

WEEK 5

WHO AM I:

A STORY OF COMMITMENT

FIRST BAPTIST church
Cultivating Love, Choosing Progress, Cherishing Civility

First Baptist Church of Rancho Cucamonga
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☐	Day 1	1 Peter 1:1-2	☐	**Day 21**	**1 Peter 4:12-15**
☐	Day 2	1 Peter 1:3-8	☐	**Day 22**	**1 Peter 4:16-19**
☐	Day 3	1 Peter 1:9-12	☐	**Day 23**	**1 Peter 5:1-4**
☐	Day 4	1 Peter 1:13-16	☐	**Day 24**	**1 Peter 5:5-11**
☐	Day 5	1 Peter 1:17-21	☐	**Day 25**	**1 Peter 5:12-14**
☐	Day 6	1 Peter 1:22-25	☐	Day 26	2 Peter 1:1-2
☐	Day 7	1 Peter 2:1-3	☐	Day 27	2 Peter 1:3-8
☐	Day 8	1 Peter 2:4-7	☐	Day 28	2 Peter 1:9-11
☐	Day 9	1 Peter 2:8-12	☐	Day 29	2 Peter 1:12-16
☐	Day 10	1 Peter 2:13-17	☐	Day 30	2 Peter 1:17-21
☐	Day 11	1 Peter 2:18-21	☐	Day 31	2 Peter 2:1-4
☐	Day 12	1 Peter 2:22-25	☐	Day 32	2 Peter 2:5-8
☐	Day 13	1 Peter 3:1-6	☐	Day 33	2 Peter 2:9-12
☐	Day 14	1 Peter 3:7	☐	Day 34	2 Peter 2:13-17
☐	Day 15	1 Peter 3:8-12	☐	Day 35	2 Peter 2:18-22
☐	Day 16	1 Peter 3:13-17	☐	Day 36	2 Peter 3:1-3
☐	Day 17	1 Peter 3:18-22	☐	Day 37	2 Peter 3:4-7
☐	Day 18	1 Peter 4:1-3	☐	Day 38	2 Peter 3:8-10
☐	Day 19	1 Peter 4:4-7	☐	Day 39	2 Peter 3:11-16
☐	Day 20	1 Peter 4:8-11	☐	Day 40	2 Peter 3:17-18



Requests	Answers



NOTE: The foundation of spiritual growth is your understanding of God's Word.
Each week, bring your Bible and your study guide to the group meeting.

CONNECT ..... 15 minutes

1. Take a few moments to catch up on current events in your lives.

2. Share insights from the devotional section of **Follow Me: Stories from the Life of Peter**.

GROW ..... 30 minutes

Chapter 5 brings Peter's letter to a close by consolidating three key themes: believers should follow Christ's example through humility and prayerful trust; resist the devil by embracing Christ's sufferings; and anticipate restoration and eternal glory after their season of hardship. The chapter unfolds in distinct movements, each addressing different audiences within the church.

The opening section calls church leaders to shepherd their congregations willingly and humbly, exercising authority through personal example rather than coercion. Younger believers are then urged to respect their elders' leadership, while the entire community is called to clothe themselves in humility – a posture grounded in the principle that "God opposes the proud but gives grace to the humble."

The chapter then shifts to spiritual warfare and pastoral care. Peter exhorts readers to entrust their anxieties to God, remain vigilant against the devil's schemes, and then stand firm in the faith. Crucially, he reminds them that believers worldwide face identical struggles – a reminder designed to foster solidarity amid suffering. The chapter concludes with assurance that God's call to eternal glory through Christ guarantees restoration and strengthening after their temporary sufferings.

Within the broader context of 1 Peter, the central theme throughout the letter is exhortation to remain steadfast in faith despite suffering and persecution. Chapter 5 encapsulates this message by weaving together practical church leadership, personal spiritual discipline, and eschatological hope – reminding readers that their present trials are neither meaningless nor permanent, but part of their participation in Christ's redemptive story.

GROUP DISCUSSION:

- ✓ What does the average person believe about Satan?

- ✓ What people might consider you a leader or an example?

- ✓ What motivates people to be leaders in the church?

Read **1 Peter 5** and interact with the following questions:

Advice for Elders and Young Men

"And now, a word to you who are elders in the churches. I, too, am an elder and a witness to the sufferings of Christ. And I, too, will share in his glory when he is revealed to the whole world. As a fellow elder, I appeal to you: **2** *Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly – not for what you will get out of it, but because you are eager to serve God.* **3** *Don't lord it over the people assigned to your care, but lead them by your own good example.* **4** *And when the Great Shepherd appears, you will receive a crown of never-ending glory and honor.* **5** *In the same way, you who are younger must accept the authority of the elders. And all of you, dress yourselves in humility as you relate to one another, for 'God opposes the proud but gives grace to the humble.'* **6** *So humble yourselves under the mighty power of God, and at the right time he will lift you up in honor.* **7** *Give all your worries and cares to God, for he cares about you.* **8** *Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour.* **9** *Stand firm against him, and be strong in your faith. Remember that your family of believers all over the world is going through the same kind of suffering you are.* **10** *In his kindness God called you to share in his eternal glory by means of Christ Jesus. So after you have suffered a little while, he will restore, support, and strengthen you, and he will place you on a firm foundation.* **11** *All power to him forever! Amen."*

Peter's Final Greetings

12 *"I have written and sent this short letter to you with the help of Silas, whom I commend to you as a faithful brother. My purpose in writing is to encourage you and assure you that what you are experiencing is truly part of God's grace for you. Stand firm in this grace.* **13** *Your sister church here in Babylon sends you greetings, and so does my son Mark.* **14** *Greet each other with a kiss of love. Peace be with all of you who are in Christ."* [1]

[1] Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 5:1–14.

WHAT DOES THE PASSAGE SAY:

1. What did Peter instruct elders to do? What instructions did he give regarding greed? (5:2)

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2. How did Peter tell leaders not to lead? How did he tell them to lead? (5:3)

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3. Why were all the readers encouraged to clothe themselves with humility? (5:5)

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4. Why were these believers encouraged to humble themselves? (5:6)

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5. What did Peter tell his readers to do with their anxieties? (5:7)

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6. How were these believers instructed to respond to the devil? (5:9)

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7. To what did Peter say these believers had been called? (5:10)

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8. What did Peter assure his readers God would do after they had suffered a little while? (5:10)

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HOW SUFFERING RELATES TO GOD'S GLORY IN 1 PETER 5:

Peter frames suffering as temporary and purposeful: God calls believers to eternal glory through Christ, and after brief suffering, he will restore, support, and strengthen them on a firm foundation. (1 Peter 5:10) This connection runs throughout 1 Peter 5 as a pattern of vindication following hardship.

Peter establishes his own authority by positioning himself as both a witness to Christ's sufferings and a participant in the glory to be revealed (1 Peter 5:1) – a dual status that models the trajectory believers themselves will follow. As surely as Christians share in Jesus' sufferings now, they will share in his glory then. This isn't mere optimism; Jesus' suffering obtains future glory for believers, making the promise grounded in Christ's redemptive work rather than wishful thinking.

Importantly, those who suffer for Christ are told they are blessed because the spirit of glory and of God rests upon them – the glory of God supports and blesses those who suffer in the present moment, not only in the future. Peter offers future glory to suffering readers, but simultaneously "the spirit of glory" is now with them and will restore, establish, and strengthen them.

One encouragement Peter gives suffering believers is the assurance that their suffering will one day be transformed into glory, yet suffering does not automatically bring glory – only when believers depend on God's grace can they glorify God in times of suffering. In God's plan, righteous suffering is followed by vindication and exaltation, or "glories." The relationship is neither automatic nor passive; it requires faithful endurance rooted in divine grace.

THINKING THROUGH THE IMPLICATIONS OF THE PASSAGE:

9. How can you be an example to the people in your family?

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10. What changes do you need to make in the way you lead?

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11. Why do we sometimes find it difficult to be submissive to those in authority over us?

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12. What does it mean to cast your anxieties on the Lord?

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HOW GOD WANTS ME TO APPLY THIS PASSAGE TO MY LIFE:

13. In what way can you be a better example to the people who look to you for leadership?

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14. What worries and anxieties will you cast upon God today?

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SHARE ..... 10 minutes

Seek to invest in others who do not have a personal relationship with Jesus Christ and invite them to FBC.

SERVE ..... 5 minutes

Record progress on your service project …

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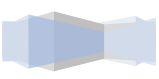
WORSHIP ..... 15 minutes

Pray that God will keep you rooted in His word and that you will not neglect His truth.



Devotional Day 21:

Relax: Focus on God speaking to you through His Word today. ☐ **Prayer**

Read: 1 Peter 4:12-15 and The Devotional Thought

12 *"Dear friends, don't be surprised at the fiery trials you are going through, as if something strange were happening to you.* **13** *Instead, be very glad – for these trials make you partners with Christ in his suffering, so that you will have the wonderful joy of seeing his glory when it is revealed to all the world.* **14** *If you are insulted because you bear the name of Christ, you will be blessed, for the glorious Spirit of God rests upon you.* **15** *If you suffer, however, it must not be for murder, stealing, making trouble, or prying into other people's affairs."* [2]

Devotional Thought

The trials we experience in life should not be a surprise. Christ suffered, so will His followers. We should be glad for this reality because they make us partners with Christ in His suffering. Insults borne for Christ are a badge of honor. Suffering for evil is not.

1 Peter 4:15 warns against suffering for murder, theft, wrongdoing, or meddling in others' affairs. This distinction matters significantly because Peter is contrasting suffering that brings shame with suffering that honors God. The first three offenses are straightforward criminal acts. Murder and theft were prohibited by the Ten Commandments and prosecuted under Roman law. The fourth category, meddling, requires a more careful look. A troublesome meddler describes someone always interested in everyone's business but their own.

However, the meaning extends beyond simple nosiness. Some interpreters believe verse 15 refers to political agitation and revolutionary activity that seeks to disrupt and interfere with the function of existing government. This interpretation suggests Peter calls for Christians to live as good citizens in non-Christian cultures.

The broader point Peter makes is that believers' suffering should result from Christian identification rather than from wrongdoing. Peter distinguishes the kind of suffering that marks the believer destined for glory from suffering that results from one's own bad behavior. There is no shame in suffering for being a Christian. The warning protects believers from confusing legitimate persecution for their faith with deserved consequences for unethical conduct.

Suffering transforms believers, reshaping them toward conformity with Christ through a process that extends far beyond persecution or religious trials. God uses these troubles to dismantle our self-sufficiency and deepen dependence on him. These troubles range from mild to severe, including physical ailments, psychological distress, and social hardship. Rather than viewing suffering as incidental to the Christian life, the cross becomes the interpretive lens for understanding God's sanctifying work, with the goal being to become like Christ. God intends suffering to produce greater holiness and moral integrity.

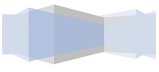
Christian joy in suffering emerges from understanding suffering's purpose and maintaining a perspective on eternity. When difficulties arise, believers can view them as opportunities for growth. The foundation for joy isn't denial of pain but a new perspective. Rather than pretending to be joyful, Christians experience genuine joy through the Spirit's presence through the journey.

[2] Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 4:12–15.

Reflect: Focus your thoughts on what God has revealed to you through your reading.

Record: Your thoughts, impressions, things to remember, & an application statement.

Request: Based on what you have learned today, write out a prayer to God.



Devotional Day 22:

Relax: Focus on God speaking to you through His Word today. ☐ **Prayer**

Read: 1 Peter 4:16-19 and The Devotional Thought

16 *"But it is no shame to suffer for being a Christian. Praise God for the privilege of being called by his name!* **17** *For the time has come for judgment, and it must begin with God's household. And if judgment begins with us, what terrible fate awaits those who have never obeyed God's Good News?* **18** *And also, 'If the righteous are barely saved, what will happen to godless sinners?'* **19** *So if you are suffering in a manner that pleases God, keep on doing what is right, and trust your lives to the God who created you, for he will never fail you."* [3]

Devotional Thought

When Peter writes that judgment *"must begin with God's household,"* he's speaking of a principle rooted in divine accountability. Those who belong to God face His scrutiny first because they possess greater knowledge of His will. God holds more responsible and judges first those to whom he has revealed more, since knowledge implies responsibility.

This does not mean believers face the same condemnation as unbelievers. Rather, God's "judgment" for his children functions as discipline designed to purge sin and teach obedience. When believers are judged by the Lord, they are being disciplined so that they will not be condemned along with the world. God disciplines those he loves, treating them as his own.

In Peter's context, the "fiery trials" believers faced were to help refine them like gold. Christians are not being punished by the fiery ordeal; they are being tested and purified. If judgment begins with believers, Peter asks, what terrible fate awaits those who have never obeyed God's Good News? This question establishes a hierarchy. Believers experience corrective judgment now, while unbelievers face ultimate condemnation later.

The concept of judgment beginning with God's household draws from Old Testament tradition. In the Old Testament, God was sometimes stricter with his own people first, since they knew better. Peter applies this ancient principle to encourage persecuted believers. Their suffering, though painful, serves a redemptive purpose distinct from the judgment awaiting those outside God's covenant.

Christians discover hope in suffering through recognizing God's presence, understanding suffering's transformative purpose, and anchoring themselves in future restoration. Trials develop endurance, which strengthens character and deepens confidence in salvation. This progression reframes difficulty as spiritual formation rather than meaningless pain. God functions as the source of comfort, providing relief that equips believers to support others facing similar struggles. This creates a cycle where suffering becomes purposeful rather than isolating.

When Christians view trials through the lens of God's love with a design for their good and not as God's displeasure, suffering loses its power to destroy faith. Hope is the core to Christian identity. It allows believers to live as people shaped by God's future rather than imprisoned by present circumstances. Believers can trust the Lord, grow in faith and love, and remain steadfast in hope because God is for them.

[3] Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 4:16–19.

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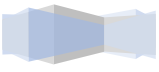

Devotional Day 23:

Relax: Focus on God speaking to you through His Word today. ☐ **Prayer**

Read: 1 Peter 5:1-4 and The Devotional Thought

"And now, a word to you who are elders in the churches. I, too, am an elder and a witness to the sufferings of Christ. And I, too, will share in his glory when he is revealed to the whole world. As a fellow elder, I appeal to you: **2** *Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly – not for what you will get out of it, but because you are eager to serve God.* **3** *Don't lord it over the people assigned to your care, but lead them by your own good example.* **4** *And when the Great Shepherd appears, you will receive a crown of never-ending glory and honor."* [4]

Devotional Thought

As an elder, care for the people God has placed in your charge. Have a willing attitude. Do not serve reluctantly or grudgingly. Service is not about what you can get out of it, rather it is because you have a passion to serve God. Lead by a good example instead of a power-hungry tool. When Jesus comes you will then receive a *"crown of never-ending glory and honor."*

Peter's emphasis falls less on what elders accomplish and more on their manner of doing it. He identifies three motivations that present a problem: love of praise, love of profit, and love of power. Elders must oversee willingly rather than under compulsion, with the impulse to lead arising gladly from within. Rather than domineering over their charge, elders should exemplify humility, self-sacrifice, and obedience to Christ. They should avoid exploiting their position while modeling these virtues to the congregation.

Elders avoid domineering by cultivating three practices rooted in humility and servant leadership. First, they must embrace their role willingly rather than out of compulsion. This voluntary posture extends to the congregation itself: just as the elder serves willingly, the flock must follow willingly. Domineering leadership uses hierarchy to compel acceptance through intimidation, coercion, threats, and bullying. These practices oppose the Spirit's work of transformation.

Second, elders must guard their motivations against greed for power. An elder greedy for power will domineer, delighting in the use of authority and seeking to increase, preserve, or flaunt it. Instead, they should shepherd eagerly, displaying a genuine desire to serve and meet others' needs freely and willingly.

Third, elders should govern through the power of example rather than threats, emotional intimidation, or flaunting of power. They are called to live as examples of faithful living while practicing holiness, love, and good works during suffering. This approach respects the conscience of believers. When behavior stems from coercion rather than the Spirit's work, it doesn't proceed from faith, and believers are led by human force rather than the Lord.

Jesus taught that worldly rulers flaunt authority, but among his followers, leaders must be servants and slaves, following his example of serving rather than being served. Paul similarly rejected dominating believers' faith, instead seeking to work together so they would stand firm through their own conviction.

[4] Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 5:1–4.

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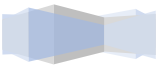

Devotional Day 24:

Relax: Focus on God speaking to you through His Word today. ☐ **Prayer**

Read: 1 Peter 5:5-11 and The Devotional Thought

5 *"In the same way, you who are younger must accept the authority of the elders. And all of you, dress yourselves in humility as you relate to one another, for 'God opposes the proud but gives grace to the humble.'* **6** *So humble yourselves under the mighty power of God, and at the right time he will lift you up in honor.* **7** *Give all your worries and cares to God, for he cares about you.* **8** *Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour.* **9** *Stand firm against him, and be strong in your faith. Remember that your family of believers all over the world is going through the same kind of suffering you are.* **10** *In his kindness God called you to share in his eternal glory by means of Christ Jesus. So after you have suffered a little while, he will restore, support, and strengthen you, and he will place you on a firm foundation.* **11** *All power to him forever! Amen."* [5]

Devotional Thought

"God opposes the proud but give grace to the humble." A lifetime of humility has its own rewards at the right time. Give your worries to God because He deeply loves you. Be on guard for the traps and schemes of the devil. Stand firm and be strong. Let your faith influence your resolve. You are not alone. God sees all that is happening and He will give you firm footing.

When Peter instructs believers to cast their anxieties on God, he's describing a decisive act of trust that reorients how we relate to our worries. The Greek word for "cast" suggests throwing or tossing, as one might hoist a saddle onto a horse or fling a bag of clothes into a car. This isn't passive resignation but an active transfer of burden.

Anxiety represents a divided faith. It shows a lack of trust in God proportional to the care we refuse to surrender to him, paired with excessive self-reliance. Peter recognizes that anxiety often stems from the fear "who will care for me?" The answer is that God himself will care for our needs far better than we can. His hand is mighty, and casting our anxieties becomes the path to genuine humility, freeing us from constant self-concern.

Anxiety itself is not sinful in all circumstances. What matters is how we address it. Casting anxieties on God means trusting that he cares for you and possesses both the power and wisdom to work that care into your circumstances. This trust represents the essence of humility.

Peter's original instruction, *"Give all your worries and cares to God, for he cares about you"* grounds the command in God's character. The act of casting is not about denying real problems but about acknowledging that no heartache, difficulty, or problem exceeds God's capacity to address it. The practice of casting your worries on God is inseparable from humility. Casting your anxieties on Him is the path to humility. It frees you from constant concern about yourself. Cultivating humility requires deliberate action rather than passive waiting. Humility must be practiced intentionally.

[5] Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 5:5–11.

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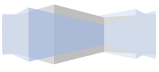

Devotional Day 25:

Relax: Focus on God speaking to you through His Word today. ☐ **Prayer**

Read: 1 Peter 5:12-14 and The Devotional Thought

12 *"I have written and sent this short letter to you with the help of Silas, whom I commend to you as a faithful brother. My purpose in writing is to encourage you and assure you that what you are experiencing is truly part of God's grace for you. Stand firm in this grace.* **13** *Your sister church here in Babylon sends you greetings, and so does my son Mark.* **14** *Greet each other with a kiss of love. Peace be with all of you who are in Christ."* [6]

Devotional Thought

Silas was a church leader in the early church in Jerusalem. He traveled with Paul on his second missionary journey. Peter's purpose in writing this group of believers was to encourage them and assure them that their experiences were a part of God's grace for them. His final admonition is to stand firm in that grace. Peter refers to Rome metaphorically as Babylon.

In 1 Peter 5:14, Peter instructs believers to *"greet each other with a kiss of love."* This greeting carried multiple layers of meaning in the early Christian community. The *"kiss of love"* functioned primarily as a symbol of unity among believers and their sincere fellowship, transcending social boundaries that normally divided people. It demonstrated Christian liberty by breaking through divisions based on class, gender, and race, which was exchanged between male and female, Jew and Greek, slave and free. The gesture signified mutual love between believers and their commitment to one another's welfare.

Beyond expressing affection, the kiss served as evidence of forgiveness and reconciliation. It was called *"holy"* to distinguish it from sexual kisses and from hypocritical or deceitful ones, such as Judas' betrayal kiss. In New Testament times, the holy kiss functioned as a greeting similar to the modern handshake, while for Christians it further expressed brotherly love and unity.

The physical practice of the holy kiss faces significant cultural barriers in modern Western contexts, but the theological reality it embodied remains entirely applicable today. While the kiss persists as a casual greeting in Eastern and European cultures, it remains uncommon throughout most of the United States. In contemporary highly sexualized societies, what appears "holy" can easily be misconstrued or practiced inappropriately. Rather than forcing an outdated gesture, Christians might explore alternative ways to express this spiritual reality publicly without compromising personal integrity or Christian witness in their communities.

Understanding what the holy kiss actually signified proves more important than the gesture itself. The practice represented fellowship among people of different social backgrounds, nationalities, races, and genders united as a new family in Christ. It functioned as "a token of joy, love, reconciliation, peace, and communion" that all believers share in Christ. The gesture was radical. It was a sign of reconciliation that disrupted social hierarchies by allowing the marginalized to greet the elite as equals through this embodied practice of love. Modern Christians can recover this meaning through contemporary equivalents that carry similar theological weight.

[6] Tyndale House Publishers, *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2015), 1 Pe 5:12–14.

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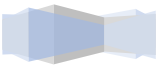



FBC Growth Group Covenant

Congratulations on your desire to grow deeper in your relationship with God through this weekly study and the relationships that will begin as a result of your participation.

As a member of this group, you will be asked to enter into a covenant with the other group members. You are requested to make this Growth Group a priority; by making the following commitments:

- ☐ I will make this group a priority by attending each week (call if I'm going to be absent or late), keeping up with my assignments and participating openly in group discussion.
- ☐ I will regularly attend church services and contribute to the ministry of the church through my attendance, giving, service and inviting of others.
- ☐ I will strive to build authentic relationships with those in this group by showing care, providing encouragement and praying for their needs.
- ☐ I will avoid gossip (including, what happens in the group stays in the group) and immediately resolve any concerns by following the "conflict resolution" principles of Matthew 18:15-17.
- ☐ I will limit my freedom by not serving or consuming alcohol during growth group meetings or events so as to avoid causing a weaker brother or sister to stumble. (1 Cor. 8:1-13; Romans 14:19-21)
- ☐ I will serve with my group once a month during the semester and will participate in a mission project and play together with my group once.
- ☐ I will honestly explore my next steps for spiritual growth and give permission for other group members to speak God's truth into my life.

_____ _____

NAME (Signature) DATE



WHO AM I: A STORY OF COMMITMENT

Peter's Declaration about Jesus

Matthew 16:13-18

13 *"When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' **14** 'Well,' they replied, 'some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets.' **15** Then he asked them, 'But who do you say I am?' **16** Simon Peter answered, 'You are the Messiah, the Son of the living God.' **17** Jesus replied, 'You are blessed, Simon son of John, because my Father in heaven has revealed this to you. You did not learn this from any human being. **18** Now I say to you that you are Peter (which means 'rock'), and upon this rock I will build my church, and all the powers of hell will not conquer it.'"* – **Matthew 16:13-18 (NLT)**

This Week's Follow Me Principle: <u>JESUS IS LORD</u>.

<u>Memory Verse</u>: *"Instead, you must worship Christ as Lord of your life. And if someone asks about your Christian hope, always be ready to explain it."* – **1 Peter 3:15 (NLT)**

Four Commitments to Follow Jesus as Lord

- I COMMIT TO <u>JESUS ABOVE EVERYTHING ELSE</u>.

"When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' 'Well,' they replied, 'some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets.'" – **Matthew 16:13-14 (NLT)**

"You must not have any other god but me." – **Exodus 20:3 (NLT)**



➢ I COMMIT TO DO WHAT JESUS SAYS.

"From then on Jesus began to tell his disciples plainly that it was necessary for him to go to Jerusalem, and that he would suffer many terrible things at the hands of the elders, the leading priests, and the teachers of religious law. He would be killed, but on the third day he would be raised from the dead. But Peter took him aside and began to reprimand him for saying such things. 'Heaven forbid, Lord,' he said. 'This will never happen to you!' Jesus turned to Peter and said, 'Get away from me, Satan! You are a dangerous trap to me. You are seeing things merely from a human point of view, not from God's.'" – **Matthew 16:21-23 (NLT)**

(Jesus) *"So why do you keep calling me 'Lord, Lord!' when you don't do what I say?"*
– **Luke 6:46 (NLT)**

➢ I COMMIT TO FOLLOW JESUS NO MATTER THE COST.

(Jesus) *"I will build my church, and all the powers of hell will not conquer it."*
– **Matthew 16:18b (NLT)**

(Jesus) *"You can enter God's Kingdom only through the narrow gate. The highway to hell is broad, and its gate is wide for the many who choose that way. But the gateway to life is very narrow and the road is difficult, and only a few ever find it."* – **Matthew 7:13-14 (NLT)**

(Jesus) *"If any of you wants to be my follower, you must give up your own way, take up your cross, and follow me."* – **Matthew 16:24 (NLT)**

➢ I COMMIT TO JESUS AS SAVIOR OF MY LIFE.

(Jesus) *"'But who do you say I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.'"* – **Matthew 16:15-16 (NLT)**

"If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." – **Romans 10:9 (NLT)**

QUESTIONS FOR APPLYING GOD'S WORD

(S.P.E.A.K. T.O. M.E. QUESTIONS)

Is there …

Sin to Confess?

Promise to Claim?

Example to Follow?

Attitude to Change?

Knowledge to Embrace?

Thanks to Give?

Occasion to Pray?

Mandate to Obey?

Error to Avoid?



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