

# The Savior of the World

1 John 14:4

The Bible is the summation of God's redemptive plan for the human family. Matter of fact, we might sum up the Bible in words like salvation, redemption. Because you see, this book provides us with a glimpse into the heart of God. In first John chapter four verse 14, John said, and we have seen and testify that the father has sent the son as the Savior of the world.

Did you know that when God gave his Son on Calvary that he had you in mind? In other words, the death of Christ on Calvary was for you. God sent his only begotten son into the world so that you might enjoy salvation. What a blessing! I want us to look at First John chapter four, verse 14. And one of the things that I would maybe call your attention to is this fact.

When we talk about what sin has done to the human family and the Bible tells us there's none righteous, no not one. Paul would say in Romans chapter three that all have sinned and come short of the glory of God. So sin is a problem, but the Lord Jesus is the answer. He is God's answer to the problem of sin.

That is his blood. Because you see, his blood has the ability to wash away our sins. So it's in light of that that we think about ourselves in light of this wonderful redemptive plan. It wasn't as if man were reaching up to God and crying out for a Savior, but rather God in heaven reached down to man and thus has blessed us with the hope of life eternal.

It's in light of that again that we go back and look at verse John chapter four, verse 14. There are some things that maybe we ought to consider in light of what John writes. Now again he said, we have seen and testify that the father has sent the Son as Savior of the world. So, number one, let's think for a moment or two about the divine initiative.

I mentioned a moment ago that God is the one who reached down to the human family. You know, the Bible tells us something about the revelation of this plan and then secondly, the manifestation of this plan. If we go back and look at the divine record back in Genesis chapter two and three, we understand that man fell in the Garden of Eden.

The serpent beguiled mother Eve. She was taken in transgression. Adam himself transgressed the will of God, and thus the penalty was death. And we know that sin separates us from God. According to Isaiah 59, verses one and two. And the wages of sin, Paul would say, is death. So we understand something about the problem of sin. And yet the revelation of this great plan now, by way of the divine initiative, it was God in heaven who served as the architect of this plan.

In other words, he was the originating cause of our salvation. You remember when Paul wrote to the church at Ephesus? Paul would tell us in Ephesians one three that every spiritual blessing resides in the heavenly places in Christ. He went on to say that God chose us in him before the foundation of the world. That is, that God chose us in Christ before the foundation of the world, that we might be holy and without blame before him in love.

He went on to say that he has predestined us to adoption by Jesus Christ to himself. And thus it's in light of those statements that Paul would say to the praise of the glory of his grace, when he has made us accepted in the beloved. In verse seven of one, Paul would say, in Him we have redemption through his blood, the forgiveness of sins, according to the

riches of his grace.

In First Peter chapter one, Peter tells us that Jesus was that sinless, spotless lamb that has redeemed us from the scourge of sin. But he went on to say in that context that he was ordained before the world began, but was manifested in these last times. God had a timetable upon which he worked to bring the redemptive plan to fruition in revelation chapter 13.

At verse eight, John writes that Jesus is the lamb slain before the foundation of the world. I know that you can remember John the Baptist, the great forerunner to Christ. You recall in John chapter one that John said, talking about the forerunner to Christ, that when he saw Jesus on occasion, he said, Behold the Lamb of God that taketh away the sin of the world.

Now Jesus came, as you well know, to take away the sin of the world. Now again, God the Father, the originating cause, or the architect of this redemptive plan. And we have a revelation of this plan. And you can go back and begin in Genesis chapter three, in verse 15, when man sinned and the garden, God immediately began unveiling this plan.

You remember in Genesis chapter 12, God called on a man by the name of Abraham. Abraham identified by James as the friend of God. Abraham became the father of the Hebrew nation, and it would be through his seed line that all nations of the earth would be blessed in order to bring the promised to fruition. God needed a seed line to accomplish that purpose, and so Abraham was the one that he chose.

Now, that seed line ran through the lineage of Abraham, Isaac, Jacob. Jacob had 12 sons, and God determined that he would send that seed line through the tribe of Judah. Second Samuel chapter seven tells us that the Christ, the Messiah, would come through the family of David that is royal descent. Now again, God was the architect of that great plan.

So you have the revelation of this plan. And really, there is the unfolding of this revelation throughout the Old Testament. And then in the New Testament, New Testament, we have confirmation that the Christ, the Messiah, the Anointed One, the Promised Seed, has indeed come. But then what about the manifestation of this plan? Now again John said, we have seen and testify that the father has sent the Son as Savior of the world.

Jesus came as the Savior of the world that he is. Jesus came to save the human family. That was his purpose. But what was it that motivated God to send His Son to earth so that we might enjoy salvation? Do you remember what John said in first John chapter four in verse eight? John said, talking about the character of God.

God is love. And he said here in his love, not that we love God, but that he loved us and sent His Son to be the propitiation for our sins. So the backdrop to the redemptive plan, when we again talk about God's God's will for us, God's will is that we be saved. But God is the one that initiated this plan.

Put it in a motion. And so again, the basis for that the love of God, the catalyst. In Romans chapter five at verse six, Paul would say, when we were yet without strength, Christ died for the ungodly. In verse eight, Paul would say, But God commends his own life toward us, in that while we were yet sinners, listen to him.

Christ died for us. Now that's important to remember, because you see, from the vantage point of Paul. Paul understood that the death of Jesus was not just for the world, but rather it included himself. We need to see ourselves in the redemptive plan. Again, God had us in mind when he sent His Son into the world. In Romans chapter eight, you recall the

Apostle Paul was talking about this great redemptive plan, the plan that was brought to fruition by Jesus.

But he said, God spared not his own son, but freely gave him up for us all. So the love of God. And then what about the grace of God? If you go back and look at Genesis chapter three, while the term grace is not explicitly used in the context of the fall of Adam and Eve, grace was responsible.

Or really, we might say, Grace was a catalyst for the Lord announcing that promised seed, because without God's grace we would be lost. Paul writes in Titus chapter two, verse 11, for the grace of God has appeared. Listen to him, bringing salvation to every man. In Ephesians chapter two, in verse four, Paul would write, But God, who is rich in mercy for the great love wherewith he loved us, even when we were dead in sins, made us alive together with Christ.

By grace he said, are you saved? So God's grace, his rich mercy, his love all serve as a backdrop to this wonderful redemptive plan. And you remember the Hebrew writer said in Hebrews chapter two at verse nine that Jesus tasted death for every man, God's will for the human family, salvation. Now there's a second thought I want you to consider in our study.

Number one, we talk about the divine initiative. But number two, the divine incarnation, in order for God to redeem the human family, it would cost him something. Well, the cost was significant because we're talking about Jesus, the word, the eternal logos, the one who has always existed. And what we're saying is that the second member of the Godhead, an eternal being, was willing to leave the glory of heaven, come to earth, tabernacle in human flesh, and give his life for a ransom for sin and unrighteousness.

In John chapter one, you remember John said, in the beginning was the word. The word was with God. The word was God. The same was in the beginning with God. In verse three he tells us all things were made by him. Without him was not anything made that was made. But look at verse 14. In verse 14 John said, concerning this eternal logos, the eternal word.

He said, The Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten of the father, full of grace and truth. I might remind you that Micah, one of the great prophets of God under the Old covenant, Micah foretold of the coming of the Messiah. Matter of fact, he pinpointed the birthplace of the Christ in Bethlehem.

And you remember, he said, concerning the coming of the Christ, whose goings forth are from of old, from everlasting. We're talking again about the second member of the Godhead. Now, can I fully fathom the fact that God was willing to come and live here upon earth and die for my sins? I cannot. But Jesus says the second member of the Godhead was willing to do that.

Now, this required several thoughts, several things, in order to bring this plan to redemption. Number one, we might talk about the virgin birth. The Lord Jesus Christ was born of the Virgin Mary. Now, you recall back in Isaiah chapter seven, Isaiah writing about 700, 750 years before the coming of the Messiah, the Christ and the prophet in the long ago said, the virgin shall conceive and bear a son, and shall call his name Emmanuel, God with us.

She would conceive and bring forth a son. Matthew, in chapter one documents for us the fact that Jesus was indeed born of a virgin. The Bible tells us that the angel said to Joseph in a dream, and the long ago that that which was conceived in Mary was of the Holy Spirit. And he said, she shall bring forth a son, his name will be called Jesus.

For it is he that shall save his people from their sins. But here's what Matthew had to say about the virgin birth. He connected it back to the prophet Isaiah chapter seven and verse 14. He said, all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, the virgin shall can see bear a son.

And he said, his name will be called Emmanuel. Listen to him. God with us. God in the flesh. The Apostle Paul would write in Colossians chapter two, in him that's in Christ dwells all the fullness of the Godhead bodily. So Jesus was born of a virgin. Paul would say in Galatians chapter four verse four, when the fullness of time was come, God sent forth his son, born of a woman, born under the law, to redeem those who were under the law.

Number one, the virgin birth. And by the way, back in Psalm, really Psalm chapter 40, you remember in the 40th Psalm, David talked about the coming of the Christ. The Hebrew writer in Hebrews chapter ten quoted this psalm, and he said, behold, I come in the volume of the book, it is written of me. Listen to him to do your will, O God.

The Lord Jesus had a heavenly purpose. Jesus came to redeem us from sin. It required the virgin birth. But then there's a second thought in connection with the incarnation, we think about the virgin birth. But what about his virtuous life? Look at the life of Jesus. No wonder John said, Behold the Lamb of God that taketh away the sin of the world.

Jesus was God's sinless, spotless lamb. Peter said that he has redeemed us by that sinless, spotless lamb, and thus it's through Christ that we enjoy the hope of heaven. There were those that tried to level charges against Jesus, and yet the fact of the matter was and is Jesus never committed sin? He never sinned in word. Never sinned.

Indeed. The matter of fact, Paul, would say in Second Corinthians chapter five in verse 21, him who knew no sin, he became sin on our behalf, that we might become the righteousness of God in him. First John chapter three John said that Jesus was manifested to take away sin, and in him there is no sin. So to remember that we're talking about a perfect being here, the Lord Jesus Christ.

He is virtuous life. No wonder John said on one occasion, recording the words of those in the days of Jesus. No man ever spoke like this man. There was something different and distinctive about the Christ. Well, one of the things that really stood out, he was without sin. Now there's a third consideration. Again, we're talking about the divine incarnation, the fact that the Lord Jesus was willing to leave the glory of heaven, come to earth and die for us.

Did you know it involved his vicarious death? The word vicarious simply means a substitute. Jesus became our substitute on Calvary. Go back when you have time and read what the gospel narratives have to say about the trial of Jesus. And you remember after the Lord Jesus had been betrayed and beaten, scourged, treated inhumanely, and Pontius Pilate declared on three separate occasions that he found no fault in him, but ultimately he delivered him up to be crucified.

And the Bible tells us that as they made their way to Calvary, that Jesus fell beneath the weight of the cross, and so they compelled a man by the name of Simon of Serene to bear his cross. Now I think that's significant, because to understand that the Lord Jesus really had no cross. The Lord Jesus was God's sinless servant, sacrificing himself for our sins.

We mentioned a moment ago the virtuous life of Christ, sinless in word or deed. Well, as members of the human family, we can't say that. Well, the reason is because, as Paul said, all have sinned. All have come short of the glory of God. John said that sin is the

transgression of the law. First John chapter three, verse four.

Well, the Lord Jesus had no cross, but rather the Lord Jesus bore my cross. When the Lord Jesus went to Calvary, he was bearing your cross. He would vicariously suffer, bleed, and die. For whose sins? For ours? When Jesus went to Calvary, he went on my behalf. He went on your behalf. Paul said he became obedient unto death.

Yes, even the death of the cross. That was God's plan again, the divine initiative. God was the architect of the plan. The Lord Jesus was the agent by which that plan would be brought to fruition. And so his vicarious death on Calvary. Again, I think about the words of Paul. Him who knew no sin, he became sin on our behalf that we might become the righteousness of God in him.

Now go back again and look at what Paul said in Romans five verse eight. God commends his own love toward us, in that while we were yet sinners, Christ died for us. That's a personal thing. I need to understand that Jesus paid the price for my sins I mentioned a moment ago. God had you in mind when he created this redemptive plan.

God had you in mind when it came to His Son going to Calvary and dying for sin. In John three verse 16, we often call that the golden text of the Bible. Did you know there's a reason why it's golden? It's golden because, as Jesus said, For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life to come.

To understand that God was willing to give his only son so that I might be saved, and then to take into consideration that Jesus was willing to offer himself as that spotless lamb to redeem me. Again, no wonder John the Baptist said, behold the Lamb of God that taketh away the sin of the world. The Lord Jesus came to take away my sin, came to take away your sin.

So again we talk about the virgin birth, his virtuous life, his vicarious death, and then his victorious resurrection. Had the Lord Jesus not come for three days after being put to death, had he not been raised from the dead? Then in for all intents and purposes, God's plan would have been to no avail. No, the Bible tells us, Paul said in Romans chapter one at verse four, that Jesus was declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead.

First Corinthians chapter 15 Paul is making the case for the resurrected Christ. And you remember Paul said that if Christ hasn't been raised from the dead, he said that our preaching is vain, our faith is vain. He said, we're still in sin. We are, of all men, most pitiable. Well, the Bible tells us in first Peter chapter one that based upon the resurrection of Jesus Christ, that we live today, that those of us who live today, we have a living hope, that living hope made possible by Jesus.

Paul would tell us in Romans chapter four, verse 25 that Jesus was delivered for our offenses, but raised again for our justification. Thank God for Jesus. Now there's a third thought that I want to put before you and our study. Again, we talk about this divine initiative and then the divine incarnation. And by the way, when we talk about this divine incarnation, you need to understand that there were those in the first century, particularly those in John's day, that were denying the deity or the humanity of Christ.

They had this idea that there's just no way that sinless deity can inhabit human flesh, because they believe that all matter was inherently evil, sinful. Well, John went to great lengths to point out that the Christ, the Son of God, he said back in first John chapter one, he said, we have heard him. We've seen him with our eyes.

We've looked upon him, our hands have handled him. He said that which we have seen and heard, we declare to you that your fellowship may be with us, and truly our fellowship is with God the Father in Jesus Christ, His Son. So to understand that yes, Jesus did indeed come in human flesh. But what about the divine invitation?

Did you know that the scriptures are an invitation to us today, during the earthly life of Jesus? Was it not Jesus that said on one occasion, coming to me, all you that labor and are heavy laden, and the promise being, I'll give you rest? There is this call that has been going forth since the coming of Christ, for men and women to come to him, why would they come to him for life?

Jesus said in John ten verse ten, I've come that they might have life and have it more abundantly. The Lord would say in that same context, I'm the good shepherd. The good shepherd gives his life for the sheep. The Lord Jesus wants us to come to him. Now you think about what Paul wrote in First Timothy chapter two.

Paul would say that God would have all men to be saved, come to the knowledge of the truth. He said, there's one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. Oh, Paul saying is, look, God's will. God's desire for you, for me, for the human family, is that we might be saved.

In Second Peter chapter three and verse nine, Peter would say that God's not willing that any should perish, but that all should come to repentance. I want to call your attention to a passage of Scripture that ought to intrigue us. In revelation chapter 22, John and the revelation said, The Spirit and the bride say, come, let him who here say, come, let him who thirst come.

And whoever will let him take of the water of life freely. Now listen to that great exhortation. We have the last chapter in the last book of the New Testament. It's as if John is making one final call to the human family. And again he said, The spirit and the bride say, come, let him who hears say, come, let him who thirst come.

The Lord Jesus is begging you to come. Come to him now. When I think about this passage of Scripture, I can't help but be reminded of what a friend of mine told me about this passage of Scripture in connection with a sermon I preached many years ago. The sermon title was The Last Call. When he saw this sermon, he said, you know what he said in Memphis, Tennessee, in Memphis, Tennessee, years ago at the train station, he said before the train would lead the station, a gentleman would say, last call.

Or we might say revelation chapter 22. We have the last call of Scripture. So what would you need to do to become a child of God? I mean, what would you need to do to make Jesus the Savior of your life? In first John chapter five at verse 11, John said, this is a testimony. This is the record that God has given us eternal life.

Listen to him, and this life is in His Son. He who has the son has life. He who has not the Son of God does not have life. So John saying that life is where it's in Christ. So if life is in Christ, here's the question of the hour. How do I get into Christ? There's only one way that I know of to get into Christ, because, you see, we have to be in Christ to enjoy his benefits and blessings.

Because Paul already said in in Ephesians chapter one verse three that all spiritual blessings reside in Christ. Paul said and saved him. Chapter two, verse one. God's grace resides where in Christ? In verse ten of that same chapter, Paul said, salvation is in Christ with eternal glory. So how do I get into Christ? What number one to understand I've

got to put my faith in trust in Jesus as the Son of God.

I've got to come to accept that he was and is deity. As Peter said, you're the Christ, the son of the living God. And then to be willing to repent, to turn from the life of sin, as Paul would say to those who were in Athens many, many years ago, he said, God commands all men everywhere in the how to do what to repent.

So I believe in Jesus. I repent of sin. I confess his name before others, like the eunuch did in acts eight, verse 37, and then I'm baptized into Christ. In Galatians chapter three, Paul would say, you're all sons of God by faith in Christ Jesus, as many of you has been baptized into Christ, have put on Christ. When we are baptized into Christ, we contact the cleansing power of the blood of Jesus.

You see, before Christ we're without hope, without God. In Ephesians 2:13, Paul said, but now in Christ Jesus you that once were far off, brought near by what means by the blood of Christ. No wonder John said unto him, who loved us, and washed us from our sins in his own blood. So I would ask you today, have you come to the Lord Jesus Christ?

The Bible says, come, have you come? I would hope and pray that Jesus has become the Savior of your life. God bless.