

# 1 John 4:14 Commentary

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FELLOWSHIP WITH GOD AND HIS CHILDREN  
Click chart to enlarge  
Charts from [Jensen's Survey of the NT](#) - used by permission  
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

## STUDY GUIDE

### 1 JOHN 4

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

*Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading.* (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

*"Asking questions is the key to understanding."*

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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## 1 John 4:14 We have seen and testify that the Father has sent the Son to be the Savior of the world:

**Greek** - kai hemeis tetheametha (1PRM/PI) kai martoumen (1PPAI) hoti o pater apestalken (3SRAI) ton huion soteria tou kosmou

KJV 1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

BGT 1 John 4:14 κα με ς τεθε μεθα κα μαρτυρο μεν τι πατ ρ πι σταλκεν τ υ ν σωτ ρα το κ σμου.

NET 1 John 4:14 And we have seen and testify that the Father has sent the Son to be the Savior of the world.

CSB 1 John 4:14 And we have seen and we testify that the Father has sent His Son as the world's Savior.

ESV 1 John 4:14 And we have seen and testify that the Father has sent his Son to be the Savior of the world.

NIV 1 John 4:14 And we have seen and testify that the Father has sent his Son to be the Savior of the world.

NLT 1 John 4:14 Furthermore, we have seen with our own eyes and now testify that the Father sent his Son to be the Savior of the world.

NRS 1 John 4:14 And we have seen and do testify that the Father has sent his Son as the Savior of the world.

NJB 1 John 4:14 We ourselves have seen and testify that the Father sent his Son as Saviour of the world.

NAB 1 John 4:14 Moreover, we have seen and testify that the Father sent his Son as savior of the world.

YLT 1 John 4:14 And we -- we have seen and do testify, that the Father hath sent the Son -- Saviour of the world;

MIT 1 John 4:14 We have seen the son and certify that the father commissioned him as savior of the world.

GWN 1 John 4:14 We have seen and testify to the fact that the Father sent his Son as the Savior of the world.

BBE 1 John 4:14 And we have seen and give witness that the Father sent the Son to be the Saviour of the world.

RSV 1 John 4:14 And we have seen and testify that the Father has sent his Son as the Savior of the world.

NKJ 1 John 4:14 And we have seen and testify that the Father has sent the Son as Savior of the world.

ASV 1 John 4:14 And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

**Amplified** - And [besides] we ourselves have seen (have deliberately and steadfastly contemplated) and bear witness that the Father has sent the Son [as the] Savior of the world.

**Wuest** - And as for us, we have deliberately and steadfastly contemplated, and we are testifying that the Father has sent off the Son as Saviour of the world. ([Eerdmans Publishing](#) - used by permission)

- **we have:** 1Jn 1:1-3 5:9 John 1:14 3:11,32 5:39 15:26,27 Ac 18:5 1Pe 5:12
- **Father:** 1Jn 4:10 John 3:34 5:36,37 10:36
- **the Savior:** 1Jn 2:1,2 John 1:29 3:16,17 4:42 12:47
- [1 John 4 Resources](#) - Multiple Sermons and Commentaries

#### Related Passages:

John 4:42+ and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed **the Savior of the world.**"

1 John 4:9-10 (THIRD MENTION OF SENT HIS SON) By this the love of God was manifested in us, that God **has sent His only begotten Son** into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and **sent His Son** to be the propitiation for our sins.

### THE APOSTOLIC TESTIMONY OF GOD'S SAVIOR

**We have seen** ([theaomai](#) - perfect tense) **and testify** ([martureo](#) - present tense) **that the Father** ([pater](#)) **has sent** ([apostello](#) - perfect tense) **the Son to be the Savior** ([soter](#)) **of the world** ([kosmos](#)) - NAS leaves off the connective conjunction **AND** (kai) in the Greek sentence. **We** is John and his fellow apostles, but some feel it might include believers, because they can "see" spiritually speaking (2Co 5:7+, 2Co 4:18+). Note that the three persons of the [Trinity](#) appear clearly in 1Jn 4:13-14.

John had stated a similar truth at the beginning of this epistle writing "What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life— and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us— what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ." (1Jn 1:1-3+)

Notice the Trinitarian emphasis by John - the Spirit in 1Jn 4:13+ and here the Father and the Son. We see a similar pattern in Paul's letter to the Galatians

But when the fulness of the time came, **God** (Father) sent forth His **Son**, born of a woman, born under the Law (cp 1Jn 4:14 "the Father has sent the Son") , 5 in order that (term of purpose) He might redeem those who were under the Law, that we might receive the adoption as sons. 6 And because you are sons, **God** (Father) has sent forth the **Spirit** of His **Son** (1Jn 4:13 "He has

given us of His Spirit") into our hearts, crying, "Abba! **Father!**"

**We have seen** ([theaomai](#) - perfect tense) **and testify** ([martureo](#) - present tense) **that the Father** ([pater](#)) **has sent** ([apostello](#) - perfect tense) **the Son to be the Savior** ([soter](#)) **of the world** ([kosmos](#)) - An Apostolic Affirmation. This phrase is similar to John's opening line in which he wrote "What was from the beginning, what **we have seen** with our eyes, what **we** have looked at and touched with our hands, concerning the Word of Life (Jesus the Messiah)." (1John 1:1+) The combination of **seen** and **testify** indicates that the apostle's testimony is grounded on their personal experience, their eye witness accounts and not on some speculative (or Gnostic) philosophy. **Have seen** is in the perfect tense indicating that their close, careful observation (past completed action) has produced an abiding impact on the "eyes of their heart." To be sure, any believer who actually saw the Incarnate Savior of the world must have been forever impacted! John says we continually (present tense) **testify** to the truth of what (Who) they have seen.

**THOUGHT** - While we have not seen Jesus with our eyes, we have seen Him with the "eyes of our heart" which begs the question "Do I continually testify with my words and deeds that I have seen Jesus?"

*Christian certainty rests on this combination of the objective and subjective, the historical and experiential, the Son's mission and the Spirit's testimony.*

**John Stott** - Christian certainty rests on this combination of the objective and subjective, the historical and experiential, the Son's mission and the Spirit's testimony. As for the Father's sending of his Son, this (John writes) we have seen. The verb ([theaomai](#)) is the same as in 1Jn 4:12. God in Himself 'No-one has ever seen', but 'we have seen' the Son Whom He sent....God has provided a twofold testimony to Christ, that of the apostles, who witnessed to the historic Jesus Whom they had seen and heard (1Jn 4:14), and that of the Holy Spirit, Who confirms their witness in the hearts of believers (1Jn 4:13). For this double witness see John 15:26-27 and Acts 5:32. (Borrow [The Letters of John](#))

**D Edmond Hiebert** adds that "In their association with the incarnate Son, they saw with their own eyes the outworking of His redemptive mission. What they beheld produced in them an abiding conviction concerning His true identity, and the conviction prompted them to "testify" (martouromen), to continue to bear witness concerning Him. The Christian life rests upon the acknowledged reality of God's revelation of Himself in His Son and a personal acceptance, by faith, of the Son's unique person and ministry." ([1 John 4:7-21](#))

**Henry Alford** - The connection seems to be this: the inward evidence of God's abiding in us and we in Him, is, the gift of His Spirit. But this is not the only evidence nor the only test which we have. This internal evidence is accompanied by, nay, is itself made possible (see 1Jn 4:19+) by, our recognition of the Father's love in sending His Son as our Saviour: which last is a fact, testified by human evidence. ([1 John 4 Commentary](#))

**C H Spurgeon** - Yes, there is something that we have seen. John writes for himself and his fellow apostles, and he says, "No man hath seen God at any time," but —John saw him live, and saw him die, and saw him when he had risen from the dead, and saw him as he ascended. So he speaks to the matter of eyesight, and bears testimony that, though we have not seen God, we have, in the person of the representative apostles, seen the Son of God who lived and labored and died for us. ([1 John 4](#))

**Steven Cole** - John and the other apostles reported to us their eyewitness testimony about Jesus Christ. The gospel is rooted in verifiable history, that the Father sent the Son to be the Savior of the world. Jesus did not become the Son of God in the incarnation. He is the eternal Son of God, and He came to this earth because the Father sent Him to come and die to save us from our sins. It is vital to affirm that the Christian faith does not rest on the philosophic speculations of some creative religious thinkers. It does not rest on inner, personal impressions or mystical visions. Recently in our local paper, a man wrote a letter to the editor in which he claimed that religious faith is simply a matter of personal, subjective experience. Thus there is no such thing as absolute truth in spiritual matters. One person's experience is as good as another's. But if God really exists and if He has revealed Himself to us in His Son, it is false to say that one view is just as true as another. And, it is false to say that religious faith is just a blind leap in the dark. The Christian faith rests upon the historic, apostolic witness to the person of Jesus Christ. They became convinced that Jesus fulfilled the Old Testament prophecies about God's promised Messiah. They saw His miracles, heard His teaching, and saw Him transfigured in glory on the mountain. Concerning that event, Peter declares (2Pet. 1:16+), "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty." The apostles also watched Jesus die on the cross, they saw Him risen from the dead, and they watched Him ascend into heaven. All of these events, John says, "we have seen." But, of course, these are more than historical notes of quaint interest. These momentous events have to do with Jesus being "the Savior of the world." Savior implies that the world is lost and needs saving. It also implies that the world cannot save itself. It is helplessly, hopelessly lost. It needs more than reviving, because it is dead in its sins. The world refers to the evil system and people who are under Satan's dominion, opposed to God. Thus it implies the wickedness of those who need saving. Jesus came to save sinners. It also looks at the wideness of God's mercy in Christ. He did not come just to save a few Jews. His good news reaches to the utter-most parts of the world. Any sinner, no matter how wicked his life, may believe in Jesus as

his Savior and receive eternal life as the gift of God's grace and love. ([1 John 4:12-16 Assurance of Abiding](#))

Three times in this section on love John writes that the Father **sent** His Son - that we might live through Him (1Jn 4:9), as the propitiation for our sins (1Jn 4:10+), and as the Savior of the world (1Jn 4:14). In horse racing **atrifecta** is when the bettor wins by selecting the first three finishers of the race in the correct order. That Jesus would achieve all three of the goals for which He was sent was never in doubt, as His cry underscored -- "**It is finished.**" (Jn 19:30) (See discussion of [Tetelestai - It is Finished! Paid in Full!](#))

## THE GOSPEL IN A NUTSHELL

**The Father** ([pater](#)) **has sent** ([apostello](#) - perfect tense) **the Son to be the Savior** ([soter](#)) **of the world** ([kosmos](#))- The Good News. **Has sent** ([apostello](#)) is in the perfect tense signifying the permanent effect of the sending of the Son. The sending of the Son has lasting effect! Indeed, the results of the Father's sending the Son will abide throughout eternity in those who have received the Son as their propitiation and Savior. For example in context the result "that we might live through Him" will be everlasting! Hallelujah! **Son the Savior** is literally "the Son Savior" not "a" Savior, as if He were one among many, but "**the**" one and only Savior (Acts 4:12+). The Roman emperors were called savior ([soter](#)) and there many so-called "Roman saviors" but there is only One heaven sent Savior! For the Christian only Jesus could bear the title **Savior of the world**, which explains the persecution of Christ worshipers by Caesar worshipers in Asia Minor. **The Savior of the world** is an interesting phrase since most of the world rejects Him and is not saved! John is saying regardless of whether men accept Him or not, it does not change the fact that He was sent as the Savior, which describes Who He is, not merely what He was sent to do. **Of the world** ([kosmos](#)) is not the **world** as a neutral entity, but the world in Adam, lost in sin and the inveterate enemy of God (and every believer once we are transferred from darkness to light).

*God the Father commissioned his Son  
to assume the task of saving the world.*

-- Simon Kistemaker

**John Stott** says "The perfect tense of the verb ([apostello](#), 'has sent') points not just to the historical event of the sending, but to the purpose and result of it, namely the salvation of the world." (Borrow [The Letters of John](#))

**Warren Wiersbe** - Three different witnesses are suggested in these verses: 1. The witness of the believer that Jesus Christ is God's Son (1 John 4:15); 2. the witness in the believer by the Spirit (1 John 4:13); and 3. the witness through the believer that God is love and that He sent His Son to die for the world (1 John 4:14). These witnesses cannot be separated. The world will not believe that God loves sinners until they see His love at work in His children's lives. ([Bible Exposition Commentary](#) )

*If you want to see the power of love  
then look at the Cross.*

**William Barclay** - Jesus is **the Savior** ([soter](#)) **of the world** ([kosmos](#)). When He came into the world, men were conscious of nothing so much as their own weakness and helplessness. Men, said Seneca, were looking *ad salutem*, for salvation. They were desperately conscious of "*their weakness in necessary things.*" They wanted "*a hand let down to lift them up.*" It would be quite inadequate to think of salvation as mere deliverance from the punishment of hell. Men need to be saved from themselves; they need to be saved from the habits which have become their fetters; they need to be saved from their temptations; they need to be saved from their fears and their anxieties; they need to be saved from their follies and mistakes. In every case Jesus offers men salvation; He brings that which enables them to face time and to meet eternity.

**Kenneth Wuest** explains that "Emperor worship was the state religion of the Roman Empire, and the binding factor that united its far-flung, heterogeneous subject-peoples together in a union stronger than that of any military force. To recognize our Lord as **the Savior** ([soter](#)) **of the world** ([kosmos](#)) instead of the Emperor was a capital offence, for such recognition was a blow at the very vitals of the Empire. That was the quarrel which Rome had against Christianity, and that was the reason for the bloody persecutions."([Eerdmans Publishing](#) - used by permission)

**Hiebert** adds **the world** ([kosmos](#)) refers to "sinful society, estranged from God and under the dominion of the evil one (cf. 1Jn 5:19+). Its urgent need was to be rescued from sin and Satan." The scope of His saving work is comprehensive—all humanity, not merely the "enlightened Gnostics" or the chosen Jewish people. "There is no limit but the willingness of men to accept salvation by believing on the Saviour. (Plummer)" ([1 John 4:7-21](#))

John mentions **world** three times in this section on love (1Jn 4:7-21+) - "God has sent His only begotten Son into the **world** that we might live through Him" (1Jn 4:9+), "the Father as sent the Son to be the Savior of the

**world.**" (1Jn 4:14+), "As He is, so also are we in this **world.**" (1Jn 4:17+) God clearly demonstrates His love for the world in these passages, sending His Son as Savior, giving us His Son's life and leaving us on earth so that others might see Him in us (1Jn 4:17+)!

**Danny Hall** on **Savior of the world** - The atonement of Christ is unlimited in its provision (the world) and limited in its application (applied only to those who have faith). (See discussion of [limited atonement](#) and [unlimited atonement](#))

He spoke to His beloved Son  
With infinite compassion,  
Go hence, My heart's most precious crown,  
Be to the lost salvation;  
Death, his relentless tyrant, slay,  
And bear him from his sins away,  
With Thee to live for ever.

Willing the Son took that behest,  
Born of a maiden mother,  
To His own earth He came a guest,  
And made Himself my brother.  
All secretly He went His way,  
Veiled in my mortal flesh He lay,  
And thus the foe He vanquished.

He said to me, "Cling close to Me,  
Thy sorrows now are ending;  
Freely I gave Myself for thee,  
Thy life with Mine defending;  
For I am thine, and thou art Mine,  
And where I am there thou shalt shine,  
The foe shall never reach us.

"True, He will shed My heart's life blood,  
And torture Me to death;  
All this I suffer for thy good,  
This hold with earnest faith.  
Death dieth through My life divine;  
I sinless bear those sins of thine,  
And so shalt thou be rescued.

"I rise again to Heav'n from hence,  
High to My Father soaring,  
Thy Master there to be, and thence,  
My Spirit on thee pouring;  
In every grief to comfort thee,  
And teach thee more and more of Me,  
Into all truth still guiding.

What I have done and taught on earth,  
Do thou, and teach, none dreading;  
That so God's kingdom may go forth,  
And His high praise be spreading;  
And guard thee from the words of men,  
Lest the great joy be lost again;  
Thus my last charge I leave thee.

-- Martin Luther

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**Have seen** (2300)(*theaomai* from *tháomai* = to wonder, from *thaúma* = wonder, admiration <> English = theatrical spectacular performance) means to have an attentive look, to have regard for something, to contemplate, to take in with one's eyes (implying that one is impressed by what he sees - see use in Mt 22:11 ). **Theaomai** implies an intent contemplative gaze. The point is that it is

not a mere glance or quick look, but a long, searching gaze (e.g., Lk 23:55). **Theaomai** describes intelligent beholding, a "careful and deliberate vision which interprets its object" (G. Abbott-Smith). It means to gaze at a show or demonstration or to watch as in a theater. (thus giving us the origin of our English word "theater"). (2) **Theaomai** can mean to see for the purpose of visiting as in Ro 15:24. (3) Finally some lexicon's (BDAG) state theaomai can mean to perceive something above and beyond what is merely seen with the eye (this nuance clearly overlaps with definition #1 above).

The apostle John uses theaomai in his Gospel to describe the wonder of beholding "the glory of the only begotten from the Father, full of grace and truth." (Jn 1:14). He uses theaomai to describe the "Spirit descending as a dove out of heaven" and remaining on Jesus (Jn 1:32). Jesus uses when he calls on his disciples to "lift up your eyes and look on the fields that...are white for harvest." (Jn 4:35) Jesus used theaomai rather than a verb meaning simple sight, because He wanted His disciples not only to see the people streaming out of the city, but to contemplate the meaning and significance of this event. In Jn 11:45 "many of the Jews who came to Mary, and **saw** (theaomai) what He had done (raising Lazarus from the dead), believed in Him." These Jews were eyewitnesses to the miracle of Lazarus' resurrection from the dead. Their "seeing" including their contemplating what they saw and the result was that they believed in Jesus.

**Wuest** notes that "The verb is in the perfect tense. The expanded translation reads, "Deity in its essence no one has ever yet beheld, with the present result that no one has the capacity of beholding Him." ([Erdmans Publishing](#) - used by permission)

**B F Westcott** comments that "Here the thought is of the continuous beholding that answers to abiding fellowship."

**Morris on no one has seen God** - But "the only begotten Son...hath declared Him" (John 1:18). "He that hath seen me hath seen the Father," Jesus said (Jn 14:9). Jesus Christ is "the image of the invisible God" (Col 1:15). In a lesser way, though quite real, just as we see God in Christ, so men can see God's attribute of love in us if we have allowed the Holy Spirit to bring His fruit (Gal 5:22) to perfection in our lives.

**Wiersbe asks no one has seen God** - How, then, does God reveal Himself to the world? He reveals Himself through the lives of His children. Men cannot see God, but they can see us. If we abide in Christ, we will love one another, and our love for one another will reveal God's love to a needy world. God's love will be experienced in us and then will be expressed through us. ([Bible Exposition Commentary](#))

**Testify** (bear witness) (3140) (**martureo** from **mártus** = witness = one who has information or knowledge of something and can bring to light or confirm something. English = **martyr**) in its most basic sense refers to a legal witness. Thus the verb **martureo** means to be a witness, to testify, to give evidence, to give testimony, to bear record, to affirm that one has seen or heard or experienced something. John is using the verb in that sense, indicating that what he is saying is related to fact, not opinion, even as if he were giving sworn testimony in a courtroom setting.

**MARTUREO - 72V** - Matt. 23:31; Lk. 4:22; Jn. 1:7; Jn. 1:8; Jn. 1:15; Jn. 1:32; Jn. 1:34; Jn. 2:25; Jn. 3:11; Jn. 3:26; Jn. 3:28; Jn. 3:32; Jn. 4:39; Jn. 4:44; Jn. 5:31; Jn. 5:32; Jn. 5:33; Jn. 5:36; Jn. 5:37; Jn. 5:39; Jn. 7:7; Jn. 8:13; Jn. 8:14; Jn. 8:18; Jn. 10:25; Jn. 12:17; Jn. 13:21; Jn. 15:26; Jn. 15:27; Jn. 18:23; Jn. 18:37; Jn. 19:35; Jn. 21:24; Acts 6:3; Acts 10:22; Acts 10:43; Acts 13:22; Acts 14:3; Acts 15:8; Acts 16:2; Acts 22:5; Acts 22:12; Acts 23:11; Acts 26:5; Rom. 3:21; Rom. 10:2; 2 Co. 8:3; Gal. 4:15; Col. 4:13; 1 Tim. 5:10; 1 Tim. 6:13; Heb. 2:4; Heb. 7:8; Heb. 7:17; Heb. 10:15; Heb. 11:2; Heb. 11:4; Heb. 11:5; Heb. 11:39; 1 Jn. 1:2; 1 Jn. 4:14; 1 Jn. 5:6; 1 Jn. 5:7; 1 Jn. 5:9; 1 Jn. 5:10; 3 Jn. 1:3; 3 Jn. 1:6; 3 Jn. 1:12; Rev. 1:2; Rev. 22:16; Rev. 22:18; Rev. 22:20

John uses **martureo** more than any other NT writer (46x out of 76 total uses) - Jn 1:7-8, 15, 32, 34; 2:25; 3:11, 26, 28, 32; 4:39, 44; 5:31-33, 36-37, 39; 7:7; 8:13-14, 18; 10:25; 12:17; 13:21; 15:26-27; 18:23, 37; 19:35; 21:24; 1Jn 1:2; 4:14; 5:6-7, 9-10; 3Jn 1:3, 6, 12; Rev 1:2; 22:16, 18, 20.

**Sent** (649) **apostello** from **apo** = off, away from, speaks of separation + **stello** = appoint to a position this sense in the derivative word apostolos = emissary) literally means to send forth. "To dispatch someone for the achievement of some objective, send away/out." (BDAG)

**Vine on apostello** - lit., "to send forth" (apo, "from"), akin to apostolos, "an apostle," denotes (a) "to send on service, or with a commission." (1) of persons; Christ, sent by the Father, Matthew 10:40; 15:24; 21:37; Mark 9:37; 12:6; Luke 4:18,43; 9:48; 10:16; John 3:17; 5:36,38; 6:29,57; 7:29; 8:42; 10:36; 11:42; 17:3,8,18 (1st part), Jn 17:21,23,25; 20:21; Acts 3:20 (future); 3:26; 1 John 4:9,10,14; the Holy Spirit, Luke 24:49 (in some texts; see No. 3); 1 Peter 1:12; Revelation 5:6; Moses, Acts 7:35; John the Baptist, John 1:6; 3:28; disciples and apostles, e.g., Matthew 10:16; Mark 11:1; Luke 22:8; John 4:38; 17:18 (2nd part); Acts 26:17; servants,

e.g., Matthew 21:34; Luke 20:10; officers and officials, Mark 6:27; John 7:32; Acts 16:35; messengers, e.g., Acts 10:8,17,20; 15:27; evangelists, Romans 10:15; angels, e.g., Matthew 24:31; Mark 13:27; Luke 1:19,26; Hebrews 1:14; Revelation 1:1; 22:6; demons, Mark 5:10; (2) of things, e.g., Matthew 21:3; Mark 4:29, RV, marg., "sendeth forth," text, "putteth forth" (AV, "... in"); Acts 10:36; 11:30; 28:28; (b) "to send away, dismiss," e.g., Mark 8:26; 12:3; Luke 4:18, "to set (at liberty)." ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

**APOSTELLO USES BY JOHN** - Jn. 1:6; Jn. 1:19; Jn. 1:24; Jn. 3:17; Jn. 3:28; Jn. 3:34; Jn. 4:38; Jn. 5:33; Jn. 5:36; Jn. 5:38; Jn. 6:29; Jn. 6:57; Jn. 7:29; Jn. 7:32; Jn. 8:42; Jn. 9:7; Jn. 10:36; Jn. 11:3; Jn. 11:42; Jn. 17:3; Jn. 17:8; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:25; Jn. 18:24; Jn. 20:21; 1 Jn. 4:9; 1 Jn. 4:10; 1 Jn. 4:14; Rev. 1:1; Rev. 5:6; Rev. 22:6

**Savior** (4990) (**soter** from **sozo** = rescue from peril > from **saos** = safe; delivered) refers to the agent of salvation or deliverance, the one who rescues, delivers, saves and preserves. Anyone who saves or delivers can be called a deliverer or rescuer (a soter).

The Samaritans "were saying to the woman (who had met Messiah at the well), "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the **Savior of the world.**" (Jn 4:42+)

The Romans looked upon their emperor as a "savior" in that he held mankind together under the great Roman power, providing peace and order, prosperity and protection. In the Cult of Caesar, the state religion of Rome, the emperor was actually known as the "Saviour of the world" (at least 8 Roman emperors carried this title)! He was a "Saviour" in that he held mankind together under the great Roman power, providing peace and order, prosperity and protection. In contrast to the Cult of the Caesar, was the "Cult of Christ", in which the Lord Jesus was worshipped as the Saviour God. The former ruled over the temporal affairs of his subjects and was one of their gods. The latter was Saviour in the sense that He saved the believer's soul from sin and exercised a spiritual control over his life. To recognize our God as the Saviour of the world instead of the Emperor was a capital offense, for this recognition was a blow at the very heart of the Roman Empire and explains the reason for the bloody persecution of Christians.

Physicians who healed others were referred to in the Greek culture as "saviors". Human physicians might be able to heal physical sickness but only the Great Physician can heal sin sickness. As alluded to above, in Greek mythology various gods were called soteres (plural) an epithet applied especially to Asclepius, the "god of healing". How tragic to call mere mortals and figments of men's imagination "saviors".

The **Exegetical Dictionary** notes that "In secular Greek usage the gods are deliverers both as helpers of human beings and as protectors of collective entities (e.g., cities); this is the case with Zeus, Apollo, Poseidon, the Dioscuri Castor and Pollux, Heracles, Asclepius as the helper of the sick, and Serapis; it is true also for philosophers (Dio Chrysostom Or. 32.8) and statesmen (Thucydides v.11.1; Plutarch Cor. 11, also in inscriptions and elsewhere). In the Hellenistic ruler cult "theos soter" (god our savior) is attested in writings and inscriptions as a title of the Ptolemies and Seleucids. Inscriptions in the eastern part of the Empire called Pompey "Soter and Founder," Caesar "Soter of the World," and Augustus "Soter of Humankind." Hadrian had the title "Soter of the Kosmos" ([Balz, H. R., & Schneider, G. . Exegetical Dictionary of the New Testament. Grand Rapids, Mich.: Eerdmans](#))

**Soter** is also used in the Greek translation of the OT (Septuagint), virtually always describing God as Savior. For example, Psalm 27:1 translated from the Greek reads "The Lord is my light and my **Saviour**" compared to the translation from Hebrew -- "The LORD is my light and my **salvation.**"

**Marvin Vincent** has a lengthy note on **Savior** - The Saviour of the world. See the same phrase, John 4:42, and compare John 3:17. **soter** - Saviour, occurs in John only here and John 4:42. Elsewhere it is applied both to God (1Ti 1:1; 2:3; Titus 1:3; 2:10; 3:4; Jude 1:25), and to Christ (Luke 2:11; Acts 5:31; 13:23; 2Ti 1:10; Titus 1:4, etc.). The title is found in Paul's Epistles of the Captivity (Eph. 5:23; Philip. 3:20), and in the Pastorals (see above), but not in Corinthians, Romans, Galatians, or Thessalonians. In classical writings the term is applied to many deities, especially to Zeus (Jupiter); also to Hermes (Mercury), Apollo, Hercules, and even to female deities, as Fortune and Aphrodite (Venus). "Zeus Soter" (Zeus Saviour) was used as a formula in drinking at banquets. The third cup was dedicated to him. Compare Plato: "Then, by way of a third libation to the saviour Zeus, let us sum up and reassert what has been said" ("Philebus," 66). The drinking of this cup was a symbol of good fortune, and the third time came to mean the lucky time. "Twice then has the just man overthrown the unjust; and now comes the third trial, which, after Olympic fashion, is sacred to Zeus the saviour, ... and surely this will prove the greatest and most decisive of falls" (Plato, "Republic," 583). Hence the



proverb, the third to the saviour; i.e., the third or lucky time. The name was also given later to princes or public benefactors.

In John 4 after the Samaritan woman believed in Messiah she went to town and told others who "were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the **Savior of the world.**" (John 4:42)

**World** (2889)(**kosmos**) can refer to the physical **world** or the **world** of mankind (both with a neutral meaning) or to the spiritual **world** opposed which is totally opposed and actively antagonistic to God (1Jn 2:15-17+). In the **context** of 1Jn 4:1 kosmos simply to the planet earth which is inhabited by men.

**BDAG** says that **kosmos** is "the world, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds w. anything divine, ruined and depraved."

**Marvin Vincent** says that **kosmos** is "The sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God (Jn 7:7; 15:18; 17:9, 14; 1Co 1:20, 21; 2Co 7:10; Jas 4:4+).

**Danny Akin** says that kosmos is "an evil organized earthly system controlled by the power of the evil one (1Jn 5:19+) that has aligned itself against God and His kingdom (1Jn 4:3-5+; 1Jn 5:19; Jn 16:11)."

**KOSMOS IN JOHN'S EPISTLES** - 1 Jn. 2:2; 1 Jn. 2:15; 1 Jn. 2:16; 1 Jn. 2:17; 1 Jn. 3:1; 1 Jn. 3:13; 1 Jn. 3:17; 1 Jn. 4:1; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:9; 1 Jn. 4:14; 1 Jn. 4:17; 1 Jn. 5:4; 1 Jn. 5:5; 1 Jn. 5:19; 2 Jn. 1:7

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**Spurgeon** —1 John 4:14

It is a sweet thought that Jesus Christ did not come forth without his Father's permission, authority, consent, and assistance. He was sent of the Father, that he might be the Saviour of men. We are too apt to forget that, while there are distinctions as to the persons in the Trinity, there are no distinctions of honour. We too frequently ascribe the honour of our salvation, or at least the depths of its benevolence, more to Jesus Christ than we do the Father. This is a very great mistake. What if Jesus came? Did not his Father send him? If he spake wondrously, did not his Father pour grace into his lips, that he might be an able minister of the new covenant? He who knoweth the Father, and the Son, and the Holy Ghost as he should know them, never setteth one before another in his love; he sees them at Bethlehem, at Gethsemane, and on Calvary, all equally engaged in the work of salvation. O Christian, hast thou put thy confidence in the Man Christ Jesus? Hast thou placed thy reliance solely on him? And art thou united with him? Then believe that thou art united unto the God of heaven. Since to the Man Christ Jesus thou art brother, and holdest closest fellowship, thou art linked thereby with God the Eternal, and "the Ancient of days" is thy Father and thy friend. Didst thou ever consider the depth of love in the heart of Jehovah, when God the Father equipped his Son for the great enterprise of mercy? If not, be this thy day's meditation. The Father sent him! Contemplate that subject. Think how Jesus works what the Father wills. In the wounds of the dying Saviour see the love of the great I AM. Let every thought of Jesus be also connected with the Eternal, ever-blessed God, for "It pleased the Lord to bruise him; he hath put him to grief."

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**John Stott** THE FATHER HAS SENT HIS SON TO BE THE SAVIOUR OF THE WORLD.1 John 4:14

It is all but certain that the apostle John lived to a ripe old age and that he was the last surviving apostle. So it will be good to hear his mature reflection on the meaning and purpose of the incarnation: "The Father has sent his Son to be the Saviour of the world." It is a straightforward statement about Christmas in which the four nouns stand out: the Father sent the Son to be the Saviour of the world.

The world is John's term for godless society, which is displeasing to God and under his just judgment.

The Saviour indicates that the world needs salvation. For, though the words sin and salvation belong to a traditional vocabulary that embarrasses some and confuses others, we cannot jettison them. They express vital realities that it would be foolish to ignore. Salvation is freedom – freedom from guilt, judgment, self-centredness, fear, and death.

The Son is the Saviour we need, being both God and man, whose birth we celebrate at Christmas and whose death is the only ground on which God can forgive our sins today. For, to quote another of John's summary statements, God "sent his Son as an atoning sacrifice for our sins" (v. 10).

Moreover, the Father sent the Son to be the world's Saviour. The Son did not come of his own accord. Still less did he wrest salvation from a Father reluctant to give it. No, the Father sent him. The Father took the initiative in his great love. For in giving his Son, he was giving himself.

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## **Martyn Lloyd-Jones - 1 JOHN 4:14**

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world." The whole Gospel in a phrase! This is the only time in which John uses the expression "Saviour" in the entire epistle. He gives the same teaching, of course, in other places. He says that our Lord is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). There is a sense in which he repeats the thought here, but he does not use this precise phrase but describes Him as "the Saviour of the world."

The word "Saviour" does not merely mean helper. We are not told that the Father sent the Son to help mankind; it does not mean that He is just someone who assists. Nor does it mean that He is just one who teaches or indicates to us what we ought to do; He is not merely an instructor. Indeed, I would go further and say that the term "Saviour" and its connotation must not be thought of in terms of an example or pattern or encourager. I use these terms because so often people speak about our Lord as Savior, and yet if you ask them to define what they mean by that, they say that Christ as Savior is One who is marching ahead of us and is leading the way.

Now the element that is seen in such ideas is that ultimately you and I have to save ourselves, and what the Lord does is to aid and assist us—to give us encouragement and make it somewhat easier for us to do so. Now that, of course, is clearly a complete denial not only of the biblical teaching, but also of the historic faith and creeds of the Christian Church.

The word "Saviour" does not merely mean helper.

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## **Henry Morris - The Savior of the World**

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14).

This unique title of the Lord Jesus Christ assures us that, when the Father sent His Son away from the glories of heaven down to a world lost in sin, it was not just to be the Messiah of the Jews, or to assume David's throne as king of Israel, or to punish the wicked Gentile nations.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

In fact, this special title is used only one other time in the Bible, and it was used by Samaritans rather than Jews when they came to know Jesus as He ministered among them for two days. These people were mostly of Gentile background with a mixture of Israeli blood who had become adherents of a quasi-Jewish religion that was also part pagan.

They were actually looking for a Savior, and their testimony after meeting Jesus was: "Now we believe... and know that this is indeed the Christ, the Saviour of the world" (John 4:42). They perceived that He had come to bring salvation to lost sinners in every nation, not just to Israel or Samaria. As He said later "I came not to judge the world, but to save the world" (John 12:47).

So He commanded His disciples "that repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). He became to the Father "the propitiation... for the sins of the whole world" (1 John 2:2), when He offered up His life as a sacrifice for sins, then died and rose again. We who have believed on Him as our personal Savior are now to be His witnesses "in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8)