

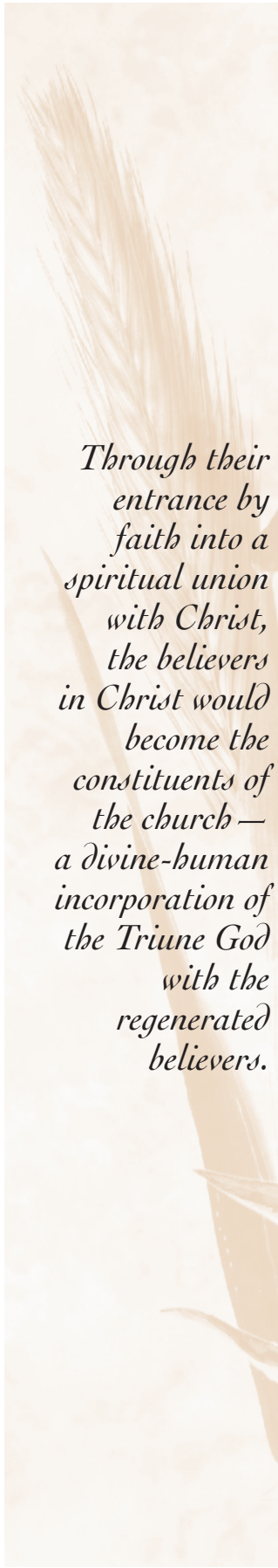
The Church as Revealed in John 14–16: The Incorporation of the Triune God and the Believers as the Issue of Christ's Glorification

by David Yoon

In his Gospel the apostle John records that on the eve of the Lord's crucifixion, after washing His disciples' feet and dismissing His betrayer, the Lord Jesus engaged in an intimate discussion concerning the significance of what was about to take place now that His hour had come (John 13:31–16:33). Although this was the hour of His humiliation and death, the discourse begins and concludes with references to His imminent glorification (13:31–32; 17:1). By framing the passage thus, John establishes glorification as the intrinsic theme that informs the whole of the Lord's message in these chapters. John juxtaposes the profound and spiritual revelation of the Lord's words with the physical and earthly perspective of the disciples, who seemed to grasp only that He was departing from them and were baffled about where He was going. Sadly, many Christians today suffer the same perplexity in reading the Lord's words. Many commentators likewise display an outward, even physical, understanding of this passage. Rather than paying adequate attention to the Son's glorification as the governing thought of John 14 through 16, many regard the subject of these chapters to be primarily the Lord's comforting of the disciples in light of His imminent death with either promises of distantly future bliss in heaven or assurances of His continuing spiritual presence with them in resurrection. The consequences of holding such a shallow view are dire. Not only does it obscure the deep and mysterious aspects of Christ's glorification; it relegates the believers to mere beneficiaries of objective events (both remote past and future), veiling them from seeing their sublime status from the high peak of the divine revelation: the very reproduction of Christ as the issue of His glorification. Hence, despite a wealth of theological analyses of the so-called farewell discourse, the very kernel of the Lord's message remains largely concealed—namely, the revelation of God's New Testament economy to impart Himself in Christ as the Spirit of reality into the believers for the producing of the church as the issue of Christ's glorification, that is, as the organic increase of Christ produced through His death and resurrection.

The Intrinsic Significance of John 14 through 16

Although to His disciples (and many readers) it seemed that the Lord was bidding them farewell, He was actually unveiling that He and they were on the threshold of a far deeper and more permanent relationship than what they had yet known—that soon He would be not merely *among* them but *in* them (14:17). In order to accomplish this union, the incarnate Son, the eternal Word become flesh (1:14), was about to go through a process of death and resurrection by which He would be sown as a grain of wheat in dishonor through death and then raised in glory (v. 14; 12:23–24; 1 Cor. 15:43); He, as a man in the flesh, would thereby become “the Spirit who gives life,” the Spirit of the glorified Jesus (John 6:63; 7:39; 14:17–18, 20; 1 Cor. 15:45b). Then, as another Comforter, the Spirit of reality, the Lord would come to the disciples, not to abide with them



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outwardly but to form with them an organic, coinhering oneness—an incorporation—in which they are in Him and He is in them, even as He is in the Father and the Father is in Him (John 14:18, 20; 15:4; 17:21, 23). In glorification Christ therefore becomes what E. Schweizer in “The Concept of the Church in the Gospel and Epistles of St. John” in *New Testament Essays* calls a “‘corporate personality’ in whom all believers are incorporated” (234), drawing a parallel between the true vine in John’s Gospel to the Body of Christ in Paul’s Epistles. Through their entrance by faith into a spiritual union with Christ, the believers in Christ would become the constituents of the church—a divine-human incorporation of the Triune God with the regenerated believers, in which He and they would mutually indwell each other. The church is revealed as such an incorporation from three angles in John 14, 15, and 16, respectively: the Father’s house, the Son’s vine, and the Spirit’s child. Although not explicitly mentioned, the church is nonetheless at the forefront of the discourse—not as an entity apart from Christ but as the economical enlargement of the coinherence among the Divine Trinity produced by Christ’s salvific process of glorification. As Andrew J. Byers asserts in *Ecclesiology and Theosis in the Gospel of John*: “The Fourth Gospel’s ecclesiology envisions the formation and ongoing life of a human community participating in the divine interrelation of the Father and Son” (237). Thus, this last and mysterious discourse of the Lord Jesus with His disciples unveils the church as a mystical, divine-human incorporation issuing from the glorification of Christ through His death and resurrection and built up by the continual mutual indwelling of the regenerated believers and the processed and consummated Triune God.¹ Through this indwelling, believers can now enjoy the gradual dispensing of the Triune God in Christ as life into them by the operation of the indwelling Spirit for the building of the Father’s spiritual house, the spread of the Son’s vine, and the growth of the Spirit’s child.

Christ’s Glorification and Its Issue

The peak of the mystery in the Gospel of John is the church as the issue of Christ’s glorification through His death and resurrection. The section from 12:23 to the end of chapter 17 is focused on this mystery, as it repeatedly and emphatically speaks of glory, the glorification of the Son, and the glorification of the Father (12:23, 28; 13:31-32; 14:13; 15:8; 16:14; 17:1, 4-5, 10, 22, 24). In 12:23, at the height of His popular acceptance, the Lord Jesus seemed to confirm His disciples’ hopeful expectations, saying, “The hour has come for the Son of Man to be glorified.” However, contrary to the disciples’ natural concept of glory as exaltation in the sight of men, the Lord likened Himself to a grain of wheat needing to be sown into the ground and die (v. 24). This is the divine concept concerning glorification. It is the process by which Christ’s divine life and glory were released from the shell of His humanity through death to produce many believers in resurrection as much fruit (v. 24). Christ as the second of the Divine Trinity possessed the divine life and the divine glory with the Father before the world was (17:5), for from eternity the Father had given the Son His glory (vv. 22, 24). When Christ through His incarnation partook of humanity, thereby becoming a God-man, He became a grain of wheat with His divine life and its divine glory being contained, concealed, and constricted in the shell of His human flesh (Heb. 10:20). Through His death, His human shell was broken, and His divine life and glory were released (cf. Mark 15:38; John 19:34), and in His resurrection He imparted His divine life and glory into the believers (1 Pet. 1:3; John 17:2, 22). Consequently, as a single grain of wheat, the prototypical God-man, He was reproduced in the believers, making them many grains of wheat, many God-men, for His glorification. Glorification involves not only the manifestation of the Son’s divinity in splendor but also the impartation of the divine life into many human beings for the multiplication of God’s Son—“the fruit of the travail of His soul,” the corporate “seed” by which “He will extend His days” (Isa. 53:10-11).

Because His glorification wrought such an organic reproduction, on the morning of His resurrection Christ could say to Mary the Magdalene, “Go to My brothers and

say to them, I ascend to My Father and your Father, and My God and your God” (John 20:17). In resurrection the disciples had a new relationship with both the Son and the Father—a relationship of life once shared only between the divine Father and the divine Son. This relationship was now enlarged to include the believers, who had been regenerated with the divine life, making them the many sons of God and the many brothers of Christ (1:12-13). In the Divine Trinity, Christ is eternally “the only Begotten from the Father” (v. 14), the unique embodiment and expression of God in the Godhead (v. 18); however, in the divine economy, through His death and resurrection, Christ became “the Firstborn among many brothers” for the producing of an enlarged embodiment and expression of God in the Son (Rom. 8:29). Through His life-dispensing resurrection, the Lord made the Father’s name, the Father’s person, known to the disciples (John 17:26), revealing that “the God and Father of our Lord Jesus Christ” (Eph. 1:3) was now truly their own God and Father as well.

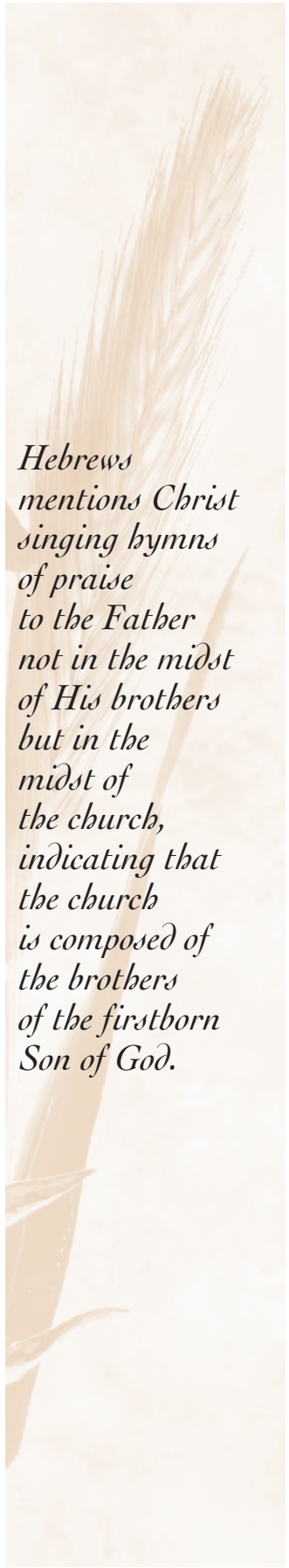
The Many Brothers of the Firstborn Being the Church

In Hebrews 2:10-12 these many sons, as brothers of the Firstborn, are identified as the church. Christ is not ashamed to call the believers brothers, because He, the Sanctifier, and they, the sanctified, are all out of one source, one Father. After speaking of Christ declaring the name of the Father to His brothers, Hebrews mentions Christ singing hymns of praise to the Father not in the midst of His brothers but in the midst of the church (v. 12), indicating that the church is composed of the brothers of the firstborn Son of God. This truth is confirmed by the revelation in Romans that the believers as “many brothers” of Christ as the firstborn Son of God (8:29) are “many members” of “one Body in Christ” (12:4-5). The glorious issue of Christ’s life-releasing death and His life-imparting resurrection is the church as the corporate expression of God, composed of Christ as the firstborn Son, the unique God-man, with the believers as the many sons, the many God-men. This profound revelation concerning the church is found in John’s Gospel. Byers describes the church as seen in John as the expansion of the Father-Son relationship, entailing the believers’ deification: “This relational participation is regularly depicted as filiation and requires a profound ontological transformation largely consonant with what later theologians would call theosis” (237). Since the church as the glorious increase of Christ is a corporate composition of the many brothers of the firstborn Son of God who possess His eternal life and divine nature, it is the same as God in life and nature (but not in the Godhead and not as an object of worship).

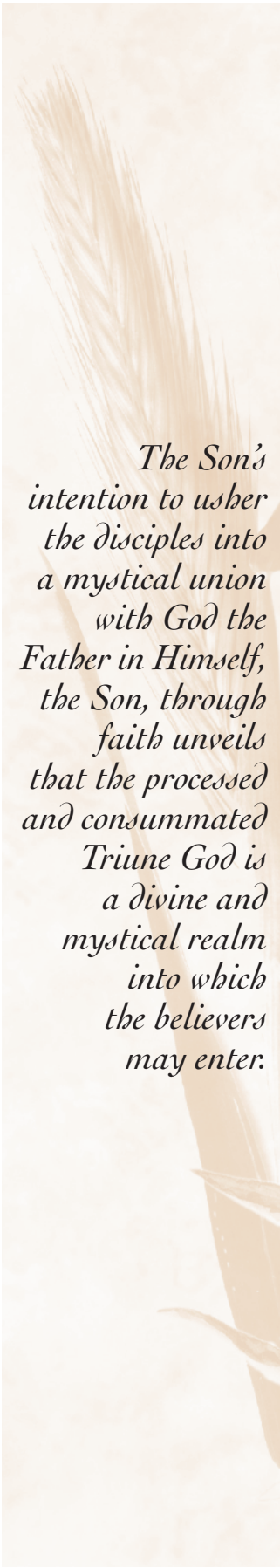
The Church as the Father’s House

After unveiling that the issue of His glorification would be many grains of wheat as the reproduction of Himself as the one grain of wheat in John 12, the Lord Jesus presented a more definite revelation of the church as the Father’s house in chapter 14. The Greek word translated “house” in verse 2 can refer either to a household or to a home. The Father’s house is both, since it is composed of believers as living members of the household of God (1:12-13), who are being built together into a dwelling place of God in spirit (Eph. 2:19-22). These regenerated believers grow in the divine life to be built up as living stones into a spiritual house (1 Pet. 2:1-5). Spiritually speaking, the home and household of God are one organic reality: the church as the Father’s house.

According to the context of John 14, the Father’s house refers to the coinherence—the mutual indwelling—of the Triune God and the tripartite believers. This chapter is replete with references to the mutual indwelling of the Triune God and the believers. John 14 reveals that the Father’s house is nothing less than a mutual abode in which the Father in the Son as the Spirit indwells the believers and the believers indwell the Triune God. The church as the Father’s house is a four-in-one organic entity in which the believers are incorporated with the Father, the Son, and the Spirit. By incorporation we refer to the mysterious matter revealed in the Bible of persons dwelling in one another



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and working together as one. The Triune God is a divine, mystical, and eternal incorporation. From eternity to eternity the Father, the Son, and the Spirit coexist, mutually coinhere, and work together (vv. 10-11; 5:17). Through the incarnation of Christ as the embodiment of the Triune God, this divine incorporation was brought into humanity (10:38; 17:21). Further, through the Son's death the believers were redeemed by His precious blood, and in His resurrection they were regenerated with the divine life in order to be brought into God (14:3, 10) so that they may mutually dwell with the coinhering Triune God (v. 20). Consequently, the Triune God and the tripartite believers are a universal, enlarged, divine and human incorporation, that is, an incorporation of the processed and consummated Triune God and the redeemed and regenerated tripartite men. This is the lofty vision of the church revealed in John 14.

At the beginning of chapter 14, the Lord comforted His troubled disciples by exhorting them to believe into God and into Himself (v. 1). Significantly, this verse speaks not merely of believing but believing *into*—the prepositional phrase implying entrance into a spiritual union with the Triune God, not mere acknowledgement that He is true. The Son's intention to usher the disciples into a mystical union with God the Father in Himself, the Son, through faith unveils that the processed and consummated Triune God is a divine and mystical realm into which the believers may enter and in which they may dwell in order to find real comfort (vv. 1, 20). The genuine consolation that the Lord promised to the believers is the very Triune God, who incorporates them into Himself. He is the "God of all comfort" (2 Cor. 1:3-4) who is embodied in Christ, the first Comforter (v. 5; cf. 1 John 2:1), and is made real to us as "another Comforter, . . . the Spirit of reality" (John 14:16-17, 26; 15:26; 16:7; Acts 9:31). The Lord gives us His peace (John 14:27) by incorporating us into Himself; in His own words: "These things I have spoken to you that in Me you may have peace" (16:33).

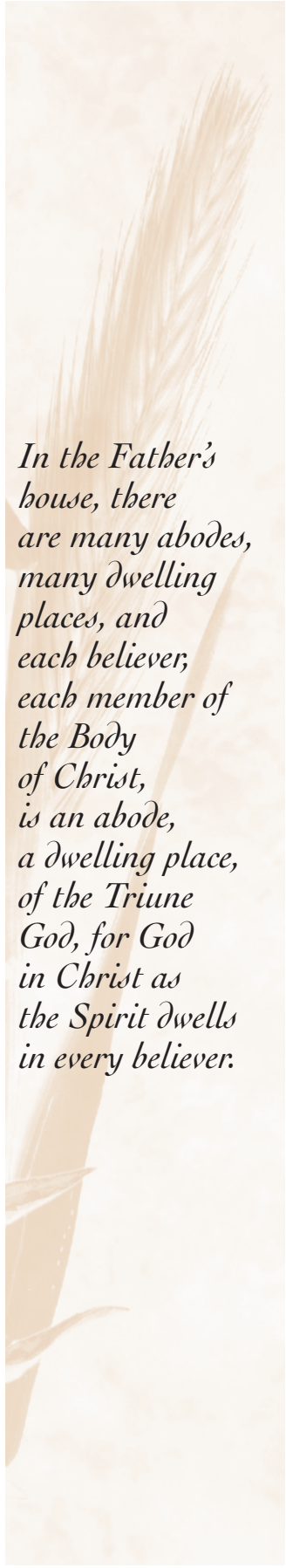
Continuing in John 14, the Lord then told His disciples in verses 2 and 3 the reason for His going away from them to the Father: "In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be." *My Father's house* should be interpreted in view of its earlier mention in chapter 2. In verse 16 Christ referred to the physical temple of God in Jerusalem, saying, "Do not make My Father's house a house of merchandise." But in verse 19 the Lord revealed that through incarnation His physical body had become the Father's true house when He declared, "Destroy this temple, and in three days I will raise it up," referring to the temple of His physical body (v. 21). Here Christ prophesied that the temple of His physical body, as the personal house of the Father, would be torn down on the cross and that on the third day, in His resurrection, He would be raised up as an enlarged temple, which is the church as His mystical Body, the corporate house of the Father, composed of millions of His believers (Eph. 1:22-23; Col. 2:12; 1 Cor. 3:16-17; 1 Pet. 1:3). We should take notice of the transfer that occurred in John 2: the object of the designation "My Father's house" was changed from a material temple to a personal temple, the body of the individual Jesus, which through His death and resurrection would be expanded to become the organic Body of the corporate Christ. Such a momentous shift from material to personal must be observed when considering all subsequent references to God's dwelling place in John's Gospel. John 4:24 confirms the spiritual nature of the Father's house by indicating that the believers should worship God not in a physical temple but in their human spirit as the place chosen by Him for His habitation. Alan Kerr's conclusion in *The Temple of Jesus' Body: The Temple Theme of the Gospel of John*—after careful textual analysis of references to the temple in John—resonates with this view: "The abundance of Temple imagery in 14.2-3 pointed to Jesus establishing the new eschatological Temple, where he is 'the Father's house' and his disciples are incorporated into it as members of the new family (1.12)" (313). That the Son is the Father's house is also affirmed by the Son's declaration in John 14:10 that the Father abides in the Son. Hence, the many abodes in the Father's house refer to the many believers as members of

Christ (1 Cor. 6:15; 12:27; Eph. 5:30), in whom God abides personally (4:6; Phil. 2:13). For the Lord to prepare a place for us in the Father's house means that we become abodes, dwelling places, in the Father's house for God to dwell in us as His habitation. Moreover, because the Son is in the Father, our being received into Him to be where He is means that we also are in the Father (John 14:3). Therefore, John 14:2-3 implies that the Father's house is an incorporation of the Triune God and the believers. This profound thought is echoed in Ephesians 2:21, which says that the believers are growing into "a holy temple in the Lord." It is by being in the Lord, in the embodiment of God, that the believers grow into a holy temple, into a corporate house for God to dwell in.

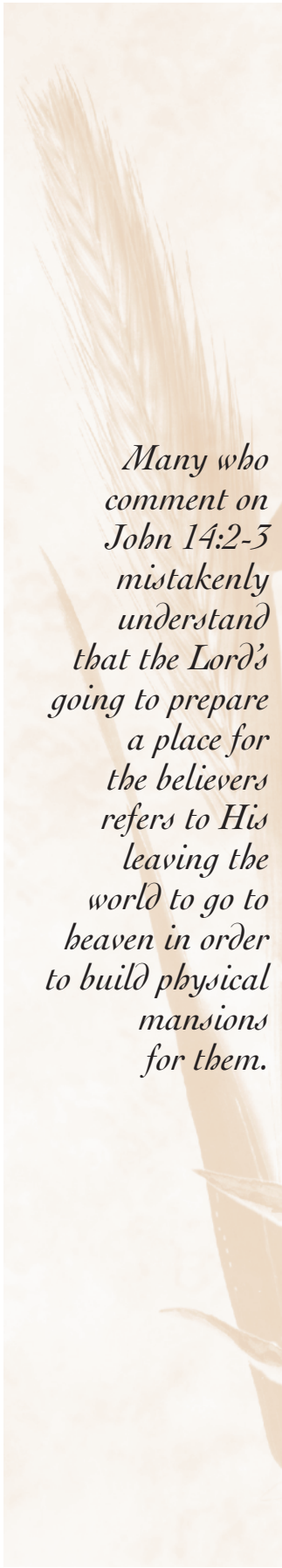
The many abodes of the Father's house are the many members of the Body of Christ as the house of God (Heb. 3:6), who indwell the Triune God and are indwelt by Him. This thought is confirmed most clearly by Christ's declaration in John 14:23, the only other verse in the New Testament where the Greek word translated "abodes" (μοναὶ) in verse 2 is mentioned: "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode [μονήν] with him." The Greek word μονήν in verse 23 is the singular form of μοναὶ in verse 2, implying that the "abodes" in the Father's house in verse 2 should be understood in view of the "abode" that the Father and the Son make with the believer who loves Him in verse 23. In the Father's house, there are many abodes, many dwelling places, and each believer, each member of the Body of Christ, is an abode, a dwelling place, of the Triune God, for God in Christ as the Spirit dwells in every believer (v. 17). Further, in view of the mutual indwelling of the believers with the Son revealed in verse 20, the abode that the Father and the Son intend to make with the Christ-loving believers in verse 23 refers to a mutual abode of the Triune God and them, in which He dwells in them and they in Him (Eph. 3:17; Rom. 8:9-11). The visitation of the Triune God to His lovers makes them His abode and Him their abode. Christ as the indwelling Spirit fulfills His prophecy to build His church, His Father's house (Matt. 16:18), by making His home in the hearts of the believers so that they may be rooted and grounded in love, which is God Himself, in order to be filled unto all the fullness of God, the church, where God is glorified (Eph. 3:17-21; 1 John 4:8, 16). In other words, Christ builds His church as the Father's house, a divine-human incorporation, by building Himself as the embodiment of the Triune God into the believers' hearts and by building them into God in order to produce the mutual dwelling place of the Triune God and the tripartite believers, which is the fullness of God, the glorious universal expression of the Triune God in Christ.

In order for the Lord to bring the believers into Himself and thereby into the Father, making them His many abodes, He needed to go through death to remove every obstacle between them and God. By His redeeming and all-terminating death, Christ took away the sin of the world; abolished death; judged the world; cast out Satan, the ruler of this world; and crucified the flesh and the old man (John 1:29; 12:31; 1 John 3:5; 2 Tim. 1:10; Gal. 5:24; Rom. 6:6). After His victorious death, the Lord resurrected to be transfigured from the flesh into "the Spirit who gives life," the Spirit of reality, in order to come into the believers and dwell in them forever (John 6:63; 1 Cor. 15:45b). Then, on the very evening of His resurrection, in fulfillment of His promise in John 14, the Lord who left the disciples as a man in the flesh returned to breathe Himself as the Holy Spirit into them (20:22). "In this we know that we abide in Him and He in us, that He has given to us of His Spirit" (1 John 4:13). Through the operation of the resurrected Lord as the indwelling Spirit (John 14:17), who is the link between us and the Triune God, we may experience the reality of our mutual indwelling with the Triune God (v. 20). Through His redemptive death and life-imparting resurrection, Christ made possible the mutual indwelling of the Triune God with the redeemed and regenerated believers, fulfilling His promise to prepare a place for the believers in the Father's house by preparing a place for them in Himself and thereby in God the Father.

The unique role of Christ in bringing the believers into the Father for the building of



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the Father's house is highlighted in His declaration in John 14:6: "I am the way and the reality and the life; no one comes to the Father except through Me." In this verse both the way and the destination, the Son and the Father, are living persons. In verse 6 the Lord did not say, "No one comes to the place where the Father is"; instead, He said, "No one comes to the Father." The destination into which Christ as the way brings the believers is not a place where God dwells but the Father Himself, who is in Christ and in whom Christ is (vv. 10-11). Just as the Father, a living person, is the destination that we enter through Christ, so also the living person of the incarnated, crucified, and resurrected Christ as the life-giving Spirit is the unique way, the sole access, through which we may receive the divine life and thus enter into the Father in order to be incorporated into Him (Eph. 2:18).

Many who comment on John 14:2-3 mistakenly understand that the Lord's going to prepare a place for the believers refers to His leaving the world to go to heaven in order to build physical mansions for them and that His coming refers to His second coming to usher the believers into their heavenly mansions. This interpretation neglects the imminence of His coming, indicated in the expression *if I go and prepare a place for you, I am coming again*; the resolution of the condition "if I go" is not "I will come," as would be expected in the above interpretation (in Greek no less than in English), but "I am coming," implying that Christ's going to prepare a place for the disciples is practically equivalent to His coming to them as the Spirit, another Comforter. In John 14 the Lord joined these two events by repeatedly speaking of them in close connection: "I will not leave you as orphans; I am coming to you" (v. 18); "I am going away and I am coming to you" (v. 28). If in verse 18 the expression *I am coming to you* referred to the Lord's second coming, it would mean that the Lord has abandoned the believers as orphans for the past two thousand years. Certainly our Lord has not so broken the promise He made to His sorrowing disciples! The Lord promised that in His resurrection He, who is the embodiment and expression of the Father, would be with the believers "all the days until the consummation of the age"; that is, He as the indwelling Spirit would be continuously with them until His physical return (Matt. 28:20). In fulfillment of this promise, as the apostle Paul testifies in his Epistles, the resurrected Lord as the Spirit with His sufficient grace is with our regenerated human spirit (2 Tim. 4:22; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Cor. 12:9).

Moreover, nowhere in John 14 through 16 did the Lord speak of His second advent. Instead, in these final words before His death, the Lord consistently spoke of His going and His coming in reference to the imminent impartation of the Spirit into the believers. Immediately prior to speaking of not leaving the disciples as orphans and of coming to them in verse 18, the Lord promised in verses 16 and 17 that He would ask the Father to give them the Spirit of reality as another Comforter so that He may be in them and be with them forever. Thus, the Lord equated His coming to the disciples as the first Comforter with the sending of the Spirit of reality as another Comforter to indwell them forever. D. Bruce Woll also observes in "The Departure of 'The Way': The First Farewell Discourse in the Gospel of John" an equivalence between the Son and the Spirit *in* coming to the disciples:

The evidence for the equation of the sending of the Paraclete-Spirit and the return of the Son is striking. The return of the Son, promised in vv 18-24, is distinguished from the prior coming of Jesus in two respects. First, when the Son returns he will not be seen by the world (v 19). Secondly, when he returns, he comes to dwell *in* the disciples, to make his *monē* [home] with them (vv 20, 23). It is precisely these two features which the "second coming" shares with the Paraclete's coming (cf. vv 16, 17 with vv 19, 20)...For the author, in other words, it is in the form of the Spirit-Paraclete that the Son comes back to his disciples. (233-234)

This notion is further supported by the Lord's declaration in 16:7: "It is expedient for

you that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you.” Whereas in John 14:2 and 18 the Lord spoke concerning His going and His coming to the disciples, in 16:7 He spoke of His going and the Comforter’s coming. This indicates that the Lord’s coming to the disciples is nothing less than the Spirit as the Comforter coming to them. Similarly, before referring in 14:28 to His going away and coming again to them, the Lord referred to “the Comforter, the Holy Spirit, whom the Father will send in My name” (v. 26). The Father’s sending of the Spirit, the Comforter, in the Son’s name suggests that the Spirit is the realization of the Son, just as the Son, who came and did works in the Father’s name (5:43; 10:25), is the manifestation of the Father (14:9-10).

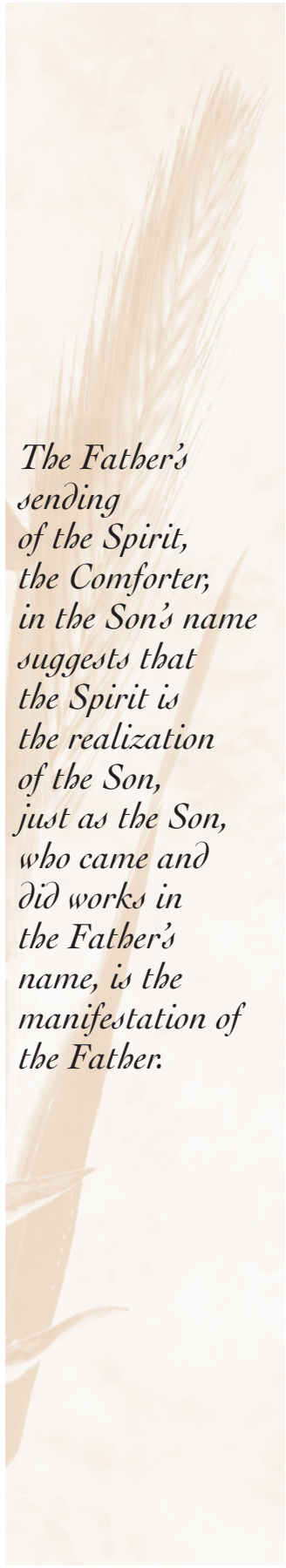
With the Spirit as the realization of the Son, the disciples can be incorporated with the Triune God. Whereas in John 14:17 the Lord promised that the Spirit would be in them, in verse 20 the Lord prophesied that on the day of His resurrection they would know that He would be in them. Since the Spirit is the reality of the resurrected Lord, the Spirit being in them is tantamount to the Lord being in them. David Crump in “Re-examining the Johannine Trinity: Perichoresis or Deification?” says,

The mutually indwelling Father and Son send the Spirit to indwell disciples as the living presence of the glorified Jesus. In this way, every disciple participates in the divine interpenetration of the Son and the Father, producing the Johannine, perichoretic trio of Father–Son–disciple, a divine bi-unity perichoretically incorporating believers within the Son and the Father through the Spirit. (412)

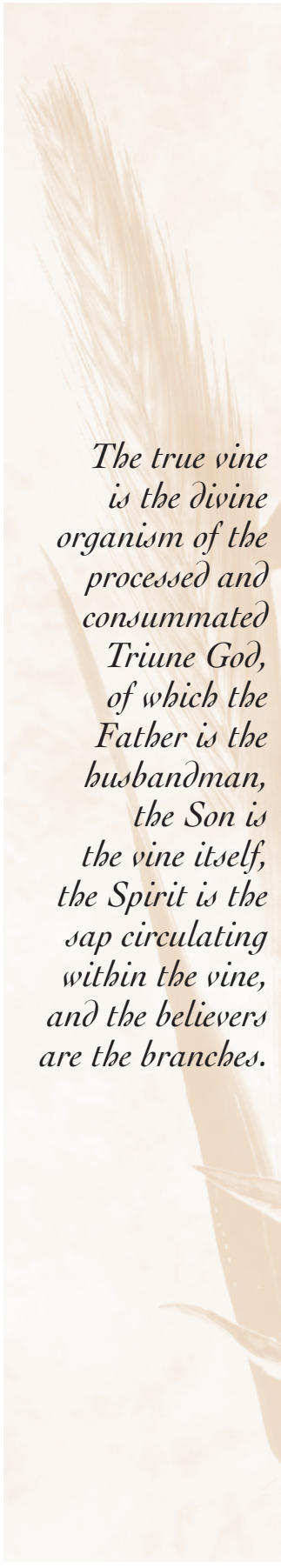
Given the believers’ incorporation with the Triune God through the Spirit’s coming, a life of coinherence with the Triune God should be our experience today, not something reserved for the Lord’s second coming. In John 14:20 the Lord prophesied that the disciples would know “in that day” that He is in the Father, we are in the Lord, and the Lord is in us. *That day* does not refer to the day of the Lord’s second coming but to the day of His resurrection. Undoubtedly, at the Lord’s return to earth, we will no longer see in a mirror obscurely, but, having our faith turned to sight, we will realize the mystery of our coinherence with Him to a much greater degree (1 Cor. 13:12; 1 Pet. 1:8). However, long before that blessed day, we may know—that is, experience, enjoy, and appreciate—the wondrous fact that we are indeed in the resurrected Lord, and He is in us. Further, we may realize subjectively, not just understand objectively, that the Lord is in the Father, because we experience the equally astounding spiritual fact that by being in the Lord, who is in the Father, we too are in the Father (John 14:10, 20). For this reason the apostle John strongly declares that in the present age “we are in Him who is true, in His Son Jesus Christ” (1 John 5:20), indicating that today we are in the Father, who is “the only true God” (John 17:3; cf. 1 John 5:21), because we are in His Son, who embodies and coinheres with God. The apostle Paul also directly attests to this reality, saying to the believers in Corinth that “of [God] you are in Christ Jesus” (1 Cor. 1:30); and, “Do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?” (2 Cor. 13:5). Moreover, Paul speaks of the church of the Thessalonians as being not only in the Lord Jesus Christ but also in God the Father (1 Thes. 1:1; 2 Thes. 1:1). In the Epistles we witness the fulfillment of the Lord’s promise that He would go to prepare a place for the believers in the Father’s house, bringing them into an incorporation with the Triune God.

The Church as the Son’s Vine

The Lord’s speaking in John 15 concerning the true vine is a continuation and development of His speaking in John 14 concerning the Father’s house. These two chapters are intrinsically related because both the Father’s house and the Son’s vine refer to the same divine reality: the church as a mutual abode of God and man, a universal, divine-human incorporation of the processed Triune God and the regenerated believers. Whereas the



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the Son is
the vine itself,
the Spirit is the
sap circulating
within the vine,
and the believers
are the branches.*

function of the Father's house is for Him to have His manifestation in the believers and for Him and them to enjoy mutual rest and satisfaction, the function of the Son's vine is for the Triune God to have a divine organism in the Son for the Father's glorification through the branches bearing fruit as the multiplication and propagation of His life.

The true vine is much more than a metaphorical reference to the believers' utter dependence on Christ. The vine is a sign of a vast spiritual reality in the divine economy—the organism of the processed and consummated Triune God, a four-in-one organic entity: the Father, the Son, and the Spirit united, mingled, and incorporated with the believers. The Father is the husbandman, who as the source of the vine has planted it and cultivates it by imparting into it Himself with all His riches (15:1). The Son is the true vine (v. 1), for He is the divine plant, the embodiment and expression of the divine life flourishing with the untraceable riches of the Father (1:4; 1 John 5:12; Eph. 3:8). The Spirit may be considered the "sap" of the true vine, the life-juice flowing within the vine. This is because in John 15 the Son promised that He would send the believers the Spirit of reality, who proceeds from and with the Father and testifies concerning the Son, making both the Father as the husbandman and the Son as the vine real to the believers and thus transmitting the abundant riches of the Triune God as life into them (v. 26; 16:13-15). The believers in Christ are the branches in the vine because, although they were by nature branches of the wild olive tree, they have been severed from this tree and grafted into the cultivated olive tree through believing into Christ, thereby being grafted into Christ as the true vine (15:1, 5; Rom. 11:17, 24; John 3:15). God's great salvation is to save us from being part of "the vine of the earth," a counterfeit vine composed of the godless Gentiles (Rev. 14:18-19), into being part of the true vine, composed of Christ and His many members. The true vine is the divine organism of the processed and consummated Triune God, of which the Father is the husbandman, the Son is the vine itself, the Spirit is the sap circulating within the vine, and the believers are the branches.

The Son's vine, like the Father's house, is a mutual abode of the Triune God and the regenerated believers. The Lord's exhortation in John 15:4, "Abide in Me and I in you," hearkens back to His prophecy in John 14:20 that on the day of His resurrection the disciples would know that they were in Him and He in them. Since the believers are vital parts of the universal vine, those who have been organically united with Christ and incorporated into Him, they may enjoy the blessed privilege of living a life of coinherence with Christ—the embodiment of the Triune God—who coinheres with the Father. This mutual indwelling of Christ and the believers is possible only through the work of the indwelling Spirit, who is the reality and the life-sap of Christ the vine. According to the apostle John's testimony, we know that Christ abides in us by the Spirit (1 John 3:24), just as by the inner anointing, the moving of the Spirit as the divine ointment in us, we abide in Him (2:27). The resurrected Lord, who is the life-giving Spirit, is joined to our regenerated human spirit to be "one spirit" (1 Cor. 15:45b; 6:17), forming a mingled spirit, in which our human spirit is born of and indwelt by the divine Spirit, while preserving the distinction between the two spirits (v. 19; John 3:6; 4:24; Rom. 8:16). Only by walking according to our mingled spirit can we experience the reality of being grafted into the Lord as the vine and of abiding in Him and of Him abiding in us as His branches (v. 4; Gal. 5:16, 25).

The mutual abiding with Christ the Son as the life-giving Spirit in our spirit mirrors the Son's mutual abiding with the Father. Because the Son and the Father mutually abide in each other, the Son's words are spoken not from Himself but from the Father who abides in Him and does His works (John 14:10-11). In accordance with this thought, when the Son said that the Father prunes, cleanses, us (15:2), He also said that we have been made clean because of the word that He, the Son, has spoken to us (v. 3). This reveals that the Son's visible action of speaking incorporates the hidden operation of the Father who prunes the believers. The Son as the vine keeps the Father's commandments and abides in His love, enjoying the unceasing love and care of the Father as the

“Cultivator” of the vine (v. 9). The Son as the vine can do nothing from Himself but always depends on the Father as the husbandman, ever seeing and hearing the Father and living because of the Father as the unique source of His divine supply and sustenance (5:19, 30; 6:57; 8:28). Likewise, apart from the Son as the vine, we as the branches can do nothing in the matter of bearing fruit and thus must abide in Him (15:4-5). By abiding in the Son, we are incorporated more deeply into Him so that He may abide in us, thus being incorporated more deeply into us (v. 4-5). As we, the branches of the vine, abide in the Son and keep His commandments according to His words that abide in us, we abide in His love and partake of His joy in us, knowing that He has loved us even as the Father loves Him (vv. 9-11). By abiding in the Son, we also drink the Spirit as the sap of the vine and overflow the riches of the divine life to others, thereby bearing them as fruit for the increase and spreading of the Son as the vine for the glorification of the Father as the divine source and husbandman (vv. 8; 1 Cor. 12:13). On the one hand, as branches of the true vine, we are the spreading and enlargement of Christ. On the other hand, we need to abide in Christ and bear much fruit as Christ’s increase for the Father’s glorification, which is the full manifestation of the riches of the Father as the divine life in and through the believers. In John 15:16 Christ said to the disciples, “I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain.” Here the fruit borne by the disciples does not denote the virtues expressed in their living but, rather, the gaining of new believers as the multiplication of Christ; Johan Ferreira notes this in *Johannine Ecclesiology*:

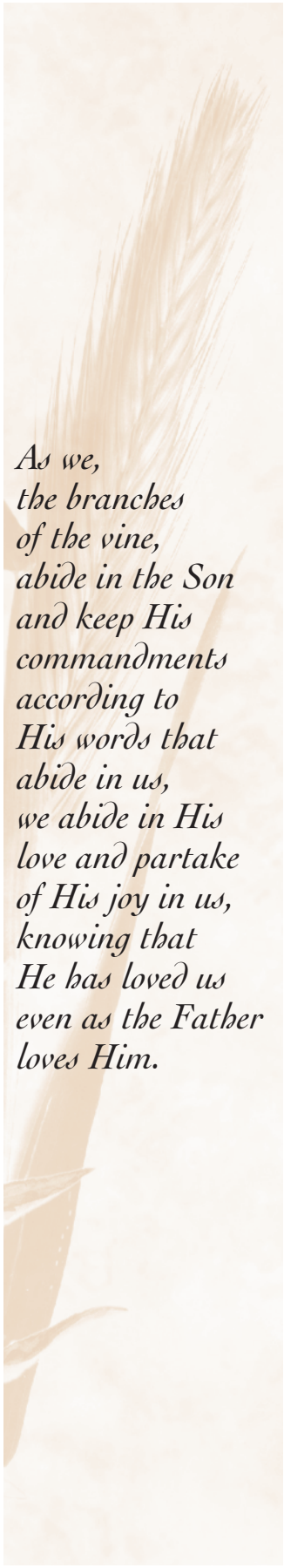
In the other New Testament documents, especially in Paul, the figure of fruit generally denotes the presence of spiritual virtues (cf. Gal. 5:22). However, in John the figure is used in a different sense. Before the illustration of the vine it occurs twice in Jn 4:36 and Jn 12:24, and in both these cases the figure is used in terms of harvest. It is in enlarging the number of believers in Jesus that the disciple bears fruit. (160)

The all-inclusive Christ as the true vine increases and spreads throughout the earth through the fruit-bearing of the believers, His branches, as they “go...and disciple all the nations,” baptizing them into the name, the person, of the Triune God and ministering Him to them through the healthy teaching of God’s economy in order for the “gospel of the kingdom” to be “preached in the whole inhabited earth for a testimony to all the nations” (Matt. 28:19-20; 24:14; 1 Tim. 1:3-4, 10; 6:3). Hence, the goal of the believers’ mutually abiding with Christ is not merely the cultivation of individual spirituality but the cultivation and expansion of the church as the true vine, the corporate organism of the processed Triune God, for the glorification, the universal expression, of God the Father in the Son. The church as the true vine is not a lifeless human organization or a mere assembly of redeemed believers but a divine-human organism full of life. The Son’s universal vine with many branches equals the church as the universal Body of Christ with the believers as the many members, a universal, divine-human incorporation (Rom. 12:4-5; 1 Cor. 12:12-13; cf. Acts 9:4). Indeed, the believers as fruit-bearing branches in the true vine are the increase, spread, and extension of Christ as the vine, the embodiment and manifestation of the Triune God.

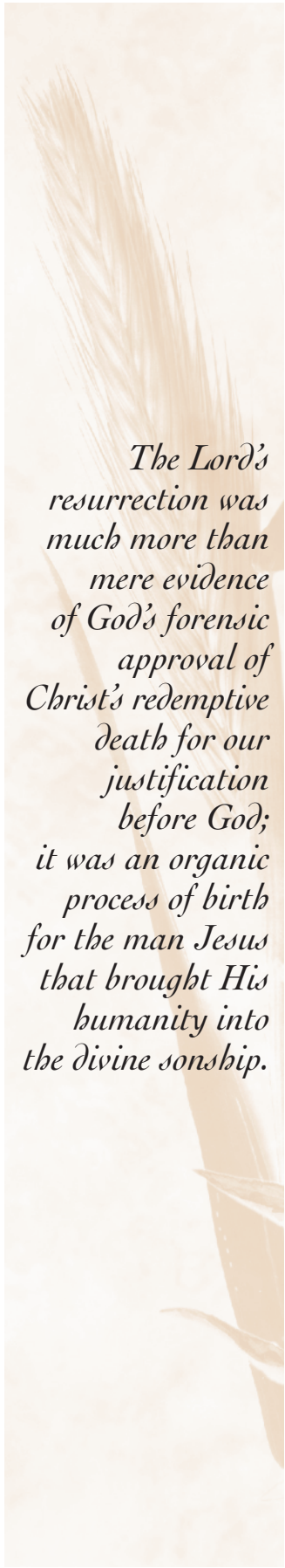
The Church as the Spirit’s Newborn Child

As the Lord’s final and intimate discourse prior to His death, John 14 through 16 is an unveiling of His heart, which is forever set on the Father’s glory and the building of the church. The consistent theme of these chapters is the church as a divine-human incorporation, the increase of Christ in the believers through His death and resurrection for the Father’s glorification. In light of this governing theme, the Lord’s speaking concerning a newborn child in John 16 must be understood as an extension of His speaking concerning the Father’s house and the universal vine in chapters 14 and 15.

This connection is supported by the fact that the birth of a child in John 16 is implicitly



*As we,
the branches
of the vine,
abide in the Son
and keep His
commandments
according to
His words that
abide in us,
we abide in His
love and partake
of His joy in us,
knowing that
He has loved us
even as the Father
loves Him.*



The Lord's resurrection was much more than mere evidence of God's forensic approval of Christ's redemptive death for our justification before God; it was an organic process of birth for the man Jesus that brought His humanity into the divine sonship.

linked with the building of the Father's house in John 14 by the expression *a little while*, which is mentioned once in chapter 14 and seven times in chapter 16. This expression in John 14:19 refers to the interval of time between the Lord's death and His resurrection. In John 16:16 the Lord said to the disciples, "A little while and you no longer behold Me, and again a little while and you will see Me." Anticipating the disciples' questions about the meaning of His words, the Lord spoke a parable, saying to them,

Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy. A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world. Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you. (vv. 20-22)

Here the Lord made it clear that the woman travailing in birth to bring forth a child refers to the disciples. Although the Lord did not offer an explicit interpretation of the significance of the little child, a good number of expositors, such as Frederic Louis Godet (875-877), R. C. H. Lenski (1093-1094), F. F. Bruce (321-323), and D. A. Carson (156-163), agree that this child refers to the resurrected Christ. This proper understanding is verified by the fact that the believers, who wept and mourned after the Lord's death (20:11, 13, 15; Mark 16:10), rejoiced at seeing the risen Christ on the evening of the day of His resurrection (John 20:20; Luke 24:41; cf. Matt. 28:8). However, few commentators adequately present the organic significance of this child's birth as a crucial landmark in God's New Testament economy—one that portrays not only the resurrection of Christ but, in the words of Henry Barclay Swete, "the new birth of the race" and "the birth of the universal Church" (138)—that is, the bringing forth of the church as the corporate Christ in resurrection.

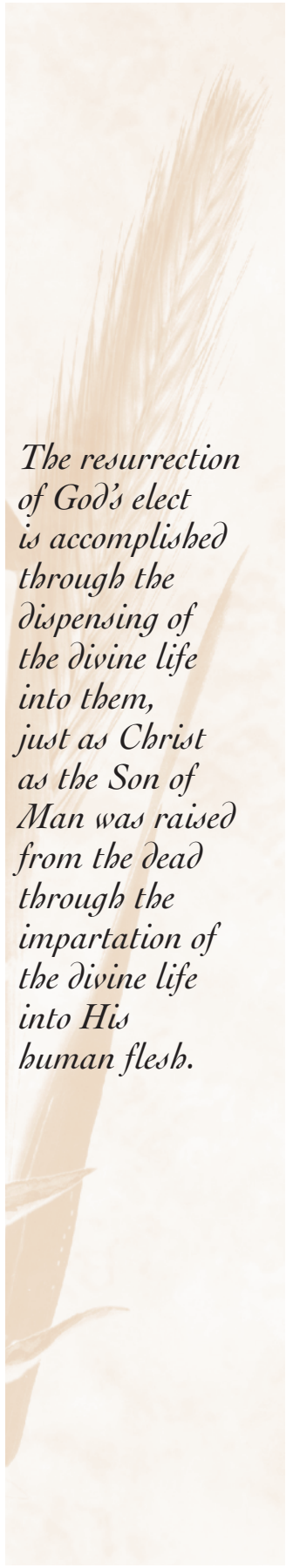
The newborn child spoken of in John 16 signifies much more than the glorified Christ reappearing to the disciples after His death and resurrection; more importantly, this child refers to Christ being begotten in His humanity through resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). The Lord's statement in John 16:21 that this little child was brought forth through birth recalls the apostle Paul's declaration in Acts 13:33: "That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You.'" According to this verse, the promise in Psalm 2:7 that God would beget Christ, "His Anointed" (v. 2), as His Son was fulfilled by God on the day of Christ's resurrection. This reveals that the Lord's resurrection was much more than mere evidence of God's forensic approval of Christ's redemptive death for our justification before God (Rom. 4:25); it was an organic process of birth for the man Jesus that brought His humanity into the divine sonship, opening the way for all believers to enter into this sonship.

In order to understand why Christ needed to be born as the Son of God in resurrection, we should understand three statuses of Christ with respect to His sonship: the only begotten Son of God, the Son of Man, and the firstborn Son of God. Eternally, Christ is the only begotten Son of God in the Divine Trinity, for in the Godhead He alone expresses God as the image of God and the Word of God, declaring God unceasingly and forever (John 1:14; Col. 1:15; 2:9; John 1:18). However, when the fullness of the time came, Christ as the eternal, only begotten Son was born of a woman, putting on humanity to become the Son of Man (Gal. 4:4; Heb. 2:14). Although this God-man was the Son of God with respect to His divinity, His humanity had no part in the divine sonship, because the human flesh that He inherited by birth from Mary was not by nature divine, as evidenced by the fact that Christ died (John 1:14; Heb. 2:14). The glory of His divinity was concealed in His human flesh, just as a shell encloses a grain of wheat (John 12:24). This is why Christ prayed to the Father that the Son of Man would be glorified with the divine glory, which He possessed from eternity as the Son of God: "Glorify

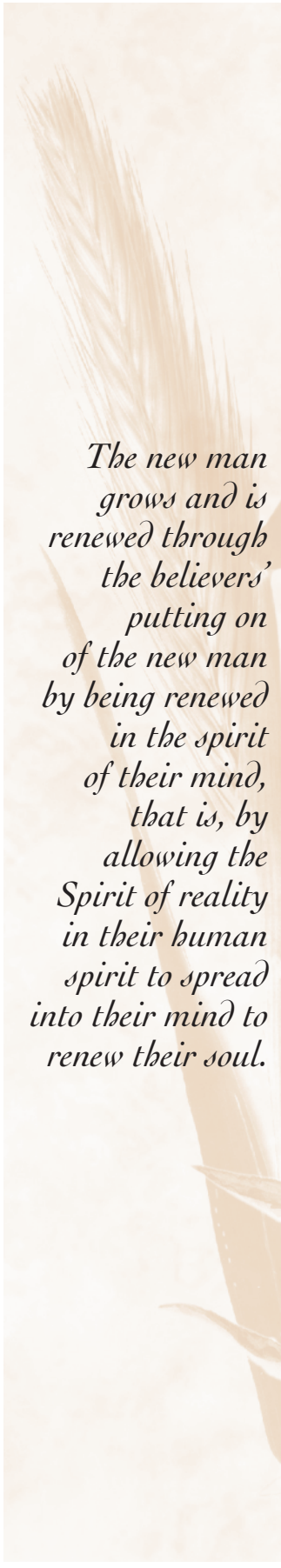
Me along with Yourself, Father, with the glory which I had with You before the world was" (17:5). When a grain of wheat is sown into the earth, while its outward shell is dying, its inward life is growing. Similarly, when Christ was "put to death in the flesh" (referring to His humanity), He was "made alive in the Spirit" (referring to His divinity) in order to "bring [us] to God," that is, to bring humanity into divinity (1 Pet. 3:18). As the God-man was dying, the Spirit as His divinity was enlivening Him with the power of life by imparting the divine essence into His crucified humanity, thereby sanctifying His humanity and uplifting it into the divine sonship. This notion comports with Paul's assertion in Acts 13:33 that "in raising up Jesus," God begot Him. When God raised the man Jesus from the dead, God designated Him the Son of God, not by a judicial procedure of adoption but by an organic process of begetting, which implies nothing less than the impartation of God's divine life into Jesus' humanity. Accordingly, Romans 1:3-4 says that Christ, who "came out of the seed of David according to the flesh," "was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead." As the only begotten Son, Christ did not need to be designated the Son of God. But as the Son of Man—a man in the flesh, the seed of David—Christ needed to be designated the Son of God through His resurrection, in which the Spirit of His divinity vivified and permeated His crucified humanity with the power of the indestructible, eternal, divine life, thereby deifying, glorifying, and "sonizing" His humanity (Heb. 7:16). In this sense the resurrected Christ is truly "the Firstborn among many brothers," because He as "the Firstborn from the dead" was the first man, the prototype, begotten in resurrection to be the Son of God, thereby paving the way for the believers to be begotten as the many sons of God, the mass reproduction of the prototype (Rom. 8:29; Rev. 1:5; Col. 1:18; Heb. 1:6). Consequently, Christ's statuses in the divine sonship include His being the only begotten Son of God in the Godhead from eternity to eternity, possessing solely divinity, and His being the firstborn Son of God from His resurrection to eternity, possessing both divinity and now-glorified humanity.

Although the apostle John does not explicitly speak of Christ as the firstborn Son of God in any of his writings, he testifies of this crucial status of Christ through the record of Christ's proclamation on the morning of His resurrection that His disciples were now His brothers and that His Father was now their Father (John 20:17). This great truth is echoed by the apostles' testimony concerning the organic effect of Christ's resurrection on the believers: when Christ was resurrected, God "made us alive together with Christ" and "raised us up together with Him" (Eph. 2:5-6); and "through the resurrection of Jesus Christ from the dead," the God and Father of our Lord Jesus Christ "has regenerated us unto a living hope" (1 Pet. 1:3). Further, both the apostle John and the apostle Paul closely associate God's raising His elect from the dead with the giving of life (John 5:21; Rom. 8:11), revealing that the resurrection of God's elect is accomplished through the dispensing of the divine life into them, just as Christ as the Son of Man was raised from the dead through the impartation of the divine life into His human flesh. It is by the impartation of His divine life through the resurrection of Christ that God regenerated the believers to be His many sons.

The birth in John 16:21 is the bringing forth of a corporate entity through Christ's resurrection, what Hermann Olshausen describes as the "birth of the new man," even the new birth of humanity (qtd. in Alford 602). Since the resurrection of Christ was a universally great delivery of this corporate child, involving a birth not only of Christ as the firstborn Son of God but also of the believers as the many sons of God, the man born in Christ's resurrection in John 16:21 is the "one new man," composed of Christ as the Head and the believers in Christ as His members (Eph. 2:15). This man brought forth in Christ's resurrection is composed of Gentile and Jewish believers in Christ, whom Christ created on the cross with Himself as the divine element and in Himself as the divine and mystical realm. Such a universal new man is the issue of the operation of the Triune God, for he was created, conceived, by Christ, regenerated by the Father, and born of the Spirit (1 Pet. 1:3; John 3:6).



The resurrection of God's elect is accomplished through the dispensing of the divine life into them, just as Christ as the Son of Man was raised from the dead through the impartation of the divine life into His human flesh.



*The new man
grows and is
renewed through
the believers'
putting on
of the new man
by being renewed
in the spirit
of their mind,
that is, by
allowing the
Spirit of reality
in their human
spirit to spread
into their mind to
renew their soul.*

In Paul's view, the one new man is the one Body of Christ (Eph. 2:15-16). The Body of Christ is a universal, divine-human incorporation of the Triune God with the regenerated believers, for the one Body is the incorporation of "one Spirit,...one Lord,...and one God and Father of all" mingled with the believers in Christ (4:4-6). On the one hand, the Body is in the Spirit—the consummation of the processed Triune God—for all the members of the Body were baptized, immersed, in one Spirit into one Body (1 Cor. 12:13). On the other hand, the Spirit is in the Body, for all the members of the Body were given to drink the one Spirit into them (v. 13). Like the Body of Christ, the new man should be understood as a divine-human incorporation. The new man is in Christ because the new man was created in Christ as the sphere and with Him as his divine essence (Eph. 2:14-16). Further, what makes each believer a new creation, part of the corporate new man, is that he is in Christ (2 Cor. 5:17). At the same time, Christ is in the new man, for in the new man Christ is all and in all the believers, indicating that He dwells in all the members of the new man as his very element and constituent (Col. 3:10-11). Christ left the disciples through His death as an individual God-man, yet He came back to them as the newborn child delivered in resurrection, the one new man as a corporate God-man composed of Christ as the unique God-man and the many believers as the many God-men. We should rejoice that the new man as a universal, divine-human incorporation was born in the world through Christ's resurrection and that we are part of this corporate new man (John 16:20-21). Yet for our joy to be made full (v. 24), this "little child" (v. 21) needs to mature and arrive "at a full-grown man, at the measure of the stature of the fullness of Christ" (Eph. 4:13).

Both the birth and the growth of the corporate child as the new man hinge upon the operation of the indwelling Spirit. Just as the new man was born of the Spirit in the believers' spirit (John 3:6), so also the new man grows and is renewed through the believers' putting on of the new man by being renewed in the spirit of their mind, that is, by allowing the Spirit of reality in their human spirit to spread into their mind to renew their soul (of which the mind is the principal component) so that they may be transformed into the image of Christ, the Creator of the new man (Eph. 4:23-24; Titus 3:5; Rom. 12:2; Col. 3:10; 2 Cor. 3:18). In John 16 the Lord revealed that the Spirit has a twofold function—to "convict the world in the preaching of the gospel" (vv. 8-10) and to "glorify the Son by revealing Him with the fullness of the Father to the believers" (vv. 12-15) (Lee 443). By this operation of the Spirit the believers are incorporated with the Triune God to become the reality of the one new man. As a result of the Spirit's work upon sinners, they realize that they were born of sin and condemned in Adam (John 9:34) and must believe into Christ, who becomes righteousness to them, to be justified in Him (16:9; Jer. 23:6; Acts 13:39; Rom. 3:24; 4:25); otherwise, they will remain in Adam and in sin and share the eternal judgment reserved for Satan and his evil angels (Matt. 25:41). Through the convicting of the Spirit, the believers are transferred out of Adam into Christ, escaping the judgment upon Satan, and are regenerated to become children of God and members of the church as the new man. The Spirit's work to convict the world is followed by a finer work done within the believers to bring them more deeply into coinhering union with the Lord. First, the Lord prophesied to the disciples that the Spirit of reality would come to them and guide them into all the reality (John 16:13). *All the reality* refers to the all-inclusive Christ, who declared that He Himself is the reality (14:6). Then the Lord proclaimed that the Spirit of reality would glorify the Son by transmitting Him with the Father's fullness into the believers: "He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you" (16:14-15). The Father is a treasure store of inexhaustible divine wealth, all of which is embodied in Christ the Son, the One in whom "dwells all the fullness of the Godhead bodily" (Col. 2:9), for the Father loves the Son and has given all into His hand as the God-appointed Heir of all things (Heb. 1:2; John 3:35; 13:3), including His eternal life and divine glory (5:26; 17:22). The unsearchable riches of the all-inclusive Christ, who embodies the immeasurable fullness of the Father, are heard and received by the Spirit, and these

boundless riches of the Triune God are declared to the believers by the Spirit as the realization of Christ. Hearing implies receiving, and declaring implies transmission, just as when Paul as a steward of the grace of God announced the unsearchable riches of Christ as the gospel to the Gentiles (Eph. 3:2, 8), he did not merely speak about these riches but also imparted them. By his announcing the riches of Christ, Paul carried out his function as a “minister of Christ Jesus to the Gentiles” (Rom. 15:16). In the same principle, in declaring the limitless riches of the Son to us, the Spirit of reality does not merely reveal these riches but, more subjectively, ministers, dispenses, and imparts them into us. As the Spirit of reality glorifies the Son by revealing and transmitting the Son with His bountiful riches to us, we are filled with the Son as our life and life supply and live and magnify Him for His expression (Phil. 1:19-21). Through the Spirit’s continual guidance of the believers into Christ as the divine reality and through the Spirit’s continual transmission of the unlimited riches of the Son with the Father into the believers, the corporate new man—the universal, divine-human incorporation—will gradually be matured and manifested as an organic reality for the carrying out of God’s eternal purpose to gain a corporate man who expresses God in His image and represents God with His dominion (Gen. 1:26; Eph. 4:24; 6:10-12; Col. 3:10).

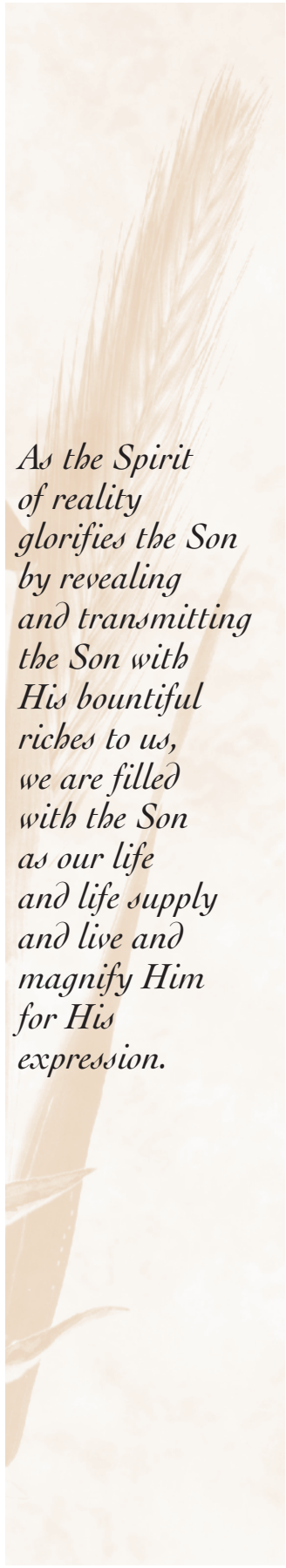
Conclusion

The Gospel of John depicts a mysterious journey undertaken by the Triune God in Christ whereby God is brought into man, and man is brought into God. Through Christ’s incarnation, God entered into man, took on humanity, and thus made humanity the dwelling place of divinity. Through Christ’s crucifixion His humanity was put to death, and in resurrection His humanity was permeated with the divine essence and ushered into the divine glory. Thus, in Christ’s resurrection divinity became the dwelling place of humanity.

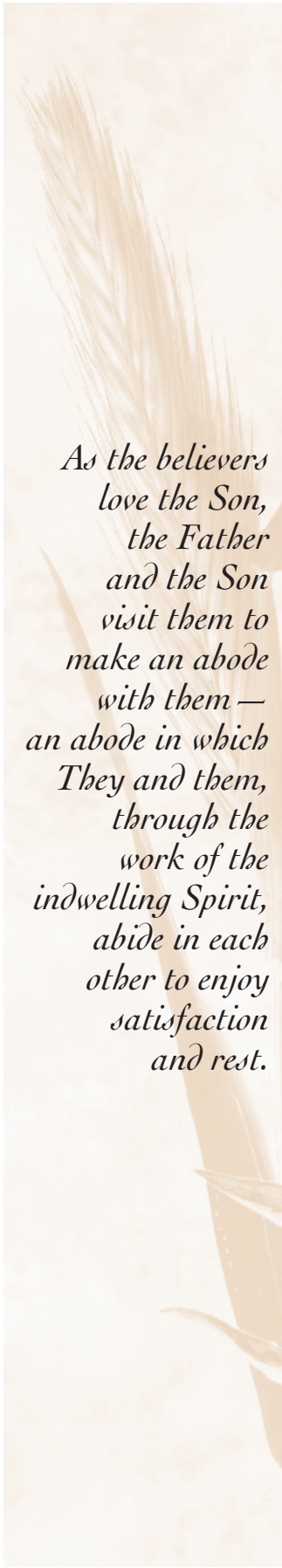
In the incarnated, crucified, and resurrected Christ, God and man are fully united, mingled, and incorporated. Such a Christ, the glorified God-man in whom God and man are one, is the prototype—the Forerunner—of our salvation into glory (Heb. 2:10). Through faith we are joined to Him, and He is reproduced in us, the many believers, who become His brothers, the many grains of wheat as the fruit of His glorification (John 12:24). These grains, the many duplicates of the glorified Son, are not scattered individuals but one blended loaf, signifying the one organic Body of Christ (1 Cor. 10:17). Thus, the New Testament speaks of them as the many abodes in one house, the many branches of one vine, and the many members of one Body, the one new man.

John 14 through 16 reveals that the church as the issue of Christ’s glorification through His resurrection is the increase of Christ as life imparted into the believers. The Father’s house with many abodes is the increase and enlargement of Christ as the personal dwelling place of God; the Son’s vine with many branches and much fruit is the increase and spread of Christ as the embodiment and manifestation of the Triune God; and the Spirit’s newborn child—the corporate Son of God, composed of the firstborn Son of God as the Head and the many-born sons of God as the Body—is the increase and reproduction of Christ, the beloved Son of God.

Since Christ the Son is the embodiment and fullness of the coinhering Triune God, the signs of His enlargement—the Father’s house, the Son’s vine, and the Spirit’s child—must refer to an organic, coinhering entity—an incorporation—of the Triune God with the believers in Christ as the constituents of the church. The church is a universal, divine-human incorporation of the processed and consummated Triune God with His redeemed, regenerated, transformed, and glorified people. Today believers may know not just by revelation but also by experience that there exists in the universe such an incorporation—the Son in the Father, the believers in the Son, and the Son as the Spirit in the believers. This revelation uplifts the view concerning the church, and the believers’



*As the Spirit
of reality
glorifies the Son
by revealing
and transmitting
the Son with
His bountiful
riches to us,
we are filled
with the Son
as our life
and life supply
and live and
magnify Him
for His
expression.*



*As the believers
love the Son,
the Father
and the Son
visit them to
make an abode
with them —
an abode in which
They and them,
through the
work of the
indwelling Spirit,
abide in each
other to enjoy
satisfaction
and rest.*

increasing experience of this incorporation is the building up of the church as the fulfillment of God's heart's desire. As the believers love the Son, the Father and the Son visit them to make an abode with them—an abode in which They and them, through the work of the indwelling Spirit, abide in each other to enjoy satisfaction and rest, and through which God is manifested on earth. As they continually abide in the Son under the Father's all-inclusive provision, the Son abides in them, supplying them with His riches, and He as the Spirit of life fills them and overflows into others to produce the fruit of the universal vine for the Father's glory and their mutual joy. And as they experience the operation of the Spirit, who not only guides them into Christ as the divine reality but also transmits the immeasurable riches of Christ with the fullness of the Father into them, He causes them to grow unto maturity until they arrive at a full-grown man—the mature, corporate new man who fulfills God's eternal purpose. May the Son be glorified through the building up of the Father's house, the spreading of the Son's vine, and the growth of the Spirit's newborn child (17:10) so that the Father may be glorified in the Son and in the church (14:13; Eph. 3:21). **AFC**

Note

¹The New Testament reveals, on the one hand, that God, as He exists in Himself apart from His economical move, is eternally immutable, perfect, and is not subject to change (Mal. 3:6; cf. James 1:17). It reveals, on the other hand, that God in His economy of salvation has passed through a number of processes in Christ, including incarnation, human living, death, and resurrection, in order to become the life-giving Spirit (1 Cor. 15:45b). Thus, the life-giving Spirit, the Spirit of Jesus Christ (Phil. 1:19), the Spirit who was “not yet” until Jesus was glorified (John 7:39), is the consummation of all the processes that God in Christ passed through for the carrying out of His economy. When the Spirit reaches the believers today, He reaches them as the processed and consummated Triune God, bringing to them all that God—the Father, the Son, and the Spirit—is, along with all that God has passed through and accomplished in the Son.

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