

Rooted: Core Truths, Teacher's Guide

Week 10: Growing and Persevering in Faith

2 Peter 1:3–11

Teaching Aim (Teacher Orientation)

This final lesson takes up the closely related truths of growth and perseverance, and it requires careful handling, because 2 Peter 1:3–11 uses the language of “calling and election” and stands near the popular doctrine of “once saved, always saved.” Peter holds two truths in perfect balance, and the teacher must hold them too. First, salvation and godliness rest entirely on God’s gracious provision: His “divine power has granted to us all things that pertain to life and godliness.” Second, precisely because of that provision, believers are commanded to “make every effort” to grow, to keep adding and increasing the Christian graces, and to “be all the more diligent to confirm (their) calling and election.” A great deal is at stake doctrinally. The teacher should present a real and solid assurance, Peter says those who practice these qualities “will never fall” and will receive a rich entrance into the eternal kingdom, while making clear that this assurance is grounded in ongoing, diligent faithfulness, not in an unconditional decree or an automatic security. The passage refutes both the Calvinistic notion of unconditional election and guaranteed perseverance, and the error of “once saved, always saved,” for Peter plainly assumes that a believer who stops growing can become blind, forget his cleansing, and ultimately fall.

This doctrine is also intensely formative, and it is a fitting place for this study to end. Many believers live in one of two ditches: presumption, treating salvation as automatic and growth as optional, or anxiety, never sure they have done enough. Peter offers a better way: a diligent, grace-empowered growth that yields genuine assurance. The aim is to move presumptuous believers to take growth and perseverance seriously, to relieve anxious believers by grounding assurance in a faithful walk rather than in perfect performance, and to stir every believer to keep pressing on. As the capstone of the whole study, this lesson calls students to carry forward all they have learned, about Christ, humanity, sin, salvation, baptism, the church, holiness, worship, mission, and hope, into a lifelong, growing, persevering walk with the Lord.

So aim at both targets. Send students home with a clear, biblical understanding of assurance and perseverance, able to avoid both presumption and anxiety, and able to see how grace and diligent effort fit together. And send them home stirred to keep growing, examining their own walk honestly, and pressing on toward the rich entrance Christ has prepared. The disciple we are forming is one who, like Peter, intends to keep making every effort until the end, confident not in a presumed guarantee but in the faithful God who supplies all things and in a living faith that keeps on growing.

Question 1

Student Question:

Peter begins by saying that God's "divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us" (v. 3). What does it mean that God has already provided everything we need for a godly life, and how does this grace serve as the foundation for everything Peter asks of us?

Commentary and Teaching Notes

Begin where Peter begins, with grace and provision. Before a single command, he declares that God's "divine power has granted to us all things that pertain to life and godliness." The teacher should let students feel the fullness of this. God has not given us a partial supply and left us to make up the difference. He has granted everything we need for both life and godliness. The Christian is not under-resourced. Whatever growth God commands, He also empowers.

Note how this provision comes: "through the knowledge of him who called us to his own glory and excellence." The provision is found in knowing Christ, in a real, deepening relationship with the One who called us. Peter also speaks of God's "precious and very great promises," through which we "become partakers of the divine nature, having escaped from the corruption that is in the world." The grace of God in Christ does two things at once: it rescues us from the corruption of the world and it makes us sharers in the very life and character of God. This is the high calling and the rich supply that stand behind everything else in the passage.

Stress that this grace is the foundation, not a footnote. Everything Peter will ask, the effort, the diligence, the growth, rests on what God has already given. We do not grow in order to earn God's provision; we grow because we have received it. This is the same pattern the whole study has followed: grace first, then the response of a living faith. The teacher should make sure students hear the order clearly, so that the call to effort, when it comes, is never mistaken for earning salvation by works.

Bring it home. Many believers labor under the quiet assumption that they are basically on their own, that the Christian life is mainly up to their willpower. Peter says the opposite. The God who called you has already supplied all things that pertain to life and godliness. The teacher can help students rest in that provision even as they prepare to hear the call to make every effort, for the two belong together.

Doctrinal / Christian Living Issues

- God's divine power providing all we need for life and godliness (v. 3)
- Grace as the foundation of everything Peter commands, not a footnote
- Provision found through the knowledge of Christ and His precious promises
- Sharing in the divine nature and escaping the world's corruption (v. 4)
- Grace first, then the response of a living faith (the pattern of the whole study)

Discussion Prompts

- What does it mean that God has already given us everything we need for godliness?
- How does His provision serve as the foundation for all He asks of us?
- Why is it important to hear grace first, before the call to make every effort?

Question 2

Student Question:

Many believers try to live the Christian life on their own willpower, as if everything depended on their effort, and end up either proud or exhausted. Where have you been relying on your own strength rather than the power and provision God has already given? How would living as a fully equipped child of God change your week?

Commentary and Teaching Notes

This question turns the truth of God's provision inward. Despite the rich supply Peter describes, many believers live as though everything depended on their own effort and willpower. They white-knuckle their way through the Christian life, and the result is predictable: either pride when they seem to be succeeding, or exhaustion and discouragement when they fail. The aim of this question is to expose that self-reliance and point students back to the power God has given.

Help students recognize the symptoms of living in their own strength. It often looks like trying harder and harder while growing wearier and wearier, like a faith that feels mostly like effort and obligation, like cycles of resolve and failure, and like a quiet sense that God is distant and the whole thing rests on us. None of this fits a child who has been granted all things for life and godliness. It is the mark of someone fighting a battle alone that they were never meant to fight alone.

Move toward drawing on God's provision. The remedy is not to abandon effort, for Peter certainly calls for effort, but to make that effort in dependence on the power and promises God has supplied, through prayer, the word, the Lord's Supper, and the fellowship of the church. Ask each student where they have been relying on their own strength, and one way they will begin drawing on God's provision this week. The goal is effort that flows from grace, not effort that tries to manufacture what God has already given.

Doctrinal / Christian Living Issues

- The tendency to live the Christian life on willpower alone
- The fruit of self-reliance: pride in success, exhaustion in failure
- Effort made in dependence on God's power and promises, not apart from them
- Drawing on grace through prayer, the word, the Lord's Supper, and fellowship

Discussion Prompts

- Where have you been relying on your own strength rather than God's provision?

- What are the signs in your life that you are fighting a battle alone?
- What is one way you will draw on God's power and promises this week?

Question 3

Student Question:

After all that grace, Peter says, “make every effort to supplement your faith” with virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love (vv. 5–7). Why does Peter call us to such active effort right after stressing God’s provision, and what does this teach us about the relationship between God’s grace and our diligence?

Commentary and Teaching Notes

This question gets at the heart of the passage and at one of the most important balances in the Christian life. Right after stressing that God has granted all things for life and godliness, Peter says, “For this very reason, make every effort.” The teacher should help students see that grace and effort are not opposites in Scripture; they are partners. Precisely because God has provided everything, we are to make every effort to grow. Grace is not an excuse for passivity; it is the power for diligence.

Walk through the chain of qualities. Peter calls us to supplement (to add to and furnish) our faith with virtue (moral excellence), and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness (endurance), and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. The list is not a rigid ladder to climb in order so much as a portrait of a maturing Christian character, all of it growing together and crowned by love. The key point is that faith is the starting place, not the whole of it; faith is meant to be diligently developed into a full and mature character.

Address the grace-and-works concern head-on, since students feel it. Some worry that any call to effort slides into earning salvation. Peter shows the proper relationship. We do not work to earn God's provision; we work because we have received it. The effort is not the root of our salvation but the fruit and the growth of it. A living faith naturally and necessarily grows, and God commands us to give diligence to that growth. This is the consistent biblical pattern: saved by grace through faith, and that faith is alive, active, and ever-growing. To refuse the effort is not to rest in grace; it is to let a living thing die.

Bring it home. The Christian life is neither passive (waiting for God to do everything while we coast) nor self-powered (striving in our own strength to earn favor). It is diligent effort empowered by grace. The teacher can help students embrace both halves: rest fully in what God has provided, and make every effort to grow, knowing that the God who supplies the power also commands the diligence.

Doctrinal / Christian Living Issues

- Grace and effort as partners, not opposites (v. 5)
- The chain of qualities as a portrait of maturing Christian character, crowned by love
- Faith as the starting place to be diligently developed, not the whole
- Effort as the fruit and growth of salvation, not the root that earns it
- The Christian life as neither passive coasting nor self-powered striving

Discussion Prompts

- Why does Peter call for such effort right after stressing God's provision?
- How do grace and diligence fit together rather than competing?
- What goes wrong when we treat grace as an excuse for passivity?

Question 4

Student Question:

Peter pictures the Christian life as a faith that keeps adding and increasing these qualities. Which of the qualities Peter lists, virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, or love, do you most need to grow in right now? What is one concrete way you could pursue growth in that area this week?

Commentary and Teaching Notes

This question makes the call to growth concrete and personal. Peter's list of qualities, virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love, gives a useful mirror for self-examination. Most of us are stronger in some of these and noticeably weaker in others, and the aim here is to help each student identify a specific area for growth rather than resolve vaguely to be a better Christian.

Help students examine themselves against the list. Some have knowledge but lack self-control; some have endurance but little brotherly affection; some are moral but cold; some are warm but undisciplined. Walk briefly through the qualities so students can locate their own weak point honestly. This is not an exercise in shame but in direction; growth requires knowing where we most need to grow.

Move toward one concrete pursuit. Growth in a particular quality usually comes through specific, intentional steps and through the means of grace, not through wishing. If the need is self-control, it may mean a concrete discipline; if knowledge, a plan to study the word; if brotherly affection or love, deliberate acts toward specific people. Ask each student to name the one quality they most need to grow in right now and one concrete way they will pursue it this week, depending on the power God supplies.

Doctrinal / Christian Living Issues

- Peter's list of qualities as a mirror for honest self-examination

- Identifying a specific area of needed growth rather than vague resolve
- Growth pursued through intentional steps and the means of grace
- Depending on God's provision while making concrete effort

Discussion Prompts

- Which of the qualities Peter lists do you most need to grow in right now?
- What has kept you from growing in that area?
- What is one concrete way you will pursue growth in it this week?

Question 5

Student Question:

Peter says that if these qualities “are yours and are increasing,” they keep us fruitful, but “whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins” (vv. 8–9). Why is ongoing growth so essential, and what does Peter say happens to a believer who stops growing?

Commentary and Teaching Notes

This question takes up Peter's sober warning about what happens when growth stops. He says that if these qualities are ours “and are increasing,” they keep us from being “ineffective or unfruitful in the knowledge of our Lord Jesus Christ.” But then comes the warning: “whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.” The teacher should help students feel the seriousness here. Ongoing growth is not optional; its absence is dangerous.

Draw out the two pictures Peter paints. The growing believer is fruitful and effective, useful in the knowledge of Christ, their life bearing real evidence of their faith. The stagnant believer is described in alarming terms: nearsighted to the point of blindness, having forgotten the very cleansing that made them a Christian. Stagnation is not a neutral, holding pattern; it is a slide toward spiritual blindness and forgetfulness. A faith that stops growing does not simply stay the same; it begins to wither and to lose sight of the gospel itself.

Explain why growth is essential rather than optional. A living thing that has stopped growing is either dead or dying. Spiritually, to stop pursuing Christ is to begin drifting from Him, because the same self and world and devil that always pulled against us do not stop pulling just because we have stopped moving forward. This is why Peter, and the New Testament generally, never treats arrival or coasting as an option for the Christian. We are always either pressing on or slipping back.

Bring it home with appropriate weight and hope. The weight: a believer who stops growing is in real spiritual danger, drifting toward blindness and forgetfulness of the gospel. The hope: the One who has granted all things for life and godliness stands ready to renew the growth of any

who turn back to Him in diligence. The teacher can use this question to awaken the comfortable and to call the drifting back, without crushing the struggling.

Doctrinal / Christian Living Issues

- Ongoing growth as essential, not optional (vv. 8–9)
- The fruitful, effective life of the growing believer
- Stagnation as a slide toward spiritual blindness and forgetting the gospel
- A living faith as always either pressing on or slipping back

Discussion Prompts

- Why is ongoing growth so essential to the Christian life?
- What does Peter say happens to a believer who stops growing?
- Why is spiritual stagnation never truly a neutral, holding pattern?

Question 6

Student Question:

Spiritual stagnation often creeps in unnoticed: prayer dries up, the word goes unread, old sins return, and zeal cools. Where do you see signs of stagnation or coasting in your own walk with Christ? What has caused your growth to stall, and what would it take to start moving forward again?

Commentary and Teaching Notes

This question turns Peter's warning about stagnation into honest self-examination. Spiritual coasting rarely announces itself; it creeps in quietly, often during a busy or comfortable season, until one day we realize our walk with Christ has gone flat. The aim here is to help students notice the signs of stalled growth in their own lives before drift becomes danger.

Help students recognize the symptoms. Stagnation often shows up as prayer that has dried up or become routine, a Bible left unopened, worship attended out of habit rather than hunger, old sins quietly returning, a cooled zeal, and a general sense that we are simply maintaining rather than growing. Encourage students to look honestly at the last year or two of their walk and to name where they have settled onto a plateau.

Move toward renewed movement. It also helps to identify what caused the stall, whether busyness, disappointment, unconfessed sin, comfort, or simple neglect, since naming the cause points toward the remedy. Ask each student where they see signs of coasting, what has caused their growth to stall, and one concrete step toward moving forward again, whether reviving a neglected discipline, dealing with a tolerated sin, or seeking the help of the church. The goal is to get a stalled believer pressing on again, in dependence on God's provision.

Doctrinal / Christian Living Issues

- Spiritual stagnation as something that creeps in unnoticed
- Common signs of coasting (dry prayer, neglected word, returning sins, cooled zeal)
- Naming the cause of the stall as a step toward the remedy
- Concrete steps to begin moving forward again

Discussion Prompts

- Where do you see signs of stagnation or coasting in your walk with Christ?
- What has caused your growth to stall?
- What is one concrete step toward moving forward again this week?

Question 7

Student Question:

Peter urges, “be all the more diligent to confirm your calling and election” (v. 10). What do “calling and election” mean here, and what does it tell us that Peter says our calling and election are something we are to confirm by diligent growth, rather than something fixed apart from how we respond and live?

Commentary and Teaching Notes

This question addresses the language of “calling and election,” and the teacher should handle it with care, because it is often misunderstood. Peter writes, “be all the more diligent to confirm your calling and election.” Notice immediately what Peter does and does not say. He does not say our calling and election are a fixed, secret decree settled apart from us, about which we can do nothing. He says we are to confirm them, to make them sure, by diligent growth. This single phrase guards against a serious doctrinal error.

Explain calling and election rightly. In Scripture, God calls people to salvation through the gospel (2 Thessalonians 2:14), and those who respond are His chosen, elect people in Christ. As this study saw in Week 1, election is according to God’s foreknowledge and is entered through the obedience of faith; it is not the Calvinistic notion of an unconditional, arbitrary decree by which God selects certain individuals for salvation regardless of any response. Peter’s instruction here confirms that understanding. If our election were an unconditional, unchangeable decree, it would make no sense to command us to confirm it by our diligence, nor to warn that we might fail to do so. The very command assumes that our calling and election are made sure as we respond and grow, and can be neglected if we do not.

Show how we confirm our calling and election. Peter is explicit: “if you practice these qualities you will never fall.” We confirm, or make sure, our calling and election by diligently growing in the very qualities he has listed. A faith that grows and bears fruit gives evidence that our calling is genuine and our election sure. This is how assurance works in Scripture: not by peering into a

hidden decree, but by examining the living, growing, fruit-bearing faith that God's grace produces in those who are truly His.

Bring it home, relieving both presumption and anxiety. Against presumption: our calling and election are not a guarantee to be claimed while we coast, but a reality to be confirmed by a diligent walk. Against anxiety: we are not left guessing about a secret decree, for God has shown us how to be sure, by growing in grace. The teacher can help students see that the path to genuine assurance is the path of diligent, growing faithfulness, which is exactly the road Peter, near the end of his life, is urging them to walk.

Doctrinal / Christian Living Issues

- “Confirm your calling and election” as making them sure by diligent growth (v. 10)
- Calling through the gospel and election in Christ, entered by the obedience of faith
- Against the Calvinistic notion of an unconditional, unchangeable decree
- Assurance found by examining a living, fruit-bearing faith, not a hidden decree
- The command to confirm assuming our response genuinely matters

Discussion Prompts

- What do calling and election mean, and how are they confirmed?
- What does it tell us that Peter commands us to confirm our election by diligence?
- How does this guard against both presumption and anxious uncertainty?

Question 8

Student Question:

Real assurance is meant to be the fruit of a faithful walk, not a presumption we cling to while drifting. Is your confidence about your salvation grounded in a diligent, growing walk with Christ, or in something you did long ago that has made little difference since? How might Peter's words reshape the way you think about your own assurance?

Commentary and Teaching Notes

This question turns the matter of assurance inward. Peter ties assurance to a diligent, growing walk, and this question invites students to examine the actual ground of their own confidence about salvation. The aim is to move students away from both a hollow presumption and a fearful uncertainty, toward the solid assurance Peter describes.

Help students locate where their confidence rests. Some rest their assurance entirely on a past event, a prayer prayed, a decision made, a baptism years ago, while their life since has shown little of the growth Peter calls for. Others have no settled assurance at all, living in anxious doubt. Peter offers a third way: an assurance that grows out of a present, diligent, fruit-bearing walk with Christ. A faith that is alive and growing is itself the evidence that our calling is real.

Move toward grounding assurance rightly. This is not to say assurance comes from achieving perfection; it comes from the genuine, ongoing direction of a life that is pressing on, depending on grace, and bearing increasing fruit. Ask students whether their confidence rests on a diligent walk or on something long past that has made little difference since, and how Peter's words might reshape their assurance. For the presumptuous, the call is to take growth seriously; for the anxious, the comfort is that a growing, faithful walk is exactly the ground of confidence God has given.

Doctrinal / Christian Living Issues

- Assurance grounded in a present, diligent, growing walk with Christ
- The danger of resting assurance on a past event with little fruit since
- The error of living without any settled assurance, in anxious doubt
- Assurance as the direction of a faithful life, not sinless perfection

Discussion Prompts

- On what does your confidence about your salvation actually rest?
- Is your assurance grounded in a growing walk or in something long past?
- How might Peter's words reshape the way you think about your assurance?

Question 9

Student Question:

Peter says, "if you practice these qualities you will never fall" (v. 10), and later in the same letter warns of those who, having escaped the corruption of the world, are again entangled in it and are worse off than before (2 Peter 2:20–22). How do we hold together the real assurance Peter offers ("you will never fall") with the genuine possibility of falling away, and why is this different from both "once saved, always saved" and an anxious, uncertain faith?

Commentary and Teaching Notes

This is the most doctrinally weighty question of the lesson, and a fitting climax to the whole study, because it concerns whether we will finish the race. It must be handled with great care, holding together two truths that are often torn apart. On the one hand, Peter offers a magnificent assurance: "if you practice these qualities you will never fall," and there will be "richly provided for you an entrance into the eternal kingdom." On the other hand, the same letter warns solemnly of those who, "having escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ," are "again entangled in them and overcome," so that "the last state has become worse for them than the first" (2 Peter 2:20–22). The teacher must let both stand.

Establish first that falling away is a genuine possibility. Peter's words assume it throughout. Why urge such diligence, why warn of blindness and forgetting one's cleansing, why describe those

who escaped and were entangled again, if a believer's salvation were guaranteed regardless of how they live? The rest of the New Testament agrees. Hebrews warns believers against an unbelieving heart "leading you to fall away from the living God" (Hebrews 3:12) and calls them to hold their confidence "firm to the end" (Hebrews 3:14). Paul says of some that they have "fallen away from grace" (Galatians 5:4). Scripture plainly teaches that a person who has been saved can, by abandoning the faith and returning to sin, be lost. This is the truth that the doctrine of "once saved, always saved" denies, and it cannot be reconciled with passages like these.

Now establish, with equal force, that this is not a counsel of fear or uncertainty for the faithful. Peter does not leave us trembling; he gives assurance. To those who diligently practice these qualities he says plainly, "you will never fall." The faithful Christian is not meant to live in anxious doubt, wondering each day whether they have done enough. The same God who provides all things for life and godliness keeps all who keep walking with Him. Assurance is real and rich for those who continue in a growing faith. The point is not that salvation is precarious for the faithful, but that it is preserved through ongoing faith and obedience, not through a one-time transaction that makes our subsequent life irrelevant.

Show how this differs from both errors students are likely to have encountered. It differs from "once saved, always saved," which wrongly promises security to a person no matter how they live, even if they abandon Christ; Peter and the New Testament deny this. And it differs from anxious legalism, which leaves a faithful believer in perpetual fear, never resting in God's keeping power; Peter denies this too, promising that those who practice these qualities will never fall. The truth runs between them: we are kept by God's power as we continue in faith, and a believer who deliberately turns from Christ and returns to the world can be lost. This is the same balance the study saw in Week 1, guarded by God's power, yet through faith, and in Week 7, persevering through faithful gathering and not drifting away.

Bring it home as the study draws to a close. The Christian life is a race to be finished, not a status to be presumed. Peter, knowing his own death was near, did not tell his readers to relax because their future was automatically secure; he urged them to make every effort, to grow, to be diligent, so that they would never fall and would receive a rich entrance into the eternal kingdom. The teacher can leave students with both the warning and the assurance held together: take your perseverance seriously, keep growing in grace, and rest in the confidence that the faithful God will bring every diligent, persevering believer safely home. That is the note on which to end ten weeks of building on the core truths of the faith: not presumption, not fear, but a diligent, assured, ever-growing walk that finishes the course.

Doctrinal / Christian Living Issues

- Real and rich assurance for those who diligently grow ("you will never fall," v. 10)
- The genuine possibility of falling away (2 Peter 2:20–22; Hebrews 3:12–14; Galatians 5:4)
- A scriptural refutation of "once saved, always saved"

- Assurance as freedom from anxious doubt, not a license to coast
- Salvation preserved through ongoing faith and obedience, not a one-time transaction
- The balance: kept by God's power, yet through continuing faith
- The Christian life as a race to finish, not a status to presume

Discussion Prompts

- How do we hold together Peter's assurance and the possibility of falling away?
- How is this different from "once saved, always saved"?
- How is it also different from an anxious, never-sure faith?

Question 10

Student Question:

Look back across the passage, and across these ten weeks. Peter has reminded you of all God has provided, called you to diligent growth, warned against coasting, and held out the sure hope of a rich entrance into Christ's eternal kingdom. Name one specific way you sense Jesus forming you through these verses. What is the single truth about growing and persevering in faith that you most need to carry forward from this study?

Commentary and Teaching Notes

This capstone question closes both the lesson and the entire study, so the teacher can let it carry a little extra weight. It asks students to gather up not only this passage but the whole journey of the past ten weeks and to name one specific way Christ is forming them. Resist letting answers stay general. Press gently for the concrete: which truth, changing what, beginning when.

It helps to retrace both the passage and the study. In this passage, Peter reminded us of all God has provided, called us to diligent growth, warned against coasting, taught us to confirm our calling and election, and held out the sure hope of a rich entrance into Christ's eternal kingdom. And across these ten weeks, the study has built on the core truths of the faith: who Jesus truly is, what it means to be human, the problem of sin and God's solution, baptism and new life, the church that belongs to Christ, holiness, worship and assembly, the mission of the church, hope beyond death, and now growth and perseverance. Invite students to consider how these truths fit together into one faith to be lived, and which of them the Lord is most pressing on their hearts as the study ends.

Close by returning to the aim of the whole study: transformation, not merely information. The goal was never that students would simply know more about these doctrines, but that they would become more like the Lord at the center of them all. Encourage each student to leave not only with one truth from this lesson, but with a settled resolve to keep growing and persevering, to make every effort, depending on God's provision, until they receive that rich entrance into

the eternal kingdom of our Lord and Savior Jesus Christ. End the study where Peter ends his letter to the church: pressing on, growing in the grace and knowledge of Christ, all the way home.

Doctrinal / Christian Living Issues

- Scripture aimed at transformation, not merely information
- The core truths of the faith gathered into one life to be lived
- A settled resolve to keep growing and persevering to the end
- Pressing on in the grace and knowledge of Christ until the eternal kingdom

Discussion Prompts

- Which truth about growing and persevering does your heart most need as this study ends?
- Across these ten weeks, which core truth has the Lord most pressed on your heart, and why?
- How can this group pray for and encourage you to keep growing and persevering from here?