

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh *is* weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh *is* weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh *is* weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh *is* weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution – the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.

MARK (PART 47)  
STRIPPED NAKED  
MARK 14:27-52  
KENTON SPRATT  
HOLY TRINITY CHURCH, COLVILLE  
A.D. APRIL 3, 2011



Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*." Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise....Then they all forsook Him and fled. (NKJ Mark 14:27-31, 50).

## INTRODUCTION

**O**ur culture likes self-confident people. The only alternative it can envision to a self-confident person is the person who is timid, unsure, and insecure. In both these things our culture is wrong. In the first place, self-confidence is not a virtue. In fact, self-confidence is the mark of a fool and a wicked man (Pr. 14:16; James 4:16; 2 Tim. 3:2). It must also be said that the only alternative we imagine—timidity and insecurity—are also marks of a wicked man (Pr. 28:1; Ps. 53:5) and that uncertainty may be a mark of the wicked – depending. In the second place and contrary to the false dichotomy frequently found residing in the modern mind, self-confidence is not a synonym for confidence. Self is not the only thing you can be confident in.

## SELF-CONFIDENCE (MARK 8:31-38; 14:27-31)

Recall that when Jesus first announced that He would face suffering and rejection the response of Peter was to rebuke Jesus. But Jesus instead rebuked Peter, and He did so in the strongest possible terms: "'Get behind Me, Satan! For you are not mindful of the things of God, but the things of men" (v. 33). But Jesus not only spoke of His future suffering, but He went on to speak about the fact that His followers must follow that same path: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (v. 34).

The script for the upcoming events had been written in eternity, and it called not only for Jesus suffering, the rejection by the religious leaders, and the betrayal of Judas, but also for the disciple's abandonment of Jesus. Jesus informs the disciples of the script, as the prophet Zechariah had written it:

"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zech. 13:7)

All the disciples will abandon Jesus (v. 27). Peter, however, is self-confident. And one of the things that self-confidence does is compare with others, and so Peter says: "Even if all are made to stumble, yet I *will* not *be* (v. 29)." Peter believed that he was not like other men; he was a cut above. Jesus in return solemnly testifies that Peter won't just deny Jesus, but do so three times before the morning alarm clock

goes off (Mk. 14:30). Peter's response to this was even more bravado and so he turned up the volume (v. 31). Notice, however, that it wasn't just Peter. We read that: "And they all said likewise (v. 31)."

### SELF-CONFIDENT PEOPLE DON'T PRAY LIKE THIS (MARK 14:32-41)

And the first thing that we notice about the self-confident as the story unfolds is that they don't pray. Jesus goes to the garden Gethsemane to pray. While Jesus feels the weight of death upon him, he must pray. And his prayer is not the glib "God bless America" decoration that so often passes for prayer, but the earnest prayer of need (v. 34). We're told that his prayer begins with the unique "Abba, Father" and we see that it is grounded on unbounded confidence in His Father: "all things are possible for You" (v. 36). When Jesus goes back to check on the disciples, he finds them sleeping. The second time they're caught sleeping there is an embarrassed silence (v. 40). The third time, it's too late (v. 41). Jesus concern all along was not that they would be praying for Him, but that they would be praying so that they wouldn't fall into temptation: "Watch and pray, lest *you* enter into temptation. The spirit indeed is willing, but the flesh is weak" (v. 38). But because self-confident people don't view themselves that way, self-confident people don't need to pray that way.

### IT'S ALL IN THE SCRIPT (MK. 14:42-51)

The events of the evening unfold as God the Father directed. And Jesus knows the script. Jesus told the disciples early on that the Scribes and Chief Priests would do this (8:31). And here they are on queue. At their lead is Judas just as Jesus foretold (14:18-20). They come to Jesus as if he were a leader of a revolution –the very kind of Messiah that the disciples were looking for. Jesus points out that they could have had Him anytime "But the Scriptures must be fulfilled (v. 49)." What happens next? An unnamed man cuts off the servant of the high priest's ear. For Mark's purposes we are not told what we're told elsewhere – that it was Peter that did this (Jn. 18:10). But it doesn't matter. Peter is not going away from the script and ad-libbing. This is not a case of courage; this is a case of reactionary fear. Peter is not confident in Jesus plan. And along with the rest, just as Jesus said, Peter takes off (v. 50). The script, of course, isn't finished. Jesus must still be killed and raised again (8:31). But it's not just that. The disciples had completely overlooked, just as we often do, that it wasn't just the disciple's abandonment that was scripted, but also their return. Jesus said, "But after I have been raised, I will go before you to Galilee" (14:28). The disciples would be rejoined with Jesus after the resurrection. But by then, they would be completely different kind of men. But how could this be? (8:38)

### CONCLUSION: STRIPPED NAKED (MK. 14:52)

Jesus is not looking for a few good men. There are none to be found. Jesus is in the business of transforming people and nations by His grace. There was a reason He had to die. To know this and experience this we must all be stripped naked: "there is no one righteous, no not one." All have deserted Jesus, and He alone was faithful to do His Father's will. And that brings us to the man who runs away naked... Jesus doesn't have us stripped naked to leave us that way. Jesus has us stripped naked to clothe us in His righteousness. Jesus doesn't kick the self out of our self-confidence to leave us a quivering mass of timidity and insecurity. Jesus kicks the self out of our self-confidence, to give us confidence – confidence that the one who died and rose again will be true to all His promises.