

Matthew 26:31-35

<https://thebiblesays.com/commentary/matt/matt-26/matthew-2631-35/>

Jesus Predicts the Disciples' Desertion

Jesus informs His disciples that they will abandon Him that very night. Peter assures Jesus that he will stick with Him even if everyone else runs away. Jesus tells Peter that he will deny him three times before dawn. Peter tells Jesus that He is wrong and assures His Lord that he is ready to die with Him. The other disciples say they are ready to die for Him also.

The parallel gospel accounts of this event are found in Mark 14:27-31, Luke 22:31-34, and John 13:36-38.

This conversation most likely took place on the night of Nisan 15 (late Thursday by Roman reckoning) along the streets of Jerusalem as *Jesus* and His *disciples* walked to the Garden of Gethsemane.

See [“The Bible Says Timeline of Jesus’s Final 24 Hours”](#) to learn more about the timing and sequencing of this event.

Matthew and Mark’s (Mark 14:27-31) accounts of this conversation are similar to each other in structure and many details. Luke and John record versions of this conversation that seem to have taken place before the one recorded by Matthew and Mark (Luke 22:31-34; John 13:36-38).

The fact that multiple variations of this conversation took place throughout the evening fits with what is commented about them in Mark’s Gospel,

“But Peter kept saying insistently, ‘Even if I have to die with You, I will not deny You!’”
(Mark 14:31a)

This remark indicates that *Peter* was repeatedly bringing up and disputing the matter of his devotion and loyalty with *Jesus* throughout the evening. And *Peter*, who is one of the two main figures in these conversations, was Mark’s primary source for his gospel account. This means that *Peter* provided an exceedingly unflattering account of himself when Mark wrote how *Peter* kept disputing insistently. The willingness of *the disciples* to characterize themselves almost completely in an unflattering manner is one of many facts that demonstrate the veracity of the historical biblical account.

It seems the first version of Jesus and Peter’s exchange was recorded by Luke and John when *Jesus* and *the disciples* were having a conversation while they were still in the home where they had just eaten the Passover meal together (Luke 22:31-34; (John 13:36-38). Luke and John’s accounts include what *Jesus* and *Peter* said to each other on this topic **before** they left the house (Luke 22:39; John 14:31b).

Matthew and Mark record what appears to be a second or follow-up conversation between *Jesus* and *Peter* **after** they left the house as they were walking toward Gethsemane (Mark 14:26-31).

A brief summary of John's record of *Jesus* and *Peter*'s conversation

(John 13:36-38)

At some point before they left the house (John 14:31b), *Peter* asked *Jesus*, “Lord where are you going?” *Jesus* answered, “Where I go, you cannot follow Me now; but you will follow later” (John 13:36). *Jesus* was referring to His death on the cross and work of redemption when He told *Peter* this. Per church tradition, *Peter* would later be crucified and follow His Lord in death, but this would not happen for many years to come. *Peter* apparently understood that *Jesus* was referring to His death and he then *said to Jesus* “Lord, why can I not follow You right now? I will lay down my life for You” (John 13:37). At this point *Jesus said to Peter* what He later would tell *him* again on the way to Gethsemane: “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times” (John 13:38).

A brief summary of Luke's record of *Jesus* and *Peter*'s conversation

(Luke 22:31-34)

This portion of the conversation may have taken place at a separate time from what John recorded, or it could be the same conversation with each writer sharing different details. But it is easy to imagine and insert what Luke recorded between *Jesus*'s question and prediction in John 13:38. In other words, Luke's account may start just after *Jesus* asked *Peter* “Will you lay down your life for Me?” (John 13:38) and before He predicted *Peter*'s denial.

Jesus said: “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers” (Luke 22:31-32).

Notice how *Jesus* called *Peter* by his given name of “Simon,” instead of his nickname, “Peter”; and notice how He repeated it, “*Simon, Simon.*” *Jesus* used *Peter*'s given name to draw *Peter* out of his own obstinate head and to call attention to the severity of what Satan wanted to do to him. Perhaps also *Jesus* used his given name which is derived from the Hebrew for “to hear” (“simeon”); by saying “*Simon, Simon*” which is *Jesus* saying “Listen, listen.” *Jesus* also *said* this to help *Peter* better recall the hope of *Jesus*'s love for him when he would be in utter despair after he denied the Lord and *Jesus* was dead and crucified.

In the moment, *Peter* did not seem to “Simeon”—to “hear” what *Jesus* was trying to tell him. He remained the hardheaded “stone” (*Peter*). Instead, he doubled-down: “Lord, with You I am ready to go both to prison and to death!” (Luke 22:33).

Then *Jesus* first made His prediction: “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me” (Luke 22:34).

It seems at some point after this exchange *Jesus, Peter, and the other disciples* left the house where they shared Passover to go to the Mount of Olives (Matthew 26:30; Mark 14:26; Luke 22:39; John 14:31b). And it was while they were walking to the Mount of Olives that a follow-up conversation (recorded by Matthew and Mark 14:27-31) between *Jesus* and *Peter* about these things occurred. Remember how “Peter kept saying [these things] insistently” (Mark 14:31).

Matthew and Mark’s record of *Jesus* and *Peter*’s conversation (Mark 14:27-31)

Matthew and Mark’s account both took place after *Jesus* and *the disciples* had left the house where they had eaten Passover (Matthew 26:30; Mark 14:26). Aside from a few particulars here and there, Matthew and Mark’s accounts of *Jesus* and *Peter*’s conversation on these matters are similar in structure and basic details.

Perhaps we can best understand Matthew and Mark’s accounts if we divide them into sections.

1. JESUS’S PREDICTION ABOUT ALL THE DISCIPLES FALLING AWAY

(Matthew 26:31; Mark 14:27)

2. JESUS’S INSTRUCTIONS FOR THE DISCIPLES

(Matthew 26:32; Mark 14:28)

3. PETER’S OBJECTION

(Matthew 26:33; Mark 14:29)

4. JESUS’S PREDICTION THAT PETER WILL DENY HIM THREE TIMES

(Matthew 26:34; Mark 14:30)

5. PETER AND THE DISCIPLES’ INSISTENCE THAT THEY WOULD NEVER DO THIS

(Matthew 26:35; Mark 14:31)

1. JESUS’S PREDICTION ABOUT THE DISCIPLES FALLING AWAY

And Jesus said to them, “You will all fall away, because it is written, ‘I will strike down the shepherd, and the sheep shall be scattered.’”

After *Jesus* and His *disciples* finished their Passover meal together somewhere in the city of Jerusalem (Matthew 26:17-29) they left for the Mount of Olives located just beyond the city gates (Matthew 26:30). Somewhere along the way, *Jesus* said something upsetting to them.

The upsetting thing that *Jesus* said to them was: *You will all fall away because of Me this night.*

He was predicting that *all His disciples* would abandon and desert *Him* that very *night*. The Greek word for *fall away* is a form of the word σκανδαλίζω (pronounced “skan-dal-izō”). The English words “scandal” and “scandalize” are derived from this Greek word. This particular form of “skandalizō” means to “take offense” or “be offended.” When a scandal occurs, everyone associated with the person or institution upon which the scandal is centered seeks to distance themselves and get as far *away* from its epicenter as possible, lest they too become disgraced.

Interestingly, “skandalizō” is used in multiple contexts that describe believers as “stumbling” or “falling *away*.” In *Jesus’s* Sermon on the Mount, He said “If your right eye makes you stumble (“skandalizō”), tear it out... for it is better for you to lose one of the parts of your body, than for the whole body to be thrown into hell (Gehenna)” (Matthew 5:29). And in *Jesus’s* explanation of “The Parable of the Sower” (Matthew 13:3-9, 18-23; Mark 4:3-9, 14-20), He uses “skandalizō” to describe what happens to the seed of His teaching after it falls upon the soil of a rocky heart where it is unable to take root when affliction or persecution arises, *Jesus* says these hearts cause the teaching to *fall away* (“skandalizō”) (Matthew 13:21, Mark 4:17).

In the current passage, *Jesus* predicts that *all the disciples will fall away*. He clearly did not mean they would be eternally separated from God in the Lake of Fire because they fell away. This shows that while it is never good for a believer to *fall away*, this does not indicate that the believer is no longer included in God’s eternal family. In fact, *Jesus* indicates quite the opposite, telling *the disciples* that *they will* be restored to *Him*.

Nothing, including our falling *away*, can separate believers from God’s love (Romans 8:38-39). There are adverse consequences to falling *away*; the consequence of sin is death (Romans 6:23). *Peter will* have immense remorse as a result of his betrayal of *Jesus*. But God *will* use his failure and turn it for his good (Romans 8:28-29).

When *Jesus* said to *the eleven disciples: You will all fall away because of Me this night, He* was preparing *them* for the fact that He was about to become the epicenter of a great scandal. And He knew that *the disciples* were going to *fall away* from following *Him*, take offense at *Him*, and distance themselves from *Him* because He had become a scandal. *They would all “scandalize” because of Him. You will all fall away because of Me. And right after that He* told *them* that *they* will also return to *Him*, telling them *I will go ahead of you to Galilee*.

Jesus then explained how their falling away was in accordance with scripture: *for it is written, “I will strike down the shepherd, and the sheep of the flock shall be scattered.”*

The scripture *Jesus* quoted was from a Messianic prophecy from Zechariah.

“‘Awake, O sword, against My Shepherd,
And against the man, My Associate,
Declares the Lord of hosts.
‘Strike the Shepherd that the sheep may be scattered;
And I will turn My hand against the little ones.’”
(Zechariah 13:7)

This verse from Zechariah is a part of a wider Messianic prophecy discussed throughout chapter 13. It begins by predicting how a fountain will be opened up for the house of David for sin and impurity (Zechariah 13:1) but discusses how the people will no longer believe the genuineness of the LORD's prophets (Zechariah 13:2-3). And it concludes with a prediction that a remnant of Israel will be saved and proclaim the LORD to be their God (Isaiah 13:8-9).

Within Zechariah 13:7, Zechariah describes the Messiah as "My Associate" and "My Shepherd." *Jesus* is the Messiah. *Jesus* is God's "Associate" (John 1:18; 5:37; 6:46). *Jesus* is "the Good Shepherd" (John 10:11, 14).

When Zechariah prophesied, "Strike the Shepherd that the sheep may be scattered," he was predicting that when the Messiah was arrested and/or executed, His followers ("the sheep") would *fall away* in fear.

On the way to the Garden of Gethsemane, *Jesus* told His *disciples* that Zechariah's prophecy was about to be fulfilled *this very night* when they *scattered* like *sheep* to get *away* from the doom that was about to come upon *Him*.

Isaiah also prophesied of the Messiah's abandonment when he wrote: "He was despised and forsaken of men, a man acquainted with grief and sorrows" (Isaiah 53:3).

Before we continue, it is worth remarking that even though it was prophesied that *the disciples* would *all fall away because of Jesus*, they were still responsible for their cowardice and sin. The fulfillment of this prophecy did not absolve them of their guilt or make them blameless. They *all* choose to scatter and *fall away because* of the offense *Jesus* had become to the authorities.

This prophecy is one piece of evidence among many that demonstrates God's sovereignty and omniscience. But we are not to use God's sovereignty as an excuse for our sin. God's sovereignty and omniscience do not obliterate human freedom and responsibility. God is sovereign. We are free and responsible for our actions. The Bible paradoxically teaches that both are true at the same time. This seems paradoxical to us, but God's sovereignty and our freedom to choose coexist (for more, read our Tough Topics Explained article: Founding Paradox).

Jesus's prediction about *the disciples* was accurate. Within a few hours of telling them this, they *all fell away* and were *scattered because of Him that night*.

Once *Jesus* submitted to arrest:

"Then all the disciples left Him and fled"
(Matthew 26:56).

"And they all left Him and fled"
(Mark 14:50).

2. JESUS'S INSTRUCTIONS FOR THE DISCIPLES

But after I have been raised, I will go ahead of you to Galilee.

Jesus was not pointing out this prophetic fulfillment to His *disciples* for the mere sake of prophecy. He *said* this *to them* so that they would have greater understanding about His instructions for what they were to do next.

His instructions *to them* after they all fell away was: *But after I have been raised, I will go ahead of you to Galilee.*

Once again, *Jesus* remarkably predicted His resurrection from the dead. He was so confident that He would be *raised* back to life that *Jesus* nonchalantly said *after I have been raised I will meet you in Galilee*. Though as we will see later in this passage, *the disciples* overlooked this remarkable statement and focused instead on defending their own, rather weak, commitment *to Him*. The angels guarding His empty tomb will recall *Jesus's* instructions to the women later (Matthew 28:7).

Even though they *will all fall away* and abandon *Jesus this night*, all is not lost. Despite their cowardice, *Jesus* still had great plans for *them*. And *He* told them where they could meet *Him* after they ran away, and after He was killed, and after He returned to life—in *Galilee*. *Galilee* is located approximately ninety miles north of Jerusalem. Its northern shore was where His ministry with *them* had been headquartered. *The disciples* would have likely known the exact place where to find *Jesus* in *Galilee*.

Jesus wished to meet His *disciples* in *Galilee* after these dreadful and wonderful things took place. And perhaps the reason He told *them* that they would *all fall away* and take offense at *Me this night* was to assure them that when the time came, He still wanted to meet with *them*. Even though they *will* shamefully reject and deny *Him*, *Jesus* would never reject or deny them (2 Timothy 2:13). He would forgive *them*. We see *Jesus* personally forgive Thomas (John 20:24-29) and *Peter* (John 21:1-22).

Jesus did not want *them* to give up after their moral failure. Perhaps He said these things *to them* because He wanted them to know that they would still have an opportunity to follow *Him* after their falling away. *The disciples* had believed in *Jesus* (Matthew 16:16). *The disciples* were part of God's eternal family (John 1:12). Through their faith in *Jesus*, *the disciples* had eternal life (John 3:16). They had eternal security and *the disciples* and their eternal belonging were safe in His hands (John 10:28-29).

God never gives up on His family. Like the father of the prodigal son and the son's self-righteous brother (Luke 15:11-32), God loves us even when we fail and is eager to forgive and bring us back into fellowship with *Him* when we repent. God's love and mercy are unending. And because of *Jesus*, our moral failures are not final. What was true for *the disciples* in their moral collapse is true for us as believers when we blow it and mess up big time. We need not despair and give up. *Jesus* still loves us. He still has a plan for our lives (Jeremiah 29:11). And He desires to meet us in our "*Galilee*"—the place where we first encountered His goodness and grace. If we repent of our sins, we can be restored to fellowship with *Jesus*.

“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

(1 John 1:9)

3. PETER’S OBJECTION

Peter seemingly interrupted *Jesus*’s instructions about meeting in *Galilee* after He was *raised* from the dead. Ignoring the instructions and overlooking the fact that *Jesus* just informed *him* that He would die and be *raised* from the dead, *Peter* was apparently hung up on defending his honor. Recall how *Peter* had already insisted that he was ready to die for *Jesus* (Luke 22:33; John 13:37). Now *Peter* interjected and insisted these passionate sentiments again. It seems apparent that *Jesus*’s predictions that *all the disciples* would *fall away this very night* really bothered *Peter* and upset his perception of himself.

But Peter said to Him, “Even though all may fall away because of You, I will never fall away.”

Peter was adamant. He was so adamant that he told *Jesus* that his loyalty was better than any of *the other disciples*. He promised that even if they *all fell away*, that he would *never fall away*.

The reason *Peter* was so adamant was because he was genuinely sincere. He really believed that he would never do what *Jesus said* he would do. *Peter* was zealous for the Lord. And he was ready to die for him (on *Peter*’s terms). But *Peter*’s identity was misplaced. His sense of self-worth was wrapped up in this willingness to die with and for *Jesus* as he violently raged against the Messiah’s enemies.

But *Jesus* did not ask his disciples to defend Him. And He does not condone His followers defending *Him* with violence (Matthew 26:52; Luke 22:38; 22:49-51). God does not need humans to defend *Him*. God is more than capable of defending Himself (Matthew 26:53; John 18:6). Self-directed human violence in defense of God or the name of *Jesus* goes against the principles of God’s kingdom. God is the avenger, and does not condone individual vengeance (Romans 12:19). God has delegated His authority to governmental authorities to execute His wrath upon evil (Romans 13:1-4).

The principles of *Jesus*’s kingdom were spelled out in *Jesus*’s kingdom platform recorded in “The Sermon on the Mount” (Matthew 5-7). Among the core principles of *Jesus*’s kingdom is to love your enemy (Matthew 5:44). *Jesus*’s followers are to turn the other cheek when they are struck—they are not to strike back (Matthew 5:39). They are to go the extra mile in service to their antagonists (Matthew 5:41). They are to forgive and show mercy (Matthew 5:7; 6:12, 14-15).

And by doing these things they let their light shine before men that they glorify the King (Matthew 5:16). This is what it means to seek His kingdom and His righteousness (Matthew 6:33).

In his passion and zeal (which are good things), *Peter* forgot the core principles of *Jesus*’s kingdom. *Peter* (stone) did not listen (*Simon*) but rather followed his own way. His zeal was

misdirected. Much of *Jesus's* discipleship of *Peter* was oriented to get *Peter* to redirect his zeal away from his own (hard-headed) plans, and toward God's plans.

Peter was ready to kill and be killed for *Jesus*. But *Jesus* was ready to lay down His life for His enemies (Romans 5:8). And *Jesus* invited His followers to imitate His example by taking up their cross and laying down their life for His sake (Matthew 16:24). In so doing they would find their life (Matthew 16:25).

Peter proved his sincerity when they came to arrest *Jesus*. *Peter* attacked those who came to arrest his Lord, just as he promised he would do (John 18:10). But *Peter* was not prepared for *Jesus* to submit to arrest. *Peter's* conviction and strength was rooted in himself and the (incorrect) perspective he had chosen. It was not in *Jesus* and a perspective that was true.

6. JESUS'S PREDICTION THAT PETER WILL DENY HIM THREE TIMES

As *Peter* continued to protest his willingness to die for *Jesus*, *Jesus* reminded His disciple, *Truly I say to you that this very night, before a rooster crows, you will deny Me three times.*

By using the authoritative expression, *Truly I say to you*, *Jesus* personally guaranteed this would happen. The phrases *this very night* and *before a rooster crows* are clear indicators that *Peter* would do this *before* morning came. Roosters *crow* as night turns to dawn.

Mark specified: "before a rooster crows twice..." (Mark 14:30). This expression possibly means that *Peter* will have at least one more warning (the *rooster's* first crow) before he makes these denials. It also could be an expression that indicates that it is clearly morning.

Jesus flatly tells *Peter* that what he will do this very night is *deny Me three times*. The fact that *Jesus* predicted *Peter will deny Him three times* indicates that these denials will not be accidental but intentional. They won't be a passing mistake. They will be a pattern. And it will be apparent to everyone, including *Peter*, that he *will* have denied *Jesus* by the time *a rooster crows* twice.

Luke elaborates on what *Peter's* denial of *Jesus* will look like. *Jesus* says: "you [will] have denied three times that you know me" (Luke 22:34). The Greek word translated as "know" is εἶδω (pronounced "i'-do"). It means a book knowledge, or theoretical knowledge. This term suggest that *Peter* will not just *deny* being His follower, He *will deny* everything concerning *Jesus*, including knowing anything about *Him*.

In the hours to come *Peter will deny Jesus three times* while he is observing Christ's trial. And he *will deny Him three times*, on that *very night, before the rooster crows*.

The first denial will be as *Peter* was sitting in the courtyard outside the trial. *He will deny* being with *Jesus* to a servant girl (Matthew 26:69-70; Mark 14:66-68a; Luke 22:55-57; John 18:17).

The second denial will come when he had gone out the gateway. *Peter will deny* being with *Jesus* to another servant girl, and this time he *will deny Him* with an oath (Matthew 26:71-72; Mark 14:68b-70a; Luke 22:58; John 18:25).

The third denial will be to a bystander about an hour later. The bystander was a relative of Malchus, the priest's servant whose ear *Peter* cut off as he defended *Jesus* (John 18:10). This time *Peter* will deny knowing *Jesus* with swears and curses (Matthew 26:73-74a; Mark 14:70b-71; Luke 22:59-60a; John 18:26-27a).

“Immediately, while he was still speaking, a rooster crowed. The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, ‘Before a rooster crows today, you will deny Me three times.’ And he went out and wept bitterly.” (Luke 22:60b-62)

5. PETER AND THE DISCIPLES' INSISTENCE THAT THEY WOULD NEVER DO THIS

Peter said to Him, “Even if I have to die with You, I will not deny You.”

Peter was persistent (Mark 14:31a). And he was determined to do what he *said* he would do and *not* do what he *said* he would *not* do.

Once again, *Peter's* confidence and faith were misplaced in himself and the (incorrect) perspective he had chosen rather than trusting *Jesus*. *Peter* was prepared to die for *Jesus* if it meant a fight to the death. But he was not prepared for *Jesus* to surrender to His enemies and lay down His life for them. He was not prepared to follow *Jesus* down **that** path. In other words, *Peter* was eager and ready to follow *Jesus* as long as *Jesus* fit within *Peter's* own understanding and vision for what he thought God should do. But if God had other plans outside *Peter's* understanding or that ran contrary to his vision, he would be lost.

Jesus understood that the path He would soon follow did not fit within *Peter's* paradigm/perspective that *night*. And *Jesus* knew how *Peter* would respond – by denying Him *three times*—when reality (i.e. God's will) ruptured *Peter's* impassioned plans.

And when *Jesus* surrendered Himself, this blew *Peter's* paradigm and plan. Not knowing what to do next, *Peter* followed at a distance and observed *Jesus's* trial as an onlooker (Luke 22:54). When he was outed by a servant girl and others as a follower of *Jesus*, *Peter* denied His Lord and subsequently denied him twice more (Matthew 26:69-74; Mark 14:66-71; Luke 22:55-60; John 18:25-27). Once the *rooster* crowed and he realized what he had done, *Peter* was devastated (Matthew 26:74-75; Mark 14:72; Luke 22:61-62)

Like Paul and his struggle with his flesh, the outcome for *Peter* was crushing and bitter once he realized how he failed to do what he had pledged to do,

“For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.” (Romans 7:15)

The reason *Peter* failed was because his promise was centered in his own strength—in what he could do for *Jesus*. His assurance was not grounded in dependence upon *Jesus*—in what Christ

could do through Him. In this instance, *Peter* did not take to heart what *Jesus* told *the disciples*: “apart from Me you can do nothing” (John 15:5b). *Peter* did what we are all inclined to do, he leaned on his own understanding instead of trusting in the Lord (Proverbs 3:5). And it was his reliance upon himself (in his wrong opinion and weak abilities) and his refusal to trust that God was in control which led to his denials.

And lest we forget, it was not only *Peter* whose trust was misplaced. It was *all the disciples too*.

All the disciples said the same thing too.

In the same way *Peter* was ready to die for *Jesus*, so were *all of the disciples* ready to die for *Jesus*. They were *all* ready to die for *Jesus* on their own terms (John 11:16). Like *Peter*, none of *the disciples* were ready to follow *Jesus* on His terms and to trust *Him* in all circumstances, including His arrest and execution. Like *Peter*, they were not willing (at this point in their lives) to follow *Him* and take up their cross (Matthew 16:24).

It was after *Jesus* came back to life and they were indwelt with the Holy Spirit that they fully surrendered their lives to His plan. The Book of Acts shows us that *the disciples* eventually learned to surrender all control over to God.

Peter's misplaced faith and faulty perspective was representative of *all the disciples*. He was the most vocal about it. Their misplaced faith in themselves and their abilities, and their wrong perspective are often ours as well. We too often lean into our understanding and place limits on God and are only willing to follow *Him* if He leads us in paths that we are comfortable with. We often are unwilling to follow God down paths we do not understand or are painful to us. In great humility, *Peter* (through Mark), and Matthew as one of the other *disciples*, have given us this testimony of failure for our instruction and encouragement.

But the cross is always painful. And if we are to follow *Jesus*, we must pick our crosses up and surrender our lives for His sake (Matthew 16:24). We must surrender all illusion of control in our lives—and recognize the reality that God is in control. Each of us has control of three things: who we trust, the perspective/paradigm we choose, and the actions we take. All else we should leave to God. And we can see through this example of *Peter* that when we have a faulty paradigm (through not listening) and trust in ourselves (rather than depending upon God) we make bad choices.

We must trust *Him* in all circumstances—pleasant and painful, and every circumstance in between. God is capable of working all things together for His glory and our good (Romans 8:28). Only *Jesus* is worthy to be King of Creation and have control over all things (Matthew 28:18; Jude 1:24-25; Revelation 5:12).

Since we only control three things (who we trust; our perspective; and what we will do) it is always best if we:

- trust God (John 14:1);
- seek His perspective (Proverbs 3:5-6; James 1:5);

- and do what He tells us to do (Deuteronomy 30:19-20; Matthew 7:24; John 14:23).

Biblical Text

³¹ Then Jesus said to them, “You will all fall away because of Me this night, for it is written, ‘I will strike down the shepherd, and the sheep of the flock shall be scattered.’” ³² But after I have been raised, I will go ahead of you to Galilee.” ³³ But Peter said to Him, “Even though all may fall away because of You, I will never fall away.” ³⁴ Jesus said to him, “Truly I say to you that this very night, before a rooster crows, you will deny Me three times.” ³⁵ Peter said to Him, “Even if I have to die with You, I will not deny You.” All the disciples said the same thing too.