



# Introduction to C.R.O.S.S. and Assessment

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## A DIFFERENT FLAVOR TO ASSESSMENT AND EFFICIENCY

There are many personality and gift assessments out there like DISC, Myer's Briggs, SHAPE, 5-Colors etc. There are also many ways to structure a group meeting. This is NOT a personality assessment to label or quantify you, nor is it a typical plan in how to organize. Generally, most tests or management helps focus in on who YOU are as a person or organization, and most of them tend to limit your identity based on some misdirected assumptions, research, or theology. They focus attention on how you and your work function—your *image*.

Our assessment and strategy tools are different. We focus our attention on how the Trinity functions—His *image*. As we understand Him, only then can we truly understand ourselves and we are to function together. So, this assessment is about YOU and those you are around thinking deeply about GOD! What is He like? How is He one, and three? How does he do things—organize? How does he shape belief and/or carry out purpose and calling?

No matter how you “Score,” your “role” in the plan and purpose of God will ultimately reflect God's image, not your own. You will need to look unto Him in how to serve in your role and in your context, so as to show forth HIS glory, not your own!

In this assessment we will look at the 5 ways in which the Scripture broadly shows that the Trinity is united—we'll consider His nature first. We use the acronym **C.R.O.S.S.**, for we believe the center of the human story is based around the life, death and resurrection of Jesus. To make our “Center,” or focus about anything else would be problematic. Therefore, everything comes back to His work on the cross for our benefit. The acronym is this:

**C**.ommunity  
**R**.easoning  
**O**.rganization  
**S**.cripture  
**S**.ignature Mission

The Godhead is clearly three-in-one. In plural unity they are united in *how they relate* (community), *how they do things* (reasoning), *how they organize* (organization), *how they think, learn and believe* (scripture), and *in how they lead* (their mission).

These are the ways to categorize, in a simple form, the way the Trinity appears to be broadly united in Scripture. This is in NO WAY limiting God or the Trinity to an acronym. His nature is beyond our comprehension, but it gives us a comprehensible tool to evaluate His image, His unity, and His nature, and to evaluate ourselves and our work in light of Him. We hope this study will encourage your theologically-guarded-imagination to be enraptured into the JOY of the Trinity, and to contemplate the richness of who He is and who we are IN Him.

## A WAY TO SEE TRUE UNITY

In looking at these five ways in which the Trinity is united, we as people can uncover TIDBITS of what Jesus meant when he prayed that we “may be ONE as He and the Father are ONE.” We are to unite around one thing—His image and becoming Christ-like. This is the ONLY way to achieve true unity. We can only then determine the ways in which we can best do the following: relate in community and fellowship; reason in our life worship; organize in our ministry; learn and discover truth in our discipleship, and serve and lead others in our calling and evangelism.

## PROPHETS, PRIESTS & KINGS

God is Father, Son, and Holy Spirit. In the Old Testament we can see three **rolse** through which humanity attempted to carry out (or *image*) this *tri-perspectival likeness* of God on earth—in Kings, Priests, and Prophets. In the Old Testament there were always Kings who operated most often in the governing realm of culture, Priests who operated and functioned centrally in the worship/spiritual realm, and Prophets who guarded God’s people in righteousness and truth. Our goal is not to pigeonhole the Godhead into these determined roles, for we can see that Jesus is named as all three in Scripture—the King, Priest and Prophet. However, each member of the Trinity, though they at times appear to share the same functions, serve predominantly and primarily in one of the three roles.

The same is true with us. To some extent YOU may contain a bit of all three of the **PPK tendencies**, but God most likely has equipped you for a role of service that mainly dwells in one of these roles. This is where this assessment is again different. It doesn’t get you thinking about your life in terms of your ONE personality, but it helps you think in “one another” language. Yes, you are an “I,” but like the Trinity, you are inseparable from the community, and “WE,” of God’s family and likeness. This is because you are made in God’s image.

**DISCLAIMER:** It should be stressed before we move any further that the Prophet, Priest, King wording does not give you a “Title,”—like you’re a (P)rophet on par with the OT Prophets. Scripture is very clear that elders, deacons, pastors, saints, and ministers are correct “Titles” for the people of God in the NT. However, the PPK assessment describes your “Tendencies.” Whether you have the title of pastor, teacher, parent, son, daughter, engineer, CEO, accountant, mechanic, manager, employee, or you serve in some capacity in the over 270+ spiritual ministries listed in the New Testament etc. you have a “Tendency” in how you carry out your “Title”; whether it be in a more priestly, prophetic, or kingly way. Knowing your tendencies can make you more effective in building up the body of Christ.

**Secondly,** we must remember that in the New Testament, every believer is called a prophet<sup>1</sup>, a priest<sup>2</sup> and a king<sup>3</sup>. These names are gifted to us in Christ as “identities” that affirm our value, worth, and placement within His kingdom. Therefore, we cannot avoid becoming more priestly, more kingly, or more prophetic, simply because we see ourselves as weak in one particular area. God has gifted us with His identity in these areas, and expects us to become rounded in our approach to kingdom life. However, the fact still remains that we may lean toward a specific “tendency” in how we approach our role in His kingdom, and thus we need to combine our gifts with the gifts of others in the body to help us grow in our approach. We are all to become like Jesus—and Jesus displayed the full likeness of the Triune God—we are to bear His image. Though we may play a role *individually*, we can still learn from and exhibit the other traits of those in God’s *community*.

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<sup>1</sup> All can prophesy (Acts 2:16-21), all can discern truth as led by the Holy Spirit (1 Jhn. 2:20,27), all can admonish and encourage one another (Col. 3:16; Heb. 3:13), all can instruct (Rom. 15:14), and all can live a life that brings others to salvation (1 Cor. 9:19-23; 10:31-11:1)

<sup>2</sup> All of us are a royal priesthood (1 Pt. 2:9) having access to God through Christ (Heb. 4:14-16). We are daily offerings and sacrifices unto Him (Rom. 12:1-2), worshipping him (1 Cor. 14:26), and doing good as we share with others (Heb. 13:16).

<sup>3</sup> All believers rule and reign with Christ (Eph. 2:6) in a kingdom of selected leadership (Acts 6:1-6) which are elected by the people in order to lead the whole unto maturity (Eph. 4:11-13). The kingship of every believer gives them power to fight and defeat the world, the flesh and the devil (Eph. 6:11-18; James 4:7; 1 Jhn. 2:27; 4:4; 5:4), and enables us all to participate in the royalty of Christ (1 Pt. 2:9).