

The Gospel of Matthew, Teacher's Guide

Lesson 35: Before the Council; Peter's Denial

Matthew 26:57–75

Teaching Aim (Teacher Orientation)

Matthew 26:57–75 sets two confessions side by side, and the doctrine at the center could not be weightier. Before the council, under solemn oath “by the living God,” Jesus confesses that He is the Christ, the Son of God, and adds the words of Daniel 7: He is the Son of Man who will sit at the right hand of Power and come on the clouds of heaven. This is the good confession Paul later points to in 1 Timothy 6:13, the confession on which the whole faith stands. The council condemns Him as a blasphemer precisely because they understand exactly what He is claiming: not merely to be a good teacher, but to be the divine Messiah, the King who will reign and judge. Everything turns on whether that claim is true. Your students must leave clear that Jesus made this confession knowingly, under oath, at the cost of His life, and that to follow Him is to confess the same truth about Him.

But Matthew weaves Peter's denial through the same scene on purpose, and here the lesson aims straight at the heart. Peter is not a villain; he is a sincere disciple who loved Jesus and overestimated his own strength. His fall is a sober warning to every confident believer that we are never beyond stumbling. And his bitter weeping, and the restoration that Scripture promises beyond this chapter, is a tender word of hope to everyone who has failed. The same night holds the faithful Christ and the failing disciple, and the gospel runs between them: the One who confessed faithfully would soon die to redeem the one who denied Him.

So teach for both the head and the heart, and teach the heart gently. Help your class grasp and treasure the good confession, who Jesus is and what we are called to confess. Then handle Peter with great tenderness, because your room is full of people who have denied Christ in their own quiet courtyards. Lead them past despair into godly grief, repentance, and the astonishing grace that restored Peter and will restore them.

Question 1

Student Question:

The council “were seeking false testimony against Jesus that they might put him to death” (v. 59), and the verdict was settled before the evidence. What does this rigged trial reveal about the human heart's resistance to Jesus, and about the kind of world He came to save?

Commentary and Teaching Notes

Begin by helping students see how thoroughly corrupt this trial was. Matthew says plainly that “the chief priests and the whole council were seeking false testimony against Jesus that they

might put him to death” (v. 59). The verdict came first; the search for evidence came second. They were not weighing whether He was guilty; they were hunting for any pretext to justify a decision already made. This is the opposite of justice.

Notice how it nearly fell apart. “Many false witnesses came forward,” yet they could not get their stories to agree (v. 60). Even the rigged proceedings stumbled over their own lies. Eventually two came forward to twist Jesus’ words about the temple. The whole scene is a portrait of a court that has abandoned truth in service of a predetermined hatred.

Help students grapple with what this reveals about the human heart. These were the religious leaders, the experts in God’s law, and they used the machinery of justice to murder the sinless Son of God. Sin is not merely the failing of obvious villains; it can wear religious robes and quote Scripture. The human heart, left to itself, will resist and even destroy the very light it most needs (John 3:19–20).

This is the world Jesus came to save: a world so twisted by sin that it would condemn its own Maker. And that is exactly why we need a Savior, not merely a teacher or example. The injustice of this trial is the dark backdrop against which the grace of the cross shines all the brighter. He was condemned unjustly so that we, who are truly guilty, might be justly forgiven.

Doctrinal / Christian Living Issues

- The depth of human sin, capable of using religion and justice to oppose God (John 3:19–20)
- The injustice of Christ’s trial against the perfect justice of God
- The sinlessness of Jesus, condemned though entirely innocent
- Humanity’s need for a Savior, not merely a teacher or moral example
- The cross as the place where the unjustly condemned One redeems the guilty

Discussion Prompts

- What does it tell you about sin that religious leaders engineered Jesus’ death?
- Where are you tempted to use good things to justify decisions you have already made?
- How does the injustice of Jesus’ trial deepen your gratitude for the cross?

Question 2

Student Question:

Through most of the trial Jesus “remained silent” (v. 63) under false accusation, refusing to defend Himself. When you are wrongly accused or misunderstood, how do you respond, and what would it look like to entrust yourself to God the way Jesus did?

Commentary and Teaching Notes

This self-examining question grows out of Jesus’ silence. Through the parade of false witnesses, “Jesus remained silent” (v. 63). He did not scramble to defend Himself, did not match accusation

with accusation, did not try to win the rigged argument. He fulfilled Isaiah's portrait of the Servant: "like a sheep that before its shearers is silent, so he opened not his mouth" (Isaiah 53:7).

Help students see that this silence was not weakness or passivity; it was strength under control. Peter later explains it: "When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly" (1 Peter 2:23). Jesus could be silent before unjust men because He trusted His just Father. His vindication was in God's hands, not in the courtroom.

Now press it toward the class. Most of us respond very differently to being wrongly accused or misunderstood. We rush to defend ourselves, to set the record straight, to make sure everyone knows the truth about us. Some of us replay the offense for days. The instinct to vindicate ourselves runs deep, and it usually springs from a heart that trusts its own reputation more than God's justice.

Invite reflection on what it would look like to entrust ourselves to God the way Jesus did. This does not mean never speaking truth or never seeking fair treatment. It means we can release the desperate need to be vindicated by others, because we trust the One who judges justly. There is deep freedom in not having to win every argument or correct every misunderstanding.

Doctrinal / Christian Living Issues

- Jesus fulfilling the silent Servant of Isaiah 53:7
- Entrusting ourselves to God who judges justly rather than self-vindicating (1 Peter 2:23)
- Silence under accusation as strength and trust, not weakness
- Freedom from the need to be vindicated by others

Discussion Prompts

- How do you typically respond when you are wrongly accused or misunderstood?
- What would it look like to entrust your reputation to God instead of defending it?
- Where do you most need the freedom of not having to win the argument?

Question 3

Student Question:

When the high priest puts Him under oath, Jesus openly confesses, "You have said so," and declares He is the Son of Man who will sit at God's right hand and come on the clouds (v. 64). What is Jesus claiming about His identity and authority in this answer?

Commentary and Teaching Notes

Now we reach the turning point of the trial. Frustrated by the failure of the witnesses, the high priest puts Jesus under the most solemn oath: "I adjure you by the living God, tell us if you are

the Christ, the Son of God" (v. 63). This is no longer about the temple; it is the ultimate question. And here, where He had been silent, Jesus speaks.

"You have said so," He answers (v. 64), an affirmation, not a dodge. Then He goes further, drawing on the prophets: "From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." He is quoting Daniel 7:13-14, where one "like a son of man" comes on the clouds to the Ancient of Days and receives an everlasting kingdom and dominion over all peoples. Jesus is claiming to be that figure.

Help students feel the magnitude of the claim. Jesus is not merely accepting the title Messiah; He is declaring that He is the divine Son of Man who will be enthroned at God's right hand and will come in judgment. He is claiming a place of authority that belongs to God alone. This is why the high priest tears his robes and cries blasphemy. They understood Him perfectly; they simply refused to believe.

This answer also points beyond the cross to the resurrection, ascension, and reign of Christ. "From now on" the tide turns. The One on trial will be seated in power; the judges will become the judged. Jesus is reigning now at the right hand of God (Acts 2:33-36; Colossians 1:13), and He will return in glory. The man bound before the council is the King of the universe, and He says so under oath.

Doctrinal / Christian Living Issues

- Jesus' confession that He is the Christ, the Son of God (v. 63-64)
- The Son of Man of Daniel 7 enthroned and given an everlasting kingdom (Daniel 7:13-14)
- Christ's claim to divine authority, seated at the right hand of Power
- The present reign of Christ at God's right hand (Acts 2:33-36; Colossians 1:13)
- The certainty of Christ's return in glory and judgment

Discussion Prompts

- What is the full weight of Jesus' claim to be the Son of Man at God's right hand?
- How does it change things to know the One on trial is reigning right now?
- Why could Jesus not simply be a good teacher in light of this claim?

Question 4

Student Question:

Jesus made the good confession even though it would cost Him His life. Where is it costly for you to openly acknowledge that Jesus is the Christ, and what holds you back from confessing Him as boldly as He confessed the truth about Himself?

Commentary and Teaching Notes

This self-examining question follows the good confession into the student's own life. Jesus confessed who He was knowing it would cost Him everything. Paul calls this "the good confession in his testimony before Pontius Pilate" and ties it directly to our own calling: "fight the good fight of the faith... in the presence of God... I charge you" to keep it (1 Timothy 6:12-13). To follow Jesus is to confess Jesus.

Help students locate where confessing Christ is actually costly for them. For most of us it will not be a courtroom. It will be the workplace where faith is quietly unwelcome, the family gathering where belief invites mockery, the friendship where it would be easier to let people assume we are like everyone else, the moment when speaking up would mark us as different. The cost is rarely our life, but it is real: reputation, comfort, belonging.

Be honest about what holds us back. Usually it is fear, fear of rejection, of awkwardness, of being thought narrow or foolish. Peter, in the very next scene, will show us how powerful that fear is. We are quick to admire Jesus' boldness and slow to imitate it, because His confession cost Him and ours might cost us too.

Point students toward courage that is rooted not in their own nerve but in who Jesus is. We can confess Him because He first confessed the truth for us, because He is risen and reigning, and because He has promised that those who acknowledge Him before others He will acknowledge before the Father (Matthew 10:32). The aim is not reckless confrontation but quiet, consistent, unashamed witness.

Doctrinal / Christian Living Issues

- The good confession as the calling of every disciple (1 Timothy 6:12-13)
- Jesus acknowledging before the Father those who confess Him (Matthew 10:32-33)
- The fear of man as the great obstacle to bold confession (Proverbs 29:25)
- Courage rooted in Christ's identity and victory, not our own nerve

Discussion Prompts

- Where is it most costly for you to openly acknowledge that Jesus is Lord?
- What specifically holds you back from confessing Him in that setting?
- What would unashamed, consistent witness look like for you this week?

Question 5

Student Question:

The high priest tears his robes and cries "blasphemy," and the council condemns Jesus to death for claiming to be the Christ, the Son of God (vv. 65-66). Why does everything hinge on whether that claim is true, and what difference does it make that Jesus is exactly who He said He is?

Commentary and Teaching Notes

The high priest's reaction is dramatic and revealing: "Then the high priest tore his robes and said, 'He has uttered blasphemy... He deserves death'" (vv. 65–66). Tearing one's garments was an expression of horror at blasphemy. The council understood exactly what Jesus had claimed, and they judged that if it were false, it was the worst blasphemy imaginable, worthy of death. On that point, strangely, they were right: if Jesus is not who He said He is, His claim is monstrous.

This is where everything hinges. Help students see that Jesus left us no neutral ground. He claimed to be the divine Son of Man, the Christ, the Son of God, the One who will sit at God's right hand and judge the world. If that claim is false, He is either a deceiver or deluded, and certainly not a good man or a wise teacher. The category of 'great moral teacher who never claimed to be divine' simply does not fit the One standing before this council.

But if the claim is true, then everything changes. Then the One they condemned is the rightful King of the universe. Then His death is not a tragedy but a sacrifice. Then His coming resurrection will vindicate every word. The council said He deserved death for the claim; the resurrection would prove the claim was true. God raised Him and seated Him at His right hand, declaring Him to be the Son of God in power (Romans 1:4).

Draw out what difference it makes that Jesus is exactly who He said He is. It means our salvation rests on solid ground, because our Savior is God Himself come to redeem us. It means His commands carry absolute authority. It means death is not the end, because He has conquered it. And it means that to confess Him is not wishful thinking but the recognition of reality. Everything stands or falls here.

Doctrinal / Christian Living Issues

- The exclusive claim of Christ: either true and worthy of worship, or false and blasphemous
- No neutral category of 'merely a good teacher' for one who claimed deity
- The resurrection as God's vindication of Jesus' claim (Romans 1:4)
- The deity and lordship of Christ as the foundation of our salvation
- The absolute authority of Christ's words because of who He is

Discussion Prompts

- Why is there no middle ground between Jesus being Lord and being a deceiver?
- What difference does it make to your daily life that Jesus is exactly who He claimed?
- How does the resurrection settle the question the council got wrong?

Question 6

Student Question:

Jesus was spat upon, struck, and mocked after His confession (vv. 67–68), and He bore it without retaliating. When following Christ brings you ridicule or rejection, how do you usually react, and how does Jesus’ example reshape the way you want to respond?

Commentary and Teaching Notes

After the verdict comes the cruelty: “Then they spit in his face and struck him. And some slapped him, saying, ‘Prophecy to us, you Christ! Who is it that struck you?’” (vv. 67–68). The Creator of these men receives their spit and their fists. They mock the very title He had just confessed. It is one of the most shameful scenes in human history, and Jesus endures it without retaliation.

Help students see what Jesus does not do. He does not call down the legions of angels He mentioned in the garden. He does not curse them or strike back. He absorbs the abuse. Isaiah had foretold it: “I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting” (Isaiah 50:6). His silence and endurance here are not defeat; they are the deliberate path of the Suffering Servant.

Now turn it toward the class. Following Christ still brings ridicule and rejection, though rarely fists. It comes as mockery, exclusion, being labeled, being dismissed. Our instinct when ridiculed is to retaliate, to defend our pride, to answer scorn with scorn. Jesus shows a different way: enduring wrong without returning it, entrusting ourselves to the Father who judges justly.

Hold up Jesus as our pattern and our strength. Peter, who watched this from the courtyard and then failed, would later write to suffering Christians: “Christ also suffered for you, leaving you an example, so that you might follow in his steps” (1 Peter 2:21). We do not endure ridicule by gritting our teeth, but by fixing our eyes on the One who endured far worse for us, and who promises that those who suffer with Him will also reign with Him.

Doctrinal / Christian Living Issues

- Christ enduring abuse without retaliation, fulfilling Isaiah 50:6
- The Suffering Servant absorbing scorn as the path of redemption
- Christ as the example for believers who suffer for His name (1 Peter 2:21–23)
- Enduring ridicule by entrusting ourselves to the just Father, not retaliating

Discussion Prompts

- How do you usually react when following Christ brings ridicule or rejection?
- What helps you endure mockery without retaliating in kind?
- How does Jesus’ silence under abuse reshape the way you want to respond?

Question 7

Student Question:

Peter had sworn he would never fall away, yet he denied Jesus three times, each denial stronger than the last (vv. 70, 72, 74). What does the progression of Peter's denial teach us about how even sincere believers fall, and how sin gains momentum once it begins?

Commentary and Teaching Notes

Now Matthew turns the camera to the courtyard, where Peter's denial unfolds in three escalating stages. First, a servant girl says, "You also were with Jesus the Galilean," and Peter denies it before them all: "I do not know what you mean" (vv. 69–70). Second, another girl points him out, and he denies it "with an oath: 'I do not know the man'" (vv. 71–72). Third, bystanders note his Galilean accent, and Peter "began to invoke a curse on himself and to swear, 'I do not know the man'" (vv. 73–74).

Trace the progression carefully, because it teaches us how sin gains momentum. The first denial is almost evasive, a deflection. The second adds an oath, calling God to witness a lie. The third sinks to cursing and swearing. Each step makes the next easier and the lie more emphatic. Sin rarely stays where it starts; the first compromise loosens the ground for the second, and the second for the third.

Be careful to handle Peter tenderly, not with contempt. This is the man who walked on water, who confessed Jesus as the Christ, who drew his sword in the garden, who genuinely loved his Lord and genuinely meant his vow to die with Him. His fall is not the failure of a hypocrite but the collapse of a sincere disciple under the weight of fear. That is precisely what makes it so sobering. If Peter could fall, none of us should presume we cannot.

Draw out the lesson for your students. Even real believers fall, and they usually fall not in one dramatic leap but in a series of small surrenders. The time to guard against denial is before the courtyard, in the watching and praying Peter neglected in the garden. Help students see the pattern in their own lives, the way a tolerated compromise opens the door to a larger one, and the urgent value of catching sin at the first step.

Doctrinal / Christian Living Issues

- The reality that sincere believers can fall, against 'once saved, always saved' (1 Corinthians 10:12)
- The escalating momentum of sin once compromise begins (James 1:14–15)
- Peter's denial as the fruit of self-confidence and neglected watchfulness
- The danger of fear driving even those who love Christ to deny Him
- The importance of resisting sin at its first, smallest step

Discussion Prompts

- Where do you see the pattern of small compromises leading to larger ones in your life?
- Why is it dangerous to assume you would never deny or dishonor Christ?
- What would it look like to catch and resist a temptation at its very first step?

Question 8

Student Question:

Peter wept bitterly when the rooster crowed and he remembered Jesus' words (v. 75). Think of a time you failed the Lord. What is the difference between the kind of sorrow that crushes us into despair and the kind that leads us back to God?

Commentary and Teaching Notes

Now we come to the turning point of Peter's story: "And immediately the rooster crowed. And Peter remembered the saying of Jesus... And he went out and wept bitterly" (vv. 74-75). Luke adds the detail that breaks the heart: in that moment "the Lord turned and looked at Peter" (Luke 22:61). The look and the rooster together shattered him, and the strong fisherman went out into the dark and sobbed.

This self-examining question invites students to consider their own failures, and to distinguish two very different kinds of sorrow. Peter's tears were bitter, but they were not the tears of despair. They were the tears of a man whose love for Jesus made his sin unbearable to him. This is what Paul calls "godly grief," the sorrow that "produces a repentance that leads to salvation without regret" (2 Corinthians 7:10).

Contrast it with the other kind. In the very next chapter, Judas also feels remorse over his betrayal, but his sorrow drives him to despair and self-destruction (Matthew 27:3-5). The difference is not the intensity of the grief but its direction. Godly grief runs toward God in repentance and hope; worldly grief collapses inward into shame and hopelessness. Both men failed; one wept his way back, the other did not.

Be especially tender here, because many in your class carry the memory of having failed the Lord. Help them see that bitter tears over sin are not a sign that grace has run out; they are often the first sign of grace at work. The same Jesus whose look broke Peter would, after the resurrection, gently restore him and recommission him (John 21:15-19). The way back from failure is not denial or despair but honest, grieving repentance that runs toward the God who is ready to forgive.

Doctrinal / Christian Living Issues

- Godly grief that leads to repentance and salvation versus worldly grief that leads to death (2 Corinthians 7:10)
- The contrast between Peter's repentance and Judas's despair (Matthew 27:3-5)
- Bitter sorrow over sin as often the first work of grace, not the end of it
- Repentance as turning back toward God, not collapsing into shame
- Christ's readiness to restore the genuinely repentant (John 21:15-19)

Discussion Prompts

- Think of a time you failed the Lord. Which kind of sorrow did it produce in you?
- What is the practical difference between grief that drives us to God and grief that drives us to despair?
- How does it comfort you that bitter tears over sin can be the beginning of grace?

Question 9

Student Question:

This passage holds together Jesus' faithful confession that He is the Christ, the Son of God, under oath and at the cost of His life, and Peter's denial and bitter weeping. What does Jesus' good confession teach us about who He is and what we must confess, and what does Peter's fall and the way back teach us about overconfidence, repentance, and restoration?

Commentary and Teaching Notes

This is the doctrinal heart of the lesson, and it holds the two great themes together. First, the good confession. Under the most solemn oath, "by the living God," Jesus confesses, "You have said so," and declares Himself the Son of Man who will sit at the right hand of Power and come on the clouds of heaven (vv. 63–64). This is the bedrock confession of the Christian faith: Jesus is the Christ, the Son of God. Paul points back to it when he speaks of "the good confession" Jesus made before Pilate and charges Timothy to keep the same faith (1 Timothy 6:12–13). It is the confession every person makes on the way into Christ, that Jesus is Lord (Romans 10:9–10), and it is the confession we are called to keep before a watching world. Jesus made it knowing the cost: it brought the verdict of death. He would not deny the truth about Himself even to save His own life.

Teach clearly what this confession means and why it matters. To confess Jesus as the Christ, the Son of God, is to confess His deity, His lordship, and His authority over our lives. It is not a one-time formula but a settled allegiance. The resurrection would vindicate every word He spoke before the council; God raised Him and seated Him at His right hand, proving He is exactly who He claimed (Romans 1:4; Acts 2:36). Our salvation and our daily obedience rest on this confession being true. When we acknowledge Him before others, He acknowledges us before the Father (Matthew 10:32).

Then, woven through the very same scene, comes Peter's fall, and the lesson it teaches about overconfidence, repentance, and restoration. Peter had boasted he would never fall away (26:33), yet here, frightened by a servant girl, he denies his Lord three times with escalating intensity. The warning is sober and for all of us: "Let anyone who thinks that he stands take heed lest he fall" (1 Corinthians 10:12). Self-confidence is not strength; the moment we are sure we could never deny Christ is the moment we are most exposed. Peter's fall stands as a permanent rebuke to spiritual presumption and to the false comfort that a believer can never fall away. We are kept not by our own resolve but by clinging to the Lord in watchful, dependent faith.

But the gospel does not leave Peter in the courtyard, and this is where you must be tender. Peter's bitter weeping was godly grief, not the despair that destroyed Judas. And the risen Jesus sought him out, restored him by a charcoal fire much like the one where he had failed, and entrusted him with feeding the flock (John 21:15–19). The man who denied Christ three times would, weeks later, stand boldly before thousands and preach Him crucified and risen (Acts 2). This is the staggering hope of this passage: failure, even failure as deep as denying the Lord, is not the end of the story for the one who repents. There is a way back, and it runs through honest sorrow, repentance, and the abundant grace of Christ.

Bring the two themes together for your class, because together they are the gospel. The faithful Christ who confessed the truth before the council was, at that very hour, on His way to die for the disciple denying Him in the courtyard. The One who would not save His own life was laying it down to save Peter, and to save us. Lead your students to treasure and keep the good confession, to take Peter's fall as a humbling warning against overconfidence, and to take Peter's restoration as a tender promise that grace reaches all the way down to our worst failures. Handle any in your class who carry the weight of past denial or serious failure with great gentleness. The aim of this question is not to leave anyone crushed but to lift their eyes to the Christ who confessed faithfully for them and who restored the one who denied Him. No one who truly repents is beyond His reach.

Doctrinal / Christian Living Issues

- Jesus' good confession that He is the Christ, the Son of God, under oath and at the cost of His life (vv. 63–64; 1 Timothy 6:12–13)
- The good confession as the church's foundational confession and our calling (Romans 10:9–10; Matthew 10:32)
- The resurrection vindicating Jesus' claim before the council (Romans 1:4; Acts 2:36)
- Peter's fall as a warning against overconfidence, refuting spiritual presumption (1 Corinthians 10:12)
- The reality that even sincere believers can fall, against 'once saved, always saved'
- Godly grief, repentance, and the way back from failure (2 Corinthians 7:10)
- Christ's grace restoring the repentant, as He restored Peter (John 21:15–19; Acts 2)

Discussion Prompts

- What does Jesus' confession under oath teach you about who He is and what you are called to confess?
- How does Peter's fall warn you against overconfidence in your own faithfulness?
- What hope does Peter's restoration give you about the way back from your own failures?

Question 10

Student Question:

Look back over the whole scene, from Jesus' faithful confession to Peter's bitter tears. Name one specific way the Jesus you have met here, the faithful witness who confessed the truth for you, is shaping how you confess Him, how you handle your own failures, and how you find your way back to Him this week.

Commentary and Teaching Notes

Use this capstone to gather the whole scene and press it into the week ahead. The class has stood in two places at once: before the council, where Jesus faithfully confessed the truth at the cost of His life, and in the courtyard, where Peter denied Him and then wept bitterly. Between the two runs the gospel, the faithful Christ dying for the failing disciple. The aim now is not more information but transformed lives.

Invite students to be specific across three fronts the question names: confession, failure, and the way back. A concrete answer might sound like: "I will stop hiding my faith from this coworker and speak openly about Christ," or "I will name the small compromise I have been tolerating before it grows," or "I will bring my past failure to God in honest repentance instead of carrying it in shame."

Draw out which part of the scene each student most needs. Some need courage to confess Christ where it is costly. Some need Peter's humbling warning against overconfidence. Some need to learn the difference between godly grief and despair. Some need, most of all, to hear that there is a way back, that the Lord restored Peter and will restore them. Let each name the one truth that has gripped them.

Close in worship, not merely resolve. The deepest response to this passage is gratitude that Jesus confessed the truth for us and died for the very ones who deny Him. Lead your class to marvel that such a Savior would seek out and restore a fallen friend, and to leave the room ready both to confess Him boldly and to run to Him quickly whenever they fail.

Doctrinal / Christian Living Issues

- The integration of the good confession with daily, costly witness
- Specific, concrete obedience as the fruit of meeting the faithful Christ
- Honest repentance and the way back as the pattern for handling our failures
- Worship and gratitude that Christ confessed and died for those who deny Him

Discussion Prompts

- Which part of this scene, the confession, the fall, or the way back, do you most need right now?
- What is one specific step you will take this week to confess Christ or return to Him?
- How can this class pray for you as you take that step?