

Simon Peter, the Restored Disciple

Devotional Reading: [Isaiah 40:26–31](#)

Background Scripture: [Mark 8:27–29](#);

[Luke 22:7–38](#); [John 18:15–18, 25–27](#);
[21:15–17](#)

[Mark 8:27–29](#)

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

[Luke 22:31–34](#)

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am

ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[John 18:25–27](#)

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

[John 21:15–17](#)

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time,

Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Key Text

[Jesus] saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21:17

p 386 The Testimony of Faithful Witnesses

Unit 2: Faithful Witnesses Say “Yes” to Jesus Lessons 5–8

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Recount the major events of Peter’s life.
2. Explain how Peter’s life demonstrates God’s ability to use people

in spite of their failings.

3. List ways that personal shortcomings can become opportunities to depend on Christ.

Lesson Outline

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B. Lesson Context

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A. What People Say (vv. 27–28)

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Who Is Jesus?

II. Failing of a Follower (Luke 22:31–34)

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B. Assertion of Devotion (v. 33)

Are Ye Able?

C. Prediction of Denial (v. 34)

III. Prediction Realized (John 18:25–27)

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p 390 How to Say It

Aramaic	<i>Air-uh-may-ik.</i>
Bethsaida	<i>Beth-say-uh-duh.</i>
Dalmanutha	<i>Dal-muh-new-thuh.</i>
Decapolis	<i>Dee-cap-uh-lis.</i>
Gethsemane	<i>Geth-sem-uh-nee (G as in get).</i>
Malchus	<i>Mal-kus.</i>
Phoenicia	<i>Fuh-nish-uh.</i>
Tetrarch	<i>Teh-trark or Tee-trark.</i>

p 386 Introduction

A. Broken Made Beautiful

Kintsugi is a centuries-old Japanese technique of pottery repair. The process involves using a special lacquer mixed with gold, silver, or platinum to repair damages to broken or cracked pieces. Other methods of ceramic restoration aim to hide the damage or make it less noticeable as if the object were “like new.” *Kintsugi*, however, highlights the imperfections and brokenness of the pottery, transforming them into a new artifact. The restoration process transforms the damaged pottery into something whole, with the lacquered repairs serving as a visual reminder of the item’s history and use. Rather than obscuring the damage, this technique celebrates it, making the once-broken

pieces beautiful and usable for many more years.

Similarly, God’s work of salvation brings healing and reconciliation to sinful humanity. Today’s account demonstrates how God restored one of the first apostles, Peter. Through Christ’s forgiveness and restoration, Peter’s story becomes more beautiful than he could have imagined.

B. Lesson Context

Peter was a fisherman from Bethsaida, a village on the northern shore of the Sea of Galilee ([John 1:44](#)). Here, Peter worked with his brother Andrew ([Mark 1:16](#)). While fishing on the Sea of Galilee, Peter and his brother are called by Jesus to follow Him and become “fishers of men” ([Matthew 4:18–22](#); [Mark 1:16–20](#); [Luke 5:1–11](#); [John 1:35–42](#)).

We also know that Peter was married ([Mark 1:30](#); [1 Corinthians 9:5](#)). At some point, Peter, his wife, and at least one other family member moved to Capernaum ([Matthew 8:5–14](#)), a town approximately five miles southwest of Bethsaida.

The New Testament notes three names for Peter. His Hebrew name is *Simon* or the variant *Simeon* ([Mark 1:16](#); [Acts 15:14](#)). Later, Jesus calls him *Peter*, a designation

based on an ancient Greek word meaning “rock” or “stone” (Matthew 16:18; Mark 3:16); this is his most frequently occurring name in the New Testament, found over 160 times. The third name is *Cephas*, an Aramaic word for “stone” (John 1:42; 1 Corinthians 1:12; 3:22; etc.).

p 387 **I. Identity of the Messiah** (Mark 8:27–29)

This first passage of Scripture comes from the third and final year of Jesus’ ministry. He has just fed the five thousand (Mark 6:30–44). As a result, the people try to “take him by force, to make him a king” (John 6:15). When He refuses to accept such an earthly crown, many stop following Him (6:66).

Over the next several months, Jesus is on the move. He goes westward to Phoenicia (Mark 7:24–30) and then to the southeast to the eastern side of the Sea of Galilee and into the Decapolis (Matthew 15:29; Mark 7:31–37).

Then Jesus and the disciples cross the lake to Dalmanutha, where they face the Pharisees (Mark 8:10–12). Following this encounter, Jesus returns to Bethsaida on the other side of the lake (8:22). From there, Jesus and His disciples travel north.

A. What People Say (vv. 27–28)

27a. And Jesus went out, and his disciples, into the towns of Caesarea Philippi.

Without the constant distraction of crowds or opposition, Jesus prepares His *disciples* for the next phase of His ministry. They visit the *towns* in Caesarea Philippi, an area nearly 30 miles northeast of the Sea of Galilee, overlooking the northern end of the Jordan River valley.

During this period, several towns are named “Caesarea” in honor of the Roman emperor. A more prominent Caesarea, for example, is Caesarea Maritima on the Mediterranean coastline. However, the town where Jesus and His disciples gather is called *Caesarea Philippi*, named in honor of Philip II (also known as Philip the Tetrarch), the son of Herod the Great and brother of Herod Antipas.

27b. And by the way he asked his disciples, saying unto them, Whom do men say that I am?

Answering the question “Who is Jesus?” is a fundamental issue that everyone, especially the *disciples*, must face. Where does Jesus come from? What is His purpose? The answer to these questions shapes how we respond to Him.

28. And they answered, John the

Baptist: but some say, Elias; and others, One of the prophets.

The disciples report the various opinions and rumors circulating about Jesus. Some believe that He is *John the Baptist*, who had already been killed by Herod ([Mark 6:14–29](#); compare [Matthew 14:1–12](#); [Luke 9:7–9](#)). Others think that Jesus might be *Elias* (Elijah), the Old Testament prophet known for speaking out against a king (see [1 Kings 21](#)). The Old Testament prophesied that a person like Elijah would someday return ([Malachi 4:5–6](#)), a prophecy that was fulfilled through the ministry of John the Baptist (see [Matthew 17:10–13](#)).

The disciples do not mention the possibility that Jesus could be the promised Messiah. Even so, there seems to be some inclination in that direction (see [Matthew 9:27](#); [15:22](#); [John 4:29](#)).

B. What the Disciples Say (v. 29)

29a. And he saith unto them, But whom say ye that I am?

Now the question becomes pointed and personal: *But whom say ye that I am?* Have the disciples come to a conclusion about Jesus' identity?

Who Is Jesus?

One of my earliest memories involves

my dad reading bedtime stories from a children's Bible. The intricate illustrations in that Bible are still vividly etched in my mind. The stories he read and the spiritual instruction he provided became the foundation of my faith.

As I grew older, I realized that simply knowing Bible stories and memorizing verses was not enough. It was insufficient to rely solely on my parents' beliefs about Jesus. I needed to form my own conclusions and be able to answer the question, "Who is Jesus?" for myself.

While knowing how others answer that question is valuable, what matters most is how you respond. How do you answer the question, "Who is Jesus?"

—B. R.

29b. And Peter answereth and saith unto him, Thou art the Christ.

The title *Christ* is the Greek equivalent of the Jewish title "Messiah" ([John 1:41](#); [4:25](#)). Both designations mean "the anointed one." Numerous Old Testament texts point to the Messiah's arrival and reign ([Psalm 110](#); [Micah 5:2](#); [Zechariah 9:9](#); etc.).

p 388 First-century Jewish expectations regarding this figure were diverse. Some believed the Messiah would be a prophet like Moses or Elijah, performing miraculous deeds to lead

Israel to righteousness. Others hypothesized that this figure would be a high priest like Aaron, coming to purify the temple and sanctify the people. The prevailing belief among most first-century Jews was that this person would be a political figure, a nationalistic king, who would sit on the earthly throne of David and rule over an earthly empire.

What Do You Think?

Why is confessing Jesus as Christ important for an individual believer and the church?

Digging Deeper

How can we help others move from having a general idea of who Jesus is to truly knowing Him as Christ?

II. Failing of a Follower ([Luke 22:31–34](#))

It is Thursday night of Jesus' final week, "the day of unleavened bread, when the passover [lamb] must be killed" ([Luke 22:7](#)). Jesus' arrest, trial, and crucifixion looms. He shares one final meal with His disciples, using the opportunity to teach them about their role in service to Him ([22:8–30](#)).

A. Jesus' Encouragement (vv. [31–32](#))

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you,

that he may sift you as wheat.

Jesus singles out *Simon* Peter and makes him a representative of the trials the other disciples will encounter. His representative role is communicated by the fact that the word translated *you* is plural in Greek.

The role of *Satan* is similar to that in the opening chapters of the book of Job: a heavenly official who accuses and tests God's people ([Job 1:6–12](#); [2:1–6](#); compare [Zechariah 3:1](#); [Luke 4:1–13](#); [Revelation 12:10](#)). The warning that Satan *may sift you as wheat* evokes the image of separating valuable wheat kernels from the useless chaff (compare [Matthew 3:12](#); [Luke 3:17](#); [Amos 9:9](#)). The text does not specify what the "wheat" represents. Instead, Jesus' point is that Peter will undergo a season of trial as Satan tempts him away from faithfulness to Christ.

32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Jesus has *prayed* to strengthen Peter's faith and devotion. This is not the only time Jesus prays for His followers ([John 17:6–26](#); [10:27–29](#); etc.). Even today, the risen Christ is our "advocate" with the Father ([1 John 2:1](#)).

The Greek term translated *faith* encompasses more than simply

“doctrinal belief.” The term can also convey meanings such as “loyalty,” “fidelity,” and “faithfulness” (compare usage in [Luke 18:8](#); [Acts 14:22](#); etc.). Although Jesus knows that Peter will soon deny Him ([Luke 22:34](#), below; see [22:54–62](#)), He prays for Peter to experience only a temporary failure of faith rather than a complete disavowal.

The Greek term translated *converted* often has the sense of turning away from a wrong course, which aligns with the concept of repentance (examples: [Luke 1:16–17](#); [17:4](#); [Acts 3:19](#); [26:18](#)). Jesus assures Peter that he will be restored. Peter’s experience will ultimately *strengthen* the *faith* of others (compare [1:15–26](#); [2:14–40](#); [8:14–25](#); [15:7–11](#)).

What Do You Think?

Have you ever experienced a time when your faith was tested? How did it affect your relationship with God?

Digging Deeper

How does knowing that Jesus intercedes for us (like He did for Peter) encourage you in your struggles?

B. Assertion of Devotion (v. 33)

33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

Peter has been with Jesus since the beginning of His public ministry (see [Lesson Context](#)). He is the most outspoken of the disciples, and he tends to speak with the most conviction (examples: [p 389](#) [Matthew 14:22–33](#); [Mark 10:23–31](#); [Luke 8:43–48](#); [John 6:67–70](#)). Peter’s association with Jesus leads him to boldly assert his devotion to the *Lord*, even unto *death* (compare [John 13:37](#)).

Peter now understands the possibility that Jesus might experience imprisonment and death. This marks a shift in perspective from his previous confessions (see [Matthew 16:21–22](#); [Mark 8:31–32](#)).

Are Ye Able?

The church I grew up attending sang hymns as part of its worship services. I came to recognize at least two categories of hymns: the bright, uplifting kind and the dark, melancholy kind. The melancholy hymns included titles like “Almost Persuaded” and “‘Are Ye Able,’ said the Master.”

Without a doubt, I can say that the dark, melancholy hymns had far more influence on my journey to becoming a Christian than did the bright, uplifting ones. The words of the dark ones were

eerily convicting. Consider these lyrics:

“Are ye able,” said the Master
“To be crucified with me?”
“Yea,” the sturdy dreamers answered,
“To the death we follow Thee.”

Over the years, I often wondered what made such hymns so convicting. Then one day I found the answer in an article about learning styles. The article said that there were, broadly speaking, two ways to learn: from our own mistakes (“learning by experience”) or from others’ mistakes (“learning by wisdom”). I’m more attracted to the latter style by nature, and the melancholy hymns served me admirably in that regard. Consider Peter’s mistaken bravado in [Luke 22:33](#) as echoed in the words of “Are Ye Able.”

But that’s just me. What about you? How can you set yourself on a path of learning via wisdom rather than experience?

—R. L. N.

C. Prediction of Denial (v. 34)

34. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

The word *cock* refers to a male rooster, a bird known for its tendency to *crow* during the early hours of the morning.

This reference to a rooster’s crowing also highlights the illegality of Jesus’ trial. According to Jewish legal tradition, a trial for a capital offense cannot be conducted at night. Such clandestine judicial meetings are often seen as corrupt and unjust.



Visual for [Lesson 6](#). Display this visual during the lesson conclusion and ask, “How is God’s mercy on display in the example of Peter?”

Although the rooster’s crowing is typically associated with the break of a day, in this context, it does not signal a new day. Jewish custom marks the beginning of a day at sunset, not sunrise. Thus Jesus predicts that Peter’s denial will happen on the same *day* as the nighttime meal, during the overnight hours leading up to dawn.

The verb *deny*, having the sense of “renounce,” also appears in [Luke 9:23](#), where Jesus says, “If any man will come after me, let him deny himself, and take

up his cross daily, and follow me.” When we consider this verse alongside the current passage, two choices become clear: either (1) deny oneself and affirm Christ, or (2) affirm oneself and deny Christ. It is impossible to affirm both oneself and Christ simultaneously.

III. Prediction Realized (John 18:25–27)

After Jesus is arrested and taken by the soldiers and Jewish officials, Peter and another disciple, likely John, follow the crowd into the high priest’s courtyard (John 18:15–16). As Peter enters, a servant girl accuses, “Art not thou also one of this p 390 man’s disciples?” (18:17a). Peter denies this and joins the others who are warming themselves by the fire (18:17b–18).

A. Second Denial (v. 25)

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

A second accusation against *Simon Peter* arises, essentially the same as the first. John’s account of this event is more concise than the other Gospels (compare Matthew 26:69–75; Mark 14:66–72; Luke

22:54–62).

B. Third Denial (vv. 26–27)

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

The third accusation comes from *one of the servants* who was *in the garden* named Gethsemane earlier that night during Jesus’ arrest (see Mark 14:32, 43–46). This servant is related to Malchus, a servant of the high priest, whose right ear Peter cut off (Matthew 26:51; Mark 14:47; Luke 22:50; John 18:10). Fortunately, due to Jesus’ mercy, the injury was not fatal (Luke 22:51). Thus, this servant has good reason to believe that Peter was *with* Jesus!

27. Peter then denied again: and immediately the cock crew.

The Gospels of Matthew, Mark, and Luke all note that *Peter* wept after his third denial and the rooster crow (Matthew 26:75; Mark 14:72; Luke 22:62). Jesus’ prediction has come true, and Peter responds to this realization with shame, anguish, and remorse. At this point, there is nothing he can do to change what has happened.

What Do You Think?

How can we strengthen our faith to

stand firm in difficult situations?

Digging Deeper

How can we help strengthen the faith of other believers in a similar situation?

IV. Reinstating a Leader

(John 21:15–17)

The next section of Scripture takes place following Jesus' resurrection. By this time, the risen Jesus has appeared to many disciples and followers (John 20:11–29). He appears again to seven disciples at the Sea of Galilee (21:2), directing them to a large catch of fish before inviting them to breakfast (21:12).

A. First Exchange (v. 15)

15a. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?

After breakfast, Jesus turns the meeting into a teaching moment. Simon Peter had previously boasted of his commitment and devotion to Jesus (Luke 22:33, above). But his pledge of devotion proved to be bluster. Jesus' question probes Peter's heart and loyalties.

What does the word *these* refer to? Is it the boats and fishing equipment? Is it the other disciples? Or does it mean, "Do you love me more than these other disciples

love me?" We may conclude that Jesus means *these* as a general reference point: "Do you love me supremely, more than anything or anyone else?"

15b. He saith unto him, Yea, Lord; thou knowest that I love thee.

Peter assures Jesus of his *love*, even reminding the Lord that *thou knowest* this fact. Jesus had correctly predicted that Peter's previous declarations of commitment would prove false (John 13:37–38; compare 18:25–27, above).

15c. He saith unto him, Feed my lambs.

As the Good Shepherd, Jesus laid down His life (John 10:15). If Peter loves Jesus, he will lead in p 391 the same way, protecting and providing for the *lambs* who are God's people (see Luke 22:32; 1 Peter 5:1–4; compare Luke 15:3–7).

What Do You Think?

How can you actively show your love for Jesus in your relationships, work, and service to others?

Digging Deeper

What challenges might arise when trying to do so?

B. Second Exchange (v. 16)

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou

knowest that I love thee. He saith unto him, Feed my sheep.

With only slight variation, the exchange is repeated.

C. Third Exchange (v. 17)

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Jesus questions Peter's love a third time. For Peter to feel *grieved* at this repetition is understandable. Does Jesus doubt his answer? Or is Peter's distress the result of seeing a connection between these three questions and his three denials ([John 18:15–18, 25–27](#))? Just as Peter denied Jesus three times, Jesus allows Peter to affirm his love three times. Peter responds by being as absolute in his affirmation of love as he was in his denial.

Peter's response acknowledges that not only does Jesus know Peter's thoughts, but He also knows *all things*—a recognition of His deity ([John 2:25](#)).

Conclusion

A. Time to Change the Story

Following Jesus' ascension, Peter demonstrated his love for Christ and commitment to God's people. He played a key role in the first-century church ([Acts 1:21–22; 2:14; 3:12; 4:8–20; 10:47–48](#)). His declaration of commitment to Christ, even while imprisoned, came to fruition ([5:17–42; 12:1–11](#)). He grew from being “unlearned and ignorant” ([4:13](#)) to being the author of the two letters in the New Testament that bear his name. Although we don't know the circumstances of Peter's death, tradition suggests that he was crucified in Rome.

Peter's story following Jesus' ascension is an important milestone marking his spiritual maturity. But we must not miss the formative issues of today's lesson. The most significant aspect of Peter's story may not be its beginning or ending but rather the remarkable turning point in the middle.

Peter faced a painful low point in his life when he denied his Savior. We too will experience painful lows on our road to spiritual maturity—every Christian does. When such a low happens, the primary issue is how we respond. Peter heard Jesus speak of four possible outcomes in hearing the Word (see [Matthew 13:1–9](#)). Three of those are quite

negative, but they need not be considered irreversible. God redeemed Peter's failure and used his weakness to strengthen his faith. The same can happen with us.

What Do You Think?

What areas in your life do you need to surrender to God so that He can use your weaknesses for His glory?

Digging Deeper

What steps can you take this week to surrender those areas to God?

B. Prayer

Heavenly Father, You are our Healer. You restore brokenness. Thank You for the testimony of Peter. We need Your healing power, and we pray that You will restore, renew, and strengthen us so that we may help others and direct them to You. In Jesus' name we pray. Amen.

C. Thought to Remember

Never underestimate what God can do with our weaknesses.

p 392 Involvement Learning

Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the KJV Standard Lesson Commentary

Deluxe Edition).

Into the Lesson

Before class begins, write the following open-ended sentences on the board for class members to see as they arrive:

1. *Bad times are good when ...*
2. *Good times are bad when ...*
3. *Defeat leads to success when ...*
4. *Success leads to defeat when ...*

Divide the class into four small groups and assign each group one of the sentences to complete. After five minutes of group work, reconvene the class and invite volunteers to share how their group completed the assigned sentence. Then facilitate a whole-class discussion by asking the following questions: 1—What defines “good times” and “bad times”? 2—Which has taught you more: defeat or success? 3—Why does failure sometimes lead to greater success? Lead to Bible study by saying, “Today’s study will investigate one of the most successful Christ-followers in history. As we will see, his successes came after experiencing deep failure.”

Into the Word

Announce a Bible-marking activity. Provide copies of today’s Scripture texts

for those who prefer not to write in their Bibles. Distribute handouts (you create) with these instructions:

- Write a plus sign (+) next to verses depicting a “high” moment in Peter’s life.
- Write a minus sign (–) next to verses depicting a “low” moment in Peter’s life.
- In the margins, jot down possible thoughts Peter might have had during each interaction with Jesus.
- Write an “A” next to words or phrases that indicate Peter’s affirmation of Christ’s deity.
- Write a “C” next to words or phrases that illustrate how Peter committed himself to Christ.
- Write a “D” next to words or phrases that show how Peter denied having a relationship with Christ.
- Write an “M” next to words or phrases that describe how Peter accepted the mission he received from Christ.

Slowly read the Scripture aloud (or ask volunteers to do so) at least twice and as many as four times. As the Scripture is read, class members should mark their copies in the ways noted.

After calling time, summarize findings by asking the following questions for whole-class discussion: 1—In what ways was Peter’s life a success? In what ways was it a failure? 2—How would you

predict Peter’s story would end if the biblical account concluded with his denial of Christ? 3—In what ways does Peter’s life surprise you? 4—Can you think of other individuals from the Bible who turned their lives around after a dramatic encounter with God? 5—What does this tell you about how God has worked in the past and continues to work today?

Option. Distribute copies of the “The Life of Peter” exercise from the activity page, which you can download. Have learners work in pairs to complete as indicated.

Into Life

Distribute an index card and pen to each participant. Ask them to write down potential shortcomings a believer might experience. After one minute, collect the cards, shuffle them, and redistribute them, giving one card to each class member. Direct participants to write down ways the shortcomings listed on their cards can become opportunities for believers to depend on Christ. After calling time, invite volunteers to share the shortcomings on their cards and discuss how they believe those shortcomings can create opportunities to practice dependence on Christ.

Option. Distribute copies of the “Feed

the Sheep” exercise from the activity page. Have learners complete it individually in a minute or less before discussing conclusions with a partner.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

Activity Page (July 12: Simon Peter, the Restored Disciple)

Simon Peter, the Restored Disciple

Lesson 6, Mark 8:27–29; Luke 22:31–34; John 18:25–27; 21:15–17, KJV

The Life Of Peter

Work with a partner to create a timeline of key events in Peter's life. Use the lesson commentary, study Bible notes, or online resources in your research.



Write one sentence to summarize the life of Peter and his relationship with Christ.

Feed the Sheep

Jesus commanded Peter, “Feed my sheep.” What does this directive mean to you? In each of the sheep below, write the name of a person or group of people to whom God has called (or might call) you to provide spiritual guidance and nurturing.



How has your life experience paved the way for you to reach these people?

What obstacles might you face in reaching them? How will you respond?

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Activity Page 504