

# Jesus

## The Savior of the World

### John 4:25-42

- 25** The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”
- 26** Jesus said to her, “I who speak to you am *He*.”
- 27** And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”
- 28** The woman then left her waterpot, went her way into the city, and said to the men,
- 29** “Come, see a Man who told me all things that I ever did. Could this be the Christ?”
- 30** Then they went out of the city and came to Him.
- 31** In the meantime His disciples urged Him, saying, “Rabbi, eat.”
- 32** But He said to them, “I have food to eat of which you do not know.”
- 33** Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”
- 34** Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.
- 35** Do you not say, ‘There are still four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

- 36** And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.
- 37** For in this the saying is true: ‘One sows and another reaps.’
- 38** I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”
- 39** And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I *ever* did.”
- 40** So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.
- 41** And many more believed because of His own word.
- 42** Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

The New King James Version. (1982). (Jn 4:25–42). Nashville: Thomas Nelson.

## Introduction

As we come to the climax and conclusion of the encounter Jesus had with the woman at the well, we note that the statement is proclaimed in verse 42, end of verse.

“this is indeed the Christ, the Savior of the world.”

The clear proclamation of John is that Jesus is the Savior of the World

This is stated many times and in many ways by John.

**29** The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”

*John 3: 16*

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

**17** For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

**18** “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

**19** And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

I John 1:14

**14** And we have seen and testify that the Father has sent the Son as Savior of the world.

I John 2:1

**2:1** My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

John 12:47

47 And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

The term world is not to be taken lightly but it is to be understood Biblically .

To often we take our personal westernized view of and definition of words and press them on the text of Scripture. We sometimes take our theological views and our preconceived ideas of the way things should be and make scripture say things it was never intended to say.

Some have taken the word and interpreted it to mean that Jesus is the savior of the world in the sense that he saves all men.

Well we know that universalism is not taught in scripture. in fact quite the opposite is true. Many end up in Hell. Few enter into life.

So a clearer Biblical contextual understanding is necessary to get the full meaning that John (and Holy Spirit) had in mind when writing this text.

To understand this and arrive at the correct understanding of the term World

We need to understand it

1. Linguistically
2. Contextually
3. Culturally/ Historically
4. Theologically

## THE MEANING OF “KOSMOS”

A.W. Pink

1. Linguistically and Contextually

**The word “kosmos,” and its English equivalent “world,” is not used with a uniform significance in the**

**New Testament. Very far from it.** It is used in quite a number of different ways. Below we will refer to a few passages where this term occurs, suggesting a tentative definition in each case:

**1. “Kosmos” is used of the Universe as a whole: Acts 17: 24** – “God that made the world and all things therein seeing that He is Lord of heaven and earth.” is used of the Universe as a whole:

**2. “Kosmos” is used of the earth: John 13:1; Eph. 1:4, etc., etc.**- “When Jesus knew that his hour was come that He should depart out of this world unto the Father, having loved His own which were in the world He loved them unto the end.” “Depart out of this world” signifies, leave this earth.

“According as He hath chosen us in Him before the foundation of the world.” This expression signifies, before the earth was founded—compare Job 38:4 etc.

**3. “Kosmos” is used of the world-system: John 12:31**

etc. “Now is the judgment of this world: now shall the Prince of this world be cast out”— compare Matt. 4:8 and I John 5:19, R. V.

**4. “Kosmos” is used of the whole human race: Rom. 3:**

**19, etc. —** “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”

**5. “Kosmos” is used of humanity minus believers:**

**John 15:18; Rom. 3:6** “If the world hate you, ye know that it hated Me before it hated you.” Believers do not “hate” Christ, so that “the world” here must signify the world of unbelievers in contrast from believers who love Christ. “God forbid: for then how shall God judge the world.” Here is another passage where “the world” cannot mean “you, me, and everybody,” for believers will not be “judged” by God, see John 5:24. So that here, too, it must be the world of unbelievers which is in view. is used of humanity minus believers: John 15:18; Rom. 3:6 “If the world hate you, ye know that it hated Me before it hated you.” Believers do not “hate” Christ, so that “the world” here must signify the world of unbelievers in contrast from believers who love Christ. “God forbid: for then how shall God judge the world.” Here is another passage where “the world” cannot mean “you, me, and everybody,” for believers will not be

“judged” by God, see John 5:24. So that here, too, it must be the world of unbelievers which is in view.

**6. “Kosmos” is used of Gentiles in contrast from Jews: Rom. 11:12 etc.** “Now if the fall of them (Israel) be the riches of the world, and the diminishing of them (Israel) the riches of the Gentiles; how much more their (Israel’s) fulness.” Note how the first clause in italics is defined by the latter clause placed in italics. Here, again, “the world” cannot signify all humanity for it excludes Israel!

**7. “Kosmos” is used of believers only: John 1:29; 17; 6:33; 12:47;**

**2Cor 5:19** that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

John 6:33 For the bread of God is He who comes down from heaven and gives life to the world.”

**Thus it will be seen that “kosmos” has at least seven clearly defined different meanings in the New Testament.** But how is a searcher of the Scriptures to know which of the above meanings the term “world” has in any given passage? The answer is: This may be ascertained by a careful study of the context, by diligently noting what is predicated of “the world” in each passage, and by prayer fully consulting other parallel passages to the one being studied.

## Culturally/ Historically

If a gentile hits a Jew, the gentile must be killed (BT Sanhedrin 58b).

A gentile who strikes a Jew deserves death. Striking a Jew is in God's eyes an assault on the Divine Presence. (BT Sanhedrin 58b).

All the blessings which gentiles enjoy come to them only because of God's regard for Israel. (BT Yebamoth 63a).

A Jew need not pay a gentile the wages owed him for work (BT Sanhedrin 57a).

If an ox of an Israelite gores an ox of a Canaanite (non-Jew) there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is be in full. (BT Baba Kamma 37b).

The deeds of Israel are righteous, but the gentiles are capable only of sin. (BT Baba Bathra 10b).

God is displeased when Jews show hospitality to gentiles. (BT Sanhedrin 104a).

It is forbidden to teach gentiles the Law. (BT Hagigah 13a).

The gentiles are outside the protection of the law and God has "exposed their money to Israel." (BT Baba Kamma 37b).

BT Sanhedrin 52B: "A non-Jew is not considered a neighbor."

## **Jonah did not want to go to Nineveh**

**Jon 1:1** Now the word of the Lord came to Jonah the son of Amittai, saying,



- 2 “Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me.”
- 3 But Jonah arose to flee to Tarshish from the presence of the Lord.

17 Now the Lord had prepared a great fish to swallow Jonah

Jon 2: 10 So the Lord spoke to the fish, and it vomited Jonah onto dry *land*.

3:1 Now the word of the Lord came to Jonah the second time, saying,

2 “Arise, go to Nineveh, that great city, and preach to it the message that I tell you.”

3 So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, a three-day journey *in extent*.

4 And Jonah began to enter the city on the first day’s walk. Then he cried out and said, “Yet forty days, and Nineveh shall be overthrown!”

5 So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

10 Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

4:1 But it displeased Jonah exceedingly, and he became angry.

- 2** So he prayed to the Lord, and said, “Ah, Lord, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You *are* a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.
- 3** Therefore now, O Lord, please take my life from me, for *it is* better for me to die than to live!”

This is why you find language like this in the N.T.

Romans 1:16

**16** For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

*Romans 3:29*

**29** *Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,*

Romans 9:24

**24** *even us whom He called, not of the Jews only, but also of the Gentiles?*

Romans 10:12-14

- 12** For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.
- 13** For “*whoever calls* on the name of the Lord shall be saved.”

## Theologically

I Tim 4:10

- 9** This *is* a faithful saying and worthy of all acceptance.
- 10** For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe.

### **malista: most**

**Original Word:** μάλιστα

**Phonetic Spelling:** (mal'-is-tah)

**Definition:** most of all, especially.

**3122** *málista* (from *mala*, "very much") – *very much* the case; *particularly* so; *especially* (*mostly*) so.

Heb. 10:26

- 26** For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,
- 27** but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

Review

## Lesson

**I. The Person**

25 The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

26 Jesus said to her, “I who speak to you am *He*.”

Ἐγώ

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PPro-N1S

eimi

εἶμι ,

am [he]

V-PIA-1S

I AM, the one who is speaking to you.

**II. The Providence**

27 And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

28 The woman then left her waterpot, went her way into the city, and said to the men,

29 “Come, see a Man who told me all things that I ever did. Could this be the Christ?”

30 Then they went out of the city and came to Him.

27 And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

28 The woman then left her waterpot, went her way into the city, and said to the men,

27 And at this *point*

At this precise point, the disciples arrived.

You seek thru this whole story the Work of God in Providence

### 1689 London Baptist Confession states

1. God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, God, in his ordinary providence makes use of means, yet is free to work without, above, and against them at His pleasure.

### James Montgomery Boice

“Providence means that God has not abandoned the world that he created, but rather works within that creation to manage all things according to the “immutable counsel of His own will”

The encounter Jesus had by the well was not chance. But ordained. She did not come to the well looking for Christ But rather Christ went to the well looking for her.

All the 1000s of decisions that were made by Christ and the Woman to end up at that same place and the same time is a great example of God's Providence.

2. **The woman**, excited by Jesus' statement about Himself and because of the arrival of the **disciples**, left and **went** to the village. In her joy of discovery she forgot **her water jar**. It was more important to her now to share her new faith. Her words **A Man who told me everything I ever did**, were bound to stir interest. Perhaps in that village some who heard her had been partners in her past life. Perhaps they wondered, *Could this One also know about us?*

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 287). Wheaton, IL: Victor Books.

- 29 "Come, see a Man who told me all things that I ever did. Could this be the Christ?"
- 30 Then they went out of the city and came to Him.

**Could this be the Christ?** she asked them. More literally, her question was, "This couldn't be the Messiah, could it?" The question expected a tentative negative answer. She framed the question this way, in all probability, because she knew the people would not respond favorably to a dogmatic assertion from a woman, especially one of her reputation. Just as Jesus had captured her attention by curiosity, so she raised the people's curiosity. They decided to investigate this matter.

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This is also a great example of God's use of means in providence. He could have just zapped her and regenerated her and beamed her to heaven. But God has chosen to use us as a means of bringing others to Christ. Christ sought her and then uses her to seek other to bring to him that He is seeking.

Sovereignty and Providence does not mean that we don't evangelize but rather ensures the success of our evangelism. The fact that God has chosen to use you as a means to accomplish the work of evangelism ratchets up the responsibility of us more. We must do it because he has chose this way.

J I Packer states in  
Evangelism and the Sovereignty of God

“far from inhibiting evangelism, faith in the sovereignty of God's government and grace is the only thing that can sustain it, for it is the only thing that can give us the resilience that we need if we are to evangelize boldly and persistently, and not be daunted by temporary setbacks.”

He who does not devote himself to evangelism in every way that he can is not, therefore, playing the part of a good and faithful servant of Jesus Christ.

Were it not for the sovereign grace of God, evangelism would be the most futile and useless enterprise that the world has ever seen, and there would be no more complete waste of time under the sun than to preach the Christian gospel.”

### III. The Passion

31 In the meantime His disciples urged Him, saying, “Rabbi, eat.”

32 But He said to them, “I have food to eat of which you do not know.”

33 Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

34 Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

31 In the meantime His disciples urged Him, saying, “Rabbi, eat.”

A clear reflection of the humanity of Christ  
the need to eat. and the disciples sense the need for him  
eat .

32 But He said to them, “I have food to eat of which you do not know.”



**33** Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

**34** Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

John 5:36

**36** But I have a greater witness than John’s; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

John 8:28-29

**28** Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.

**29** And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”

### **What was that work**

Luke 19:10

**10** for the Son of Man has come to seek and to save that which was lost.”

*Luke 5:32-33*

**32** I have not come to call *the* righteous, but sinners, to repentance.”

*Matt 1:21*

**21** And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

*The New King James Version. (1982). (Mt 1:21). Nashville: Thomas Nelson.*

Matt 18:11

**11** For the Son of Man has come to save that which was lost.

I John 4:9

**9** In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

I John 4:14

**14** And we have seen and testify that the Father has sent the Son as Savior of the world.

## IV. The Prophecy

**35** Do you not say, ‘There are still four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

**36** And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

**37** For in this the saying is true: ‘One sows and another reaps.’

38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

35 Do you not say, ‘There are still four months and *then* comes the harvest’?

Farmers have a period of waiting between their sowing and their reaping. **Four months more and then the harvest** was probably a local proverb. But in the spiritual realm there is no long wait. Jesus has come so now it is the day of opportunity

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Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

All that is needed is spiritual vision and perception. If the disciples would **look** around, they would see people with spiritual hunger. The Samaritans in their white garments coming from the village (v. 30) may have visually suggested a wheat field **ripe for harvest**.

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- 36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.
- 37 For in this the saying is true: ‘One sows and another reaps.’
- 38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

As reapers, the disciples had the great and rewarding privilege of leading people to faith in Christ. **Others** had already **done** the **work** of sowing. This perhaps refers to the ministry of the Old Testament prophets or to John the Baptist’s ministry of preparation. Both kinds of workers—**the sower and the reaper**—get their pay. Reapers harvest **the crop for eternal life**, that is, Jesus’ disciples were involved in ministry to others, in the issue of death and life (2 Cor. 2:15–16).

Harvest time in the ancient world was a time of joy (Ruth 3:2, 7; Isa. 9:3). There is also great joy at the time of salvation (cf. Luke 15:7, 10, 32). The disciples had the greater joy of seeing the completion of the process (John 4:38).

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## V. The Proclamation

- 39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I *ever* did.”
- 40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.
- 41 And many more believed because of His own word.
- 42 Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I *ever* did.”

The little revival among **the Samaritans** is notable because the theme of natural rejection by Israel had been sounded (1:11) as well as the note of a wider ministry (3:16; cf. Acts 1:8). The **testimony** of the woman, though, from one point of view was unnecessary (“not that I accept human testimony,” John 5:34); yet it was effective. That Jesus knows what is in a person and that He has comprehensive knowledge of one’s life is an indication of His deity (Ps. 139; John 1:47–49; 2:24–25).

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40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

41 And many more believed because of His own word.

The witness of the woman led to the Samaritans' personal confrontation with Jesus. **He stayed** with them **two days**. The word "stayed" (from *menō*, "to remain, to abide") is a favorite Johannine theological term (cf. 3:36; 6:56; 15:4; etc.; and comments on 1:38). **Because of His words many more became believers**. "Words" is singular in Greek ("His word"). His message was the cause of their faith. Personal testimony plus the message of Jesus is still God's means of salvation.

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42 Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

Faith based simply on the testimony of another is only secondary. True faith moves to its own experience and confrontation with Jesus. **We have heard for ourselves**

is the more adequate basis. Jesus **is the Savior of the world**, not in the sense that everyone will be saved (universalism) but that His light shines for all (1:9). The light is not limited to the nation Israel, but is for “every nation, tribe, people, and language” (Rev. 7:9)

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