

RUF Bible Study – Ephesians
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Ephesians 3:14-21²

14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth is named, 16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, 18 may have strength to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. 20 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, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Love and power. Power and love. These are our topics in this passage.

Consider the love of power. Love of power has compelled people to do some amazing things, and most of them seem rather destructive when you think about it. The love of power has destroyed many countries, peoples and empires. It has driven men and women to forsake family, to leap over friends, to disavow their religion. The love of power “has driven weak people to do powerful things – and, not infrequently, powerful people to do foolish things.”³

And the power of love can have an equally devastating impact. Murder results from a jealous rage. But the power of love can be used for good too.

He isn't exactly a theologian, but rocker Huey Lewis helps us here:

*The power of love is a curious thing - Make a one man weep, make another man sing
Change a hawk to a little white dove - More than a feeling that's the power of love
Tougher than diamonds, rich like cream - Stronger and harder than a bad girl's dream
Make a bad one good make a wrong one right - Power of love that keeps you home at night
Chorus - You don't need money, don't take fame - Don't need no credit card to ride this train
It's strong and it's sudden and it's cruel sometimes- But it might just save your life
That's the power of love*

Indeed. That is the power of love. But there are other powers in our lives as well, and they can be really strong. What do you do when faced with temptation? Despair? Hopelessness?

Men, what will you do when you're alone on a business trip and no one will know what you watch on tv, or where you go at night or what you do with your time and money? Women, what will you do when you are lonely and wondering if anyone will every love you and this guy says he will and you know he's wrong but you think maybe it's okay this one time because you so want to, need to, have to...?

What do I do? I also feel despair, hopelessness, vulnerable, sad and lonely sometimes. I have this week even. Does this passage help? Does this gospel, this Christianity we claim to believe in have anything to say to us?

It does. Look ahead in the book of Ephesians. We are on the cusp of Paul's imperatives. He's about to tell us how to live. He's about to give us some answers of what to do when we're alone at night, when we're in trouble, when we're tempted to sin. But right before that, he pauses – again – and draws us back to the indicative, to the statements that root us, to what makes us able to follow the commands of God.

Mere command-obeying will never work. Not in the long run. You will follow your desires. When desire and opportunity meet, you very well may fall. You will fall. We're controlled by our passions. We know that that is true of the insane and the romantics, but it's also true of us as well. All of us. We can really do only what we love to do.

Your only chance is that your desires might change. You have to ask God to change your passions. If I ever begin to believe that the power is in *myself* to overcome temptation, I am far more susceptible than I ever dreamed. The only way you and I can make it is if we grab hold of the truth that overwhelming love is an overcoming power.⁴ We must understand that love of Christ must drive out the love for the world.

So we have Paul staving us off from what to do and giving us the why to do it, the where to go and the who is there. We have another of Paul's doctrinal prayers, which we've become familiar with in Ephesians.

To Whom Do We Pray?

Paul goes to prayer again. “Perhaps the best Christian doctrine is that which emerges from the life of prayer. Better that way around than an arid intellectual exploration coupled with some perfunctory acts of worship.”⁵ “Prayer brings together love and

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² Sources: commentaries by Tom Wright, Peter O'Brien, John Stott, J.M. Boice; sermons by Rev. Tim Keller, Rev. Rob Rayburn, Dr. Sinclair Ferguson and Dr. Bryan Chapell

³ Tom Wright

⁴ A Dr. Bryan Chapell phrase

⁵ Wright, 39

power: the relation of love that grows up between God and the person who prays, and the flowing of prayer from God to, and especially, *through* that person.”⁶

Paul’s reason for praying is that he knows God’s will, God’s purpose. “The indispensable prelude to all petition is the revelation of God’s will. We have no authority to pray for anything which God has not revealed to be his will. That is why Bible reading and prayer should always go together. For it is Scripture that God has disclosed his will, and it is in prayer that we ask him to do it.”⁷ “Because of Paul’s confidence that God has already determined to do these very things for and in the believers for whom he prays.”⁸

What is the purpose? Paul tells us by connecting this prayer with the had immediately gone before it, indicated by writing, “For this reason” What is the reason? God is building his church to show forth his glory through us. So Paul, thinking of this incredible phenomenon, prays that we may be fit for the task.

He says, “*For this reason, I bow the knee.*” This isn’t a binding rule about our prayer posture. Jews normally stood in prayer unless it was a time of unusual homage. Eventually we know from Philippians 2 that everyone will bow the knee, showing our allegiance, our devotion, our supplication before the King.

Sinclair Ferguson tells of when he first moved to America, and found out his children were saying the Pledge of Allegiance every day at school. As a Scotsman, Ferguson was aghast. “Are you saying it?” he asked his son. “Yes, dad,” his son answered. But then he added with a wink, “But I don’t mean it.”

When we wake up and begin our days, do we bow the knee? Do we bow the heart to our King each day? Do we pledge our allegiance to the Lord and Savior Jesus Christ, our prophet, priest and king, the ruler over all creation, the one who is greater than anything we could ever imagine?

Paul tells us that the lower you bow, the higher you see. Do you see the Father?

Because that’s who we’re bowing in front of, the Father of glory. This fatherhood of God speaks of his care and nurturing of his whole family “The addition of the words *in heaven and on earth* will indicate that the church militant on earth and the church triumphant in heaven, though separated by death, are nevertheless only two parts of the one great family of God.”⁹ We’re praying for our whole family when we come to the Father. We’re not just praying for RUF or the PCA, or for churches in our nation, but the whole church of God at large, and that is a great and glorious thing.

Some of us need to go and get a paternity test. We might want to find out if God really is our father after all. If he is, then that is a very important thing. I know some of you have had awful human fathers. Fathers do some terrible, ungodly, harmful things to their children. Fathers can be mean, cruel, abusive, negligent, uncaring, demanding and passive.

But not this father. This father names you. He loves you. He thinks you’re wonderful. Have you ever seen a child draw something and give it to her loving, attentive father? She climbs up in his lap, and his eyes are on her and she gives him a picture she’s drawn (one that is terrible by the world’s eyes), and he fawns over it, asks her more about and tells her its absolutely wonderful. Have you known fathers who delight in their children? This father is like that.

Do you know this father? Would you like to know him? Do you think that having a father like this might make a difference in what you would think of him and of yourself? In what you would ask of him? In how you might trust him and take him at his word? In what pleasing him and making him smile might look like? Do you bow your knee to him, realizing with great humility that he has done everything for you? Can you see that there is a great humility and a great confidence here?

How Do We Pray?

So how then does Paul pray? “*16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, 18 may have strength to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.*”

Paul prays many “thats” in these verses. The first is that you might be *Strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith.*”

Remember Paul is suffering in prison, and he’s been talking about suffering in this letter. So he’s thinking about this, about temptation, and his solution to this is that we might know and be strengthened by the Holy Spirit that Christ and the Spirit dwell in us, or what we might call “abiding in Christ.”

This word, “dwell” means that someone would come not just to visit, not only to inhabit like a stranger, but to settle down somewhere.

Some of you know students who never really move here. They go home every weekend because of friends, family or a girlfriend. This person’s mind isn’t here in Norman. It’s always somewhere else.

I have a friend who’s wife hates where they live right now. She moved with him because of his job and supports him. But she hates it there. Once, when talking with a friend, the friend said, “Mary, what would it be like for you to move to Minnesota?” What would it be like for her to *be there*?

⁶ Wright, 39

⁷ Stott, 132

⁸ Boice, 108

⁹ Stott, 133

It's hard in college, I know, to settle down. You can't live in the dorms or your apartment for forever. But don't treat Jesus like that. He is building a permanent, not a temporary abode. "Thus Paul prays to the Father that Christ by his Spirit will be allowed to settle down in their hearts, and from his throne there both control and strengthen them."¹⁰

Paul then prays that we would be *rooted and grounded in love*. Paul mixes these botanical and architectural metaphors speaking of a well-rooted tree and a well-built house. He is saying that the unseen cause of the stability and health is love – love is the soil and foundation.

Paul says that we shouldn't only be involved in Habitat for Humanity, but that we need to understand that God is building a Habitat for Deity.

And let me carry the metaphor a bit further. If Christ is dwelling in your heart, in your inner being, then things won't go quite as you had expected. At first you may think that Jesus will sit in your living room, or on your couch and make small talk, and he is very good at that. But then he starts to move around. He goes into your study, looks at your books and music and asks questions. All well and good. Then he walks into your bedroom like he owns the place. He sits on your bed, goes through your clothes, asks about what you do there and why you do it. Things get uncomfortable.

He'll even find your secret rooms, the ones no one else knows about. The ones you hide from others. The secret compartments where you put things you hate the most or cherish the most, or are the most ashamed of. He'll find them and get them out – eventually, for he's kind and takes his time.

Jesus then starts to make some design plans for your house. At first things go well. He straightens, he paints, he brings in some new dishes, adds some plants. You knew you needed these changes. You've approved them ahead of time.

One day, however, you find a bulldozer and wrecking ball at your house. What is he doing? This is all wrong? These aren't cosmetic changes any more, but foundational ones. He tells you that you need a new foundation, that yours has rotted away and that it's all coming down and will be built up again new and sturdy and secure. You don't like it, but what can you do?

Jesus isn't a houseguest or a subcontractor that you can manage. He's living there, and he's in charge now. What do you think about that?

Paul prays that we must *18 may have strength to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge*.

Paul wants us to think about Christ's love for us instead of our love for Christ. He says the love of Christ is broad enough to encompass all of mankind (Jews and Gentiles); it's as wide as the globe. You tend to love people who look and talk and act like you. Christ isn't like that. His love is wide.

He says the love of Christ is long enough to last for eternity – before the foundation of the world Christ knew you and loved you and planned to die for you. You tend to love things and people for a month or two and then move on. Jesus isn't like that. His love is long.

Paul says the love of Christ is deep enough to reach for the most degraded sinner, it goes even to where your hell-deserved sin takes you. Your love is shallow, self-serving, easily distracted, and doesn't want to get dirty. Jesus' isn't like that. His love is deep.

Paul says the love of Christ is high enough to exalt him to heaven. Yours exalts yourself for a short time, in a limited way, usually so you can get the credit. Aren't I wonderful for loving this person – did you notice? Jesus' love isn't like that. His love is pointed to the Father in its heights.

Paul is saying that you just can't take it all in. If you think you understand the love of Christ for you, then you are simply wrong and deluded.

Last month, Kyle was able to get me some RedHawks tickets so I took the boys and Jonathan Ramsay. When we left the game, we had to walk back to the car and the road we took spanned the length of left field. There was a slatted fence there, so if you kept moving, you could sort of almost kind of see what was going on down on the field. You could here, and you could barely make it out, but not quite.

The love of Chris surpasses knowledge. We can sort of kind of almost just barely understand, but it's unsearchable riches, unfathomable kindness, unimaginable grace, infinitesimal wisdom and unknowable love. You can't quite see through all the slats; you can't take it all in.

Paul ends his prayer for us by asking that we might be *that you may be filled with all the fullness of God*.

What does this mean? John Stott writes, "Such a prayer must surely look on to our final state of perfection in heaven when together we enter the completeness of God's purpose for us, and are filled to capacity, filled up to that fullness which human beings are capable of receiving without ceasing to be human. Another way of expressing the prospect is that we shall become like Christ, which is God's purpose and promise, for Christ himself is the fullness of God."¹¹

James Boice writes, "We are to be filled with God's fullness, an infinite thing. But then, we have all eternity (an infinite time) to be filled. I think Paul is praying that we will be filled and filled and filled and filled and filled – and so on forever, as God out of his infinite resources increasingly pours out into those sinful but now redeemed creatures he has rescued through the work of Christ."¹²

Remember what Paul wrote in the last two verses of the first chapter? *And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all*.

¹⁰ Stott, 136

¹¹ Stott, 139

¹² Boice, 112

The church is to be the full presence of God, the transforming power of God. This is you and me. This is us if we are in Christ. This is what the Puritan John Owen would call “the expulsive power of a new affection.” Being filled with the fullness of God takes the oxygen out of the sin of our lives; it destroys its strength.

Paul is saying that everything you could possibly want in God is found in Jesus Christ. *He* is your satisfaction.

When we run around filling our lives with things, when we meet Jesus he throws us for a loop by saying things like, “*If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.*” (John 4:10)

As a pastor, I sometimes ask myself, “What is God calling me to do?” Or I think of it this way, When I’m getting ready to meet with you, what is it I’m going to say?

It can’t just be moral and knowledge instruction. Oh, it surely has some of that. I often give some practical things like - get more sleep, talk to your roommate, don’t have sex, don’t kiss nonChristians, put on a porn blocker, confront your friend, exercise more and eat better, go to bed earlier on Saturday so you won’t sleep through church, get counseling, be known to your friends as a couple, and a whole ton of more things. Christianity is very practical and works out in life.

But that’s not enough. That won’t work. I don’t know if you should get married or not. I don’t know if you should be dating or not. I don’t know what job you should take. I don’t know how you communicate with your parents and if they are right or wrong. I don’t know if God is disciplining you for a time or if you really aren’t a Christian.

So it comes down to helping you see that you are helpless, but God is so great in his love and help for you. That God’s love for you begins to fill you. That your affection for him replaces the affections of the world. That you become filled with the full measure of the knowledge of God in Christ.

As a parent, I want to fill up my children with the knowledge of the love of Christ. Not the love of education or money or things or travel or marriage or family or a denomination or a worship style or anything but the love of Christ.

More love to Thee, O Christ, more love to Thee. That’s where my power is.

This is Paul’s prayer for you, and should be mine as well. “It is a prayer that the young Christians may discover the heart of what it means to be a Christian. It means knowing God as the all-loving, all-powerful father; it means putting down roots into that love – or, changing the picture, having that love the rock-solid foundation for every aspect of one’s life. It means having that love turn into a well-directed and effective energy in one’s personal life. And it means the deep and powerful knowing and loving into which the Christian is invited to enter; or – to put things another way – the knowing and loving which should enter into the Christian.”¹³

What Happens When We Pray?

Will God answer Paul’s prayers? Is he able to do this? Is he willing?

Paul ends his prayer with a doxology, with an assurance to us that God is not impotent or passive, but he is willing and able. *20 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, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.*

God’s ability to answer is shown to us. He is able to *do* or to work, for he is neither idle, nor inactive, nor dead. The gods of the heathen are not like this. (See Is. 41:21-24) Nor our own functional gods like sex, work, career, money, possessions, power and “the good life.” These are not able to work for us, for they aren’t powerful enough.

God is able to do what we *ask*, for he hears and answers prayer. He is listening to us, and has told us that, like a good father to his children, he hears and responds with what we need.

God is able to do what we *ask* or *think*, for he reads our thoughts and sometimes we imagine things for which we dare not and therefore do not ask. He’s sovereign after all, and a spirit, so he can do this. In premarital counseling, I will often say that a spouse cannot read minds, so you have to talk about what you’re thinking and not expect the other person to just know. God, however, just knows.

God is able to do *all* that we ask or think, for he knows it all and can perform it all. He doesn’t say, “I can do that, but not that. Oh, that’s undoable, so forget it...” He can do it *all*. He’s God.

God is able to do *more* than all we ask or think, for his expectations are higher than ours. Think of Abraham – he wanted a son, but he didn’t expect God to help him to make Sarah pregnant. God can do more than we ever even imagine.

God is able to do *much* more, or more *abundantly* than all we ask or think for he does not give his grace by calculated measure. He’s generous, not stingy.

God is able to do *very much more far more abundantly* than all we ask or think, for he is a God of super-abundance. God gave his very own son, Jesus. That qualifies for very much more far more abundantly.

When you think about it, it is kind of embarrassing to read Paul’s prayers. As we’re fussing with the incidentals, he is concentrating on the central thing that puts the incidentals in their places.¹⁴

I think it’s a good thing to enter into the specifics of our prayers. We pray for the sick. We pray for Della’s dad’s heart surgery and Jessica’s brother and the families of those mourning and the hurricane recovery program. We pray for our test and getting rest, and success in our endeavors and maybe even that we’d get asked out on a date sometime this semester.

But what about even bigger things? Do we pray that God would give our church a building?¹⁵ Do we pray for the salvation of the least likely person we know? Do we ask for peace in our day? Do we pray for reconciliation?

¹³Wright, 40

¹⁴ Sinclair Ferguson teaching on this topic at www.pcpc.org

Paul's doxology at the end points us to realize that Paul didn't even understand all of this, that he gets to the limit of his knowledge and then he breaks out in praise of the mystery of God and his work in the world through his people, the church.

The glory of God is the visible manifestation of who God is. We see this:

In us – I find this hard to believe. At times, I like the watchmaker God idea better. He cranks it up, stands back and watches it go. But he says he is living and active, at work in his people revealing himself and his glory.

In the church – God reveals his attributes to the world in the church.

In Jesus – As she stands at the back of the sanctuary ready to go in and get married, the bride knows she is unworthy of this match. She's nervous. She's uncertain. She thinks maybe the dress doesn't fit right or perhaps even that she shouldn't be wearing it. But her focus turns from herself to her groom. She eyes not her garment, but her bridegroom's face.

For all history and for all eternity. God is at work and has been and will be.

This helps us understand better what the Westminster Shorter Catechism means when it says in the first question and answer that "Our chief end is to glorify God and enjoy him forever." There is a lot to give God glory for and to enjoy him is something that will last for forever.

Hudson Taylor, the great missionary to China, used to recite a little poem every day and make it his prayer for that day:
Lord Jesus, make Thyself to me / A living, bright Reality;
More present to faith's vision keen / Than any outward object seen;
More dear, more intimately nigh / Than e'en the sweetest earthly tie.

When we hear Samuel Rutherford say, "When I look to my guiltiness, I see that my salvation is one of our Saviour's greatest miracles, either in heaven or earth. I am sure I may defy any man to show me a greater wonder," we know both that Rutherford is speaking the clearest and purest truth and that he didn't come to feel that way about his sin and about his Savior without deliberate thought and meditation. That is not a flippant, a casual comment. And, in Rutherford's case, it isn't an isolated comment; he was always talking that way. We don't make such comments nearly as often as we know we should, either to ourselves or to others. It doesn't occur to us often enough to speak in that way and we haven't the passion that makes us uncaring about who hears us say such things. But is there a Christian who does not want to feel so strongly about his own salvation and about the wonder of it that he is always saying something extravagant about the glory of God?¹⁶

This prayer of Paul points us to the glory of God, the savior. It moves us to pray, to petition God to make these things true of ourselves. It gets our eyes off of ourselves and onto Jesus, the author and perfecter of our faith. Samuel Rutherford wrote, "The Bride eyes not her garment, But her dear Bridegroom's face. I will not gaze at glory, But on my King of Grace — Not at the crown He gifteth, But on His pierc'd hand." There is the power of love. To get our eyes off ourselves and gaze deeply into the loving eyes of our Father. This is the expulsive power of a new affection.

That's the power of love.

Last Words A Poem inspired by the letters and last words of Samuel Rutherford by Mrs. A. R. Cousin

The sands of time are sinking, The dawn of Heaven breaks,
The summer morn I've sighed for, The fair sweet morn awakes:
Dark, dark hath been the midnight, But dayspring is at hand,
And glory—glory dwelleth In Immanuel's land. (*Letters 79, 147, 323.*)

Oh! well it is for ever, Oh! well for evermore,
My nest hung in no forest Of all this death-doom'd shore
Yea, let the vain world vanish, As from the ship the strand,
While glory—glory dwelleth In Immanuel's land (*Letter 4.*)

There the Red Rose of Sharon Unfolds its heartsome bloom,
And fills the air of Heaven With ravishing perfume:—
Oh! to behold it blossom, While by its fragrance fann'd,
Where glory—glory dwelleth In Immanuel's land. (*Letters 181, 321.*)

The King there in His beauty, Without a veil, is seen:
It were a well-spent journey, Though seven deaths lay between.
The Lamb, with His fair army, Doth on Mount Zion stand,
And glory—glory dwelleth In Immanuel's land. (*Letters 165, 284, 291, 318.*)

Oh! Christ He is the Fountain, The deep sweet well of love!
The streams on earth I've tasted, More deep I'll drink above:
There, to an ocean fulness, His mercy doth expand,
And glory—glory dwelleth In Immanuel's land. (*Letters 288, 317*)

E'en Anwoth was not heaven— E'en preaching was not Christ
And in my sea-beat prison My Lord and I held tryst:
And aye my murkiest storm-cloud Was by a rainbow spann'd,
Caught from the glory dwelling In Immanuel's land. (*Letters 86, 96, 225, 335.*)

But that He built a heaven Of His surpassing love,
A little New Jerusalem, Like to the one above,—
"Lord, take me o'er the water," Had been my loud demand,
"Take me to love's own country, Unto Immanuel's land." (*Letter 233.*)

But flowers need night's cool darkness, The moonlight and the dew;
So Christ, from one who loved it, His shining oft withdrew;
And then for cause of absence, My troubled soul I scann'd—
But glory, shadeless, shineth In Immanuel's land. (*Letter 234.*)

¹⁵ that is something that seems impossible to me at the moment.

¹⁶ From Rob Rayburn's sermon on this passage.

The little birds of Anwoth I used to count them blest,—
Now, beside happier altars I go to build my nest:
O'er these there broods no silence, No graves around them stand,
For glory, deathless, dwelleth In Immanuel's land. (*Letters 92, 167, 206.*)

Fair Anwoth by the Solway, To me thou still art dear!
E'en from the verge of Heaven I drop for thee a tear.
Oh! if one soul from Anwoth Meet me at God's right hand,
My Heaven will be two Heavens, In Immanuel's land. (*Letter 225.*)

I have wrestled on towards Heaven, 'Gainst storm, and wind, and tide:—
Now, like a weary traveller, That leaneth on his guide,
Amid the shades of evening, While sinks life's ling'ring sand,
I hail the glory dawning From Immanuel's land. (*Letters 275, 326.*)

Deep waters cross'd life's pathway, The hedge of thorns was sharp
Now these lie all behind me— Oh! for a well-tuned harp!
Oh! to join Halleluiah With yon triumphant band,
Who sing, where glory dwelleth, In Immanuel's land. (*Letter 137.*)

With mercy and with judgment My web of time He wove,
And aye the dews of sorrow Were lusted with His love.
I'll bless the hand that guided, I'll bless the heart that plann'd,
When throned where glory dwelleth In Immanuel's land. (*Letters 245, 295, 298.*)

Soon shall the cup of glory Wash down earth's bitterest woes,
Soon shall the desert-briar Break into Eden's rose:
The curse shall change to blessing— The name on earth that's bann'd,
Be graven on the white stone In Immanuel's land. (*Letters 20, 295. Rev. 2:17*)

Oh! I am my Beloved's, And my Beloved is mine!
He brings a poor vile sinner Into His "House of wine."
I stand upon His merit, I know no other stand,
Not e'en where glory dwelleth In Immanuel's land. (*Letters 76, 116, 119, 148.*)

I shall sleep sound in Jesus, Fill'd with His likeness rise,
To live and to adore Him, To see Him with these eyes.
'Tween me and resurrection But Paradise doth stand;
Then—then for glory dwelling In Immanuel's land!

The Bride eyes not her garment, But her dear Bridegroom's face
I will not gaze at glory, But on my King of Grace—
Not at the crown He gifteth, But on His piercèd hand:—
The Lamb is all the glory Of Immanuel's land. (*Letters 21, 168.*)

I have borne scorn and hatred, I have borne wrong and shame,
Earth's proud ones have reproach'd me, For Christ's thrice blessed name:—
Where God His seal set fairest They've stamp'd their foulest brand;
But judgment shines like noonday In Immanuel's land.

They've summoned me before them, But there I may not come,—
My Lord says, "Come up hither," My Lord says, "Welcome Home!"
My kingly King, at His white throne, My presence doth command,
Where glory—glory dwelleth In Immanuel's land. (*Letter 86 and Deathbed Sayings*)