3:9 And to enlighten all *that they may see* what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

Eph. 3:12 In whom we have boldness and access in confidence through faith in Him.

Eph. 3:13 Therefore I ask *you* not to faint at my afflictions for your sake, since they are your glory.

Questions:

Section 1

1. Who can enjoy the unsearchable riches of Christ? What should we take the lead in doing in the church?
2. What is the difference between a type and a shadow in revealing the riches of Christ? Why is it helpful for us to have these?

Section 2

1. How are the riches of Christ shown in the universe and what do these things tell us about Christ?
2. How should we receive this word regarding the riches of Christ and what does this result in?

Section 3

1. What is the dispensation of the mystery and how has it been revealed to us?
2. What did Satan's rebellion allow God to reveal? Likewise, what do our failures allow God to reveal?

Section 4

1. How does the creation of the church through Christ's crucifixion reveal God's wisdom?
2. Considering God's economy, how is God's wisdom being made known through us who are in Christ Jesus (1 Cor. 1:30)? Why does this accomplish His eternal purpose?

[Section 1]

Chapter three of Ephesians reveals that the Apostle Paul had a walk worthy of God's calling. As one with such a worthy walk, he was a prisoner, a steward, and a minister. In this chapter Paul told us that the revelation of the mystery concerning Christ for the church has been given to the apostles and prophets (v. 5). Paul's revelation of Christ was mainly a revelation of Christ's unsearchable riches. Because Paul's walk was governed by his revelation of Christ, he could not keep from speaking of the riches of Christ. The apostle's preaching was focused on the riches of Christ, not on the doctrines. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness. These riches are unsearchable; it is beyond our ability to trace them out. Since we also can be apostles and prophets, there is the need for us to see the unsearchable riches of Christ.

Many Christians have the mistaken concept that the apostles in the universal church and the elders in the local churches are high officials, far above the so-called laymen or common believers. As we pointed out in the foregoing message, the Apostle Paul, realizing that such was a wrong concept, purposely indicated that the apostles and prophets were not extraordinary. On the contrary, they should be regarded simply as leading ones among the saints in the churches. They take the lead to receive the revelation concerning Christ for the church, to live Christ, to experience Christ, to enjoy Christ, and to minister the riches of Christ to others. If the enjoyment of the riches of Christ were available only for certain exceptional persons of high rank, then the rest of us would have no share in it. But in 3:8 Paul said that he was less than the least of all saints; yet he could preach the unsearchable riches of Christ as the gospel. The fact that Paul could do this indicates that we can do it also. Because he was less than we are, what was available to him is available also to us.

The apostles and prophets are not a special class of believers. Rather, they are ordinary believers like the rest of us. The difference between them and other believers is that they are leading ones. It is the same with the elders in the local churches. The elders are not extraordinary people of high rank, higher than other believers. No, they are simply those who take the lead in the church life. We all need to allow this concept to sink into our being.

There is no rank among us. At most, we just have some leading ones to take the lead to live Christ for the church life. There is no higher class, no special class, in the church. We have no leader. According to the Lord's word in Matthew 23:8-10, He is our unique Leader, and we all are brothers. We must drop the concept that the apostles and elders are special. We all are sheep, and the apostles, prophets, and elders take the lead to set an example, a pattern, of how to know Christ, to enjoy Him, to gain Him for the church life, and to dispense Him into others. This is a matter of setting an example, not a matter of rank or position.

I. THE RICHES OF CHRIST

In order to be apostles, prophets, stewards, ministers, and even prisoners in Christ, we need to know the unsearchable riches of Christ. These riches are for the producing of the church to be the fullness of Christ.

A. In Types

The riches of Christ are depicted in types. It is not easy to find all the types of Christ in the Old Testament. Some types are hidden. For example, the earth that emerges in Genesis 1:9 and 10 is a type of Christ. Many other types are found in chapter one of Genesis: light, the sun, the star, and the trees. Elsewhere in the Bible we see that the vine tree, the apple tree, the cedar, and the cypress are all types of Christ. Herbs also typify Christ. At the time of the Passover, the children of Israel ate not only the lamb, but also unleavened bread and bitter herbs. Wheat and barley are also types of Christ, and the henna flower spoken of in Song of Songs as well. Certain persons also typify Christ. Adam, Abel, Isaac, Jacob, Joseph, Moses, and Aaron are some of these who are types of Christ. The priests, the kings, and the prophets also typify Him.

The more I study the Bible, the more I realize how little I know it. A hundred messages could be given on Genesis 1, mainly on the types of Christ in this chapter. The Bible is deep and profound. Only when we get into its depths do we see the riches it contains. Beneath the surface of the Bible are the riches of Christ. Because these riches are so vast, it is difficult for anyone to say how many types of Christ there are in the Old Testament. Just this one matter of the types reveals many of the riches of Christ.

B. In Shadows

Along with the types, there are the shadows and figures of Christ. Although types and shadows are similar in certain respects, they are like human faces in that they not only share similarities, but also differ from each other. Types are mainly persons or things that signify Christ, whereas shadows mainly refer to rituals and practices in the Old Testament that portray Christ. According to Colossians 2:16 and 17, eating regulations, rituals, and holy days were shadows. By this we see that the laws, ordinances, and ceremonies in the Old Testament were shadows portraying Christ. But Adam, Aaron, and Moses were not shadows; they were types. The Sabbath day and the new moon, on the contrary, were shadows. Although the Sabbath was a rest, it was not the real rest, for the real rest is Christ. Likewise, the law as a testimony of God described what God was like. As a description and explanation of God, the law was a testimony of God. In this it was a shadow of Christ as the real explanation, definition, and testimony of God.

C. In Figures

A figure mainly refers to a situation that presents a certain picture. For example, the wandering of the children of Israel in the wilderness is a figure, a picture, of our experience in the Christian life today, which is often a life of wandering. The Passover is another figure. Although the Passover lamb is a type of Christ, the Passover itself is a figure depicting how Christ, our Passover, saves us from God's judgment and feeds us with what He is. Hence, the picture of the Passover is a figure of Christ.

Christ is so rich that He needs not only types, but also shadows and figures to portray Him. All the types, shadows, and figures of Christ in the Old Testament are descriptions, explanations, and definitions of what Christ is. We need to study all these matters in the Scriptures in order to know the riches of Christ.

D. In Prophecies

The riches of Christ are also seen in prophecies. In the Bible the first prophecy concerning Christ is Genesis 3:15, a verse which predicts that Christ as the seed of the woman will bruise the head of the serpent, Satan. This implies that Christ had to become a man born of a virgin, for He was to be the seed of woman. Christ is not the descendant

of a man; He is the seed of a woman. This one verse reveals much of the riches of Christ.

Isaiah 9:6 is another prophecy regarding Christ. This verse gives us seven titles of Christ: Child, Son, Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace. In the Old Testament, there are a great many other prophecies of Christ. Even the short book of Zechariah contains many detailed prophecies concerning Him.

Verses 2 through 21 of chapter three are a parenthesis, and 4:1 is a continuation of 3:1. In this parenthetical, beseeching word, the Apostle Paul described to the Gentile believers his ministry for them, a ministry which he received in the stewardship of grace through the revelation of the mystery of Christ. He also prayed in this parenthesis that the church might experience Christ to the fullest extent.

[Section 2]

E. In Fulfillment

The riches of Christ are also seen in the fulfillment of the prophecies. Sometimes in the fulfillment of a prophecy in the New Testament something further is added. For example, the Old Testament reveals that Christ will be the lamb. But in the Old Testament, Christ is never called the Lamb of God. Nevertheless, in the fulfillment of the prophecy regarding Christ as the lamb, He is called the Lamb of God (John 1:29). What an addition this is!

When I was young, I was troubled by the fact that sometimes the New Testament writers added certain things when quoting the Old Testament prophecies concerning Christ. I thought that they should not have gone beyond what was written in the Old Testament. Later I came to see that Christ could not be limited by the prophecies concerning Him. When He came, He fulfilled more than what had been prophesied. Furthermore, our experience of Christ surpasses the fulfillment of the prophecies. Actually, this is not adding something; it is experiencing the unlimited Christ. In our experience Christ is not only the Lamb of God, but the Lamb of eternity. Thus, the prophecy is short, the fulfillment is longer, and the experience is eternal. When we experience Christ in the fulfillment of the prophecies concerning Him, we do not add anything. Rather, we enter into the eternal experience of the inexhaustible riches of Christ.

F. As Plants

Plants also portray the riches of Christ. Grass, flowers, grains, and trees all depict Christ's riches.

G. As Animals

Christ is typified not only by trees and plants, but also by animals. The lamb, the cow, the eagle, the lion, and the dove are all types of Christ.

H. As Minerals

In the Bible, a number of minerals also show forth the riches of Christ. Gold, silver, brass, and precious stones, for example, typify Him.

I. As Persons

We have pointed out that a number of persons in the Bible typify Christ. All these depict different aspects of Christ's riches. We see certain riches of Christ in Adam, others in Abel, and others in Joseph. Throughout the Bible, many other persons portray different aspects of the riches of Christ.

J. As All the Positive Things in the Universe

All the positive things in the universe point to Christ. For example, Christ is the real gravity. Without Him, we would drift away. If Christ did not hold us in place, we would not be able to stand. Christ is the One with the true holding power. According to Hebrews 1:3, He upholds the entire universe.

Because all the positive things in the universe signify Christ, Christ could use so many things as illustrations of Himself when He was on earth. For instance, He could use the door as a picture of Himself and say, "I am the door." Christ is the reality of every positive thing. He is not only the gravity, but also the air, the light, and every positive thing.

K. As Human Virtues and Divine Attributes

The riches of Christ also include both human virtues and divine attributes. Christ is the real love, patience, and forgiveness. Apart from Christ, we cannot love, be patient, or forgive, not even in relation to our wife or husband. But when we have Christ, we have all the human virtues and divine attributes.

II. THE RICHES OF CHRIST FOR PRODUCING THE CHURCH

A. Through the Divine Dispensation of Christ into the Believers

All the riches of Christ are for the producing of the church. This takes place through the divine dispensation of Christ into the believers. The church is produced not by teaching, nor by organizing, but by the dispensation of Christ. The more Christ is dispensed into us, the more life we have, the stronger life we have, the richer life we have, and the more uplifted the church life becomes. I love the ministry that dispenses the riches of Christ into the believers. By means of such a ministry, we have a proper, strong, uplifted church life.

B. By the Believers' Experience and Enjoyment of Christ

The riches of Christ produce the church through the believers' experience and enjoyment of Christ. On Christ's side, it is a matter of dispensation, but on our side, it is a matter of experience and enjoyment. When we experience and enjoy the very Christ who is dispensed into us, we become part of the proper church life.

III. TO EXPRESS GOD'S MULTIFARIOUS WISDOM

The riches of Christ also express God's multifarious wisdom (3:10). God's wisdom is manifold; it has many aspects in many directions. This wisdom is expressed before the rulers and authorities in the heavenlies, mainly before the evil powers of Satan. God desires to demonstrate to the powers of Satan how wise He is. Thus, the riches of Christ display His wisdom in a multifarious way. This is according to God's eternal purpose (3:11).

IV. RESULTING IN THE FULLNESS OF CHRIST

The experience of the riches of Christ results in the fullness of Christ, the Body as Christ's expression (1:23). The book of Ephesians speaks both of the riches of Christ and of the fullness of Christ. A tall, husky man is the fullness of America because he has enjoyed the riches of American foodstuffs. Throughout the years of his growth and development, he has consumed a great deal of meat, poultry, vegetables, and fruit. Therefore, as a full-grown man, he becomes the fullness of America. The riches of American foodstuffs did not make him this fullness until he ate them, digested them, and assimilated them. By absorbing the riches in this way, the riches

became part of him. Likewise all the aspects of the riches of Christ do not become the fullness of Christ until they are eaten, enjoyed, digested, and assimilated by us. By absorbing these riches in such a way, we become the Body of Christ as His fullness to express Him. Thus, the Body of Christ is constituted of the riches of Christ that have been enjoyed and assimilated by us. Therefore, the Body is the result, the issue, of the experience and enjoyment of the riches of Christ.

[Section 3]

THE CHURCH FOR GOD'S WISDOM ACCORDING TO HIS ETERNAL PURPOSE

Ephesians 3:9 says, "And to bring to light what is the dispensation of the mystery, which from the ages has been hidden in God, Who created all things." God's mystery is His hidden purpose, which is to dispense Himself into His chosen people. Hence, there is the dispensation of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers.

I. GOD'S WISDOM

Verse 10 continues, "In order that now to the rulers and the authorities in the heavenlies might be made known through the church the multifarious wisdom of God." This verse speaks of God's wisdom. Chapter one speaks of the power of God (vv. 19-20), chapter two, of the grace of God (vv. 5-8), and chapter three, of the wisdom of God. God is very wise, and the universe reveals His wisdom.

We need to see the difference between wisdom and knowledge. In Colossians 2:3 the two are mentioned together. Wisdom is both higher and deeper than knowledge. Wisdom is seen in the initiation of something, for example, in the formulation of a new invention, and knowledge is seen in the practical application. If you have only knowledge and lack wisdom, you will not be able to initiate anything nor to invent anything. God is the unique Initiator. He has initiated many things, not by His knowledge, but by His wisdom. When He comes in to apply what He has initiated, He displays His knowledge.

In our case, wisdom is in our spirit, and knowledge is in our mind. If you do not know how to get into your spirit, you may have a great deal of knowledge, but you will not have any

wisdom. But if you are a person in the spirit, you will be wise. Furthermore, in your mind you will have knowledge, prudence.

Verse 10 says that through the church the multifarious wisdom of God is made known to the rulers and authorities in the heavenlies. These rulers and authorities are the angelic rulers and authorities, both good and evil. The passage here especially refers to the evil ones—Satan and his angels. According to the New Testament, Satan has his kingdom, his angels, and his sphere of rule. Satan's sphere of rule is in the air and on the earth. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air. Therefore, through the church God makes His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy.

Verse 8 reveals that the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is.

Even the rebellion of Satan is within the realm of God's wisdom. If it were not for Satan's rebellion, God's wisdom could not be made known in a full way. If you are a person full of wisdom, the more troubles and difficulties you have, the more wisdom you will express. But if everything related to you is peaceful and without problems, you will have no opportunity to express your wisdom. Actually, when everything is going well, there is little need of wisdom. You need trouble in order to display your wisdom.

God also needs trouble. He even needs an adversary, Satan. Few Christians realize that God actually needs Satan. Although God needs us, He needs Satan even more. When I was young, I wondered why God did not cast Satan into the lake of fire immediately when he rebelled against Him. I questioned why God gave Satan so much freedom. I also asked why God put the tree of the knowledge of good and evil in the garden of Eden. If this tree had not been there, man would not have fallen. But without Satan and without the tree of knowledge, God's wisdom cannot be fully manifested. Satan and the tree of knowledge have created many opportunities for God's wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles. The Greek word translated

“multifarious” indicates that God’s wisdom has many sides, aspects, and directions. Only through problems can all the aspects of God’s wisdom be manifested.

When some hear of such a word, they may be tempted to say, “Let us create more trouble for God. Let us do evil that good may come.” Never say this. If you intend to create trouble or to do evil, you may find yourself unable to do so. For example, although it is easy to stand up, it is difficult to fall purposely. We need to realize our nothingness. On our own, we cannot succeed either in being defeated or in being victorious. If you try not to be defeated, you may be defeated. But if you want to be defeated, you may find that you cannot be defeated.

Consider the example of David. With respect to Bath-sheba, David had a great failure. If God had not allowed him to fall in this matter, David could not have fallen. David’s fall gave God an opportunity to express His wisdom. Through David’s fall and repentance combined with God’s forgiveness, David gained a son, Solomon, to be the builder of the temple. Later, David fell again, this time in numbering the army of Israel. But through this second fall David acquired the site on which the temple was built. For the building of the temple there was the need for both the builder and the site. If you read the Bible with understanding, you will see that David’s falls were neither of David nor of God; they were of Satan. It was Satan who tempted David to commit immorality and to number the army of Israel. When David yielded to these temptations, Satan was pleased, convinced that he had damaged an excellent king whose heart was absolute for God. Satan, however, did not know that his temptations created opportunities for God’s wisdom to be manifested.

Whatever the enemy of God does gives God the opportunity to show forth His wisdom. If we had never been poisoned and corrupted, we would not have needed God very much, and there would have been no need for God’s salvation. The more sinful, corrupt, and damaged we are, the greater is our need for God and the more opportunity there is for God to do something for us.

[Section 4]

In verse 10 Paul declares that God’s multifarious wisdom is made known to the rulers and authorities in the heavenlies through the church. The church is the Body of Christ, the joint-heirs, and the joint-partakers. The church is composed

of those who once were ruined, corrupted, and damaged. Before we were saved, we were vipers, poisonous serpents. Furthermore, we were dead in trespasses and sins. Moreover, we were scattered and divided, utterly unable to be one. Thus, all the members of the church were in a hopeless situation. Nevertheless, God in His wisdom is able to make us the church. Now we are not only redeemed, saved, cleansed, freed, liberated, and regenerated—we are also united. We are one with God and with one another. Therefore, we are the church.

The church is God’s greatest boast. Although you may not care that much for the church, God cares very much for the church. Sometimes God may say, “Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it.”

After God had created man and had put him into the garden, Satan came in to intervene, convinced that the best way to ruin the man created by God for Himself was to inject his own evil nature into him. At the time of the fall, Satan as sin entered into man and, in many respects, caused man to be the same as he is. For this reason the Bible refers to fallen men as the offspring of vipers. Having come into man as sin, Satan has made himself one with man and has transmuted man’s body into the flesh. But one day God became flesh (John 1:14). Eventually, Satan caused this One who had become flesh to be crucified. Firstly Satan instigated Judas to betray the Lord Jesus, and secondly he stirred up the Jews and the Gentiles to cooperate in crucifying Him. What Satan did not realize, however, was that in putting this One on the cross, he was actually crucifying himself. As Hebrews 2:14 says, “Since therefore the children have partaken of blood and flesh, He also Himself in like manner shared in the same, that through death He might destroy him who has the might of death, that is, the Devil.” Through His own death on the cross, the Lord Jesus destroyed Satan. What a display of God’s marvelous wisdom! This is one aspect of God’s wisdom.

Another aspect of God’s wisdom is revealed in 1 Corinthians 1. In this chapter Paul says that the Greeks, the philosophical people, seek wisdom. However, to us, the ones called by God and those who believe in the Lord Jesus, wisdom is Christ. Christ is God’s wisdom. First Corinthians 1:30 says that it is of God that we are in Christ Jesus. For us to be in Christ is the wisdom of God. I

cannot explain how God put us in Christ. Nevertheless, I have the deep conviction and assurance that we are in Christ. Praise the Lord that we are all in Him! In His wisdom God has put us in Christ.

According to 1 Corinthians 1:30, Christ is our wisdom with respect to righteousness, sanctification, and redemption. As our righteousness, Christ has dealt with our past, which was altogether unrighteous. For our present situation, Christ is our sanctification, and for the future, He is our redemption. One day our body will be redeemed, that is, transfigured. For Christ to be our righteousness, sanctification, and redemption requires much wisdom on God's part. Although Christ is our righteousness for the past, our sanctification for the present, and our redemption for the future, He is also our daily righteousness, sanctification, and redemption.

In order to understand this adequately, we need to see the full scope of God's economy. After the creation and the fall of man, God became flesh through incarnation. Then the Lord Jesus went to the cross and there crucified the flesh. After passing through death and resurrection, He ascended into the heavens, then descended, and entered into us as the life-giving Spirit in order to enliven our deadened spirit and to regenerate us. Having regenerated us, He now dwells in our spirit as life. In this life, the divine life, we have the law of life, the sense of life, and the fellowship of life. The Lord, however, is not only life to us; He is also the anointing within us. Furthermore, He is daily sealing us, saturating us, anointing us, and permeating us. As this takes place, we spontaneously live Him, and He becomes our righteousness. This is God's wisdom. Because of His wisdom God can boast to Satan of what He has done with corrupted and ruined man. Have you ever realized that what we are as believers today is of God's wisdom? Only God has the wisdom to initiate such a wonderful thing, to make sinful and corrupted people the members of Christ.

Through the work of the Spirit of life, a change is taking place in our very nature. It is a metabolic change, a change that sanctifies and transforms us. Thus, Christ is not only our righteousness, but also our sanctification. Furthermore, we are daily being redeemed, and eventually we shall be glorified. Christ is our righteousness, sanctification, and redemption, not only in an objective way, but in a very subjective way, in the way of mingling and changing us metabolically. All this is a testimony to God's multifarious

wisdom. Many aspects of God's wisdom are manifested in His making Christ our righteousness, sanctification, and redemption. Our experience of Christ in these matters is according to God's manifold wisdom.

The church through which God's wisdom is so marvelously displayed is God's masterpiece. In the eyes of God the most wonderful thing in the universe is the church, for through the church God's multifarious wisdom is made known to Satan and his angels. The day is coming when Satan and his angels will be put to shame. They will realize that everything they have done has given God the opportunity to manifest His wisdom. In the same principle, our failures, mistakes, defeats, and wrongdoings have also given God opportunities to display His wisdom. None of us likes to be mistaken; on the contrary, we all want to be right. Although I have always intended to do the right thing, I have nevertheless made many mistakes, even some big mistakes. I certainly hate these mistakes, but I can testify that they have afforded God the opportunity to show forth His wisdom. Therefore, I can thank the Lord for all my mistakes.

If we review our past, we shall realize that we have received more grace through our mistakes than through the things we have done without any mistake. Although I have made some major mistakes, through them I have received much mercy and grace. It seems as if the amount of mercy and grace received has been in proportion to the seriousness of the mistakes. Hallelujah, we are God's chosen people, and even through our failures He manifests His multifarious wisdom! However, we should not intentionally try to fail in order to receive God's mercy and grace.

II. GOD'S ETERNAL PURPOSE

Verse 11 says, "According to the purpose of the ages which He made in Christ Jesus our Lord." The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past. It was made in Christ with a threefold intention for God's glory, for the blessing of God's chosen people, and for the shame of God's enemy. The main intention of God's purpose is to glorify God, to express Him through His chosen people. This is the greatest blessing to us. In this God's enemy is shamed to the uttermost.

III. OUR BOLDNESS, ACCESS, CONFIDENCE, AND GLORY

Verse 12 continues, “In Whom we have boldness and access in confidence through the faith of Him.” In Christ we have access, entry, not only to approach God, but also to partake of His New Testament economy. Through the faith of Christ, we have such access with boldness in confidence to enjoy God and His eternal plan. We have boldness in Christ, we have access to God, we have confidence in God’s purpose, and we also have the glory in the apostle’s afflictions (v. 13).

References:

Life-Study of Ephesians msg. 30 & 31