

**EFFECTS OF THE DEATH OF CHRIST**  
(John 12:27-36)

<sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. <sup>28</sup> Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. <sup>29</sup> The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. <sup>30</sup> Jesus answered and said, This voice came not because of me, but for your sakes. <sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all *men* unto me. <sup>33</sup> This he said, signifying what death he should die. <sup>34</sup> The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? <sup>35</sup> Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. <sup>36</sup> While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

John 12:27-36

Our text this morning centers on the death of Christ.

Some Gentiles have come to the Passover Feast (John 12:20) and they are seeking Jesus. But Jesus is the King of the Jews not King of the Gentiles. He has just entered Jerusalem riding on a donkey and accepting the acclamation of the people. And they have thrown down their clothing and their palm branches in the road to honor the King as he came into the city. And they shouted, “Hosanna (Save us). Blessed is the King of Israel that cometh in the name of the Lord.” And in the midst of this Jewish Passover celebration some Greeks came knocking on the temple gates. And they wanted to see Jesus.

The salvation of Gentiles had always been contemplated by the Scriptures. Even at the birth of Christ, an angel appeared to some shepherds and said,

*Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.*  
*Luke 2:10*

Also at the birth of Christ, some Gentile magi came to worship Jesus and they offered him gifts of gold, frankincense and myrrh. This signified that Gentiles also were interested in worshipping the Savior.

And then of course you remember that God told Abraham,

*In thee shall all nations of the earth be blessed.*  
Genesis 12:3

This was a promise of salvation to all that believe, even Gentiles, as Galatians makes clear. (Galatians 3:9)

But even though salvation to the Gentiles was always contemplated in the Scriptures, there was a natural order of things and we saw last week that Jesus came first to the Jews. And when he came into Jerusalem on this last occasion, his ministry was still primarily to the Jews. And so, when the Greeks came knocking at the temple gates wanting to see Jesus, it must have been uncertain what Jesus would do. And this is the context in which we find Jesus this morning.

Philip and Andrew came to Jesus and told him that some Greeks wanted to see him. And this information, that Gentiles were waiting in the courtyard to see him, triggered a response from Jesus.

*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

John 12:24

What Jesus was saying was that his death would be the key event that would signal the bringing in of the Gentiles. The death of Christ would be the great event of history that would extend the gospel from Jerusalem to the world. If there were no death then there would be no changing of the guard. If Jesus did not die, then the plan of God would have been forever stuck in that old, typical covenant. The world would forever be pinned down and condemned by the Law. And so, Jesus told his disciples that he must die in order to bear much fruit.

This morning we want to take a look at four effects of the death of Christ. Of course there were many, but in our text we find at least four. And we see first,

I. The prospects of his death troubled the soul of Jesus.

*Now is my soul troubled.*

John 12:27

Jesus was only a few days away from death and in anticipation of Calvary his soul began to be troubled. And he said, “Now, is my soul troubled.” Now that I am inside the temple walls; now that I am surrounded by my enemies; now that I lift up my eyes and see Golgotha’s hill in the distance; Now that I have come to this hour of crisis; “Now is my soul troubled.”

This was the moment for which Jesus was born. Jesus didn’t come into the world to set up an earthly kingdom. He didn’t come into the world to be a great political leader. He didn’t come into the world to live a life of ease and comfort. He didn’t come into the world to be honored by the world. But he came into the world to be horribly crucified and to suffer a torturous death. And he said, “Now is my soul troubled.”

We all know by now that the Gospel of John principally points to the deity of Christ. But throughout this great gospel his humanity is assumed. And we see his humanity clearly in our text this morning. This fact, that his soul was troubled, gives us a glimpse into the humanity of

our Savior. It was a real humanity. It was a feeling kind of humanity. It was a humanity that naturally drew back from pain and suffering. And Jesus suffered great emotional distress in anticipation of the cross.

Now in his humanity, Jesus had a natural aversion to the physical torture which he was about to endure. And surely, this troubled him. But we must understand that he was troubled about matters far deeper than physical pain. We must understand that Jesus was about to suffer the penalty for the sins of the world. He was mere days from standing in the place of sinners and bearing the penalty for their sins. This must have terrified him for he knew the horrifying extent of the wrath of God toward sinners. Jesus knew the absolute hatred of the Father toward sin and toward rebellious sinners and he knew that in a few days the hatred and wrath of the Father toward sinners would be turned on him. And so he said, "Now is my soul troubled."

Jesus knew that in a few hours, he would suffer - the Just for the unjust. He knew that he would bear our sins in his own body on the tree and his soul was troubled.

Now you and I are calloused to sin. We were born sinners and we have grown up sinners and we treat sin as though it is some mild irritation to God. And we have no concept how God hates sin. God's holiness is beyond our comprehension. The heinousness of our sin is beyond our comprehension. But it was not beyond the comprehension of Jesus. He knew. He knew how the slightest sin offended the Father. And he knew that the penalty for the sins of the world would be great indeed. And his soul was troubled.

His soul was so troubled that if it were up to him only, he would have avoided this hour. If he were thinking only of himself, he would not subject himself to such a penalty. And in this moment of distress Jesus prayed,

*Father, save me from this hour.*  
John 12:27

This was a very human reaction that Jesus had to the ordeal which was before him, wasn't it? "Father save me."

We can't imagine the emotional turmoil in the soul of Jesus during this last week. His righteous soul was vexed within him and he cried out to the Father. You might remember that on the night of his arrest, when he waited in the Garden, he fell down on his face in the dirt and he cried to the Father, "If it be possible, let this cup pass from me. Nevertheless, Thy will be done." But here we see that Jesus was troubled early in the week.

But even though we see the emotional distress of Jesus and even though we see his desire to avoid this hour, yet, we also see his resolute determination to fulfill his mission in life. And he says,

*But for this cause came I unto this hour.*  
John 12:27

Jesus was resolute in his march to the cross. Though it was distasteful; though it was distressing; though it tormented his soul; yet he marched on with determination. And look how he prayed!

*Father, glorify thy name.*

John 12:28

Though it was emotionally disturbing for him, nevertheless, Jesus prayed that the Father be glorified. This is the principle that guided the life of Jesus and would continue to guide him even unto death. He was the servant of the Father and he did not stoop for one moment to do his own will, but he did the will of the One who sent him. And that glorified the Father.

Now when Jesus uttered this prayer, a voice came down out of heaven, saying,

*I have both glorified it, and will glorify it again.*

John 12:28

This is only the third time that a voice came down out of heaven during the ministry of Jesus. It happened at his baptism. It happened at his transfiguration. (Matthew 17:1-13) And now a voice came down out of heaven when Jesus was troubled a few days before his death.

Now the Father audibly spoke to Jesus in response to Jesus' distressful prayer. Jesus had asked that the Father's name be glorified. And God audibly answered his prayer by telling Jesus that the Father's name had been glorified already by Jesus' beautiful life of humble service and that it would indeed be glorified in a few days by his obedient death.

It appears that Jesus was the only one who understood the voice. You will notice that some of the people who were standing there said that it thundered. And others said that an angel spoke to Jesus. (John 12:29) But Jesus was the only one who heard and understood the words of the Father. Later Jesus must have told the Apostle John what the Father said, because John records the words of the Father here in this gospel.

Note: Jesus told the people that it was a voice (v.30) and so they should have known that it was not merely thunder. And Jesus told them that the voice was not for his sake but for their sakes. Now this is not to say that there was no benefit to Jesus. I am sure that hearing from his Father in an audible voice was comforting to Jesus and it strengthened him for the task at hand. But the primary purpose of the voice was for the disciples who were standing there. I am sure that Jesus later told the disciples what the voice said. And after the death of Jesus, the disciples remembered what was said and they were strengthened.

So, we have seen first that the prospects of his death troubled the soul of Jesus. Now we see that,

II. The death of Jesus marked out the critical point in the judgment of this world.

*Now is the judgment of this world.*

John 12:31

By this Jesus meant that his death was a critical event with respect to the judgment of this world.

Of course, the Bible teaches that there will be a final execution of judgment of all men. There will be that final day when the ultimate destinies of all men will be made manifest. The sheep will be divided from the goats and the goats will be led to an eternal slaughter and the sheep will be led to the green pastures of eternal heaven.

But notice that Jesus said, "Now is the judgment of this world." Certainly in some sense, the death of Christ marked the day of judgment on the world.

This world is a world that has rebelled against God and his authority. Satan rebelled in that heavenly realm and he was cast out to the earth. And Satan set up a kingdom on the earth. And Satan, by his great cunning and by his influence, caused the fall of mankind. And Satan became the prince of this world.

This world is Satan's kingdom. It is his stronghold. And he is the prince. And his kingdom is like him. It is a kingdom of darkness. It is a kingdom of lies and deceit and murder. Satan's kingdom is made up of fallen mankind. And the world of fallen men serves its master.

But Jesus came into the world to undo Satan's kingdom. Jesus came to redeem a people from the clutches of the Evil One and he came to strike a death blow to the prince of this world.

Now most kings, when they come conquering, they come with great strength and with great power. And they overwhelm their enemies with brute force. And Jesus could have crushed Satan in this way as well. By his great power, Jesus could have overwhelmed Satan and cast him into hell forever. But Jesus also wanted to spoil his goods. Now Satan's goods were the souls of men. And the only way to take his spoil was to die. Satan had already ruined mankind. And unless someone would come and die in their place, Satan would take all of mankind to hell with him. But Jesus came to redeem men out of the hands of Satan.

When Jesus died he set in motion the redemption of this fallen world and he set in motion the judgment of Satan and his kingdom.

1. The death of Jesus fulfilled the promise of Genesis 3:15.

*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Genesis 3:15

When Jesus died on the cross, his heel was bruised, so to speak. But when Jesus rose from the grave, the head of Satan was doomed. When God raised his Son, it was a judgment. When God raised Jesus he said in effect, “This is my Son in whom I am well pleased.” And Jesus ascended into heaven and he was given a kingdom. And he was given all authority. And all things were put under his feet.

(Ephesians 1:20-22)

Now among the things that were put under his feet were Satan and this world. And so, by the death and resurrection of Christ, God has rendered judgment upon Satan’s kingdom and the head of Satan will be required of him in the last day.

2. The death of Jesus was a judgment on this world in the sense that it demonstrated God’s absolute hatred for sin.

Redemption from sin required the most extreme action on the part of God. It required that his only Son be crucified. And because it required the most egregious sacrifice ever known, we see the awful heinous nature of sin.

When we see the cross, we see how utterly vile is our sin. When we see the blood of Christ pouring down, then we understand what we have done when we have sinned against God. When we see his flesh torn from his body, then we catch a glimpse of the awfulness of sin against God. And the death of Christ judged the world in this sense – it judged that sin was utterly intolerable to a holy God.

3. The death of Jesus was a judgment on this world because it created the dividing line between the righteous and the wicked.

Nothing separates the righteous from the wicked like the cross of Christ. The cross of Christ has become the great divide between the two.

*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

I Corinthians 1:18

*But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

I Corinthians 1:23, 24

### III. The death of Christ resulted in the “casting out” of Satan.

Now it seems that in the Old Testament Satan roamed the earth freely. And his power was immense in the Old Testament. And Satan and his demons wreaked havoc upon the earth. But it appears that when Jesus came to the earth he began to constrict the movement of Satan.

When Jesus was being tempted in the wilderness he told Satan, "Get thee behind me." And in this small way you can see that Satan was not allowed to go where he wanted to go. It is clear that with the coming of Jesus to this earth, there began to be a limiting of the power of Satan. And so, there was a force on the earth that was stronger than Satan. Satan could no longer roam wherever he wished.

When Jesus came around, the demons would leave. Jesus found many who were possessed of demons and he would cast out Satan's demons from the bodies of men. One such occurrence is found in Matthew 12:24-29.

*But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*

Matthew 12:24-29

Here we find that Jesus is accused of casting out devils by the power of the devil. But Jesus claimed that he cast out devils by the Spirit of God. And then, he says, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?"

Obviously, in the analogy, the strong man is Satan and Jesus by the Spirit of God binds Satan and then is able to spoil his goods. All of this suggests that when Jesus came to the earth he was intent on spoiling Satan's goods. That is, he would take from his kingdom. So, he bound Satan and began to spoil his goods.

When Jesus sent the disciples out to minister in the cities, they had power over the evil spirits. So you can see that when Jesus came into the world the power of Satan was reined in.

This comports with our text for this morning which says,

*Now shall the prince of this world be cast out.*

John 12:31

And I take it that not only was Satan's influence curtailed by the presence of Christ on the earth but also it was curtailed even more by his death and resurrection. Christ won the great spiritual victory and the victory was so great that Jesus could say,

*Now shall the prince of this world be cast out.*

John 12:31

The death of Jesus opened the way for the greatest spiritual harvest in the history of the world. Up until now, the numbers of those harvested into the kingdom of God could be measured

by hundreds or maybe thousands. But when Christ died, and then ascended to heaven with great authority, he began to exert great authority over Satan and his kingdom. And with the limiting of Satan, the age of grace was born.

In the two thousand years since the death of Christ we have seen a vast explosion of the gospel. It has gone into all the world and Satan has been powerless to stop it. Satan's hands have been tied in this age of grace so that he cannot pluck away the gospel seed from the good ground.

Has Satan been cast into the lake of fire? No. Has Satan had his final judgment? No. Does Satan still have influence on the earth? Yes. But is he in some way bound so that he cannot stop the advance of the gospel? Yes. Christ has broken into the house of the strong man and has bound him. And now Christ is spoiling his goods. God is taking souls out of Satan's kingdom of darkness and translating them into the kingdom of his dear Son. And Satan can only helplessly watch because his power is limited by the victorious and exalted Christ.

And this is the fourth effect of the death of Christ.

IV. The death of Christ draws all men to Christ.

This is the great eschatological effect of the death of Christ – all men will be drawn to him. This whole discussion was precipitated when some Gentiles came to the Feast wanting to see Jesus. And Jesus said, I must die and then I will draw all men to me.

The death of Christ moved God's plan out of the Old Covenant and into the New Covenant. It moved God's plan from the types to the substance. And it moved the gospel out of Jerusalem into the whole world.

With the death of Christ, and with the casting out of Satan, salvation spread to all men, not to Jews only but also to Gentiles. Now Jesus could move outside the temple and speak to the Greeks. Now it was God's time frame to take the gospel to the world.