

# “Trinity; Mission of the Father”

**Speaker:** Brian Neal

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## **Christ Presbyterian Church**

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Hey, so super excited. I want to be the first to admit out loud. I know it's been a hard season in terms of missing some things. And so like we did week one, then we took two weeks off and then we did another week, then we took another week off. And so Brian's going to do a little bit of review just to kind of catch you up if you haven't been here. But just as a reminder, we do have these on podcasts. Shannon has set that up on our podcast with the handouts. You can download the handouts too. So if you need to go back, do a refresher. But today, Brian Neil is our teacher. So super excited to have him, his beautiful bride Heather is somewhere here. Oh, there she is. Yeah, so they they've become members here. Been here for a while with us now. I've gotten to know Brian. We do some cold plunges together. We've done some paddleboarding. It's been a blast. So super excited to hear him today. Again, we're going to continue on the theme. You saw that we're going to do three weeks on each father, son, spirit. This is this is the second part of the Father. So I'm going to pray for us and give him the rest of the time.

*Father, we're so grateful to have the opportunity to gather this morning, Lord. This is extension of our worship, Lord, that we would come and we would set our minds to the most important things, Father. We pray this morning for our brother, Brian, Lord, that that as he leads us in this discussion that that we would see you high and lifted up, that this would not just be an academic exercise, Lord, that the scriptures are clear that more knowledge just puffs us up. We don't we don't we don't need to struggle with that any more than we already do, Lord. And so we pray that you would convict us today, that you would minister to us, Lord, and through Brian's teaching, Lord, that you would enlarge our vision of the God that we love and who loves us in Jesus' name. Amen.*

Take it away. I have the privilege of participating in Sunday School this morning. By way of review, Steve led week one part one where he introduced the study on the Trinity, and just by show of hands, tell me who has either at home or with you a copy of the book *Delighting in the Trinity*. Steve said we're going to use this kind of as a launch point for our study to kind of guide each week and hopefully you'll find in the notes each week several quotes from this book that we use to kind of instigate our thinking for the week's topic.

And so if you don't have a copy of this, I would encourage you to grab a copy at your earliest convenience. It is a great resource, one that I am going back to week after week, not because there's necessarily new information about the Trinity in here, although it is plenty of information. But I think the benefit comes mostly from approaching these truths that we're so comfortable with from different angles.

If you remember week one, Pastor Steve said it may be an opportunity for us to have a paradigm shift, a paradigm being a model or framework whereby we assess or look at a certain aspect in life. And so it's been true for me as I've gone back and studied over the weeks and months. Now I find myself shifting a little bit as I view the idea of the teaching of the Trinity a little deeper. Now on page 16, week one, Steve quoted Michael Reeves as saying the Trinity is the cockpit of all Christian thinking.

Now as a pilot, I must tell you that grab my attention right away and I said I've got to read this whole book because as a pilot, when I go out to the jet, I have to have a source of external power to get things started, a source of external power to bring the cockpit to life. And so when I go in and I take my seat in the cockpit, I look up and I see is there a light on that says power is available externally hooked up to the aircraft. And I flip that switch and the whole cockpit begins to come to life. And the hundreds of switches now that I have staring me in the face begin to illuminate and suggest that this feature is now available.

And so what I do is I take that external power and then also a source of external air. And I funnel those per the switches to the left engine. And I start the left engine of the aircraft first, the number one engine. And when the number one engine comes up to speed, that then allows me to flip a switch and power the left generator. And when I power the left generator, that now energizes all the electrical circuits in the cockpit so that I can now hit the master power switch for the cabin, which lights up the aisle way and allows you to go back and to find your seat. And then when you find your seat, it's giving power to the seatback screen in front of you, which allows you now to access all types of information and learning or entertainment opportunities there for you. So that's part of the electrical system.

And then I come back and I look at the air system. Now that the left engine is running, I'm able to take bleed air off of the ninth stage compressor and funnel that through the crossover bleed valve and turn that on so that it sends air to the right pack. And the right air conditioning pack now can be turned on so that now that air comes into the cabin because it's the middle of July and you're in Atlanta and you're sweating to death. And I can turn that real stat down to colder, colder, colder. And the flight attendants come up and say, Hey, can you cool it off back here? And I'm like, I'm giving her all she's got. You know, it's Atlanta in the summer.

But all these switches are available to me and affecting all the different systems in the aircraft. And Michael Reeves says to us, really, *if you examine the Trinity, it's going to affect your thinking on every aspect of the Christian life*. So truly fascinating to consider this.

And we could go on and on in aircraft systems and you could be more and more bored. But the point is, is this, it's the Trinity is not a doctrine to be studied after you achieve your PhD. And only after you've been a Christian for 37 years. The Trinity is a doctrine for each of us to consider because it affects our everyday life or everyday interactions. And so that week one to gauge interest in the topic, we had 91 people here in Sunday School and Steve said, What kind of questions do you have? And it was so funny. Typical Steve, he asked a question. Man, that is a great question. We're going to get to that. And so he went through, I think at least seven questions that he intentionally did not answer. And so nobody got their questions answered in week one in hopes that they would continue to come back.

But another aspect of the Sunday School is that Steve sends out an email every Friday with a Word document attached for handouts, like the one that is available this week for you if you're on the email list. And in that first week handout, he answered the first question.

First question is, should we be referring to God, the Trinity as one God in three persons or three persons in one God?

And the suggestion is that one God in three person is probably the best way to talk about it. If you choose to go the other direction, it requires a lot more words to make sure that we're not getting off the rails and saying the wrong thing at the wrong time.

And so speaking of that week two, part two week two was a snow day. And the only thing I have from that Sunday is some good 30 mile an hour sledding video down the hill at my house that I almost didn't survive.

And then we had part two week three, which was another snow day. And that week Steve came out and said, okay, you're just going to have to do this on your own, homework. And so how many of you raise your hand if you're receiving the emails with the handouts in your inbox? Okay. And then I won't ask you to leave your hand up if you accomplished the homework assignment, based upon my college experience. That was always an embarrassing thing when the teacher asked, okay, who did the homework? Can't we just wait and see if you have to ask me a direct question whether I did it or not? So I'm just going to assume that you're like me and you probably didn't do your homework. And so I'm just going to review quickly a few of the heresies that week two covered.

Week two; heresies. So first of all, something you need to know in my Air Force fighter pilot career, you know, you have to have a call sign. And mine was Jethro. And so by that, I just need you to understand I'm not the sharpest crayon in the box. And so a lot of vocabulary words that you know, I have to look up. So heresy is a fundamental error, respecting an essential doctrine. So it's a it's a big error about a serious topic. Okay. And so the Trinity, of course, falling into that. The first thing we looked at was partialism. Three persons components, but only fully God when they come together. And the false analogy given for that is the clover, where typically you have three leaves of the clover. And then when they all are together, then you have a clover leaf. But what that fails to address is that each person of the Trinity is fully God. So that is an error.

The other one we looked at was Arianism, which thought they were doing good by saying Christ is the first and greatest creation of God. But they fall short in ascribing full divinity to Christ. And this is an important heresy because you may have a neighbor who is a Mormon or a Jehovah's Witness. And this is an error that they have fallen into. And so it's helpful for us to understand that as we try to evangelize our lost neighbors in a cult like that.

Another one was modalism that said there's the three persons of the Trinity are consecutive, not simultaneous. And by that, they mean in the Old Testament, you see God as the Father. In the New Testament, you see the incarnation, the Son of God coming. And then after his resurrection, we see God as the Spirit. So consecutive manifestations of God, the three persons, but not simultaneous, which of course is an error. And the erroneous analogy associated with modalism is water, where you have it in a solid form like a block of ice. I think once again tonight, 7 p.m., we're getting back down to 32. So tomorrow morning, maybe you find a block of ice, and then you warm that up and it turns into a liquid. And then you really put the heat and pressure on it and it evaporates and turns into a steam. So you have these three modes of H<sub>2</sub>O, but they're never at the same time. They're consecutive, not simultaneous. You can't have in the same environment ice, water, and steam. And so that is in error as well.

So I think application from week two, heresies, is all of our attempts to make an analogy to explain the Trinity fall short. And there's a good reason for that. And that's because the triune God is not like anything or anyone else we know. And so that's okay if you can't explain to your neighbor or to yourself for that matter in some clever analogy, who this triune God exactly is and what he is exactly like, because he is not exactly like anything else.

So to answer question five from week one from my elder, Don, he said, should we be keeping this mysterious?

And the answer is yes, at some point you are going to end up studying the Trinity and coming to a point where there's an aspect of God that is just mysterious to me. And Deuteronomy 29:29 comes to mind. *The secret things belong to the Lord.*

Well, part three was week four and Alan did a great job of taking on the task of talking about the Father's attributes. But he took the time and effort to zero in on God's love. And so remember 1 John 4:16, God is agape. And I've been trying to use the Greek word there so that it shakes me out of the normal way that I think about God, God is love, because I'm familiar with the vocabulary word love, and I have all sorts of experiences in my mind that I go to. But God is not like any of that. And I have to shake myself into the reality that God is agape.

And so because I need a breath, somebody just give me a word that is associated with agape love, just out loud. Generous, unconditional, selfless, sacrificial. Agape love doesn't have to be appreciated. It's unconditional. Agape love doesn't even require acknowledgement. So often when we experience love or involved in love, there are expectations that we have.

As a minimum, I at least am wanting you to say thank you. It just acknowledge that, you know, I'm trying to love you and you're one of the hardest persons on the planet to love. And I appreciate just a little thank you. That's all I'm asking for. But agape love is not like that. And so that's why I have to constantly shake myself and want to say, God is love. Like don't fall into the rut of looking at it at the same angle that you always do, because that's not as helpful.

And so here we are. We try to do part four week five, but that was a three day weekend. So we're part four week six today. Welcome to today. We're all caught up. And thanks for being here. And we're going forth on mission, the title today, part four; mission of the father.

What is a mission? It is something that you are going forth or going out to accomplish.

Okay, any questions, comments, clarifications or criticisms up to this point before we jump into part four? Anything you've been sitting on for six weeks that's just you're not able to think about anything new because there's something you're wrestling with up to this point you can't get over. You guys are great. First question for today. And Steve's got a microphone here. So if you want to be on the podcast, raise your hand if you want to answer.

How does understanding the mission affect our ability to live out the Christian life?

We're not just here in Sunday school to learn more. We want to go out tomorrow on Monday into the workplace into the neighborhood. We want to be different. We want to set an example. We want to be effective. And so is today's Sunday school going to be worthwhile in that endeavor? How does our understanding of mission affect our ability to live the Christian life?

Anybody.. gives us a target, something to shoot for. I like that analogy.

Okay, certainly it gives us the focus, the aim, the idea, the goal, the plan, the end state. So certainly that will affect how we get there, whether we choose to walk, ride a bicycle, use a car, train, or hopefully an airplane.

How many of you, raise your hand and keep it raised, have heard of TED Talks. All right, keep your hand raised. Put your hand down if you have not heard of Simon Sinek. He did a TED Talk. Did you know Simon Sinek's TED Talk of "*start with why*"? Okay, very good. It was, I think I listened to that, Simon Sinek he came to the Irwin War College in Montgomery, in 2012 and talked to my class about start with why. And it was a great lesson, super popular TED Talk. And the bottom line is *you want people to understand why you were doing more than what or how.*

So, you know, what is the mission and how we're going to do it is important. So, knowing the target, knowing how we're going to get there. But even more important is the why we are on the mission. Because if you get to the why, then you are getting to inspiration instead of manipulation.

And so, it has been my aim to try to understand not just the mission of the father, but why is he executing the mission that he is? And so, from Michael Reeve's book in page 106, you've got a quote there, *the mission comes from the overflow of love. The mission comes from the overflow of agape, from the uncontainable enjoyment of the fellowship.*

And he's talking about the fellowship within the Trinity before time began. And the love relationship between the father, son, and the spirit and how full that was such that it required exploding outward. And so, he created.

Next topic here you see in your handout if you have it is creation sharing versus selfish. And so, think about examples of mono-gods that you've read about come across or know people who believe in. And that mono-god and the mono-gods relationship to creation. Can you think of any descriptors? What's the relationship like, for example, between Allah and his followers? Say it again.

Fear. It's a transactional relationship.

Yeah. And so, you should be fearful if it's transactional, right? Because rarely do you wake up and perform perfectly like you want to. So, if you know yourself and this God that you're dealing with is in a transactional relationship, then you're on shaky ground and every follower of Islam that I know is a little nervous about meeting Allah. It's a scary proposition. Any other mono-gods you can think of people worship out there?

In Mormonism, there's a weird father, start a new creation God, everybody becomes a God if they live well enough.

Yeah. Yes. And so, again, back to a transactional type of relationship. I was reading in Acts 19 where they're talking about Demetrius, I think, the silversmith. He's getting pretty upset because they're talking bad about Artemis, the great goddess Artemis, and the craftsmen are making silver shrines and selling them to people to use in the temple and whatnot. And they go through like, hey, this could ruin our livelihood and it could result in the great goddess Artemis not being worshiped anymore. And so, the relationship between the false God, mono-god, Artemis and the creation is that Artemis needs the creation to worship her, otherwise she doesn't exist.

And so, there are these relationships that we'll just constantly go back to the phrase transactional because it's so descriptive of how we wake up thinking every day because everything we do is transactional. I go to the counter, I give my \$5.75 and I get my cup of black coffee with my name spelled with a Y instead of an I. And I go down the road and I do the speed limit and I don't get a ticket. It's transactional. You do something and something in return. And that is the way we experience life. We go to work and we get a paycheck. We don't go to work and we don't. And so, that makes sense. And so, it would make sense that all the false gods are set up in such a way that they interact transactionally because that's what we know. That's the paradigm that the model that fits most of our experience. But this is not true with the triune God. So, we have to break that normal way of thinking when we think about our Heavenly Father.

In Genesis 1:1 of course, in the beginning God created the heavens and the earth. And here's a great quote from Michael Reeves that I might have to read twice because it has a couple of Greek words in it.

Hypostasis. Hypo meaning under, stasis meaning that which exists. Hypostasis in ecstasis. Ecstasis meaning out from something that exists. So, God's hypostasis, his essence, and as a result of who he is, his being, what comes forth out of that. Michael Reeves says, *that is God's innermost being, his hypostasis, is an outgoing, loving, life-giving being*. He just can't help himself in agapeo, which is a verb form of agapeo, in loving, in giving, in producing, in creating life. That is who he is. And so, that's why he created. It's an expression of a propagation of a going forth of who he is. It is his innate mission to just create and give and love.

Jonathan Edwards in his ethical writings, Michael Reeves points out that he says, God's aim in creating the world was himself. Edward says, *seeking himself, diffused and expressed*.

Have you seen one of those oil diffusers, the natural oils? You put a few drops in there and the essence of what is in the oil, it just comes out and fills the room. That's what Jonathan Edwards is saying a long time ago, saying, God's purpose in creation was just to get himself out there, just to give of himself, to express himself, to go forward and create life. And so, he's not doing it like a made up mono little g god to produce little creatures that can worship him because he needs to be worshiped. He's not producing, creating people to serve him because he needs servants or has any need at all. He's creating because that's just who he is. Not needing anything.

Creation was a work of grace, grace is unmerited favor. And Michael Reeves in this book is filled with giant vocabulary words that Jethro has to look up in his favorite dictionary app, the green 1828 Webster because it has the best definitions closest to what the Bible says. I think I wrote some of those words out on your handout describing the creation.

Super abundant.

Yeasty, you know how it grows and spreads.

Ebullient, that was one, means lively or enthusiastic expression, boiling over.

Gratuitous, meaning it's not necessary, it's overdone. He's doing things that aren't even required. It's just so wonderful and overdone.

Effusive, means excessive enthusiasm or just pouring out, overflowing. It's effusive.

Largesse, extremely generous, not just giving the minimum requirement, but going above and beyond in his creation.

Lavish, bestowing with profusion.

So all of these words just kind of describing God's acts of creation and you just look and say, wow, you have really overdone it. You've really gone beyond the transactional. The electricity bill was \$100 and you sent in a million dollar check and said, here you go, put it on, you know, that's just, here's a million dollars. Like it was nothing, like you're not even trying. It was no effort for you to do that, to go above and beyond.

And then Romans chapter one tells us that because of who God is and his outgoing ecstasis of life giving generosity, the whole creation knows that he's God. They perceive his divinity just through the creation, his mission of creation.

And so how does that inform our mission as we walk the Christian life?

It's wonderful to know this about God, but does this affect how I'm going to live tomorrow, when I go back to school or go back to work or go back to taking the care of the family? Anybody? Thank you. Here comes the microphone because this is a good answer.

If we are to be like him, and we are, then the pattern of the way we live should mirror that.

Yes. Thank you, Brit. So we're to be a sub creator, emulating our father, the creator, okay? And we're to benefit our fellow man in whatever our hand finds to do. *Colossians 3:23 whatever you do, work heartily as for the Lord.* So yes, I want my boss to be happy. I don't want him to fire me. I want a paycheck, but ultimately I'm working for God and I'm looking not to my boss, is he setting the example of this is how we do the business. I'm looking to my creator to say, no, this is how we exist. This is how we do it. This is how we overdo it.

So if you're a mother and you're changing the diaper and here I get the privilege of changing the diaper next and I say, wow, look at this work. I mean, those sticky tabs are just perfectly symmetrical and look at the tension with which this thing was secured around the thighs. I mean, it's perfect. Not too tight to cut off circulation, but yet tight enough so that there's no leakage. My hand isn't messy here. And then I open up and see, ah, no rash. There was a perfect amount of powder applied on this application. Like this is so good. That's how we live. Not just maybe how I did it once or twice. And boy, it leaked last time, so I'm really going to strap this thing on tight this time, and baby's like, oh, you're killing me. No, we do well.

We do exceedingly well because of our example in the father and ultimately 1 Peter 2:12 serves as a good reminder. *Keep your conduct among the Gentiles honorable so that when they speak against you as evildoers, they may see your good deeds.* And for what purpose? Glorify God on the day of visitation. We're doing this not because it's transactional, not because we have to earn our boss's favor or our God's favor. We're doing this to be a light to the world so that people glorify the God who created us and saved us and regenerated us and has given us the tools to live abundantly and to sub create in a manner like him so that attention and glory is drawn to him because, as Jonathan Edwards says, *his goal in creation was to express himself, to make himself known.* And we also are on mission to make him know.

Comments or questions about the creation?

He enjoyed it. And so it helps when we enjoy what we're doing. And that is a testimony instead of grumbling or complaining.

Yes, and you can enjoy everything he's made just for us because he's like, I'm giving it, there's just so much like you could never use it all up. So please help yourself and you can enjoy it because it's not transactional. I didn't do this because you're my slave or you earned it as the paycheck you get in return for the works. I've just done it for you because that's who I am. So just enjoy it. So like you don't have to feel great about yourself in order to be authorized to enjoy it.

Okay, I wanted to interject the fall right quick, not part of the mission, but it helps us. Oh, okay. Thank you.

I'm confused a little. I want to go back to your interpretation of transactional religions. Would Christianity and our religion not be the ultimate transactional religion because we surrender our very soul to God?

Well, when I say transactional, I mean that something must be done in order to earn something in return. And so I would agree with you that that we do end up surrendering ultimately, but it is not in our surrendering that we earn God's favor or attain our salvation. And so in other words, it's critical as the book of James goes through to get the order correct, which is faith comes as a gift and we're saved. And then the natural outpouring of that saving faith are these works that you do such as surrendering your life, living for God. Whereas most other religions are going to reverse that and say, because I am making a deal, a transaction, and I'm giving up my life to earn God's favor, now I get salvation in return.

So that helps, but I still have some questions. I'm going to corner Steve or hold with one. Yeah. Thank you. Thank you. Good. Yes.

We give or we serve because of what God has done for us and that motivates what we do. And Jesus said, if you love me, then you will keep my commandments. And if you find yourself loving him, it's because he gave you the gift of faith, regenerated you, gave you a spirit whereby you could love him. And so yes, that all is true.

Now the problem that we're all struggling with was the fall. And Michael Reeves says, so when the woman saw that the tree was good for food, this is Genesis 3:6 and that it was a delight to the eyes and that the tree was to be desired to make one wise. She took of its fruit and ate it. And she also gave some to her husband who was with her and he ate. He says, the problem is deeper than her actions, deeper than he, than she and he took the fruit and ate. You know, that was the act that was like, oh, bad move. You weren't supposed to do that. It's deeper than that. It's deeper than outward disobedient. Her act of sin is merely the manifestation of the turn in her heart. She now desired the fruit more than she desired God.

And James in chapter one talks about each of us when we're tempted and we follow our own desires and our love turns inward and we are loving ourselves instead of loving God. That is at the heart of the fall.

And so how does this clarify the nature of our rebellion?

It says, look, I'm not just lost and undone because I do wrong things, which is what most people wake up thinking in their transactional mindset because if you ask a person on the street, hey, are you going to get to heaven? They're like, yeah, I think I am because I think in the end, my good deeds are going to outweigh my bad deeds.

Well, it's not an issue of your deeds or the number of what's on one side or the other. It's the issue that you love and worship yourself instead of loving and worshiping the triune God.

And so that sets the stage creation, fall, for the next part of the other side of the coin of God's mission, which is redemption.

*Michael Reeve says, astonishingly, it was this very rejection of God that then drew forth the extreme depths of his love. In his response to sin, we see deeper than ever into the very being of God.*

*Whoever does not love does not know God because God is Agape. This is how God showed his love among us. He sent his one and only son into the world that we might live through him. This is love, not that we loved God, but that he loved us and sent his son as an atoning sacrifice for our sin. (1 John 4:8-10)*

Again, you see the aspects of Agape, sending forth, life giving, sacrificial, selfless. This is who the father is and this is why he does what he does. He loved, for God's so, Agapeo, He loved the world in this way. He sent his son, he gave, he sacrificed his only begotten son.

And so redemption is a work of mercy. Mercy not receiving what we deserve. Because of the fall, because of our inward turn of our hearts to loving ourselves, we deserve wrath and condemnation. But in his mission of redemption, we are saved by his mercy. We don't get what we deserve. I love the parable of the prodigal son.

*Luke 13:20 and he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion and ran and embraced him and kissed him.*

You know, the prodigal son, he was terrible. He was rebellious. He was selfish. He was inwardly focused. He went up and he used all the resources and then he finally comes back. And when he was far off, his father saw him. When you're hunting something far off, you need a spotting scope. It's intentional. And you would think that the father would be mad and I'm done with him and I'm writing him off. I'm never looking for him again. But he is spending his time looking for the son, looking for you and I. And he doesn't wait for him to get to him. He runs to meet him.

And in the culture of that time, how embarrassing for an older distinguishing gentleman to have to gather up his garments to run, so humiliating. But God is like, I'm sending my only son for you, the rebel. And there's no words, hey, I love you. It's an embrace. It's a kiss. It's action that speaks louder than words. It's outward giving, loving redemption. And so this has an effect on my heart as I understand the mission of God and redemption. And I recall in the NIV, it says

*Genesis 15:1 after this, the word of the Lord came to Abraham in a vision. Do not be afraid, Abram. I am your shield. I am your very great reward.*

There are so many things that I wake up seeking in this life that end up being empty and unfulfilling. And God says, seek me because I am what you're after. I am your great reward. Get ahold of who I am, my ecstasis, my agape that is going out to you, the object of my love, and just enjoy me, your God, your creator, your Redeemer.

And so how does that affect our mission?

We emulate our Father. So if he's on a mission of redemption, then that also is our calling. Is it not to be missionaries? Last week, Pastor Hobie expounded Romans chapter 10 and he told us that we are all sent and we're all sent to speak the words of the gospel. And last semester, we spent the whole semester talking about evangelism and one whole Sunday school talking about what is the gospel. And we finally narrowed it down to about 15 words.

Christ died for our sins. He was buried. On the third day, he rose again.

Paul says, this is the first importance, the gospel that we speak to people. And then to Chuck's question in week one, how does that, 1 Corinthians 15:3,4, fit into the Trinity? Well, those 15 words provide a skeleton where that you can put meat on those bones.

Who is Christ? Well, he's the son of the Father. And part of the Father's mission was redemption. And so he sent the son and Christ died because there must be a sacrifice for what? For our sins, for our fall, for our rebellion, for our inward turning of our heart to love ourselves. But the good news is he died for you. He's merciful. He will redeem you. He will rescue you. This is the God that we serve. We don't serve a God who's mean and scary and temperamental and transactional. He's taken care of everything and given to us in an overabundance. And he said, here, have all you have all you want and then just go out and share it with everybody else. Don't keep it for yourself. I'll give you more than you could ever digest. And so Jesus says, Matthew 22, *you shall love the Lord your God with all your heart, with all your soul, with all your mind. This is the great and first commandment. And the second is like it. You shall love your neighbor as yourself.*

So we are to imitate the Father in not turning our love inward, but turning it outward to our neighbor. That's why we are here. We are ambassadors for Christ.

Ambassadors. Paul tells the Corinthians in *2 Corinthians 5:20* *God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.* That is the other side of God, the Father's mission to redeem the people.

And so that is our mission. That is our target. That is what we are to be doing. Speaking words of life, giving from what he has given us in an overabundance of going out on mission for him.

The Puritan preacher Richard Sibbes quote, *was adamant that it is our view of God that shapes us most deeply. We become like what we worship.* And so it's important for us to look at the Trinity at these different angles to understand who is it exactly that we are worshiping. And so today we're just attempting to look at the angle of, well, what is the Father's mission? And the more I understand that, the more I understand the mission that I am to be on, whether in the air in an airplane or in the line at the self-checkout with the Ingles helper, because I can't get it to work.

You know, as a pilot with very limited access to the right hemisphere of my brain, question four from week one posed by Emma struck me the most. She said, is this a heady study or does it promote deeper personal union at the heart level?

So for me, part four week six, why study the Father's mission? Is there an effect on our hearts that leads us to grasping the two-sided coin of agape, grace on the one side, mercy on the other, such that I am charged with living an overabundant excellent way so that I emulate God as a sub creator in whatever sphere I do. I just, I do it with all my heart, with all my might, as good as I can, not to meet the minimum, but to go above and beyond so that they say, wow, that guy really did a job like nobody else I've ever hired to do something. Wonder what makes him tick? Wonder why is his light shining so bright? What's the difference? Then on the flipside grasping mercy, so personally, that we're motivated out of this overflowing appreciation and thankfulness to God as we realize what he has done on our on our behalf to redeem us that I'm like, I can't be selfish and keep this to myself. I have to give this away to others. God is wanting to give away salvation to whoever will come and believe. So yes, for me personally, and I pray for you that as we look into the truth of the Triune God and who he is, our hearts may be turned more and more from the inward to the outward. I would, I would give you the microphone, but I've used up your time. I apologize. So excited to be here with you. Let's pray.

*Father, may we be sub creators benefiting our fellow man. Gracious, just as you father are gracious. May we be ambassadors, pleading with people be reconciled to the wonderful triune God. Merciful, just as you are merciful to us. In both of those missions, Agapeo, selfless, sacrificial, outgoing, others focused, not seeking appreciation or even acknowledgement. May we go forth saying this little light of mine, I'm on mission to let it shine for the glory of our father who created and redeemed us in Jesus name. Amen.*