

The Clash of Cosmologies in the Practical Application of the Trinity

Paul Writes the following to the least knowledgeable Christian's in the history of the church. He addresses them all with no differentiation of class, office, or accomplishment in respect to the following:

I Corinthians begins with *"to the saints"* ... *"what? Is Christ divided?"* And *"we have the mind of Christ."*

and

II Corinthians begins with *"to the saints"* ... *"we behold his glory with unveiled face"* and *"you are being taught to bear the weight of glory"*

and

Ephesians begins with, *"to the saints"* ... *"you are chosen by him"* and *"We are His Creation walking in His steps"* and *"we are seated in heaven with Christ"*

and

Philippians begins with, *"to the saints"* ... *"have in you the mind that was in Christ Jesus"*

Galatians begins with *"to the saints"* ... *"Any other Gospel is accursed."* Describes the fruit of another Gospel being the stratification of the Church. Then it ends with *"the Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness temperance faith."* These are not self-improvement concepts. They are literally the Bylaws of Gospel fellowship within Trinitarian organization for which we were made, for which we are recreated.

Saint is one who is seated with Christ in Heaven, has the mind of Christ, lives consistent with that mind, is chosen, recreated, walks in His steps, bears the weight of glory, beholds His glory .

. . These are not the special possession of

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| -the wise mature Christian | -the ignorant or immature Christian |
| -the bishop and priest professional Christian | -the lay amateur Christian |
| -the ascetic Christian | -the Christian the every day Christian |
| -the holier Christian | -the not so holy Christian |

-etc. These are where you are when you walk with God, unaffected by status, wisdom or office.

Saint. Holy One. Set apart to the work and service of God. Every Christian's Title and Office.

The Trinity is the underlying reality that can give so much value to important aspects of life, and yet not hinge greatness, authority or control on those things. The Trinity is not just a doctrine it is the Cosmology of Creation showing us how creation was meant to work.

The Trinity has an equality that is not egalitarian each member is unique, different.

There is hierarchy but it is not hierarchy based on the power to control or manipulate others.

There is an anarchy, a freedom to be yourself, though there is no freedom outside of walking with God.

There is submission in the Trinity but not a threat of force requiring it.

There is an element of each of these present in the glory of God, of his creation and of his image bearers who share in His perfect unity and share in his unique distinctions. But none of these elements comprehend what we mean by Trinity, which being Reality, wraps up these glimpses of its reality in a vision unrecognizable to those who skew their focus by latching onto one or two of the glimpses. The Trinity is not a collage of ideas. It is its own unique revelation of reality.

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The Trinitarian family of God is where everything that makes each of us unique is made greater as our unity is made more perfect. Our Unity is made greater as each person is made more uniquely perfect. You've seen this in the Gingritches, you've seen it in your own family. And you've also seen how sin hurts the very things that make it possible in our families. Sin is anything that destroys our ability to be one as the Father, Son and Spirit are and as Separate as they are both fully unique in the same God (or for us in the same family or organization). John 17 is the greatness Trinitarians seek, not the greatness of one part over the other which the disciples sought, not the greatness of the whole over the parts. Trinity is a unique understanding of which Authoritarianism, Egalitarianism, Patri or Matri archilism and even Anarchy glimpse a part but fail to comprehend because they make an idol of that glimpse.

Trinity is the Order of Creation first called One Flesh.

Being One Flesh does not deny different gifts, or genders, or cultures which make one able to do something better that another cannot do as well.

Being One Flesh does not deny differences in achievement, ability and wisdom, understanding, or communication.

Being One Flesh simply removes the legitimacy of the power of physical coercion from any leadership that might be manifested as a result of a unique distinctions or gift. Trinitarian leadership is to do what Love causes us to do to build others up, and to receive by faith what others do to build us up. Sin shatters that by — harming the innocent, murder; breaking one's word, adultery; taking what is not freely given, stealing; and lying about it, false witness.

Being Gen 2 One Flesh, and John 17 Trinitarian means we try to organize our relationships with each other to reflect the Perichoresis of the Trinity. A whole different cosmological ballfield.

So why the executive offices of power and control? Because The nature of the Trinity is only possible where there is no sin shattering that harmony. Therefore, there is no need of the executive to correct those who are already in a union which is made more perfect as each contributing part is made more unique. Even with sin, it is possible to make a union similar to that of the Trinity, it is called executive authority. But executive unity is a self-consuming master-slave unity.

The necessity of an executive who must exercise the coercion of authority only comes from sin which is the shattering of both the unity and the uniqueness of each member. First seen in the Garden where dominion of one over the other is given. Then seen in every organization after that. But this halfway house is broken by the John 17 promise of God's presence with us.

This is why, as we grow in Grace, we approach the world both in the Lord's prayer, "*making earth like heaven,*" and our Lord's high priestly prayer "*that they may be one as you and I are one*" and in doing so we bring with us a world where anyone at any given time might be leading based on their conformity to our Lord and Savior as others can see it and willingly submit as we have submitted to the One Whom we all see face-to-face, who are blessed with His mind, who are seated with Him in heaven today, who are washed by Him and eat with Him together.

Where Sin marks our union, we need people with the status-title and office of executive. Which means we are not ready yet or prepared for One/Flesh leadership because of our Sin.

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If on the other hand, we think we are ready, and claim to be One Flesh or Trinitarian and our organizing slides back into anarchy or executive office, we are found in reality to be children and need to continue growing together and need to be subject to official executives. If that is the case the limitations on who is eligible for executive office is clear from Gen 3 and I Tim 2:12.

In a One/Flesh or Trinitarian order, the acceptability of teaching is not because of some organization laying on hands. It is its conformity to Scripture as perceived by mature adults who submit to it. Maturity is marked by the Fruit of the Spirit and the “One-Another” Passages lived out. A Trinitarian society would be men teaching with no power (αὐθεντεῖν) to enforce their words beyond the judgment of the Holy Spirit Speaking through the Scriptures they teach. In that world, a woman is not teaching with any power to enforce (αὐθεντεῖν) her words beyond their truth, cogency, and conformity to scripture in the judgment of her hearers either. This is not giving her an office of authority to which others are subject as if sin has the final word. And while sin marks our order, this is what Paul tells women not to do based on the Fall from the One Flesh that was originally ordained in Genesis 2. In a Trinitarian order nobody has an intrinsic authority to be enforceably right and submitted to. That sort of authority comes when sin needs to be resolved, and it can only point to the One with true authority. *“Gentile Kings exercise authority . . . It is not to be so among you.”* Luke 20:25. Jesus addresses men and women telling them not to have enforceable authority beyond the weight of the glory of the words themselves.

The goal, then, is for nobody, man or woman, to hold such an office unless it is made necessary because the unity of Trinitarian Fellowship has been shattered by sin and has not yet been repaired by the new creature, born anew, in a new creation/family.

So where are we on this walk-through history in 2026? Can we begin to change our organizing pattern?

How do we make the transition from needing authorized authority and force, to living the Trinity in whose image we were formed?

How do we help a congregation take the steps toward feet-on-the-ground, hands-on Wisdom?

We have had a number of conversations on the fly on applied Trinitarian thinking. But we have never sat down for a disciplined time of defining what we mean. One of the matters that keeps coming up has to do with the relationships of men and women in organizations like the Church and home. What would they be like if Genesis 2:23-24 and John 17 were their pattern instead of Genesis 3:15 and I Timothy 2:12. Genesis 3 is based on an office of transactional power over the other. The objective transactional dominion Adam and Eve had over physical creation was now granted to husbands over wives because of Sin putting interpersonal Trinitarian relationship out of reach. I Timothy 2:12 ties this power directly to the change in authority when sin entered creation. How does that square with Genesis 2 and John 17 which are based on a way of relating to each other that is neither power based control, nor the office based right to be submitted to, but rather one of mutual love building the other up and faith receiving the upbuilding of love. This seems to be God’s Character being at the same time both One and Three. Love and Trust/Faith are based on Goodness. Goodness is not an abstract standard, it is the character of God which when embodying it he is fully true to Himself. Thus His Name is, I AM. Evil is the negation of

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that goodness. The difference between good and evil defines what is Loving and what is to be Trusted. Giving just anything in just any way does not make something loving. But rather giving Goodness the Good way is Love. Same for receiving, Faith. The Trinitarian: Goodness makes power possible. Executive, Power makes Goodness possible.

What I've tried to do here is give a brief synopsis of how to apply Trinitarian Doctrine to the problems that vex organizing. One of the major snares is people immediately try to convert the Trinity into a dualism in which we find a workable midpoint between things like Collectivism vs Anarchy and Executive Office vs Personal Freedom. Or they confuse the command to submit with the power to force submission. They confuse the power to enforced submission with the power of love and trust. It's like trying to understand Cricket when all one has known is Baseball. The rules are similar but they are played on two different fields, two different cosmologies.

And that is the story for another time.