

God Magnified, Part 8

Unveiling Three
Sacrificial Self-sharers

By Eric Mumford

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God Magnified Statements

15 Pillars of the Trinity's Dwelling Place

Pillar 1 | God is an “**Us**” – three Individuals (Gen. 1:26, 3:22, 11:7; Isa. 6:8).

Pillar 2 | “God is **One**” (Deut. 6:4; Mark 12:29).

Pillar 3 | “God is **Love (Agape)**” (1 John 4:8, 16).

Pillar 4 | “God is a **sun**” (Psa. 84:11).

Pillar 5 | “**Holy, Holy, Holy** is the Lord God, the Almighty” (Rev. 4:8; Isa. 6:3).

Pillar 6 | “God is **Light**” (1 John 1:5).

Pillar 7 | “The eternal God is a **dwelling place**” (Deut. 33:27).

Pillar 8 | “God **in Christ**” (Col. 2:9; 2 Cor. 5:19; Eph. 4:32).

Pillar 9 | “God is **spirit**” (John 4:24).

Pillar 10 | “God is **true**” (John 3:33).

Pillar 11 | “God Most High” (Ps. 78:35; Heb. 7:1).

Pillar 12 | “The Lord is a God of **justice**” (Isa. 30:18).

Pillar 13 | “The Lord, whose name is *Jealous*, is a **jealous** God” (Ex. 34:14).

Pillar 14 | “God is a **consuming fire**” (Deut. 4:24; Heb. 12:29).

Pillar 15 | God is three sacrificial **Self-sharers** (Eph. 4:7-10).

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Introduction

The *God is* statements of the Scriptures are like pillars of a covered porch built around the entire circumference of **God is a dwelling place**; each pillar serves as a lens to see and understand the next. Progressive magnification of these *God is* declarations leads to a three-dimensional understanding of the eternal kingdom and draws us to enter and participate as *sharers* through the God-Man Jesus in the eternal life of Father, Son, and Spirit—our Triune-God. As kingdom emigrants, we are pioneering forward together into this unfolding revelation of **the fusion of the Trinity**.

The first 14 pillars listed on page 4 are stated in Scripture. As I received a panoramic vision of how these pillars support the cohabitation of the kingdom, God revealed the 15th pillar, which uniquely summarizes all the others: *God is three sacrificial Self-sharers*. Though this pillar is not explicitly stated in the Bible, we will see clearly through the Scriptures that sacrificial self-sharing is the practical outworking of mature *Agape*. Paul wrote: “That you will know

how one [*individual*] ought to conduct himself in the household [*cohabitation*] of God, which is the church of the living God [*three Self-sharers*], **the pillar and support of the truth** [*Triune-Agape*]" (1 Tim. 3:15).

In the two previous *God Magnified* volumes, *Part 6: Appraising the Most High* and *Part 7: Surveying the Economy of the Kingdom*, we discovered how Father, Son, and Spirit, as humble, Self-emptied Individuals, *exalt* One Another and *add to* One Another and never Himself. As sacrificial Self-givers and Self-sharers, these three Eternals perpetually and comprehensively *fuse* into One Another in the relational, inter-Personal dynamic of **reciprocal gene-rosity** that yields (*gene-rates*) superabundant bounty.

In this volume, *God Magnified, Part 8: Unveiling Three Sacrificial Self-sharers*, we will see through the Scriptures how Father, Son, and Spirit *share* all things with One Another and how the fullness of all things were *shared* with the Son, Jesus, as a Man. Finally, we will see how in this God-Man, the Triune-God *share* all things with us human beings who have bought into Him by faith: "**All things belong to you, and you belong to Christ, and Christ belongs to God**" (1 Cor. 3:22-23). The kingdom of God is a cohabitation of self-sharers; Father, Son, and Spirit steward this **one shared estate** on behalf of One Another and on our behalf as "children [*of God*], heirs of God and fellow heirs with Christ" (Rom. 8:17).

***Agape* Matured: Sacrificial Self-sharing**

The common denominator of all the “God is” declarations of the Scriptures is clearly *Agape*—“the divine nature” (2 Pet. 1:4)—the **sacrificial Self-giving Love**, which Father, Son, and Spirit not only *do* but *are* as Individuals and as one God. As we magnify the *gene-rous* nature of our Triune-God, however, we discover something more: three sacrificial Self-sharers are unveiled. **Father, Son, and Spirit do not merely give, They share.** Self-sharing is a mature form and expression of *Agape* since sustained *sharing* requires from an individual a deeper, more costly and enduring sacrifice than mere giving: “And do not neglect **doing good** [*giving*] **and sharing**, for with such **sacrifices** [*forfeiting individualism, autonomy, proprietorship*] God [*Father, Son, Spirit*] is pleased” (Heb. 13:16).

According to the relational blueprints of the Trinity, Jesus said, “**Greater love** [*lit. Agape; the divine nature*] has no one [*individual*] than this, that **one lay down his life** [*autonomous self*] **for his friends** [*a group of self-sharers*]” (John 15:13). In the kingdom of God, individuals are **fused** together in relational, interpersonal Oneness by sacrificial *self-giving*; individuals **abide** [*remain*] together in Oneness by sacrificial *self-sharing*.

¹The churches of Macedonia...⁴begging us with much urging for the favor of **participation** [*sharing*] in the support of the saints [*in famine*]...⁵but they **first**

gave themselves to the Lord and to us by the will of God [*three Self-sharers*] (2 Cor. 8:1-5).

And the congregation of those who believed were of **one heart and soul** [*Trinity-like: one shared life*]; and not one [*individual*] of them claimed that anything belonging to him was **his own** [*forfeiting autonomy, individualism, proprietorship*], but all things were **common property to them** [*one shared estate*] (Acts 4:32).

Individuality is a free gift from our Triune-Creator to each human being; individuality is all that a person is and all that a person has. In reciprocal *Agape*, the **self-sharer** stewards the individuality God has freely given him—“his own life” (Luke 14:26)—on behalf of others as a means of continuously adding to them and exalting them. Tyrannized by *eros*—or as Oswald Chambers says, “my claim to my right to myself”¹—the **individualist** spends all the resources of his own individuality on himself in **self-worth-ship**. The law of individualists is every dog for himself; the law of self-sharers is altruism: All for one and one for all. Individuals who practice *giving* to each other end up *sharing* with one another. **Self-sharing is perpetual**

¹Bread and Wine: Readings for Lent and Easter (2003). Oswald Chambers, “The Relinquished Life.” The Plough Publishing House, Farmington, PA. p. 31.

self-giving—the eternal life of the Trinity and the foundation and dynamic activity of Their eternal cohabitation.

²⁵The **desire** of the sluggard [*self-gratifier*] puts him to death [*fission decay*], for his hands refuse to work [*give, serve, share*];
²⁶all day long he is **craving** [*lit. desiring desire itself for self*], while the righteous **gives** and does not hold back [*liberality: unrestrained gene-rosity—self-sharing*] (Prov. 21:25-26).

As we studied in the previous volumes, kingdom economics is giving and receiving in order to give again. When individuals practice reciprocal gene-rosity with one another in a sustained and uninterrupted way, this leads to **one shared life**, which is the kingdom of God. Paul wrote, “You yourselves also know, Philippians... no church **shared** with me in the matter of **giving and receiving** [*reciprocal gene-rosity: kingdom economics*] but you alone” (Phil. 4:15). The inter-personal, relational dynamic of *Agape*—the *gene-rosity* of our Triune-Creator—is not only sacrificial self-giving but also sacrificial self-sharing. Paul added:

¹⁷**Instruct those who are rich in this present** [*temporal*] **world** not to be conceited [*inebriated by self-worth-ship*] or to fix their hope on the uncertainty of riches [*mammon inevitably and repeatedly*]

fails, see Luke 16:9], but on God [*three Self-sharers*], who **richly supplies** us with all things to enjoy. ¹⁸Instruct them to do good, to be **rich in good works**, to be **generous** [*sacrificial self-givers*] **and ready to share** [*sacrificial self-sharers*], ¹⁹**storing up for themselves** [*corporately*] **the treasure of a good foundation for the future** [*“rich toward God,” Luke 21:12—investing in Triune-solidarity*], so that they may take hold of that which is **life indeed** [*the bountiful, unshakable kingdom: cohabitation of self-sharers*] (1 Tim. 6:17-19).

As *gene-rous* sons and daughters of the kingdom, we may be employed in the marketplace of Worthless' world, yet we do not participate in his economy—buying and selling one another for personal gain. Though we labor, our motive is not to store up treasure for self, rather to *share* the fruits of our labor:

He who **steals** [*preys on others as an opportunist*] must steal no longer; but rather he must **labor**, performing with his own hands what is good [*not for self-indulgence in self-worth-ship, but*] so that he will **have something to share** with one who has need [*investing his resources as an individual into enriching others: selling his own to buy into the kingdom*] (Eph. 4:28).

Our Incapacity to Share

Serving as a pastor, as well as receiving and raising more than twenty American, Ukrainian, and Ugandan children on Father's behalf, has taught me there is an **innate aversion to sharing** within all human beings of all ages in all nations. This is seen most clearly in its unsophisticated form among children.

Every child has had a toy that fails to hold his interest once the novelty has worn off. Though the child has long since abandoned the toy in the corner, when another child visits and shows interest in the toy, suddenly an **instinct of proprietorship** grips this pint-sized owner from within, and he shows his extreme displeasure at the prospect of having to share it. Only when his neighbor reaches for the toy is the child's claim upon it and desire for it rekindled.

As we age and become acculturated into conformity with the world's ideal of an autonomous, self-sufficient adult, our **incapacity to share** only seems to get worse and more complex under the camouflage of pretense and self-justifying excuses. The compulsive instinct of my self-centered, self-indulgent nature prevents me from *sharing* my money, my snacks, my clothes, my house, my car, my television remote, my mobile phone, my music CDs, my friends, my time, and recognition for my accomplishments at work, etc. **I want my own**; I want to make a place for myself and a name for myself.

What exactly is it within my innermost being that winces and involuntarily seizes up when I drive into the

parking lot and another car is in my space, or I enter the meeting and another person is sitting in my usual chair? I want the exclusive right to acquire, possess, and control what is exclusively mine. Circumstances that require me to share seriously *disturb* me.

For example, I would gladly purchase a brand new television for you than sacrificially *share* my old one with you and allow you to change the channels of my favorite shows. **Giving is hard; sharing is harder.** Two couples went to lunch together and the wives said to one another, “Let’s share something.” The husbands said, “Yeah, you and I can share a meal too; you get a meal, I’ll get a meal, and we’ll order another meal to share”!

One of my Ugandan sons outgrew the bicycle Father had given him. Rather than passing the bicycle on to one of his little brothers or sisters and delighting in their joy even as it had been given to bring him joy, his first instinct was to sell the bike and use the money to buy the next thing that would gratify his own desire. This son was so fixated on calculating his next purchase that his younger brothers’ and sisters’ desire for a bike never even entered his mind. Thankfully, he came to understand that God’s gifts are only a true blessing to him as he acknowledges that they are given to him by three Self-sharers Who desire for him to *share* them. These very scenarios, which arise on a daily basis in our shared cohabitation of Father’s House Uganda, are where **kingdom economics** and **true Triune-justice** come to bear.

Our corrupt, *eros* nature of autonomy, possessiveness, entitlement, and ownership mars and perverts the *gene-rous* image of our Triune-Creator within us. God is three Self-sharers who **steward** all things on behalf of One Another and on our behalf. Would this Triune-God really give me things to own or, as a **proprietor**, do I mistake the purpose of these gifts and abuse them seeking exclusive possession and control? My instinct and ambitions of exclusive ownership are not bless-able; therefore, our Triune-God is unable to bless me as He so zealously desires to do without hastening my moral and spiritual decay and fueling and unleashing a monster! O, what superabundant bounty God is forced to withhold due to our individualism! Each and every one of us clearly manifests this *de-gene-rate* instinct and behavior as our default mode, but where did it originate?

The archangel Lucifer fell from the Triune-Most High into the lie of *eros*—individualism: self-indulgence, self-will, and self-worth-ship—essentially because he **refused to continue sharing himself** as he was created to do. Therefore, he *de-gene-rated* into “Belial [*lit. Worthless*]” (2 Cor. 6:15), and became “**the father of the lie**” (John 8:44). Our great-granddaddy Adam bought into this false-father, Worthless, and inherited his **innate aversion to sharing**. As Adam’s *de-gene-rate* offspring, each and every one of us find it most difficult and unnatural to give without expecting something in return. But, when circumstances of famine and limited resources force me to share with

others, I immediately begin **seeking a way out**, calculating how I may secure my own autonomy and proprietorship: “He who separates himself [*relational fission*] seeks his own desire” (Prov. 18:1). *The Diary of Anne Frank* illustrates the relational challenges and conflicts that several Jewish families faced when they were forced to share one hiding place for an extended period of time to evade capture by the Nazi police.

As **escape artists** it is hard for Adam’s kids to give but impossible for us to perpetually *share*—to willingly and joyfully embrace the sacrifices involved in reciprocal self-sharing and *cherish* that one interdependent life even as Father, Son, and Spirit do. In order to feel good about myself or to look good to others, I may give to another, but sharing is too much! On rare occasions, we *eros*-driven individualists may even give to another without a calculated payoff of remuneration, self-esteem, or recognition; we may roll down the window and give to a homeless man or answer the door and buy the girl-scout cookies we don’t really want out of a natural goodness (not sourced from above). However, it is impossible for us who are tyrannized by self-indulgence, self-will, and self-worth-ship to participate in the **one shared life**, which is the kingdom of God. In the *de-gene-rate* nature and corrupt desires of the false-father, **I was born wanting my own**—I want; I will have; I deserve to have.

“The soul of the wicked [*individualist, opportunist*] desires evil [*self-indulgence and self-preservation at*

another's expense]; **his neighbor finds no favor in his eyes** [*self-focus eclipses self-sharing*]" (Prov. 21:10). This verse is uniquely illustrated by the intentional abortion of an unborn child. For the purpose of remaining undisturbed and preserving self in its own habitat, a woman chooses to terminate her pregnancy. Unwilling to sacrificially share her body or her present or future life with the child growing within her, a woman willfully exercises her claim to her right to herself—**the right to the exclusive use of her own body**. Therefore, the unborn child finds no favor in her eyes.

It is true that severe social, emotional, and economic pressures often accompany circumstances of unexpected pregnancy. However, did God not intentionally purpose for the Son to be incarnated into human flesh through **Mary's act of radical, sacrificial self-sharing**—a virgin who embraced grievous misunderstanding, suffered acute shame among everyone she knew, and risked losing Joseph, her betrothed, for the sole purpose of sharing her own body with the Son, the Nucleus of God? Just as the Trinity found in Abraham a man who would join Them in extreme Son-giving Love, offering his only beloved son, Isaac, the Triune-God also found in Mary one who would willingly join Them in the profound revelation of sacrificial self-sharing. Therefore, the angel Gabriel addressed Mary as God's "favored one" (Luke 1:28).

The contrast between individualism and self-sharing is vividly illustrated by Cain and Abel. “By **faith** Abel offered to God a better sacrifice than Cain” (Heb. 11:4). What, precisely, was different in the motivation of these two brothers? It seems Abel’s *faith* not only enabled him to *recognize* the Us of his genesis, but also *buy into* these three Self-sharers in such a way that precipitated within him a desire not only to *give* the firstlings of his flock but to actually **share** them *relationally* with the Triune-God. Abel’s offering was more than simply fulfilling a moral obligation from a sense of duty, and it was more than a one-time material gift. Self-sharing is giving *self* into a relationship, and the things we offer to God and one another are mere tokens of the inward, affectionate magnetism to share ourselves.

God, the Us, is **pure relationship**; self-sharing is pure relationship. Therefore, one cannot truly know and please Father, Son, and Spirit or participate in Their shared life without becoming a self-sharer. In an absence of faith—unable to *see* and *buy into* the three Self-sharers—Cain was an *eros*-captive tyrannized by **self-worth-ship**. Cain had a claim to the right to himself and a claim to the right to the produce of his own labor from tilling the ground. Because his offering to God was presented out of obligation rather than from the willing spirit of a Self-sharer, it was corrupted. Since his produce was his own, he expected something from the Lord in return as a payoff. Later, Cain’s envious self-worth-ship was manifested as he

devalued, disowned, and disinherited Abel—“**Am I my brother’s keeper?**”—which ultimately moved Cain to dehumanize and destroy his brother. John explained:

¹⁰By this the [*gen-uine*] children of God and the [*de-gene-rate*] children of the devil are obvious: anyone who does not practice righteousness [*reciprocal gene-rosity*] is not of God, nor the one who does not *Agape* [*sacrificial share himself with*] his brother. ¹¹For this is the message you have heard from the beginning, that we should *Agape* one another [*practice reciprocal self-sharing*]; ¹²not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because **his deeds were evil** [*self-serving*], and his brother’s were righteous [*self-sharing*] (1 John 3:10-12).

Like Abel, David also received faith that enabled him to recognize the three Self-sharers, but he grieved over his own incapacity to share:

⁵O God, it is You who knows my folly [*self-will, self-worth-ship*], and my wrongs [*acts of self-indulgence at the expense of others*] are not hidden from You. ⁶May those [*self-emptied individuals*] who wait for You not be **ashamed through me**

[*the individualist, the opportunist*], O Lord God of hosts [*Nucleus of multitudes of individuals in fusion Oneness*]; may those [*self-sharers*] who seek You not be **dishonored through me** [*my incapacity to share*], O God of Israel (Ps. 69:5-6).

David's repentance is transformational, marking a monumental **transition from self-consciousness into us-consciousness**, from *eros*-rationale to *Agape* rationale, from an individualist in fission seeking his own desire to a yielded, fuse-able son—a self-sharer. This major, relational transition is often reflected by the subtle shift in the way the individual members of a military unit, sports team, mission team, community, or nation reference themselves once **cohesion** and **solidarity** have been achieved, usually through fiery ordeals. For example, after the Civil War, people began to refer to the United States of America as a single unit, e.g. the United States is... rather than the United States are....

The glory of God is the fusion yield of Triune-*Agape*: the perpetual Self-sharing of Father, Son, and Spirit. God has purposed for you and me to mature in *Agape* “from faith to faith” (Rom. 1:17) and “from life to life” (2 Cor. 2:16) and “from glory to glory” (2 Cor. 3:18). This means we are called to be perfected together as **individual self-sharers in Trinity-like fusion**—learning to abide together in the one shared life, which is the kingdom of our Triune-God. The

Son of the Triune-God was incarnated into human flesh as the Man Jesus to be tested, perfected, and proven as a sacrificial Self-sharer for the purpose of making His own *gene-rous* nature communicable to us who buy into Him by faith:

Since the children share in flesh and blood, He Himself likewise also **partook of** [*shared in*] **the same**, that through death [*bearing our curse of individualism, self-worth-ship, fission*] He might render powerless him [*Worthless: the father of the lie*] who had the power of death, that is, the devil” (Heb. 2:14).

The Son came as a Man to perfect in Himself a new bloodline, a genetic heredity, “in order that He might **gather together into one** [*Nucleus, DNA, name, cohabitation, life*] **the children of God** [*three Self-sharers*] **who are scattered abroad** [*in de-generative individualism, relational fission*]” (John 11:52). Only by *re-gene-ration* in the bloodline and life-giving spirit of the God-Man Jesus—“becoming **partakers** [*sharers*] of the divine nature” (2 Pet. 1:4)—are we human beings capable of Trinity-like self-sharing. God’s children who are eating Jesus,’ actively *re-gene-ration* in His nature, and maturing in His behavior do not merely give, they *share*.

To participate in the kingdom of our Triune-God, we must yield to the Spirit who has come to cultivate the *gene-rous* seed of Christ within us. The Spirit

mentors us in reciprocal self-giving by guiding us into customized life-labs appointed for our practice; as we yield to the Spirit in these life-labs, He incrementally transforms us into mature self-sharers. “He who is **generous** [*lit. has a good eye; not self-focused*] will be **blessed** [*as a gen-uine son*] for he gives some of his food to the poor [*sacrificial self-sharing*]” (Prov. 22:9). The ability to share self is an unmistakable sign of *gen-uine* salvation:

¹⁸Children [*gen-uine sons and daughters*], ...even now many **antichrists** [*imposters*] have appeared.... ¹⁷They **went out from us** [*our shared cohabitation*], but they were not really of us [*gen-uinely fused into Christ our Nucleus*]; for if they had been of us, they would have **remained with us** [*sacrificially sharing self with us*]; but they went out [*in fission*] so that it would be **shown that they all are not of us**. ²⁰But you have an **anointing** [*gen-uine, fuse-able DNA: the capacity to share*] from the Holy One [*Nucleus of the Triune-Holy: three Self-less Self-sharers*] (1 John 2:18-20).

Though believers have received the incorruptible “seed” (1 Pet. 1:23) of Christ’s *gene-rous* nature, most of us **fail to grow as self-givers** by faithfully practicing reciprocal gene-rosity with one another and, therefore, we **never mature into sacrificial self-sharers**. Paul testified of those who had been saved

and disciplined through him by saying that he had no one else to send them [*but Timothy*] “for they **all seek after their own interests**, not those of Jesus Christ” (Phil. 2:21). The source of our aversion to sharing as Christians is identified in the Scriptures as “the flesh” (Gal. 5:17), and “all that remains of wickedness” (James 1:21). George MacDonald confessed, “I am a son half-formed in beastly guise.”² Worthless’ *de-gene-rate* nature of individualism prevailing within an immature believer — “the old self” (Eph. 4:22)— which is reinforced in us by acculturation into his world economy, effectively derails Trinity-like self-sharing. “**Judas**, who became a guide to those who arrested Jesus...was counted among us and **received his share in this ministry**” (Acts 1:16-17). Paul confronted immature believers in Corinth:

¹⁰I exhort you, **brethren** [*sharers in one new bloodline*], by the name of our Lord Jesus Christ [*one shared Nucleus*], that you all **agree** and that there be **no divisions** [*fission*] among you, but that you [*together*] be made **complete** [*whole, full, mature*] in the same mind and in the same judgment [*the mind of Christ*]. ¹¹For I have been informed...that there are **quarrels among you** [*incapacity to share*].

¹²Now I mean this, that each one of you

²George MacDonald, “Fourteen” from *Diary of an Old Soul*, p. 33.

[*religious individualists*] is saying, “I am of Paul,” and “I am of Apollos,” and “I am of Cephas,” and “I of Christ.”¹³ **Has Christ** [*the indivisible God-Man Nucleus*] **been divided?** Paul was not crucified for you, was he? Or were you baptized [*fused*] into the name of Paul?

⁶These things I have figuratively applied to myself and Apollos for your sakes... so that no one [*individual*] of you will become **arrogant** [*lit. puffed up; e.g. in self-worth-ship*] **in behalf of one against the other** [*exploiting my association with a renown spiritual figure for self-promotion*] (1 Cor. 1:10-13; 4:6).

The Kingdom: Cohabitation of Self-sharers

The Apostle Paul was formerly Saul the Pharisee—a religious opportunist who exploited his racial identity and religious connections to promote himself. Saul was wholly incapable of self-giving, much less self-sharing and, therefore, unable to *see* or *enter* the kingdom of God. However, Saul was knocked off the donkey of his self-exaltation by “a light from heaven brighter than the sun...‘I AM Jesus whom you are persecuting’” (Acts 26:13-15). In and through Christ Jesus, the Triune-God redeemed Saul from **the eclipse of individualism**, mentored him in kingdom

economics, and transformed him into “a man in Christ...caught up to the third heaven” into Paradise (2 Cor. 12:2). Paul wrote:

⁷We speak **God’s wisdom** in a mystery [*Three Self-sharers in relational, inter-Personal fusion*], the hidden wisdom which **God predestined before the ages to our glory** [*our fusion into Father, Son, Spirit*]; ⁸the wisdom which none of the rulers of this age [*de-gene-rate individualists, self-preserving opportunists*] understood; for if they had understood it, they would not have **crucified the Lord of glory** [*disowned Jesus—the God-Man Nucleus*]; ⁹but just as it is written, “**Things** which eye has not seen and ear has not heard, and which have **not entered into the heart of man** [*inebriated and eclipsed in self-worth-ship*], **all that God** [*three sacrificial Self-sharers*] **has prepared for those who Agape Him** [*who receive and reciprocate the gene-rosity of the Triune-God to us in Christ*” (1 Cor. 2:7-9).

The eternal Father, Son, and Spirit—God Most High—share things that are unseen and unimaginable with *fallen* mankind. From the perspective of these **sacrificial Self-sharers**, we will examine through the Scriptures:

1. What these things are that the Trinity *shares*;
2. How all the fullness of these things were *shared* with the Son Jesus as a Man; and
3. How, in the God-Man Jesus, the Triune-God *shares* all things with us human beings who have bought into Him by faith.

John urged us, “See how great a love [*lit. what kind of love; Agape—sacrificial Self-sharing Love*] the Father has bestowed upon us that we should be called **children of God**; and such we are” (1 John 3:1). Paul added, “We are children of God, and if children, heirs also, **heirs of God and fellow heirs with Christ**” (Rom. 8:16-17). The Scriptures clearly reveal that being *heirs of God* in and through Christ Jesus is an infinitely greater inheritance than you and I could possibly imagine; we are destined to “**become partakers of the divine nature**” (2 Peter 1:4) and as *gen-uine* children, *sharers* in all that *God is!* To properly understand the things our Triune-God *does* and *gives* and *shares*, we must first know what *God is*. Therefore, we will follow the *God is* statements in the order we have progressively magnified them so far in this series to awaken to the reality of this divine *Self-sharing*.

Pillar 1: God is an “Us” (Gen. 1:26, 3:22, 11:7; Isa. 6:8; John 17:21). God is three, eternal, uncreated Beings—unique, free Individuals each with His own heart, mind, will, and identity. “Let **Us** [*Father, Son, and Spirit*] make man in **Our** [*relational, inter-Personal*] image, according to **Our** [*fuse-able*] likeness, and let them rule [*as Trinity-like stewards: self-sharers*]”

(Gen. 1:26). When the Triune-God created mankind, They *shared* Their very *Selves* with us, even as They share Themselves with One Another. The Us of our genesis desire all individual human beings to become a Trinity-like us. Paul wrote:

But **we all** [*together as a created us*], with unveiled face [*seeing through the eclipse of eros individualism*], **beholding as in a mirror the glory of the Lord** [*the eternal “Us” in fusion*], are being **transformed into the same image** [*individuals in fusion Oneness by Agape: sacrificial self-giving/sharing Love*] from glory to glory (2 Cor. 3:18).

Pillar 2: “The Lord is our God, the Lord is one!” (Deut. 6:4; Mark 12:29). As sacrificial Self-givers, Father, Son, and Spirit—the Us—are so **perfect in Oneness** that the Bible refers to all three Eternals as “He” and “I AM who I AM” (Ex. 3:14). The Scriptures do not teach monotheism (God is a solitary Being), nor polytheism (God is multiple, independent deities); rather, the Scriptures affirm **Tri-unity**—Three purely *relational* Individuals Who are One by virtue of the identical nature that They share—*Agape*—sacrificial Self-giving and Self-sharing Love. We do not worship three Gods; we worship one, Triune-God.

The **Son** of God came into the world as the incarnated Man Jesus, and “the **Spirit** descended...

and remained upon Him” (John 1:32). Jesus also testified, “I and the **Father** are **one**” (John 10:30), and “He who has seen Me has seen the Father” (John 14:9). As sacrificial Self-sharers, the eternal Us desire to **include you and me in Their Oneness**. Through the Spirit, the Son Jesus prayed to Father for His disciples:

²¹That **they may all be one**; even as You, Father, are in Me and I in You, that **they also may be in Us** [*sharers in Our fusion Oneness*]. . . . ²²The glory [*Agape: the divine nature*] which You have given Me [*as a Man*] I have given to them, **that they may be one, just as We are one**; ²³**I in them and You in Me**, that they may be **perfected in unity** [*Trinity-likeness*], so that the world may know that You sent Me, and **loved** [*lit. Agape*] **them, even as You have loved Me** [*the Son*]. ²⁶ . . . that the *Agape* with which You have loved Me may be in them, and I [*the God-Man Nucleus*] in them (John 17:21-26).

Pillar 3: “God is Love [*lit. Agape*]” (1 John 4:8, 16). The Us of our genesis are one by virtue of the *Agape* that each Individual *is*—a shared nature that moves Father, Son, and Spirit to perpetually and comprehensively give Themselves into One Another: **the fusion of the Trinity**. God does not just *do* Love, the Triune-God *is* Love. *Agape* is a Self-forgetful Love

and an **extreme Self-forsaking Love** that facilitates boundless, **reciprocal Self-sharing**. Jürgen Moltmann observed, “Love [*Agape*] cannot be consummated by a solitary subject [*an individual*] ...**You see the Trinity when you see love, for the lover, the beloved and the love are three.**”³ The counterfeit of *Agape* is *eros*—self-love—individualism manifested in self-indulgence, self-will, and self-worth-ship. In the Scriptures, *eros* is called “corruption” and “iniquity, transgression, and sin” (Ex. 34:7) because it effectively *displaces* self-sharing. If God was a solitary Being and God is love, God would have to be Self-love (*eros*), but God is an Us in Oneness—**God is Triune-Agape**. The eternal purpose of these three, sacrificial Self-sharers is that you and I “may become **partakers** [*sharers*] **of the divine nature** [*e.g. Agape*] having escaped the corruption [*de-gene-ration in eros-individualism*] that is in the world by lust [*desiring desire itself for self*]” (2 Pet. 1:4).

This nature that Father, Son, and Spirit *share*, and desire to *share* with us in and through Jesus Christ, is **fuse-able DNA**—a Nature that makes free individuals one as **sacrificial self-sharers**. Jesus said, “**Greater love** [*lit. Agape; the divine nature*] has no **one** [*individual human being*] than this, that one lay down his [*autonomous*] life for his **friends** [*a group of self-sharers*]” (John 15:13). Paul urged, “Put on *Agape* [*the fuse-able DNA of Christ*], which is **the perfect**

³Jürgen Moltmann, *The Trinity and the Kingdom*, Augsburg Fortress Publishers, Minneapolis, MN. p 57.

bond of unity [*lit. the uniting bond of perfection; e.g. Trinity-like fusion*]” (Col. 3:14). John added, “If we **Agape** [*sacrificially share ourselves with*] **one another**, God [*Father, Son and Spirit*] abides in **us** [*corporately*], and His *Agape* is perfected in **us** [*relationally*]” (1 John 4:12).

Pillar 4: “God is a sun” (Ps. 84:11). By Their extreme Self-forsaking Love, Father, Son, and Spirit perpetually **fuse** into One Another in a way that *yields* Light and *gene-rates* Life. This is the secret of the mystery both natural *and* spiritual. All stars, including our natural sun, operate by **atomic nuclear fusion**. Individual atoms of hydrogen, each with their own autonomous nucleus, *fuse* together to become one solitary atom with **one nucleus**. This perpetual, fusion dynamic in the sun releases light-bearing energy in the form of photons that flood the earth effecting photosynthesis, producing food, and sustaining life. Our essential life, both natural and spiritual, comes from **the fusion yield of Three Self-sharers**. The Triune-God intentionally left Their *spiritual* fingerprint in the *natural* creation:

For God [*Father, Son, Spirit*] who said, “**Light** shall shine out of darkness” [*atomic nuclear fusion in the natural creation, Gen. 1:3*] is the One who has **shone in our hearts** [*corrupted by individualism—darkness*] **to give the Light of the knowledge of the glory of God** [*three spiritual Beings in life-*

giving fusion] **in the face of Jesus Christ**
[*the God-Man Nucleus*] (1 Cor. 4:6).

The sign of Christ's birth was a **star** (see Matt. 2:2-10)—a life-giving vortex of nuclear fusion. Isaiah prophesied of the coming of **Immanuel—God with us**:

For a Child will be born to us, a **Son** will be given to us [*shared with mankind*]; and the government will rest on His shoulders [*Nucleus of the cohabitation of God and man*]; and His name will be called **Wonderful Counselor** [*Spirit*], **Mighty God** [*All-Three-Mighty*], **Eternal Father**, **Prince of Peace** [*Son*] (Isa. 9:6).

The Man Jesus is the incarnate Son of the Triune-God, “the Son of Father’s *Agape*” (Col. 1:13; Eph. 3:17-19). However, “**For in Him all the fullness of Deity** [*Father, Son, Spirit*] **dwells in bodily form**” and “through Him to reconcile all things to [*into*] Himself” (Col. 2:9, 1:20). The Man Jesus is the human Nucleus of the Trinity: “And He was **transfigured** before them [*Peter, James, John*]; and **His face shone like the sun**, and His garments became as white as light” (Matt. 17:2). These three sacrificial Self-sharers purposefully chose to dwell in fusion in a **human Nucleus** so They could *share* Him with human beings as a cohabitation. Oswald Chambers taught, “Jesus Christ is not an individual iota of a man; He is **the whole of the**

human race centered before God in one Person” (Chambers, *Complete Works*, p. 22).

The *Son of God* became the *Son of Man* “that He might **gather together into one** [*fusion*] the children of God who are **scattered abroad** [*in individualism–fission*]” (John 11:52). T. Austin Sparks called this God-Man, “**the combined and combining Person** of our Lord Jesus Christ” because the Trinity is combined (fused) in Him, and we believers are combined (fused) in Him; therefore, Jesus accomplished the combining (fusion) of God and man together in Himself. Daniel foretold this: “Those who have **insight** [*into the God-Man Nucleus*] **will shine brightly like** the brightness of the expanse of heaven [*cohabitation of self-sharers in fusion*], and those who lead the many to righteousness [*reciprocal gene-rosity*], like **the stars** forever and ever” (Dan. 12:3). Jesus added, “The righteous [*takers re-gene-rated into self-sharers*] will **shine forth as the sun** in the kingdom [*shared cohabitation*] of their Father” (Matt. 13:43).

Agape is **the strong nuclear force** that keeps all these diverse, free individuals, including the Trinity and mankind, abiding in Oneness as self-sharers in the kingdom of God: “**the Agape of Christ controls us**” (2 Cor. 5:14). This strong nuclear force is not *external* coercion; rather, it works *within* the innermost being (DNA) of each individual, moving him to willingly and perpetually lose his life into the One Nucleus: “Keep yourselves in the *Agape* of God” (Jude 21).

Pillar 5: “Holy, Holy, Holy is the Lord God, the Almighty” (Rev. 4:8; Isa. 6:8). As Self-sharers, the Triune-God chose to *share* the exact same revelation of Themselves with the prophet Isaiah and the Apostle John who lived 800 years apart in human history. Both of these men were introduced to the Reality of the perpetual fusion of the Trinity, which is the Source of the inexhaustible, omnipotent power of God:

And the four living creatures, each one of them having six wings, are full of eyes around and within [*true, qualified witnesses*]; and **day and night they do not cease to say** [*declare what they are seeing:*], “**Holy** [*Father*], **Holy** [*Son*], **Holy** [*Spirit*] is the Lord God, the **Almighty** [*All-Three-Mighty, or Three-in-One-Mighty*], who was and who is and who is to come [*three Eternals who are One*]” (Rev. 4:8).

Imagine the unceasing voices of these living creatures like **the rhythmic sound of a locomotive**—“Holy, Holy, Holy...Holy, Holy, Holy... Holy, Holy, Holy...”—testifying to the **fusion dynamic** of Father, Son, and Spirit giving Themselves *perpetually* into One Another. *Agape* and holy are two aspects of the same divine nature. *Agape* is sacrificial Self-giving and Self-sharing Love; **Holy means eros-free**—entirely pure of self-love, individualism, or self-worth-ship: Self-less, an extreme Self-forsaking Love, “the incorruptible God” (Rom. 1:23). Within Moses’ tabernacle and

Solomon's temple, **the glory** or **Shekinah** of the Triune-God rested above "the mercy seat on the ark of the covenant" within an inner room called "**the Holy** [*fusion Oneness*] **of** [*Three*] **Holies**" (see Heb. 9:3; Ex. 26:34; 2 Chron. 5:7).

The Lord revealed to Paul that "**power is perfected in weakness**" (2 Cor. 12:9). The source of the omnipotent power of God is the weakness of the relational vulnerability and Self-emptying of each of the three Holies Who perpetually gives or loses Himself into the other Two. In Worthless' world, power is typically symbolized by the image of a solitary predator; the nuclear reactor core of the Triune-Almighty is the sacrificial nature of all three Eternals represented by a Lamb: "**the Lamb in the center of the throne**" (Rev. 7:17).

Isaiah saw the Lord and heard the Seraphim crying out, "**Holy, Holy, Holy is the Lord of hosts** [*Nucleus of multitudes of self-sharers in fusion*], the whole earth is full of His glory [*the gene-rous bounty of three Self-sharers*]" (Isa. 6:3). As Holy Self-sharers, Father, Son, and Spirit purposed to fill the earth with Themselves; therefore, the Triune-God "dwelt [*lit. tabernacled*]" (John 1:14) within the Son Jesus Christ as a flesh and blood Man who lived among unholy, de-generate men in the earth. Peter said to Jesus, "We have believed and come to know **You are the Holy One of God** [*Nucleus of the Triune-Holy*]" (John 6:69; also see Luke 4:34).

The Triune-Holy not only want to pour out the superabundant yield of Their fusion glory upon corrupt mankind, They also desire to *share* the **source** of it— Their own holy nature. Christ Jesus is the Nucleus of the Trinity; when His flesh was torn open on the cross, **the veil into the Holy** [*Oneness*] **of** [*three*] **Holies was torn open** from top to bottom opening a way for us to enter and share in the eternal, fusion dynamic of our Triune-God: “By the blood [*bloodline*] of Jesus, by a **new and living way** which He inaugurated for us through the veil, that is, His flesh” (Heb. 10:19-20).

^{1:4}**He** [*God the Us*] **chose us in Him** [*in the God-Man Nucleus*] before the foundation of the world, that we would be **holy** [*self-less*] and blameless [*incorruptible*] before Him in Agape [*self-sharing Love*].

^{4:24}And **put on the new self** [*new DNA/ bloodline*], which **in the likeness of God** has been created in righteousness and **holiness** of the truth [*the divine nature perfected in the Man Jesus, made adaptable and communicable to mankind*] (Eph. 1:4; 4:24).

Peter added, “**Like the Holy One** [*God in Christ*] who called you, **be holy** [*self-less*] **yourselves** also in all your behavior; because it is written, **You shall be holy** [*eros-free*] **for I AM holy**” (1 Pet. 1:15-16). Gen-uine

children of God must grow and mature in holiness by intentional, disciplined practice in sacrificial self-sharing:

⁹We had **earthly fathers** [*lit. fathers of our flesh*] to discipline us, and we respected them; shall we not much rather **be subject to the Father of spirits** [*lit. Father of our spirits*] **and live** [*spiritually sober and alive, as fuse-able self-sharers*]? ¹⁰...He disciplines us for our good, so that we may **share His holiness** [*the divine nature*] (Heb. 12:9-10; see also Rom. 12:1; Eph. 5:27).

Pillar 6: “God is Light” (1 John 1:5). Both in the natural and the spiritual, light is the life-giving yield of nuclear fusion that *gene-rates* energy, heat, photosynthesis, growth, and life. However, light itself is also a fusion dynamic; when a single beam of natural light shines through a prism we discover it is comprised of a **spectrum** of individual colors running together in **one beam**. Millions of unique shades of color are derived from the mixture, or fusion, of **three primary colors**: red, blue, and yellow. **“God is Light** [*spectrum of three individual Primaries fused in One Beam*], **and in Him there is no darkness** [*individualism*] **at all”** (1 John 1:5).

First, Jesus said, **“I AM the Light of the world** [*Triune-spectrum in one Beam*]; he who follows Me [*the Way of Agape*] will not walk in **the darkness** [*eros individualism, self-worth-ship*], but will have the Light

of life [*self-sharers in reciprocal gene-rosity*]” (John 8:12). Then Jesus said, “**You** [*believers fused together in the Nucleus of Christ*] **are the light of the world**; a city [*cohabitation of self-sharers*] set on a hill cannot be hidden” (Matt. 5:14). Jesus added, “By this all men [*de-gene-rate individualists*] will know you are My disciples, if you have *Agape* for one another [*the Light of sacrificial self-sharing*]” (John 13:35). Paul observed, “For you were **formerly darkness** [*eros individualists, proprietors*], but now **you are Light** [*Trinity-like self-sharers*] **in the Lord**; walk as children of Light [*unique individuals in fusion*]” (Eph. 5:8). Our Triune-God not only desired for us to be sharers in the Light They produce but that we ourselves would fuse into Christ in such a way that *gene-rates* light!

¹⁰**Increasing** [*growing, maturing*] **in the knowledge of God** [*three Self-sharers in Oneness*]; ¹¹strengthened with all power [*fusion*], according to His glorious might [*All-Three-Mighty*], for the attaining of all steadfastness and patience [*Agape relationally matured*]; joyously ¹²giving thanks [*reciprocating*] to the Father, who has **qualified us to share in** [*lit. unto the portion of*] **the inheritance of the saints** [*lit. holy ones*] **in Light** [*participating together as self-sharers in the relational fullness of our Triune-God*]. ¹²For He rescued us from **the domain of darkness**

[*eros individualism, fission*] and transferred us to **the kingdom of the Son of His Agape** [*the kingdom Father shares with the Son*] (Col. 1:10-13).

Pillar 7: “The eternal God is a dwelling place” (Deut. 33:27). The kingdom of God is a dwelling place, which the three Eternal Persons of the Trinity not only *share*, but *are*. Before the heavens and the earth or any created being existed, the “eternal **Father**” (Isa. 9:6), the “eternal **Son**” (1 Tim. 1:16; John 1:1), and the “eternal **Spirit**” (Heb. 9:14) did not need a created heaven to live in because these three uncreated Individuals, *Themselves*, constituted “the eternal kingdom” (2 Pet. 1:11). **God is three Self-sharers who mutually indwell One Another.** This relational, inter-Personal infrastructure is known as **perichoresis**: mutual indwelling and interpenetration without loss of personal identity (individuality).

See how these three, humble Eternals *share*. From the Son’s perspective, the kingdom is “My **Father’s** kingdom” (Matt. 26:29). As a *Sharer* in the exact same Love, the Father’s perspective is a bit different—“Father has transferred us to the kingdom of the **Son** of His *Agape* [*His Son’s kingdom*]” (Col. 1:13). Together, however, Father and Son *share* this perspective: “the kingdom of God is righteousness and peace and joy in the **Holy Spirit**” (Rom. 14:17). As we begin to magnify and understand this Triune-Dwelling Place, it becomes evident just how inadequate our concept

of heaven has been! Our Triune-God is profoundly inclusive and hospitable. We have been invited to share in the **relational, inter-Personal infrastructure** of the fusion Oneness of the Trinity—the kingdom of God. The Lord said,

¹Heaven is My throne and the earth is My footstool. **Where then is a house** you could build for Me? And where is a place that I may **rest**? ²...But to this **one** [*individual*] I will look [*to cohabit with*], to him who is **humble** [*self-emptied*] and **contrite of spirit** [*a fuse-able self-sharer*], and who trembles at My word (Isa. 66:1-2).

Ultimately, that humble, contrite one in whom “all the fullness of Deity dwells” (Col. 2:9) was the Man Jesus Christ. Now, as adopted sons and daughters (Eph. 1:5), the Us of our genesis is **calling us home into Themselves**, into Their relational fullness, by redeeming us from individualism and *re-gene-rating*, fusing and acculturating us as *self-sharers* into the Nucleus of Christ Jesus: “For in this way [*the way of Christ: reciprocal self-sharing*] the **entrance into the eternal kingdom** of our Lord and Savior Jesus Christ [*the God-Man Nucleus*] will be **abundantly supplied to you**” (2 Pet. 1:11). Jesus said:

²In My Father’s house are **many dwelling places** [*a place for each unique individual*]

in one shared cohabitation]; ...for **I go** [*through death and resurrection*] **to prepare a place for you** [*in the Nucleus of My own body*]. ³If I go and prepare a place for you, I will come again and receive you to [*into*] Myself, that **where I AM** [*God is a dwelling place*], **there you may be also** (John 14:2-3).

Our Triune-God, however, does not merely want us to share Their dwelling place; Father, Son, and Spirit have also purposed that we, as sacrificial self-sharers, be fused together in Trinity-like Oneness in the Nucleus of Christ as a dwelling place *for Them!* To truly reflect the image and likeness of the Us who created us, we as fuse-able individuals must become a cohabitation of rest for God and one another:

Or do you not know that **your body is a temple of the Holy Spirit** who is in you, whom you have from God [*Father and Son dwell in us through the Spirit*], and that you [*the individual*] are not your own [*an autonomous individualist*]? (1 Cor. 6:19).

²⁰Christ Jesus Himself being the **corner stone** [*God-Man Nucleus*], ²¹in whom the whole building, being fitted [*fused*] together, is growing into **a holy** [*eros-free*] **temple** in the Lord [*eternal cohabitation*]

of *three Self-sharers*], ²³in whom **you** [*individual self-sharers*] **also are being built** [*fused*] **together into a dwelling of God in the Spirit** (Eph. 2:20-22).

You also, as **living stones** [*self-sharers*], are being **built up as a spiritual house** for a holy [*self-less*] priesthood, to offer up spiritual sacrifices [*reciprocal gene-rosity*] acceptable to God [*three Self-sharers*] through Jesus Christ (1 Pet. 2:5).

Pillar 8: “God in Christ” (Col. 2:9; 2 Cor. 5:19; Eph. 4:32). From birth, we human beings have only known existence as captives of “the domain of darkness [*spiritual eclipse*” (Col. 1:13). Born into the custody of the father of the lie, we spend our days being mentored by this false-father in *eros* rationale and acculturated into Worthless’ world economy (see 1 John 2:15). From the perspective of the Triune-God Who is *Agape*, *de-gene-rate* human beings are inebriated by self-worth-ship laying in an isolated prison cell of *eros* individualism. In that fallen, corrupt state, we could never even imagine Holy, Holy, Holy, much less become *sharers* of the things They share, apart from **the Self-revelation of God in Christ**.

Jesus is the radiance of God’s glory and the exact representation of God’s nature (see Heb. 1:3). As Self-sharers, the Trinity came down Themselves in fullness

in a Man to open Their eternal life of shared Oneness to mankind—**salvation by fusion**—losing your life to find it (see Matt. 16:25). Paul called this “the promise of life [*reciprocal self-sharing*] in Christ Jesus [*the God-Man Nucleus*]” (2 Tim. 1:1).

After Adam and Eve’s *fall* and throughout the generations of the Old Testament, the Triune-God said, “**My glory** [*Agape, the divine nature: fuse-able DNA*] **I will not give to another**” (Isa. 48:11). However, the coming of the Son of God as the flesh and blood Man Jesus inaugurated a new covenant because He is *not* another; Christ Jesus is “**Immanuel...God** [*shared*] **with us**” (Matt. 1:23). Further, each believer who loses his life by fusing into the God-Man Jesus is not another—“**we are members of Christ’s own body**” (Eph. 5:30). We are *sharers* in all the fullness of Triune-Glory residing within Him:

¹⁷**In Him** [*the God-Man Nucleus*] **all things** [*God, creation, and created beings*] **hold together.** ¹⁹...For it was Father’s good pleasure for all the **fullness** [*of Deity—Father, Son, Spirit*] to **dwell in Him,** ²⁰and through Him to reconcile all things to Himself [*into the dwelling place of three Self-sharers*].... ^{2:9}For in Him all the **fullness** of Deity dwells in bodily form [*a human Nucleus*], ¹⁰and [*fused*] in Him you have been made complete [**full**] (Col. 1:17-19; 2:9-10).

As Self-sharers, the Triune-God intentionally chose a *human* Nucleus—a Home suitable for human beings—so They might *share* that Dwelling Place with us as one cohabitation: “**The church, which is His body** [*comprised of self-sharers*], **the fullness of Him who fills all in all**” (Eph. 1:22-23). Careful reflection upon this verse reveals that Father, Son, and Spirit consider us to be an essential part of the ultimate fullness of Their own eternal Dwelling Place! Paul referred to the embodiment of the kingdom of God and mankind in one, infinite Person as “**the summing up of all things in Christ**” (Eph. 1:10). The most remarkable visual description of the fusion of God and man in the God-Man is found in Ezekiel 1:26-28.

The Son Jesus came to *share* all the fullness dwelling within Him, and by this sacrificial Self-sharing, to *re-gene-rate* us as self-sharers: “When Jesus had taken a cup and given thanks, He said, Take this and **share** it among yourselves” (Luke 22:17). Paul explained:

¹⁶Is not the cup of blessing which we bless a **sharing** in the blood of Christ [*one fuse-able bloodline/DNA*]? Is not the bread which we break a **sharing** in the body of Christ [*individually and corporately fused as members of the Son’s own body—one new Man*]? ¹⁷Since there is **one bread** [*with three Ingredients mixed and baked by Agape*], we who are **many** [*unique, free individuals*] are **one body** [*fused into one*]

God-Man Nucleus]; for we all partake of the **one bread** [*eating Jesus – God in Christ —sharing in the Life of three Self-sharers*] (1 Cor. 10:16-17).

In Christ, our Triune-God has *already* given all the fullness of Their shared kingdom to us. According to the measure we mature together in Trinity-likeness, in that measure the inheritance of the dwelling place opens to us in increasing fullnesses:

¹**To the saints** [*lit. holy ones; actively re-gene-rating in Agape DNA*]... **who are faithful in Christ Jesus** [*gen-uine self-sharers abiding in fusion in the God-Man Nucleus*].... ³Blessed be the God and Father of our Lord Jesus Christ, who has **blessed us with every spiritual blessing in the heavenly places** [*superabundant fullness of three Self-sharers*] **in Christ** [*embodiment of the cohabitation of God and man*] (Eph. 1:1-3).

Pillar 9: “God is Spirit” (John 4:24). God is a Triune-Spirit—the Person of the Holy Spirit is a *spiritual* Being, but the Father and the Son are also *spiritual* Beings—“**the Lord is Spirit** [*lit. Pneuma*]” (2 Cor. 3:17). The Greek word *pneuma* means: **a movement of wind; breath of nostrils or mouth**; a being without physical or material form; the vital principal by which the human body is animated. God

is three uncreated, **non-material Beings** in perpetual fusion Oneness; each of these Eternals gives Himself perpetually into the other Two—**Spirit into Spirit**. The fusion dynamic of these three life-giving Spirits moving together in Oneness is a **Vortex**—the pattern of a tornado or hurricane: “In **whirlwind** and storm is God’s way” (Nahum 1:3; see also 2 Kings 2:11, Heb. 12:18).

In the creation of man, these three life-giving Spirits *shared* Their very Selves: “Then the Lord God [*the Us Gen. 1:26*] formed man of **dust** from the ground [*body*], and **breathed into his nostrils the breath of life** [*pneuma, spirit*]; and man became a **living being** [*a living soul, a free individual*]” (Gen. 2:7). God created each individual human being as a *tri-unity*: “**spirit and soul and body**” (1 Thes. 5:23). The earthen vessel of the man was a natural, fleshy body that contained a living **soul** (the seat of free will) and a **spirit**—a faculty breathed into man *from* God is Spirit in the very image and likeness of the Triune-Spirit. The human body was formed of dust [*dirt*] from the ground to serve as **soil** in which the **incorruptible seed** of the *spiritual* nature of the Triune-God could be planted and grow: “Your body is a **temple of the Holy Spirit** who is in you...” (1 Cor. 6:19).

Among these three component faculties of a man, the *spirit* is the means by which human beings interface and commune with the Triune-Spirit and with one another. **True worth-ship**—sacrificial self-giving and self-sharing—issues forth from the human

spirit: “**The one** [*individual*] **who joins** [*fuses*] **himself to the Lord** [*Triune-Spirit*] **is one spirit with Him**” (1 Cor. 6:17). Jesus said, “God [*Father, Son, Spirit*] is Spirit, and he who worships Him [*the Triune-Spirit*] must worship in **spirit** [*a life-giving spirit*] and **truth** [*Agape without hypocrisy*]” (John 4:24).

When Adam and Even bought into the *de-generate* rationale, nature, and behavior of Worthless, the father of the lie, their bodies were corrupted by **self-indulgence** (I want), their souls corrupted with **self-will** (I will have), and their human spirits corrupted with **self-worth-ship** (I deserve to have). Adam and Eve, and all their subsequent offspring, became **self-centers**: their human spirits were inebriated by self-love; therefore, they were incapable of sacrificial self-sharing and *willingly* fusing into the Triune-Spirit. Transcendent spiritual Reality was lost to mankind, eclipsed in darkness, and forgotten.

Before creation, however, the three Self-sharers knew mankind would fall and purposed to come to us in a new, incorruptible, **Self-sharing Man**. The Apostle John testified, “No one has seen God [*Triune-Spirit*] at any time; the only begotten God [*uncreated Son made flesh*] who is in the bosom of the Father [*Nucleus of the Triune-Spirit*], **He has explained Him** [*spiritual Reality*]” (John 1:18). What humanity, as individualists, “could not do weak as it was through the flesh, God did: sending His own Son in **the likeness of sinful flesh** and as an offering for sin,

He condemned sin [*corruption, self-worth-ship*] in the flesh” (Rom. 8:3).

The God-Man Jesus took all the tests of self-denial, self-giving, and self-sharing that we human beings consistently fail, and He passed them on our behalf: “It is written, “The first man, Adam, became a living soul [*a free individual with his own autonomous will*]. The last Adam [*Jesus*] **became a life-giving spirit**” (1 Cor. 15:45). In eternity, Father, Son, and Spirit fuse into One Another as life-giving Spirits; as a Man, the Son Jesus participated in this same dynamic of relational fusion with Father and Spirit through His own *human* life-giving spirit and received into Himself the fullness of the Spirit. Within the **good soil** of the flesh of the Man Jesus, God is Spirit dwelt among human beings on the earth as God in Christ.

In the first creation, three life-giving Spirits—the Us—breathed into the first man, Adam. Jesus is the firstborn of a new race of mankind—“a new creation” (Gal. 6:15). As a Self-sharer, Jesus made His own life-giving [*fuse-able*] spirit communicable to us corrupt, fallen human beings who buy into Him by faith; therefore, “**He gives the Spirit** [*to us*] **without measure**” (John 3:34). Before Jesus ascended He **breathed** on the disciples [*to make them a new creation*] and said, “**Receive the Holy Spirit** [*the Re-gene-rator*]” (John 20:22). Jesus’ Own, human breath—the **breath of God** [*Triune-Pneuma*] **in Christ**—is the *gene-sis* of God in fallen human beings: “Behold, I AM making all things new” (Rev. 21:5).

After Jesus ascended, the Triune-Spirit came as **a violent rushing wind** to *share* Themselves with 120 persons, fusing these disciples, individually and collectively, into the eternal Vortex as *re-gene-rated* self-sharers by filling each one of them with the Holy Spirit (see Acts 2:2-4). The Son Jesus made us fellow heirs of His spiritual kingdom by *sharing* with us His own ability to enter and participate in it:

To the general assembly and church of the firstborn [*the Trinity-like us re-gene-rating in the bloodline and life-giving spirit of Jesus*] who are enrolled in heaven [*cohabitation of the Triune-Spirit*]...**the spirits of the righteous** [*self-sharers*] **made perfect** [*fuse-able*] (Heb. 12:23).

Pillar 10: “God is true” (John 3:33). It is not the fact of God’s existence to which “true” refers but to the authenticity and flawless, enduring quality of the Love that Father, Son, and Spirit *are and share*. God is **true** *because* God is **Agape** and “God is **faithful** [*relationally*]” (1 Cor. 1:9; 10:13) and “**Agape never fails** [*to lay down its’ own life for another*]” (1 Cor. 13:8). *Agape* is an extreme *Self-forsaking* Love, a sacrificial *Self-giving* Love, and a comprehensive *Self-sharing* Love; therefore, **Agape is true Love**. Holy, Holy, Holy are fused in relational, inter-Personal Oneness by true Love. “He delights in **unchanging love**” (Micah 7:18).

Father, Son, and Spirit are *all-true* to One Another, and in Christ, these three Self-sharers are *all-true* to human beings. “If we are **faithless**, God remains **faithful**, for He [*the Triune-God*] cannot deny Himself [*Father, Son, Spirit cannot deny One Another*]” (2 Tim. 2:13). The Trinity sacrificially *share* Themselves without self-reference, limits, hypocrisy, wavering, or forgetfulness. **Agape is “the truth”** (John 8:32; Eph. 4:24) because it is **gen-uine**, always-true Love. **Eros is “the lie”** (John 8:44; Rom. 1:25) because it is **counterfeit** love—self-love, individualism, self-worth-ship—a love that is determined to be true to self, and with each attempt, it fails, betrays, and exploits God and others. Paul taught, “Let *Agape* be without **hypocrisy** [*the lie*]” (Rom. 12:9). John added: “If we **say** that we have **fellowship** [*reciprocal, sacrificial self-sharing*] with God, and yet walk in the **darkness** [*practice self-worth-ship as individualists in fission*], we **lie** [*Agape with hypocrisy*] and do not **practice the truth** [*gen-uine, Trinity-like Agape*]” (1 John 1:6).

We gain deeper insight into *Agape* and *eros* through the secular terms **altruism** (all-true-ism) and **egoism**:

Altruism, or **selflessness**, is the principle or practice of concern for the welfare of others...the opposite of **selfishness**...a motivation to provide something of value [*worth*] to a party who must be **anyone but one’s self**. Pure altruism consists of

sacrificing something for someone other than the self (e.g. sacrificing time, energy or possessions) with **no expectation of any compensation** or benefits [*eros payoff*], either direct, or indirect (e.g., receiving recognition for the act of giving)...**egoism** is defined as **acting to the benefit of one's self** (Wikipedia).

In *self-indulgence*, King David committed adultery with Bathsheba; in *self-preservation*, he attempted to conceal his unfaithfulness by arranging the murder of her husband. In *Agape*, the **true** Triune-God confronted David and he repented, saying, “**You desire truth** [*Agape: altruism*] **in the innermost being** [*DNA*]” (Ps. 51:6). The *altruism*, which God desired to find in human beings, Paul found within the Man Jesus: “**truth** [*the divine nature*] **is in Jesus**” (Eph. 4:21). Paul added, “Our unrighteousness [*self-love*] demonstrates the righteousness [*sacrificial Self-sharing*] of God....⁷Through **my lie** [*self-righteousness: religious self-worth-ship*] **the truth of God** [*three sacrificial Self-sharers*] was revealed” (Rom. 3:5, 7). God’s **Reality**, *the truth of God*, is fully revealed as the Light of the all-true Man Jesus invades, exposes, and expels the **unreality** of the lie within us—“To thine own self be true” (Shakespeare, *Hamlet*).

Paul repeatedly forfeited his own life in fusion into Christ; therefore, he became a *sharer* of Jesus’ Own all-true nature, rationale, and behavior. He testified:

“**the truth** [*Self-less Love*] **of Christ is in me**” (2 Cor. 11:10). As a man in Christ, Paul was *re-gene-rated* as a *true* self-sharer in the image and likeness of the three Self-sharers; he wrote to the Corinthians:

¹⁴Here for this third time I am ready to come to you, and I will not be a burden to you; for **I do not seek what is yours** [*self-indulgence at your expense*], **but you** [*reciprocal self-sharing*]. . . . ¹⁵**I will most gladly spend and be expended for your souls** (2 Cor. 12:14-15).

The *truth*, which *God is* has infinite aspects and depths, yet it is summed up and contained “in one word...*Agape*” (Gal. 5:14). All accurate **knowledge** and unadulterated wisdom—both natural and spiritual **reality**—rests upon the true *Agape nature* (*in-gen-uity*) of the Triune-God: “If I have the gift of prophecy, and know all mysteries and **all knowledge** . . . but do not have **Agape** [*the divine, Self-sharing nature*], I am **nothing** [*e.g. worthless, fruitless, eclipsed from the transcendent reality of the Triune-Creator*]” (1 Cor. 13:2). Father, Son, and Spirit desire for us to *share* Their own reason, reality, and *in-gen-uity*: “**we have the mind of Christ**” (1 Cor. 2:16). Paul added:

But by God’s doing **you are in Christ Jesus** [*the Nucleus of three Self-sharers*], **who became to us wisdom from God** [*truth: Agape rationale, in-gen-uity*],

and righteousness [*Agape: altruism*] and sanctification [*from “the lie”: individualism, self-worth-ship*], and redemption [*from corruption in Worthless’ world*] (1 Cor. 1:30)

Pillar 11: “God Most High” (Ps. 57:2; Acts 7:48). As humble, Self-emptying Individuals, Father, Son, and Spirit perpetually glorify and **exalt One Another** and never *Himself*; therefore, these three Self-sharers are “the Most High God.” The kingdom of God is the Trinity *Themselves*: God *is* a dwelling place. The cohabitation of Holy, Holy, Holy, who mutually indwell One Another, is **lifted “on high”** (Ps. 93:4; Heb. 1:3) **by mutual exaltation**—the extreme Self-forsaking and Self-sharing way in which Father, Son, and Spirit *relate* to One Another. This lofty and exalted Dwelling Place is **not a manifestation of pride and self-exaltation** but quite the opposite; this cohabitation is facilitated by the profound, relational **humility** and childlikeness of each of these Self-sharers:

For thus says the **high and exalted One** who lives forever [*three Eternals fused in true, incorruptible Love*], whose name is Holy [*Triune-Holy; one shared name*], “**I dwell on a high and holy place** [*three Self-less Eternals exalting and mutually indwelling One Another*], **and also with the contrite and lowly of spirit** [*self-*

emptied] in order to revive the spirit of the lowly and to revive the heart of the contrite” [*by Our sacrificial Self-sharing*] (Isa. 57:15).

Father, Son, and Spirit desire to cohabit with the lowly and contrite because They find an *affinity* with such human beings, a **fuse-able DNA-match**. Ultimately, God could only find this *kinship* with one Man—*Himself*—“**Jesus, Son of the Most High God**” (Luke 1:32; 8:28). Jesus revealed this universal law to mankind: “Whoever **exalts himself** [*eros, self-worship*] shall be **humbled** [*Worthless’ way of upward descent*]; and whoever **humbles himself** [*Agape, self-emptying*] shall be **exalted** [*“the way” of downward ascent*]” (Matt. 23:12). The Son Jesus *Himself* embodies this law and this way: “**I AM the way** and the truth and the life [*Nucleus of three Self-emptied Self-sharers*], no one comes [*ascends*] to the Father but through Me” (John 14:6). The Son of God Most High came to *lift* us, in Himself, *into* His own inheritance in God Most High by teaching and embodying and imparting the **Trinity-like way of downward ascent**:

For you know the grace [*sacrificial Self-sharing*] of our Lord Jesus Christ, that though He was **rich** [*Son of God Most High: first-hand Participant in “the fullness” of the Triune-Dwelling Place; “Heir” of all things*], yet for your sake He became **poor** [*emptied Himself to become the Son of Man,*

our Advocate], so that you through His **poverty** [*comprehensive Self-expenditure*] might become **rich** [*“fellow heirs” with Him*] (2 Cor. 8:9).

The Son of God came as our Forerunner Man to **lift** us, *in Himself*, out of Worthless' world by mentoring us in **the Trinity-like “way” of downward ascent**:

⁹But we do **see Him** who was made for a little while **lower than the angels**, namely, Jesus, because of the suffering of death [*sacrificial Self-giving*] **crowned with glory and honor** [*a Man lifted into the Most High by downward ascent*], so that by **the grace of God** [*sacrificial Self-sharing*] He might **taste death** [*the fall: corruption, fission*] **for everyone**. ¹⁰For it was fitting for Him, for whom are all things [*Heir*], and through whom are all things [*combined and combining God-Man*], in **bringing many sons to glory** [*into His own inheritance in God Most High*], to **perfect** [*in the divine nature, fuse-able DNA*] the author of their salvation through sufferings [*tests of self-denial and self-sharing*]. ¹¹For both He who sanctifies and those who are sanctified are **all from one** Father [*Genetic Root: DNA-match in Agape*], for which reason He [the Self-sharer] is not ashamed to call them

brothers [*one, fuse-able bloodline*] (Heb. 2:9-11).

The Son Jesus came as a sacrificial Self-sharer to make us *sharers* in Himself—the way and the truth and the life of three Self-sharers. As we follow our Forerunner in the way of **downward ascent**, we become sons and daughters of the Most High. Jesus said:

But **love** [*lit. Agape; sacrificially give yourself to*] **your enemies**, and do good, and **lend, expecting nothing in return** [*no eros payoff*]; and your reward will be great, and **you** [*self-sharers*] **will be sons of the Most High** [*three Self-sharers*]; for He Himself is kind to ungrateful and evil men (Luke 6:35).

Abraham saw forward to Christ, he bought into the Way of downward ascent and became “**Abram of God Most High**” (Gen. 14:19). **David** was also mentored in the Way of downward ascent and became “**the man who was raised on high**” (2 Sam. 23:1). **Daniel** continued kneeling on his knees three times a day giving thanks before his God; therefore, the archangels Gabriel and Michael addressed him as the “**man of high esteem** [*lit. desirability, preciousness*]” (Dan. 10:11, 19). **Paul** followed the Way of downward ascent and became “a man in Christ...**caught up to the third heaven**” into Paradise [*the mutual indwelling place of three Self-sharers*] (2 Cor. 12:2).

Father, Son, and Spirit Share One Another

The common denominator of all the *God is* declarations in the Scriptures is clearly *Agape*—sacrificial Self-giving and Self-sharing Love. Because Father, Son, and Spirit are Self-sharers, They have purposed for human beings to fuse into the God-Man Jesus that we “may become partakers [*sharers*] of the divine nature” (2 Pet. 1:4) and therefore become **sharers in all that God is as gen-uine children**: children of Light and sons and daughters of the Most High. Paul stated it this way: “The Spirit Himself testifies with our spirit that we are **children of God** [*receivers of the gen-uine “seed”*], and if children, heirs also, **heirs of God** [*all that “God is”*] and fellow heirs with Christ...” (Rom. 8:16-17). See this in Hebrews: “^{3:14}For we have become **partakers** [*sharers*] of **Christ** [*the God-Man Nucleus*].... ^{6:4}And have been made **partakers** [*sharers*] of the **Holy Spirit**.... ^{12:10}He [*Father*] disciplines us for our good, so that we may **share** His holiness” (Heb. 3:14; 6:4; 12:10).

Together, you and I and other believers were created and redeemed to “**be imitators of God** [*Father, Son, Spirit*] as beloved children, and walk in *Agape*...” (Eph. 5:1-2). To be *imitators* of the Trinity, we must first roll out the **relational blueprints** of our Triune-God and carefully *magnify* them. Let’s explore the fathomless *sharing* Love of Father, Son, and Spirit a bit further. Each of these three Self-sharers, as an Individual, not only shares *Himself* with us, **Father**,

Son, and Spirit share One Another with us. See this in the Gospel of John:

^{3:34}The **Son** gives the **Spirit** without measure [*the Son shares the Spirit*].... ^{6:44}No one can come to Me [*the Son*] unless the **Father** who sent Me draws him [*the Father shares the Son*].... ^{14:6}No one comes to the **Father** but through Me [*the Son shares the Father*] (John 3:34; 6:44; 14:6).

Triangulation is a navigational and land surveying technique that determines a single point in space with the convergence of measurements taken from two other fixed points. Father, Son, and Spirit are *Triangulators*—each interchangeable **coupling** within the Trinity work together to reveal the third Person to us. Father and Spirit implanted the Son as a human embryo in Mary’s womb; Father and Son reveal, share, and glorify the Spirit; and Son and Spirit work together to take us to the Father. Without **spiritual triangulation** it would be impossible for human beings to *see*, much less *enter*, the kingdom (mutual-indwelling place) of the Triune-God.

John explained”

^{2:23}Whoever denies the **Son** does not have the **Father**; the one who confesses the Son has the Father also.... ^{5:11}God has given us eternal life, and **this life** [*one shared life of the Trinity*] **is in His Son.** ^{5:12}He who has

the Son has the life; he who does not have the Son of God does not have the life (1 John 2:23, 5:11-12).

Paul added, “You are not in the flesh but **in the Spirit**, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him” (Rom. 8:9).

Each of the three Persons of the Trinity, as an Individual, is eager to share with us *the inheritance of the fullness of the life* He Himself cherishes in fusion Oneness with the other Two Who are His Beloved. Each of the three Persons works to **draw** human beings into the one shared life in which He Himself shares: “**In the Son** we...have our access **in one Spirit** to the **Father**” (Eph. 2:18). Since Father, Son, and Spirit are comprehensively fused into One Another as one God, when each One shares *Himself*, He is sharing *the fullness* of the other Two! For example: “He who has seen Me [*the Son*] has seen the Father” (John 14:9). Paul added, “Because you are sons, God [*the Father*] has sent forth the **Spirit** of His **Son** into our hearts, crying, “Abba! **Father!**” (Gal. 4:6).

The Reality of *mature Triune-Agape* involves *more* than individual *Self-sharing* because each Person of the Trinity not only shares *Himself* with us, **each Person of the Trinity sacrificially shares with us the other Two who are His own eternal Beloved**. Since each Person of the Trinity cherishes the other Two *infinitely more* than Himself, it is a far more costly *sacrifice* for

Him to *share* with us the other Two, as His Beloved, than it is to share *Himself* with us. For example, it is a far greater sacrifice for the Son to share His *Father* with us, than for the Son to share *Himself* with us. Father, Son, and Spirit have given Themselves to One Another so They may give and share One Another. **It would not be possible for us to become heirs of God [Father, Son, Spirit] unless each Person of the Trinity willingly shared His own inheritance of the other two Persons with us.** Let's magnify this more carefully:

¹⁶I [*the Son*] will ask the Father, and He will give you another Helper [*Spirit-sharing Love*], that He may be with you forever; ¹⁷that is, **the Spirit of truth** [*relational altruism*], whom the world [*individualists*] cannot receive, because it does not see Him or know Him [*eclipsed in self-worth-ship*], but you know Him because **He** [*the Spirit*] **abides with you and will be in you** [*sharing "the fullness" of His own life in Oneness with Father and Son*]. ¹⁸I will not leave you as **orphans** [*de-gene-rates: Worthless' illegitimate captives*]; I will come to you [*in the Person of the Spirit*]. . . . ¹⁹Because I [*the Son*] live, you will live also [*as fellow-heirs of My own life in fusion with Father and Spirit*].

²⁰In that day you will know that **I am in My Father, and you in Me and I in you** [*fusion Oneness*].... ²³If anyone loves Me [*reciprocates My Self-sharing Love*], he will keep My word [*“whole Law is fulfilled in one word...Agape” Gal. 5:14*]; and My Father will love him, and We [*the “Us”*] will come to him and **make Our abode with him** [*receive him as a self-sharer into Our cohabitation of fusion Oneness*] (John 14:16-23).

See how *sharing One Another* with us requires from each Person of the Trinity a more profound, sustained *sacrifice* than *Self-sharing*:

1. Father sacrificially shares His only Son with us: “He who did not spare His own Son, but delivered Him over for us all [*Son-sharing Love*], how will He not also with Him freely give us all things [*share the fullness of the kingdom*]?” (Rom. 8:32). Father shared with us His only beloved Son—the Son of Father’s *Agape* (see Col. 1:13)—*knowing* we would fail Him, deny Him, envy Him, disown Him, betray Him, falsely accuse Him, mock, revile, and torture Him, and, in self-preservation, we would ultimately kill Him.

In Jesus’ prophetic parable of the ungrateful tenants, He described in advance what we would do to Him: “But when the vine-growers saw the son, they said among themselves, ‘**This is the heir; come,**

let us kill him and seize his inheritance.” (Matt. 21:38). Knowing we creatures of darkness and fission would **tear the beloved Son to pieces** physically, emotionally, spiritually, and relationally, Father and Spirit sacrificially shared Him with us beasts as an Antidote baked into broken bread and crushed and infused into poured out wine. Further, this is not a one-time meal; we are continually eating Jesus.

2. The Son sacrificially shares His Father with us: “...no one comes to the Father but through Me” (John 14:6). It is an ongoing sacrifice for our Elder Brother Jesus to *share* His own beloved Father with us adopted siblings, *knowing* we will repeatedly dishonor His own consummately *gene-rous* Father by frequently **manifesting beastly, ungrateful behavior**, rebuffing and abusing His Father’s Love. The Son is grieved when you and I misbehave in His Father’s house as takers and agents of fission who grossly misrepresent His Father’s true nature and shame His Father’s name. Yet, the Son keeps on sharing His Father with you even *while* you are still in the early stages of your *re-generative* process as “a son half-formed in beastly guise” (MacDonald)⁴. “For both He [*the Son*] who sanctifies and those who are sanctified [*our re-gene-rative process*] are **all from one Father**; for which reason **He is not ashamed to call them brothers** [*Father-sharing Love*]” (Heb. 2:11).

⁴ George MacDonald, (1994). *Diary of an Old Soul*, “Fourteen” Augsburg Fortress Publishing House, Minneapolis, MN. p. 33

3. Father and Son sacrificially share Their Spirit with us:

^{14:26}But the Helper, the Holy Spirit, whom the Father will send in My name [*Spirit-sharing Love*], He will teach you all things [*Trinity-like self-sharing*]. ^{16:7}If I go [*back to Father*] I will send Him [*My Spirit*] to you. ^{16:14}for He will take of Mine [*the fullness*] and will disclose it to you [*share it with you*]. ^{16:15}All things that the Father has are Mine [*one shared Life, inheritance*]...He [*the Spirit*] takes of Mine and will disclose it to you” (John 14:26; 16:7, 14, 15).

The Spirit is *The Re-gene-rator*. Father and Son *share* the Spirit with us because He is the One able to patiently finish the work of sanctification and *re-gene-ration* in us, individually and corporately, which the Son made possible. The Spirit displaces “the old self” with “the new self” (Col. 3:9-10). This process of the **displacement** of our corrupt nature, affections, rationale, and behavior is a very tedious, messy, frustrating, and often exasperating job! Father and Son *shared* Their beloved Spirit with us *knowing* that we, in ignorance, selfishness, and blatant willfulness, would frequently “**quench** the Spirit” (1 Thes. 5:19) and “**grieve** the Holy Spirit of God” (Eph. 4:30). Jesus said:

Everyone who speaks a word against the Son of Man [*Me*], it will be forgiven him [e.g. “*I do not consider my own life of any account as dear to myself*” Acts 20:24]; but he who **blasphemes against the Holy Spirit** [*whom Father and I jealously love*], it will not be forgiven him (Luke 12:10).

The Triune-God moves as one, life-giving Vortex, sharing all things with One Another and sharing One Another with us. God has purposed to move as one with human beings who are *re-gene-rating* as self-sharers, incorporating us into Their one shared Life of bountiful *gene-rosity*. Simply *seeing* Father, Son, and Spirit as Self-sharers—believing it, knowing it, trusting it, buying into it—enables you to see, hear, and respond to Their constant invitations and promptings to *participate* with Them as a reciprocal self-sharer. Our Triune-God has always been extending these open invitations to you, but in an inebriated state of self-absorption, you were simply unaware of them! “**For we are God’s fellow workers** [*sharers in the family business of Agape*]” (1 Cor. 3:9).

Father, Son, and Spirit accomplish Their **shared work** both by Self-sharing *and* by sharing One Another. The **first creation**, bringing into existence **all new things**, was one movement of three Persons: Father *spoke* the Word of His Son and “the power [*lit. dunamis; dynamite*] of the Spirit” (Luke 4:14) went forth from Father and Son and effected creation

—“the Spirit of God was moving over the surface of the waters” (Gen. 1:2). In Christ, the Triune-God is now accomplishing **a new creation** (see Gal. 6:15; 2 Pet. 3:13) in the very same way: “Behold, I AM making **all things new**” (Rev. 21:5). Father spoke the Son into creation as an incarnated Man, and the Spirit planted Him in Mary’s womb. Now the Spirit has been sent to us from Father and Son with the fusion power of *re-gene-ration*.

Jesus said, “¹⁷My Father is working until now, and I Myself am working. ²⁰For the Father loves [*lit. phileo*] the Son, and shows [*shares with*] Him all things that He Himself is doing” (John 5:17, 20). The Triune-God desires for us human beings to become *sharers* in Their shared work: “Surely the Lord God [*three Self-sharers*] does nothing unless He **reveals His secret counsel to His servants the prophets** [*who “seek first His”*]” (Amos 3:7). The Apostle Paul knew he could not fulfill the personal mandate he received from the Lord to carry “the light of the gospel of the glory of Christ” throughout the Roman Empire by himself (autonomously). To “finish the course” (2 Tim. 4:7), it was necessary that Paul and those faithful self-sharers whom God called to work together with him **imitate the Trinity’s own strategy** by giving, sending, and sharing one another:

¹⁹But I hope in the Lord Jesus to **send Timothy to you** shortly.... ²⁰For I have no one else of **kindred spirit** [*to share with*

you] who will genuinely be concerned for your welfare. ²¹For they all seek after their own interests, not those of Jesus Christ. ²²But you know of his **proven worth**, that he served with me [*as a gen-uine, sacrificial self-sharer*] **in the furtherance of the gospel** like a child serving his father (Phil. 2:19-22).

In Trinity-like *Agape*, Paul cherished Timothy far more than himself, just as Timothy had come to love Paul more than himself. Knowing from personal experience what dangers and persecutions awaited Timothy as he journeyed out into the empire in Christ's name, it was a far greater sacrifice for Paul to **share Timothy** with faraway churches, than for Paul to go himself. As Abraham discovered, the most costly, difficult thing to *share* is my own child! Paul's willingness to *share* Timothy in order to fulfill their shared mandate to carry "the light of the gospel of the glory of Christ" was a profound act of worth-ship—*gen-uinely* imitating the *Agape* of the Triune-God. Keith Green sang, "I pledge my wife...I pledge my son to heaven for the gospel..." Amy Carmichael wrote:

If I refuse to allow one who is dear to me to suffer for the sake of Christ, if I do not see such suffering as the greatest honor that can be offered to any follower of the Crucified, then I know nothing of Calvary love" (Amy Carmichael, 1938. *If*).

In summary, Father, Son, and Spirit, as *Self-sharers*, purposed to make human beings **heirs of God** by sharing *Themselves* with us: Their image and likeness, the divine nature of *Agape*, the Nucleus of Their Oneness, Their holiness, Light, glory, exalted Dwelling Place, name, and Their own inheritance of One Another. Becoming heirs of God as *re-generated* self-sharers means you and I are made capable of **participating together in the shared work of our Triune-God**—extravagant, sacrificial *gene-rosity* to the captives of Worthless' world: “that they may all be one...that they also may be in Us, **that the world may believe that You sent [shared] Me**” (John 17:21). For those who have become *sharers* in *Agape* rationale—the mind of Christ—it is inexpressible joy to participate with Father, Son, and Spirit in Their *extraverted* purpose! “**Go into all the world [as Trinity-like self-sharers] and preach the gospel to all creation [extend Our invitation to be fused into the Nucleus of a new creation]**” (Mark 16:15).

Sharing the Cross: Cruciformity

“Let us not underestimate the **coalescing, unifying power of Christ's death**, gathering into **one** the scattered children of God [*fusion into one God-Man Nucleus*].”⁵

As Self-sharers, Father, Son, and Spirit share all things with human beings who *buy into* Christ by

⁵ George Dana Boardman, (2008). *The Church*. Destiny Image Publishers, Shippensburg, PA. p. 107.

faith as reciprocal self-sharers; this includes sharing one **cross—the vital instrument of fusion** by which all individuals, divine or human, are gathered together into one Nucleus, the cohabitation of the kingdom. The cross outside Jerusalem in c. A.D. 33 was the **prototype** of the cross, which the Triune-God has sacrificially provided to share with us. Jesus was saying to His disciples, “If anyone wishes to **come after Me** [*into the one shared life of the Triune-God*] he must **deny himself** [*individualism*] and **take up his cross daily** [*the instrument of fusion: sacrificial self-sharing*] and **follow Me** [*in the Trinity-like way of downward ascent*]” (Matt. 16:24).

The cross Christ shares with each of us as an individual *follower* represents an unlimited variety of circumstances that constantly present themselves in our daily life and serve as **opportunities to reciprocate the sacrificial Self-sharing of our Triune-God**. Jealous for our growth and maturity in “the divine nature,” the Spirit orchestrates these **customized life-labs** for an individual to *practice Agape*—to “lay down his life for his friends” (John 15:13) both God-ward and man-ward.

Embracing this **shared cross** includes:

1. growing pains as I develop an ever-increasing willingness to pay any price of self-denial to do God’s will, that I may **learn to seek first His** and fulfill all He asks of me;

2. **learning to forfeit my own** precious things in *gene-rosity* to another, especially giving to one

whom I, in self-worth-ship, consider unworthy of my extravagant gift;

3. **learning to forgive** grievous wrongs done to me by calloused, self-absorbed friends and treacherous enemies and actually learning to love those enemies in intentional ways; and,

4. **learning to consistently and faithfully share** with other selfish individuals in costly, inconvenient ways without running away to seek *my own* when I just can't stand it anymore! As our Forerunner, Jesus Himself embraced all of this and more.

This shared cross, which we will call **co-crucifixion**, is God's means of facilitating my progressive *re-generation*. As I intentionally *embrace* each of these daily life-labs, something of **the individualist dies in me so the sacrificial self-sharer can live**. Some of these *life-labs* are trying situations I am brought through in a short time, some are seasons of longer duration, but the Spirit also assigns to me unique applications of this *shared cross* that I must carry daily for the rest of my life. The daily cross is the very first thing an individual must learn to share so he is *free* to share *all other things* in Oneness with the Triune-God: "...if children, heirs also, **heirs of God** [*gen-uine sharers in all that God is*] and fellow heirs with Christ [*all the fullness*], **if indeed we suffer** [*co-crucifixion*] **with Him**, so that we may also be **glorified with Him** [*abide in the fusion of the Trinity*]" (Rom. 8:17).

Here we will see how:

1. Father, Son, and Spirit, as Self-sharers in Christ, embraced the cross on Calvary (Golgotha) together;

2. by embracing the cross together, “God in Christ” transformed it from the tree of the knowledge of good and evil, the fruit of which is **fission** and death, *into* the tree of life;

3. the Trinity sacrificially transformed this cross into a life-giving instrument of **fusion** so we can *share* it with Them in Christ; and

4. individual human beings fused together as members of Christ’s one body become sharers of this cross by suffering with and *for* one another in true Triune-Love.

The Trinity Share One Cross

¹⁹For it was the Father’s good pleasure for **all the fullness of Deity** [*Father, Son, Spirit*] to dwell **in Him** [**Christ the incarnated Son of God**] ²⁰and through Him [*the God-Man Nucleus*] to **reconcile** all things to Himself [*into the one shared life of the Triune-God*], having made **peace** [*overcoming the power of relational fission*] through the blood of **His** [*shared*] **cross** (Col. 1:19-20).

In the Nucleus of Christ, Father, Son, and Spirit embraced the cross together—a *shared* cross. Father and Spirit sacrificially *shared* the Son, and the Son not only gave Himself but He also sacrificially *shared*

the Father and Spirit who were dwelling in fullness within Him. Individually and together, these three Self-sharers freely and willingly chose for **the human Nucleus of Their Oneness to be torn open on the Cross** in order to receive mankind—“the children of God scattered abroad [*in fission*]” (John 11:52)—into Their one shared life.

Now from the sixth hour [*noon*] **darkness** fell upon all the land until the ninth hour [*3 p.m.*]. About the ninth hour Jesus cried out with a loud voice, saying..., “**My God [Father], My God [Spirit], why have You forsaken Me [the Son]?**” (Matt. 27:46).

It was not just the Son who was alienated in fission from Father and Spirit Who were **the Son’s dwelling place**; Father was also alienated from His Son and “the Spirit of His Son” (Gal. 4:6) Who were **Father’s dwelling place**. Further, the Spirit, which “descended upon Jesus in bodily form like a dove” (Luke 3:22) and remained upon Jesus (see John 1:33), was severed in fission from the Son who was **the Spirit’s dwelling place**. At the cross, Father, Son, and Spirit became **homeless**; therefore, the Light of Their perpetual, eternal fusion was violently interrupted and natural and spiritual darkness prevailed.

“God [*Father, Son, Spirit*] was in Christ [*a human Nucleus*] reconciling the world to Himself [*into Their one shared life*]” (2 Cor. 5:19). The power of the cross

is the will of the Father, the will of the Son, and the will of the Spirit in a **fusion agreement** to sacrifice the Nucleus of Their Oneness by Son-sharing Love. Father, Son, and Spirit used Satan's own power of **relational fission and death** to defeat him by embracing the cross *together* in the Man Jesus. Satan's end was God's means of breaking his tyranny of individualism and self-worth-ship over mankind and opening Their own **cohabitation** to us.

The Oneness of the Trinity was torn in fission at the cross; however, while suffering alienation from One Another, Father, Son, and Spirit had never been more One in *Agape*! Embracing the cross together was **sacrificial Self-sharing Love perfected** and therefore **Oneness perfected**. Further, this Triune-Love (*Agape* DNA) was perfected in a new Prototype Man, the Self-sharer Jesus Christ, in and through whom we believers are now being *re-gene-rated* as partakers of the divine nature. The shared cross was not only the comprehensive victory of Triune-Light over the power of darkness but also the ultimate demonstration and full disclosure of who these three Eternals *are* as Individuals and as one Triune-God.

If [*Jesus*] really was both God and man [*Nucleus of the Trinity and the Son of Man*], then when the man Jesus died, **God** [*Trinity*] **died too**, and when the God Jesus rose from the dead, **man** [*mankind*] **rose too**, because they were one and the

same person [*the God-Man Nucleus of the kingdom*].⁶

The secret of the mystery of these three sacrificial Self-sharers is that **the cross is eternal**. In human history, the God-Man hung on the cross outside Jerusalem in c. A.D. 33; however, John testified, **the Lamb was slain before the foundation of the world** (see Rev. 13:8). The cross is not the invention of Roman executioners; rather, the cross stands in the midst of the Trinity—the Us in Oneness—in all eternity as the symbol of Their extreme Self-forsaking Love for One Another and for us. Jesus prayed:

¹Father, the hour [*of betrayal, suffering and crucifixion*] has come; **glorify** Your Son, that the Son may **glorify** You [*reciprocal glorification: demonstrating Our eternal, sacrificial Self-sharing Love*]. . . . ⁵Now, Father, glorify Me [*as the Son of Man*] together with Yourself [*God and Man in fusion*], with the **glory** [*fusion Oneness in Agape*] which I had with You before the world was [*as the Son of God*] (John 17:1, 5).

⁶ Dorothy Sayers (2003). *Bread and Wine: Readings for Lent and Easter*, “The Greatest Drama.” The Plough Publishing House, Farmington, PA. p. 296.

Transforming the Cross

In Eden, God formed the physical bodies of the first man and woman from **dirt** and breathed into them a **seed** of the divine nature, and they became living beings. Adam and Eve were planted in a **garden** so they could **grow and mature as self-sharers** capable of receiving and reciprocating the true Love of their Triune-Creator, the “Us” (Gen. 1:26). Though the man and woman were God’s *gen-uine* offspring, they were not yet fully formed, not yet “**rooted and grounded in Agape**” (Eph. 3:17).

Adam and Eve, *willfully* ate from **the tree of the knowledge of good** [*Agape: sacrificial self-sharing*] and **evil** [*eros: self-worth-ship*]. This means our great-great-grandparents received into themselves a different seed, a **corruptible and perishable seed** (see 1 Pet. 1:23); they awakened to an alternative love, a **counterfeit love—self-love**; and thereafter, they were ruled by a *de-gene-rate nature*, rationale, and behavior. Therefore, the first man and woman and all their subsequent offspring, including you and me, languish under the **curse** of its death-producing fruit: “...you will surely **die** [*e.g. implode as a self-center*]” (Gen. 2:17).

Not only are our *physical* bodies aging and deteriorating, but *spiritually* we are **the living dead**—alive to self and therefore dead to God and one another. We are **self-conscious creatures**. Once Adam and Eve ate and *fell*, “⁷the **eyes** of both of them were opened [*in self-focus*], and they knew that they were **naked** [*self-conscious*].... ⁸And the man and his wife

hid themselves from the presence of the Lord [*three Self-sharers*]” (Gen. 3:7-8). This curse has not only resulted in our *de-gene-ration* and decay as corrupt individuals but also the progressive deterioration of our relationships. Remember these **twelve stages of relational fission**: distance --> devalue --> disassociate --> desert --> deny --> demean --> disown --> disinherit --> defect --> dehumanize --> destroy --> death. Each one of us has suffered these things both as a victim and as a perpetrator.

God made garments of skin for Adam and his wife, and **clothed them** [*covered the nakedness of their de-gene-rate condition; see Rev. 3:18*]. Then the Lord God said,

²²Behold, **the man has become like one of Us, knowing good** [*self-sharing*] **and evil** [*self-worth-ship*]; and now he might stretch out his hand [*a hook*] and **take also from the tree of life**, and eat, and live forever [*damned to immortality as de-gene-rates*]—²³therefore the Lord God **sent him out from the garden of Eden** [*greenhouse for the growth of the seed of Agape-self-sharing DNA*].... ²⁴and He stationed the cherubim and **the flaming sword which turned every direction to guard the way to the tree of life** (Gen. 3:22-24).

The man became **like one of Us** because he awakened to the alternative or option of choosing

himself over another. **Freedom of choice** between *good and evil* is necessary for an individual's sacrificial self-sharing love for another to be tested and proven all-true: *gen-uine* self-forsaking love that “never fails [*another*]” (1 Cor. 13:8). In freedom of choice, Father, Son, and Spirit intentionally *deny* Self and *choose* One Another and us. However, the man became **unlike the Us**—three incorruptible Holies perfect in *Agape*—because he was **enslaved in the torment of choice**, wholly incapable of *refusing* counterfeit love. Though a *gene-rous* individual with *Agape* DNA *knows* evil, he is *free* to choose the good. Though a *de-generate* man with *eros* DNA *knows* good, he is *not free* to choose; self-worth-ship, self-will, and self-indulgence are his **default mode**.

Not only would the man repeatedly and consistently choose himself over others and exploit others in self-interest, he would *know* within himself he was doing evil and spend the days and years of his life in exhaustion attempting to “**suppress the truth** [*good*] **in unrighteousness** [*evil*]” (Rom. 1:18). As a captive of *eros*, the man would not be able to stop violating his own conscience, sinning against himself while sinning against others, and **suffering self-condemnation** as he witnessed all his relationships decay in fission due to his own incapacity to share himself. As *de-gene-rates*, Adam, Eve, and all their offspring would never be able to *gen-uinely* and fully share themselves with God and one another as they were designed and created to do, and **the cruel and**

bitter aftertaste of this cursed fruit is that they would always **know** it. Paul testified of his own cursed condition of slavery in the torment of choice:

¹⁴I am of flesh, **sold into bondage to sin** [*eros: self-worth-ship*]. ¹⁵For what I am doing I do not understand [*con-fusion*]; for I am not practicing what I would like to do [*sharing with others*], but I am doing the very thing I hate [*exploiting others*]. ¹⁶But if I do the very thing I do not want to do...¹⁷no longer am I the one doing it, but **sin** [*Worthless' de-gene-rate nature*] **which dwells in me**. ¹⁸For I know that nothing **good** [*Agape*] dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the **good** [*sacrificial self-sharing*] is not. ¹⁹For the **good** that I want, I do not do, but I practice the very **evil** [*eros*] that I do not want... ²¹I find then the principle that **evil** is present in me, the one who wants to do **good** [*practice reciprocal self-sharing and participate in true Love*].... ²⁴Wretched man that I am! Who will set me free from the body of this **death**? ²⁵Thanks be to God through Jesus Christ our Lord! (Rom. 7:14-25).

Knowing the man and woman were *con-fused* to the false-father Worthless in his own **evil knowledge and nature**, God considered it necessary to guard the

tree of life from *every direction* because **the twisted, serpent-like nature of eros opportunism** operating in human beings would *instinctually* seek *every* possible way to preserve, indulge, and exalt self, even damning self in repeated attempts to outwit and out-manuever God!

Now see the salvation of mankind: “**Christ redeemed us** [*individualists*]...**having become a curse for us**—for it is written, ‘Cursed is everyone who hangs on a **tree**’” (Gal. 3:13). The cross, which the Triune-God embraced in Christ for our sakes was **the tree of the knowledge of good** [*self-sharing*] **and evil** [*self-worth-ship*], the fruit of which is relational fission and death. In Christ, Father, Son, and Spirit absorbed into Themselves, into the midst of the Nucleus of Their Oneness, the full power of our **relational fission**, and together They *overcame* this cursed tree of death for our sakes. By embracing this cursed tree together, the Triune-God **transformed the cross** into a *life-giving* instrument of **relational fusion** for us. The cross that God now shares with us is “**the tree of life**” (Gen. 3:22; Rev. 2:7).

Yes, as the tree of life, the cross is still a brutal instrument provided to effectively “crucify the flesh with its passions [*self-worth-ship*] and desires [*desiring desire*]” (Gal. 5:24) and put to death “the old [*de-gene-rate*] self” (Col. 3:9). Yet, this life-giving tree is able to **transform the living dead** (alive to self, dead to others) **into the dead living** (dead to self, therefore alive to God and one another)! I could not

embrace this cross alone in self-effort; I embrace this *shared cross together* with Christ in the power of His Spirit. Therefore, I am empowered to deny myself and choose God and others. The life-giving cross we are called to volitionally embrace on a “daily” basis is the essential instrument by which we are **liberated** from the torment of choice, **set free** from this body of death, **emancipated** from Worthless’ world, **fused** into Christ as sacrificial self-givers, and brought into **cruci-formity** with our Triune-Creator!

If Father, Son, and Spirit had not *overcome* the tree of the knowledge of good and evil and *transformed* it into the tree of life, it would not be possible for us to **share the cross of Christ** and by *embracing* it together “**overcome the evil one**” (1 John 2:14). Paul made this clear:

For if while we were **enemies** [*individualists, defectors*] we were reconciled to God through the **death** of His Son [*Nucleus of the Trinity torn in fission*], much more, having been reconciled, **we shall be saved by His life** [*by embracing the tree of life He now shares with us*] (Rom. 5:10).

In light of the victory of God in Christ *for* us, Paul urged, “Do not be **overcome by evil** [*the power of relational fission*] but **overcome evil with good** [*sacrificial self-sharing; embracing the tree of life together*]” (Rom. 12:21). As you recognize by faith that God has transformed the cross from a tree of

fission and death *into* the tree of life, you will begin to *overcome* your old instinct of self-preservation and **lose your fear of embracing this shared cross** and the life-labs by which the cross confronts and affects you. In fact, once we truly *see* this instrument of life, which our Triune-God has sacrificially provided to share with us, we will begin to **consider the cross our dearest friend and ally!**

As those who are emigrating together into the cohabitation of the kingdom, we must not shrink back from sharing the tree of life with God and one another but *embrace* this shared cross and all its' corresponding life-labs together in **co-crucifixion!** Jürgen Moltmann described how we recognize and respond to God's sacrificial Self-sharing:

In pathos [*compassionate suffering*] **the Almighty God** [*All-Three-Mighty*] **goes out of Himself** [*Self-emptying*], **entering** [*as a Self-sharer*] **into the people** whom He has chosen [*entering mankind in the Nucleus of the God-Man Jesus*]. He makes Himself a partner [*Sharer*] in covenant [*a fusion agreement*] with His people. In this pathos, this feeling [*affectionate magnetism*] for **the people which bears His** [*one shared*] **name** and upholds His honor in the world, the Almighty is Himself ultimately affected by Israel's experience [*life-labs*], its acts [*free will*], its

sins [*self-worth-ship*] and its sufferings....
The divine passion [*jealous-for Love*] **is God's freedom.** It is **the free relationship of passionate participation** [*reciprocal sacrificial Self-sharing*].

The eternal God takes men and women seriously to the point of **suffering with them** in their struggles and of being **wounded in His love** [*Triune-Agape*] because of their sins.... The experience of [*sharing in*] the divine pathos throws a person open to the joy and pain of life [*alive to others in Agape*]. He [*the genuine self-sharer*] loves with God's love; he is jealous for God's honor; and **he suffers with the sufferings of his God**, in order to finally rejoice in God's joy [*one shared life*].⁷

Co-crucifixion and Cruciformity

Paul was radically transformed from a religious opportunist named Saul into "a man in Christ... caught up to the third heaven" (2 Cor. 12:2) because he was brought into *cruciformity* with God in Christ through *co-crucifixion*:

I have been **crucified with Christ** [*co-crucifixion*]; and it is no longer I [*the*

⁷ Jurgen Moltmann, (1981). *The Trinity and the Kingdom*. Augsburg Fortress Publishers, Minneapolis, MN. p. 25

individualist] who live, but Christ [*the sacrificial Self-sharer*] lives in me; and **the life** which I now live in the flesh [*in cruciformity, as a sharer in the cohabitation of the kingdom*] I live by **faith** in the Son of God, who loved me and gave Himself up for me [*e.g. I abide in the God-Man Nucleus by sharing His cross: receiving and reciprocating His Agape*] (Gal. 2:20).

Worthless' world boasts that it is populated by **independent, self-made individuals**, but upon closer inspection we discover that cultural tyranny, merciless peer pressure, and socio-economic coercion are stripping the God-given uniqueness from each of these men and women and bludgeoning them into **uniformity as individualists**—into the likeness of one solitary being, an imposter, “the father of the lie.” All the inhabitants of Worthless' world, power-brokers and poor alike, are the living dead (see Eph. 2:1). In the kingdom of God, however, unique, free individuals are fused as *self-sharers* into Oneness by **co-crucifixion**: sharing “**one Lord** [*God in Christ*], **one** [*cruciform*] **faith**, **one baptism** [*sharing in the death and resurrection of one Man*]” (Eph. 4:5). This relational oneness may be accurately called **cruciformity**.

In the dynamic magnetism of *Agape*, Father, Son, Spirit, and individual human beings fuse into the God-Man Jesus Christ because all willingly embrace and **share one cross**. It is not *individuality* that the

cross puts to death, but *individualism*. In **cruciformity** (not uniformity), each individual is set free from self-worth-ship to become a fuse-able self-sharer with an entirely unique and essential contribution to make to the whole. In *cruciformity*, self-sharers are *re-gene-rated* into the image and likeness of our *infinite* Triune-Creator, the Us of our genesis. God is a Triune-Spectrum of Light, which gives birth to *boundless* varieties of unique colors (us) all of which run together in one Beam as “**children of Light**” (Eph. 5:8). Peter urged us to embrace this *shared cross* intentionally and wholeheartedly:

To the degree [*measure*] that you **share the sufferings of Christ** [*co-crucifixion: embracing daily life-labs as “the tree of life”*], keep on rejoicing, so that also at **the revelation of His glory** [*the God-Man in whom the Trinity and man are perfected in cruciformity–fusion Oneness*] you may rejoice with **exultation** [*e.g. in daily life, always choose “the way” of downward ascent*] (1 Pet. 4:13).

In order for us to “become partakers [*sharers*] of the divine nature” (2 Peter 1:4), that is, for the fuse-able DNA of *Agape* that Father, Son, and Spirit share to be *gen-uinely* replicated in us as individuals, we must be willing to embrace a dimension of the suffering of the cross for the Trinity just as They embraced it for

us. **Sharing the cross is true reciprocal Love.** All the way up to the cross, **counterfeit love** (*eros*) *pretends* a willingness to suffer for another, but at the last minute it turns back in self-preservation and is exposed as the lie. Our willingness to embrace the tree of life, which God in Christ provided in daily life is **reciprocal sacrificial self-sharing** and the only means by which we abide in fusion in the Nucleus of the Trinity.

In Christ, Father, Son, and Spirit shared the cross; now these three sacrificial Self-sharers have invited you and me to join Them in **cruciformity**—to enter the fusion Oneness of *God in Christ* by sharing that cross in **co-crucifixion**. Oswald Chambers tells us how:

The imperative need spiritually is to sign the death warrant of the disposition of sin [*my de-gene-rate, eros nature*]...**my claim to my right to myself** [*self-will, self-worship*]. Paul says, “I have been **crucified with Christ** [*co-crucifixion*]”; he does not say, “I have determined to imitate Jesus Christ” or “I will endeavor to follow Him,” but “I have been **identified with Him** [*as a sharer*] **in His death.**” When I come to such a moral decision and act upon it, then all that Christ wrought for me on the Cross [*Agape perfected*] is wrought in me [*re-gene-ration*].... Have I entered into the glorious privilege of being crucified with Christ [*embracing the tree of life He shares*

with me] until all that is left is the life of Christ in my flesh and blood [*DNA*]?

“I have been crucified with Christ and it is no longer I [*the individualist*] who live, but Christ lives in me” (Gal. 2:20). These words mean **the breaking of my own independence** with my own hand.... No one can do this for me, I must do it myself [*volitional self-giving*]. It means the breaking of the husk of my individual independence of God [*my autonomous nucleus*], and the **emancipating of my personality into oneness** [*fusion*] **with Himself**.... Very few of us know anything about absolute loyalty to Christ—“For My sake.” It is that which makes the **iron saint** [*unshakable self-sharer*]. Has that break come? All the rest is **pious fraud** [*counterfeit love: believers still ruled by self-worth-ship who play Christian*].⁸

Self-love is the *taproot* of all acts of “iniquity, transgression, and sin” (Ex. 34:7). Therefore, *repentance* is not merely forsaking *acts* or *habits*; **repentance is turning from self to God**. Sharing the cross with God in Christ progressively and incrementally puts

⁸ *Bread and Wine: Readings for Lent and Easter* (2003). Oswald Chambers, “The Relinquished Life.” The Plough Publishing House, Farmington, PA. p. 31, 33.

to death this cursed *taproot*, which is my claim to my right to myself. **Co-crucifixion** is not a one-time encounter, rather it is embracing those daily, practical **life-labs**, which serve as opportunities to *turn* from self to God. Embracing the cross as **the tree of life** enables me to *turn* in **cruciformity** from *eros* to *Agape*: from self-indulgence to self-emptying, from self-will to self-denial, from self-worth-ship to self-sharing, from fission to fusion, from death to life.

Learning how to make these daily *turns* repeatedly and promptly, without persisting in individualism and prolonging our own way in futility, is what facilitates our growth and expedites our maturity as self-sharers in the **cohabitation** of the kingdom. As we *continually* lose our independent life (nucleus) into Christ by sharing His cross, we find it new, resurrected in the midst of the fusion Oneness of the Trinity: “**keep yourselves** [*abiding*] **in the Agape** [*sacrificial Self-sharing*] **of God**” (Jude 21). Further, embracing the daily cross enables us to impart the life of God in Christ to others as *gen-uine* self-sharers; Paul testified, “So death [*co-crucifixion*] works in us, but life in you” (2 Cor. 4:12). See how Paul made **cruciformity** the prime directive of his life:

¹⁰That I [*the individual*] may know Him [*God in Christ*] and the [*fusion*] power of His resurrection and **the fellowship** [*lit. koinonia; communion*] **of His sufferings** [*embracing co-crucifixion*], being

conformed [*lit. summorphos; morphed*]
to His death [*cruciformity*]; ¹¹in order
that I may attain to **the resurrection**
from the dead [*the living dead re-gene-
rated as the dead living—a sacrificial self-
sharer*].... ²⁰The Lord Jesus Christ ²¹who
will **transform the body of our humble**
state [*half-formed believers—the us*] **into**
conformity [*lit. summorphos; morphing*]
with the body of His glory [*Father, Son,
and Spirit—the Us*], by the exertion of the
[*fusion*] power that He has even to **subject**
all things to Himself [*into the God-Man*
Nucleus] (Phil. 3:10-21).

T. Austin Sparks received profound insight into Paul's prime objective. In the pattern of death and resurrection, Sparks identified God's perpetual way of downward ascent, which we are called to practice together:

Do recognize that **the Cross is the end of the risen life**, and not only the beginning.... People have asked, "Why did Paul put death at the end? Surely it ought to be the other way around—that I may be conformed to His death, and know Him in the power of His resurrection." No, there is no mistake. The order is of the Holy Spirit. The power of His resurrection presupposes that there has been a death,

but the very **resurrection-life leads to the Cross.**

The Holy Spirit in the power of the resurrection is **always leading you back to the Cross** [*the way of downward ascent*], to conformity [*morphing*] to His death [*impetus of perpetual self-sharing and fusion*].... It is the very power of resurrection to bring us back to the place where **death** [*relational fission in eros*] **is constantly overcome** [*by fusion in Agape*]. That place is none other than the Cross of our Lord Jesus Christ where the natural life [*individualism, self-worth-ship*] is put aside...the fruit of **living union** [*fusion Oneness*] **with Him**...and that means conformity to His death [*cruciformity*] without utter destruction [*relational fusion without loss of personal identity*].⁹

The relational, inter-personal Oneness that occurs from sharing the cross is called “**the fellowship** [*lit. koinonia; communion*] **of His sufferings**” (Phil. 3:10). This *fellowship* is also known as **perichoresis**: mutual indwelling and interpenetration (relational fusion) without loss of personal identity (individuality).

⁹ T. Austin Sparks, n.d. *The Battle For Life*, Chap 3. Retrieved from http://www.austin-sparks.net/english/books/battle_for_life_the.html.

The cross stands in the center of the Trinity from all eternity and uniquely represents Who They are as sacrificial Self-sharers. If you and I want to become one with our Triune-God, **the cross must become fixed immovable in the very center of you and me.**

For the word of **the cross** [*cruciformity*] is foolishness to those who are **perishing** [*in individualism, self-worth-ship*], but to us who are **being saved** [*by co-crucifixion, embracing the daily cross*] **it is the power of God** [*the fusion power of three sacrificial Self-sharers to re-gene-rate you and me, and fuse us into Their one shared life*] (1 Cor. 1:18).

Peter provided us with a practical example of embracing the tree of life in a daily life-lab:

^{2:18}Servants, be submissive to your masters...not only to those who are unreasonable [*lit. perverse; twisted*].

^{2:19}For this finds favor, if for the sake of conscience toward God a person **bears up under sorrows when suffering unjustly** [*embracing life-labs of suffering*].... ^{2:20}If

when you do what is right and suffer for it you patiently endure it, this finds favor with God. ^{2:21}**For you have been called for this purpose** [*co-crucifixion*], **since Christ also suffered for you**, leaving an example for you to follow in His steps [*cruciformity by following the way of downward ascent*]....

4:1 Therefore, since Christ has suffered in the flesh, **arm yourselves with the same purpose** [*to overcome Worthless' nature and world*], because he who has suffered in the flesh has ceased from sin [*self-worth-ship*].... 5:10 After you have **suffered** [*co-crucifixion*] for a little while, the God of all grace, who called you to His **eternal glory** [*fusion cohabitation*], will Himself perfect, confirm, strengthen, and **establish you** [*in unshakable cruciformity*] (1 Peter 2:18-21, 4:1, 5:10).

Peter's Co-crucifixion

Like Saul who was transformed into the sacrificial self-sharer Paul, the man Peter was also a die-hard individualist brought into *cruciformity* with God in Christ by *co-crucifixion*.

³⁶Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go [*through the cross into the fusion of the Trinity as a Man*] **you cannot follow Me now** [*as an individualist ruled by self-worth-ship*]; but **you will follow Me later** [*as a sacrificial self-sharer*]. ³⁷Peter said to Him, "Lord, why can I not follow You right now? I will lay my life down for You." ³⁸Jesus answered, "**Will you lay your life down for Me** [*in extreme self-forsaking*]

Love]? Truly, truly, I say to you, a rooster will not crow until **you deny** [*disown*] **Me** [*God in Christ*] **three times**” (John 13:36-38).

In **self-deception** rooted in *self-worth-ship*, Peter esteemed himself more than capable of following Jesus. Yet, in **self-absorption** rooted in *self-worth-ship*, Peter slept in the garden of Gethsemane while Jesus was sweating blood. Then, in **self-defense** rooted in *self-worth-ship*, Peter drew his sword and cut off a man’s ear when soldiers came to arrest Jesus. Shortly thereafter, in **self-preservation** rooted in *self-worth-ship*, Peter denied and disowned Jesus three times in the court of the high priest. Once Jesus was dead, in **self-actualization** rooted in *self-worth-ship*, Peter said to the disciples, “I am going fishing” (John 21:3); in other words, I will return to my old life—self in its natural habitat. However, after the resurrection “Jesus stood on the beach” (John 21:4) in order to re-engage Peter. See Jesus’ plan to *restore* and *re-gene-rate* this wayward follower by **sharing His own cross with Peter**:

¹⁷Peter was grieved because He said to him the **third time**, “Do you love Me [*the Triune-God in Christ*]?” And he said to Him, “Lord, You know all things; You know that I love you.” Jesus said to him, “**Tend My sheep** [*e.g. life-labs that will*”

transform you into a sacrificial self-sharer].

¹⁸Truly, truly, I say to you, when you were younger, you [*the individualist*] used to **gird yourself and walk wherever you wished** [*self-will*]; but when you grow old, you will **stretch out your hands** and someone else will gird you, and bring you where you do not wish to go.” ¹⁹Now this Jesus said, **signifying by what kind of death** [*co-crucifixion*] **Peter would glorify God**. And when He had spoken this, He said to Peter, “**Follow Me** [*in downward ascent*]!” (John 21:17-19).

Jesus sacrificially embraced each of Peter’s grievous, relational failures because they were necessary to bring this **self-absorbed** disciple into *cruciformity* with Himself as a **self-emptied self-sharer**. Additionally, Jesus assigned to him the life-lab of tending His new believers since the **crucibles** Peter would be required to embrace in such a selfless, self-sharing work as herding and feeding wayward sheep would effectively finish the job of his *cruciformity*! Peter identified himself as a “**witness of the sufferings of Christ**,” and he knew Jesus as “**the Chief Shepherd**” (1 Pet. 5:1, 4). Jesus made Peter a *sharer* in His own life and nature and calling and work; therefore, as one who would daily *deny himself* to seek first His interests in others as a **steward-hearted shepherd**, Peter would no longer have time or opportunity to even think of

himself much less do his own will! T. Austin Sparks described Peter's transformation:

There is no **safe place** [*of peace in relational altruism and Oneness*] apart from the constant application of the principle of **the Cross** [*the tree of life*]. Safety absolutely demands it. Nothing is safe in our hands. The more the Lord blesses, the more peril there is. . . . It is a most perilous thing to be entrusted with Divine riches, so far as our flesh [*corruptible nature*] is concerned. **The only safe place is where the Cross is still at work**, touching all that is ourselves [*self-worth-ship*], touching all our independence of action [*self-will: me now*].

Take **Peter**, a man who would act so independently, who liked to do things on his own and do what he wanted to do. We find it cropping up constantly. He is a man who **acts without stopping to ask anybody**. We have no hint that he ever got into **fellowship** with his brother disciples and said, "I have no intention of going on unless there is **one mind** among us." Peter never did that sort of thing. He got an idea, and off he went. The Lord summed it up very well when He said, "...when you were younger, you used to

gird yourself, and walked wherever you wished....”

That was Peter before **the Cross** was inwrought in him [*fuse-able DNA*]. But see him afterwards...“Peter and John,” and “Peter and John,” and “Peter and John.” Well, they are **moving together** now, there is **relatedness** [*reciprocal self-sharing Love*]. It is an acknowledgment that Peter felt his need of **co-operation** and fellowship, that he had seen the perils and disasters into which independent action led him, even when his motives and intentions were of the best.

These are just glimpses of how **the Cross touches us in our impulsive, independent nature, our self-will, our self-strength**. The Cross has to deal with all that to **make things safe for God** [*to share “a kingdom that cannot be shaken” by fission*], and to keep us moving [*as emigrants*] in the way of **increasing knowledge of the Lord** [*three sacrificial Self-sharers*], which lies behind all our value to the Lord, all our usefulness, all our service. ¹⁰

¹⁰ T. Austin Sparks, (n.d.). *Prophetic Ministry*, Chapter 5 – “Why the Prophet’s Message is not Apprehended.” Retrieved

Emigrant Believers Share One Cross

First, Father, Son, and Spirit share the cross in the Nucleus of Christ; **second**, individual believers now enter (fuse) into God in Christ by embracing that shared cross in *co-crucifixion*; **third**, individual believers are called to share the cross with one another in a Trinity-like way so that we, as an us, might come into *cruciformity* with the Us of our genesis. The Apostle John clearly saw this *third* dimension of the cohabitation of God and man:

I, John, your **brother** [*lit. the brother of you; e.g. re-gene-rating in one bloodline*], and **fellow partaker** [*sharer with you*] in the **tribulation** [*co-crucifixion: shared suffering*] and **kingdom** [*fusion cohabitation*] and **perseverance** [*emigrating into cruciformity by faith, hope, Agape*] which are **in Jesus** [*the Nucleus of: 1. the Trinity; 2. God and mankind; 3. individual human beings*] (Rev. 1:9).

Once we truly see *God is* three sacrificial Self-sharers and we come to cherish what They have done for us in Christ, you and I, in our relationship to one another as individual believers, are moved to “**be imitators of God**” (Eph. 5:1). The essential movement of **emigrating** (relocating) into the cohabitation of the kingdom of God **is coming**,

from <http://www.austin-sparks.net/english/books/001007.html>

together, into cruciformity with the Trinity here on earth—embracing life-labs of the cross *with* one another and *for* one another. See how it works:

³²**After being enlightened** [*receiving the Light of the knowledge of the glory of God in the face of Christ: the fusion of the Trinity and man in the God-Man*], **you endured a great conflict of sufferings** [*entered and embraced life-labs of co-crucifixion*], ³³partly by being made a public spectacle through reproaches and tribulations [*being crucified with Christ*], and partly by **becoming sharers** with those who were so treated [*sharing the cross with one another: willingly paying the price of open association with other kingdom emigrants*]. ³⁴For you showed sympathy to the prisoners and **accepted joyfully the seizure of your property** [*mammon and dirt*], knowing that you have for yourselves **a better possession** and a lasting one [*a share in the unshakable cohabitation of the kingdom*] (Heb. 10:32-34).

In *Agape* rationale, which is the Trinity's own *relational* thinking, we see God's ultimate, eternal purpose in Jesus' prayer: "that they [*individual believers*] may be one, just as We [*Father, Son, and Spirit*] are one" (John 17:22). Paul recognized that this

Trinity-like Oneness among us human beings could only be achieved by embracing one shared cross *for* one another. Paul wrote to the Ephesians, “I ask you not to lose heart at my **tribulations** [*co-crucifixion*] **on your behalf**, for they are your glory [*your worth to God and to me*]” (Eph. 3:13). Paul added: “If **we** [*together*] have become **united** [*in fusion*] **with Him** [*God in Christ*] **in the likeness of His death** [*individual believers who share the cross just as Father, Son, and Spirit share it*] certainly **we** [*together*] **shall also be** [*sharers*] **in the likeness of His resurrection** [*share one fuse-able DNA: a Trinity-like us in Oneness in Christ*]” (Rom. 6:5).

Father, Son, and Spirit sacrificially transformed the cross into the tree of life in order that we, together, could become sharers in it with Them; therefore, we cherish co-crucifixion and refuse to be “enemies of the cross of Christ” (Phil. 3:18). **Cherishing the cross is not a love of suffering for its’ own sake**—the perversity of masochism, asceticism, poverty, or “self-abasement and severe treatment of the body” (Col. 2:23); rather, we are willing to embrace suffering *for* another and *with* another in true, *reciprocal* Love. Our Forerunner was *not* a masochist: “...fixing our eyes on Jesus...who **for the joy set before Him** [*giving birth to self-sharers in Oneness*] **endured the cross** [*suffering*], **despising the shame...**” (Heb. 12:2). As followers and imitators of Christ, you and I share the cross and embrace suffering for the sake of one another.

The purpose of suffering *with* another and *for* another in co-crucifixion is **birth-giving**. As a sacrificial self-sharer, I participate with Christ in the joy of co-creating new life—a cruciform Oneness with others in His one body. Paul literally described his suffering as birth-giving, “My children with whom I am again **in labor** until Christ is formed in you [*cruciformity*]” (Gal. 4:19). He added:

Now I rejoice in **my sufferings** [*co-crucifixion*] **for your sake**, and in my flesh **I do my share on behalf of His body**, which is [*giving birth to*] the church [*the many-membered body of Christ*], in filling up what is lacking in Christ’s afflictions [*as a sacrificial self-sharer, I labor to bring all God’s children into cruciformity*] (Col. 1:24).

Paul himself was brought into such a measure of *cruciformity* with Christ that he began to think and move and act in a Trinity-like way: “I do all things [*any act of sacrificial self-sharing necessary*] for the sake of **the gospel** [*extending to the world the Trinity’s invitation to enter Their one shared life*], so that I may become a **fellow partaker** [*sharer*] of it” (1 Cor. 9:23). By perpetually fusing into Christ as a self-sharer, the way of laying down his life for others in downward ascent became Paul’s default mode; therefore, God and other emigrants considered him trustworthy and relationally safe.

Paul was jealous for his spiritual son Timothy to become a sharer in the reciprocal Self-sharing life of God, therefore he said, “...**join with me in suffering** [*co-crucifixion*] **for the gospel according to the power of God** [*reaching out to the world together in the fusion power of Trinity-like cruciformity*]” (2 Tim. 1:8). Paul commended the believers in Philippi, “...you have done well to **share with me in my affliction** [*co-crucifixion*]” (Phil. 4:14). As individual self-sharers carry the cross of Christ into the world *together* embracing the sacrifices and tribulations these individual emigrants enter into Trinity-like *cruciformity*, which is the kingdom of God.

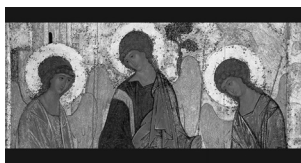
Paul, Peter, John, and others in the New Testament embraced and cherished the tree of life, which Christ came to share with us; however, it is remarkable to note that some individuals in the Old Testament, such as Abraham, Moses, Isaiah, and Daniel, *saw forward* to the shared cross of Christ by faith and willingly embraced it:

²⁴By faith [*seeing God: three sacrificial Self-sharers*], **Moses**...refused to be called the son of Pharaoh’s daughter [*emptied himself: forfeiting a unique opportunity for self-worth-ship in Worthless’ economy*],
²⁵**choosing rather to endure ill-treatment** [*co-crucifixion as a sacrificial self-sharer*] **with the people of God** than to enjoy the

*passing pleasures of sin [as a self-indulgent opportunist],*²⁶ **considering the reproaches of Christ** [*sharing in His sufferings*] **greater riches than the treasures** [*mammon*] **of Egypt**; for he was looking to **the reward** [*one shared inheritance: the cohabitation of the kingdom*].²⁷ By faith [*seeing God in Christ*] Moses **left Egypt** [*Worthless' world*], not fearing the wrath of the king; for he endured [*continually emigrating—embracing the tree of life*], as seeing Him who is unseen [*spiritually alive to God in Christ*] (Heb. 11:24-27).

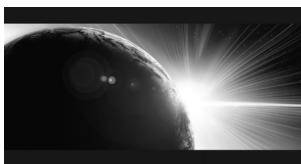


God Magnified Series



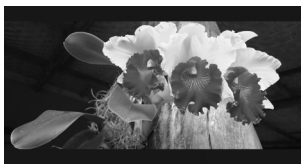
Part 1: Discovering the “Us” in Oneness

A journey of progressive magnification of the worship of God by meditating on five of the fourteen “God is” statements in Scripture. These statements are like porch pillars of the eternal dwelling place that the Trinity share in perpetual fusion Oneness in *Agape*. The Triune-God intentionally left Their spiritual fingerprint in the powersource of the natural universe—atomic nuclear fusion—“God is a sun.”



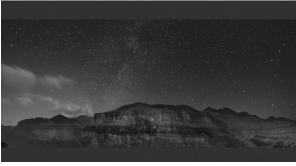
Part 2: Exploring the Dwelling Place

Our journey continues around the porch pillars of the eternal dwelling place of Light in which the Father, Son, and Spirit indwell One Another in fusion Oneness. Eric leads us through a clear understanding of “God is Light” and “God is a sun and shield” explaining the vortex of the Trinity and how we are called to be sharers of their holiness and mature children of Light.



Part 3: Revealing the Secret of the Mystery

This volume focuses on Pillar 8, “God in Christ,” where we discover the secret mystery of our participation in the dynamic of the kingdom—the fusion of the Triune-God and regenerated sons and daughters dwelling together in the God-Man Jesus.



Part 4: Awakening to Spiritual Reality

This volume focuses on Pillar 9, “God is Spirit,” where we discover how Father, Son, and

Spirit fuse into One Another as a whirlwind. The Triune-Spirit created individual human beings as a tri-unity—spirit, soul, and body. We will learn how as free individuals we are fused by *Agape* into the Triune-Spirit.



Part 5: Discerning “The Truth”

This volume focuses on Pillar 10, “God is true,” revealing a deeper understanding of the

divine nature of *Agape*—the “true” Love by which Father, Son, and Spirit abide in perpetual fusion as one God. We will discover how truth is in Jesus and how we by His grace become sharers of that truth. By carefully examining and receiving this truth, which the Triune-God desires to plant, cultivate, and mature within us, we are made capable of participating in a relationship of reciprocal generosity with Father, Son, Spirit and one another—the kingdom of God.

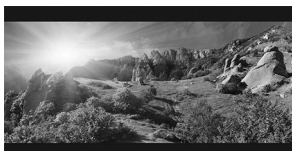


Part 6: Appraising the Most High

“O magnify the Lord with me!” (Ps. 34:3). One effective way to closely examine and worship

God is to meditate on what the Scriptures specifically testify that “God is.” As the Holy Spirit progressively opens the *God is* statements of the Bible to us, we discover the fusion of

the Trinity. In this sixth volume, we continue investigating “God is true” (John 3:33) to discover why Father, Son, and Spirit, together are “the Most High God” (Ps. 78:35; Heb. 7:1). The Scriptures consistently use economic terms to describe how these three Eternals add to and exalt One Another by sacrificial Self-giving. The economy of the kingdom functions by giving and receiving in order to give again, which yields superabundant bounty. When we “exchanged the truth of God for the lie” (Rom. 1:25), we fell out of the abundant life of the Most High and bought into the corrupt economy of the world that operates by buying and selling one another for self-indulgence, which precipitates famine.



Part 7: Surveying the Economy of the Kingdom

“O magnify the Lord with me!” (Ps. 34:3). One effective way to closely examine and worship

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the corrupt economy of the world, which operates by buying and selling one another and precipitates famine. Jesus came to lift us in Himself and mentor us in Kingdom economics as sons of the Most High.

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