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We all know that Jesus Christ died in our place on the cross; he took our place. But the vicarious humanity of Christ says that He took our place, not only on the cross, but he substitutes our entire human existence. He came to exchange humanities with us. He removed our alienated humanity and replaced it with real humanity - a humanity in face to face fellowship with the Father. The difference between speaking of the vicarious death of Christ and vicarious humanity of Christ, is in the first case Christ died in our place but in the second case, Christ lived, died, raised and ascended in our place, and remains in our place. Paul saw this vicarious humanity. He doesn't explain how it is possible nor does he theologise about it; he just sees it. One died for all therefore all died. Through Adam came condemnation and death to all, through Jesus came justification and life to all. In Adam we were emptied, in Jesus we have been filled. (*God is for Us*, Perichoresis Press, Mississippi: 1995, p. 41)

“The whole of our lives comes down to this, being educated in the Spirit, being brought to perceive and know what the Father has made of us in Jesus Christ.” (*God is for Us*, Perichoresis Press, Mississippi: 1995, p. 68)

“The Spirit knows that the glaring discrepancy, the fantastic breach, between ‘who we are in Jesus Christ’ and ‘what we experience now’ is caused by intense spiritual deception. He has thus come to bring light, the Light of life, the Word of life.” (*God is for Us*, Perichoresis Press, Mississippi: 1995, p. 67)

“For the truth is, you are not lost. You have been found by God the Father Almighty in His Son Jesus Christ. That is who you are. You are not abandoned, alone or rejected. You have been claimed, accepted and embraced by the Father in His Son.” (*The Secret*, Perichoresis Press, Mississippi: 1997, p. 11)

“Jesus Christ has taken your failures and wrongness, your guilt and shame, your alienation...and destroyed them all on the cross. All the blackness has been forgiven, wiped out, put to death. It is done, finished, gone forever. He has put an end to everything that separates us from His Father and life in His house. For that is why he came.” (*The Secret*, Perichoresis Press, Mississippi: 1997, p. 11)

Immanuel “...means ‘God is with us.’ Note carefully that it does not mean that God was with us or that God will be with us. It means that God is with us and that we are with God. This is not a neat religious idea. And it is certainly not an invitation that depends upon our religious performance. Immanuel is a rock solid fact established by God. It is a divine declaration of the way things really are.” (*The Secret*, Perichoresis Press, Mississippi: 1997, p.12)

“We have all been given a staggering gift, the gift of participating in Jesus Christ's relationship with God the Father Almighty in the fellowship of the Spirit.” (*The Secret*, Perichoresis Press, Mississippi: 1997, p. 14)

“Jesus Christ couldn’t care less if we glorify Him in golf. His passion is that we play golf in His glory.” (*The Secret*, Perichoresis Press, Mississippi: 1997, p. 20)

“For what makes relationships, friendships and conversations so good; what makes work, teaching, doctoring and caring so noble; what makes baseball, gardening, fishing, and racing cars so enjoyable; what makes art, music and dancing so alive is that they are all, in their deepest sense, the dwelling places of the Triune life of Father, Son and Spirit.” (*The Secret*, Perichoresis Press, Mississippi: 1997, p. 22)

Jesus turns the Pharisees theology upside down. Instead of a book-keeping, list checking, divine legalist, Jesus confronts them with a picture of God who dances in sheer joy at the sight of a failure coming home. (*The Parable of the Dancing God*, Perichoresis Press, Mississippi: 1994, p. 5)

The religious people of every generation fall into the trap of inventing their own terms. Rather than recognising that they don’t deserve what the Father is offering and then simply accepting His sheer grace and enjoying His lavish embrace, they create a religion. They create a religious system, with imaginary definitions and self-constructed rules, in order to convince themselves that they are earning or are deserving of the gift. (*The Parable of the Dancing God*, Perichoresis Press, Mississippi: 1994, p. 10)

“The Christian life and worship not only begins with Jesus Christ, it ends with Jesus Christ, the Alpha and the Omega, the author and finisher of our faith, our High Priest and Minister in things pertaining to God. Our broken and twisted and frail and faltering and perverted expressions of His life and worship and adoration are taken up in the Spirit and translated in Jesus Christ before the Father. He ministers the things of God to us. He places His love and life into our hearts... We stand in Jesus. We are not on our own. We are not left to ourselves to muster up and perform the worship of God and offer it to Him purely. We are participants. We are wrapped up in Jesus Christ and in His worship and adoration of the Father.” (*Two Views of Worship and Life*, Unpublished Paper: 1994, p.8-9)

“What the doctrine of the Trinity is telling us is that God is fundamentally a relational being... The Father, Son and Spirit live in conversation, in a fellowship of free-flowing togetherness, and sharing and delight - a great dance of shared life that is full and rich and passionate, creative and good and beautiful.” (*The Great Dance*, Perichoresis Press, Mississippi: 2000, p. 19)

In the incarnation, Jesus Christ forged a connection between the Trinity and the entire human race. He created a union between the divine existence and our human existence. He opened up the divine dance and drew us into it. It is only within the context that the purpose of the Trinity is to draw us into their life, that the life and death of Jesus Christ can be properly understood. (*The Great Dance*, Perichoresis Press, Mississippi: 2000, p. 22)