

## ***Session 3 The Magnificence of Jesus in the Trinity***

*Please refer to the teaching notes for this message.*

Father, we come to You in the name of Jesus and we ask You for living understanding. Father, I ask You that You would inspire our hearts for impartation, that we would love Your Son well, that we would be awestruck by His splendor. We thank You in Jesus' name. Amen.

### **THE TRINITY: ONE GOD IN THREE PERSONS**

As I continue on the subject of Jesus, our Magnificent Obsession—that our desire is to be obsessed by the Holy Spirit with the revelation of the magnificence of Jesus. Today we are going to look at the doctrine of the Trinity and apply it to our response to Jesus. Paragraph A. The doctrine of the Trinity is one of the most important doctrines in the Bible. There are over seventy passages in the New Testament that present the Father, Son, and Holy Spirit together. It is a truth that is essential for our salvation; meaning for saving faith, that we understand this. Now today this doctrine is under attack, and one of the reasons it is under attack is that there is a tremendous effort to blend all the world religions together into one big tolerant religion that says everything is right.

Well, the problem is, the doctrine of the Trinity doesn't blend well into other religions. It is impossible to merge in the ideas that are intrinsic to the Trinity into the big pot of other faiths. The monotheistic religions like Islam and Judaism are very opposed to the Trinity, and so there are Christians saying, "Well, we can just go easy on this one and maybe put it to the side as we seek to, you know, for the larger good. That is to deny our faith. It is heresy. So it is important that we are equipped in our understanding on this crucial doctrine so that we aren't swept away personally by clever doctrines or clever arguments that cause us to deny essential elements of our faith, but also, we want to be equipped so that we can lead others to the Lord who have trouble with this issue of the Trinity.

Paragraph B. The doctrine of the Trinity, very simply, teaches that God exists in three distinct persons—God the Father, God the Son, and God the Spirit—but He is one God in three persons, and these three persons dwell together in deep relationship forever, but as one God, one God, three persons. Paragraph D. I want to highlight two outstanding men from history, just to name them because they stick out from all the others related to the doctrine of the Trinity. There is Athanasius, the first champion for the Trinity. He was the defender of this doctrine when there were many heresies rising up saying, "Jesus was not God," that Jesus was created like all the other great servants of the Lord.

Athanasius, in the presence of great persecution and resistance, I mean, for decades, even persecuted—caused to even be exiled at times, He held the line—this great bishop from Alexandria, which is the nation of Egypt. You know, we owe a great debt to Egypt, because Christianity was preserved in Egypt by the Desert Fathers in that devout spirit of prayer. Many were devoted to prayer and the truths of orthodox Christianity were preserved. Thank You, God, for Egypt, and Lord, bring Egypt back around for the fullness of what You have promised.

The other man, some years after Athanasius, was Augustine. Most of you are familiar with that name, Augustine. His teachings have been by far the most influential through church history.

## **ATHANASIAN CREED**

Paragraph E. The Athanasian Creed is the clearest statement on the Trinity in terms of a creed. It teaches that each of the three Persons of the Godhead—Father, Son, and Holy Spirit—each of them are uncreated. There was never a time when Jesus did not exist. He is uncreated like the Father is uncreated; they are limitless, eternal and almighty. All three persons are coeternal and coequal. Jesus is as much God as the Father is, and so is the Holy Spirit. One phrase that I want to highlight in the Athanasian Creed is that we worship God in the Trinity, and here is the phrase—“neither confounding the Persons or dividing the essence.”

That was a key statement. Now, what does that mean? That we worship God in three Persons without confounding or without obscuring or confusing the three Persons, we don't blend the Father and the Son together. We don't confound them. We don't blend them in, but we keep them separate. So we do not confound the Persons, but neither do we divide the essence of one God. We don't make Him two Gods. It is one God, three Persons—not three Gods. Not one God, one Person; one God, three Persons, that is the mystery and the heart of the Trinity.

## **THE ARIAN HERESY**

Paragraph F. Arius—again, that is a name that some of you will not be familiar with. He was a leader in the church who was devoted to teaching on the greatness of Jesus, but as a created being. He taught that Jesus was the greatest of all, but that He was created, He was not God, and he thought that he gave great honor to Jesus. There was none like Him, in terms of men. That is true, but that doesn't go far enough, because he said Jesus was created by the Father, instead of eternal like the Father and uncreated.

Now today that Arian heresy is emerging again, and even with this push to blend all the faiths together, these other faiths will gladly give Jesus great honor among men, the greatest. Some will say there is none like Him, like Arius said. The greatest prophet, the most anointed, the highest exalted, and they think they honor Him, but that is only a pretense, because in order to honor Jesus from a biblical point of view, we must proclaim His deity, not just His greatness as superior to other men.

So they will say, you know, this one group, they honor Jesus. You know, Islam honors Jesus. Some even of a Jewish descent would say, “Well, He was a great prophet.” You cannot ascribe to Him honor and greatness in the appropriate way without ascribing to Him deity. It is very subtle, but it is very essential that we understand this. You know and they say, “Oh no, they honor Him.” I say, “No, they don't,” it is only a pretense. It is the Arian heresy from the days of old.

Paragraph G. A. W. Tozer, in His book, *The Knowledge of the Holy*, has a chapter on the Trinity, and I just took a couple of excerpts from it. He addresses the man who cannot grasp all the fullness of the mystery of the Trinity, which, nobody can, is what He says. We are never going to grasp the full mystery of the Trinity, but he rejects the Trinity because it does not make sense. I don't get it. And I like what Tozer says, I am reading from it here, “They are subjecting the most High God to their cold scrutiny. They conclude it is impossible that God could be both one and three, but they forget, that their whole life is enshrouded in mystery.”

They don't even understand how their own life works, “They fail to consider that any real explanation of even the simplest phenomenon in nature.” I mean, the simplest thing, an apple growing on a tree, a butterfly flying, the sunlight, the ocean. The fullness of what goes into those simple things are hidden in obscurity, and they

can't be explained even by the greatest scientists. So what he says is, "Every man lives by faith, both the believer and the unbeliever. One lives by faith in natural laws and the other lives by faith in God."

Every man throughout his whole life instantly accepts without understanding many things about life, and he accepts them because science says they are true and they can observe the outward form of the butterfly, but they can't understand the great mystery of how it works. So he said that, in essence it is a moth argument. "I don't understand it, therefore, I deny it." He says, "You don't understand almost anything in fullness around you, including your own life." Anselm, he quotes Anselm, the great archbishop of Canterbury, in England.

He was one of the premier leaders of the church in the eleventh and twelfth centuries, the same time as Bernard of Clairvaux in France. He was in the London area. He made this statement related to the Trinity. I love this statement. He said, "Let me seek Thee in longing." Like, I long for You and let me seek You. This painful longing is making me seek You. I need answers, but let me find You in love, and let me love You in the process of finding You. "Let me seek Thee in longing. Let me find Thee in love." Let me find Thee, as I find You progressively, little by little.

### **AUGUSTINE**

Now Augustine—I'm just going to make two references to stories about Him—you know, after fifteen hundred years, sometimes you don't know exactly how the story goes, but, it was Augustine whom others called the man who wrote the most on the Trinity, He said, "If you try to define the Trinity, you will lose your mind, but if you deny the Trinity, you will lose your soul." He said something like that. I have heard different accounts of that, and the famous story goes like this, that he was contemplating writing the definitive book on the Trinity, and again, he has written more on it than anybody, but he wanted to write the final, complete statement. He was walking by the sea, as he was praying over this, and the Lord spoke to his heart and said, "Pick up that shell."

He picked up a shell, and the Lord said, "Now go out into the sea and empty the sea with that shell," and Augustine allegedly said, "Lord, that is impossible," and then the Lord said, "And neither is it possible with the small shell of your mind to empty the ocean of My being." So he drew back and changed his approach, and he wrote more on the Trinity than any other, but with an added dimension of humility after that experience, a greater dimension.

### **INDICATIONS OF THE TRINITY IN THE OLD TESTAMENT**

Look at the top of page 2. There are indications of the Trinity in the Old Testament. The very first time in the Scripture that God is recorded as speaking, the very first thing God says in the Bible, He introduces plurality in the Godhead. The very first statement in the Hebrew Bible—it is Jewish tradition that doesn't like the Trinity—but the very first statement in the Hebrew Bible of God speaking, He introduces plurality in the Godhead; the very God who said there is one God, is the One who said, "Let Us," plural, "make man in Our image according to Our likeness" (Gen. 1:26). There are several other times where God made the same statement; I have it here in the notes.

Paragraph B. Continuing in the Hebrew Bible, in the Old Testament, there are several places where God speaks to God. In other words, implying at least two persons, implying plurality. God talking to God; not just having a conversation in one Person, but one person talking to another Person in the Hebrew scripture. I give a couple of examples of that.

Paragraph C. Jesus highlights one of the premier examples of that in Hebrews, I mean Psalm 110, where God talks to God, and it is recorded in the Old Testament—in the Hebrew Bible. Jesus, right before He was to die—He is in Jerusalem the final week, having one of His final conversations with the Jewish leaders who would condemn Him, and He introduces to them this passage about plurality in the Godhead. And He says, “Why are you so offended? It is in our own Bible.”

Of course, He is drawing them out. He asks them four questions. Now you know whenever God asks a question, it is not because God needs an answer. We need an answer. In the garden when the Lord said, “Adam, where art thou?” He didn’t lose Adam. Like, “Where is that little guy, he got lost in the garden. Adam, where art Thou?” Adam was not lost from God’s point of view; Adam didn’t know where Adam was. The question wants to bring discovery to Adam’s heart about Himself. So when He asks four questions, how strategic is this? He is making a very intense point here. He goes back to the Hebrew Bible and He is going to introduce or emphasize the issue of plurality and humanity in the Godhead, a very taboo subject to the Jews and the Jewish leaders. That the Godhead had plurality, number one—the one God was plural, and the one God had humanity associated with deity. Of course, Jesus is talking about Himself. He is quoting the psalm that David prophesied about Him, but here He is in person, asking them about it.

“Why are you so offended that I proclaim a plurality in God and humanity associated with God? It is in your own Bible?” is what He is saying. In Matthew 22:42, the first question—He asks four questions, “What do you think about the Christ?” Now, you know the word “Christ” is Greek and for the Hebrew it is the exact same word; “Messiah.” So what do you think about the Messiah, the Christ, the Anointed One? What is your picture of the Messiah? How do you perceive Him? Because they didn’t think of Him as being fully God and fully man, but Jesus was going to give them one last opportunity before they condemned him to see, from their own Bible, that the Messiah is in fact fully God and fully man, and in relationship to another person in the Godhead, the Father—He says, “What do you think about the Messiah? What is your idea? How do you picture Him?”

Then Jesus brings it up a notch, “Whose Son is He?” And by those questions, He is establishing that the Messiah is human. He was born of a woman. Whose son is He? He is human, and they, the Jewish leaders, were comfortable with the Messiah being human. The trouble was that they didn’t like the Messiah being God, and particularly, God and human together was taboo to them. So they said, “Well, it is clear. He was the Son of David,” and then in verse 43, Jesus said, “Good. I am glad you brought that up. I want to talk about Psalm 110, the premier passage where plurality and humanity are combined together with deity.”

He said, “Oh, so David”—it was a leading question. They walked right through the door. He says in verse 43, “Well, then how does David in the Spirit, or by the anointing of the Spirit, by the revelation of the Spirit, how does David call his own great, great, great, grandson ‘Lord’?” Which we will see in a moment in verse 44, He is going to qualify it. By calling Him ‘Lord’ in this context, meaning how can David call his great, great, great, great grandson ‘God’? And they go, “What do you mean?” He goes, “Well in verse 44, David prophesied of a dialogue within the Godhead, where the Father said to David’s great, great grandson,” which is Jesus. I mean great, great, great, however many greats there are, I don’t know.

The Father said to David’s great, great grandson, “Sit at My right hand.” Beloved, only God can sit at God’s right hand. A man cannot sit in heaven on the throne of God. Verse 45, He says, “If David calls his great, great grandson ‘God,’ how can he call him his son? The answer is that God is human. He is fully God and fully man. That is the answer and Jesus was saying, “Here I am. David’s grandson, fully God, fully man in plurality with

My Father in deity.” They didn’t like this conversation. They were stumped. I don’t know what the Jewish leaders, what scholars would say about that even now. There is no good answer except for the answer that Jesus was pointing to.

### **REVELATION OF THE TRINITY IN THE NEW TESTAMENT**

Roman numeral III. Well, like I mentioned in the notes there are seventy passages that reference this. Paragraph B. I’ll skip some of the notes. You can read on your own if you want. The doctrine of the Trinity is established not only on these two truths, but these two truths are very significant. It is established on the deity of Jesus and the unity or the plurality of the Godhead. The Trinity is established on the fact that this carpenter’s son, this man from Nazareth is fully God, and it is established on the fact that there is plurality or unity within the persons of the Godhead.

Now today these are stumbling blocks; they are sources of great context, in the Church and outside of the Church, but they are essential to the faith. I have two passages here in John 10:30 and John 5:18, and in both of these passages, Jesus would claim to be God; that is when they wanted to kill Him. They said, “Your miracles trouble us because it creates so much momentum and we cannot control the crowds. They are just frenzied by Your miracles, but the part that really troubles us is You say that You are God.”

The spirit of the antichrist was operating in those leaders in Israel, and the spirit of antichrist is operating in the nations and even in the Church today and the thing is, these truths are going to come to such a pinnacle that they will seek to kill the people who won’t back off of this fact that Jesus is God, just like they wanted to kill Jesus for this truth. I mean, Jesus was being persecuted because of the doctrine of the Trinity in essence right here, and it will be a source of conflict.

Paragraph C. There is no one like Jesus. No one is like Him. He has two natures from the incarnation or the time that He was born and became human, that is the incarnation. From that moment of His conception, He is fully God and fully man in one person. There is none like Him. The Father is not fully man, neither is the Spirit. They are fully God, but they are not human, and the greatest of humans are not God, and never will be God. That is another doctrine that is floating around, that we are sort of gods and we are going to be gods one day. Those are all lies. That is deception. We will never be God. There is only One who is fully God and fully man. This is the most remarkable because the One in a class of His own. There is none like Him and neither will there ever be One like Him.

Here is my question: Why is the One who is so great? Why does He want you so much? He wants you. This One that has everything wants you, and He will not be silent about it. Jesus, You have everything. Why are You so in pursuit of relating to me? I mean, my love is weak and broken. I have really nothing to offer you, but He wants you. Beloved, who is this man? Who is this man anyway that we worship? Let’s look at top of page 3. We are going to quickly go through seven different truths related to the Trinity. Now these are only introductory truths. This is not a full statement, because how could somebody with a mind like a little shell empty the vast ocean of God’s being?

My point is: nobody can do much with this doctrine besides the introductory principles. It is bigger than us. It is mysterious, but it is clear that all three Persons are God and it is clear that all three Persons are one. The Bible has such a witness about that, but we hold that in tension and we say, “But how can three be one?” And the

Lord says, “Before this burning bush, it is better to worship and be consumed, instead of analyzing the bush too long.” Now when Moses saw the burning bush in Exodus 3, he did not analyze it for a moment.

It is good to analyze it a moment, but Beloved, the moment where the analyzing is laid, put into second place and we worship, and we are consumed by that bush—our hearts are—that is what this truth is about. That is what this Man is about. There is so much mystery about this Man that we will not grasp in this age. In a million years from now, we will still be discovering the wealth and the treasure of this man who is fully God and fully man.

### **SEVEN TRUTHS ABOUT THE TRINITY**

Well, I want to give these seven truths and I am just going to give a minute on each one. Like a road map, just to kind of direct some of your thoughts because we need to think often and to think deeply on this subject. Now somebody might say, “Why? Why do I need to think often and think deeply on this subject?” I will give you three reasons. I don’t have them on the notes, but you could write, they are very simple. The one first reason we want to think often and think deeply on this is because when we peer into the mysteries of the beauty of the majesty of how the Father and the Son and the Spirit love each other in such grandeur and majesty, it awakens in our heart worship for Him, for God.

It strengthens our worship. Because worship is a response to revelation, and we gaze into this diamond, this many-faceted diamond and the sparkling beauty of who God is together, Father, Son and Holy Spirit, it is breathtaking. It fills us with wonder. It reduces us to worship. We just lay everything aside. “We are Yours. You are worthy. Your worth is supreme in our thoughts. So it stirs up and awakens worship in us.” That is a good enough reason in and of itself, but it is not the only reason.

The second reason—this is too good to be true from the natural point of view; God calls us to participate in the fellowship of the Trinity. That is so glorious! It is almost—you can’t—I don’t even know how to say it in a way that represents that truth well. We will look at this in a moment. But John 17 is a premiere passage, verses 21-26, we will look at in a few moments, where Jesus beckons us to a salvation experience where we actually participate in the grandeur and the glory of the beauty of how the Father, Son and Spirit love each other, we participate in that love.

We receive it, and when we understand that the way God loves God is the way that God loves us, it gives us confidence and boldness in our walk with God. It gives us understanding. This is how far this thing is going to go. That is the second reason we study and we want to grasp the Trinity. Thirdly, it inspires us and instructs us on how we are to express love to God and to others. When we see the love within the Father, Son and Holy Spirit, we want to return that love back to God in that same kind of definition and in that same quality of love. We want to love Him that way and we want to love one another that way, so we want to be awakened in worship.

Number 2, we want to participate in the fellowship of the Burning Heart, the fellowship of love that the Father, Son and Spirit enjoy forever, we are beckoned into it. Oh, that just is mind boggling to me! Then we are to express or to be inspired and instructed to express that kind of love back to God and to people. So I say, “Lord, these seven truths show us from Your word riches of this truth,” and I want to go as far as the Word will take us.” There is so much in the Word on this, on the Trinity and how the three relate together. I want to go as far as God is permitted by revelation of the Word, but Beloved, we are at the beginning of the beginning of what is in

the Word. I don't want to go beyond the Word, but there is so much more that He has revealed that the body of Christ has not pried into or not sought after. Let's look at these seven truths, very briefly each one.

Number 1: There is one God.

Number 2: God dwells forever in three distinct Persons.

Number 3: Each Person enjoys a relationship, a mutual relationship with one another. The Father enjoys His fellowship with the Son and the Spirit. It is mutual. It is voluntary and it is an eternal relationship, and it is rooted in love and humility, and He beckons us into that kind of relationship. Wow.

Number 4: Each Person fully possesses all of the attributes of God. Jesus has all the attributes the Father has. There is nothing the Father has related to His deity that Jesus does not have.

Number 5: Though they are equal in essence, in their essential nature—that is what the word essence means, that there is one essence, their essence as God, their essential nature in being God—though they are equal in that, there is a different function and authority in their relationship and their work.

I'm not expecting if you are new at this, for you to even be following all this. I expect you to be going, "What? Sounds cool. I don't even know any of this," but just, if you feel that way and I have felt that way before that is why I am pausing for a second to address that. I have heard messages about God. I thought, "It must be true. It feels true. It sounds true, but I don't understand anything the guy is saying." I want to encourage you, that is not such an uncommon response, but just say in your soul, "Lord, I am going to get this. It may take me a while, but I am going to chew on this. I am going to stay with this. I am going to search these things out." Get the title deed in your heart today, "I am going to search these truths out. I don't get them now, but I'm not going to say that some time from now. I am going to look back some months or years and say, 'I really do understand these, at least in an introductory way.'"

Number 6: Each Person's work—the Father, Son, and Spirit—is unified with one another, it is inseparable and it is interdependent. The work the Father does is inseparable with the work the Son does, and we will look at that for a few moments in a moment.

Number 7: Each of the Persons—this is very mysterious but it is biblical and a thought that many believers never think about and it is essential and it is profound part of the relationship of the Godhead; they mutually dwell in one another. Mysterious but powerful feature and facet of their eternal relationship.

### **THERE IS ONLY ONE GOD**

OK, let's look at number 1. Paragraph C. Middle of page 3. There is only one God. The apostles in the New Testament taught this. Not just the Old Testament; the New Testament taught that there is only one God. The New Testament taught that the Father is God, the Son is God, and the Spirit is God, but the New Testament said that there is only one God. This is again the tension and the mystery. There is no contradiction. It is a paradox. It is a mystery, but there is no contradiction in that, and we can understand it in the introductory sense.

We aren't going to understand it in fullness, but we can understand the introductory principles, and they will excite and inspire us to worship, to enter into love. It has a very practical fruit on our life. It says here in James

2, “You do well. You have been taught well. You believe there is one God.” New Testament Christianity doctrine 101. There is one God.

### **GOD FOREVER DWELLS IN THREE DISTINCT PERSONS**

Paragraph D. The second point, God dwells forever in three distinct Persons. That is a very important New Testament doctrine. The Father is God, the Son is God, the Spirit is God, and they are coequal as God. One is not above the other in the essence of their deity. They are equally God, but they have distinct personality. Each one of them possesses a personality—a mind, emotion and a will. They each have divine intelligence beyond anything we can ever imagine. They are omniscient. They know everything. They each have emotions, and They have their own free will to make choices but They are in profound unity to such a degree They are called one in essence.

### **EACH PERSON ENJOYS AN ETERNAL, VOLUNTARY, MUTUAL RELATIONSHIP**

Let’s look at paragraph E. We will skip a few points here. Bottom of page 3. Number 3 truth. This is the one—I really enjoy this one. Each of the three persons deeply enjoys the fellowship of the other. They enjoy a relationship that is eternal, never ends. It never began and never ends. The way that Jesus loves the Father, He loved the Father in eternity like this and will forever. It will never change. He will never lose interest, ever. It is voluntary, it is mutual, and it flows out of an abundance of love and humility. The first point I want to make here in paragraph E. They each have a very deeply satisfying relationship with one another. They are totally fulfilled in the fellowship of the Godhead, the fellowship of the Trinity.

Why is that important? God doesn’t lack anything. He has no need. He is not lonely. Some people have the idea that, well, God was lonely so He created humans. No. He did not create humans because He lacked, because He was discontent or He had an emotional need. He dwelt in the fullness of perfect love within the Godhead. He created humans because He is love. Love doesn’t speak of need; love speaks of desire. Because He has desire to share the joy of His love with others, love desires to share the joy of love. So it wasn’t out of lack or loneliness or need, but out of the overwhelming, overflowing fountain of desire called love. This burning volcanic fountain of love in His being—He says, “I want others to feel and to know what we experience. We want to bring them into it.”

Not bring them into deity, believers will never be deity; God’s people will always be His sons and daughters, but He wants to bring them into the joy, the indescribable joy of love together with Him. God didn’t create the human race so He could have another billion people who stand at a distance and just Him how great He is. Yes, we will tell Him how great He is forever because His greatness provokes a response in us. He is so beautiful.

When you encounter beauty, whether it is the most breathtaking scene of the rock mountains or the most beautiful picture or anything that has beauty; when you encounter beauty and you automatically stop and you take a second look, and you normally go, “Oh!” Beauty demands a response, and yes, we will worship Him throughout all of eternity because His worth, His beauty demands a response or the rocks will cry out, but God wasn’t feeling a bit lonely and saying, “Well, a few billion angels wasn’t really quite enough. I need a lift. You know, I needed a few to say I was beautiful. So I will create humans.”

No. He created a different class, different than the angels. They could be made in His image to participate with Him because He is love and love demands an expression. Beloved, who are you? Who is He? Why does He value us so much? Why did He make us? How great is our destiny in Him? Beloved, it is worth being wholly

devoted to this man who is fully God and fully man. Imagine the enjoyable fellowship of the Father, Son and the Holy Spirit. When I think on this truth and meditate, I think about how much they enjoy one another.

Psalm 16:11, I don't have that verse on the notes. It says that in His immediate presence, I mean right at the epicenter of the kingdom, the throne of God, right at the throne, is fullness of joy and pleasure forevermore. At the nearest to God is the most joy and the most pleasure—the Father, Son and Spirit dwelling together, and that pleasure, that joy, He wants to share it, so when I study and meditate on the joy and the satisfaction that God has with God, it makes me say, “Oh I love the way You love. I am awestruck with how awesome You are.” But it doesn't stop there.

Then He says, “I beckon you. Come participate in it with Me.” It is like, “Lord, this is too big,” and He says, “Yes, but My death warrants your ability and the demand that You enter in with boldness. I died. I paid such a high price. You must respond extravagantly and boldly enter into this love with Me.” Oh how we will enjoy it! Think of even in this age, we can enjoy it now, but a little bit of this really goes a long way. Think about a million years, a trillion years, we will have so much joy in love participating in this fellowship of the Burning Heart!

When I think about my future, “Oh it is good.” Beloved, we have it made. We really have it made. Like I say often, “Yes, I know we need a little bit more money, more friends, a little bit more anointing, a little bit more energy, but Beloved, we have it made. We really do. We really do have it made. He is worth continuing wholehearted. It doesn't feel good. We don't have enough money. Nobody likes us, but He likes us, and we are beckoned into this forever and it starts now, not just in the age to come. Well, He enjoys His fellowship with the Father and the Son. I mean, Jesus enjoys His fellowship with the Father and the Spirit.

He is never disinterested. He is never bored. It is never, ever mechanical. There are never hindrances in Their love. Jesus is not hindered by bitterness or by feelings of rejection, so He can't really love well, and the Father misunderstood it—none of that. There is no miscommunication. Can you imagine no hindrance at all? In perfect love, expressing relationship with perfect love—oh, and then we are called into this. Again, it is not just in the age to come. It begins at our new birth, but a lot of people don't have any thoughts of this. Their holy imagination is not stirred up by the quality of love that exists within the fellowship of the God who calls us His children and beckons us to share His heart, our heart with Him.

Top of page 4. Well, this love satisfying fellowship is enthusiastic. It is eternally enthusiastic. Did you know that the remarkable thing is not just the way that God loves God, but that God loves us the way God loves God? John 15:9, God loves us the way God loves God. This is remarkable. Jesus said, “I love you in the same quality that the Father loves Me” (Paraphrased). John. 15:9, I mean could you imagine Jesus making us the object of His love? He has infinite enthusiasm and love towards His Father, and He has this eternal enthusiasm towards you.

Beloved, because God is infinite in the measure of His love and it is eternal in its duration, that love could never grow or diminish, because He only loves you in the way He loves and that is perfectly. A million years from now, He won't love me more than He loves me today in my weakness and brokenness, in my struggling, in my doubts, in my weak response, He loves me the only way He knows experientially how to love. It is the only way He has ever loved. It is the only way He knows. He loves fully, perfectly with no reserve. Now, we don't receive it well, but it is offered fully to us even now. He will never love us more than He does right now. I want

to enter in more to this. Because He loves in the way that He knows how to love experientially, the way He has experienced love and that is fully.

Number 2. This relationship is not only grounded in love, it is grounded in humility. Jesus has this deep delight to use His authority to honor the Father and the Spirit, and the Father has the same humility, and He uses His authority to honor the Spirit and the Son, but Beloved, God uses His authority to honor us. He says, “You come to Me. I will love You the way I love the other Persons of the Godhead.” Jesus will love us like that in the humility, and it is not just that—I love that, I want to be loved with that kind of humility. I want Him to relate to me in that kind of humility—but I am awestruck at how the God of all power uses all of His power to serve and to honor others.

One of the sessions in this class I am going to teach by the grace of God is on the humility of God. It is a subject I don’t know much about on a number of levels, but I want to understand more about the humility of God. It is fascinating and it stirs my heart to worship Him, and to respond in humility, to be bold before Him, knowing how humble He is in offering Himself to me.

Number 3. The love is intimate, it is deep, and what I mean by that is; it is powerful. It is fully engaged. When Jesus loves you, well let’s talk about the Father first. When Jesus loves the Father, His heart is moved. It isn’t a cold, calculated sterile relationship. He is deeply moved when He loves the Father, and when the Father returns love or responds in love, it deeply moves Jesus. He is moved in loving and He is moved in being loved, and the miracle of miracles is my weak and frail love moves Him. Because that is the only way He knows to love.

And I could say, “Lord, how could somebody as great as You love me so much? Why does somebody as great as You want me so much? And why are You moved by My love?” It is a statement of His greatness, of His splendor, not a statement of the quality of love. My love is weak, but His enjoyment of it is so big that it just works perfect. It wouldn’t work any other way, but the fact that He moves, and is moved, is a statement about how deeply He loves.

Number 4. The love is voluntary, it is a choice, and it is by nature. In other words, it overflows out of Him effortlessly. It is not a mechanical, sterile learned behavior where He kind of learns what love is supposed to be and He memorizes it and then does it to us. No. It is His nature. God loves God voluntarily. The Father loves the Son because it is His nature to love and the Son loves the Father because it is His nature, but it is also His free choice, as well, and it is mutual. Every one of these deserve a lot of time, but I’m just giving you a quick road map again, that each Person in the Godhead are equally yoked in love.

They are fully involved, fully focused and fully committed in the relationship. They aren’t distracted. They aren’t bored. They don’t lose interest at all. They are fully engaged at an equally yoked level. That is how they love each other, and that is how He loves us, and His desire is to awaken that in us back to Him.

Now, most people know at some level of life the pain of relationship where you are investing and you are engaged, but the other is not. Not just romance; it could be friendship. It could be father-son, daughter-parents, brother-sister, where you are invested in love. You are fully engaged, and they are a little bit engaged but not like you. Tremendous pain—there is none of that in the relationship of the Godhead, and that is the relational context that we are being invited to participate in.

### **EACH PERSON FULLY POSSESSES ALL OF GOD’S ATTRIBUTES**

Number 4. Each person fully possesses all the attributes of God. God never suspends one attribute to exercise another. When God shows mercy, He is 100 percent infinite mercy. He is also infinite justice. He doesn’t just suspend justice to show mercy or suspend mercy to show justice. He shares, He expresses both of them one hundred percent all the time, and that is how God relates to God in fellowship.

### **EACH PERSON IS DIFFERENT IN FUNCTION AND AUTHORITY IN THEIR WORK**

Number 5. Each Person, though they are equal in deity, in their essence as God, they are different in their function or in their authority in terms of their work. And they have a different function even in the relationship. The Father will always function as the Father towards the Son, related to the Father.

I mean the Father will always relate to Jesus in the Spirit as a Father. The Father will have that distinction of relating to the created order as Father. God the Father never relates in the Godhead as the Son. He always relates, only forever as the Father. My point is that there is a distinction in Their function and in Their relationship. That is a big subject and again, you think, “Okay, I don’t fully get that,” but let that beckon you. Let that pull you in because there is much to say about this that will make you worship and it will give you boldness to enter into a greater confidence of love in the fellowship of your heart with God.

### **EACH PERSON’S WORK IS UNIFIED, INSEPARABLE, AND INTERDEPENDENT**

Number 6. Each person’s work, the Father, Son and Spirit is unified, inseparable and interdependent. Every work that the Father does is inseparable with the work the Son does, and what I mean by that is that all three Persons of the Godhead are involved in every action because they are of one mind and they share and manifest the same power. In creation the Bible says, “Father, Son,” The Father created. The Bible says the Son created and the Father says the Spirit created. Are there three different Gods? If there are, there would be three different worlds, but there is only one world because there is only one God. They all participated in creation with different functions.

Everything Jesus did; the being raised from the dead—the Bible said the Father raised Him from the dead, the Bible says the Spirit raised Him from the dead, and Jesus said, “I have authority to raise myself from the dead.” They all are deeply engaged in every work that they do, a big subject, a glorious subject, but that is for another day. This is just the roadmap. This is just the avenue to figure out or awaken, to stir up some appetite and go eat more later.

### **EACH PERSON MUTUALLY DWELLS IN THE OTHER PERSONS**

Number 7, the bottom of page 4. This is mystery of mysteries. Again, we are the burning bush, and you can analyze for a minute the burning bush like Moses stared and said, “What meaneth Thou this?” But mostly, he was consumed in His heart and He fell down to worship, and when I look at this, I say, “Lord, it is bigger than my understanding, much, much bigger,” but the three Persons of the Godhead are deeply united through their mutual indwelling. Jesus said this very—I mean, to the natural mind, to our natural mind, a very like, “Wow. Mind-bending truth.”

He says in John 14:10, “I am in the Father. The Father is in Me.” We stop and we say, “Okay, I don’t know what that means. The Father who dwells in Me does the work.” When Jesus fed the five thousand, it was the Father dwelling in Him, working, but Jesus, anointed by the Spirit was doing it. Well, which was it? All three of

them were feeding the five thousand together and all three of them—Jesus walked on the water but the Father and the Spirit were involved. Same with His incarnation, same with His atonement, when He offered Himself up—Father, Son and Holy Spirit, they are all involved in the atonement.

Well anyway, this mutual indwelling explains how three Persons can be one heart, one thought and one action so that God acts as the one and the three. For instance, John 1:18, Jesus didn't leave the Father's bosom while He lived on the earth. While He walked on the earth for thirty-three years, it was true of Him that He was always in the Father's bosom while His body was on the earth. That is a strange verse to consider, but then Jesus says it, Jesus Himself with His own mouth declares this.

In John 3:13, in the context as He is talking to Nicodemus, the great teacher of Israel, one of the greatest teachers in the land, He says in verse 12, which I don't have here. He says, "Nicodemus, how can I tell you great and mysterious things when you don't understand the introductory things of the kingdom? You are a great teacher, but you don't understand what is really happening" (paraphrased).

He says, "For instance," talking about Himself, as the One who came down from heaven, "There is One who ascended and descended." He is the One who came down from heaven.

He is talking about Himself. The Son of Man who right now is in heaven. He says, "He is in heaven," and Nicodemus is saying, "I thought You were here."

"I am here."

"I thought You just said You were in heaven."

"I am." Because you see, Jesus was the first man to live in the reality of the Ephesians 1:10, the joining of the physical and the spiritual realms together, He lived in that reality ahead of time. That reality is going to happen at the second coming, I mean, where the heavenly and the earthly come together, but He lived in that reality as a man on the earth. He is talking about the indwelling. This is talking about the Father and the Son dwelling in each other. I mean, I think of the garden of Eden prototype of this.

Here is Adam walking and there is an open heaven and the Father and the fellowship of the Trinity, I mean, I don't know all the dimensions but it is all happening with no hindrance whatsoever, and then after sin comes, then there is a closed heaven, and then the realms separate between the physical and the spirit realm. They don't have the same access, but Jesus can bring them all together. Jesus lived in that realm as a man on the earth, the only man that lived fully in that realm while on the earth.

Again, after the second coming, that is going to happen more. But I know after the last three seconds, I lost a bunch of you, but a bunch of you tracked with me. Then it comes down, Jesus, let's give the final prayer, just the final statement. This is the grand statement in the Bible. John 17:21 and it goes all the way to 26. Jesus prays for the reality—I mean this is His final prayer before He goes to the cross, He prays in essence, "Let them enter into the fellowship of the Trinity, the thing I came for, let them enter into it."

Now it is so mysterious, because we don't understand. He is talking about joining in with this dynamic of God dwelling in God, things we cannot grasp in our mind, just put it out there, and it excites me to know—there is more for me to experience now, but it excites me to know how great things are going to be in the age to come, I

mean, where this is open and full. I'm not waiting until then, but it will be full and open, the things He prayed here

Look at verse 21. "That they all be one, as You Father are in Me, as I am in them. They may be one in Us." He is talking about this mutual indwelling, of how God relates to God, believers entering into dimensions of it. Again, no believer will ever be God, that is heresy, but it is the generosity of God to share love at this level and that way angels have no access to. Verse 22, "For the glory that You gave Me, I gave to them. The idea is that they would enter into a fellowship of oneness like we do because they enter into our fellowship with us. That is why they will have fellowship with one another at this level."

Verse 23, He says that again, "I in them. You in Me, Father, That they may be perfect in One," and then He gives the heart cry, "Father, I desire." He is going to the cross. He says, "I came to die that they would be with me. I came to offer Myself that they could enjoy the fellowship we have. I want to bring them into it. Father, I am with You, but I want them with Me when I relate to You, when I rule the nations, when I connect with Your heart in the ways that we have from eternity past, I want them with Me. I want them participating in it with Me. That is why I came." That the Father would be glorified ultimately in that reality. Beloved, who is this man? Let's have the worship team come up. Do you know who you are to God? You were created for this forever, and I know times get tough. Again, our body doesn't feel right. We don't have enough money. We need more anointing. We need more friends. We need more love.

But Beloved, we are a part of something so big and so awesome, it is worth it no matter what the struggle is in our circumstances. I want to drink deep of this stuff. I don't want to just wait until the resurrection. I mean, we aren't going to go that far in this age, but we are going to go a lot farther than we have gone yet. There is a lot further to go in the age to come with resurrected bodies. I want to be with You, Jesus, as You connect with the Father. I want to be part of that with You.

### **MINISTRY TIME**

Let's stand. Ephesians 2:6: We are seated in heavenly places now. We are touching that reality now. Father, seated in heavenly places, we just stand before You. Let's just respond to the Lord as individuals, saying, "Lord, I want to be awestruck with this mystery. I want to participate in it. I want to express love like this to others.