

**Ephesians**  
**The One Body of Christ**  
**"Love That Surpasses Knowledge"**  
**Ephesians 3:14-21**

Please join me as we go to the Lord asking him to illuminate these scriptures to us this morning.

Heavenly father, we come before you because we know that you are a God who reveals himself. You seek to make yourself known to us, your creatures. And yet, Lord, we come into this place this morning with all kinds of distractions and anxieties and fears. And so we pray that your holy Spirit would cut through all of that, that it would cut through our fallenness and our finitude as we seek you this morning, Lord, let us hear the words of the Shepherd. We pray and respond in the only way appropriate with worship and praise. It's in Christ's name we pray.

Amen.

Now, as the children are dismissed for children's worship, I would remind you that this evening and the evening service, we're starting a new series on the Book of Amos. So we'll open up the Amos chapter one, verse one this evening. And so I would invite you all to come and participate in that as we delve into, first of all, what it means to be a prophet and then how we can understand the prophet Amos himself, in light of his time and his audience and the issues that he's facing in the book. So I invite you to join us this evening.

Now turn in your scriptures to Ephesians 3, and we're going to be reading verses 14 through 21. The Apostle Paul continues in his letter to the Ephesians, writing this.

***For this reason I bow my knees before the father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith. That you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and the length, and the height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be the glory in the church and in Christ Jesus throughout all generations, forever and ever.***

Amen. Please be seated.

What is it about family? What? What's. What's the deal with family? It's just the word itself. Just a mention for many of you. All just. Just conjures up thoughts of warmth, familiarity, feelings of

being founded, and love. But of course, for others, just the word family itself can give us feelings of sorrow and loneliness, insecurity and pain. What is it about this idea of family?

Again... For many of us, family is where our warmest relationships take place. It's the place where you don't have to prove yourself. You've got you. They can't turn you away when you come home. The place where they've known you since you were a child, since you were helpless. A place where you're truly loved. And yet for others, family is a difficult place.

It's a place of deep wounds, of judgment, of uncertainty, maybe even trauma. As a matter of fact, I think if we're honest with ourselves, we recognize for all of us, family is complicated. It's not one or the other 100%, but there's always a kinds of mixed mixture, right? There's some warmth, but then there's also the pain. There's light, and then there's also the darkness.

And so I think it's interesting that this complicated topic is what Paul brings up as he now continues his prayer for the Ephesians in this letter. If you if you remember, he began the whole letter with a prayer. Remember he was blessing the father in heaven who had done all these wonderful things. And now he's turning to the Lord again, continuing his prayer.

But now he's going to the Lord with the request, and notice how he does it. He says, I bow my knees. I bow on my knees. By the way, it's not the it's not the only way to pray in the Bible. Oftentimes people are standing in the Bible with their hands up. Sometimes they're pressing their face to the ground.

Paul is doing something different here. He says, I'm bowing on my knees to father, the father from whom all families on earth are named. Now Paul is doing a little play on words here. He's playing with the word father in Greek, which is Pater, and he's playing it with the with the word family, which in Greek is the word patria.

He's saying, from the one parterre comes all the patria, from the one parterre, all the patriarch of the earth are named. Now Paul's already told us that if you're a Christian, remember back in chapter one, you are not just redeemed, you're not just a shirt of your faith. You're not just made holy, but you are made a son.

You're made a child in God's family. And yet notice he's saying something a little differently here. But in fact, he seems to be saying that there's a sense in which all humans are under the fatherhood of the Pater, the father in heaven, from whom all families are made, all patria are made. And there's a there's a theology of this.

Throughout the scriptures we find in places like Luke chapter three, where we have this genealogy tracing Christ all the way back to Adam. And then it says Adams, who's been doing all these begets, you know, so-and-so was the son of so-and-so who was the son of so-and-so. And then we get to Adam and says, who is the Son of God?

And there's a sense in which all of us, all of humanity, because we are all in Adam, we are all in a way, it's not salvific, but we are in a way, as those made in the image of God, those who are the descendants of Adam. We are all, in a way, sons or children of God. This seems to be talking about a general sense of humanity being children of God, and I think that helps us kind of get at why family is such a complicated topic for all of us.

Family is important because it speaks about something greater than itself. I want to point out just three brief. Briefly. This is just introduction, but just three brief implications for the specialness of family. The first one is this family really is the foundation of civilization. Just think about it. Put the Bible aside for a moment. Think about what?

What is the one thing that all humans share? We are all humans, right? We are all individuals. That's true. But notice we're not just individuals. Kind of launched out into the world in some kind of disconnected way. All of us, in one way or another, are members of a family. We are made out of parents. Their parents make us.

We are in family with siblings. There's this kind of fundamental duality in humanity that we are both fundamentally individuals and we are also fundamentally a part of this bigger unit, which is the unit of the family just by nature of being born. And that gives us a rationale for all of the other groups that we have, whether it's our community that we live in, our tribe or the governments that that we put together or the churches that we operate in, there's a sense in which all of those groups are in some way a kind of outpouring or descendant of the idea of family that all humans share.

So First family is the foundation for civilization. But secondly, interestingly, I would argue the family is also the foundation for authority in this world. As a matter of fact, it was long recognized that when we go back to the fifth commandment of the Ten Commandments, which says, honor your father and mother, he's not just talking there about your biological father and mother.

There's a larger structure, as we see how, for instance, the book of Deuteronomy treats that commandment where we see it applying not just in the family, but actually elsewhere in society. This is why you honor your church leadership. This is why you honor your king. This is why you honor the military. This is why you honor your homeowner's association.

Whatever it is, it's all kind of an outpouring of this authority structure that we find in the family.

We honor our parents because they care for us. They love us. They watch over us even when we couldn't care for ourselves. I think that's the kind of root idea of where authority comes from. So as a result, you show them honor. Perhaps this explains why healthy, loving families can be such an incredible, life giving good in the world, such a life giving source in the world.

There's something that happens in the family that just kind of beyond the words. And you know what I'm talking about. It goes beyond just the reality of the biological relationship. It's the love of family that motivates people to put their lives at risk for the betterment of society. Is this for the love of family that the people take a day?

You spend their whole day exerting energies so that they can bring home the means by which they might sustain their family. You go out into most battlefields where you have volunteer armies and you ask them, why are you out here? Why would you volunteer for something like this to put your life at risk? What will they tell you?

Because the folks back home and if you say name one, they'll name someone from their family. See, there's something about family that motivates us to live for a thing greater than ourselves. But of course, the opposite is true as well. Unhealthy families, families where there is abuse, where there's oppression, or there's a toxicity can hurt us disproportionately more than other relationships.

Our families can love us greatly, but they can also hurt us greatly because. Because families are meant to direct us to God. Abuse in the family, particularly abuse of the parents against the child, particularly bear with me, particularly the abuse of the father against children is more than just a destructive act. It's a unique form of blasphemy against God.

It's a unique form of blasphemy because it tells a lie about who God really is, and it creates a disillusionment with our heavenly, loving father because of the abuse perpetrated by the earthly father. In fact, the pain that comes from abuse can be so great. It can be so great that I would argue there's no way to fully recover from a part from reconciliation with your heavenly father.

It's the only way. That is the hope that the gospel offers those who have experienced abuse. It offers the truth about family. Where you were told a lie, it offers the truth and ultimately. It reminds you that God, your father in heaven, your true father, loves you so much that he made a way for you by His Son to be reconciled to him and truly loved.

So family is a foundation for society. It's a foundation for authority in the world around us. And lastly, and I think this gets at exactly what Paul is using this passage for in this letter right now. Family also is a foundation for prayer. Think about the relationship between a father and the child. The child can come and ask of the father, what do I need? What do I want? My daughters have no trouble coming to me and asking me for things that they need and things that they want, and I love that because that's the appropriate thing for children to do. Think about Jesus when he says, come to the father. Pray like this. Our father who art in heaven, ABBA, who art in heaven, hallowed be thy name. Your kingdom come, your will be done. What are we doing? We're coming to him. Is children coming before the father? It's just as children come before

their fathers, their parents and their earthly families. Those are the ones who provide for you. God is saying I am your father. You have a spirit of sonship, and he loves to give generously.

Just to be clear, Christian, if you are in Christ, you have been invited by the father to approach him with all of the needs that you have in this life your loss, your loneliness, your fears about the future, your besetting sins that you just can't seem to shake no matter how hard you try your unmet expectations, he invites you to bring them to him because he is your father. He hears you. He is present with you, and he loves, as Paul has told us. He loves to direct his immeasurable riches of his power towards you because he's your father.

I think that's why Paul is now. He changes his prayer from one of prays, right? Blessed be you, O God, who saved us in all these wonderful ways. As he's been talking about in chapters one and two. And now he's directing his prayer toward the Lord this time, now asking on behalf of the Ephesians that the Lord bless them and notice how he switches his tone.

He says, therefore I bow my knee to my father. It's the foundation of prayer. But notice Paul doesn't stay there. He doesn't. He's not stuck in the fatherhood. As a matter of fact, his prayer is kind of a lesson in Trinitarian theology. Okay, Paul's prayer to the father is a lesson on Trinitarian theology. Notice what he says. He prays to the father.

What for? The strengthening of the spirit and to what end? That he would be centered on the son, Jesus Christ and His love. Why? So that he might be saturated with the fullness of all of God. Notice that the first person of the Trinity I go to, so that the third person of the Trinity will strengthen me in the first second person of the Trinity, that I might experience the fullness of God.

Do you see his prayer? You see the Trinity. It's all just intertwined in there. If you ever wondering, how do I pray to a triune God? This is a good example of how to do it. Pray. Oh father, may the spirit strengthen me in Christ. So let's look at these individually, starting with verse 14 to 16. This is where Paul prays that we would be strengthened by the spirit in our innermost being.

Look what he says in verse 16, that according to the riches of the glory, that of his glory, he may grant you to be strengthened with power through his spirit in your inner being.

The world offers us all kinds of ways, sources, methods whereby we might find strength, doesn't it? All kinds of ways that it says, here's the way to find strength. If you want to persist, if you want to make it to the end successful, if you want to prove that you have what it takes. These are the ways that you can do it.

The botanist tells us that it's all about finding it within yourself, right? Your autonomous self, being radically self-reliant, pulling yourself up by your own bootstraps, looking within to find

your inner strength right? So that you can finally have what it takes to succeed. And yet, if we go down that path, and I know many of you have, because we've talked about it, I have.

We go down that path, we find ourselves ping pong like a baseball between circumstance, circumstances in life whereby when we succeed, we feel pride and say, look what I've done. And when we fail, we feel deep, paralyzing shame because it doesn't just say, oh, I messed up. It says, I don't have what it takes. You see the path of radical self-reliance does not it does not provide.

It does not come through with the promises that it makes. The communitarian tells us that we can find strength in those around us. We need to gather together. We need to be in our tribe. We need to clearly delineate the line so I know who's with me and who's against me. And then I get my strength from the tribe.

We fight together. We identify our enemies, we go after them together. And yet, if you go down that path, you'll soon find that those personal relationships fail you. And where they succeed, you find yourself becoming codependent upon them because they are your source for security and comfort, and you'll do anything to maintain them even when they're unhealthy. There's a reason why communitarian philosophies always end in totalitarian government structures.

Whether you're talking about the large, stale scale of the Communist Party and Soviet Russia, or you're talking about the small scale of the cult down the street, those communitarian models always end in totalitarian structures.

But Paul knows Paul knows the true, life giving, God directed strength comes only from the spirit in dwelling us and strengthening us. As he says in our innermost being. It is through the spirit that the world is created. It's through the spirit that you as a believer are regenerated so that you're born again. You now have a beating heart of flesh, not a heart of stone.

And it's only through the spirit that you will be sustained from moment to moment, from day to day, from strength to strength. This is what we mean when we pray for revival in the church. This is all that we mean. So the spirit who has enlivened us, who has like, like these new members, has brought me through this door, given me this new song in my mouth, given me a confession of faith.

The spirit who has done that now strengthen me that I might boldly proclaim and live out the gospel of Jesus Christ, not only within these walls, but out there in the city and in the nation where the Lord has called us. So notice Paul's prayer starts with this may we be strengthened in the spirit. But notice his Trinitarian lesson is not over.

He prays to the father, may I be strengthened in the spirit. Why? So that I might be centered on Christ. Notice the spirit is never working by himself. This is a good rule of thumb. If someone

says this, this was a mighty work of the spirit. Go ask yourself does it point to Christ if it doesn't point to Christ?

Paul says, this is not a work of the spirit. However, if it does point to Christ, that's probably the work of the spirit. As a matter of fact, no one can even say Jesus is Lord and mean it unless it's the spirit saying it within you. I think we sometimes miss how much the spirit is at work in life.

If you want to attune, let me put it another way. If you want to attune your spiritual taste buds so that you can taste him, if you can taste the work of the spirit. If you want to know what that taste like, meditate on how you feel, how you think. When you reflect on the person of Jesus.

If when you reflect on the person of Jesus, you say, my Lord and my God, my Savior and my friend, lover of my soul, that's the spirit. You tasting him, right? That's the spirit saying it within you. When you come in here and you worship and we sing these songs that we're singing, and you're moved by them, not just by the tune, but you're moved because of the love of God that you feel it's that's it.

That's the spirit. When you grieve for the world that you see around yourself, when you see brokenness, like we saw this week, fragmentation, loss. And you, you grieve. You don't just despair. You grieve because you know it can be better. It's the spirit. And the privilege for a period of time to work with a group of students who were all coming out of North Africa, in the Middle East.

I've mentioned this before, you know, to be at the seminary where I was teaching, there are really three things that qualified you. You had to be a convert from Islam, you had to speak Arabic, and you had to be a pastor. Okay. And so in the countries that they were coming from, they couldn't go to the regular seminaries because they were converts.

So we had to give them kind of a high speed seminary education in a secure location. We'd all lived together for a period of time, and they'd just learn how to read and teach the Bible. And I remember there was one gentleman there, well, we'll call him Ahmed, and he was there, and he was, he was a brother who had come out of Libya, but he had been an immigrant to Libya from Sudan, and he was just a deeply faithful brother.

He was a true prayer warrior. And I remember the first night that we were there, I went to bed and I noticed as we were all heading off to our little dorm, we studied where we slept. I saw that Ahmed was staying there in the classroom, and I was just praying. I went to bed and I woke up the next morning and I came downstairs to make breakfast.

And there I saw him in the same place, just praying. I said, Ahmed, what are you doing? He said, I'm praying for this class. I'm praying for our time together. This would be a benefit to all of the

students who are here, and that this would be an encouragement to them, that the Lord would give you strength. Doctor Scott, to get through all of this.

I said, But I'm out of it. How are you going to make it through class? And he said, don't worry, Doctor Scott. The spirit will sustain me. And so I was surprised. Ten minutes into my class, I saw Ahmed with his head tilted back and his eyes closed. Just fast asleep. I don't say that. Let me. I just want to point something.

I'm not saying that to diminish his confession of the work of the spirit in his life as a matter of fact, I would argue that he was absolutely right. That the Spirit of Christ, the Holy Spirit, was testifying and strengthening him in His Spirit and had been for a long time, ever since he professed the name of Jesus Christ, even though it was no good for his material life to do so.

Ever since he had been persecuted in his hometown and thrown in jail multiple times, ever since he had smuggled himself into another country where he could continue in the work of the gospel ever since he had come there and spent the night praying for us. That was the work of the spirit. The spirit was sustaining him. It comes alongside us in our natural lives, sometimes in wonderful and unexpected ways.

But don't think that's the only way it works. It's more often than not, in just the regular work of the spirit. Rejoice in. The spirit had long been active in Ahmed's life because it rooted Him in Christ, not merely a set of theological propositions, but the person himself, the risen Christ, who sits at the right hand of God the Father Almighty.

I want to encourage you if you feel complacent, if you've been raised in the church and you've come, become so familiar with these ideas that they seem plain to you, that they seem boring even I want to pray to. I want to encourage you to pray to your father. Lord, strengthen me in the spirit that I might be afresh, centered and rooted on Christ and His love.

Now, love is crucial for Paul here. Notice he can't say the spirit without saying Christ. And you can't say Christ without saying love.

The modern world tells us another lie about love, just like it tells us a lie about radical self-reliance. It tells us a lie about love, because it tells us that love is an emotion that we can fall in and out of. We experience it passively. It's a thing that happens to you, not a thing, not an act that you nurture and you cultivate and you discipline and you strengthen.

You see, the Apostle Paul knows that if we're left up to our own devices, remember what he said back in chapter one, then you will just be following after the passions of your flesh. You're just going to be pinging around from desire to desire, trying to accrue affection and attention to yourself. But Christ's love is a different kind of love.

It is a self-giving type of love.



It's a joyful self-giving for the benefit of those that the Lord has providentially put into our orbits, our families and our friends and our church members and our neighbors. It's a matter of fact when you feel this. Have you ever experienced it before? This kind of unexplainable attraction, affinity for the people of God? Yeah, I've seen it most in travels.

If I've been in another country and I'm meeting folks and I meet a Christian and we realize that we each other are Christians, and suddenly I realize it's this weird feeling. It really is. It's disorienting. I realize that I'm closer to them. A person is a different culture, different nationality, different language than me, and yet I feel a closer affinity to them than I feel to my consumeristic, materialistic, unbelieving neighbor who lives next to me in my neighborhood.

This is the strange kind of drawing for those who have this shared spiritual DNA of the Spirit of Jesus Christ.

You see, we're called. To be strengthened, to ask that we would be strengthened in the spirit, that we might be rooted and centered on the love of Christ, not just for the church, though definitely for that, but also to the world in which we've been placed. When you see the brokenness in the conflict in the world around us, when you desire for it to be healed, that true shalom would actually reign in your family and in your neighborhood and in your country.

When you have that feeling, that grieving and that desire for peace. That is the love of Christ. Listen, after a week like this past one, it's more apparent than ever that we need the peace and the love that only the gospel offers. And it is a good thing. It's a good and faithful prayer to ask the Lord to strengthen you in the spirit, that you might be centered on Christ, so that you will overflow flow with the love of God for those who bear his image.

This love knows no bounds, and it's the only hope for this world that we live in. As John Stott writes. Christ's love is wide enough to encompass all of humanity, including both Jews and Gentiles. It's long enough to last for all eternity. It's deep enough to reach the most damaged sinner, and it's high enough to exalt us even to heaven.

So Paul has prayed that we would be strengthened in the spirit so that we might be centered on Christ in His love. What's the final goal? We're asking all of this of the father, right? So that we might be filled with the fullness of God. I think Paul has to be talking about here. He has got to be referencing Deuteronomy six, which we discussed in the evening service a couple of weeks ago.

He's got to be referencing this call of Moses to love God in the same manner in which God has loved us. God is our covenant God. He is one. Therefore what we love God with all of ourselves, just as he loves us with all of himself, we respond and love him with all of ourselves. Heart, soul, strength. The greatest commandment.

Paul is pointing out, as Moses did, that God is not made of many parts or fragments. He's not divided up with different wills and interests and desires and perspectives, but rather God is whole. And Paul is saying, May we also be whole. This is where that Hebrew word shalom comes from. I know we translated peace, but it's more than just a lack of violence.

It's about a fullness of goodness. We want to be whole so that we can reflect his divine character.

By the way, this gives us a useful way of thinking about repentance. So often in the church, particularly even in the Reformed Church, we think of repentance as a kind of cutting off of a good thing. Or, you know, something that I wanted but is wrong. This is the Lord's told me not to do it. I want to do it.

I want to eat that food. I want to drink that drink. I want to have that kind of gossipy conversation. I want to be angry about that thing and kind of let my rage come out, okay, but I shouldn't. I know, I know because God says not to. Isn't this often even the way we talk about sin? I know trying to be a good Christian.

Okay, but it's always kind of presented as the good life. But I don't get to live that now. I'm going to sacrifice the good life so that I can live out my Christian faith. I want to argue for maybe a different view of repentance. There is a cutting off of repentance. There's a getting rid of the evil. And yet I think we're missing the point.

If we act as if there's a good thing that I'm sacrificing sort of as a payoff for my salvation. That's not where repentance is. Repentance is saying, Lord, through my sin I have established a little fragmented self within me. I know you want all of me to be directed towards your life giving ends, but I want to keep this little fiefdom.

I want to have this like little secret garden. Okay, I've built a little wall here in my life and it's in that wall that I'm going to pursue my own sin, my own interests, my own authority over my life. Repentance is coming and saying, Lord, tear down the wall. I can't even do it, and I'm giving it to you.

I'm throwing open the door so that your spirit can flow through me, because I want to be fully directed towards you. I don't want to be a fragmented, divided person. I don't want to be a person who goes one way in the morning and another way in the evening. I want to be wholly directed towards you and satisfy because you're the only one who satisfies anyways.

Repentance is not cutting off a good thing and living a partial life, a life of scarcity. Rather, it's getting rid of the scarcity. It's rejecting the fragmentation. It's laying hold of what Paul calls here the fullness of God. I am convinced of this. And a broken world like ours, where individuals and communities are fragmented by conflict, by a misguided sense of justice.

It's painfully obvious. It's painfully obvious how sin has truly shattered the human psyche, not just in the 21st century, throughout all of history, going all the way back to the beginning, sin broke the world.

Sin shattered the human psyche. And yet, as image bearers, it's kind of like there's a kind of a faint memory that all humanity has. Kelvin called it the divine sense. We all have this sense of the divine. Paul calls it this. You know in your hearts who he is. We all have this sense that the world isn't supposed to be shattered.

And yet every effort that we push towards trying to make it whole again ends up with our bitterness and our frustration and our lashing out and our conflict and ultimately our disillusionment. You see, there is no lasting peace. There is no lasting wholeness of the individual or the community without the reconciling work of Jesus Christ.

This was truly a hard week for anyone interested in the peaceful exchange of ideas, our world and our nation. Even sometimes it feels like our church is more fragmented than it has ever been. But I want to say it again there is no hope. There's no hope for true shalom, for true wholeness, for true and lasting fullness of God in the church or in the world without the gospel of Jesus Christ, only there is the fullness of God found.

So we might say, okay, Paul, anything else you want to ask of the Lord for? You're asking the father to give you the spirit, that you'll be strengthened and centered on the Son and His love, so that you'll get the fullness of God. I mean, you understand what he's praying for. It's basically like saying, Lord, give me the world.

I want the fullness of God, the creator. See, Paul knows that it's a big question. But he also knows that it's not inappropriate to ask for such a big ask. Notice how he ends with this brief statement about the extravagant of God's grace towards his people, the second half of which, by the way, the second half of his statement about the extravagance of God's grace is etched on the right hand side of the front door of this church as you walk in.

By God's providence, I never walk through that part and through the church that way until I did one time this week and I was walking in and there are some my sermon text passing me on the wall next to the door. I love it that this text is etched in the architecture of this church. Look what he says in chapter three, verse 20 through 21.

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen. You see, Paul knows that we can ask of these great things. We can say, Lord, give me your fullness.

We can ask of these great things, because God loves to give all of himself to his people. That's why he's saving us. He is a generous father and he loves to give whatever we ask. This is the message for Christians who feel tired and fatigued and saddened by the pain of this world, for whom the truths of the gospel may begin to feel commonplace or be dimmed.

The glory of the truths of the gospel may seem dimmed in your life. This is your hope that God loves to give generously to us when we pray prayers like this one, I want to encourage you to ask the Lord for these things. There are some of you two who hear this and you're not a believer. You say, okay, that sounds good.

The fullness of God sounds great, but I've never experienced that for myself. As a matter of fact, I hear you saying this, and it just sounds like a lot of the religious mumbo jumbo I hear throughout my life. I would encourage you in this too. This prayer is for you. I want to invite you to join me in praying this prayer that you would be strengthened in the spirit so that you could be centered in Christ and His love, so that you might find yourself overflowing with the fullness of God.

That will be my prayer for you.

I know you're looking for answers. I know you're looking for peace, but believe me when I tell you that these things can only be found in Jesus Christ.

It's a good prayer to ask our father, from whom all families receive their name, for these things, the father is inviting you to come before him as a beloved child and make this request. He's a faithful and loving father. He will surely do it. Let's pray. Heavenly father, we take the words of Paul's prayer and claim them for our own.

May the congregation of Briarwood Presbyterian Church be strengthened in the spirit, so that they might be centered on the person of Jesus Christ in their innermost beings, and upon his love rooted in his love, so that they might indeed, just as he is the exact embodiment of the Godhead dwelling on earth and now risen to heaven, so that they may indeed enjoy the fullness of God in their own lives.

We pray this in Christ's name. Amen.