

God's Image & Our Family(ies)

As we have seen over the last few weeks, what is truly amazing is that God decided to image forth his amazing glory through humans. We, as human beings, are more like God than anything else in all creation. Now, this doesn't mean that we are God. He is infinite and we are finite. That also means we are infinitely different as well. Yet, within creation, nothing else has the privilege that humans have. Simply being a human being should cause you awe. God has privileged you and me to the highest degree within creation. But it's not only that he's privileged you to be human. He's privileged you to be gendered. I'm going to read Genesis 1:26-27:

²⁶ Then God said, "Let us make man in our image, after our likeness. . . .²⁷ So God created man in his own image, in the image of God he created him; male and female he created them. ¹

God (singular) said "Let us (plural) make man (singular)" and he created them (plural) male and female! We see that a diversity within a unity is a part of imaging forth God's likeness to the world. This series is heavily based in this truth. Last week, Devon preached on how male and female express this rule through men being called as the head and women to help. This week, I'm going to press into this to talk about how God has called men and women to express their distinctive genders within their physical families and spiritual families. In other words, someone could say, "We're all equal in value; therefore, we should all be able to do all the same things." Well, to quote the great Pixar philosopher, Dash, from the movie *The Incredibles*, "If everyone's special, nobody's special." In the context, he had special, unique abilities. If he couldn't use those and everyone was the same, then what does it matter?

We've learned over the weeks that God has given special unique tasks to men and to women. Let's use them to shine forth the glorious beauty and majesty of our Triune God! So, today, the main idea of the sermon is this: **God's family-like unity and diversity is to be displayed in our physical and spiritual families.** There are two things I want to emphasize here. First, what do I mean by "family-like?" I mean that God communicates his Triune nature many times in familial terms. Second, I want to correct any potential misunderstandings. I do believe that God cares about displaying his glory in the workforce, within government and society at large. There are never moments when we are no longer gendered. But, the New Testament highlights the necessity of our obedience in these two areas first. I believe if we're living it out here, we'll grow in discerning how we live it out elsewhere.

Our church's Core Belief statement speaks to gender and what we embrace regarding maleness and femaleness when it says, "**The principle of a male headship, which includes a unique, sacrificial and loving leadership, exhibits the character of Jesus. The principle of female submission, which comes from a desire to sacrificially love, exemplifies the church's relationship to Christ. These distinctions are intended to be applied in the family and in the church – revealing what is good, beautiful, and best for individuals and society at large.**" There's more in the Core Belief's statement, but the emphasis here is on our verbiage regarding the family and the church, which then reveals what is best for individuals and society at large! But I want you to see that both the physical family and the church – are to be understood as *families*. That's why the Title says "The Nature of God in Our Family(ies)."

¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ge 1:26–27.

When people look at our families, they should see images of God. When they look at the church, they should see a people imaging forth God. They should look at us as male and female and see unity and diversity that speak to a greater glory that is utterly beautiful. So, I've made all these claims, but I haven't given any biblical proof for this. Why do I believe this? Well, let's pray first and then we'll look at our Triune God and then we'll see how he reveals his glory in both our physical and spiritual families. [Lorraine Palmer; Dave Geurrin @ Manna; Gerths – continued Bible translation, finding a house in Holland, raising support.]

God's family-like unity and diversity is to be displayed in our physical and spiritual families. Let's start by looking at

1. God's family-like unity and diversity.

Within our Triune God, we find the following: **Father/Son Terminology; Headship/Help Roles; Leadership/Submission Actions.** We will find these three things commanded to be expressed in our physical and spiritual families as well. But let's start by talking about these three things within God himself.

Father/Son Terminology. Why do we have families? To display the nature of God himself. From the Old Testament into the New, the term "Father" has been used to refer to God. Even the prophesied Messiah, in Isaiah 9, is referred to as the Everlasting Father. To Israel, God was fatherly. In some senses, the Messiah himself is fatherly to all who come to him.

But when we combine our study of the Old and New Testaments, we discover that within the Godhead, there is Father and Son. In John 10:29-33, Jesus is speaking here, and he says the following: ²⁹ **My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's and.** ³⁰ **I and the Father are one.** ³¹ **The Jews picked up stones again to stone him.** ³² **Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone me?"** ³³ **The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God."**² The Jews knew what Jesus was saying when he said he and the Father were one. They didn't want to stone him for his good works. They wanted to stone him because he is saying he is God! He is One with the Father. Yet, at the same time, Jesus says that his works come from the Father. So, Jesus is distinct-yet-unified with the Father.

Hebrews 1 states: **Long ago, at many times and in many ways, God spoke to our fathers by the prophets,** ² **but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.** ³ **He is the radiance of the glory of God. . .**³ God relates to himself in familial terms. Now, I know you could say, "Hold on, what about the Spirit?" Why isn't he referred to as a spouse or another Son? First, I don't know. But I do know this. The Bible describes the relationship the Spirit has within the Godhead as just as personal and intimate. In 1 Corinthians 2:10-11, Paul writes, **"For the Spirit searches everything, even the depths of God.** ¹¹ **For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God."**⁴ As united as our spirit is to our very

² [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Jn 10:29–33.

³ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Heb 1:1–3.

⁴ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Co 2:10–11.

selves, the Holy Spirit is with God. Therefore, the Spirit is One with God because the Spirit is God. The intimacy of oneness is expressed. So, while Paul doesn't use a marriage analogy – clearly the oneness of marriage communicates the oneness of God, too.

We see throughout the Scriptures a familial terminology within the Godhead. And, in understanding this familial terminology, the Scriptures make clear there is no less value between the Father and the Son. In fact, the familial terminology seems to emphasize the unity. Therefore, all are of equal value – and the context of the familial terms emphasize this. Keep that in mind as we move into our physical and spiritual families. But before we get there, let's emphasize the next point:

Headship/Helper Roles. As I say this, I want to be careful because nowhere in the Bible do we that any member of the Godhead helps each other. Yet Adam, even in his sinless state, did have weakness and needed a helper. So, *help* is a word that implies within it the idea that the recipient has weaknesses. Within the Trinity, that weakness doesn't exist. Yet, within the Godhead, all are said to *help* creation. Even the Fighter Verses this past week state to us that the Lord is our keeper. He's the shade on our right hand. He won't let our foot be moved (see Ps. 121). He's our very present help in time of need.

In reality, he's the only One who can truly help because if he were to remove himself from our lives, we'd all disappear. By him, through him and to him belong all things. In other words, he is the Source of all things. Or, to put it another way, he is the Head of all. I've explained in the last couple messages that I actually believe that the term "head" refers to leadership and it also expresses the type of leadership. The Head leads through giving – kind of like a source of the river to the rest of the River. Now, this is just an illustration and so it can be difficult to say that as it relates to God within himself, but the Bible uses the term headship even to refer to our Triune God.

In 1 Corinthians 11:3, Paul writes, ". . .**the head of Christ is God.**"⁵ In John 15:26, we read of the Holy Spirit that, "**the Spirit of truth, who proceeds from the Father, he will bear witness about me.**"⁶ I don't claim to know all the details of what it means that the Spirit proceeds from the Father, but in certain ways we see this aspect of the Father as head and leader, from whom the Spirit proceeds. In addition, we find in the Scripture that Jesus sends the Spirit. In certain ways within the redemptive work of God, the Son sends the Spirit, while on this earth, he depended on the Spirit. Isaiah prophecies that the Spirit of the Lord would be upon the Messiah. Jesus affirms this in Luke 4. And then Jesus says the Spirit magnifies the Son to us. Then, in Romans, we read, "**Anyone who does not have the Spirit of Christ does not belong to him.**"¹⁰ **But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.**"⁷ Just notice that the Spirit of Christ is in us and if the Spirit is in us, it's the same as Christ in us! Why? Because the Spirit and Son are One!

Yet, there's a relationship within the Godhead of headship. And together, our Triune God is Helper to humanity. This is *who* he is! So, we see familial terminology that reveals equality of value. Then we see headship and helper – which reveals to us who God is. Now, let's look at the next point which reveals how God acts on the basis of who he is:

Leadership/Submission Actions. Father/Son refers to equality and relational closeness. Headship and Helper signifies role of who God is. Now, as a result, God acts on the basis of who he is. And, what's so

⁵ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Co 11:3.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Jn 15:26.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ro 8:9–10.

intriguing is that when God acts in time with humanity, he exerts leadership and submission. He's not submitting to humans, but submitting within the Godhead. And, within the Godhead, there is leadership as well.

To people who tend to think leadership always must mean more valuable and submission is essentially enslavement, look at God himself. Yes, humans abuse leadership roles, but that's not how it ought to be. I just read from 1 Corinthians which says that the head of Christ is God. Jesus, God the Son, as the God-Man came to obey the Father's will. In John 6:38, Jesus says, **"For I have come down from heaven, not to do my own will but the will of him who sent me."**⁸ Think again of John 15:26: ²⁶**"But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me."**⁹

What's interesting is that nowhere in the Scripture are we told that the Son sends the Father or the Father does the Spirit's or the Son's will. Instead, the Father is the Head and the Son comes to do his will. And then in John 16:35, Jesus states that the Spirit will take all that is his and teach the disciples. Jesus adds that all that is his is the Father's, and therefore, the Spirit is teaching from the Son and ultimately the Father. Within the Godhead there is leadership and submission.

Based on these truths, God is worthy of worship as the Triune God in whose image we were created. And, this unity and diversity should be reflected in our physical and spiritual families.

2. God's family-like unity and diversity is to be displayed in our physical families.

Let's take those three different phrases and apply it to the physical family.

Father/Son Terminology. Not only do we have the phrases father and son in our families, but we have mother, daughter, wife. When we read in the New Testament about families, if they do indeed reflect the glory of God, then we should find that God teaches us that the family unit shows us a unity in value and an intimacy of relationship. Well, that's precisely what we find.

Devon preached from 1 Peter 3 last week, and we saw Peter's words to husbands saying, **"Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered."**¹⁰ Heirs of the grace of life. The emphasis of Paul here is on valuing the wife – treating her according to her value as a woman and also her value as a co-heir of grace!

When we even find other familial texts, we find Ephesians 6 which calls fathers to **". . .not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."**¹¹ And, earlier, Paul calls children to obey their parents *in the Lord* (Eph. 6:1). The phrase "in the Lord" means that Paul is exhorting them to faith in Jesus – to obey on the basis of and for Jesus. I want to pause for a moment to emphasize that fathers, mothers and children are all called by God to turn to Jesus as their Savior and Lord. What do I mean by that? The reality is that we all have many *lords* in our lives. A "lord" is anything that masters you or garners your affection or attention. Social media could be a "lord" in your life.

⁸ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Jn 6:38.

⁹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Jn 15:26.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Pe 3:7.

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Eph 6:4.

Anytime your phone beeps – boom, Instagram or Facebook is open. You have a hard time paying attention to normal conversation. Even your time in the Word is stilted. While Jesus is calling you in the Word, Facebook’s call is stronger. If that’s the case for you, that’s a “lord.” For whatever reason, you’re finding greater satisfaction and draw in that than in the Lord.

Now, that mind now sound like a big deal, but God himself is life and satisfaction. And, He is the owner of all. If we are disconnected from life, we experience death. Not only that, if we live like that, we’re saying in all our actions that other things (things he created) are of greater value. We actually are saying “God, you’re not worthy.” That is sin and leads to all sorts of other sins. The only rescue or hope for us is Jesus himself. Jesus came as the Savior. We can’t wipe out our bad deeds by doing better. Our desires are messed up and our sins are there. They haunt us at times even. But when Jesus came, he lived the perfect life of righteousness, and on the cross, he took the justice of God on himself fully. The punishment we deserved was satisfied on the cross. So, for all who turn to Jesus for rescue also turn to him as the Lord who will shape and transform our desires more and more so that we seek and want God supremely.

This should be the ultimate aim of every family – the glory of God being on display. Paul says to obey your parents *in the Lord*. This reminds me of a statement my dad made years ago, “I don’t just want good kids. I want godly kids.” This statement can be expanded within the whole family. I don’t just want a good marriage. I don’t just want a good family. I don’t just want to have *good* relationships. I want godliness. Earlier Paul calls husbands to picture forth Christ. Wives are to display the relationship the church is to have to Jesus. Everything is about God and his glory. And everyone in the family are of equal value.

Practically speaking, then, this means we’re not just trying to seek feelings of calm in the home. Many times, couples don’t talk about issues *because* someone might get upset. Or, sometimes a spouse won’t tell the other about a sin issue that is eating away at the marriage secretly because it’ll upset them and “Well, I have it under control.” I’ve known many parents who didn’t really think in terms of discipling their children – encouraging them in Christ and also confronting sin. Instead, they know a lot about the various things their children are involved in. Where is their heart? If we’re all created in God’s image and God has given us one another to grow in godliness – then God’s glory is our aim in our families – and we understand that we’re all of equal value before the Lord.

Now, in saying this, this doesn’t mean that there aren’t roles in the family. That’s why we move to the next one:

Headship/Helper Roles. This is clearly communicated to husbands and wives. Going back to 1 Corinthians 11:3: ³ **But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.** ¹² And Ephesians 5:23 says, ²³ **For the husband is the head of the wife. . . .**¹³ Then, of course, back in Genesis, we read that the woman is the perfect helper fit for her husband.

Within human relationships, we image for God’s character in unique ways through these roles. Now, Headship doesn’t mean that a man never helps. And “help” doesn’t mean that a wife never leads in anything. After all, the Bible says in **1 Timothy 5:14** that the older women are to teach younger women

¹² [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Co 11:3.

¹³ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Eph 5:23.

to *manage* the house. Do you know what the Greek word for “manage” is? It’s despot. I remember hearing of one conservative preacher once say, “That means if my wife wants purple walls, she gets it!” Now, that might seem like a trivial matter, and it kind of is. But the point is that helper doesn’t mean that the woman only does whatever the man says. Instead, this means the overall demeanor and understanding of the husband/wife relationship is one where the husband is ultimately responsible for the spiritual and physical well-being of the home.

So, men, you have been given an awesome privilege to shine forth God’s truth and ways through your words and actions. Don’t take this lightly. And women, you’ve been given an awesome privilege to show the helping nature of God that builds up. Don’t take this lightly! Finally, we see God’s unity and diversity on display in our physical families through the commands of leadership and submission:

Leadership/Submission Actions. Ephesians 5:22-23 summarizes biblical teaching quite well: **Wives, submit to your own husbands, as to the Lord.** ²³ **For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.** ¹⁴ Now, where is the word “lead?” Well, it’s actually the word “head” here. But that was the emphasis of the previous point, wasn’t it? Well, yes; however, as I’ve been saying the last couple of weeks, I believe that the word “head” has a fuller meaning. It must involve leadership because the word submit is in the previous verse, and verse 23 says, “For the husband is the head.” She submits because he’s the head.

Now, by the way, some people talk about *mutual* submission because this text says, “Submit yourselves one to another.” However, in the Greek language, the word “submit” with “one another” doesn’t ever mean that everyone submits. Instead, we find lists like these that show the various relationships we can be in. And depending on the relationship we either submit or lead. Parents lead their children. The children submit under their leadership. Bosses lead the employees. The employees submit. Husbands lead their wives. The wives submit. Now, again, this doesn’t mean that the husbands don’t serve. In fact, Jesus says if you want to be the greatest, you must be the greatest servant of all; so, I often tell husbands that you should be the greatest servant in your house if you want to be the Christ-centered leader. Jesus, in all of his leadership, was the greatest servant.

Now, this doesn’t mean women are off the hook. Being in the role of a helper, she is to submit. I think when we combine help and submit, it illumines how wives are to behave. Submission doesn’t mean doing everything *he* says even if it is sin. It means to show the desire to follow, but always with the intention to help him to pursue God. So, even in the text last week, Devon talked about God working through the woman even if she uses no words. Through her example, she is to show her husband what obedience to God looks like.

You know, I have found in conversations with many women that many of them often want their husbands to be Jesus for them. That simply will *never* happen. Only Jesus is Jesus. While the husband ought to lead and point to Jesus, he’s not going to fulfill all your longings. Only Jesus will. Therefore, wives must change their perspective on their relationship with their husband. How are you encouraging him in his pursuit of Christ? How are you helping him in his weaknesses. And when I say help, I don’t mean coddle the weaknesses. Sometimes people think “help” means to cover up the weaknesses or sins – not let anyone know because that would be embarrassing to him. However, that might only cause the sin or weakness to continue. Wives submit in such a way to show she’s wanting to follow his leadership and to spur him on in Christlikeness.

¹⁴ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Eph 5:22–23.

So, we see in this terminology, how men and women reveal the gloriousness of God. God, within himself, is united and diverse. We see this in the physical family unit. Now, let's see how God's unity and diversity is to be displayed in our spiritual families.

3. God's unity and diversity is to be displayed in our spiritual families.

I am primarily referring to the local church. While we are family with all believers throughout all times, the Bible shows us that we live this out in community with people to whom we have committed ourselves in a local gathering. So, let's take the

Father/Son Terminology. Does the Bible indicate that within the local church we are family? Yes! The apostle Paul often refers to us as brothers. Galatians 4:5 says that Jesus came “. . .to redeem those who were under the law, so that we might receive adoption as sons.”¹⁵ states that we have been adopted as sons. And, by the way, some modern translators have tried to argue that it should say “sons and daughters.” However, it's stronger if it stays sons because in the 1st century Roman culture, to be adopted as a son meant you had all the rights, privileges and blessings of the family. To be adopted as a daughter, you wouldn't have that status. So, Paul, in writing to the Galatians, he emphasizes that we are united in God's family – equal value, dearly loved by God.

Therefore, even when we move further into Galatians, we find Paul emphasizing our unity and our need to pursue unity with one another. Then we get to Galatians 5 and Paul shows us that we must not bite and devour. God has set us free to love one another. And how is that love made possible? By the Spirit. So, Paul shows us the fruit that should be seen in the local church: love, joy, peace, patience, kindness, goodness, faithfulness, self-control. And, those who are spiritual (meaning, dependent on the Spirit) should help and seek after those who are straying and stuck in sin.

Family is to love one another! And, all of this is made possible because of Jesus himself. He sought after us who were lost and pursuing our sins. We who were blind to the glory of God, Jesus came and set free. And now, Hebrews says in 2:11: **That is why he is not ashamed to call them brothers, ¹²saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.”¹⁶** And, God is our Father. Think of this! Jesus tells us to start out our prayers saying, “Our Father!” If I did not have Jesus as the One who forgave me of my sins and reconciled me to God, that would be utter blasphemy. Some here today may not trust Jesus alone as the Savior, and if that's the case, God is not your Father. You need Jesus' salvation and rescue – and it's free! Don't depend on yourself and your goodness. Isaiah says your righteousness is as filthy rags! Lay down the rags. Find hope in Jesus who gives you a new robe of righteousness, meaning you're clean before God. Because of that, you're part of God's family. And, as a result, in the local church, we are brothers and sisters. Equal value before God. All dearly loved by him.

Headship/Help Roles. I hope I'm not extrapolating too much from this illustration, but often I've found it interesting that within the church, there are two types of leadership: elders and deacons. And, so many times when I study those roles, I see the Elders as the head and the deacons as help. The deacons help the elders by freeing the elders to do what they're called to do in leading, guiding, shepherding, overseeing. Therefore, I don't find it coincidental at all that the Bible states only men are to be elders, while I believe the Bible communicates that men and women can be deacons. I believe all people who

¹⁵ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ga 4:5.

¹⁶ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Heb 2:11–12.

have pursued membership in recent years have heard me explain why I believe this, but let me simply state that when Paul uses the phrase “husband of one wife,” the phrase is “one-woman man.” That’s actually a gender specific phrase because in the next chapter, he describes widows as a “one-man woman.” It’s gender specific.

But whether a man or a woman is an elder or deacon, I believe we should communicate our maleness and femaleness within the family of God. That’s why we move on to:

Leadership/Submission Actions. This doesn’t mean all women in the church submit to all men in the church, in all arenas. That would mean that only men can do anything. This is a misinterpretation of 1 Timothy 2:12-14, where Paul writes, ¹² **I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.** ¹³ **For Adam was formed first, then Eve;** ¹⁴ **and Adam was not deceived, but the woman was deceived and became a transgressor.**¹⁷ I’m going to preach on this text soon on a Sunday night. But let me simply say that the word “quiet” doesn’t have to mean literal silence. Here it refers to a demeanor. In addition, as I said a couple Sundays ago, when Paul says “Adam was not deceived,” Paul is pointing out how Adam was the leader and he failed in his role. Then, to exercise authority over a man, I believe means that she’s taking on a type of authority that God had given to men in the church – namely eldership. And, the teaching seems to be authoritative teaching, where she’s expressing her authority beyond what God has given to her. Therefore, Paul is saying to Timothy (and local churches) that 1) men in the church are not to follow Adam. They are to follow Christ. And, in following Christ, they’ll live out the glory of God in their maleness. 2) Women should seek to show godliness that was unlike Eve who went against Adam’s initial warning and decided to take the fruit.

In this type of leadership and submission within the church, we see the glory of God as well. Jesus submitted to the Father. The Spirit submits to the Father and the Son. And, in this submission and leadership, we see perfect love, communion, and even execution of the gloriousness of God’s communal, Triune nature!

You listen to this, and then ask, “How am I supposed to live now?” **God’s family-like unity and diversity is to be displayed in our physical and spiritual families.** First, do you recognize God’s family-like unity and diversity and how he’s called you into his family? Have you trusted Christ? Are you a part of his family? If you are, then praise God everyday for being a part of his family. Maybe for you, you can write yourself a note or reminder that simply says, “I’m a child of the King!” Let that be a reminder not only of who you are, but how you’re called to live in your physical family and spiritual family. Second, if you’re married, talk to your spouse about family dynamics. Are there things you need to confess and be open about? Men, lead in this discussion. Women, if the man doesn’t lead, help him along. Third, if you’re a member of this church family, think through how you’re serving. Maybe God’s calling you as a man to take on leadership and grow in godliness. Maybe as a woman, God’s calling you to grow in service. Maybe God’s convicting you of your demeanor and you’re not showing submission. Maybe right now you’re thinking, “I don’t want to.” You know what? That’s what my kids say at times when we tell them to do something, and you know what types of responses we give to them? One, know that we love you and do it on that basis. Two, we didn’t ask you if you wanted to. Maybe that’s God’s response to you today. And, if you don’t want to, think back on his love in Christ for you, and then as you ponder that, pray that God changes the desires of your heart to align with his so that you image forth his glory! We’ve been given a privilege!

¹⁷ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Ti 2:12–14.

So, write on a paper now, “How am I displaying God’s unity and diversity in my family? In the church?” And, in all of this, remember that God is the only One who will give you grace to endure! If you’re convicted or you’re encouraged, you’ll grow as long as you cling to Christ, depend on him and all he’s promised to you through his death, resurrection and ascension. He took your curse so that you could be set free! Therefore, **God’s family-like unity and diversity *will be* displayed in our physical and spiritual families as we depend on him and rejoice in his glory. And someday, in the New Heaven and New Earth, we (as one family) will live under the reign of our King who is also our God and Father. In that place, his glory will be seen and reflected perfectly by and through us!**