



Using the PPK and Plans

Biblical Foundation for PPK

- 1 God's Story:** The Scripture reveals how God's leadership structure has always been "Triune." We know that the Godhead is three person's—Father, Son and Holy Spirit. God, as a Three-in-One "US," is the originator, creator and foundation for all of life.

In I Samuel 8:1-5 humanity grew weary of God's "invisible" Triune theocracy. They demanded of Samuel that he provide them with a physical king. Though this grieved God, he indulged the people's desire for a "visible" king and tasked Samuel to anoint this new King.

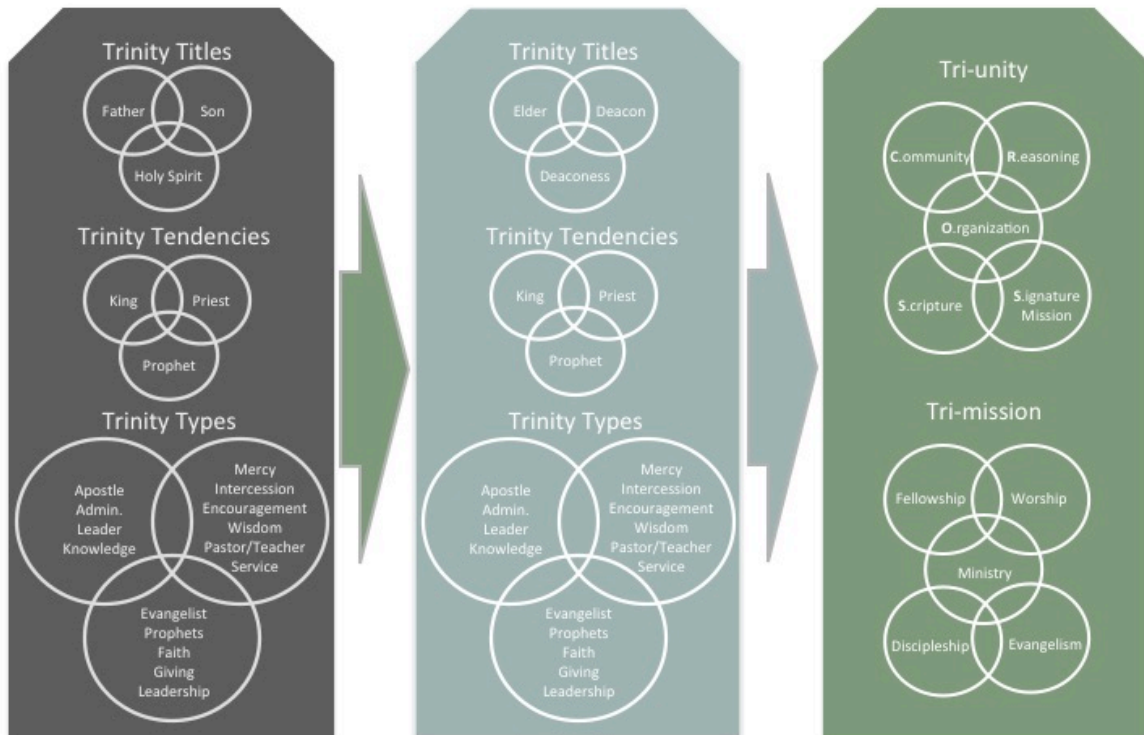
The life of Samuel was pivotal in Israel's history. Even as a child, Samuel was given his own ephod, a garment normally reserved for a priest as he ministered before the Lord in the tent of meeting at Shiloh where the Ark of the Covenant was kept (1 Samuel 2:18; 3:3). He was known as a **priest**. He was also known as a **prophet**, as he anointed the first two kings of Israel. He was also the last in the line of Israel's judges (their role of **kingly leader**), and was considered by many as the greatest Judge (Acts 13:20).

Samuel represents the first human authority accountable as a **prophet, priest and king**. When the people had grown weary of God's leadership, he allowed humanity to settle for imperfect human regimes. However, through Samuel, he still intervened to guarantee that earth's leadership structure would still remain **Triune**. *God still commissioned priests in the cultic realm to carry out spiritual duties on behalf of the people, kings to delegate his decrees and politics for the people's benefit, and prophets to speak his message of truth and warning amongst the people for their good.* This structure remained, though fractured and sinful, until the time when Christ came and redeemed these three roles—declaring himself to be the only perfect prophet, priest and king.

Though these three **titles** were given to Christ, the **tendency** remains in the Trinity, and in humans, to carry out our specific roles in more priestly, prophetly or kingly ways. *Christ, in his death and resurrection has not done away with theses tendencies, he's merely redeemed them* and made available even **more types** and ministries through those that are **filled with his spirit**.

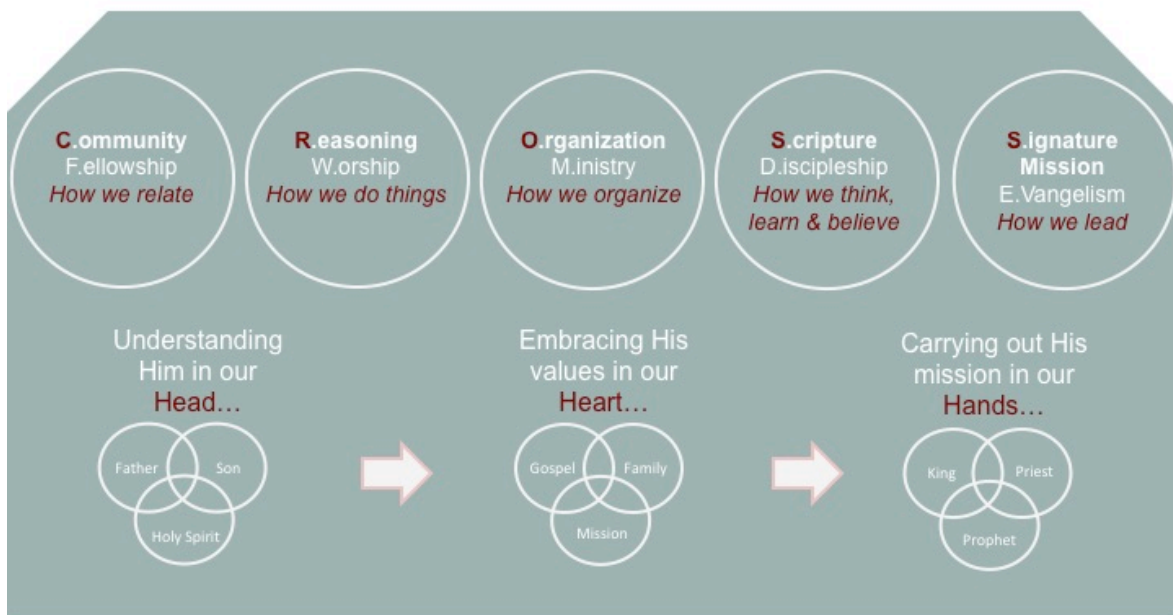
It is clear that God's **titles** are Father, Son and Holy Spirit, but that he carries his **tendencies** of Prophet, Priest and Kingly roles even into human leadership. Resulting from this, are various **types** of ministry that come from these various leadership styles and giftings.

In the New Testament church, God’s leadership style is still **Tri-partite**, in that elders, deacons, and deaconesses are clearly the three that are to oversee the church for its own protection, shepherding, and growth in truth and maturity. The Father, Mother and children on the other hand, are still what constitute a family structure. In **title**, these positions may hold their names, but they **tend** to carry out their **roles** or **types** of ministry and service (as listed in the spiritual ministry/gifts lists—Rom. 12:6-8; 1 Cor. 12:8-10; 1 Pt. 4:11) in either a more *priestly, prophetly or kingly ways*. **See the below diagram.**



2 Our Story: Notice in the green column above, and blue diagram below, how our unity and mission as a people stem from his unity as the Trinity. The Godhead is clearly three-in-one. In plural unity God is 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). In response, we seek to become Christ-like in our community (fellowship), reasoning (worship and all of life), organization (ministry and service), discipleship and belief (scripture), and mission as a people, and to the people (evangelism).

(For more information on the “green” column, read our C.R.O.S.S. documents in detailing how the Trinity is united, and how the Great Commission of fellowship, worship, ministry, discipleship and evangelism comes from his image).



3 The Church Gathered & Scattered | Where to Go From Here with PPK & CIRCLES

- a. **The PPK** can be used to assess the *imago dei* (image of God) uniqueness of those in your circle. Unlike many gift and personality tests, which assess a person's makeup based on the individual, this assessment helps people think about their giftedness, values, makeup, personality, time, talent, treasure, and everything else, in light of how they represent the Triune-image of God. Whether a circle is informally gathering to create together, or formally meeting to plant churches or something more intentional, this can help everyone better learn about themselves, others, and God. PPK helps people to bring to the circle their distinctiveness in a way that best serves the community and creativity of the circle as a whole.
- b. **The Descriptions** are added tools. They help each person in their **tendencies** to learn how to best grow and learn alongside of others. Whereas most assessments aim at defining "you," this assessment focuses at shaping "we" as a community together.
- c. **Each Circle** can determine what their mission and demographic will be. A circle's purpose and form should largely reflect the makeup of those **within** the circle, and those the circle intends to engage **around** them. A community can use the **Circle Idea Generator** as an aid to help in planning and shaping their circle in spiritual and creative growth, whenever they meet. And the different **Plans** can be used for those in the group to engage **each person's tendencies (prophetly, priestly, or kingly)** in planning, development and strategy.

Knowing God. Following God. Serving God.

