

Jesus, The Savior of The World

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John 4:1-54

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So it's not news to you that we live in a culture that is not comfortable with absolute statements when it comes to religion, right. In other areas our culture are becoming really comfortable with absolutes. We're seeing all kinds of absolutes in our culture, like men can have babies. That is an absolute statement about men and women. Or white people are privileged oppressors, that is an absolute statement about all white people.

So it seems the more insane it is, our culture is becoming more comfortable with absolutes. So when it comes to religion, that's not the case. Still to this day, it is kind of live and let live when it comes to religion. Unless you're a Christian who actually thinks this whole thing is true and you and you're trying to help other people embrace the truth as well, that is unacceptable in our culture.

Now, I know that's not news to all of you. And if you see what's going on in our world, many of you have experienced the growing bigotry in our culture. And the Bible doesn't let you kinda like shrink away from that either, it forces you, it forces me, forces all of us to make a decision. Will we live for the approval of men or will we live for the approval of God? Which one is it going to be? Will we be ashamed of God or will we will we be ashamed of the God-defined culture that we live in? Will we be faithful to his word or will we be faithful to the ideas and values of our world? Listen, it's not going to be both. The more our world becomes antagonistic to God and His word, it's forcing all of us to choose which side we're going to be on.

And our text today, John four is not going to help us. It's going to put us in the same uncomfortable place of either affirming the truth and rejecting the world, or affirming the world and rejecting the truth. Why? Because John 4 has 28 statements about Jesus, and most of them are at odds with our world. And we're going to see that. And listen, you and I, we can be we can be wrong about a lot of things, but there's nothing worse than getting Jesus wrong. Because getting him wrong has eternal consequences. Right?

Now as we make our way through John four, I think John's point that he's making, if we summarize the whole chapter, I think his point is very simple, yet very profound and very uncompromising. And it is this. We read it in verse 42, Jesus is the savior of the world. Now to call Jesus a savior of the world, hey, there's no problem with that. You want to believe that? Fine. He's a savior, one of many. Live and let live. All roads lead to God, that's okay. No big deal.

But quote John 4:42, which says, he is what? The savior of the world. And you're in for a fight. So again, which one is it going to be for us? The Bible teaches in the words of Acts 4:12, that in this world there is no savior other than Jesus. That's it. John is going to restate this when he writes the letter that we call First John. First John 4:14, he says, "Hey, we apostles, those those of us who followed Jesus when he was here on earth," he says, "We have seen and testify that the father has sent his Son, Jesus, to be the savior of the world. He is the one and only savior of this one and only world." And if you're a part of this world, which all of us are, he's the only savior that there is for you.

Now saying that Jesus is the savior of the world is to say that the world is in need of what? Saving right. And to say that the world needs saving is to say that the world is in danger, it's in trouble. And what we saw from John chapter 3 is that the world has an extinction level comet called God's judgment coming for it, and none of us can stop it. John 3:17, God sent his son into the world, not to condemn the world because it's condemned already. No, God sent his son into the world why? That this world of rebels against God, quote, "might be saved through Jesus." Jesus is the savior of the world, the only savior of the world. And that's John four.

Now, if you're not familiar with the events of John 4, let me summarize them for you quickly. Jesus starts in in John chapter three in Jerusalem, he moves a little bit north, he's baptizing with his disciples by the end of chapter three. Chapter four he's continuing to move north and moves into a region called Samaria. Samaria, if you're picturing Israel is right there in the middle. He talks to a woman at a at a location called Jacob's well, which is a place that you could go to even to this day. She believes in him, and then she takes that and she evangelizes her whole town.

Jesus, while she's doing that, his disciples come and he talks to them about evangelism. And then what he does is he stays in that town for two more days, we just read about it, and he tells the people there more about him, evangelizes them, and revival breaks out. Then he leaves that, and he, with his followers go north to the city to a town called Cana, which at the beginning of chapter two, he did what, do you remember? He was at a wedding there in the same town and he turned water into wine.

So while he's in Cana there's a Roman official that comes, and this Roman official's son is sick. And so this Roman official comes to Jesus and says, "Will you heal my son?" And Jesus heals him. So that's chapter four in a nutshell. And really John four kinda ends a larger section that starts in chapter two and ends in chapter four. So so this whole section is telling us something, it starts with turning water into wine, it ends with healing the official's son. Both happen in Cana. So there's this this connection, this very clear segment.

Now, there are a lot of ways that I could teach through John four today. I thought about scope verse by verse through that, but it's 54 verses, I have 30 minutes and so it's probably not going to work. I thought about it in regard to the word well. So Jesus talks to a woman at the well and the official wants his son to be well. Thought that was clever, but no. I thought about it in regard to four conversations, verse seven, the woman, verse 27, the disciples, verse 39, the Samaritans, verse 46, the officials, but the more I read and reread and reread this text while I was gone, I had a month to think about it instead of a week. It was like, whoa, you know what kept jumping out to me in this text, which I think is what John is trying to point out, is that this text is actually about Christ. It's not about us. And in the midst of all of the action in the text, what we get is insights into his true identity, which seems to be the real issue of this text. Especially what we see in the interaction with this woman at the well. And so why do I think that's John's point?

Well, John tells us the whole point of this book in chapter 20, so if you want to keep your little ribbon here and turn to chapter 20. In chapter 20, John says, "This is why I wrote my book. This is what I'm trying to accomplish with my book." In chapter 20, verses 30 and 31, right there at the end of the chapter, he says everything I wrote in my book I wrote so that you would see Jesus. So that would include chapter four. So notice he says, verse 30, Jesus did many other signs in the presence of his disciples. These signs are not written in this book. So there was a bunch I could choose from, but I but I chose... I didn't do all of them, I just chose these. And I chose these, but these signs were written. So if he says that I wrote miracles, I wrote about miracles, signs. And maybe we should see some of those in chapter four. So we need to look for those.

One is obvious, I already talked about it, but there's a second one that's not so obvious. Second, why did John include these miracles in the book that he wrote? Well, verse 31 tells us. These signs, these miracles are written so that you may believe. So the goal is that people believe in Jesus. That's what these miracles are for. So we should look for people believing in Jesus in chapter four, so keep that in your head. Notice verse 31 continues that you may believe that Jesus is the Christ, the son of God, and that by believing you may have life in his name. So we should also look for eternal life in John four. We should look for Jesus being the Christ, the Messiah, the promised savior. And we should look for indications that Jesus is the son of God, that he is the God man. God with skin, God who became a human being.

So everything John wrote, including chapter four, has these two verses in mind. Now turn back to John four. One last thing before we jump into the text, we've read it in verse 42. Jesus is the savior of the world. So we should see Jesus being savior, that's what we're going to focus on. But also we have to ask the question, is John focusing on the world in this text? And I think he is. And for that, I need you to think through the whole section chapters two, three, and four. Chapter two, if you don't remember, starts in Cana, that's in the north. Jesus is at a wedding. Cana is in a region called Galilee. It's about 20 miles west. So here's here's the not the little, the huge lake called Galilee, the sea of Galilee. About 20 miles west is a city called Cana.

Well, let me ask you a question. I'm going to step over here because it's not the sermon. Would anyone be interested in going and seeing these places with your own eyes? Anybody would be interested in that? Okay, just I'm taking a survey. I forgot last service, but did the one before that. Okay, so there's interest. Okay, back to the ranch. Okay. Cana chapter two. Then Jesus and his followers go south to Jerusalem, right, he cleans out the temple, has a conversation with Nicodemus, all in this city of Jerusalem. Let's think about it. Jerusalem, file that away.

The end of chapter three says he goes from Jerusalem and he's baptizing people, he goes a little north and starts baptizing people in a place that chapter 3:22 calls the Judean countryside. But chapter four verse three, notice, calls it what? Judea. We've got Jerusalem, Judea. Chapter four he's in where? Verse five says he's in Samaria. And by the end of chapter four he's back in Cana, so he does a complete circle in these chapters. Now that's not just a travel log. This is significant. He does Jerusalem, Judea, Samaria, then he ends in Cana. Cana has a longer name, the region it is called Galilee of the Gentiles. Gentiles are non-Jew, so this is where the non-Jews lived.

Jerusalem, Judea, Samaria, the region of the non-Jews. Does that sound familiar to anybody? Acts chapter one verse eight, resurrected Jesus speaking with his disciples. And he says to them, "You will be my witnesses," quote, "in Jerusalem, Judea and Samaria, and to the end of the earth, namely where all the non-Jewish people live."

So what we have here is again, it's not just a travel log. Hey, that's interesting. Jesus made a circle. No, Jesus is showing his followers that he's not just the savior for the Jewish people. He is in fact the savior of the world. And you see that in where he goes. You also see that in the people that he interacted with. Think about this. Chapter two starts at a wedding, dearly loved friends and family, even his mom is there, right? So, we're talking... We go from dearly loved people to chapter four, deeply hated people, Samaritans and Romans. Not liked.

So you have the whole range of people, people who are loved, family members, people who are hated in chapters two and four. And think about the people he interacted with even more specifically. He interacts with the top of the religious and social elite, a guy named Nicodemus in chapter three, nobody higher on the social ladder than him. He's the religious teacher in Israel.

By chapter four, who is he interacting with? The very bottom of the religious and social elite and a moral woman with five divorces and a live-in boyfriend. And then add to that, by the very end of chapter four, you're dealing with a Roman official, an oppressive tyrannist example, or extension of the Roman empire. So it's the geography and the different people in chapters two to four that show that Jesus gives his followers a paradigm for ministry, the kind of ministry he wants them to have. A ministry that reaches everyone, everywhere.

Jews, half Jews, non-Jews, friends, family, complete strangers, the religious, the elite, the common, the immoral, the outcast, and even the most hated. Why does he do all of that in chapters two, three, and four? John wants all of us to know that he is the savior of the world. Anybody and everybody, every kind of person there could possibly be, he's a savior for them. Now, as we get into what the text says about Jesus, what we're going to do today, we're going to look at the whole chapter, chapter four, and then next week, we'll start going into the details of these chapters. So today is the forest, and then next week we'll start with the trees.

So John four, let's start with this. What is John trying to teach us about Jesus? I think point #1) ***he's trying to show us that Jesus is true humanity. Jesus is true humanity.*** He is truly human, meaning he's human in every way that we are. Think about that. In every way that we are human, he is human. He's not a demigod like some half God, half man, like Avenger Hercules superhero. He's not just God appearing to be human, but he's really not. No, he is true humanity, human just like we are.

Now, in saying that you might be quite like, well, wait a minute. What about sin? Good question. Were Adam and Eve fully human before before sin entered the world? Answer. Yes, they were. Christian, will you be truly human in the new heavens and the new earth where you will live forever even though there will be no more sin? Answer is yes, you will. Sin is not a part of what makes us human. Sin is an infection. It's an intruder, right? It's an infection that Jesus died to rescue us from and to free us from the presence of. It's not going to be a part of what we are forever, because it's not what makes us essentially human.

We also see Jesus' humanity starting in verse six. Jacob's well was there, it says. So Jesus, wearied as he was from his journey was sitting beside the well, it was about the sixth hour. Translation, Jesus was tired from walking all day. It was the sixth hour, so about noon our time, probably started walking. People typically got up and going at sunrise. So you can see 4, 5, 6 hours of walking. Dirty, dusty, unpaved roads, sandals with no cushioning like your Nikes, right? So he's tired. And there's more, look at verse seven. Woman from Samaria came to draw water. Jesus said to her, "Give me a drink." He's thirsty.

Notice what his disciples do. His disciples had gone away into the city to buy food. They're hungry. Jesus had physical needs, food and water. And being in the Roman empire his disciples probably went to a little Caesars, Caesar and Rome. Hey, it's my first week back, sorry. Third, like everyone else in the gospels, this woman interacted, they interacted like a typical human being would interact. They have a conversation. He talks to her, she talks to him. Nothing unhuman like going on there. Verse nine, notice she identifies his nationality. You're a Jew. She calls him sir in verses 15 and 19, the Roman official does the same thing in verse 49.

And notice how she describes him after the conversation in verse 29, come and see what? A man. Come and see a man who told me all that I ever did. So no one in chapter four thought they were talking to a supernatural being, even this this this statement in verse 25 about him being the Messiah, the Christ, that's going to be a human being, even from the line of David. This is a human. is Even him being called the prophet in verses 19 and 43, these are human beings who

spoke the word of God to people. So all of this point to the fact that Jesus is a human being. He was a man. And that's because that's what he is, human in every way we are yet without sin.

John 8:40, Jesus is going back and forth with the religious leaders. And he says to them, "You seek to kill me, a man who's told you the truth." So Jesus identifies himself as a man. And Paul calls him a man, first Timothy 2:5, saying the man Christ Jesus. John 1:14, it says the word became flesh and dwelt among us. That's Jesus. And that word flesh doesn't just refer to Jesus being human, but that word flesh also refers to human weakness, frailty, dependence, that he could be weak and dependent just like we are. And that's what we see in chapter four, because he is truly human.

So let me ask you, when you think about Jesus, do you think about him in this way, as truly human? Because if you don't, you're going to miss something incredibly important for your heart and your soul. Why? Because if you don't see him as human, you will not see him as compassionate towards you. You will not see him as sympathetic to your weaknesses like Hebrews 4:15 says. He was tempted as a human, which means he can come to the aid of those who are tempted according to Hebrews 2:18. And because he was truly tempted, we have one on the throne of grace who will show us mercy and give us help when we need it, according to Hebrews 4:16.

So do you go to him before you sin to ask for strength to fight your sin? Do you go to him after you sin to ask for mercy? One of the encouragements to do that in the Bible comes from this fact he is human. He knows our experiences. Why? Because he had our experiences. He knows what it's like to lose a loved one. He knows what it's like to be tempted, really tempted. He knows what it's like to struggle with God's will for his life. He knows all of these things. And because of that, he is the source of help and strength and mercy and grace for us whenever we need it. And it comes from the fact that he is truly human.

Now, John chapter four also shows us that he is humanity's savior. Point #2) ***Jesus is humanity's savior.*** I've showed that with the structure of John two, three, and four. And now I'm going to show you this in the text. Only a human can save humanity from the penalty that all humans deserve for all of our crimes against God, only a human can do that. So Jesus had to be truly human in every way that we are. And now as truly human, he meets the prerequisite to be humanity's savior. And his work as savior is what John is focusing on in chapter four. Notice verse 13, Jesus is talking with this woman. And he says to her, "Everyone who drinks of this water will be thirsty again. But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

As the savior Jesus is the source of eternal life for all humanity. Second, notice verse 22, the topic of salvation comes up again, and it does not sound politically correct at all. Listen to how Jesus talks about religion. He says to her, "You worship what you do not know." Could you imagine anybody saying that in our culture? You do have no idea what you're doing when it comes to your religion. And then he adds this. "We worship what we know. We do know what we're talking about." Oh, that sounds so arrogant in our culture, right? We worship what we know, for salvation is from wherever you want it to be. Is that what it says in your Bible? What does it say? Salvation is from the Jews. It has a location. Salvation has a source and it is from the Jews. And this is true, because the Messiah, the savior comes from the Jewish people. And that's because the only God that there is chose the Jewish people to not only reveal human sin, but also to reveal human salvation. And he gives that salvation through the true Jew, the true Israel, the

Lord Jesus. Isaiah 49:6 says about him that he is a light to the nations. All of the nations, that my salvation may reach to the end of the Earth. He's the savior of the world. Notice also Jesus describes this action, this this work of salvation starting in verse 34.

The woman has left, she's now evangelizing her town. His disciples aren't doing that, they went into the city to buy food and didn't do any of that. So he's now coaching them. Verse 34. He says my food is to do the will of him who sent me and to accomplish his work. That's what I was just doing, telling this woman about the truth, that the salvation is in me. Do you not say there are yet four months then comes the harvest, so now he introduces this illustration. Look, I tell you, lift up your eyes and see that the fields are white for harvest. They're ready to be harvested. Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, one sows, another reaps. And then notice it's not just I'm who's doing this work, notice verse 38. I sent you to reap. Not for which you didn't labor, others have labored and you have entered into their labor.

Translation, Jesus is saying my work is saving people, giving them eternal life. And my work is sending you out to give people eternal life as well. And again, interesting, Jesus didn't need to say that to the woman. She gets saved and just runs right into her town and says, "You got to meet this guy. He's amazing." Her true trust in Jesus became a catalyst for revival in that town. But like a great leader, Jesus gave his disciples their marching orders. And then you know what he does? He shows them how to do it. Look at verse 40. So when the Samaritan came to him, they asked him to stay with them and he stayed there two days. And notice as a result of him staying there, many more believed because of his word. And then it says, they they said to the woman, "It's no longer because of what you said that we believe, but we have heard for ourselves. We heard him tell us the truth. And we know that this is indeed the savior of the world."

So think about it, to this day, Jesus is the savior of the world. He is saving people all over the world, rebellious people. And how does he do it now? He does it through his followers. You and me doing his will accomplishing this work in the world, which is harvesting souls for eternal life. Now I know lost souls. I need to bring harvested for eternal life. I know how out of touch that sounds to our modern world. But again, you and I are going to have to be okay with being out of touch with our world so that we can be in touch with the savior of the world, right?

Listen, John 17:18 says that Jesus has sent his followers into the world. We have a mission. Jesus explains that mission in John four, he says, "The world is a field. Each sinner is an individual piece of wheat." And verse 38 we just read, Jesus has sent you and he sent me to reap souls until we die or he returns. Now, as you think about this imagery, there is a time to plant and a time to harvest. And that's not immediate. Typically that takes a while. So the idea is it typically takes a while for us to see the result of our works, especially in our children's lives. We plant and we plant and we plant, and then what do we do? We cultivate, how do we do that? We pray, we love, we continue to talk about Christ. And in the hopes that God will cause this seed to grow, just like he causes all seeds to grow.

So think about the people in your life who reject Jesus, reaping their soul I would say starts with compassion for the fact that they now stand under God's judgment. I mean That's what we see in Jesus. Compassion for this woman at the well, this outcast that... I mean She has to go to the well at noon with nobody else, that's not normal. In that day going to the well, you would do that with your friends. And it was a social thing to be doing that together. And you would do it early in the morning or in the evening because it wasn't hot. She's going in the worst part of the day all by

herself. She's a total outcast. By the way, the other services didn't get to hear that part, because I got all the time in the world now.

Second, you see compassion in the way that he treats this hated Roman official. It'd be easy for any of us to be, "You're awful. You're hated. I don't want anything to do with you." No, not Jesus. He shows compassion to a person in this category, Roman government official who's in a category so hated by the people, but Jesus shows him compassion. Compassion is what we see in him. One comes to the well for water. The other comes to him to make his son well, and yet what do both receive? They receive the compassion of Jesus and they receive eternal life. So when it comes to reaping souls, which is what we see Jesus do here, it starts with compassion. And probably the first expression of compassion is prayer. It's calling out to God on behalf of these people's souls that we know that are rejecting Christ, and under his condemnation. Don't forget, John 3:18, whoever believes in Jesus is not condemned, but whoever does not believe is condemned already because they've not believed in the name of the only son of God.

So there's compassion for that fact, and then there's a crying out to God to save their souls. And from that it probably moves to courage to speak. So those three CS, the compassion for sinners, compassion for the condemned, the calling or even the crying out to God and prayer for their souls, and then the courage to speak the truth in love. Listen, when you and I, when we do that work, that that sewing and that reaping work, think about it. The savior of the world actually uses you to save people out of the world. He's not running around cities now. He's using you to talk to the people, to do this. Compassion and crying out and courage, he's using you to do these things in the lives of those that you know and love who need Christ.

So now while I think this text focuses on Jesus' true humanity and Jesus being humanity's savior, I want you to notice three hints, whispers, that John has not forgotten that Jesus is also the son of God. He is the second person of the Trinity. He is true deity. He is the God man. The first comes in verse 29. And when the Bible repeats itself, that's its way of saying this is important. And I want you to notice what John is emphasizing. John is emphasizing Jesus having knowledge about this woman he couldn't have unless he's God. Verse 28, come see a man who told me all that I ever did. This is repeated in verse 39. Samaritan's from the town believing him because of the woman's testimony. And that testimony was, he told me all that I ever did.

What Jesus did knowing this woman's life, though he had never met her before, if we'd been tracking with the book of John this far, shouldn't really be a surprise at all. Because in 2:24, it says about Jesus, quote, he knew all people and needed no one to bear witness about man, for he himself knew what was in man. Jesus knows everything about every person who has ever lived because he is God.

Also Jesus shows his divine power at the end of chapter four, healing the official son of his illness. And I want you to notice this. Turn to verse 52. Verse 52, it is described how this boy is healed. In verse 52, this child is healed completely. It says there, the fever left him. It didn't linger, it was gone. And he is healed, not just completely, but immediately it says at the seventh hour, that's 1:00 PM.

And I want you to think about this too. Notice verse 46. He, that's Jesus, came again to Cana in Galilee where he'd made the water wine. And at Capernaum there was an official whose son was ill. You've got Cana over here. You've got Capernaum over here. So where's Jesus? He's in Cana. Where's the sick boy? Capernaum. 20 miles away. And what does Jesus do? Oh, Hey, let me get on a horse and follow you over to Capernaum so I can do that, heal your son. That's what the guy wanted. What does Jesus say? Go, your son's well. That is supernatural divine power. To heal

someone 20 miles away, even to do it in person, but to 20 miles away. What what you are seeing here is supernatural power over disease, just like God had in the old Testament because Jesus is true deity.

One more, verse 25. Jesus and this woman having a theological conversation about worship. They're bantering back and forth about this. She says, verse 25, "Hey, at the end of this all, the Messiah's going to come. He's the Christ, and when he shows up he's going to tell us all things. He's going to fix all these theological issues we have." And that was verse 26, Jesus says, "I, who speak to you, am he."

And you and I missed this in English, but this says, literally I am the one speaking to you. Sound familiar? I am. If you're familiar with the Bible, that phrase "I am" is the divine name from the old Testament. You can see this in Exodus chapter three, burning bush. And and Moses is there, and he's like, "Who is it that's sending me to go do this?"

And the voice of the burning bush says, "I am." Tell the people "I am" sent you. I'm the one who's always existed. Never had a beginning, never had an end. I have no needs. I am." And Jesus takes that phrase and applies it to himself. This is the first "I am" statement in the book of John. Now you could say, verse 26, Jesus is saying that he's the Messiah. And you're right. But with how much John emphasizes I am statements and with how much he uses Jesus I am statements to connect Jesus to the God of the old Testament, it seems clear to me that Jesus is not only saying he's the Messiah, but he's also saying I am. I'm the never had a beginning, never had an end one. I am true deity. Or in the words of John 1:1, he was already there in the beginning with God because he is God.

Okay, now let's pull back from chapter four and go back to chapter 20 verses 30 to 31. Signs it says, miracles written down in the book of John. Did we see any miracles in chapter four? We did, we saw two. Healing of the official son. And what was the other one? Reading this woman's life supernaturally. These are written down John says in chapter 20, that you may believe that Jesus is the Christ, the son of God. It's chapter four. Talk about Jesus being the Messiah. Yeah, we just saw that in verse 25 and 26.

Does it talk about Jesus being the son of God? God in the flesh. Yeah, we just saw that. Three examples of it. So John four perfectly fits what we saw in John 20:30 to 31, miracles prove Jesus is the Christ, the son of God. Verse 31 though ends with these words, that by believing you may have life in his name. By believing you may have eternal life in his name.

Question. What is chapter four? And really let's go back to chapter three. What do these two chapters teach us about that word you? Well, that you includes the most religious, the most respected, the most elite people, like Nicodemus was. That you also includes the least religious, the least elite, the most sinful, the most trashy, the most outcasted people like the Samaritan woman was. And that you includes hated people, despised people, the most oppressive, the most tyrannous people like that Roman government official who begged Jesus to heal his sick son. It's what we see here is that it doesn't matter how good you are, how sinful you are. It doesn't matter how hated you are. Everyone needs a savior, and Jesus is that savior for everyone.

This you means that there is no one so good like Nicodemus that they don't need a savior. There is no one so bad like the woman at the well so that they can't have a savior. And no one is so hated like the government official so that they can't get a savior. And that's because Jesus is the savior of the world. Every kind of person there could possibly be, Jesus is a savior for them. Anyone and everyone who comes to him, he will never, ever, ever push away. No matter who

you are, no matter what you've done, no matter what you're planning to do later today, Jesus will be your savior too if you believe in him. Let's pray.

Jesus, this title for you savior of the world is really common. If people have spent any time in church, they've heard it or any time connected to anything having to do with Christianity, they've heard this title. But today we've gotten a deeper insight into what it really means. That you are not just the savior for the Jewish people, every other kind of person there could possibly be, you are a savior for as well. Jesus, you know we live in a world that seeks to divide us from one another, to erect barriers between each other that you tore down with your death on the cross. But this one title, savior of the world, shows us that no matter who we are or what we've done, you will be our savior too. Thank you for that. May that truth humble us, may that truth instill gratitude in us. May it come out in worship for you and your mercy in just a couple of minutes, but may this truth also help us to see our world in light of this title, to see the people that we know and love. And no matter how good they think they are or how horrible they think they are, you would save them too, because you're the savior of the world. No one that we know is so good that they outshine the goodness of Nicodemus. And it'd be hard to find someone so bad that they're worse than this woman at the well, and yet you saved them both. And you'll save anyone we know too. So give us the compassion and give us the courage that we need so that you would use us to save more people out of this world. That would be evidence of your kindness and your grace, be evidence of your presence in our lives. So please do these things for each and every one of us, myself included. I pray in your wonderful name. Amen.