

One Another, Teacher's Guide

Lesson 13: Be Hospitable and Humble Toward One Another

1 Peter 4:7–11

Teaching Aim (Teacher Orientation)

This final lesson crowns the whole study, and 1 Peter 4:7–11 is one of the richest “one another” passages in the New Testament, so teach it as a summit. What is doctrinally at stake is the proper Christian posture toward the future and the practical shape of love in the body. Peter opens with “the end of all things is at hand,” a statement about the certain return of Christ and the consummation of all things in him. Your aim is to let that certainty produce exactly what Peter intends: not date-setting, not premillennial timetables, not anxious withdrawal, but clear-headed, prayerful, loving readiness. Christ reigns now, having established his kingdom and begun his rule at Pentecost, and he will return to judge and to make all things new. We live awake and faithful between his first coming and his last.

Several emphases deserve your care. First, “the end of all things is at hand” must not be turned into speculation about dates or schemes about a future earthly reign; the kingdom is here now under the reigning Christ, and we wait for his certain return with sober readiness. Second, keep the “one another” focus exactly where Peter puts it: earnest love, ungrudging hospitality, and the humble stewardship of gifts. These are not abstractions but the concrete texture of congregational life, the open home, the willing hands, the gifts put to work. Third, hold up the goal Peter names: “that in everything God may be glorified through Jesus Christ.” All our serving, speaking, and welcoming aims not at our own reputation but at the glory of God through Christ, which is the heartbeat of the whole study.

At the same time, aim past information toward transformation, and let this lesson gather up the entire study. Your students have spent twelve lessons learning to love, bear with, forgive, serve, encourage, and now welcome and humbly serve one another. The goal was never to master a list but to be formed into the kind of people, and the kind of church, that loves like Jesus. So as you teach this last passage, help them see the whole arc: a community of glad, hospitable, humble love, living in readiness for the returning Lord, so that God is glorified through Jesus Christ. Hold the doctrine and the heart together, and send them out not merely informed but changed.

Question 1

Student Question:

Peter writes, “The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.” What does Peter mean by “the end of all things,” and how does the

certainty of Christ's return shape the way we are to live now? Why does he draw out sober-minded prayerfulness rather than speculation about dates?

Commentary and Teaching Notes

Begin by clarifying what Peter means by “the end of all things.” He is speaking of the certain return of Christ and the consummation of all things in him, the appointed conclusion toward which the whole story is moving. Since the cross, the resurrection, and the establishing of Christ's kingdom at Pentecost, we live in the last days, the final era of God's redemptive plan, awaiting the return of the King. Peter is not announcing that the world will end next week; he is announcing that the decisive turn has already come and that the end is sure and near in the sense that nothing more must happen in God's plan before Christ returns.

Notice carefully what Peter draws out of this truth. The certainty of the end does not send him into speculation about dates or signs or timetables. It produces something far more practical: “be self-controlled and sober-minded for the sake of your prayers.” The nearness of the end is meant to make us clear-headed, alert, and prayerful, not feverish or distracted. The whole New Testament keeps this discipline. Jesus himself said no one knows the day or hour (Matthew 24:36), and the proper response to his certain return is always watchfulness and faithful living, never date-setting (Matthew 24:42–44).

Guard your students here against two errors. One is the error of those who turn “the end is at hand” into elaborate charts of the future or schemes about an earthly reign of Christ yet to come. Scripture teaches that the kingdom is already here, that Christ reigns now from heaven, and that he will return to judge and to renew all things; we wait for that return with sober readiness, not with timetables. The other error is complacency, living as though the Lord's return were so distant that it makes no difference to today. Peter cuts off both.

Bring it home to the praying, watchful life. The reason to live with the end in view is so that we will pray, love, and serve as people who know the King is coming. Encourage students to let the certainty of Christ's return steady them rather than agitate them, to live each ordinary day as those who long to be found faithful, and to let that hope drive them to their knees.

Doctrinal / Christian Living Issues

- “The end of all things” as the certain return of Christ and the consummation of all things in him (1 Peter 4:7; Acts 1:11)
- The present reality of Christ's reigning kingdom, established at Pentecost, not a future earthly reign (Acts 2:30–36; Colossians 1:13)
- The last days as the final era of God's plan in which the church now lives (Acts 2:16–17; Hebrews 1:1–2)
- Watchfulness and faithful living, not date-setting, as the proper response to Christ's return (Matthew 24:36, 42–44)
- Sober-minded prayerfulness as the fruit of living in light of the end (1 Peter 4:7)

- The rejection of speculative timetables and earthly-reign schemes

Discussion Prompts

- How should the certainty of Christ's return shape an ordinary Tuesday?
- Why does Peter draw out prayerfulness rather than curiosity about dates?
- Where do you tend to drift: toward anxious speculation, or toward complacency?

Question 2

Student Question:

Be honest about how the thought of the Lord's return actually affects you. Does it tend to make you anxious, indifferent, or curious about timetables, rather than clear-headed, prayerful, and loving? How might living as one who knows the King is coming change this week for you?

Commentary and Teaching Notes

This first self-examining question turns Peter's doctrine into a mirror for the heart. Peter intends the truth of the Lord's return to produce sober-minded, prayerful love. So the searching question is what it actually produces in us. For some it produces a vague anxiety they would rather not think about. For others it produces indifference, a truth filed away and forgotten. For others it produces an unhealthy fascination with signs and timetables. Help students name their real response without pretending.

Draw out the gap between the intended effect and our actual experience. Peter expects the returning Lord to make us alert, prayerful, and loving, the kind of people who live each day ready to meet him. Most of us, if we are honest, rarely think of his return at all, and when we do it stirs the wrong things in us. This is not cause for despair but for honest recalibration toward the watchful, loving readiness Peter describes.

Move the conversation toward concrete change. The point is not to manufacture dread but to let the certainty of Christ's coming reshape an ordinary week. Encourage students to imagine how this week might look different if they lived it as people who know the King is coming: more prayerful, less anxious about lesser things, quicker to love, slower to nurse grudges. Help them name one way that hope could touch the next seven days.

Doctrinal / Christian Living Issues

- The returning Lord as a present, life-shaping hope, not a distant abstraction (Titus 2:11–13)
- Watchful readiness rather than anxiety, indifference, or speculation as the right response
- Self-examination as a healthy part of the Christian walk (2 Corinthians 13:5)
- The hope of Christ's coming as a motive for holy and loving living now (1 John 3:2–3)

Discussion Prompts

- When you think of the Lord's return, what does it actually stir in you?
- Why does this great truth so easily slip from our daily awareness?
- How might living as one who knows the King is coming change your next seven days?

Question 3

Student Question:

Peter says, "Above all, keep loving one another earnestly, since love covers a multitude of sins." Of everything he could have put first, why does Peter say love comes "above all," and what does it mean that love "covers a multitude of sins" within the body of Christ?

Commentary and Teaching Notes

Let the phrase "above all" land with full weight. Peter has just spoken of the end of all things and the call to prayerful readiness, and now he names the very first priority for a people awaiting their Lord: "keep loving one another earnestly." Not above all keep watching the skies, not above all guard your doctrine only, but above all, love. This echoes the whole thrust of this study and the Lord's own new commandment (John 13:34–35). Of all the marks of a ready church, fervent love comes first.

Examine the word "earnestly." The term Peter uses pictures love that is stretched out, intense, fervent, like a muscle strained to its full reach. This is not lukewarm affection or polite tolerance but a love that exerts itself, that keeps on loving when it is costly and inconvenient. And notice "keep loving," a call to persistence. Love among Christians is not a single act but a sustained, ongoing labor, especially as the pressures of a hostile world and the friction of life together test it.

Now handle "love covers a multitude of sins" with care. Peter does not mean that our love earns the forgiveness of our own sins; only the blood of Christ does that (1 Peter 1:18–19). He means that love in the body, drawing on a thought from Proverbs 10:12, refuses to broadcast and dwell on the faults of others. Where hatred digs up offenses and stirs up strife, love covers them, choosing to forgive, to overlook the minor wrong, to protect rather than expose a brother. A church full of such love is a church where sins are forgiven and friction is absorbed rather than amplified.

Bring this home to congregational life. Every congregation is made of forgiven sinners who still stumble, and without covering love a church quickly fills with grudges, gossip, and division. Peter's word is the remedy: a fervent, persistent love that keeps choosing to forgive and to cover. Encourage students to see that this kind of love is not weakness or the ignoring of serious sin, which Scripture addresses elsewhere, but the daily grace that lets imperfect people dwell together in peace.

Doctrinal / Christian Living Issues

- Fervent love for one another as the first priority of a people awaiting the Lord (1 Peter 4:8; John 13:34–35)
- Love that is earnest, stretched out, and persistent rather than lukewarm or merely tolerant
- Love covering sins as the choice to forgive and overlook offenses, drawn from Proverbs 10:12
- Forgiveness of our own sins secured by the blood of Christ, not earned by our love (1 Peter 1:18–19)
- The contrast between hatred that stirs up strife and love that covers (Proverbs 10:12)
- Covering love as the daily grace that holds a congregation of forgiven sinners together

Discussion Prompts

- Why does Peter place fervent love “above all,” even above readiness and watchfulness?
- What is the difference between love that covers a brother’s fault and love that ignores serious sin?
- Where is your love for the body more like polite tolerance than the earnest love Peter commands?

Question 4

Student Question:

Is your love for the members of your congregation “earnest,” stretched out and fervent, or has it cooled into mere familiarity and tolerance? Where is the Lord calling you to a more active, costly love toward a particular brother or sister?

Commentary and Teaching Notes

This question presses the word “earnestly” into the student’s real relationships. Familiarity is a quiet enemy of fervent love. The longer we are in a congregation, the easier it is to let love settle into a comfortable routine of nods and small talk, mistaking familiarity for fellowship. Peter calls for something stretched out and intense, a love that keeps exerting itself. Help students test whether their love has that fervency or has cooled.

Draw out the difference between tolerance and active love. Tolerance keeps a safe distance and simply puts up with people. Earnest love closes the distance, takes initiative, bears burdens, forgives quickly, and pays a cost. Most of us are far more practiced at the first. Encourage students to think of a specific brother or sister and to ask honestly whether their love for that person is fervent and active or has shrunk to mere coexistence.

Lead the conversation toward a concrete step. Earnest love is not a feeling we wait for but a labor we take up. Invite students to name one person and one active, costly expression of love they could offer, a visit, a hard conversation of reconciliation, a practical sacrifice of time or comfort. The goal is not guilt but a renewed, stretched-out love that mirrors the fervent love Christ has poured out on us.

Doctrinal / Christian Living Issues

- Earnest, active love as distinct from familiarity and mere tolerance (1 Peter 4:8)
- Love as costly initiative and service, not passive coexistence (1 John 3:18)
- Christ's fervent love for us as the source and measure of our love (1 John 4:19)
- The taking up of love as an act of obedience that can move ahead of feeling

Discussion Prompts

- Where has familiarity quietly cooled your love into mere tolerance?
- Who is one brother or sister toward whom your love has grown comfortable and thin?
- What is one active, costly expression of love you could offer that person this week?

Question 5

Student Question:

Peter commands, "Show hospitality to one another without grumbling." Why is hospitality among Christians so important to Peter that he commands it directly, and why does he take such care to add "without grumbling"? What does ungrudging hospitality reveal about the heart?

Commentary and Teaching Notes

Begin by recovering how weighty hospitality was for these first readers. In a hostile world, with traveling Christians and gathering churches that met in homes, the open door was not a nicety but a lifeline. The word for hospitality means love of strangers, the welcoming of others into the warmth of one's home and table. Peter commands it directly because the practical love he has just called "earnest" must become tangible at the doorstep, in real homes shared with real people.

Notice the careful addition: "without grumbling." Peter knows the human heart. We may open the door while quietly resenting the inconvenience, the expense, the mess, the disruption of our comfort. Hospitality offered with an inner grumble is not the glad love Peter has in mind. The phrase exposes the difference between mere duty and real welcome. It is possible to do the right deed with a grudging heart, and Peter calls us higher, to a hospitality that is genuinely glad.

Press on what ungrudging hospitality reveals. A glad open door reveals a heart that has grasped grace. We welcome others because we ourselves have been welcomed by God, received as strangers and made members of his household (Ephesians 2:19). Grumbling hospitality reveals a heart still clinging to its own comfort and possessions as if they were ours to hoard. Glad hospitality reveals a heart holding its home and table loosely, as gifts from God to be shared. The attitude exposes what we truly believe about who owns our lives.

Bring this home to ordinary congregational life. Hospitality does not require a large house or impressive means; it requires an open heart and a willing door. The shared meal, the spare

room, the welcome of the lonely and the new, these knit a congregation into a family. Encourage students to see hospitality not as entertaining, which performs for guests, but as welcoming, which loves them, and to ask the Lord to make their welcome glad rather than grudging.

Doctrinal / Christian Living Issues

- Hospitality as the tangible, practical form of earnest love within the body (1 Peter 4:9; Romans 12:13)
- The open home as a lifeline and a means of fellowship for the people of God (Hebrews 13:1–2)
- “Without grumbling” as the call to glad rather than grudging welcome
- Hospitality flowing from having been welcomed by God into his household (Ephesians 2:19)
- The heart’s attitude as revealing whether we hold our possessions as owners or stewards
- The difference between entertaining that performs and welcoming that loves

Discussion Prompts

- Why does Peter take such care to add “without grumbling” to the command to be hospitable?
- What does a glad open door reveal about what we believe concerning God’s grace?
- How is welcoming others different from merely entertaining them?

Question 6

Student Question:

When you think about opening your home, your table, and your schedule to fellow Christians, do you welcome them gladly, or do you find yourself reluctant, inconvenienced, or quietly grumbling? What attitudes or fears get in the way of glad hospitality?

Commentary and Teaching Notes

This question turns “without grumbling” into honest self-examination. Many of us affirm hospitality in principle while resisting it in practice. We are tired, our homes feel unready, our schedules are full, and the thought of welcoming others stirs reluctance rather than gladness. Help students name their actual response without shame, since the first step toward glad hospitality is honesty about the grumble within.

Draw out the specific attitudes and fears that get in the way. For some it is the fear that the home is not nice enough, a quiet pride that wants to impress rather than to welcome. For some it is the love of comfort and routine that resents interruption. For some it is busyness, the sense that there is simply no room. Naming the obstacle is the beginning of overcoming it, and most of these fears shrink when we remember that hospitality is about love, not performance.

Move toward a glad, concrete next step. The aim is not to add a heavy burden to weary people but to recover the joy of an open door. Encourage students to picture one simple act of welcome, a meal shared, a new member invited in, a lonely person included, and to do it not to impress but to love. Remind them that the gladness Peter calls for grows as we remember how freely God has welcomed us.

Doctrinal / Christian Living Issues

- The command to welcome others gladly, without grumbling (1 Peter 4:9)
- Pride, love of comfort, and busyness as common obstacles to hospitality
- Hospitality as love rather than performance, requiring an open heart more than impressive means
- The remembrance of God's welcome as the cure for a grudging heart (Romans 15:7)

Discussion Prompts

- What is the real attitude or fear that makes you reluctant to open your door?
- How does remembering God's welcome of you reshape your willingness to welcome others?
- What is one simple, glad act of hospitality you could offer this week, and to whom?

Question 7

Student Question:

Peter writes, "As each has received a gift, use it to serve one another, as good stewards of God's varied grace." What does this teach us about where our gifts come from, who they are for, and what it means to be a "steward" rather than an owner of God's grace?

Commentary and Teaching Notes

Walk through Peter's three claims carefully, because each one corrects a common error. First, "as each has received a gift." Every Christian has received something; no one is gift-less. Whatever ability, resource, or capacity we have is a gift, something received, not something we generated on our own. This humbles the strong and dignifies those who think they have nothing to offer. The grammar matters: we received these gifts; they were given.

Second, "use it to serve one another." Our gifts are not for display, not for our own advancement, not for private enjoyment, but for the good of the body. God distributes varied gifts precisely so that the members will serve one another and the whole be built up (1 Corinthians 12:7; Ephesians 4:11-12). A gift hoarded or left idle frustrates its very purpose. The orientation of every gift is outward, toward the brethren.

Third, "as good stewards of God's varied grace." A steward is not an owner but a manager, entrusted with what belongs to another and answerable for its use. Peter calls us stewards of God's "varied" or many-colored grace, a beautiful picture of a God whose grace shows itself in a

rich diversity of gifts spread across the body. We do not own our abilities; we manage them for the Owner, and one day we give an account (Matthew 25:14–30). This dissolves both pride and idleness.

Bring this home practically. Help students see that this passage leaves no room for spectator Christianity. Every member has received grace, every gift is meant for service, and every Christian is a steward who will answer for how the gift was used. At the same time, keep this grounded in the complete New Testament as our authority; the gifts in view here are the ordinary, abiding capacities for service and speaking that build up the body in every age, not a claim to present miraculous sign gifts, which served to confirm the word in the founding era and have ceased. Encourage students to identify their gift and to put it to work.

Doctrinal / Christian Living Issues

- Every Christian as a recipient of grace and gifts for service, with no gift-less members (1 Peter 4:10; 1 Corinthians 12:7)
- Gifts given for the building up and serving of the body, not for self-display (Ephesians 4:11–12)
- Stewardship as managing for God what we do not own, with accountability to him (Matthew 25:14–30; 1 Corinthians 4:2)
- God’s “varied grace” displayed in the rich diversity of gifts across the body
- The complete New Testament as our authority, with abiding gifts for service distinguished from the ceased miraculous sign gifts (1 Corinthians 13:8–10; 2 Timothy 3:16–17)
- The rejection of spectator Christianity in favor of every-member service

Discussion Prompts

- What changes when you see your abilities as gifts received rather than achievements earned?
- Why are our gifts given for one another rather than for ourselves?
- What does it mean to be a steward of grace who will one day give an account?

Question 8

Student Question:

What gift, ability, or resource has God entrusted to you, and are you using it to serve the body, or letting it sit idle? What is one specific way you could put it to work for fellow Christians this week?

Commentary and Teaching Notes

This self-examining question asks the student to move from the principle of stewardship to its practice. Peter says “each has received a gift,” so the question is not whether you have one but whether you are using it. Many sincere Christians underestimate themselves, assuming their gift

is too small or too ordinary to matter. Help them see that a willing hand, a hospitable home, a word of encouragement, a quiet act of service, are all gifts the body needs.

Press gently against the two common failures: hoarding and idleness. Some have real gifts they keep to themselves out of fear, busyness, or self-doubt. Others have simply never asked what God has entrusted to them. The steward's question is not "Am I impressive?" but "Am I using what I was given?" Encourage students to name honestly one gift or resource that is currently sitting idle.

Drive toward a concrete, doable step. Stewardship becomes real only when the gift is put to work. Invite each student to name one specific way to serve a fellow Christian this week with what God has given them, and to commit to it. Remind them that faithfulness, not flashiness, is what the Master commends, and that the smallest gift used in love builds up the body and glorifies God.

Doctrinal / Christian Living Issues

- The responsibility to actively use, not bury, the gift God has entrusted (Matthew 25:14–30)
- The value of ordinary gifts and quiet service for building up the body (Romans 12:6–8)
- Faithfulness rather than impressiveness as the measure the Master commends (1 Corinthians 4:2)
- Self-doubt and idleness as obstacles to faithful stewardship

Discussion Prompts

- What gift or resource has God entrusted to you that you tend to underestimate?
- Is your gift being used for the body, or is it sitting idle, and why?
- What is one specific way you will put your gift to work for fellow Christians this week?

Question 9

Student Question:

Peter writes, "Whoever speaks, as one who speaks oracles of God; whoever serves, by the strength that God supplies, in order that in everything God may be glorified through Jesus Christ." How do speaking God's words and serving in God's strength keep our service humble, and why must the final goal of all our serving be God's glory and not our own?

Commentary and Teaching Notes

This is the doctrinal high point of the lesson, the place where Peter lifts all the practical commands into their ultimate purpose, so give it room. Peter gathers the varied gifts into two broad categories, speaking and serving, and gives each a humbling rule. The one who speaks is to speak "as one who speaks oracles of God," that is, with the seriousness and faithfulness of one handling God's own words, not his own opinions. The one who serves is to serve "by the

strength that God supplies,” not in the energy of self-reliant pride. Both rules cut the legs out from under self-glory.

Draw out how speaking God’s words keeps us humble. To speak “as one who speaks oracles of God” is to recognize that we are not the source; we are messengers handling something holy that came from God. This binds Christian teaching and exhortation to the authority of God’s revealed word, the complete New Testament being our authority now (2 Timothy 3:16–17). It humbles the speaker, who dares not substitute his own cleverness for God’s truth, and it dignifies the message, which is not mere human wisdom but the word of God. There is no room for showing off when you are handling the words of God.

Then draw out how serving in God’s strength keeps us humble. To serve “by the strength that God supplies” is to confess that even our capacity to serve is a gift, that we labor by grace and not by our own raw ability. This dismantles the pride that wants to be admired for its works. If the gift is received, the strength is supplied, and the increase belongs to God, then the servant has nothing to boast of (1 Corinthians 4:7; 1 Corinthians 15:10). We work hard, yet not we, but the grace of God working in us.

Now reach the great goal: “in order that in everything God may be glorified through Jesus Christ.” This is the controlling purpose of every “one another” command in this entire study. We love, welcome, and serve one another not to build our own reputations or to feel important, but so that God is glorified through Jesus Christ. When the body serves in this spirit, the praise rises past the servant to the Lord who gave the gift and supplied the strength. The doxology Peter adds, “to him belong glory and dominion forever and ever,” shows where all of this is meant to land.

Bring it home to the heart. The constant temptation in service is to seek our own glory, to serve in a way that draws attention to us. Peter’s whole structure is designed to redirect that glory to God through Christ. Help students examine their motives honestly: do I serve to be seen, or so that God is glorified? Encourage them to do their speaking and serving in such a way that, when others look on, they are drawn not to admire the servant but to praise the God who is at work.

Doctrinal / Christian Living Issues

- Speaking “as one who speaks oracles of God,” handling God’s own word with faithfulness, not human opinion (1 Peter 4:11; 2 Timothy 3:16–17)
- The complete New Testament as the authority that governs Christian speaking and teaching
- Serving “by the strength that God supplies,” confessing that even our capacity to serve is grace (1 Corinthians 15:10)
- The dismantling of self-glory: the gift is received and the strength supplied, so no one may boast (1 Corinthians 4:7)
- The glory of God through Jesus Christ as the controlling goal of all service (1 Peter 4:11; 1 Corinthians 10:31)

- The unique mediatorship of Christ, through whom God is glorified and to whom dominion belongs forever

Discussion Prompts

- How does handling God's words, rather than our own opinions, keep a speaker humble?
- Why is it humbling to remember that even our strength to serve is supplied by God?
- Honestly, do you tend to serve so that you are seen, or so that God is glorified?

Question 10

Student Question:

Look back across 1 Peter 4:7–11 as a whole: prayerful readiness, earnest love, ungrudging hospitality, and the humble stewardship of gifts for God's glory. Name one specific way you sense Jesus forming you through this passage, and through this whole study of the "one another" commands, and what you will do about it.

Commentary and Teaching Notes

This capstone gathers up not only the lesson but the entire study, so teach it as a sending-out. Resist letting the answers stay general. "I want to love the church more" is a wish, not a step. Help students name a specific arena, a specific person, and a specific action that this passage, and these thirteen lessons, have pressed upon them.

Encourage students to look back across the whole journey. They have studied loving, bearing with, forgiving, serving, encouraging, and now welcoming and humbly serving one another. Invite them to ask where, across this study, Jesus has been most clearly forming them, and to let that be the seed of their commitment. For one it may be glad hospitality at last replacing a grumbling reluctance. For another it may be a gift, long idle, finally put to work. For another it may be a fervent, covering love toward a brother they had only tolerated. For another it may be a readiness that prays rather than worries.

Close the entire study by lifting their eyes to Christ and to the goal Peter names. The aim of all thirteen lessons was never a checklist of behaviors but the forming of a people, and a church, that loves like Jesus, so that in everything God may be glorified through Jesus Christ. Remind students that the Lord who calls them to this life also supplies the gift and the strength to live it, and that he is coming again. Send them out not with a heavy burden but with one clear step, a grateful heart, and the confident hope that Christ is forming them and is glorified in them.

Doctrinal / Christian Living Issues

- The goal of the Christian life as growing conformity to Christ across every "one another" command (Romans 8:29)
- The local body as the God-given context for love, hospitality, and the stewardship of gifts

- The glory of God through Jesus Christ as the aim of the whole life of the church (1 Peter 4:11)
- Personal, specific obedience as the proper response to the word (James 1:22)
- Christ as both the pattern and the supply of the loving, serving life he calls us to

Discussion Prompts

- Across this whole study, where has Jesus most clearly been forming you?
- What is the one specific step you will take from this final passage, and when?
- How will you rely on the strength God supplies, rather than your own resolve, as you take it?