



Homeward Bound

Week 3

1 Peter 2:9_b-3:7

Week 3 | Day 1

Instead of being among those who “reject” (2:4) and “stumble” (2:8) over Jesus the Cornerstone, there are some who decide to stand on that First Stone! And when we stand on the Cornerstone, we form the “living stones”—the material that makes up God’s “spiritual temple” (2:5). And in doing so, we end up discovering we are not only forgiven, but are also now a part of the Community God Came to Build: the Church. And when we enter the Church through Jesus’ blood-forgiveness, we receive a new name and definition: we become “a royal priesthood, a holy nation, and God’s special possession” (2:9). Now, for goodness’ sake, if that’s

really the truth, why wouldn’t we “declare” it out loudly?! But, important to know in studying these definitions of Jesus’ Church is that, as theologian Scot McKnight points out, “they do not describe individual Christians . . . but the church as a whole.” *We are not personal priests, but an active part of what the priesthood of God is to be doing. We are not a nation all to ourselves, but those who are gathering all who will be a part of the Country to Come. We aren’t just God’s cute personal pet curled up in His lap—having Him all to ourselves and visa versa. Rather, we are a part of the Possession of His Heart making our lives centrally about circling everyone around Him.* In short, Peter believes we need to calibrate how we think of ourselves not just IN the Church, but AS the Church. What if it’s possible that Jesus has made the most interesting and valuable thing about us our part, position, and personality in His Church?

A royal priesthood 1 Peter 2:9

The most important part of being known as one of God’s royal priests is to ask not, “What gilded privileges does being ROYAL get me?” but “*What is it exactly that a PRIEST does?*” and to subsequently align our life with the answer to that question as quickly as we possibly can.

Well, priests are indistinguishably linked to sacrifice. A day not sacrificing is a day not being priest-like. We’re linked as worshipers and prayers and, most notably, as lovers of the Temple God is inhabiting. And we already know who God’s Temple is. *We are priests in the gathered People who are moving together towards our Home with God.* Just as a stone by itself doesn’t form a building. Just as a priest by him- or herself can’t form a priest-hood. Just like a nation of one person—by themselves—can’t really a be known as a nation . . . priests are connected to the “Temple” where they actively represent and serve the Living Forgiving God.

That’s our first association as priests—with the Temple of our God. But once inside, we become curiously outwardly-focused on helping close the distance between God and our neighbor. The Bible talks throughout about how *priests “mediate” between God and our neighbor.* Of course, we may not use that word “mediate” a lot, but it means to help bring two

You are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light. ¹⁰ Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

1 Peter 2:9b-10 NIV

God is making
something of
Us if we would
but see
ourselves in
the way He
does.

people who are in a broken relationship back together. To intercede for and then reconcile them. So to be a priest means our lives are singularly focused on and lived around the reconciliation of the God and People of Heaven with the People of Earth. And that should be an easier prospect than we make it . . . because we know what it's like to be from Earth! We understand the language, the pains, and the people. AND why Heaven is worth reconciling with!

A holy nation 1 Peter 2:9

As it's been all throughout the outset of 1 & 2 Peter, we are asked to recognize that we followers of Jesus are not from here . . . even while we've been born here. We are from Another Country that all of our hearts long for—even those who haven't chosen Jesus for themselves yet. Dwight Longenecker points out how C.S. Lewis associated this longing with the German word *sehnsucht*. Lewis called this inner emotion “the inconsolable longing in the heart for we know not what.” We're all longing for a Country we haven't yet been to but desperately want to arrive at. We are from a Nation that's coming and that is being made holy on the way there.

SENSUCHT

/ˈzɑːnzʊːkht/ n.
pining, yearning,
wistful longing

God's special possession 1 Peter 2:9

C.S. Lewis also once talked of the immense value those who are loved by God have. We're more valuable than we know to Him and have much greater potential than we could ever fantasize: “It is a serious thing . . . to remember that the dumbest and most uninteresting person you talk to may one day in Glory be a creature which, if you saw it now, you would be strongly tempted to worship.” *God is making something of Us if we would but see ourselves in the way He does. If we would just strive to match who Heaven is trying to make us into in our final version with who we are on Earth, Jesus' death and resurrection have worked!*

'That you may declare' light, people-hood, and mercy 1 Peter 2:9-10

So, we finish with where these two verses crescendo. Our calling is to “declare” (1 Peter 2:9b) these things as a joyful Priest would, to raise the banner as a Patriot might, and to have gladness as the Almighty's Prized Possession certainly does. Upward lives are outwardly-focused upon our Neighbor . . . so that our Neighbors might know who God really is and so they might replace what they thought of the Church with the True Definition that Jesus is writing.

Which of these 3 names do you really most need to be striving to be known by today? Why?

Week 3 | Day 2

If we're doing this whole thing called the Christian life right, we'll be Sweeping Stuff out, becoming more of a Good Samaritan, and having Spirit-pleasing beauty:

Worldly desires 1 Peter 2:11

Peter uses a pretty gritty word in 2:11 to describe the passing and temporary nature of what is, in fact, warring against us in this world: *sarkikos* (sar-KEE-kahs). *Sarkikos* is an adjective that means “fleshly; carnal, animal appetites.” *Sarkikos* is just an expansion of the more commonly-used *sarx* (flesh). But both these words find their ultimate origin in the word *saroo* (sah-rah-OH) which is a verb meaning to sweep

Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to His cross and crucified them there.

Galatians 5:24 NLT

the kind of thing that needs sweeping out of the house. It's sort of weird to think that so much of our dust bunnies around the house are just our dried up skin. (Germaphobes, don't close the book because you're getting sick thinking about that. Just take a deep breath and continue.) Think of it! The stuff that seems to drive us the most mad is just a future dust bunny: A sex drive not under control. Dust bunny. That insatiable drive to inhale the whole refrigerator late at night. Dust bunny. Figuring out how to pay for all the square footage. Dust bunny. The newest styles you just need to spend that little bit extra on. Dust bunnies with bellbottoms. Sin is future dust, so we should presently think of temptations that way to get more wins than losses at their hands (or whatever appendages dust bunnies

have). Sin and temptations of the flesh ought not be viewed as Rambo-level foes (since they're just dirt getting swept out) . . . but they seem to feel like Goliaths, don't they? See them as dust.

Live properly AMONG your unbelieving neighbors 1 Peter 2:12

Once again we find this growing theme about our earthly neighbors seeing their assessments of us Christians actually matter. Now, if God was only after Heaven with us, then our future “neighbors” are actually just those who—like us—are among the already-convinced. (Other Chosen People who themselves chose Jesus are our future neighbors.) So, mere earthly-neighbors would seemingly be the lesser of the two . . . yet here Peter is making a big deal about them. What's his fascination since they're not from our Cosmic address, but just our local one. Yet here he goes copying Jesus' teachings about caring for our “neighbor” like the Good Samaritan (Luke 10:25-37):

'You must love the Lord your God with all your heart, all your soul, all your strength, and all your mind.' And, 'Love your neighbor as yourself.' . . . "[Who] would you say was a neighbor to the man who was attacked by bandits?" Jesus asked. The man replied, "The one who showed him mercy." Then Jesus said, "Yes, NOW GO AND DO THE SAME."

Wait, stop. Go back and read that last sentence of that quote again. Just slower this time. Jesus' command wasn't only to “go and do the same.” What else was baked into the pie of that command?

Keep away from worldly desires that wage war against your very souls. ¹² Be careful to live properly among your unbelieving neighbors. Then even if they accuse you of doing wrong, they will see your honorable behavior, and they will give honor to God when He judges the world.

1 Peter 2:11-12 NLT

Now! To have a heart presenting to Heaven means we are **urgently present in body and spirit to our Neighbor** here on Earth. An overwhelming majority of church-going, Bible-leaning Christians are fully on-board with theorizing the love of neighbor while simultaneously creating very little margin, energy, or activity to be “among” them. But, really, what else is there than this?! It has been said that in Heaven there

To have a heart presenting to Heaven means we are urgently present in body and spirit to our neighbor.

are only two things that we can't do that can only be done on Earth: sinning and winning souls. So are you sinning or winning?

They'll see our honorable behavior and give honor to God 1 Peter 2:12

Now, according to Peter, to “live properly among” is different than temporarily tolerating living among people who are not “our” people. He telescopically pops this idea out when he commands of us to have noticeably “honorable behavior.” The translation of “honorable,” as its original root the word **kalos** (kah-LAHS):

to be **pleasingly beautiful**. It's not only that we're simply more lawful and moral than the average person in our neighborhood, but that our words, deeds, and spirits are **becoming increasingly beautiful**. It's then that people will have reason and proof enough to give honor to our God. When I first came to our church in Colorado, during the interview process, I attempted to do my best at explaining that I hoped to teach more than orthodox doctrinal stances. I said, “Equal to **WHAT** we believe is the **WHO** we are inviting others into believing with us is.” This is **how and where orthodoxy and orthopraxy intersect**. (Or, as Bob Goff says: “People will know **WHAT YOU BELIEVE** when they see **WHAT YOU DO**.”) Because how the Christian community lives will likely be more compelling at first to those who are as-yet-to-believe than what we believe.

What are you actively doing to be “among” your neighbors with Jesus?

Week 3 | Day 3

Today, we begin to cover ground perhaps most relevant and most at-risk in every organization we see in everyday life: the family, national and local government, schools, work, and team. Read these next words twice.

Submit ¹ Peter 2:13

It's in 2:13 that we get our first of several highly-concentrated, highly-potent dosages of the hardest word to understand and practice in the Bible: "Because you are a Christ-follower, 'SUBMIT.'" It's the word **hupotasso** (HOO-puh-TAH-soh) and it means **to arrange one's self under**. But, there's an even fuller expression: you see, hupotasso is a military term, but it's not simply a command to 'act your rank.' Rather hupotasso means to **be in best position to SUPPORT THE MISSION**. To be submissive to ANY-one, then, is actually better thought of as arranging EVERY-one to meet the CAUSE's mission. (There'll be more submission spoken about after today's reading, so bookmark this idea in your thoughts.)

Live as free people by submitting to every human authority . . . because of the Lord ¹ Peter 2:13,16

Wouldn't you say that people in American culture are really, really submissive people?! (Oh wait, you wouldn't?!) I'm messing with you, of course, but, seriously, who do you believe is mainly at fault for such egregious and widespread un-submissiveness as we see in our culture? I mean, our societal tone is downright UN-submissive and proud of it! Is it because we have such bad authority over us or because we have too many people who are rebellious, antagonistic, or disloyal?

Have we strung together too many bad Presidents? Too many un-respectable Congresses or coaches . . . heavy-handed honchos or head masters . . . bad bosses or bishops?

Or is it, rather, that leaders throughout our culture—whether government, the workplace, or in social / sports settings—find themselves in impossible circumstances with their hands tied by an ever-faultfinding constituency? Is disrespect now the air we breathe and that exactly no one could lead such ingrates and rebels?

Why is submission NOT an American strength?

Well, both in the character of the Leaders and those who are called to follow with submissive alignment to the mission, there is one critical dynamic missing in the normal American organizational context: the Lord. You see the solution not-so-subtly slipped into the words of 2:13.

How to be Heaven's Citizens by loving everyone and everything rightly on Earth

Submit to every human authority because of the Lord, whether to the Emperor as the supreme authority ¹⁴ or to governors as those sent out by him to punish those who do what is evil and to praise those who do what is good. ¹⁵ For it is God's will that you silence the ignorance of foolish people by doing good. ¹⁶ As God's slaves, live as free people, but don't use your freedom as a way to conceal evil. ¹⁷ Honor everyone. Love the brotherhood. Fear God. Honor the Emperor.

“Submit to every human authority BECAUSE OF THE LORD.” On the side of those who must submit to leaders to accomplish the bigger mission we're a part of, our submission can be conditional. In politics, we'll “submit” to authorities . . . who agree with our politics. (But roast them if they don't.) In youth sports, we teach our kids to submit to the coaches . . . if they give our kid playing time. (They're a terrible coach in our opinion, otherwise.) At work, we submit by not grumbling to co-workers about our boss . . . when we're advanced and given raises and never called on our stuff. (Bosses ought to make less money or get fired if they don't make US their chief mission, though!) In other words, **when it's easy for us and going our way, then we're submissive. But, “easy for us” rarely happens . . . when we're trying to accomplish a hard mission!**

On the leadership side, the Lord factors little to bad leaders, too, because God seems to lead things that don't automatically advance us personally as leaders. Bad leaders condescend to having to deal with the unwashed masses and peons. Bosses, coaches, Presidents, preachers, and parents all get aggravated with those who we determine ought to be “submitting” to us even though we're not really leading them to work towards the right mission—but just to do what we say so WE get the win and the glory. And, of course, our glory isn't the point of the mission. People's advancement and God's glory is why we lead. Which reveals why **hupotasso isn't just a word for non-leaders. Leaders must also be submitted to God, His mission, and His ways.**

Now, that's the theory. In real life, though—like in the political arena or at work or at school or on the field—we feel little obligation to submit to others' leadership or to curtail a really stinky attitude about them: “Who do they think they are?” “I'm independent! I can think for myself!” “I don't agree with their objectives or plans!” “They're not seeing me or using me to my greatest potential!” And, in thinking in unhealthy ways like this, we begin to believe we have a right to buck the system. But most of the time, we're not called to dismantle the broken culture, unseat the leader, blow the whistle on everything, or put the system on trial. **Most of the time, we're not called to be Martin Luther or Martin Luther King, Jr. . . . but just to choose to have a good attitude and to do everything within our power to get the mission accomplished.** And, here's the thing, if we don't have a submissive and willing spirit 99.9% of the time in the ups-and-downs of whatever organization we're a part of, well, we probably don't deserve to get to be Martin Luther or Martin Luther King, Jr. in that critical 0.1% moment when our voice ought to be loud and heard. But we'll have earned that voice to be heard when we were the most determined to accomplish the mission we were all supposed to be on—even when it wasn't easy and nobody else is buying in.

What is your next step in being a person who must submit more or be someone who could easily be submitted to?

What spirit might you have to adopt to “honor everyone” and “build brotherhood” today?

Week 3 | Day 4

Slavery is despicable, cruel, unjust, and unbiblical. If that's not enough, it's also against God's glorious Gospel plan to have ALL the families on the earth to be blessed (Genesis 12:3)—no matter what their color, vulnerability, or economic status. Yet here Slavery is. Not only was the Roman Empire powered by slaves (making up as much as 30% of the population), we know, too, that much of our own nation's past economic uplift could have come only at the hands of those who were paid only cruelty to work the field, the house, the kitchen, and the workshop. (At least 13% of 1860 America was made up of slaves.) Even in our day, sex traffickers and slavers move our world's children making \$300,000 a year from them! Humanity has a complicated past and present with Slavery, but the Scriptures do not. 1 Timothy 1:10 condemns those who immorally trade their fellow humans—as a complete contradiction to Christian belief and practice. Deuteronomy 23:14 directed how one was to protect a slave who had run for their safety. Deuteronomy 24:7 even commanded that those kidnapping with the intent of enslaving a person should be punished with death. Exodus 21 talks about how slavery in the wider world should end with freedom. And Leviticus 25 commands that those who are in financial indebtedness to another person ought not be treated as slaves. Yet, Slavery was as prevalent and as entrenched in the day-to-day economy in Peter's time (and his audience's immediate context) as at any period in world history. To condemn Slavery with the intent to de-entrench it from reality would have been the equivalent of our demanding the current world unplug the entire Internet because porn is accessible on it. So, given its intrinsic nature to daily life, Peter didn't accept Slavery as OK, but rather said to slaves there must be a way to live a healthy Christian life in the midst of this injustice: "Until Slavery is overturned as an assumption and you are set free for good, remember Jesus."

Even if they are cruel . . . endure unjust treatment 1 Peter 2:18, 19

While we might not personally find ourselves a slave today, we can still digest the essential teaching Peter offered these slaves 2000 years ago and find meaning for our own needs and context: [We must treat mistreatment with grace and mercilessness with mercy](#). Jesus said to turn the other cheek. It's not weakly giving-in to injustice if we peacefully allow it to continue until the day God reveals a way to overthrow it. Now, this doesn't mean that a

You who are slaves must submit to your masters with all respect. Do what they tell you—not only if they are kind and reasonable, but even if they are cruel. ¹⁹ For God is pleased when, conscious of His will, you patiently endure unjust treatment. ²⁰ Of course, you get no credit for being patient if you are beaten for doing wrong. But if you suffer for doing good and endure it patiently, God is pleased with you. ²¹ For God called you to do good, even if it means suffering, just as Christ suffered for you. He is your example, and you must follow in His steps. ²² He never sinned, nor ever deceived anyone. ²³ He did not retaliate when He was insulted, nor threaten revenge when He suffered. He left His case in the hands of God, who always judges fairly. ²⁴ He personally carried our sins in His body on the cross so that we can be dead to sin and live for what is right. By His wounds you are healed. ²⁵ Once you were like sheep who wandered away. But now you have turned to your Shepherd, the Guardian of your souls.

1 Peter 2:18-25 **NLT**

woman in a physically abusive relationship must endure it in silence, but that endurance in such cases where one is powerless is a virtue unlike most others. Cruelty against us is not an excuse to exact our own cruel revenge. **Humility and submission are our first weapons in peaceful retaliation.** Only and unless we have no other way do we rebel.

Do good, even if it means suffering 1 Peter 2:21

Then, the first principle is doubled-down on by the Apostle when he gives this second directive about **life as a Christian in a non-Christian world: suffering is not a matter of if but when.** Some figures put the average martyrdom of Christ-followers each year at a staggering one killing every 6 minutes. Peter himself would give his life in following Jesus, so he will eventually his money where his mouth is. And, while calling persecution and cruelty what it is, the Scriptures still direct us to “do good” in the midst of it. Even if that doing good causes even deeper mistreatments.

How believing the Gospel speaks into mistreatment 1 Peter 2:21-25

What Peter does next is masterful—even if it is difficult to practice. He connects Jesus’ spirit during mistreatment and death with how His followers should view and respond to suffering. When you are being treated with disrespect, harsh words, cruelty, ousting, excommunication, loss of opportunity, or any other form of persecution, REMEMBER JESUS. 2:23 says: “He did not retaliate . . . He left His case in the hands of God.” In fact, He was so committed to loving His enemy and His persecutors, that Jesus allowed Himself to be killed and even prayed that the Father would forgive them for what they did as they were doing it (Luke 23:34)!

Let's hope and pray that neither we nor those we love are ever physically harmed for following Jesus or doing good, but even if we don't, let's **translate Jesus into everything downward along the scale of experiencing mistreatment.** We don't slap back. We don't use our tongue to lash haters back. We don't hate them back in our hearts. We just pray for them and that God's grace might be extended to them. And, lastly, we offer them our own grace by showing them merciful faces filled with love.

What cruelties might you be facing for your faith for which you need a sweet and enduring spirit?

Week 3 | Day 5

Can I just leave the commentary part of today's reading blank? I'm not sure if I'm more afraid to try and talk about submission and authority inside of marriage or, frankly, more embarrassed about how little submission I deserve—even when I receive it from my own wife. Nonetheless, here it is—[one of the Bible's passages that receives the most scrutinization and the least understanding](#). Let's start with husbands first.

Husbands, be subject to your wife's needs & nature and honor her in them both 1 Peter 3:7

Let's assume for a moment—just to capture the spirit of the biblical submission of wives to their husbands that we're about to hear about—that [submission is a command at the second level, but a context at the base level](#). What if we thought of submission as something earned and received instead of demanded and expected? (Yes, it's still a command, but let's first drill down into the heart of it, men.)

First off, let's analyze the actual space dedicated to husbands and wives in this passage. Men get 1 verse of demands (3:7). Women get 6 verses (3:1-6). That can only mean women understand more than men and are more capable of process and analysis! Men, frankly, can be dim which is why Peter says to keep it simple and expend most of our energy striving for an “understanding” of our wives (3:7).

The collective writing of 1 Peter calls upon us to remember that both men AND women are viewed by God as “living stones” by which God's Temple the Church is built. There aren't Big Stones and Little Stones. There's just stones that are living. Men, our wives are equal to us. Yes, they are different than we are, but equal parts of God's Big Work in the world. But, our equality as men and women ought to be obvious to us, right? That's just 101.

So let's get to the real sinews of this command to understand and honor our wife. It is said that we husbands are to strive to gain gnōsis (NOH-sees) of our wives—which insinuates to [seek to know her with a level of intelligence that is on par with being scientific!](#) Since this kind of knowledge is undeniably impossible (since a woman's heart and thoughts are so vast!), what could this marital directive mean? It means [we husbands are explorers—explorers of our wife's soul, emotion, knowledge, history, spirit, and what makes her feel intimate and loved](#). If a husband acts like Jesus would towards our wife, a wife would never feel like she's being forced into submission—since her husband's every act is towards her and for her.

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, [2](#) when they see your respectful and pure conduct. [3](#) Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— [4](#) but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. [5](#) For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, [6](#) as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. [7](#) 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.

1 Peter 3:1-7 **ESV**

Wives, surrender to your own husband's love and leadership 1 Peter 3:1,5

An important first lesson in approaching these verses: let's be sure not to forget our cumulative experience in 1 Peter. Submission is not first mentioned here, but in 2:13-25. What we learned already is that [submission is a military word picture about arranging ourselves under a flow of authority in order to accomplish the mission](#). "Sub" (under) - "mission" (chief aim to accomplish good) is a simple directive that we are all under the aim and purpose for which we are fighting—even the leaders in the mission. In this way, on a Roman battlefield, everyone was at risk in the larger war—not just the common soldier. The husband and wife are both on mission and at risk in it . . . which is why we must be working towards perfect unity. And "perfect" unity doesn't constitute being in 100% agreement all the time, but total trust that we are each doing our part in love for each other and especially "the Lord" (2:13 + Ephesians 5:22-25).

So, then, what does "submission" look and feel like in a Christian home? Well, I'd refer back to my opening thoughts about 3:7—that it ought not to have to feel like a command, but a natural outflow of love. So Peter is coaxing us: "I don't want you to submit to the authority of your husband. [I want you to WANT to surrender to the love and leadership of your husband](#). And it won't feel like surrender if you do because you'll blow his mind in doing it."

Beauty is found in the hidden person of the heart 1 Peter 3:4-5

Finally, we address what both Peter and Paul separately address (1 Timothy 2:9-10): what really adorns a woman. So, let's ask it: do these apostles seem to have problems with style or fads?! Were they just cheap? Was Peter Jealous, perhaps, when someone noticed his wife's attractiveness? So, is he trying to turn her into a plain Amish woman out of his own insecurities? Well, if we're looking to misinterpret the Bible as the means where men tried to subjugate women, the last thing a man would ever do is tell a woman: "Be more ugly." Right?! Men are so visual. If men just want to control women to their own purposes, the commands would be, "Unbutton a few more buttons. Get that hem a little higher. The slit, too. Make your lips more pouty and noticeable. Your neck more exposed." Get what I'm saying? These directions aren't from a man, but from God (2 Peter 1:19-21). And Peter isn't calling out Versace and Gucci, he's saying to every woman: "Every man and woman on the planet, deep down, knows they admire and respect women of profound character. Your outer beauty may one day fade (Proverbs 31:30), but [your truest beauty lasts and increases in orders of magnitude by your spirit alone](#) (3:4)." I have never met a good man who wanted his wife to keep her mouth shut. But I have met an uncountable number of men who find their wives most lovable, knowable, and desirable when there is a quiet beauty to her. Now, I've met a lot of precocious and gregarious "quiet" women, if you get my meaning. But at some point, a woman's greatest attractiveness may be found in her power to be lead-able by an imperfect man who loves her. What a mission those two would reveal!

Man/Husband: What's a plan to more intelligently and emotionally know your wife/mother more?

Woman/Wife: What's a plan to reveal your power through submission or your beauty through spirit?

Group Conversation ||| WEEK THREE

1. What was the hardest part to grasp in this week's passages of 1 & 2 Peter?
2. What lit a fire in you from this week's readings?

DAY ONE

3. Which of the three names of Christ's Church—"royal priesthood," "holy nation," or "God's special possession"—do you really most need to be striving to be known by today? Why?

DAY TWO

4. What are you actively doing to be "among" your neighbors with Jesus?

DAY THREE

5. Why is submission NOT an American strength?
6. What is your next step in being a person who must submit more or be someone who could easily be submitted to?
7. What spirit might you have to adopt to "honor everyone" and "build brotherhood" today?

DAY FOUR

8. What cruelties might you be facing for your faith for which you need a sweet and enduring spirit?

DAY FIVE

9. Man/Husband: What's a plan to more intelligently and emotionally know your wife/mother more?
10. Woman/Wife: What's a plan to reveal your power through submission or your beauty through spirit?