



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V23 N26

June 27, 2021

KING JESUS

“How to be a Failure”

Mark 14:27-31, 66-72

THIS WEEK'S CORE COMPETENCY

Humility

I choose to esteem others above myself.

“Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4 not looking to your own interests but each of you to the interests of the others.”

Philippians 2:3-4



How dangerous is wrong-headed self-confidence?

According to biblical wisdom, “Pride goes before destruction, a haughty spirit before a fall” (Pr 16:18). This proverb exemplifies *synonymous parallelism*. Biblical poets didn’t rhyme words like contemporary poets do; they typically matched or contrasted (*antithetical parallelism*) ideas. In this example of synonymous parallelism, “pride” matches “a haughty spirit,” and “destruction” matches “a fall.” As a result the poet says virtually the same thing twice, thus driving home his point. On the sin of pride, one commentator writes: “The special evil of pride is that it opposes the first principle of wisdom (the fear of the Lord) and the two great commandments. The proud man is therefore at odds with himself (8:36) his neighbor (13:10) and the Lord (16:5)” (Derek Kidner, *Proverbs*, TOTC, 120). He is at odds *with himself*, in that, those who hate wisdom love death, at odds *with his neighbor*, in that, pride is the companion of strife, and at odds *with the Lord*, in that, the Lord detests and punishes the proud.

Peter provides a particularly memorable example of pride, the *antithesis* of humility, when after the Lord warns the disciples, “You will all fall away” (Mk 14:27), Peter declares, “Even if all fall away, I will not” (v. 29). This overconfident disciple esteems himself above his fellow disciples. He can imagine them denying the Lord, but he cannot imagine himself doing the same. Another commentator writes: “All the gospels show the same picture of impetuous Peter, full of false pride in his own fancied strength, and scorn for the weakness of the others; he had no difficulty in believing the words of Jesus to be true of his fellow disciples. But it is well to remember that all the other disciples protested their own strength too (31); they too were proud and self-confident. Peter may have distinguished himself from the others, but he has not succeeded in isolating him-

self” (R. Alan Cole, *Mark*, TNTC, 295). Pride is an all too common ailment to which no one is immune.

Having an inflated view of themselves, proud people mercilessly *critique* others and shamefully *praise* themselves. They heap score on others for their shortcomings and failures, all the while denying similar shortcomings and failures in themselves. About them Jesus says: “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye” (Mt 7:3-5).

What’s more, they compare themselves favorably to others and heap praise on themselves. Jesus tells the following story for their benefit: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector. I fast twice a week and give a tenth of all I get.’

“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

“I tell you that this man, rather than the other, went home justified before God. *For all those who exalt themselves will be humbled, and those who humble themselves will be exalted*” (Lk 18:10-14).

When we see another stumble and say to ourselves, “I would never do that,” we would do well to remember the wisdom of George Whitfield, who upon seeing destitute man living on the streets, said, “But for the grace of God goes George Whitfield.”



EXAMINE GOD'S WORD

27 "You will all fall away," Jesus told them, "for it is written:

*"I will strike the shepherd,
and the sheep will be scattered."*

28 But after I have risen, I will go ahead of you into Galilee."

29 Peter declared, "Even if all fall away, I will not."

30 "Truly I tell you," Jesus answered, "today – yes, tonight – before the rooster crows twice you yourself will disown me three times."

31 But Peter insisted emphatically, "Even if I have to die with you, I will never disown you." And all the others said the same.

66 While Peter was below in the courtyard, one of the servant girls of the high priest came by. 67 When she saw Peter warming himself, she looked closely at him.

"You also were with that Nazarene, Jesus," she said.

68 But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.^[a]

69 When the servant girl saw him there, she said again to those standing around, "This fellow is one of them." 70 Again he denied it.

After a little while, those standing near said to Peter, "Surely you are one of them, for you are a Galilean."

71 He began to call down curses, and he swore to them, "I don't know this man you're talking about."

72 Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: "Before the rooster crows twice you will disown me three times." And he broke down and wept.

^[a]and the rooster crowed (NIV marg.)

After reading the text, practice your Observation skills by noting the following:

- Circle "fall away" in v. 27.
- Underline "for it is written" in v. 27.
- Circle "risen" in v. 28.
- Bracket "rooster crows twice" in v. 30.
- Circle "disown" in v. 30.
- Box "but" indicating *contrast* in v. 31.
- Circle "courtyard" in v. 66 and "entryway" in v. 68.
- Highlight v. 68.
- Highlight v. 70a.
- Highlight v. 71.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. The disciples will all “fall away.” Explain *what* that means and describe *when* that happened (cf., v. 50).
 2. Jesus quotes Zechariah 13:7. Identify the sense he gives to its key terms: “I,” “strike,” “shepherd,” “sheep,” and “scattered.”
 3. Explain the *contrast* introduced in verse 28.
 4. What do Peter’s words (v. 29) say about him?
 5. Explain the *contrast* introduced in verse 31 (cf., 8:31-33).
 6. *Where* was Jesus while Peter was in the courtyard denying him?
 7. After his *first* denial, Peter moved from the “courtyard” to the “entryway.” Why?
 8. *Compare/contrast* Peter’s first and second denials.
 9. If Peter isn’t using profanity, to what does his *cursing* and *swearing* refer?
 10. **Discussion:** Talk about what disciples should learn from this tragic tale of disloyalty and denial.
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Commentary On The Text

Mark 14:27-31 contains Jesus' prediction of Peter's immanent denial of him—perhaps made as the band made their way to Gethsemane (v. 26; cf., v. 32). Verses 66-72 describe how Jesus' prediction came true in Caiaphas' courtyard while Jesus was being interrogated by the Sanhedrin. The verses in between (vv. 32-65) contain Jesus' prayer in Gethsemane (vv. 32-42), his arrest (vv. 43-51), and his trial before the Sanhedrin (vv. 53-65).

Taken in context, Jesus' sad announcement has a silver lining. Along with his disturbing prediction comes a word of encouragement. While the Eleven will surely "fall away" (v. 27), that is, desert Jesus and flee after his arrest (cf., v. 50), they will regather around him in Galilee after his resurrection. Commenting on Jesus' prediction, one commentator writes: "In Mark it serves as another resurrection prediction and reveals how, despite their failures and even their denial of Jesus, the disciples came to be leaders of the church. The reference to Jesus 'going before' the disciples into Galilee is best interpreted as indicating that Jesus would go before (precede) them into Galilee and there await them (as 16:7, 'there you will see him,' requires; Gundry 1993: 845; Witherington 2001: 377; France 2002: 577)" (Robert H. Stein, *Mark*, BECNT, 654-55).

Jesus confirms his prediction by quoting Zechariah 13:7, which he applies to his situation. The way he uses it implies he understands its key terms as follows: "I (God the Father) **will strike** (put to death) **the Shepherd** (Jesus), and **the sheep** (the disciples) **will be scattered** in all directions. The interpretive change from the command 'Strike' (Zech. 13:7) to the assertion 'I will strike' suggests that Jesus viewed Himself as God's suffering Servant (cf. Isa. 53: esp. Isa. 53:4-6)" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 178). He recognizes that God is ultimately the one behind his death (cf., Isa 53:5, 10).

Peter again contests Jesus' words (cf., 8:32), "Even if all fall away, I will not" (v. 29). He concedes the possibility that *all of the others will fall away*, but maintains that *he will not*. And while Peter is the outspoken one, it appears that the other ten disciples (Judas seems to have departed) feel the same way. Too bad, their self-confidence proves to be arrogant overconfidence when the mob arrests Jesus, and they fear facing the same fate. Jesus answers Peter by solemnly warning him, "today—yes, tonight—before the rooster crows twice you yourself will disown me

three times" (v. 30). Within a matter of hours, Peter will have to eat his words. According to one commentator: "Jesus' reply should have caused Peter to realize his weakness and seek help. Instead, he dug in his heels, and virtually told Jesus that he would 'die with' Him and prove Him wrong. He kept affirming excessively (Gr. *ekperissos*, used only here in the New Testament) that he would definitely not deny Jesus. Peter did not know how weak he was, a problem most disciples of Jesus share with him. He would have to learn the hard way, through failure. Peter led the other disciples in denying that they would deny Jesus. Later, he denied Jesus with the same vehemence with which he professed that he would not deny Him!" (Thomas L. Constable, "Notes on Mark," 2021 ed., 290-91, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

After Jesus is seized, Peter follows the arresting mob to the high priest's house where he sits down with the guards in Caiaphas' courtyard to warm himself by a fire. At the same time, Jesus is being interrogated by the Sanhedrin in a second story room overlooking the yard. Three times during Jesus' trial, Peter is identified as one of Jesus' followers, and three times he denies it. The first time, a servant girl claims he was "with that Nazarene, Jesus" (v. 67), but Peter categorically denies it. Even though there is nothing threatening in her assertion, he not only denies he was with Jesus, but also denies even knowing him—just then a rooster crows but it goes unnoticed by Peter. As he steps out of the firelight into the shadows of the entryway, the girl identifies him *more specifically* as "one of them," namely, one of Jesus' disciples. Again Peter denies it—this time *repeatedly*. Finally, those standing nearby recognize from his Aramaic accent that Peter isn't from around Jerusalem; he's a Galilean. And since his only excuse for being there would be Jesus, they conclude he is "one of them" (v. 70). Again Peter denies it—this time calling down curses and swearing. This "does not mean he used profanity. Rather he placed himself under God's curse if he were lying to them and put himself under oath, as in a courtroom, to confirm the veracity of his denial" (Grassmick, 184). Then as the authorities are removing and taking Jesus to Pilate, Luke tells us: "The Lord turned and looked straight at Peter" (Lk 22:61). And immediately the rooster crows the second time causing Peter to remember Jesus' words to him. "And he broke down and wept" (v. 72).

Word Studies/Notes

v. 27 *fall away* “The phrase you will all fall away (NIV, RSV; NRSV ‘you will all become deserters’ for the verb *skandalizō* cf. 4:17; 6:3; 9:42-43, 45, 47) predicts that the disciples’ loyalty will be tested, and that they will not pass the test” (Eckhard J. Schnabel, *Mark*, TNTC, 358-59). “Not that the disciples will lose their faith in Jesus but that their courage will fail and they will forsake him” (*The NIV Study Bible*, note on Mk 14:27). Verse 28 implies their restoration.

v. 27 *for it is written* Cf., Zec 13:7. “It is God himself who is ultimately the cause of his Son’s suffering and death” (Robert H. Stein, *Mark*, BECNT, 654).

v. 28 *risen* “Jesus states that the death of the shepherd and the falling away of the disciples will not be the end of the story. The resurrection of Jesus will involve not only his own vindication by God but also the restoration of the disciples as Jesus’s apostles” (Stein, 654). “As the ‘striking’ of the shepherd results in the scattering of the sheep, so Jesus’ resurrection will result in the gathering of the ‘sheep’ in Galilee” (Schnabel, 359).

v. 30 *rooster crows twice* “The ‘cockcrow’ was a proverbial expression for early morning before sunrise (cf. 13:35). Only Mark mentioned the rooster crowing twice, a detail probably due to Peter’s clear recollection of the incident. (The major Gr. ms. evidence is split over including the word ‘twice’ but the more strongly attested words ‘the second time’ in 14:72 provide confirmation that Mark wrote ‘twice’ here.)” (Grassmick 179). “Mark’s redundant language, ‘today – this very night, before the cock crows twice,’ lends certainty and urgency to Jesus’ prediction (Cranfield, 429: ‘ascending accuracy’)” (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark* 8:27-16:20, 402).

v. 30 *disown* “Jesus addresses Peter’s self-confidence with a solemn *amēn* saying (cf. 3:28; also 14:9, 18, 25), predicting that Peter will indeed disown him (*aparneomai* means ‘to refuse to recognize or acknowledge, to deny’). The word is the opposite of ‘to confess’ (cf. Matt. 10:32-33; John 1:20)” (Schnabel, 360).

v. 66 *courtyard, entryway* Peter followed Jesus and the arresting crowd to the house of the high priest, Caiaphas, the son-in-law of Annas, the former high priest (vv. 53-54; on high priests mentioned

in the NT see: Lawrence Mykytiuk, “New Testament Religious Figures Confirmed,” *Biblical Archaeology Review*, 47, no. 2 [Summer 2021] : 45-46). Peter was in the high priest’s residence throughout Jesus’ trial there. His denial occurred during the Sanhedrin’s interrogation of Jesus (vv. 66-72). Peter moved out of the firelight in the central “courtyard” – that “apparently was below the upstairs room where Jesus’ trial was taking place” – into the shadows of the “entryway,” a “covered passageway leading to the street” (Grassmick, 184).

v. 68 *I don’t know* “Peter ‘denied’ being one of Jesus’ disciples: ‘using the form common in rabbinical law for a formal, legal denial.’ Peter then left the warmth and light of the fire, in the center of the courtyard, and sought refuge in the shadows of the archway that led into the street” (Thomas L. Constable, “Notes on Mark,” 2021 ed., 305, plano-biblechapel.org/tcon/notes/pdf/mark.pdf). “He not only denies that he has been in Jesus’ company; he also categorically denies knowing him. He claims that he has no idea what she is talking about, suggesting that she should drop the matter” (Schnabel, 388).

v. 70a *again he denied* “The imperfect ‘was denying’ (*ērneito*) indicates the repetitiveness of his denial. Thus the second denial is more damning than the first, single denial (indicated by the aorist for of the verb [*ērnesato*] in 14:68a) in intensity and scope (to the female servant and the bystanders, not just to the woman)” (Stein, 692).

v. 71 *call down curses, swore* “Many commentators think that Peter is cursing Jesus [e.g., Stein, 692 cf., Evans, 466]. This seems unlikely. Jesus predicted that Peter would ‘deny’ him, not that he would ‘curse’ him” (Schnabel, 390).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Guard against self-confidence because it leads proud believers to think they can do on their own what they can only do through the Spirit.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

Of all the disciples, I relate most to Simon Peter. I want to be loving like John or meticulous like Matthew, but it's Simon that I nod my head to, impetuous, impulsive, passionate Simon. He's all in, until he's all out, and the whole entire time the Lord loved him deeply. Jesus had big plans for Simon Peter, and He wasn't about to let him get in the way. After all, with Christ's blessing, the first century Church and Church as we know it started through Peter (Acts 2). When I read about Peter, his failures and triumphs, I'm reminded how much the Lord can do with so little to work with and how He can change us and mold us into Christ's likeness through botched disasters and fiascos. He woos us though we run away from His gentle and protective arms. If Christ can use Simon Peter as the bold voice proclaiming His name, sharing salvation with thousands, well then, surely He can use us. So, here we are, with our audience of two- and 10-year-olds, with what feels like 10 losses for every win under our belt, yet He loves us, deeply, gently, unabashedly, just as He loved Peter, the one who denied Him in His time of need. It's through these trials He refines us. It's the mistakes that open our eyes and turn us toward a need for our Savior. Like Peter walking on water, when we take our eyes off Jesus, we sink and cry out, but when we stay focused intently on Him, the bright Morning Star, He will guide us and lead us. Praying for you this week!

What Does The Bible Say?

Read Mark 14:27-31; 66-72.

1. What did Jesus tell His disciples and how did they react?
2. What did Peter do three times before the rooster crowed?
3. How did Peter react when he heard the rooster crow a second time?

What Do You Think?

How are you like Peter? How are you not like Peter?

What Do You Do?

Part of making mistakes is apologizing and turning from the mistake so you don't make it again. This is called repentance. This week, notice if you make mistakes or disobey. Work toward apologizing and turning from your mistake.

CORE COMPETENCY: Humility

I make others more important than me.

MEMORY VERSE: 1 Corinthians 1:9

"God is faithful, who has called you into fellowship with His Son, Jesus Christ our Lord."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week's verse
- I brought my Bible to church
- I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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