

“Learning about Caring for One Another from 1 Peter”**

Series: “*A People to Live with in the Crucible of Suffering*”

Main Idea: In 1 Peter, we learn that caring for one another involves five very practical responsibilities, each of which is a living demonstration of the nature of the gospel.

Remember: In order to be a caring community, we must keep the gospel in mind.

1. The gospel motivates us to care.
 2. The gospel enables us to care.
- I. We are to love one another (1:22).
 - II. We are to live in harmony with one another (3:8).
 - III. We are to offer hospitality to one another (4:9).
 - A. We’re not owners of the things we possess, but managers.
 - B. We’re to use what we have received to serve others for God’s praise.
 - IV. We are to clothe ourselves in humility toward one another (5:5).
 - V. We are to greet one another (5:14).

Implications: When we care for one another, we’re putting the gospel on display.

1. By loving one another, we demonstrate the sacrificial nature of the gospel.
2. By living in harmony with one another, we demonstrate the transformational nature of the gospel.
3. By being hospitable with one another, we demonstrate the gracious nature of the gospel.
4. By being humble with one another, we demonstrate the God-centeredness of the gospel.
5. By greeting one another, we demonstrate the incarnational nature of the gospel.

Less than a month ago, the *Chicago Sun-Times* ran an article that began with these sobering words:

Nearly a third of the world’s population celebrates Good Friday and Easter this weekend, testimony to the influence of a religion that is a foundational pillar of Western civilization and the advancement of human rights. Yet, the observance of the faithful is shadowed by the reality that Christians are persecuted in a third of the nations of the world and are literally running for their lives from parts of the Middle East where the faith originated. At least 100 million Christians in 65 countries suffer persecution.¹

It’s easy for us to forget, isn’t it? While we sit here in peace and comfort, 100 million of our brothers and sisters are experiencing hatred and hostility, in 65 countries all over the globe, just because they identify themselves by the name we’ve been singing.

The article lists some of the countries where the persecution is most severe. North Korea, Saudi Arabia, Pakistan, Afghanistan, Iraq, Somalia, Mali, Iran, Yemen, Sudan, Libya, Syria, and Nigeria.

How should we respond to the persecution that’s happening in the world? We should pray. And we should prepare ourselves. It’s coming. “Everyone who wants to live a godly life in Christ Jesus will be persecuted,” says Paul in 2 Timothy 3:12.

You say, “Well, how do we prepare ourselves for persecution?” That’s the very question that the apostle Peter addressed in his first inspired epistle. 1 Peter is one of the most practical, relevant books you can read if you want to know how to live for Jesus in a hostile environment.

We’re introduced to the first readers of this epistle in 1:1, “Peter, an apostle of Jesus Christ, To God’s elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.” Those are five Roman provinces on the peninsula of Asia Minor, modern day Turkey. Peter wrote this letter, according to 5:12, to encourage

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ “Persecution of Christians Grows,” *Chicago Sun-Times*, STEVE HUNTLEY, March 28, 2013 5:42PM. <http://www.suntimes.com/news/huntley/19145247-452/persecution-of-christians-grows.html>; The article cites the source, Open Doors USA, a non-denominational organization supporting oppressed Christians.

these disciples of Jesus to stand fast in the true grace of God. These were tense days for Jesus' followers, and Peter knew things were only going to get worse.

And they did. He wrote this letter around AD 63 or 64, from Babylon (5:13; possibly a cryptic reference to Rome). The following year, in AD 64, Nero burned Rome and blamed it on the Christians, which was about the same time he authorized the execution of the apostle Paul. Just a couple of years after that, around AD 67, Peter himself was killed by the Romans, being crucified upside down. And then Nero turned up the heat on other Christians, in Rome and beyond.

So Peter knew it was coming, and he wrote this letter to prepare his brothers and sisters for wartime gospel work. He knew the fiery trial he was feeling firsthand would soon spread to other regions, including to Asia Minor, and he wanted to prepare God's people for the challenge. One commentator suggests that 1 Peter was "a handbook written for ambassadors to a hostile foreign land."²

That's who we are, beloved. We are ambassadors of Jesus Christ. He has sent us to be His representatives in the world, to make Him known. But how can we do that if the world is hostile and doesn't want us around? That's the situation that was facing Peter's readers, and facing 100 million of Jesus' ambassadors today in oppressive countries.

Here's how we do it. Peter gives us a handbook for how to be good ambassadors for Jesus in a hostile foreign land.

Peter doesn't write like Paul. We've been looking at Paul's letters for the past month or so, Romans, Galatians, Ephesians, and so on, in our series, "A People to Live With in the Crucible of Suffering." We've been surveying those letters to learn how God wants us to function in order to be a caring community.

But today we're moving into new territory. Peter isn't Paul. In Paul's letters, Paul begins with doctrine in the first segment, then moves to duty in the second segment. Peter doesn't do that. He doesn't organize his thoughts like Paul. He mixes doctrine and duty together throughout his letter.

I want to tell you at the outset what we're going to see, and then we're going to see it. We're going to learn from 1 Peter that caring for one another involves five very practical responsibilities, and we're going to investigate those responsibilities one by one. But before we see the responsibilities, I want to show you how these responsibilities flow out of the gospel. And then after looking at the responsibilities, we're going to see in specific terms how these five responsibilities put the gospel on display.

This is vital...

Remember: In order to be a caring community, we must keep the gospel in mind.

1. *The gospel motivates us to care.* What's more...
2. *The gospel enables us to care.* We need both, motivation and enablement, and the gospel gives us both.

First, the gospel motivates us to care. That's Peter's point in 2:21, "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps." After all Jesus has done for us, how could we do otherwise?

But in addition to motivating care, the gospel *enables* care too. It gives us the power to care, as Peter explains in 2:22-24, "He committed no sin, and no deceit was found in his mouth. When they hurled their insults at him, he did not retaliate; when he

² Raymer, R. M. (1985). 1 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), . Vol. 2: *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (838). Wheaton, IL: Victor Books.

suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, *so that we might die to sins and live for righteousness*; by his wounds you have been healed.”

Don't miss that purpose clause. *So that we might die to sins and live for righteousness*. The gospel not only shows us how to care, but more fundamentally, it enables us to live for righteousness, and living for righteousness includes showing others we care.

Now let's define our terms. What is this thing that motivates and enables care called *the gospel*? The gospel is the objective, historical good news of what God accomplished two thousand years ago. Peter began his letter referring to this gospel event when he used the phrase “sprinkling by his blood” (1:2). *His* refers to Jesus. *Blood* refers to what Jesus shed on the cross. *Sprinkling* refers to the atoning effect accomplished by the shedding of His blood.

This is the good news. God loved us and sent His Son, Jesus the Christ, into the world. Jesus lived a perfect life, then became a substitute sin-bearer for sinners by dying on the cross. On the third day God raised His Son from the dead, and now He offers forgiveness and eternal life to all who repent and believe in Him.

This is the gospel. Though sinners deserve eternal condemnation, God will give sinners eternal life if they will repent and put their total trust in His amazing Son.

In chapter one, Peter reminds us what this gospel has done for us, since we've received it. We have experienced the miracle of the new birth (“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead”). And because we have been born again, we're anticipating “an inheritance that can never perish, spoil, or fade—kept in heaven for you” (1:4).

That's our certain hope. We're now God's children and as such are we are guaranteed a part in His inheritance in the life to come.

But in the present time, we're experiencing something else, according to Peter, who says in 1:6, “In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.” So this age, by God's design, is filled with suffering and trials. And why would that be? Peter explains in 1:7, “These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.”

Peter talks a lot about these two themes in this epistle, *hope* and *suffering*. He mentions *hope* five times (1:3, 13, 21; 3:5, 15) and *suffering* eighteen times (in every chapter; 1:6, 11; 2:19, 20, 21, 23; 3:14, 17; 4:1, 12, 13, 15, 16, 19; 5:1, 9, 10), and *trials* two times (1:6; 4:12).

So this life is marked by suffering and trials. What should be our perspective towards this world as we experience its hostility? Peter says in 1:17, “Live your lives as *strangers*.” We are sojourners, pilgrims that are passing through on our way to our eternal home. Peter underscores this again in 2:11, “Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.”

This is our gospel-defined identity. We are loved by God, heading for heaven, *strangers* currently living in a hostile world.

So how can we make it, or better stated, how can we *make the most of it*? In His kindness the Lord has given us two invaluable resources to enable us to experience His joy and glorify Him in this time of suffering. One is His *grace*, a word Peter mentions in

every chapter of this letter.³ And the other is *each other*. We're not alone. Peter tells us in 2:5 that we are "living stones" that the Lord is building into a "spiritual house." We may be strangers to the world, but we're not to be strangers to each other.

Peter talks a lot about our relationship with each other in this epistle. He includes five "one another" instructions which show us in practical terms how to interact with each other. Again, it's not just pragmatics. It's not just because life is better when we get along. Something bigger is at stake, again, the gospel of Jesus Christ. Having received such incredible divine care, we're now called to extend the same kind of care to others. How? Peter shows us how by laying before us five one another responsibilities.

I. We are to love one another (1:22).

Notice 1:22, "Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart."

When you're suffering, your tendency is to turn inward, and if you're not careful, you can become self-absorbed. Don't let that happen, says Peter. We're called to live with an others-oriented focus. And not just in a superficial way either. *Love one another deeply, from the heart.*

Sound familiar? It should. Peter got this from Jesus who commanded the Twelve in John 13:34-35, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

So here's where being an ambassador for Jesus in a hostile world starts. We must love one another. That means we do for each other what our God has done with us. This responsibility is so vital that Peter repeats it three more times in his epistle; in 2:17, "Love the brotherhood of believers." In 3:8, "Love as brothers." In 4:8, "Love each other deeply."

I hope you love your family, and your neighbors, and the people you work with, but that's not what we're commanded here. Under the inspiration of God the Holy Spirit, Peter commands us four times in this epistle to love our forever family, to love *one another*, and to do so deeply.

Do you? Do you love the members of your church family? Is there evidence that you are making sacrifices for their good? That's what love is and does.

For example, in Acts 2 we're told, "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts (44-46)." There's the evidence of love, giving something to your fellow church member who needs it, getting together with your brothers to do evangelism, inviting them to your homes to enjoy a meal and good fellowship.

That's what love looks like. Does that describe you and the way you interact with your brothers and sisters in Christ?

This past Tuesday evening Sherry and I were invited to the Clark's home for a farewell. They moved to Indiana the next day. Their house was absolutely full of people, people they worked with, neighbors, and many church family members. It was such an encouraging sight—they've lived here less than five years, but they have

³ Wiersbe remarks, "The word "grace" is used in every chapter of 1 Peter: 1:2, 10, 13; 2:19 ("thankworthy"), 20 ("acceptable"); 3:7; 4:10; 5:5, 10, 12. Grace is God's generous favor to undeserving sinners and needy saints. When we depend on God's grace, we can endure suffering and turn trials into triumphs." Wiersbe, W. W. (1996). *The Bible exposition commentary* (1 Pe 5:12). Victor Books.

demonstrated the kind of love for others that Peter is calling for here. And people came to say thank you, we appreciate you, we'll miss you.

Let me speak plainly. We need more people like the Clark's, more who will come out of their comfort zones and open up their lives to show the tangible love of Christ to others. Here's where caring begins. We're to love one another.

II. We are to live in harmony with one another (3:8).

That's Peter's exhortation in 3:8, "Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble." This isn't technically a "one another command," for the words "one another" don't appear in the Greek text, but you could certainly make the case that the sense is there. The ESV says, "Have unity of mind." The NAS says, "Be harmonious." The AV says, "Be ye all of one mind." And the sense is, do this...with one another.

Brothers, if we're going to make Christ known to the world, particularly to a hostile world, we must be united on the home front. This is not natural, for we are different. We have different interests and perspectives and gifts and aspirations. We have differing opinions when it comes to how to spend money and what's good to eat and what to do for entertainment and how to educate our children and on and on.

So can people with such differences experience harmony? Yes, indeed. How? By focusing on and cherishing what they have in common.

We see a good example of this in the church at Philippi. Apparently, some of the church members weren't getting along too well. So what did Paul tell them to do? Here's what he told them in Philippians 2:1-5: "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus."

There's how people with great differences can experience great harmony...by thinking about and celebrating the person they have in common, Jesus Christ. That will fix any marriage conflict, any friendship strain, any parenting tension, between two believers. Get both parties focused, not on their differences, and certainly not on their own interests, but on their Savior, and specifically on what they have in common in their Savior and what He desires to accomplish in and through them. As two people pursue pleasing Christ together, they will in turn begin to experience the kind of harmony that both Peter and Paul are calling for.

So answer this. Are you living in harmony with your brothers and sisters in Christ? Friends, the apostles wouldn't give us these exhortations if this happened naturally. It doesn't. It takes work. This is a one another command because if we don't work at it, it doesn't happen, and the gospel both motivates it and enables it.

You say, "Well, to be honest, I'm not experiencing much harmony with So-and-so. What should I do?" Peter gives some very helpful follow-up commands. Be sympathetic. Love as brothers. Be compassionate. Be humble. Don't repay evil with evil or insult with insult, but with blessing.

And why? "Because to this you were called," says Peter once again in verse 9. This is our gospel driven calling, as we saw in 2:21, to walk in Jesus' steps and so put the gospel on display for the world to see.

Here's another way we're to do it...

III. We are to offer hospitality to one another (4:9).

Notice 4:9, “Offer hospitality to one another without grumbling.” And since this command follows on the heels of the command to “love each other deeply” in verse 8, we can conclude that offering hospitality is a very practical expression of expressing a deep love for one another.

Offer hospitality to one another. *Philoxenos* is the Greek word. It literally means “loving strangers” (from *phileo*, to love, and *xenos*, a stranger). And not simply with talk, but action, practical needs meeting action.

We show hospitality when we open our lives and homes to another person, when we share our food with them, our kitchen table with them, our couch, our bedroom. We use what we have to meet needs that they have.

And why would we do this? It’s because...

A. We’re not owners of the things we possess, but managers. That’s Peter’s point in verse 10, “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” If I have something—a house, furniture, food, health, freedom, people in my life—it’s all a gift from God. And what He has given to me by His grace is still ultimately His. I’m just the administrator, the *manager*, of it. And He wants me to faithfully administer His grace.

Or to put it another way...

B. We’re to use what we have received to serve others for God’s praise.

That’s in essence what Peter says in verse 11, “If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.”

So answer this. What do you have? A house? Some furniture? Food in your refrigerator? Do you see yourself as an owner or manager of what you have? When we see ourselves as managers, then we’re looking for opportunities the Owner sends our way to use these gifts for His purposes. And showing hospitality to a brother in need is one way He says He wants these gifts to be used.

Have you been doing so? Next Sunday a missionary is going to visit us, and there’s an opportunity for putting this verse into practice. Why not invite them to your home for a meal, along with another family or two to enjoy the fellowship?

But you don’t have to wait. Why not offer hospitality to someone this evening after church? Share your food with someone you don’t know very well, and in so doing, share your life and love with that person, for the glory of Christ.

IV. We are to clothe ourselves in humility toward one another (5:5).

It’s interesting how Peter closes out his letter. He gives an exhortation to the elders in the first paragraph of chapter five, urging them to shepherd God’s flock, not as dictators but servants.

And then he offers this charge in 5:5, “Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, ‘God opposes the proud but gives grace to the humble.’”

Humility. The Greek is *tapeinophrosyne*, literally, “lowliness of mind.” Before we came to know Jesus, life was all about us. We thought about us. We lived for us. We assumed God existed for us, and people did too, and we got ticked off when they slighted us. We did not have lowliness of mind. We have bigness of mind, and our minds never stopped thinking about us. Even when we thought of others, we were wondering what we’d get out of it.

And then we learned about the One who is truly great, there's none greater, who humbled Himself in order to rescue us. He left His home in heaven, left the companionship of His Father and the worship of angels, took on Himself the frailty of human flesh, and walked a self-denying road that took Him all the way to a cruel death on a cross.

That's when we learned what life is all about. Coming to know Jesus and His salvation, and then living like Jesus, with lowliness of mind.

But Peter doesn't merely say, "Be humble." He says, "Clothe yourselves with humility." Humility is our wardrobe. We put it on and never take it off. Everywhere we go, it's with us. It's what people should see when they look at us. Not self, but self-denial.

And not just the wardrobe of humility, but humility exhibited specifically *toward one another*. Our humility should show up, initially, in our relationships with each other. We're called to be a loving, harmonious, hospitable, humble people.

I say *initially* because it doesn't stop there. In the next two verses Peter says, "Humble yourselves, therefore, under God's mighty hand, [and when we do here are the evidences; one...] that he may lift you up in due time. [and the second evidence...] Cast all your anxiety on him because he cares for you (6-7)." People who walk humbly with God wait on God's timing, and they cast their cares on Him.

Now ponder again this assignment. We're to clothe ourselves in humility toward one another. This is so practical. Church members who are clothed in humility don't fight with each other. They'll fight *for* each other, and they'll fight to restore each other. But they won't fight *with* each other. They have no reason to do that. They've already died to themselves. They're not living for their rights and opinions and worship styles and clothing preferences and program choices and ministry methods.

You say, "Do persecuted believers struggle with putting on humility towards each other?" You wouldn't think they would. You'd think the world's attack would inspire them to pull together.

I was stunned a few years ago when I heard that some Chinese brothers were arrested by the communist authorities. That's not uncommon. Christians are arrested for their faith all the time in China. But this isn't common. Do you know who turned in these particular believers? Some other Christians did. Do you know why? Because of jealousy. Their brothers were receiving some favors they wanted and thought they deserved, so they betrayed their own brothers to the Christ-hating authorities.

Yes, believers facing persecution need humility. And so do those not facing persecution. Pride kills relationships. That's why we must put on humility towards one another every day.

V. We are to greet one another (5:14).

In the final verse of his letter, Peter says, "Greet one another with a kiss of love. Peace to all of you who are in Christ (14)."

It's such a simple thing, but it communicates so much. A greeting. When we see each other after being a part for a period of time, we don't do what the world does. We don't look at the ground and avoid eye contact. We don't cut in front of the other person and fight for the best seats. We don't act like there's no one else in the room. We don't protect our turf.

How could we behave in such self-absorbed ways? This other person isn't a stranger to me. He's someone I'm going to spend eternity with. He's a blood-bought brother. And so we greet one another by using our words and our touch to express the bond we have in Christ.

“Hello, brother! It’s good to see you and spend this time with you!” we say as we extend our hand for a handshake, or perhaps an embrace, or maybe a kiss on the cheek. I think the particular expression depends on the context and situation, but the fact that there will *be* an expression never changes.

We are to love one another, live in harmony with one another, offer hospitality to one another, clothe ourselves in humility toward one another, and greet one another. And when we fulfill these responsibilities, when we *care for one another*...

Implications: When we care for one another, we’re putting the gospel on display.

Again, the gospel is objective, historical good news. It’s the account of something that God has done. He sent His Son into the world. His Son died on a cross in the place of condemned sinners, was raised from the dead after three days, returned to heaven, and now freely gives eternal life to all who repent and believe in Him. That’s the gospel.

But when people who have believed the gospel fulfill their one another responsibilities, they’re actually doing “show and tell” with the gospel. Let’s talk about how it happens by walking again through each of these five one anothers.

1. *By loving one another, we demonstrate the sacrificial nature of the gospel.* That’s what love is. Sacrificing for the good of another. And when we do that, we’re doing what God did with us.

For God so loved the world that He gave His only begotten Son. God gave. God gave sacrificially to rescue us. When we choose to give, when we choose to *love* one another, we’re resembling our saving God. The world can’t see God, but it can see us, and it learns about God and His gospel by looking at us.

“By this will all men know that you are my disciples, if you love one another,” said Jesus. And that’s what happens when we love one another. We’re demonstrating the sacrificial nature of the gospel for all to see.

2. *By living in harmony with one another, we demonstrate the transformational nature of the gospel.* Sinners don’t naturally live in harmony with one another. They fight. They insist they’re right and demand their rights. So when redeemed sinners start living in harmony with one another, it indicates they’re not who they used to be. They’ve been transformed inside-out. And the transformation, of course, is the accomplishment of the gospel.

Really now, what could cause a wife to work hard at loving a hard to get along with husband, as Peter says she should in chapter 3? And what would enable people who’ve lost their homes and businesses to submit to the very authorities that initiated those losses in the first place, as Peter exhorts them to in chapters 2 & 4? It’s not because they’ve reformed themselves. It’s because they’ve been *transformed* by the gospel itself.

So when we deny ourselves and choose to live in harmony with one another, we’re demonstrating the transformational nature of the gospel.

3. *By being hospitable with one another, we demonstrate the gracious nature of the gospel.* Grace is giving to others what they don’t deserve, right? Unmerited favor and help. That’s grace.

Think of what happens every time we show hospitality to a brother or sister. Not to a business client—there could be ulterior motives in that; or to a family member—that’s what it means to be family. But hospitality is loving strangers, or at least, people who are currently strangers, for they won’t be after we take this step.

When we show hospitality, we give, don’t we? We give our food to someone. We give the use of our guest room to someone. We give our time to someone, and our listening ear, and our affection.

Do they deserve it? No. If I'm doing it just because they did it for me once, sort of tit for tat, that's not true hospitality. We're not doing it because they deserve it. We're doing it because that's what God has done with us. We've received grace, and now we extend it.

Isn't that what Jesus said in Luke 6:34-36? "If you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful."

In Luke 14:12-14, Jesus said, in essence, "If you really want to show hospitality, go invite the ones who can't repay you, the poor, the crippled, the lame, the blind. Do that, and then you'll be blessed."

So here's why hospitality is so important. It's an opportunity to put on display the gracious nature of the gospel.

4. *By being humble with one another, we demonstrate the God-centeredness of the gospel.* Think carefully now. The gospel, at least as the Bible presents it, is very God-centered. God planned the gospel. God performed the gospel. God receives the glory for the gospel. "To the praise of the glory of His grace," says Paul three times after rehearsing the gospel in Ephesians 1.

But that's our problem. We don't enter the world God-centered. We enter the world me-centered. It's all about me. I'm enslaved to me, to my passions and self-advancing pursuits. Until I meet Jesus.

When I first see Jesus I learn there's another way to live. And when, by God's grace, I receive Jesus as my Savior and Lord, He comes into my life and starts helping me live this new, God-centered way.

That's why we're called to clothe ourselves in humility in the way we relate to one another. When we do that, we're demonstrating the God-centeredness of the gospel, and we're doing it to the glory of the One who's producing this change in us.

5. *By greeting one another, we demonstrate the incarnational nature of the gospel.* Incarnation. In-carne. In flesh. That's what God's Son did. He left heaven, took on flesh, and came into our world.

And that's what happens when we greet one another. We move out of our comfort zone. We initiate contact with another person. We go to where they are, and we speak to them, and we touch them, and if we do it well, we bring benefit to them by encouraging them and perhaps lifting their burden. And most significantly, we put on display the incarnational nature of the gospel itself.

It's all about Him, beloved. It's all about His glorious gospel. Let's care for each other this week—by loving one another, by living in harmony with one another, by offering hospitality to one another, by putting on humility to one another, and by greeting one another, so the world will see Him!