

# Savior of the World – 1 John 4:14

## The Gospel Age of Hope - #1

**Introduction** – The doctrine of the power of the cross is central (the crux) to understanding the age in which we live. As we look to what the Bible says about why Jesus came and what happened on the cross, we can then look to what affect that work is to have upon the future of the kingdom of God. This is not a direct study on “end-times,” but rather a direct study of the Gospel and from that point a study upon the future-history of the church.

**Conquering Love** (1 John 4:7-13) – John argues that we should love because we have been conquered by love (vv7-9). This love was active in its initiation, for “*God is love*,” and He loved first, sending His Son to be a propitiation for our sins (vv9-10). Propitiation is the turning aside of God’s just wrath. This, then, is love; not that we loved God, but that He loved us. God did not look down the corridors of time to see who would love Him. He came and loved us. There is much to learn and imitate in this love (vv11-13), which is ours to do because He has given us His Spirit (v13).

**A Faithful Witness** (1 John 4:14) – This powerful love, the work of God’s Spirit, and His Word given to us through His apostles, all testify to this: the Father has sent the Son as Savior of the world. We must testify to what they testify; our gospel must be their gospel. The Father sent the Son with a particular purpose in mind (remember Jesus’ prayer in the garden of Gethsemane). This is the witness of Jesus. It is the witness of the apostles (see 1 John 1:1-4). Is it ours? Do we proclaim Jesus Christ as Savior of the world?

**The Slip** – We seem to easily slip off the plain meaning of the word, “Savior” or the word “world.” But this testimony shows up over and over again.

**Words of Jesus** – Several times, Jesus makes very clear what His Father’s mission is.

**To Save The World** (John 12:44-47) – Jesus says that He does not judge those who do not believe because His purpose in coming is not to judge the world, but to save it. But what do most Christians think Jesus is going to do when all is said and done? What direction do most Christians think the world is headed? Jesus goes on to say His Words will judge the unbeliever (v48) and the Bible is clear that there is a hell and that it will be populated. However, the testimony of the Lord is that He came as Savior of the world and therefore the world will be saved.

**Not to Condemn** (John 3:16-17) – Salvation is given to those who believe and salvation is not offered to those who do not believe (see 3:36). The benefits of the cross are limited to those who believe (to Peter, and not to Judas, to Moses, and not to Pharaoh). But the recipients of God’s redemptive love are not described only to individuals, but to the world as well. The work of the cross does not lead to a damned world, but to a world saved. Again, we see that there is such a thing as damnation, but the world considered as a world, is the recipient of God’s saving love. He came to save; He did not come to try and save.

**For the Life of the World** (John 6:33, 51) – Shortly after feeding the five thousand on a boy’s small lunch, Jesus instructs that He is the Bread of Heaven. He doesn’t instruct that He is trying to give life to the world, but that He is the Bread which does give life to the world.

**Words of Others** – The testimony continues...

**The Savior of the World** (John 4:42) – The witness of the Samaritan woman brought this group to Jesus and they believed (individually). But what did they believe – “*this is indeed the Christ, the Savior of the world.*” This is not what we hear proclaimed in our gospel declarations today. Simply put, if Jesus tried to save the world, but didn’t, He isn’t the Savior of the world.

**Behold, the Lamb of God** (John 1:29) – From the beginning of John the Baptist’s ministry (and Jesus’) this is what was proclaimed. He does not offer to take away the sin of the world; He takes it away.

**Propitiation of the Whole World** (1 John 2:1-2) – John’s testimony is not that Jesus has attempted to be the propitiation of the whole world, or that He has offered to be if only the world would accept Him. His testimony is that through God’s love, His wrath over the whole world has been turned aside. He has taken away the sins of the whole world. When you consider that the world looked even less like this in John’s day than in ours, we learn not to look with our eyes at a world filled with unbelief. Neither did Abraham when God gave him promises. He believed God.

**Our Words** – And so we are to learn what it is to preach when we proclaim the gospel of Jesus Christ.

**Reconciling the World** (2 Cor 5:16-19) – Our emphasis can only be on v19 at this time. We are to carry on the same ministry, the same gospel, which was first entrusted to the apostles, and that is to proclaim the word of reconciliation. We no longer say that God actually reconciled the world to Himself, because we don’t think that He did. We are as full of unbelief at this point as the people to whom we preach.

**Imploring You** (2 Cor 5:20) – But it is when we have faith that we can turn and implore an unbeliever, or a group of unbelievers to be reconciled to God, for He has come as Savior of the world. We don’t water down the word *Savior* and we don’t water down the word *world*.

**Appropriated by Faith** (Rom 4:13) – We preach a victorious Savior of the world, promised to Abraham and his seed. We preach a cross that was efficacious. The atonement did not touch each and every last individual (popular evangelicalism), but it did not touch only a small proportion either (pessimistic Calvinism). And this gospel will be appropriated by faith by individuals, so many that it will be said and proven that Christ is the Savior of the world.