

The GRACE of GOD in the ECONOMY of GOD

by Witness Lee

God's eternal economy is His plan and arrangement, according to the desire of His heart, to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life, their life supply, and their everything so that, in Christ, they may become the eternal, corporate expression of the Triune God. This economy of God is altogether a matter of the grace of God, and the ministry that carries out the economy of God is, in Paul's words, "the stewardship of the grace of God" (Eph. 3:2)—a ministry that dispenses the grace of God to His chosen people for the building up of the Body of Christ, which consummates in the New Jerusalem. To speak of dispensing in relation to grace is to suggest that grace is not merely unmerited favor bestowed by God upon sinners objectively but also that grace is the Triune God Himself transfused into the believers in Christ subjectively. If we would have a full understanding of the grace of God and if we would know the connection between the grace of God and the economy of God, then we need to see, from the Word of God, that grace is both the unmerited favor granted by God and the very God who lavishes this favor upon us, gracing us in the Beloved (1:6). Although we must begin the Christian life by receiving grace as unmerited favor objectively, we can advance in the Christian life only by going on to receive, experience, and enjoy grace as God in Christ as the Spirit dispensed into us subjectively. The grace of God in the economy of God, therefore, is both objective and subjective, both the favor of God granted to us and God Himself dispensed into us. The sections which follow, although based upon the objective aspect of God's grace, emphasize the subjective aspect, giving, we are assured, an accurate and faithful testimony of grace "in its highest definition"—grace as "God in the Son to be enjoyed by us." —Ron Kangas

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- 1 Grace in its highest definition is
God in the Son to be enjoyed by us;
It is not only something done or giv'n,
But God Himself, our portion glorious.
- 2 God is incarnate in the flesh that we
Him may receive, experience ourself;
This is the grace which we receive of God,
Which comes thru Christ and which is Christ Himself.
- 3 Paul the Apostle counted all as dung,
'Twas only God in Christ he counted grace;
'Tis by this grace—the Lord experienced—
That he surpassed the others in the race.
- 4 It is this grace—Christ as our inward strength—
Which with His all-sufficiency doth fill;
It is this grace which in our spirit is,
There energizing, working out God's will.
- 5 This grace, which is the living Christ Himself,
Is what we need and must experience;
Lord, may we know this grace and by it live,
Thyself increasingly as grace to sense. (*Hymns*, #497)



A Definition of Grace

John tells us that when Christ as the Word became flesh and tabernacled among us, He was full of grace. There was something with Christ that the Bible calls grace. What is grace? It is difficult to define. We may say that grace is God in Christ with all that He is as the fullness for our enjoyment. This includes rest, comfort, power, strength, light, life, righteousness, holiness, and all the other divine attributes. This is grace for our enjoyment. We may simply enjoy God in Christ as everything. Whenever we are in the presence of God, we enjoy the fullness of all that He is. Thus, John 1:16 says, “For of His fullness we have all received, and grace upon grace.” The fullness of the Godhead, that is, all that God is, dwells in Christ bodily for our enjoyment.

Grace is nothing less than God in the Son as our enjoyment. When Galatians 2:20 is compared with 1 Corinthians 15:10, Christ is clearly seen as the grace—i.e., the thought of “no longer I...but it is Christ” is parallel to the thought of “yet not I but the grace of God.” Grace is not the gift of material things, nor just the gift of spiritual things, but the gift of God Himself in Christ as our enjoyment. The apostle Paul said that all things other than Christ are refuse (Phil. 3:8). Besides Christ, besides God, even the best things in the eyes of the apostle were nothing but refuse, which in the Greek means dog food, the refuse or garbage thrown out to the dogs in ancient times. All things apart from God in Christ are such. But God in Christ is grace to us, and this grace came by God’s incarnation. Grace is simply God whom we enjoy in Christ as our only and full enjoyment.

When we enjoy God and participate in Him, that is grace. I say again that grace is God in the Son for our enjoyment. Grace is God, not in doctrine, but in our experience. When you experience God as your strength, life, comfort, rest, power, righteousness, and holiness, that is grace. Christ declares the Father God in the way of enjoyment, day by day affording us a portion of the enjoyment of God.

Grace in the New Testament

It is important for us to find out the genuine and proper significance of the grace of God in the New Testament. In the Old Testament there is actually no mention of God’s grace. The word *grace* used in the Old Testament means “favor.” John 1:17 tells us that grace came through Jesus Christ. Before the incarnation of the Son of God, grace had not come. Grace came when the Lord Jesus came. Prior to that time, the law had been given through Moses. The promise of grace had been made to Abraham; it was given before the law was. First, God gave the promise of grace to Abraham. Then, four hundred thirty years later, the law was given at Mount Sinai through Moses. Approximately another fifteen hundred years passed before grace came through Jesus Christ, through the incarnated Son of God. According to John 1:1 and 14, the Word which was in the beginning with God and which was God became flesh and tabernacled among us, full of grace and reality. Verse 16 says, “For of His fullness we have all received, and grace upon grace.” Since grace came through Jesus Christ, grace was not yet present in the Old Testament.

Now we must give a definition of grace. Grace is God in His Trinity processed through incarnation, human living, crucifixion, resurrection, and ascension to be everything to us. After passing through such a long process, the Triune God has become everything to us. He is our redemption, salvation, life, and sanctification. Having been processed to become the all-inclusive life-giving Spirit, the Triune God Himself is our grace.

According to John 1:17, grace is greater than the law. Surely God Himself is higher than the law. However, if God remains objective to us, in our experience He will not be greater than the law. In order to be greater than the law to us, the Triune God must be

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subjective. Hence, in the New Testament, grace denotes the Triune God processed to become everything to us and to live in us. Nothing can surpass the living in us of the processed, all-inclusive life-giving Spirit.

In Galatians 2:20 Paul says that he has been crucified with Christ and that Christ lives in him. Then in verse 21 he goes on to say that he does not nullify the grace of God. This indicates that the grace of God is the Son of God living in us. Certainly this is much greater than the law. The Son of God was incarnated not only to live on earth, to be crucified, to be resurrected, and to ascend into the heavens; He also came to live in us. This is grace. To go back to the law is to reject this grace. It is to reject the very Son of God who now lives in us. This is to nullify the grace of God. However, if we remain in Christ, enjoying Him as everything to us, we do not nullify the grace of God.

All of Paul's Epistles begin and end with a word about grace. This is also true of the book of Revelation. In Revelation 1:4 John writes to the seven churches which are in Asia, "Grace to you"; and in 22:21, he concludes with the words, "The grace of the Lord Jesus be with all the saints." Paul closes the Epistle to the Galatians by saying, "The grace of our Lord Jesus Christ be with your spirit, brothers" (6:18). If grace were a matter of material blessing, how could grace be with our spirit? Grace is not physical or material; it is divine and spiritual. Actually, as we have pointed out emphatically, grace is God Himself in a subjective way to be everything for our enjoyment. I hope that all the saints could grasp this definition of grace in a clear way.

The Accomplishments of Grace

In His grace,
Christ lives in us
and with us.
As Christ lives
within us,
He also ministers
all His riches
into our being
in order to
sanctify us,
transform us,
and make us
sons of God
in reality and
practicality.

Let us now consider according to the New Testament what this grace has done for us and what it will do for us. Although man was created in God's image and likeness in order to express Him and represent Him, man became fallen. In the fall man not only did something wrong outwardly, but the very nature of sin was injected into man's being. Hence, outwardly we are sinful, and inwardly we are evil. Before the righteous God, our conduct is sinful, and in the eyes of the holy God, our nature is evil. Furthermore, there is nothing we can do about our situation. It is utterly foolish for fallen man to go to the law and endeavor to keep it. Even if we could keep the law, what would we do about our evil nature? How we must praise God for His grace and for what it has done for us! The Triune God became incarnated to live on earth to fulfill the requirements of His righteous and holy law. Having fulfilled the law's requirements, He went to the cross and died there for our sins as our Substitute. Through His death Christ has redeemed us. Therefore, redemption is the first item of what God's grace has accomplished for us.

After accomplishing redemption through His death, Christ was resurrected from the dead to release the divine life from within Him. In resurrection He has become the life-giving Spirit to be received by those who appreciate Him, love Him, believe in Him, call on Him, and repent. As soon as a sinner responds to Him in this way, He, as the life-giving Spirit, enters into that one and through regeneration is born in him. Is this not an aspect of God's grace? It is the second item of what God's grace has done for us. From the time of our regeneration, Christ has been dwelling in our spirit to live in us and with us. By living in us, Christ enables us to have the kind of living that satisfies God. In His grace, Christ lives in us and with us. As Christ lives within us, He also ministers all His riches into our being in order to sanctify us, transform us, and make us sons of God in reality and practicality. In this way, we enjoy full sonship.

At the appointed time, Christ will come back and saturate our physical body with His element. This will cause our body to be transfigured into a glorious body, a body which is the same as Christ's resurrection body. Certainly this is another aspect of



God's grace. By saturating us, Christ will glorify us and be glorified in us. He will bring us all into His glory, where we shall be exactly the same as He is, in spirit, soul, and body. Finally, in eternity and for eternity we shall enjoy Christ as the living water and as the tree of life.

This description of what the grace of God is to us covers the entire New Testament from the opening of Matthew to the end of Revelation. The Triune God—the Father, the Son, and the Spirit—has been processed through incarnation, human living, crucifixion, resurrection, and ascension in order to come into us, to be one with us, and to be everything to us. Now He is our redemption, salvation, life, living, sanctification, and transformation, and He will become our conformation, our glorification, and our eternity. This is the portion of the saints in the light (Col. 1:12).

The Enjoyment of Grace

We cannot enjoy God's grace in full in one day or even in a lifetime. It will take eternity for us to have the full enjoyment of this grace. This is the very grace which came when the Lord Jesus came, and this is the grace we need day by day. Praise the Lord that this is the grace we find by approaching the throne of grace daily to meet our timely need. Every morning we should look to the Lord and pray, "Lord, grant me Your grace today. I need today's portion of Your grace. May grace be with me and with all my brothers and sisters." Oh, we all need to pray like this! Then we shall experience grace, the grace who is the very Triune God processed to become the all-inclusive life-giving Spirit for our enjoyment.

According to the New Testament, grace is what God is to us for our enjoyment (John 1:16-17; 2 Cor. 12:9; 1 Cor. 15:10). For example, 2 Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Galatians 6:18 says, "The grace of our Lord Jesus Christ be with your spirit, brothers." Second Timothy 4:22 says, "The Lord be with your spirit. Grace be with you." In this verse Christ and grace are parallel. For the Lord to be with our spirit is equal to grace being with our spirit. This indicates that grace is virtually equal to Christ. When we have Christ, we have grace. When Christ came, grace came. This is the reason John 1:17 says that grace came through Jesus Christ, indicating that grace is a person. It is personified. This personification of grace is God Himself.

Although this may sound strange to some ears, it is nevertheless a fact. If you get into the spirit of the New Testament concerning grace, you will realize that grace is personified. When Paul said, "Not I but the grace of God which is with me," grace was a living person to him. In Paul, a person became the very grace to labor. Therefore, grace is actually God Himself; it is what God is to us for our enjoyment. When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all that He is.

The Enjoyment of Grace Issuing in Glory

Hebrews 1:3 says that Christ, the Son of God, is the effulgence of God's glory. God has a glory, and the effulgence, the shining out, of this glory is His Son. If you carefully study the subject of glory in the Bible, you will find that glory is God expressed. Whenever God is manifested, that is glory. The glory of God's grace is that His grace, which is Himself as our enjoyment, expresses Him. God is expressed in His grace, and His predestination is for the praise of this expression. As we receive grace and enjoy God, we have the sense of glory, although we may not have the words to express this sense. Sometimes after an excellent meeting we are full of grace and say, "That was glorious!" This is God expressed in His grace.

Grace is actually God Himself; it is what God is to us for our enjoyment. When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all that He is.



Being Put into the Position of Grace and Being Made the Object of His Favor

Ephesians 1:6 says that God has “graced us.” The word “graced” is a very unusual expression. For God to grace us means that He has put us into the position of grace that we may be the object of His grace and favor, that is, to enjoy all God is to us. In order to receive anything, we need to be in the proper position. Thus, God has positioned us in His grace. Having positioned us in grace, He makes us the object of grace. Here in the position of grace and as the object of grace we are fully accepted by God. Because we are in the position of grace and are the object of grace, God is pleased with us. His delight is in us, and we are happy with Him. Eventually, there is a mutual enjoyment: we enjoy Him, and He enjoys us. Here, in grace, He is our joy and satisfaction, and we are His joy and satisfaction. All this is implied in the term “graced us.”

Today we are not merely under God’s mercy, but we are the object of His grace in the position of grace. We are enjoying Him and becoming His enjoyment. Hence, there is a mutual delight, mutual enjoyment, and mutual satisfaction. We should no longer consider ourselves sinners, for we are no longer bound to earth or to time. Rather, we are in the heavenlies and in eternity. We are not in our condition—we are in the desire of God’s heart. This is what it means to say that God has graced us.

Being Graced in the Beloved

Finally, 1:6 says that God has graced us in the Beloved. Here Paul does not say “in Christ” or “in Him”; he says “in the Beloved.” The Beloved is God’s beloved Son in whom He delights (Matt. 3:17; 17:5). We have seen that for God to grace us is for Him to make us an object in whom He delights. This is altogether a pleasure to God. In Christ we have been blessed by God with every blessing. In the Beloved we were graced, made the object of God’s favor and pleasure. As such an object we enjoy God, and God enjoys us in His grace in His Beloved, who is His delight. In His Beloved we also become His delight.

God delights in the Beloved, and He delights also in us. The phrase *in the Beloved* conveys the full delight, satisfaction, and enjoyment God the Father has in us because we have been made the object of His grace and delight. In this sense we should all appreciate ourselves and even esteem ourselves highly because we are the object of God’s delight. You should say, “Because God delights in me, I appreciate myself. I even esteem myself highly because I have been positioned in grace and made the object of God’s grace.” We should have such a view about ourselves, not according to our natural state, but according to the fact that we have been chosen, predestinated, regenerated, and graced. God delights in us, not in ourselves, but in His Beloved.

The Grace of God in His Economy Being His Embodiment

The grace of God in His economy is His embodiment. God became flesh that He may enter into man and be mingled with man as one; this is Emmanuel. He is the God-man; He is God yet man, and man yet God. God and man became one in Him. This Emmanuel, the incarnated God, is grace for man’s enjoyment (John 1:1, 14). Here we have One who was God becoming man, who was called Emmanuel and who was also called Jesus. He is grace. Grace is the embodied God. First, God as the Father was embodied in the Son, and then the Son was realized as the life-giving Spirit. This Spirit enters into us as grace for our enjoyment.

Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension. Now He has become the life-giving Spirit and is dwelling in us today. Therefore, 2 Timothy 4:22 says, “The Lord be with your spirit,” and then it says, “Grace be with you.” The

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Lord being with our spirit equals grace being with us. The Lord as grace is for us to receive and enjoy as our supply and experience.

This grace came through Jesus Christ; hence, it is the grace of Christ (John 1:17b; 2 Cor. 8:9a; 13:14a). In Greek, expressions such as *the grace of Christ* and *the love of God* are appositions. Grace and Christ, Christ and grace—the two are one. *The grace of Christ* does not mean that Christ is Christ and grace is grace; rather, it means that Christ is grace. Likewise, *the love of God* does not mean that outside of God there is something called love; rather, it means that God is love. This is the sense in 2 Corinthians 13:14, where the grace of Christ, the love of God, and the fellowship of the Holy Spirit are mentioned. Christ is grace, God is love, and the Holy Spirit is fellowship.

Grace to the apostle Paul was God in Christ. Can we also say that grace to us is God in Christ? I hope that we all can see that grace to us is God in Christ. Only God in Christ is grace to us. If we lose this Christ, we lose everything of grace. If we gain this Christ, He is everything of grace.

God has no intention to put us under the law; His intention is to put us in His grace. Today we are those who have received grace, which is the Triune God, which is the Father given to us in the Son, and which is the Son realized as the Spirit dwelling in our spirit. The Spirit dwelling in us is the practical grace. This is grace; we live this and we live by this. Apart from this, we can do nothing and we have nothing.

For years I tried to gain the proper understanding of the grace of God. One day the Lord showed me that grace is the processed and consummated Triune God Himself. Grace is God processed and consummated for us that we may enjoy Him. From the day that I saw this, the light and revelation concerning grace have been continually increasing.

In the sense of God's New Testament economy, grace denotes the contents of the eternal economy of God for the producing of the Body of Christ which will consummate in the New Jerusalem. Hence, grace presented to us in the New Testament is much, much higher in standard than that in the Old Testament. This grace in the New Testament sense begins with the incarnation of God for the accomplishment of His eternal economy. In John 1:14 and 17, this New Testament grace came at the incarnation of God. Before the Lord's incarnation, in the Old Testament, God had never come into man to be man's life and nature, so in this sense there was not such a grace in the Old Testament time.

The New Testament unveils to us that grace is the Triune God coming into us as our life, as our everything, and as our enjoyment through His processes. After passing through the necessary processes, He was consummated.

When the Divine Trinity passed through the processes and was consummated, the Spirit was involved. We should not think that it was only the Son of God who was incarnated. The complete God was incarnated. First Timothy 3:16 says that God was manifested in the flesh. God is the complete God, not just the Son, but the Son with the Father and the Spirit. According to our study of the Bible, the Spirit, through the necessary processes, was consummated as the life-giving Spirit (1 Cor. 15:45) coming into His believers to be their life, nature, and everything. Thus, grace is the biggest truth, the biggest revelation, in God's New Testament economy. It is as great as God's incarnation. When God was incarnated, He became grace to us. John 1:14 says that God was incarnated. Then verse 17 says that grace came through Him.

In order to enter into the intrinsic significance of grace, we need to see one point which is very crucial. According to the entire Bible, God does not want us to do anything for our salvation, to do something to please Him. Instead, God says that we

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must stop ourselves. The principle of the Sabbath is for us to stop ourselves, not do anything, and let God be everything to us and do everything for us. He is everything to us, does everything for us, and will do everything for us. God wants man to be saved, but man should not try to save himself. This is an offense and an insult to God. God would say, "Man, do you think you can work out your salvation by yourself? Don't you know that in the whole universe only I, God, can work out salvation? Not only so, I, God, can be your salvation. I don't want you to do something. I want you to rest and let Me do something for you." This is grace.

This understanding of grace corresponds with Hebrews 11:6, which says, "He who comes forward to God must believe that He is." We have to believe that He is and we are not. He is the Savior; we are not. Christ, the embodiment of God, is our sanctification; we are not. This is why we must not touch the work of God's salvation. In God's salvation, we are not. We are nothing, but God is everything, and this everything is grace. God is everything to us, God does everything for us, and God will do everything for us for eternity. This is grace. Grace is God Himself as everything to us.

The New Testament is a history of the grace of God as the incarnation of the Triune God in His Trinity processed and consummated. We need to realize that Christ changed in His form twice. Christ was originally just God. John 1:1 says, "In the beginning was the Word,...and the Word was God." Then verse 14 says that this Word became flesh. As God, He was changed in form to become a man in the flesh. First Corinthians 15:45 says, "The last Adam became a life-giving Spirit." The last Adam was Christ in the flesh. Christ was God, and then He became flesh to be the last Adam, and this last Adam became a life-giving Spirit. The first change in form was the incarnation. The second change in form was His becoming the Spirit.

In God's salvation,
we are not.
We are nothing,
but God is
everything, and
this everything is
grace. God is
everything to us,
God does everything
for us, and God
will do everything
for us for eternity.
Grace is God
Himself as
everything to us.

Christ has two ministries: the earthly ministry and the heavenly ministry. Christ's earthly ministry was carried out by Him in His flesh to the point of His resurrection. From His incarnation to His resurrection was thirty-three and a half years. That was the work Christ did in His flesh to be with His disciples, to be among them. At the end of His earthly ministry, He told the disciples He could only be among them and with them until the day when the Spirit of reality would come. He said, "In that day you will know that I am in My Father, and you in Me, and I in you" (John 14:20). In the flesh He was with the disciples, but He could not be in them. He needed to become the Spirit to be in them (cf. vv. 16-20).

In His earthly ministry in the flesh, only half of His work was completed. He needed to finish the second half of His work by becoming the life-giving Spirit. Paul mentioned repeatedly in his writings that Christ is in us. Galatians 2:20 says that we have been crucified with Christ and that it is no longer we who live but Christ who lives in us. Paul also said that Christ is being formed in us (4:19) and making His home in us (Eph. 3:17). This is Christ not only in the Spirit but also as the Spirit.

The Spirit is the consummation of the Triune God. The Father is embodied in the Son, and the Son is the Spirit. Thus, the Spirit is the totality, the aggregate, of the Triune God. He is the consummation of the Triune God. The consummation of the Triune God is the life-giving Spirit. The life-giving Spirit is the pneumatic form of Christ, so the life-giving Spirit is the pneumatic Christ. The pneumatic Christ is the Spirit who is Christ. In Romans 8:9-11 the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit are interchangeably used. These are not four persons but one person. The Spirit of God is the Spirit of Christ, the Spirit of Christ is Christ Himself, and Christ Himself is the life-giving Spirit dwelling in us to impart the Triune God into our being.

The New Testament is a history of God's grace, and grace is the incarnated Triune God. In the first step the Triune God became a man in the flesh through His birth by a



human virgin as grace coming to be among men for the accomplishment of redemption. In the second step the last Adam, as the embodiment of the Triune God, became the life-giving Spirit through His death and resurrection as grace entering into man for the impartation of the processed and consummated Triune God into the believers, to be the source, element, and essence of the Body of Christ, which will consummate in the New Jerusalem as the glorious enlargement and expression of the processed and consummated Triune God in eternity.

Grace is the incarnated Triune God. John 1:17 says that grace came and the law was given. The law cannot come, but grace can come because it is a living person. Romans 5 says that grace even reigns (v. 21). Actually, in the entire universe, God is the One who reigns. This shows that grace is the incarnated Triune God. In the incarnation of Christ, grace came. That was the initiation of grace into the New Testament age coming to be among men for the accomplishment of redemption. Christ accomplished redemption starting from His incarnation to His resurrection. He did all this, not in the Spirit but in His flesh. The New Testament does say that Christ died in His flesh, but no verse says that Christ died in His Spirit. Christ has two stages. The first stage is the stage of His life in the flesh from His incarnation to His resurrection. The second stage is the stage of His being the Spirit from resurrection to eternity. Within this Spirit there is the element of Christ's uplifted and designated humanity.

In the second step the last Adam, as the embodiment of the Triune God, became the life-giving Spirit through His death and resurrection. This is clearly mentioned in 1 Corinthians 15:45. This is Christ as grace entering into man. Christ came in the flesh, but at that time there was no possibility for Him to enter into His disciples. He could only be among them. Before His death and resurrection, He gave a long message to His disciples in John 14–16. In John 14 He told the disciples that He could be among them but that He had no way to enter into them in the flesh. They would have to wait for another Comforter, who is the Spirit of reality. John 14:16-20 unveils that this Spirit of reality is the realization of Christ Himself.

After giving this message to His disciples, He was arrested, judged, and then sentenced to death and crucified. That was the end of Christ's life in the flesh. After a short time, He resurrected with His body. He left the fine linen which wrapped His body, but He did not leave His body of flesh in the tomb. His body was transformed into a spiritual body. So 1 Corinthians 15:45 says that the last Adam became a life-giving Spirit. This life-giving Spirit today is Christ Himself, the pneumatic Christ.

Christ has two ministries: the earthly ministry and the heavenly ministry. The earthly ministry was carried out by Christ in His flesh mainly that He might die for us for the accomplishment of redemption. He is now carrying out His heavenly ministry as the life-giving Spirit to impart God into us as life for our enjoyment.

The New Testament teaches God's eternal economy which is the New Testament economy. The New Testament economy, the New Testament revelation, which is the apostles' teaching, implies some main things. The first main thing is the incarnation of God to be a man. Matthew 1 tells us this. Then this incarnated God lived on earth among men for thirty-three and a half years. The four Gospels record this human living. Then He passed through death, resurrection, and ascension. All these five points—incarnation, human living, death, resurrection, and ascension—produce the church. There is an issue that comes out of God's incarnation, human life, death, resurrection, and ascension. Thus, on the day of Pentecost the church was produced, and the church is the Body of Christ. This Body of Christ is the house of God, the kingdom of God, and the bride of Christ. The church, the Body of Christ, the house of God, the kingdom of God, and the bride are one thing, an aggregate, which consummates in the New Jerusalem. AFC

Grace enters into man to be the source, element, and essence of the Body of Christ, which will consummate in the New Jerusalem as the glorious enlargement and expression of the processed and consummated Triune God in eternity.

