

Trinity Marriage Track

Introduction

You are created in the image of God. The innate value, dignity and worth that you reflect is not one of your own reputation and glory, but that of the image and glory of God. It was Adam and Eve who first received this image. God created them to be satisfied in and take part in His work and wonder upon the earth. He created them to show forth His likeness in perfect imitation. Therefore, when God placed Adam and Eve *together*, he made a statement about the nature of the Godhead. Man and women clearly could not display the full picture of God without one another, so to do so accurately they needed companionship and friendship. The reason for this is that God Himself is made up of three persons: Father, Son and Holy Spirit. This means that God Himself is a friend in community and has friends. So together and only together could Adam and Eve show forth the very beautiful reality of the *Trinity*.

Therefore your marriage is created to display the likeness, glory, and reputation of God to the world. This is the SOLE purpose of a healthy and lasting marriage. In order for the world to see this beauty and for you to be most satisfied in displaying this majesty, it is our conviction that you need to meditate on the nature of the Trinity. It would then seem most appropriate for us to analyze His character and nature so that we may discover exactly how marriage is supposed to best represent Him. If all of humanity in fact would derive its models for marriage from the very nature of God Himself, we would find more health in marriage as a whole.

How it works

To provide us with an outline for accomplishing such a task we will use the acronym C.R.O.S.S. Considering that the whole of Scripture is built around the atoning death and resurrection of our Lord Jesus Christ, it seems most fitting that the central piece of our marriages would be to reflect the Gospel—a gospel which centers around the cross of Christ. In Christ's cross, there is defined in one moment the perfect picture of God. In one moment we see how He can extend His power and withhold it all at once. We see how He can be a loving God as well as a disciplinarian in one motion. We gain a picture of His majesty and humility in sync, and we see a humble servant beneath the sign that reads "King." We gain a picture of how Christ loves His church in peace and in patience, and we can derive all our principles for parenting, conflict, and loving one another from this act; *it is a clarifying view into God Himself in ONE moment.*

This is where we look to...

The C.R.O.S.S.! Additively, for the sake of our study we will use the word *cross* as an acronym to show how the *Trinity* works in unity as well. Jesus before He went to the cross prayed that His people would be *one* as He and the Father are *one*. So as the Trinity is united in C.ommunity—referring to the pattern for how they relate, R.easoning—they have a manner of doing things, O rganization—they have system of order, S.cripture—they unite around precepts of truth that guide how they teach and learn, and S.ignature Mission—they demonstrate their purpose and how they lead, we too are to possess these same qualities of unity in our relationships with each other as well.

To be like Christ—who is our Savior, one who is wrapped up in this glorious *Trinity*—and to model our marriage after such a reality, we are going to have to spend time uniting our ONENESS to each other in the same ways that the *Trinity* is united and ONE. That means in this study that we are going to look at how we as a married couple do community—both in and outside the body of Christ. We are going to look at how we do things in our relationship and how we choose to organize ourselves (so on and so forth). Does the man come first, or the women...or is it mixed...Does it matter? Yes, it matters, because if we are to aptly show the glory of God to the world, then we need to seek to obey His ways of doing things. The truth also means, that for us, in doing so, we will experience our greatest joy in marriage. It would prove most logical to say that if we were created to bear the image of God in our marriages, that a truthfully based marriage would produce the most joyous result.

And this joy is our goal. This study is not to teach you how to *do* marriage, but it is to teach you how to fix your eyes on the only marriage worth looking at—the relationship of the *Trinity*. In looking at His image and likeness in sheer worship and awe, you will find rest for your souls and renewal upon renewal for your life together. We will help you do this through a process of 10-12 weeks. This can be done as a pre-marital session, a singles discussion, a newly married class, or even given to people whom have been married 50+ years. It is designed to be done with a combination of teachings and audio podcasts, as well as one-on-one-discipleship. Ideally, we would ask that you would listen through one week’s audio content and then spend time as a couple going through the accompanying plans. After you (the couple or individual) spend about a week, to a week and a half listening, talking, and praying through the content, we suggest that you meet with a 3rd party such as a pastor, a mentor, a friend a counselor etc. who is also familiar with the content. Have them look over your plans each week and about every 2 weeks connect with them in order that they may help you go deeper.

If you happen to be a marriage counselor or pastor working through this process with a couple, we would suggest setting up the first meeting with your couple to explain to them how it works. Once they have met with you, give them the first week’s podcasts along with the first plan for that week. Give them about 2 weeks to work through everything and set up a meeting for a couple hours to chat and discuss with them what they encountered. These devotions are designed to encourage people in their marriage, but will most likely bring up many areas of disparity or division in the relationship as well. Therefore, each couple will need hands on treatment to guide them through this process in order to ensure that their union in fact looks like Jesus.

Content

Below you will find a brief outline as follows:

1. A short description of each week’s audio content. (Much of it was pre-recorded at our 2012 Marriage Conference and within our Men’s Groups).
2. A theological presentation for each letter of the acronym letters that will encourage your further study.
3. A plan for each letter of the acronym that will help you assimilate the teachings for each particular week into your life.

Community (Week 1)

Title	Scripture	Topic Description
<i>Trinity Community</i>	<i>Various</i>	<i>Introduction of the Trinity</i>
<i>Salvation Family</i>	<i>Various</i>	<i>Picture of Family</i>
<i>The Church of God</i>	<i>1 Timothy 3:14-16</i>	<i>Picking a Biblical Church</i>
<i>Women & Men</i>	<i>Titus 2:3-5, Titus 1, 1 Jn. 2:12-14</i>	<i>Their roles in the Church</i>

Reasoning (Week 3)

Title	Scripture	Topic Description
<i>Trinity Reasoning</i>	<i>Various</i>	<i>Introduction to the Sessions</i>
<i>True Freedom</i>	<i>1 Corinthians Week 15</i> <i>(From Men's Study)</i>	<i>How are you going to do things?</i>
<i>Marriage and Sex</i>	<i>1 Corinthians Week 16</i> <i>(From Men's Study)</i>	<i>How are you going to have sex?</i>
<i>Paideia of the Child</i>	<i>Proverbs Study</i>	<i>How are you going to parent?</i>
<i>Conflict</i>	<i>Various</i>	<i>How are you going to fight?</i>

Organization (Week 5)

Title	Scripture	Topic Description
<i>Trinity Organization</i>	<i>Various</i>	<i>Introduction to the Sessions</i>
<i>Sexes and Original Design</i>	<i>1 Cor. 11:1-16</i> <i>(From Men's Study)</i>	<i>The marriage is complimentary.</i>
<i>Headship/Overseer</i>	<i>1 Timothy 3:1-15, Titus 2</i>	<i>The marriage is about headship and submission.</i>
<i>Gospel Consideration</i>	<i>1 Peter 3:1-7</i>	<i>The marriage is about consideration.</i>

Scriptural Unity (Week 7)

Title	Scripture	Topic Description
<i>Trinity Scriptural Unity</i>	<i>Various</i>	<i>What are the essentials?</i>
<i>Gospel</i>	<i>Various</i>	<i>What is the Gospel?</i>
<i>Look, Hook and Took</i>	<i>Various</i>	<i>What is Biblical, Systematic, and Christian Theology?</i>

Signature Mission (Week 9)

Title	Scripture	Topic Description
<i>Trinity Signature Mission Unity</i>	<i>Various</i>	<i>Introduction to the Sessions</i>
<i>Prayer</i>	<i>Numbers 6:24-27, Numbers 13</i>	<i>Prayer</i>
<i>Friendship</i>	<i>Various</i>	<i>Friendship</i>
<i>Sex and Service</i>	<i>1 Cor. Week 16</i> <i>(From Men's Study)</i>	<i>Service</i>
<i>Missional Meals</i>	<i>Meals</i>	<i>Hospitality</i>

Community Unity

How we relate to Each Other...

The Trinity models the perfect picture of Oneness, unity, and love, while also clearly demonstrating distinctivity. There is One God¹, who is Three Persons; The Father, the Son and the Spirit.² Each member is equal in dignity, value, essence, and worth, but they differ in their *roles* within the organization of the Trinity.³ *In the very nature of God, subordination implies no inferiority.*⁴ The Trinity is built around a loving and thriving relationship. They are also built upon a government and organizational structure. The Father *disburses* the Son and the Son submits *to* the Father. The Spirit proceeds *from* Jesus to testify *about* Jesus. The Spirit is the Helper who comes *from* the Father.⁵ We can observe within their structure and “hierarchy” that there is a driving commitment of humility, submission, and love.

God’s creation experienced a severed disruption in unity in the aftermath of Adam and Eve’s fall in the Garden of Eden. Man became disunited and disconnected from God’s glory⁶, and this birthed tragedy into the universe. Their rebellion against the commands of God wrought disconnection between God and man, and brought shame into the human relationship.⁷ Due to this rebellion and break, humanity progressed into a completely fallen and depraved condition, absent of God’s glory, and broken from each other. This resulted in acts of independence and self-glorification such as seen at the Tower of Babel.⁸ The height of man’s pride stirred God’s hand to step down from heaven to confuse the languages and the people of the earth as an act of judgment upon their sinful behavior and disobedience to Him. However, His heart for redemption remained; that all the nations would be rescued from their uniformity of isolation and brought back into the unity of community.⁹ His promise to bring blessing to the whole world through “one” seed remained¹⁰, and He held His promises together with covenants and unbreakable promises made to mankind, as illustrated in the Adamic¹¹, Noahic¹², Abrahamic¹³, Mosaic¹⁴, and Davidic covenants.¹⁵

God pursued His people through many prophets, promising a final covenant that would transcend worldly division,¹⁶ and would once again restore humanity back to its relationship with God.¹⁷ The promised “seed,” which was promised in the OT, and indeed brought the world together, was planted in and through the death and resurrection of Christ on the cross.¹⁸ In the aftermath, in a display of languages in Acts 2, God once again extended His hand to all nations again; uniting hearts in global community through the filling of the Holy Spirit, and instilling back within the hearts of man the ethic of heaven, an ethic once had in the Garden.

¹ Deuteronomy 4:35, 6:4, 10:14; Psalm 96:5, 97:9; Isaiah 43:10, 44:6-8, 44:24, 45:5-6, 45:21-23, 46:9, 48:11-12; John 17:3; 1 Timothy 2:5; Revelation 1:8;

² Matthew 3:16-17, 11:27, 17:1-9, 27:46; John 1:18, 14:16-17. The Pre-existence of the Son: Colossians 1:13-17; Hebrews 1:2-3; John 1:1.

³ Colossians 2:9; John 20:28; Titus 2:13; 2 Peter 1:1; John 1:18; identification as Yahweh: John 6:39-41/Isaiah 6; Hebrews; 1:10-12; Psalm 102:25-27.

⁴ Forsyth, P.T, *Marriage, Its Ethic and Religion* (London: Hodder & Stoughton, 1917), p. 70-71.

⁵ Jn. 14:24-26

⁶ Col. 3:23

⁷ Gen. 3:10

⁸ Gen. 10

⁹ Ps. 45:17

¹⁰ Gal. 3:16

¹¹ Gen. 3:7-24

¹² Gen. 9:1-17

¹³ Gen. 15, 17:3-8

¹⁴ Dt. 9:9-15; Ex. 34:27-28

¹⁵ Ps. 89:3-4

¹⁶ Isa 61:7-9; Col. 3:11

¹⁷ Is. 55:3; Eze. 37:26:28; Jer. 32:40-41; Hos. 2:1-23

¹⁸ Col. 1

Now, through acknowledgement of our need,¹⁹ repentance,²⁰ humility,²¹ confession of Jesus as Savior, and confession of our sin,²² we can be brought near to God and can indeed share in His glory.²³ He forgives our sin and redeems us.²⁴ With Jesus as our high priest²⁵ we can call God Father and we become His children of mercy once again²⁶. Through Christ's saving work at Calvary, we have become a family bound together in unity in familial relationship.²⁷ We are called to live in peace with each other,²⁸ we are called to show kindness, speak truth, and not devise evil in our heart toward one another.²⁹ We are called with a pure heart³⁰ to encourage each other³¹, bear each others burdens, forgive and love one another,³² hold up a brother who falls³³, serve each other, and even share each other's consequences in seeking justice for one another.³⁴

We hold a duty to rebuke, and confront one another³⁵ face to face³⁶, and at the same time we are called in our openness³⁷ to honor each other in harmony, peace, and mutual submission.³⁸ We are perfected in our walk together.³⁹ As one body with many different parts and gifts⁴⁰, we serve and accomplish tasks together⁴¹, we teach each other⁴², and thus OUR salvation fulfills the prayer of Christ that we may be ONE.⁴³

We became ONE with Christ not in equality, divinity, or essence, but we become ONE with Him through the simultaneous event of regeneration and of the baptism of the Holy Spirit; which is given when we are added to the Trinitarian family through Christ by the power of the Holy Spirit.⁴⁴

We are now to extend this grace in fellowship to other believers, and extend this grace through hospitality to all those that don't believe.⁴⁵ We are to share our time,⁴⁶ our talents,⁴⁷ and treasure,⁴⁸ with all those in need, especially with widows and orphans, for they represent the Fatherless and Husbandless condition of humanity apart from God. Our unity is bound together in a family and spiritual covenant, and is a loyalty that cannot be broken⁴⁹. It is beyond preference or hobby, race or creed, difference or indifference, comfort or discomfort, feeling or want, male or female. We are held together by the unity of God's word⁵⁰, brought together under one name that is perfect—Jesus,⁵¹ loved by one Father,⁵² and empowered to proclaim one message through the empowering of one Spirit.⁵³

¹⁹ Isa. 55:2-3; Lk. 15:18

²⁰ Lk. 5:32; Isa. 55:1-7

²¹ Mt. 5:3; Jas 4:6

²² Lk. 15:18; Rom. 10:14-19

²³ Eph. 2:11-22

²⁴ Col. 1:14; Isa. 49:1-8

²⁵ Heb. 9-10

²⁶ Rom. 8

²⁷ Psa. 133:1

²⁸ Mk. 9:50; 11:31

²⁹ Zec. 7:9, 8:16-17; James 4:11

³⁰ I Pt. 4:9

³¹ I Thess. 4:18, 5:11; Eph. 4; Heb. 3:13, 10:24-25

³² Gal. 5:13, 6:2; Col. 3:13; I Pt. 4:8; I Pt. 4:10; I Jhn. 4:7, 11

³³ Ecc. 4:10

³⁴ Isa. 13:8; Jer. 7:5; Mt.18; I Tim. 6; I Cor. 6:1

³⁵ Mt. 18

³⁶ II Chron. 25:21, James 5:16

³⁷ Mk. 9:50

³⁸ Eph. 5:21, Rom.12:10, 15:5; II Cor. 13:11

³⁹ Jhn. 17:23

⁴⁰ Rom 12:5; I Cor. 12:8; I Cor. 12:25

⁴¹ Gen. 11:3

⁴² Rom. 15:14

⁴³ Jhn. 17

⁴⁴ Gal. 3:27-29

⁴⁵ I Peter 4:9; Romans 14:5, 13, 15:7; Eph. 4:2, 32

⁴⁶ Mt. 9:20

⁴⁷ Mt. 25:14-30

⁴⁸ Prv. 11:24, 13:7

⁴⁹ I Cor. 6:17

⁵⁰ Mt. 5:18, 5:30, 6:24

⁵¹ Mt. 19:17

⁵² Mt. 23:9

⁵³ I Cor. 12:18; Rom. 5:12-19

The Trinity's Nature affects the major aspects of the Human's Life!

C.COMMUNITY: How we relate

The Trinity teaches us:

Image of God	Anthropological: (the origin nature and purpose for humanity.)
Children of God (Identity)	Psychological (affecting of the mind, will, motivation, and emotions) Biographical (account of a person's life)
Family of Families	Sociological (origin, development, and organization of human society)
Household of God	Covenantal (agreement cut between God and man, and upheld by God) Ecclesiological (identity, purpose and structure of the church)
Sacraments and Meals	Sacramental (visible signs of inward grace)
Love One Another	Kingdom Theology

Community Marriage

Plan community into your marriage

(Complete this form as a couple **ONLY** after viewing/listening to the recorded material)

Step 1: Begin by writing your testimony and how you came to faith in Christ.

Step 2: Share your testimony with your spouse (Be detailed, the more you share the closer intimacy will be developed between the two of you.) Include items such as:

1. Your Secrets
2. Your Sinful struggles
3. How Jesus Saved you
4. Where you are at with Jesus now
5. What would you like to see change in you and in your relationship to make it more like Christ?

Step 3: You first learned community in how you were raised—in your family. Patterns of relationship were developed throughout your life in how you learned to relate to your family, whether good or bad. Discuss your family background, and decide upon your similarities and differences in being brought up. Identify potential strengths and potential conflicts that may arise. Discuss the Following...

Holidays?

Discipline?

Expectations your family has about your marriage?

Expectations you have about your family's role in your marriage?

Money?

Free time?

Home Situation (Open/Closed)?

Religious background?

Step 4: Are you currently involved in a church? Have you picked a good one? If so, explain why you attend this church and why you feel it is a place for you and your family!

If you do not attend a church, what is your reasoning for doing so, and how has this training influenced you to think about “church”?

Step 5: List the key elements of “what a church is” from the recording. Why is each of these important?

Step 6:

You and your spouse possess time, talents, and treasure that are needed in the body of Christ. Spend some time praying as a couple and reading over the following scriptures. How can you begin to serve together in the family of God?

READ: 1 Corinthians 12:12-31; 2 Corinthians 8:2-9; Colossians 3:23

Time:

Talent:

Treasure:

R

Reasoning Unity

Ideas upon how we do things

The Trinity throughout Scripture is shown to be in unity in relationship, theology, mission, and organization. The three members of the Godhead are also united in HOW they do things—methodology. The Trinity determined not only that they would be unified in making disciples—resulting in worship unto the glory of God—but that they also would convey within the Scriptures their exact methods for doing so. We believe that the Trinity’s message prioritizes the following things in making disciples: the supremacy of Jesus, the Cross of Jesus, and the Gospel of Jesus as the life-giving message of our victory over sin and death.

Flowing from the real and loyal love that the Trinity holds within Himself is a methodology in how God does things. If His mode of emotional expression is one of love, hospitality, peace, and generosity, then His method for expressing such love must follow suit. Not only did God in the Garden create a community of fellowship, but the *context* in which He desired for His DNA to spread was equally important. God wanted to propel His image out into His creation, and He did not see fit to create a sports team, a stock exchange, a Fortune 500, a parachurch, a democracy, or a Metropolitan city to grow and portray His image. Rather, He decided to hide His most valuable possession, the reflection of Himself, within the fabric of a *family*.

His method for advancement is hidden within the family. His method for developing success, influence, leadership and prosperity begins in the home—*not* outside the home. It is in the union between the husband and wife, and in their relationship to their future children, that God produces the liveliest and truest covenant picture of His own storyline.

The man became the manager and protector of the Garden as Christ is the Head of the Church, and the women became the one called alongside to reflect the Holy Spirit’s role within the Trinity as expressed in human form. The Father officiated the wedding, ruled the marriage, and under His leadership, Adam and Eve were caught up in a genuine display of the divine. God then told them to multiply, to be fruitful, and to tap into the same joy that He had when He spawned His children. He wanted Adam and Eve to create, as He too had created from the overflow of joy in one another. This marriage was to show forth God’s image.

After the marriage consummation comes the producing of offspring. Considering the fact that Adam and Eve never had kids before the Fall, we may only be able to hypothetically think about what their parenting would have looked like, but we can extrapolate some methodology of what the “home” may have been like in the Garden if it had indeed happened. For example, the Proverbs tell us that the children are to honor their Father and Mother. This honor and authority structure within the family paints a picture of how God relates within Himself. Adam and Eve would have been very real authorities to their children, and their children would have joyfully resolved to love their parents in safe submission. This culture of the Trinity—one of honor and respect for each member’s value and position—would have certainly been normal in the pre-Fall family.

Following, the Scriptures also tell us that human parents are called to “train up a child in the way they should go.” *Training* would have also been the norm in the Garden economy. The parents training would have been received and applied by the children in a way that reflected the parent’s values and *image*—the same way the Trinity designed humanity to interact with Him. The Proverbs portrayal of this *training* delves much deeper than the idea of spanking or physical discipline. This training was to reap a fruit much deeper than mere blind obedience—it was to multiply the image and love of God.

The Proverbs idea of training is encapsulated in the word *paideia*. This word is understood in the Jewish mind as the “whole” of the child. Over 800 times the word “heart” is used in Scripture to indicate this idea of “whole.” A child is made up of emotional, social, physical, spiritual and mental make-up, and the parent is required to train, teach, instruct, provide balance, give ideas, nurture and craft each area of a child’s life. The purpose in all of this is not to produce *good* families but to raise children that grow up into the same desires as their parents, and of their Trinitarian parents. The goal is to raise children that hold the desire to resemble the glory and image of God.

One can only imagine what humanity would have become if the Fall would never have happened, and God’s method of expansion would have continued to grow unhindered, but this was not the plan. Bottom line, we must still continue to imagine a world where the family unit is the hot-bed for training character and Godliness within God’s kids, and is the very source from which all other productivity on earth should come. This is how God does things. Everything springs up from here. We should take great care to rule our homes, serve our homes, and raise our children in such a way that all of our hearts are dedicated to honoring and loving Christ.

The Trinity’s Nature affects the major aspects of the Human’s Life!

REASONING: How we do things

The Trinity teaches us:

Philosophy of Family, Circles and All of Life

Philosophical (rationale investigation of truths)
Value System (Family)
Ontological (nature of existence and our identity within it)
Evidential (proof leading to belief, faith, or adherence)
Dialectical (Dialogue and Socratic Method)
Christological (Focus upon Christ)
Historical (involved in time, past, present and future)
Agricultural (seasons and land, seed blessing)

Reasoning Marriage

Ideas upon how we do things

**(Complete this form as a couple ONLY
after viewing/listening to the recorded material)**

- Step 1:** Discuss through how *you will do* your finances as a family...
- Consult Dave Ramsey's steps to financial freedom.
 - List any debts you have to pay off and create goals to pay down your debt
 - Make a itemized Expense list of what you spend every month, and compare it to your income.
 - Consider your financial goals after reading these [verses](#) or visiting <http://www.daveramsey.com/church/scriptures/> and outline some dreams you have in your marriage.

- Step 2:** Discuss through how you are going to handle areas conflict in your marriage.
- How do you plan to resolve conflict?
 - The Greatest way to resolve or avert conflict is to grow in the following areas. How will you grow together in:
 - o Your knowledge and application of Salvation
 - o Your knowledge and application of Rest
 - o Your knowledge and application of Truth
 - o Your knowledge and application of the Gospel
 - o Your knowledge and application of Faith
 - o Using the Sword of the Spirit (Word of God)
 - o Praying in all circumstances

Step 3: Discuss through your childrearing goals after reading through the following [scriptures](#).

Step 4: Discuss together your future sex life and your desires.
(If not married yet, we suggest, due to temptation, that you complete this apart from each other on the phone, and with accountability of some kind)

- Divulge any past sexual relationships you have had to your spouse and pray together that God would heal your soul ties to that person.

- Name any inappropriate sexual acts you have viewed or participated in and seek forgiveness.

- Talk through with your spouse what is appropriate and what is not in sex.

O

rganizational Unity

How we structure things...

The Trinity models the perfect picture of Oneness and distinctivity. There is One God⁵⁴, who is Three Persons: The Father, the Son and the Spirit.⁵⁵ We can also observe that each member is equal in dignity, value, essence and worth, but they differ in their *roles* within the organization of the Trinity.⁵⁶ *In the very nature of God, subordination implies no inferiority.*⁵⁷ The Trinity is built around a loving and thriving relationship, and even within their relationship we can observe clear distinctions as to the arrangement of their functions.

A Brief about the Father:

The Father is the Grand Architect. He is the Wise Designer of Creation⁵⁸, Redemption, and Consummation.⁵⁹ He plans and implements everything that has been chosen to do. He determined that Christ would be the focal person⁶⁰—the one who is said to be the *eschaton* of human history—and Jesus comes according to the Father's will.⁶¹ Jesus brought all the plans of the Father to fruition, and it is declared specifically that it is the Father's will and Kingdom that are to come. He is the giver of every gift,⁶² He is for us,⁶³ He draws men to Himself⁶⁴, sends the Holy Spirit,⁶⁵ answers prayer, accepts worship, and His calling is sovereign.⁶⁶

Jesus is shown as speaking of the temple as his "father's house,"⁶⁷ and at his baptism, the Father declares Jesus as his Son.⁶⁸ The Father seals Jesus⁶⁹, and Jesus directs the Samaritan women to worship the Father as God.⁷⁰ Jesus asserts the Father as the "sender," the raiser of the dead, and the judge of the world.⁷¹ Jesus prays to him⁷² and the Father accepts prayers from Jesus.⁷³ (NOTE: "Abba" is his normal way of addressing God⁷⁴—this is a familiar form of address, but it does not mean "daddy," as is popularly thought.⁷⁵).

A Brief about the Son:

Hebrews 1:3 declares Jesus as being "the radiance of the glory of God, and the exact imprint of his nature." Hebrews 1:6 implores us to "let all God's angels worship Him," and Luke 4:8 declares Jesus as God and equal to the Father when it says "you shall worship the Lord your God, and him only shall you serve."

⁵⁴ Deuteronomy 4:35, 6:4, 10:14; Psalm 96:5, 97:9; Isaiah 43:10, 44:6-8, 44:24, 45:5-6, 45:21-23, 46:9, 48:11-12; John 17:3; 1 Timothy 2:5; Revelation 1:8; (Hosea 13:4). He is not, in His essential nature, a man: Hosea 11:9; Numbers 23:19.

⁵⁵ Mt. 3:16-17, 11:27, 17:1-9, 27:46; John 1:18, 14:16-17. The Pre-existence of the Son: Colossians 1:13-17; Hebrews 1:2-3; John 1:1.

⁵⁶ Col. 2:9; Jhn. 20:28; Tit. 2:13, 2 Pt. 1:1, Jhn. 1:18; identification as Yahweh: Jhn. 6:39-41/Isaiah 6; Heb. 1:10-12; Psalm 102:25-27.

⁵⁷ Forsyth, P.T., *Marriage, Its Ethic and Religion* (London: Hodder & Stoughton, 1917), p. 70-71.

⁵⁸ 1 Cor. 8:6

⁵⁹ Ware, B.A., p. 51

⁶⁰ Eph. 1:9-12

⁶¹ Jn. 6:38, 4:34, 5:23-24, 30, 36-38, 6:44, 7:28-29, 8:16-18, 42

⁶² Jmes. 1:17

⁶³ Rom. 8:31-32

⁶⁴ Jn. 6:37-65

⁶⁵ Jn. 14:16

⁶⁶ Mt. 11:25-27

⁶⁷ Lk. 2:49; Jn. 2:16

⁶⁸ Mt. 3:17, a conclusion of Ps. 2:7 and Is. 42:1

⁶⁹ Jn. 6:27

⁷⁰ Jn. 4:21-24

⁷¹ Jn. 5:30, 36; 6:38-40; 8:16-18, 26, 49

⁷² Jn. 17; Mt. 6:9

⁷³ Jn. 14:16, 26, 15:26

⁷⁴ Mt. 16:17, Mark 13:32, Luke 22:29-30

⁷⁵ James Barr, "'Abby Isn't 'Daddy,'" /1 39 (1988): 28-47.

Jesus then is the immutable (unchanging) God over all.⁷⁶ He sits at the right hand of God⁷⁷, rules in all authority over the nations⁷⁸ and is in charge of building a church that is under His command and ownership.⁷⁹ He alone can save⁸⁰ as he coordinates Himself with God as the object of faith.⁸¹ He can give life⁸², create,⁸³ and exercise judgment⁸⁴—even as the judge at the last judgment.⁸⁵ He, as Yahweh, can calm raging storms, ride on waves, and command nature.⁸⁶ WE should pray in His name, as he is our mediatory agent and priest before God the Father.⁸⁷

Mt. 11:25-26 conveys Jesus as claiming mutual sovereignty and knowledge with the Father. This is described as the most important passage for Christology in the NT.⁸⁸ Though Jesus claims a voluntary ignorance to what the Father knows in the end times in his incarnate and human state,⁸⁹ Jesus in His “fully God” state, claims to have sovereign knowledge like the Father over who is saved and who is not. In Philippians 2:5, Paul refers to Christ's pre-incarnate state, saying that he did not regard his status of being "in the form of God" as something to be exploited for his own advantage, but instead "humbled [or emptied] himself." The present participle "being"—*hyparchon*—denotes continuance. Christ's being in the form of God neither ends nor is shortened by his incarnation (becoming man), but rather continues. This is important because Jesus was *fully* God and *fully* man.

He mediates between God and man, as He stands as the perfect representation of the human form in heaven.⁹⁰ He is directing all things until all His enemies submit;⁹¹ at which death will be eliminated, and He will hand everything back to the Father.⁹² Jesus is worthy of our worship as well as the Father.⁹³

A Brief on the Spirit

The Spirit is a person. He comforts, convicts, and abides.⁹⁴ He can be lied to⁹⁵, grieved⁹⁶, quenched⁹⁷, resisted⁹⁸, and He can be blasphemed⁹⁹. He is the Spirit of Holiness¹⁰⁰, the Spirit of Knowledge¹⁰¹, the Spirit of Life¹⁰², the Spirit of Might¹⁰³, the Eternal Spirit¹⁰⁴, and the Spirit of Truth¹⁰⁵.

In His power He is sent to indwell the believer, and He can be known in the same way a person can be known.¹⁰⁶ Whenever Christ spoke of *Him*, he spoke of *Him* as a person—a noun.¹⁰⁷ He is the Spirit of Christ,

⁷⁶ Heb. 13:8

⁷⁷ Eph. 1:20-23

⁷⁸ Eph. 1:22

⁷⁹ Mt. 16:18

⁸⁰ Ps. 146:1-2; Mt. 1:21; Titus 2:11-13; Phil. 3:20; II Tim. 1:10; 2 Pt. 1:1

⁸¹ Jn. 14:1

⁸² Jn. 5:21

⁸³ Jn. 1:1-18; Col. 1:15-20

⁸⁴ Jn. 5:26-29

⁸⁵ Jn. 5:22-30, “Son of Man” description in Dan. 7:14, Mrk. 8:38, I Thess. 3:13, 2 Cor. 5:10, 2 Thess. 1:7-10

⁸⁶ Job 26:11-14; Ps. 89:9, 107:23-30; Mt. 14:26, 33

⁸⁷ Jn. 15:16

⁸⁸ H. R. Mackintosh, *The Doctrine of the Person of Jesus Christ* (Edinburgh: T & T Clark, 1912), 27.

⁸⁹ Mt. 24:36

⁹⁰ I Tim. 2:5

⁹¹ I Cor. 15:24-26

⁹² I Cor. 15:24-28

⁹³ Phil. 2:5-11; II Tim. 2:11-13. In Rev. 5:8-10 we find *hymns* explicitly addressed to Him rather than just about Him.

⁹⁴ Jn. 14:16

⁹⁵ Acts 5:3

⁹⁶ Eph. 4:30

⁹⁷ I Thess. 5:19

⁹⁸ Acts 7:51

⁹⁹ Mt. 12:31-32

¹⁰⁰ Rom. 1:4,

¹⁰¹ Is. 11:2

¹⁰² Rom. 8:2; Rev. 11:11

¹⁰³ Isa. 11:2

¹⁰⁴ Heb. 9:14

¹⁰⁵ Jn. 14:17; 15:26

¹⁰⁶ Jn. 14:17

¹⁰⁷ Jn. 14:26

the Spirit of God, the Spirit of Glory, the Spirit of the Lord, the Spirit of the Father, the Spirit of the Son, and the Power of the Highest,¹⁰⁸ and even in His greatness He like the Father and the Son is humble.

He never draws attention to Himself, for he is always looking to serve the gospel.¹⁰⁹ He's always looking to empower the work of Jesus.¹¹⁰ Therefore, the Spirit works through the word of the gospel of Christ for the salvation of sinners, and not independent of it.¹¹¹ *He is quenched when the message of salvation is neglected.* The gospel of Christ that He fights for is also the gospel to which He conforms us. He never seeks to bring the believer into alignment with *his* own image, but rather that of the *image of Christ*.¹¹²

An evidence of the Spirit's personal involvement in an individual's life will be reflected in a life of service unto Christ, for that is the very nature of the Spirit of God—a *servant*. *We can thus quench the Spirit of God in our life by refusing a life of service. We can thus resist the Spirit's leading by refusing to serve.*¹¹³ One of His most important works is found in 2 Cor. 3:18; “and we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from on degree of glory to another. For this comes from the Lord who is the Spirit.” In this work, Paul bows before the *Father*, pleading for the *Spirit* to do His work, in order that *Christ* may dwell in our hearts in Ephesians 3:14-19.

Authority and Submission

Though God is “one,” He works together in an organized community within Himself in harmonious unity. This unity can be described in the words of *authority* and *submission*. Elizabeth Elliot calls it the *Glorious Hierarchy*.¹¹⁴ The Father, in authority, maintains the will, plans, purposes and promises that the Godhead has made to humanity. He administrates the Trinity, and even Jesus Himself acknowledged this. Jesus on the other hand, in authority, prays for, leads, is head of, builds, and stands in perfection in the place of His people—the church. He is the God-man and our representative in heaven; carrying out the functions that Adam failed to accomplish. The Holy Spirit, the Trinity's hands and feet, leads the authoritative work of God to unite all things to Himself as He counsels, comforts, convicts, proclaims, and transforms God's children into those once again under His rule and reign.

Yet, as they are all in authority, they all submit to one another as well. Servanthood and love within the Trinity is not the prerequisite for greatness; it is the *standard of greatness*.¹¹⁵ The Father loves us through Christ and shows us what He looks like in Christ. The Father clearly delegates all of His nature and visibility to Jesus. Christ in response glorifies and works toward the fame of the Father and follows the Father's commands in a perfect effort to show forth the Father's image wholly. The Spirit draws everyone's attention to Jesus, so that all might see the Father, and fills humanity with the Father's love.

This same harmony filters into human relationships and organization as well. God's *authority* and *submission* structure first entered creation when God *said*... God told creation what to do, and creation obeyed. God provided the authority, and the creation submitted. This was the intended government structure of God's kingdom. God worked through his hosts, like the sun, to accomplish His purposes. God worked through His living animals to proclaim His character and nature. And when Adam and Eve were created He told them that they would resemble Him, and they listened.

¹⁰⁸ 1 Pt. 1:11; Gen. 1:2; 1 Pt. 4:14; Mt. 10:20; Gal. 4:6; Lk. 1:35

¹⁰⁹ Jn. 15:26

¹¹⁰ Acts 1:8

¹¹¹ Ware, B., p. 119

¹¹² Col. 3:9-10, 1 Thess. 5:23-24

¹¹³ Acts 7:51

¹¹⁴ Elizabeth Elliott, “The Essence of Femininity: A Personal Perspective,” in *Recovering Biblical Manhood and Womenhood: A Response to Evangelical Feminism*, John Piper and Wayne Grudem, eds. (Wheaton: Crossway, 1991), 395.

¹¹⁵ Darrow L. Miller, *Nurturing the Nations*, (Colorado Springs: Paternoster, 2007), 120.

In Genesis 1-2 God created Adam to be first in the Garden. He was to protect, expand, and steward the health of God's creation under God's rule. When Eve came along, God took her from Adam's side, his rib. God was setting up the order, not only of His Creation, but of His households on earth. Eve was not made from Adam's spine in that she should walk behind him as a slave, nor was she made from Adam's sternum that she should walk in front of him as his leader. She came from his side. She was created to be a Helper, a complimentary person to help him.

In the New Testament, as mentioned previously, the man is related to Christ, the Head—the leader. In the New Testament the Holy Spirit, the *paraclete* is the one “called along side” to *help*. Thus, the women and man are to work in tandem as Jesus and the Holy Spirit do within the Godhead. God gave man and woman a *co-mission* and a *sub-mission*, as they walked with each other. They are to function in different roles and strengths in order to completely show forth the glory of the Triune God.

Many in our culture recoil at this idea of making the male and female distinct in this manner. We also recoil at the idea of acting out our roles in responsibility. Used to, we had a world of hard working men and pretty women. Today we live in a society of hard working women and pretty men. The world wants to pervert our roles. Evil wants us to no longer serve in the functions that God intended. All perversions of men/female roles contain the same lie—they both attack the image of the Trinity.

When it comes to the Trinity, if we “take away differences in role, we no longer have distinct persons (this alludes to the Trinity's unity and plurality); there is nothing that makes the Son to be the Son rather than the Father, or the Spirit to be the Spirit rather than the Father, or the Son. If we abandon eternal differences in role, then we also abandon the Trinity.”¹¹⁶ The tragedy in this regard emerges very clearly, and the battle over gender role and function has nothing to do with gender at all. It is an assault on the Trinity.

How Then Do We Organize Like the Trinity?

*Though it can be seen in Scripture that “Titles” are ‘named’ to the members in the Godhead (Father, Son, and Spirit), each person of the Trinity possesses different “Tendencies” as well. This means that they fill certain roles within the Trinity, and though they are all intertwined, each person tends toward acting out their role in a specific manner. In like fashion, “Titles” of **authority** are given to Christians, such as saint, believer, elder/deacon(ness), minister, son/daughter, husband and wife etc., but it should also be seen that as we carry out these “roles” in our homes, churches, and communities, we will do so with certain “Tendencies.”*

So, in order for us to organize like the Trinity (3), we have to take a brief look at the Old Testament leadership, which is also 3—the Prophet, the Priest and the King. This will give us some insight into our marriages and how we will work together. Though these Old Testament “Titles” were fulfilled in Christ (who is Prophet, Priest and King), Christ left some of these personality “Tendencies” behind in us, so we might work together to build His kingdom family. For us to model, in church leadership, government, and most importantly family, the interworking of the Godhead, we need to understand our tendencies.

A King:

A King in Scripture was seen as the anointed representative and a mediator of the judicial and executive Power of God among His people. The King was a judge¹¹⁷. He initiated war in response to wickedness and/or on behalf of righteousness.¹¹⁸ A king of righteousness would fight for the poor, the fatherless, and the widow. He would initiate, carry out or forbade decrees, policy, religious practice or action¹¹⁹ in an effort to lead his Kingdom. As a leader in *administration* of sorts, He would organize His Kingdom. He did this through letter

¹¹⁶ Stephen D. Kovach, “Egalitarians Revamp Doctrine of the Trinity,” *CBMW News*, vol. 2, no. 1 (Dec. 1996): 4.

¹¹⁷ 2 Chron. 19:6; Ps. 2:10-11; Jn. 5:27

¹¹⁸ Gen. 14:3

¹¹⁹ Ex. 6:13; Ezra 1

writing,¹²⁰ overseership and personal visits¹²¹, as well as drawing specific people together around a common purpose to serve at his side¹²². A noble King had great influence and would even take responsibility for the blessings or consequences of actions made by himself or on behalf of others.¹²³

The King was also involved in spiritual or covenantal matters. The prophet Nathan announced a special covenant relationship between the Lord and dynasty of David.¹²⁴ Many times the King exercised personal leadership in favor of worship to the Lord¹²⁵. David went so far as to combine the heart of King with his administrative abilities, and he organized the Levitical and prophetic worship movement. He also enabled His son Solomon to carry out the actual construction of God's Temple.¹²⁶ As King, Solomon for a time lived righteously as well, and he dedicated the sanctuary to God, offered extended prayers, and participated in sacrifices.¹²⁷ Because of this pivotal role in the governance of God's world, we see evil Kings used their authority to raise up false gods, lead people into rebellion, and destroy God's people.¹²⁸

Ultimately God was the King of Israel. Jesus proclaimed Himself as a King when he fulfilled the prophecy in Zechariah 9:9. He declared Himself as King by cleansing the temple,¹²⁹ through healings,¹³⁰ through His response to children,¹³¹ and through His victory over death and Satan. Jesus is the King of Kings and Lord of Lords.¹³² He will come to bring salvation, and He will come bringing completion to salvation.¹³³

God's appointment of Kingly leadership, as seen through Scripture was led by His command and was part of His will. King's were to point the way to the King of Kings—Christ. A King's desire, as is Christ's desire, was to see the law maintained and the governance of God's theocracy continued.¹³⁴ The people's desire for a King in 1 Samuel 8:5 was inspired by Duet. 17:14 and was a noble desire, and Samuel presented Saul as "Him whom the Lord has chosen."¹³⁵ Israel's sin was not that they wanted a King, but that they set aside Samuel as God's appointed leader. The words "Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King" *embody the Kingly role.*¹³⁶ The King was simply to be a *first among equals*, bound by the policies of the land, and *administering* the fundamentals of the nation.¹³⁷

Therefore, the King's role in family, in the workplace, the community, and in the church and ministry is one of great importance. A King is to protect freedom, protect people, protect God's mission, protect God's commands, protect God's truth, and to protect how people do things through organization. By policies, administration, systems, vision, and good legislation, the King may aid God's people on toward taking hold of all that God has planned for His kids. **If you are a "kingly-type" person in your family and home, your strength will be providing structure and stability that helps to govern your family into health and well-being.**

A Prophet:

¹²⁰ Jos. 2:3

¹²¹ 2 Sam. 24:3

¹²² 2 Sam. 24:21

¹²³ 1 Kng. 1:47

¹²⁴ 2 Sam. 7:5-17, 7:8

¹²⁵ 2 Sam. 6:14

¹²⁶ 2 Sam. 7:2; 1 Chron. 22; 1 Kings 5-7; Chronicles 2-4

¹²⁷ 1 Kings 8:12-21; 2 Chron. 5; 1 Kings 8:62-66; 2 Chron. 7:1-11

¹²⁸ Dn. 1-3, 1 and 2 Kings

¹²⁹ Isa. 56:7

¹³⁰ Isa. 35:4-6; Mt. 11:4-5, 35:4-6

¹³¹ Psa. 8; 2 Kng. 9:13,

¹³² Rev. 19:11-16

¹³³ 2 Cor. 6:2

¹³⁴ Gen. 17:16; 36:31; Num. 24:17; Duet. 28:36

¹³⁵ 1 Sam. 10:24

¹³⁶ Isa. 33:22

¹³⁷ Mt. 23:9

The prophet was a mediator between God and men and he would speak to men on behalf of God.¹³⁸ He was God's mouth-piece and spoke only inspiration as heard from God,¹³⁹ or from what God had shown Him.¹⁴⁰ The Prophets directed Israel and spoke warnings against Israel,¹⁴¹ they directed, rebuked, consulted and encouraged Kings,¹⁴² and they were used by God to uncover the secrets of men's hearts.¹⁴³ The N.T., in almost every use of the word *prophetes* or *forthteller* refers to the prophets of the O.T. and the *predictions* of the coming events of Christ.¹⁴⁴ Jesus was the "prophet like Moses" who satisfied the requirement of the law.¹⁴⁵ Over 333 prophecies contained in the O.T. regarding the Messiah were fulfilled in Christ's first coming.

We can clearly see that a Prophet's nature was to be a *voice*—a voice proclaiming God's "rightness" to God's people, and calling them out of their "wrongness." Prophets were to carry the message of God and proclaim Him. Often times they proclaimed His *mysteries* as seen in the O.T., and as we see in the N.T., His mysteries that were once hidden are now plain to us... the mystery is Christ.¹⁴⁶ The mystery of all God was doing in the Old Testament is now seen in the church and salvation.¹⁴⁷ We will see its fullness in the consummation (2nd Coming)¹⁴⁸ as we will witness also the Collapse of Babylon¹⁴⁹ and false competing world religions.

The voice of the Prophet that once rung out against sin, false religions (Babylon), and the lostness of man, now proclaims to these same lost people the gospel of Christ, His Salvation and His Coming Again. The prophet today is still a voice. It's one of a *herald*, and one who preaches the realities of Jesus. Today the *Spirit* is the one who carries the message of Jesus to the nations. He convicts in regard to sin, righteousness and judgment, and His role within the Godhead was most predominantly emulated through the work of the Prophet in the OT.

The prophety-type role within the family is one of great importance. These teachers of truth will teach the home in the right way to go, and in the right way to believe. They will protect the home from false teaching, and will steer the home in the counsel, comfort and conviction of the LORD. **If you are a "prophety-type" person in your family and home, your strength will be in creating a home that seeks righteousness and attacks all evil.**

A Priest:

The priest was an advocate or representative who presented Himself on behalf of another. He interceded on behalf of the people of God, instructed them in ways of righteousness and holiness, and was God's representative.¹⁵⁰¹⁵¹ All of Israel was chosen as a Kingdom of priests to intercede in behalf of the Gentiles of Adam's race, but they renounced their obligation for fear of the Presence of God.¹⁵² Clearly however, it is the priestly role that Christ came to restore to us as His people when He came to earth as a man, and died and rose again on the third Day.

Every New Testament saint who is saved is a (*p*)*riest*¹⁵³, however we are dependent upon the sole representative High (P)riest Jesus, who is not in need of us to fulfill his priestly duties.¹⁵⁴ The priest who once brought the people before the brazen altar and the laver where the sacrifice and symbolic cleansing took place, has now

¹³⁸ Duet. 18:15-22

¹³⁹ Jere. 1:9; Isa. 6:5-10; Jn. 8:26

¹⁴⁰ Num. 12:6; Jn. 5:19-20

¹⁴¹ Duet. 18:16-19

¹⁴² 2 Sam. 12:1-12

¹⁴³ Jn. 4:19

¹⁴⁴ Mt. 13:17; 2 Pt. 2:16; Hb. 11:32

¹⁴⁵ Gal. 3:24

¹⁴⁶ Col. 2:2; 1 Tim. 3:16

¹⁴⁷ Eph. 1:9, 3:9, 5:32, 3:6

¹⁴⁸ 1 Cor. 15:50

¹⁴⁹ Rev. 17:5-7

¹⁵⁰ Lev. 9:9-11, 17; Mal. 2:7; 2 Cor. 5:18-19; 1 Jn. 2:1; 1 Pt. 2:5, 9-10; Rev. 1:6

¹⁵¹ Num. 16:5, 40

¹⁵² Ex. 19:6; Isa. 42:6, 51:4; Ex. 20:18-19

¹⁵³ Rev. 1:6, 5:10, 20:6; Eph. 5:26

¹⁵⁴ Heb. 10:1-23

been replaced with the once for all sacrifice and washing of Jesus' blood.¹⁵⁵ Jesus has completed the elements that were available to the priest; the Shewbread (Word of God), the lampstand (the Spirit of God), and has made us a fragrance unto God (the Incense).¹⁵⁶ He has torn the veil between God's presence and us, and has fulfilled the promises that the contents of the ark symbolized: He fulfilled the law (the 10 commandments), He became our provision (the Manna), and He's become our High Priest (Budded Rod of Aaron).¹⁵⁷

Today *Jesus* is our High Priest. He intercedes on our behalf, is the spotless Lamb who made atonement for our sins, and He stands in the gap for humanity—and in perfect human/deity form—as payment for their sin and the purchase of their Holiness. His *role* within the Godhead is most closely emulated by the priestly role in the OT temple. However, although we are all priests in Christ, and He is our High Priest, there are those within God's family who are more “priestly-types.” They are deeply drawn to prayer, mercy, forgiveness, service/helps etc. **If you are a “priestly-type” person in your family and home, your strength will be providing nurture and care, and enabling an environment of comfort and love to develop for all those who enter.**

In the Church/Elders:

Like the family, Christ lovingly protects His church through doctrine, discipline, and direction as well. In Scripture He calls out specific men as elders to protect and instruct the flock in these matters¹⁵⁸. We are to follow their loving leadership to the benefit of ourselves.¹⁵⁹ It is to be noted that among the church eldership, in gifting, should be the various leadership qualities of the Father and the Son and the Holy Spirit. *The “title” is that of elder, but the “tendency” in how a leader carries out a role is prophetly, priestly, or kingly.*

A Kingly elder should hold the gift as the Father does of predominantly “working on” the family and church in its systems, organization, hiring, planning, writing, and policies. The Priestly elder should be “working in” the family and church to build healthy areas of love, confession of sin, care, fellowship and hospitality, covenant, and shepherding. Lastly, the Prophetly elder should be gifted at “working through” the family and church as the Holy Spirit does, in a way that brings teaching, counseling, evangelism, understanding, rebuke and judgment, as well as deeper illumination to the body of the church. Without these *roles* functioning properly, a family and churches organization does not reflect the Trinity.

In the Church/Deacons:

The Scripture calls both men and women to leadership and servant hood in regard to tasks, talents, time, and treasure.¹⁶⁰ These called individuals are to be approved in character and should provide the service in areas of the King, Priest and Prophet as well. For example, a Kingly deacon is gifted most strongly in the areas of administration and can best serve in assimilating the “Hands” behind a churches tasks, time, talents and treasure, whereas a Priest deacon is gifted in mercy and can best steward the “heart” of our time, tasks, talents and treasure. Lastly, a prophetic deacon is best equipped to also teach and instruct in order to best steward the “Head” or message that is being spoken through our tasks, time, talents and treasure.

In the Church/Us:

God has placed us all in the body, and your family is included. Though the desire to be an overseer is a noble task¹⁶¹ and should be righteously sought after by all as to bring fruit in character, calling and competency, not all individuals will serve in this way. EVERY believer is the “US” within the body. As in an army there are Generals and Colonels, but there are also Captains, 1 and 2 Lieutenants, Sergeants, Privates etc. 1 Corinthians 12-14 gives us a picture of the body as a unit that is made up of “separate parts or roles” but they all work together in “unity.” This is a display of the character of the Trinity.

¹⁵⁵ Heb. 10:8-10

¹⁵⁶ Jn. 1:14, 6:35; Ps. 119:105; Isa. 30:21; 2 Cor. 2:14-15; Phil. 4:18; Rev. 8:3-4; Mrk. 4:4-14

¹⁵⁷ Exo. 16, 20; Num. 17; Rm. 3:25; Heb. 9:5

¹⁵⁸ 1 Tim. 3

¹⁵⁹ Heb. 13

¹⁶⁰ 1 Tim. 3

¹⁶¹ 1 Tim. 3:1-2

If an individual is not serving or acting out their calling within the church body, it is believed that they are depriving themselves of the joy of relationship with the Trinity in His work, as well as they are quenching the Spirit of God. They are also depriving the body of seeing the *roles of the* Trinity come into full action and fruition.

The Trinity's Nature affects the major aspects of the Human's Life!

ORGANIZATION: How we assemble

The Trinity teaches us:

Multiplicity of Elders

Structural

Complimentary Relationships

Judicial (laws, statutes, truths, morality)

Process for Education

Theology Proper (the person and work of God (Trinity))

Our Finances and Stewardship

Authority Submission

Educational (Ministry Process, Antioch)

Economical (rationing and function of money and materials)

O

rganizational Marriage

Ideas upon how we do things

**(Complete this form as a couple ONLY
after viewing/listening to the recorded material)**

Step 1: Read through the Organizational statement above. What was God's original design for the family?

For men?

For women?

For children?

Step 2: Read through 1 Timothy 3:1-7 and discuss how the man needs to grow in being an overseer and servant, as well as how a woman needs to grow in the qualifications of a "deaconess" or servant leader (For women's role, read 1 Timothy 3:8-14).

Step 3: Lay out a family schedule for yourselves. Begin to have devotionals with one another during set times in the day. These times are important "syncs" to help you grow spiritually and pray together, but can be used for times to assess your organization as a family. How, during these times are you going to:

1. Continually look at the man's role as Leader and Lover of the Family?
2. Continually look at the Women's role of Helper and Respector in the Family?
3. Look at how each of you is considering and serving each other?
4. Look at how you will guard your ability to focus on your home and how it is organized?
5. Look at how you will guard and serve your church in using your "tendency"?

Scriptural Unity

What we believe...

Could it be said that the Trinity has a *language*? Could it be said that the Trinity has a way of transmitting their language so that all may understand? If Scripture is any indication, the answers to both of these questions are, yes! God's language and dialect is captured in Scripture. The way it's written is also completely telling of His nature as the Triune God. The Scripture embodies the literary genres of history, law, prophetic works, apocalyptic works, moral/civil/nation/and ceremonial law, as well proverbial instruction in wisdom and mature living. Yes, in all it's facets, even though it was written by over 40 authors from all different backgrounds and skill levels, it's major explanatory section, the New Testament, is written in *koine* Greek, or street talk. The New Testament interprets the pages of the Old in light of Jesus and does so with continuity. The Bible is written to and for the common man and yet the language of the Trinity goes as deep as haven't streets and the kingdom to come.

Following, the way in which Scripture is written is also important. It is a series of genres of literature all contained in one *story*! God is a story-teller. Therefore, this helps us to think about the communication style and life-style of the Trinity. Their value is in the journey! To interpret such a journey, we must do so with the proper interpretive method known as *Biblical Theology*. Today *Systematic* theologians suggest we merely principlize the Scripture by looking *across Scriptures' main points and out into culture for application*. *Christian Theology*, another stream of thought suggests we *look across culture in order to properly look into the Bible*. However, *Biblical Theology* combines both by calling us to *look into Scripture for its meaning and then in connecting themes across Scripture's storyline, it will help us best live out our story in our culture*. Biblical Theology embraces the Bible as story, and suggests that each passage has an intended meaning in light of the whole story and should be understood from the mindset and point of view of the original audiences' culture first to determine the real intent of the passage. Only then can a person do *systematics* in determining what the "big ideas" are in the story, so as to look out into culture and draw the correct parallels and actual meaning.

Therefore, we do not merely suggest the Trinity is united in their doctrine, but in the way they speak and arrive at doctrine.

The Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed.¹⁶²

The Godhead

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-eternal in nature, co-equal in power and glory, having the same attributes and perfections.¹⁶³ This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

¹⁶² 2 Tim. 3:16, 17; 2 Pt. 1:20, 21; Mt. 5:18; Jhn. 16:12, 13

¹⁶³ Deut. 6:4; 2 Cor. 13:14

The Person and Work of Christ

We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary in order that He might reveal God and redeem sinful man.¹⁶⁴ We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead.¹⁶⁵ We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry as Representative, Intercessor, and Advocate.¹⁶⁶ We believe Jesus is coming again to judge the living and the dead.¹⁶⁷

The Person and Work of The Holy Spirit

We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption.¹⁶⁸

The Total Depravity of Man

We believe that man was created in the image and likeness of God, but that through Adam's sin the race fell, inherited a sinful nature, and became alienated from God; man is totally depraved and of himself utterly unable to remedy his lost condition.¹⁶⁹

Salvation

We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins.¹⁷⁰

Eternal Security and Assurance of Believers

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever.¹⁷¹ We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which clearly forbids the use of Christian liberty as an occasion for the flesh.¹⁷²

The Ministry and Spiritual Ministries (Gifts)

We believe that God is sovereign in the bestowing of spiritual ministries. It is, however, the believer's responsibility to attempt to develop their sovereignly given spiritual ministries. The baptism of the Holy Spirit occurs at conversion and is the placing of the believer into the Body of Christ. We also believe that particular spiritual gift(s) are neither essential, nor prove the presence of the Holy Spirit, nor are an indication of deep spiritual experience.¹⁷³ We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted.¹⁷⁴ We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him.¹⁷⁵

The Church

We believe that the church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons.¹⁷⁶ We believe that the establishment and continuance of local churches is clearly taught

¹⁶⁴ Jhn. 1:1–2, 14; Luke 1:35

¹⁶⁵ Rom. 3:24; 1 Pt. 2:24; Eph. 1:7; 1 Pt. 1:3–5

¹⁶⁶ Acts 1:9, 10; Heb. 7:25, 9:24; Rom. 8:34; 1 Jhn. 2:1–2

¹⁶⁷ 1 Pt. 4:5; Rom. 14:9; 2 Tim. 4:1

¹⁶⁸ Jhn. 16:8–11; 2 Cor. 3:6; 1 Cor. 12:12–14; Rom. 8:9; Eph. 5:18

¹⁶⁹ Gen. 1:26, 27; Rom. 3:22, 23; 5:12; Eph. 2:1–3, 12

¹⁷⁰ Eph. 2:8–10; Jhn. 1:12; Eph. 1:7; 1 Pt. 1:18–19

¹⁷¹ Jhn. 6:37–40; 10:27–30; Rom. 8:1, 38, 39; 1 Cor. 1:4–8; 1 Pt. 1:5

¹⁷² Rom. 13:13, 14; Gal. 5:13; Tit. 2:11–15

¹⁷³ 1 Cor. 12:7, 11, 13; Eph. 4:7–8

¹⁷⁴ Jhn. 15:7; 1 Jhn. 5:14, 15

¹⁷⁵ Rom. 12:1–8; 1 Cor. 13; 1 Pet. 4:10–11

¹⁷⁶ Eph. 1:22, 23; 5:25–27; 1 Cor. 12:12–14; 2 Cor. 11:2

and defined in the New Testament Scriptures.¹⁷⁷ We believe in the autonomy of the local churches, free of any external authority and control.¹⁷⁸ We recognize believer's baptism and the Lord's supper as scriptural means of testimony for the church.¹⁷⁹

Other beliefs for further clarification...

Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

Creation of Humanity

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

¹⁷⁷ Acts 14:27; 18:22; 20:17; 1 Tim. 3:1–3; Tit. 1:5–11

¹⁷⁸ Acts 13:1–4; 15:19–31; 20:28; Rom. 16:1,4; 1 Cor. 3:9, 16; 1 Cor. 5:4–7, 13; 1 Pt. 5:1–4

¹⁷⁹ Mt. 28:19, 20; Acts 2:41, 42; Acts 18:8; 1 Cor. 11:23–26

The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

The Gospel

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

The Redemption of Christ

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God’s sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God’s justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

The Power of the Holy Spirit

We believe that the Holy Spirit applies salvation, attested to in all Scripture and secured by Jesus Christ, to his people. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing

them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

The Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

The Trinity's Nature affects the major aspects of the Human's Life!

S.CRIPTURE: What we believe

The Trinity teaches us:

Story	Grammatical (structure, narrative, poem, textual)
Belief	Confessional (acknowledgement or vow) Creedal (Grounded in Tradition)
Kerygma & Didache	Apologetic (apology and defense of one's belief) Proclamational (foretelling and sharing—making known)
Complete	Doctrinal/Theological (foundational beliefs that are correct) Bibliological (nature and function of the Scriptures) Eschatological (end and consummation of creation)

Scriptural Marriage

What we believe

**(Complete this form as a couple ONLY
after viewing/listening to the recorded material)**

- Step 1:** What is the GOSPEL and the core message of SCRIPTURE?
- Step 2:** Go to 1 Peter 2:21-25, and Luke 22:47-24:53 and list as a couple, all the things you see in Jesus that are beneficial for marriage.
- Step 3:** Go through the core Scriptural items used in our statement of unity...Do you have questions about any of those items, or any strong differences in belief? List them below and discuss them with your counselor/overseer.
- Step 4:** This week, go through 1 Peter 2:21-25 and Luke 22:47-24:53 and apply the bible study method of Look, Hook, Took. Reconnect with your overseer once you are finished and share your findings.

Signature Missional Unity

What we are doing?

The Trinitarian purpose in redemption was planned and orchestrated before history even began. The Godhead determined that their mission was going to be the CROSS and GOSPEL of Jesus. Every event leading up to the cross, and proceeding from it, displays the missional unity and focus that the Father, Son and Holy Spirit have in working together for a common goal. We should seek to unite in this Godly mission and ancient path of righteousness.

The prophets, hundreds of years before Jesus was born, proclaimed His purpose and mission to us. Jesus, who is the eternal one,¹⁸⁰ the Son of God,¹⁸¹ was proclaimed as the one coming who would be anointed with the Spirit of God;¹⁸² a King.¹⁸³ This King would come from the seed of Abraham, Isaac and Jacob.¹⁸⁴ He would be from the tribe of Judah,¹⁸⁵ and would be the ultimate warrior who would indeed “crush the serpent’s head,”¹⁸⁶ thus fulfilling the prophecy made to Adam in Genesis. He would be born in Bethlehem, born of a Virgin and called Emmanuel. He would proclaim the year of Jubilee, would be bowed to by Kings, and would proclaim the liberty of captives.¹⁸⁷ He would be a man who spoke in parables, was tender and compassionate, was meek and humble, healed sickness and disease, lived a sinless life, and one who lived to bear the guilt that was due to others.¹⁸⁸

At the time of His crucifixion, Jesus first rode triumphant into Jerusalem on a Donkey,¹⁸⁹ but was quickly met with rejection from the Jewish people.¹⁹⁰ He was rejected by leadership, plotted against, betrayed by a friend and for 30 pieces of silver, was forsaken by his friends, spat on, mocked, beaten, and executed by crucifixion.¹⁹¹ Even in his death, He received no mercy—neither in drink, nor in transgression, nor in brutality—the only thing He did not endure was the breaking of his legs by Roman soldiers (which was also foretold).¹⁹²

Even His final words from the cross are foretold. “It is finished,” was His proclamation. Jesus’ death atoned for the sins of mankind, and his resurrection on the third day secured victory over death, destruction, and over the Devil.¹⁹³ He ascended to the right hand of God, and now He exercises His priestly authority in praying for salvation for His children and standing before the Father, fully clothed in flesh as the God-man and a complete and perfect combination of spirit and man intertwined.¹⁹⁴

Jesus came to fulfill the law of the prophets—He completes the Old Testament.¹⁹⁵ He came to show mercy and to seek out the sinner.¹⁹⁶ Jesus overlooked those who sought to perform and be “righteous” and rather, He

¹⁸⁰ Jn. 1:1; Eph. 1:3-14; Col. 1:15-19; Rev. 1:18

¹⁸¹ Ps. 2:7; Mt. 3:17

¹⁸² Isa. 11:2; Isa. 61:1; Ps. 45:7-8; Mt. 3:16

¹⁸³ Ps. 2:6

¹⁸⁴ Gen. 12:3; Gal. 3:16; Gen. 21:12; Heb. 11:17-19; Gen. 28:14; Lk. 3:34

¹⁸⁵ Gen. 49:10

¹⁸⁶ Gen. 3:15; Gal. 4:4

¹⁸⁷ Isa. 61:1-2; Ps. 72:10-11; Isa. 58:6; Isa. 7:14; Micah 5:1

¹⁸⁸ Isa. 53:9; 42:2; 40:11; 6:9-10

¹⁸⁹ Isa. 62:11; Zec. 9:9

¹⁹⁰ Ps. 69:4; Isa. 6:10

¹⁹¹ Ps. 118:22; Ps. 2:1-2; Ps. 55:12-24; Zec. 11:13; 13:7; Micah 5:1; Isa. 50:6; Ps. 22; Zec. 12:10

¹⁹² Ps. 69:21; Isa. 53:9-12; Exo. 12:46; Ps. 34:20

¹⁹³ Gen. 22:4; Ps. 16:8-11; Mk. 10:25; Isa. 53:12

¹⁹⁴ Ps. 16:11; Heb. 7:25-8:2; Isa. 28:16; 1 Pt. 2:5-7

¹⁹⁵ Mt. 5:17

¹⁹⁶ Mt. 9:13; Lk. 19:10

noticed the sinner.¹⁹⁷ He came to divide and bring a peace that the world would not understand.¹⁹⁸ His methods, his message, and his ministry displayed the very glory of salvation—peace with God—yet these were the same things that brought the greatest sword of controversy.

Nonetheless, He came to serve, preach good news to the poor, and bind up the broken hearted.¹⁹⁹ This good news is the message of eternal life to all those that confessed Jesus as Lord and believed on Him in their heart.²⁰⁰ He brought light into a dark world that had no understanding of God, and to a people that had completely turned away from God.²⁰¹ He came to extend his love to the sinner and to restore them back to a fruitful life of abundance.²⁰²

The Trinity's Nature affects the major aspects of the Human's Life!

SIGNATURE MISSION: How we lead

The Trinity teaches us:

Reformed Diversity

Redeemer's Mission & vision

Rhythms

Anthropological (Origin, nature and purpose of humanity)

Soteriological (Salvation)

Missional and Multicultural

Cultural/Teleological (aim)

Experiential (power that is experienced and transformational)

Doxological (praise and logic)

Incarnational/Christological (person and work of Jesus)

Eccelesiological (identity, purpose and structure of the church)

Angelological (Nature and ministry of angels and demons)

¹⁹⁷ Lk. 5:32

¹⁹⁸ Mt. 10:34-26

¹⁹⁹ Lk. 4:18-19; Mt. 20:28

²⁰⁰ Rom. 10:14-17; Jn. 6:38-40

²⁰¹ Jn. 12:46

²⁰² Jn. 10:10; Jn. 3:16

Signature Mission Marriage

What we are doing?

**(Complete this form as a couple ONLY
after viewing/listening to the recorded material)**

Step 1: Craft a one-sentence mission statement for your marriage... Consult the [PPK Assessment](#) as a tool for help in your sessions in determining your individual and marital direction.

Step 2: Craft a paragraph vision for what you want your marriage to be—keeping in mind the previous week's of study.

Step 3: Pray and discuss how you desire to use your home to reach the lost for Christ. Discuss how you would also like to use your home to bless your family and God's family—the church.