

## **REMEMBER THE ROOSTER**

**John 18:12-27**

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### **I. INTRODUCTION**

1. I did a search for the most famous roosters in the world and this is what came up:
  - i. Kellogg's Corn Flakes
  - ii. Loony Tunes' Foghorn Leghorn
  - iii. Sydney Roosters (Australian rugby team)
  - iv. The Gallic Rooster (the unofficial national symbol of France)
  - v. Alan-a-Dale (the lute-playing narrator in Disney's 1973 Robin Hood film)
  - vi. Nando's logo (the fast food restaurant chain in the Northeast with a rooster mascot)
  - vii. Tottenham Hotspurs Football Club (aka Spurs, with a rooster mascot)
2. But today we are going to talk about the most famous rooster of all time. It is found in the Bible, in the passion story of Jesus Christ.
3. This Biblical rooster is a reminder of the dangers of pride.
4. Pride is one of the seven deadly sins in Roman Catholic theology. Also known as the seven capital sins, these are the sins that spur on all the other sin. In other words, these are the root sins from which all other sins grow.
5. To tell the story of the rooster, we have to go back a little bit in our study of the Gospel of John. As Jesus and the disciples were having the last supper in the upper room, Jesus told His disciples that they would all fall away (abandon Him) that very night. Peter spoke up and said, "Not me. Even if everyone else falls away, I will never fall away. I'm ready to go to prison and to death." Notice Christ's reply. **John 13:38** Jesus replied, "Will you lay down your life for me? Truly I tell you, a rooster will not crow until you have denied me three times." According to Matthew, Jesus said, "Tonight, before the rooster crows, you will deny me three times."
6. Could it be? Peter was full of passion for the Lord. He was so sure of his dedication. Was it possible that that very night he would deny Christ not once, not twice, but three times? Let us see.
7. In this part of the life of Christ, Jesus and His disciples had finished the last supper, and they had made their way to the Garden of Gethsemane, a private garden on the Mount of Olives, just outside of Jerusalem. They went there to pray and rest. However, Judas Iscariot knew where they were headed, and he rounded up a small army, went to the garden, and had Jesus arrested.

### **II. TEXT: John 18:12-27**

1. *12 Then the company of soldiers, the commander, and the Jewish officials arrested Jesus and tied him up. 13 First they led him to Annas, since he was the father-in-law*

*of Caiaphas, who was high priest that year. 14 Caiaphas was the one who had advised the Jews that it would be better for one man to die for the people.*

- i. Remember that this is an entire company of Roman soldiers, which was somewhere between 200-1,000 men, as well as some temple police officers.
- ii. "Commander," Gk. chiliarchos, literally means commander of a thousand.
- iii. First, they led him to Annas, the father-in-law of Caiaphas, the high priest.
  1. This begins the trial of Jesus. It includes...
    - a. Christ's religious trial before the Jewish authorities:
      - i. Christ before Annas (John 18:13).
      - ii. Christ before Caiaphas and the Sanhedrin (Mt 26:57-68).
      - iii. Christ before the Sanhedrin at sunrise when they confirmed the decision to execute Him (Mt 27:1).
    - b. Christ's civil trial. It includes...
      - i. Christ before Pilate (Mt 27:2).
      - ii. Christ before Herod Antipas (Lk 23:6-12).
      - iii. Christ before Pilate (Mt 27:15).
  2. First, Christ was brought before Annas, the father-in-law of Caiaphas, the high priest. Who was Annas?
    - a. High priest from A.D. 6-15, before being removed from office by Valerius Gratus, Pilate's predecessor as governor.
    - b. Five of his sons served in the role after him, as well as his son-in-law, Caiaphas, the current high priest.
    - c. It is believed that even though Annas wasn't in office, he was still viewed as the one in charge.
    - d. High priests originally held the office for life, but when the Romans took over the office became a matter for "contention, intrigue, bribery, and corruption (Barclay)."
    - e. The Romans and their puppet rulers, such as Herod, took over the role of appointing the high priest, and they would give the office to whoever paid the most, and whoever was the most cooperative with the Roman authorities.
    - f. Annas' family was very rich. The way he earned his money was from the temple marketplace. Do you remember when Jesus went into the temple and drove out those who were buying and selling, and the moneychangers? Annas was in charge of the whole thing. It was named the Bazaars of Annas. When people would go to offer a sacrifice, it had to be unblemished; it had to pass inspection. The inspectors ensured that if you brought an animal from the outside, it would be rejected, and you would have to purchase an animal

from them, and the price was extremely inflated – as much as fifteen times. As well, when people would go to pay the temple tax, they had to use Jewish money, so most people had to exchange their Roman coins for Jewish coins. Annas was in charge of the moneychangers, who charged a very high rate.

- g. It is suggested that Annas insisted that Jesus be brought to him first because Christ had hurt his temple profits, and Annas wanted to be the first to gloat over Christ's capture.
2. *15 Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest's courtyard. 16 But Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.*
    - i. The story moves back forth from the trial of Jesus, to Peter.
    - ii. When they arrested Jesus, all the disciples fled, but Peter and another disciple mustered the courage to turn around and follow (Mt 26:56).
    - iii. Who is the other disciple? The main theory is that it was John. It says that the other disciple was an acquaintance of the high priest. John's father had a thriving fishing business (successful enough to have hired employees). It is possible that John may have delivered fish to the high priest when he still worked for his father.
    - iv. So, John was allowed into the courtyard, and he told the doorkeeper to let Peter in as well.
  3. *17 Then the servant girl who was the doorkeeper said to Peter, "You aren't one of this man's disciples too, are you?"*
  4. *"I am not," he said.*
  5. *18 Now the servants and the officials had made a charcoal fire, because it was cold. They were standing there warming themselves, and Peter was standing with them, warming himself.*
    - i. Here is Peter's first denial.
    - ii. Her question implies that it was known that John was one of Jesus' disciples. They didn't arrest John, so why did Peter feel the need at this point to deny Christ? His fear was taking over.
  6. *19 The high priest questioned Jesus about his disciples and about his teaching.*
  7. *20 "I have spoken openly to the world," Jesus answered him. "I have always taught in the synagogue and in the temple, where all the Jews gather, and I haven't spoken anything in secret. 21 Why do you question me? Question those who heard what I told them. Look, they know what I said."*
  8. *22 When he had said these things, one of the officials standing by slapped Jesus, saying, "Is this the way you answer the high priest?"*

9. 23 *"If I have spoken wrongly," Jesus answered him, "give evidence about the wrong; but if rightly, why do you hit me?"* 24 *Then Annas sent him bound to Caiaphas the high priest.*
- i. This is an interesting exchange. Jesus hasn't been charged with a crime or accused of wrongdoing at this point. But Annas begins questioning him about his disciples and his teaching. Jesus says, "Why are you asking me? It's no secret. I've been doing everything in the public for everyone to see. Ask people who have seen and heard me."
  - ii. It may sound as if Jesus is being sassy to the high priest. Actually, the high priest was breaking the law. In the United States we have the fifth amendment, which protects the accused from being forced to testify against themselves. The Jews had the same thing. It was against the law to ask a prisoner a question which would incriminate him. In fact, you could not inflict the death penalty upon someone by their own confession. You had to prove a person's guilty based on the testimony of other witnesses. Jesus was not being sassy, he was simply revealing that the high priest was breaking the law. This was a mistrial from the start.
  - iii. Then one of the temple police officers slapped Jesus. This was also against the law. It was illegal to strike a prisoner, especially one not accused of a crime.
10. 25 *Now Simon Peter was standing and warming himself. They said to him, "You aren't one of his disciples too, are you?"*
11. *He denied it and said, "I am not."*
- i. Peter's first denial involved the girl who served as the doorkeeper.
  - ii. His second denial involved the group standing around the fire.
12. 26 *One of the high priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you with him in the garden?"*
13. 27 *Peter denied it again. Immediately a rooster crowed.*
- i. Peter's third denial involved a relative a Malchus, the man whose ear Peter had cut off. This man was in the Garden of Gethsemane and witnessed the whole thing. At this point Peter was not in trouble for being Jesus' disciple, but he could face serious trouble for assaulting someone with a sword. Once again, Peter denies Christ.
  - ii. Immediately a rooster crowed. There's our rooster.
  - iii. William Barclay makes an interesting point. According to Jewish ritual law, it was unlawful to keep roosters in Jerusalem, although we can't be sure that the law was kept. So, where did the rooster come from? The Romans had a certain military practice. To signal the changing of the guard at 3 am, there was a trumpet call. This trumpet call was called in Latin *gallcinium*, and in Greek *alektorophonia*, which both mean cock crow. It may be that Jesus was telling Peter that he would deny Jesus three times before this trumpet-call.

I'm not sure if this was an actual rooster, or a Roman trumpet-signal named after a rooster.

- iv. Either way, the rooster represents the danger of pride.
- v. How was Peter prideful? He thought too highly of himself. He said he would never deny Christ; that he was ready to be imprisoned and even die with Jesus. That even if everyone else denied Jesus, he never would.
- vi. This is pride – thinking too highly of yourself. It is an inflated, unrealistic opinion of yourself. Humility is seeing yourself from God's perspective; pride is thinking too highly of yourself. It is an unrealistic, unbiblical, exalted view of yourself.
- vii. Do you know how dangerous pride is? God allowed Paul to contract a chronic disease (a thorn in the flesh), and when Paul prayed for healing, God refused. Why? God told Paul that this ailment would help him to stay humble; to stay dependent; to remember that he is weak and helpless without God (2 Cor 12:9). It renders useless to God. In fact, it turns us in to God's enemies. Our loving heavenly Father would rather us suffer from a chronic disease than have a prideful heart.
- viii. God hates pride. **Proverbs 16:5** "Everyone with a proud heart is detestable to the Lord; be assured, he will not go unpunished."
- ix. What makes pride so dangerous? It creates distance. It distances us from success, from others, and ultimately God. Let's take a closer look at each of these.

### III. HOW PRIDE CREATES DISTANCE

#### 1. Pride distances us from success.

- i. Pride will prevent you from prospering and succeeding in life – at work, at school, with your finances, in sports, etc. How?
  - 1. Pride does not take personal responsibility. To be successful, you must accept the fact that you are where you are because of your own choices. If you want your life to change, you must change rather than wait on others to change. But the prideful person makes excuses and blames others. It's never their fault. It's not their responsibility to change.
  - 2. Pride does not take risks. To succeed in life you must risk failure. You have to put yourself in a position where you might fail. For example, if you want to make a high score on the ACT, you have to take the test and risk making a bad score. If you want that promotion at work, you have to apply for it and risk rejection. But the prideful person does not take risks because they do not want others to see them fail.
  - 3. Pride does not see their own faults and flaws. To succeed in life, you must be able to see your faults and flaws so that you can know how

to improve. But the prideful person can't see their flaws. They think they have it all together.

4. Pride does not pursue personal growth. To succeed, you must be devoted to continuous and never-ending personal improvement. This involves constant learning – reading, podcasts, videos, etc. The prideful person does not seek growth because they think they are already the best. They don't need to grow.
5. Pride does not ask for advice. To succeed in life, you have to admit it when you don't know something, and be willing to ask those who do know (Pr 11:14; 15:22; 20:18; 24:6). This requires humility. The prideful person refuses to admit that they don't know it all..
6. Pride does not work hard. Success requires hard work (Pr 10:4). You must do your best to reach your potential. The prideful person doesn't work hard because they don't think they need to. They think they have the raw talent, and skill, and intelligence to succeed without working as hard as everyone else.

## **2. Pride distances us from others.**

- i. Pride is also very destructive to our relationships. How?
  1. Pride does not apologize. Either because they don't see their fault, or because they don't want to admit their sin.
  2. Pride does not submit. Submission is required in marriage, with your parents, at work, at church. Prideful people think they know better than everyone else and everyone should always do things their way.
  3. Pride does not serve. Healthy relationships are built on service; it's all about helping one another. The prideful person thinks everyone should be serving him.
  4. Pride does not listen. Healthy relationships require good listening. Listening shows that you care. Prideful people don't think people are important enough to listen to. Everyone should listen to them. They cut people off mid-sentence; they don't look people in the eye.
  5. Pride does not praise others. Good relationships require words of affirmation. When others do a good job, you need to praise them. The prideful person doesn't praise others. They either get jealous at the achievements of others, or they take the credit themselves.
  6. Pride does not forgive. Relationships live on forgiveness. And to forgive, you have to recognize that we are all sinners; that you are just as bad as everyone else. The prideful person says this person is so bad they don't deserve forgiveness.
  7. Pride is highly critical. They criticize everyone because they think they are better, smarter, more talented. They think that if they were in their shoes, they would do a much better job. If they were the

pastor, the coach, the parent, the teacher, the boss, they would do a much better job.

### **3. Pride distances us from God.**

- i. The most destructive consequence of pride is that it distances us from God. At the heart of everything in the Christian life is humility.
  1. Pride does not confess. That is an admission of wrongdoing.
  2. Pride does not pray. That is an admission of inadequacy and weakness.
  3. Pride does not go to church. That is an admission that you need others.
  4. Pride does not tithe. That is an admission that you're not in charge.
  5. Pride does not study the Bible and read Christian books. That is an admission that you don't know it all.
  6. Pride is not cautious. That is an admission of vulnerability. Pride says, "I can hang out with unbelievers without being pulled down. I can read and watch and listen to filthy entertainment without it affecting me. I can travel alone, I can be alone with a woman I'm not married to, and not fall into sin."
  7. Pride is easily tempted. The prideful person says, "I deserve this. Just this once. I can control this. I can keep it a secret." All of these thoughts are rooted in pride.
  8. Pride does not see the need for a Savior. Salvation requires an admission that you are a sinner, deserving of hell, and that you need a Savior for eternal life. It also requires surrendering control of your life to Jesus Christ. The prideful person cannot be saved.

## **IV. HOW TO OVERCOME PRIDE**

1. Boast only in the Lord.
  - i. Galatians 6:14 "But as for me, I will never boast about anything except the cross of our Lord Jesus Christ. The world has been crucified to me through the cross, and I to the world."
  - ii. Don't brag about yourself. Give all the credit for everything good in your life to God, and make sure to thank others.
2. Remember the source of your faith.
  - i. Romans 12:3 "For by the grace given to me, I tell everyone among you not to think of himself more highly than he should think. Instead, think sensibly, as God has distributed a measure of faith to each one."
  - ii. Don't think you are better than other Christians. Even your faith (the ability to believe) was a gift from God.
3. Associate with humble people.
  - i. Romans 12:16 "Live in harmony with one another. Do not be proud; instead, associate with the humble. Do not be wise in your own estimation."

- ii. Stay away from prideful people. Bad company corrupts good character.
- 4. Assume you have a lot to learn.
  - i. Romans 12:16 “Live in harmony with one another. Do not be proud; instead, associate with the humble. Do not be wise in your own estimation.”
  - ii. Keep learning and seeking personal growth – through sermons, Bible reading, books, asking advice, etc.
- 5. Realize that apart from Christ, you are nothing.
  - i. Galatians 6:3 “For if anyone considers himself to be something when he is nothing, he deceives himself.”
  - ii. Apart from Christ, you are not something, you are nothing.
- 6. Don’t compare yourself to others.
  - i. Galatians 6:4 “Let each person examine his own work, and then he can take pride in himself alone, and not compare himself with someone else.”
  - ii. When we compare, we tend to be selective – only comparing ourselves with people below us. Remember that everyone has their own assignment from God, with their own experiences, intelligence, gifting, resources, challenges, privileges, opportunities, etc. It’s not fair to compare. Focus on your own assignment.
- 7. Treat others like they are more important than you.
  - i. Philippians 2:3 “Do nothing out of selfish ambition or conceit, but in humility consider others as more important than yourselves.”
  - ii. We are all equal before God, but treat others like they are more important than you.
- 8. Be a servant.
  - i. Philippians 2:4 “Everyone should look not to his own interests, but rather to the interests of others.”
  - ii. Pride leads to selfishness and self-centeredness. Selfishness is doing what you want to do regardless of how it affects others. Self-centeredness is focusing solely on your own interests and not even considering others. Learn to be a servant, always looking to help others with their problems and goals.
- 9. Obey God’s word.
  - i. Proverbs 3:5 “Trust in the Lord with all your heart, and do not rely on your own understanding.”
  - ii. To “rely on your own understanding” is to consider yourself smarter than God and ignore His instructions. Humble yourself and obey Him.
- 10. Be open to advice (Pr 12:15; 13:10, 18) and correction (Pr 12:1; 13:1; 15:31-32).
  - i. Proverbs 12:15 “A fool’s way is right in his own eyes, but whoever listens to counsel is wise.”
  - ii. Allow others to give you advice, and to point out your faults and weaknesses. Even your worst critics can be of benefit if you have a humble spirit.

## V. CONCLUSION



1. Remember the rooster. Remember the dangers of pride. We all tend to think too highly of ourselves. We are all inclined to be prideful. Don't make the same mistake as Peter. Humble yourself before the Lord, and He will lift you up (James 4:10).