

8-9 Savior

8/12/2026

Oh God, you who are more than able, enable us now to hear your voice, to see your face, to respond to your call as we meet you this morning. We pray in Jesus' name. Amen.

Well, good morning, church. My name is Tom Jameson. I have the privilege of serving you as one of your elders. And lest you are extremely disappointed that David is not up here, now that he's back among us, uh, my role this morning is just to make you want him all the more next week when he comes back. Uh, but it really is a privilege to be able to share with you, by invitation of our lead team, to, uh, wrap up this series that we have been looking at over the last 10 weeks or so as we've been considering From Genesis to Jesus, the unveiling of God's heart to us through the scriptures, and how it is Jesus shows us that fulfillment of all that God has said, who he is, and what he has done.

And we had begun the first Sunday, I think, that we were looking at this with a passage, an incident that I'd like to go back to and kind of rest in for our wrap-up today from Luke chapter 24. This is the account right after the resurrection of Jesus from the dead, after all the events that had transpired, his crucifixion, arrest, crucifixion, his death, his burial, and then his resurrection. And Jesus is on the road and meets a couple of disciples who are talking about all that had gone on. And wondering what was going to happen. And Jesus inquires of them, you know, "What are you guys talking about?"

What's so interesting?" And I'm sure they looked at him a little funny and thought, "Haven't you heard? Don't you know? Where have you been? What have you been doing? Don't you know about all these things?" And picking up here in verse 19, Jesus says to them, "What things?" They say, the things concerning Jesus the Nazarene, a man who with his powerful deeds and words proved to be a prophet before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him.

But we had hoped that he was the one who was going to redeem Israel. Not only this, but now it's the third day since all these things happened. Furthermore, some women of our group amazed us. They were at the tomb early this morning, and when they did not find his body, they came back and said that they had seen a vision of angels who said he was alive. Then some of those who, who were with us went to the tomb and found it just as the women had said, but they didn't see him.

So Jesus said to them, "Oh, you foolish people, how slow of heart to believe all that the prophets have spoken! Wasn't it necessary for the Christ to suffer these things and to enter into his glory?" Then beginning with Moses and the prophets, he interpreted to them the things written about himself in all the scriptures.

Beginning with Moses and the prophets, a euphemism for all of the Old Testament, what we know of the Old Testament, Jesus opens up to them to help them understand the context of all that has

gone on, but more importantly, who he, Jesus, was and why it was necessary for him to suffer these things. His focus begins with a particular need. See, these disciples had said, we had hoped. We had hoped that Jesus would be the one. We had hoped that finally all that God had opened and promised to us in scripture was going to come to pass.

We had hoped. That Messiah, the Anointed One, the, the Christ, had come. And can't you hear the disappointment in their voices? Not a disappointment in Jesus, but a disappointment in the circumstances.

We had hoped, we really hoped he would redeem Israel. He would bring about God's purpose and plan to his people.

And as Jesus focuses on that question, he opens up a question to them. Wasn't it necessary, he asks, for the Christ to suffer these things and to enter his glory? And the way that that's phrased in the original language actually is a little bit deceiving here because Jesus is expecting the answer, yes, Yes, yes, of course the Christ had to suffer these things. All of what we have seen in the scriptures from Moses to the prophets unfolds this truth that the Christ would need to suffer these things. Don't you see that?

Wasn't it necessary? And this sense of being necessary is more than just didn't he have to? Or, uh, wasn't this a requirement? It points to the fact that God in his wisdom had set up a need, had opened up the understanding of a necessity that needed to be fulfilled, that God in his counsel established a design, a design for His purpose and his plan. We hear it when the angels were talking to the women earlier in verse, or in chapter 24, when they say, look, he's here, he's not here, he's risen.

Remember how he told you while he was with you in Galilee and on many other occasions, the Son of Man must be delivered into the hands of sinful men, be crucified, and on the third day be raised again.

Wasn't it necessary for the Christ to suffer these things? Yes, yes it was. And Jesus unveils in the Old Testament why it was necessary for the Christ to suffer these things. He unveils God's heart and his purpose to us. He says, it says Scripture, he, beginning with Moses and prophet, the prophets interpreted or explained or expounded or open.

I'm not sure what your translation says, but that word really means to unfold or to unveil. That Jesus takes the Word of God and opens it up. To their understanding and unveils the heart of God's plan in its design. Now, I'd, I'd like to give you an image as we think about that. This is a picture I took out in our backyard, uh, in our garden.

Now, little caveat here: I am no gardener and I am no photographer. That's why the rose is blurry. But you're hopefully seeing in this picture two things One, this beautiful rose which captures your attention, right? That, that's just like the first thing that grabs. But if you look to the left, there is a

bud there.

It's full of the promise of a rose. It has everything in it that is going to come forth and be a rose. We can't see it, but we can believe and trust that it's all in there. Well, this is a picture of what God has given us in his word, that in the Old Testament, as he reveals himself, as he declares his act and his purposes, as he, he makes his way known, there is this bud of promise, that there is a, a hope that God is going to not only give us this information, but it's going to unfold and burst forth into his full purpose and his full plan. And that's what we see in Jesus, the budding forth, the, the flowering of God's heart and of his purpose.

You see, it all began in a different garden, the Garden of Eden. And I can imagine easily that, that Jesus took the disciples back to Genesis chapter 3 and, uh, opened to them this, this very truth, this fundamental truth, that, that though humanity had been, been created, uh, in the image and likeness of God for God's glory, to live in relationship with him, there came into that garden a break—sin and separation—and men and women were separated from God. But at that point, at that very point, God also intervenes with a promise. As he is declaring in chapter 3 of Genesis the curse of sin, the punishment that sin brings, the consequences that sin brings to us, he also has this promise in verse 15. Speaking to the evil one, he says, I will put enmity between you and the woman between your seed, or offspring, and hers, he will crush your head and you will strike his heel.

Theologians call this the, the first proclamation of the gospel, that even in Genesis 3 we have a gospel promise that, that God will bring about a rescue. He will bring about a righting of what is wrong. He will bring about salvation so that sin and the punishment that that brings and the curse and all the effects of sin would be dealt with, that God himself would bring us salvation. And what we've explored so far in this series about the nature and the character of God are wrapped up in that promise. We've, we've explored what that God has shown himself to be a prophet fully in Christ.

Uh, we've seen the power and glory of God, that he is our shepherd, the magnificent creator. He is just and righteous, that he has revealed himself to us. He's spoken his word so that we might know him. He is with us, that he is our priest, that he is our king. All these point to in God's trajectory through the scriptures to an individual, to one who would come to fulfill it all, God's anointed one, his Messiah, his Christ, Jesus.

And embracing it all is that promise that we see A promise of salvation. It's at the heart of the scriptures and is a revelation of God as Savior and the promise of God to save. A central theme in all of scripture and of the gospels. And that's what these disciples were clinging to. They were hoping for.

They understood God to be Savior, that God would redeem them, God would rescue them. It's even called the expectation. When we talk about Israel, we talk about God's people, there is the expectation that God would send Messiah, and Messiah would redeem his people. And we see it

throughout the Old Testament in God's saving promises, in his acts, in his— the images of salvation, the hope that is embedded there. Just think of your Bible stories, right?

Uh, the rescue of God's people through the Red Sea. God saves them. He rescues them. He redeems them. Uh, I think, uh, my favorite story of Shadrach, Meshach, and Abednego, right?

In the fiery furnace. And, and what is their testimony? This is so powerful. Their testimony: God can save us. We trust in that.

But even if he doesn't, please know this: we believe him to be Savior. We trust in him to be Savior. That although my circumstances might not change, God is trustworthy and he will save and make his salvation known in the way that he knows is best and is right and is good. The Bible stories show us God as Savior. And there are these categories of salvation that, that Scripture helps us to see, that God is our deliverer, he's our conqueror, our redeemer, the one who ransoms us.

He's, he's our healer, he's our waymaker, as we sing about. He, he is the one who comes to us strong and mighty and able, able to save.

And the deferred hope that these disciples were feeling was a loss of hope that God would indeed save them. We had hoped that he was going to redeem Israel. And Jesus says, oh, are you so slow of heart to see what God has said about your salvation?

That indeed it was necessary for the Christ to suffer these things in order to accomplish God's purpose. And that's really the crux of the issue for us, isn't it? To recognize and to realize that Jesus's life also includes his suffering.

That Jesus's announcement that he must go to Jerusalem and there be handed over to the chief priests to be beaten, to be crucified, to be killed was necessary for God's purpose of salvation to be accomplished.

And it is because Jesus was sent to save— it's in his name, right? You shall call his name Jesus because he will save his people from their sins. It was his mission because he came to accomplish God's purpose, he gave himself over to that suffering to be a sacrifice on our behalf for the forgiveness of sins. He embraced God's purpose as we read it in Isaiah and as Jesus read it in Nazareth that one day, that the Spirit of the Lord is upon me. Because he's anointed me, he's called me, he's chosen me, he's placed on me, he has anointed me to proclaim good news to the poor, he sent me to proclaim liberty to the captives and the recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.

Jesus said, "Today this Scripture has been fulfilled in your hearing." He takes the mantle of Savior, which God had from eternity past called him to be and to accomplish that which was necessary for our salvation.

It's necessary because in it God does for us what we're not able to do for ourselves. This, this is the impact of sin. This is the effect of sin in us, that we are unable to affect our own salvation. We cannot save ourselves. We can't work our way into salvation.

We can't believe our way into salvation. We can't be good enough for salvation. It's just the nature of that brokenness, of the devastating effect of sin. But God, in his love, in his grace and mercy, does for us what we cannot do for himself— for ourselves. And Jesus takes upon himself all that we deserve.

Again, I can easily imagine Jesus going to Isaiah and talking to the disciples and, uh, going to those wonderful, beautiful chapters that you're all gonna read this afternoon when you go home, of Isaiah 53 and Isaiah 59, where he talks about the servant, the suffering servant, the one who would come to accomplish God's purpose. Surely, it says in chapter 53 starting in verse 4, he took up our infirmities and carried our sorrows, and yet we considered him stricken by God, smitten by him and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities. The punishment that brought us peace was upon him, and by his wounds we are healed.

And moreover, later on in the chapter in verse 10, we read that it was the Lord's will to crush him and to cause him to suffer. And though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord God's purpose, his plan, will prosper in his hand. It will be accomplished. It will be done.

It is necessary that Jesus suffer these things because he suffers them in our place for our salvation.

In chapter 59 of Isaiah, It says that the Lord's own arm worked salvation for him, and his own righteousness sustained him. He, he couldn't find, wouldn't find— of course he knew there was no one who could bring about that salvation except the One, the Christ, the Anointed.

It was necessary for Jesus to obediently and perfectly submit to the Father's plan.

Jesus' mission was to provide a means of forgiveness of our sins in a sacrificial substitutionary suffering so that we might be restored to a right relationship with God. It was to be our Savior.

Paul in Ephesians 1 says that in Jesus we have redemption through his blood, his suffering.

The forgiveness of sins in accordance with the riches of God's grace. God's promise, as it comes to us through the Old Testament, is that he would provide for us what we could not provide for ourselves: a Savior, one who would bring his forgiveness, one that would bring his salvation.

And it's interesting, this salvation is not simply a past event that we look at and say, "There, it's been done," and we go on. No, it becomes the orienting pattern of our life, to live with a Savior, to live as one saved. Theologians have given us a little helpful— I call it a coat rack to hang our

understanding on. About the aspects of salvation. We have been saved from sin's penalty through the suffering, through the sacrifice of Jesus.

The, that penalty that stands against us, uh, has been dealt with. In Colossians 2, it says the written code that stood against us was taken and nailed to the cross. The debt is canceled. The penalty is paid. We are in right relationship now with God, right standing with God.

We have peace with God. This is our theological term, justification.

But it's salvation that's not just in the past, it's in the present, it's in our life now. We are daily, moment by moment, being saved from the power of sin. Sin that would drag us down, sin that would cause all the effects to overwhelm us and keep us from living in that close and beautiful relationship with God. And by the presence of God's Holy Spirit, we are made more and more conformed into the image of his Son, that we might be like Jesus, our sanctification. And ultimately that we will be saved from sin's presence.

That there is a promise that what Jesus has accomplished in suffering these things, necessarily so, that our hope is that we will one day live in perfect, glorious relationship with God.

Eternally. It is the hope which Christ will bring us.

It's important to note what we're not saved from: trials and persecutions necessarily. We still have hard times, consequences of our action, mean people, bad hair days. You know, these are things that we're just not necessarily saved from. But I will say we are saved through. As we endure those difficult times in faith that Jesus is our Savior, we experience his salvation.

We see and understand what he has done, that it was necessary for Christ to suffer these things to provide us the way to God. Or better, to be the way to God.

And I think that's really what Jesus was focusing on as he talked to these disciples along the road. It was probably a 3-hour walk or so as they traveled the 7 miles from Jerusalem to Emmaus, and they talked about so many things.

But ultimately, Jesus was revealing to them what he said to the disciples in the upper room. I am the way and the truth and the life. No one comes to the Father except through me. I have accomplished that. It was necessary for me to suffer these things that you might know the way, that you might know me.

In his death and resurrection, Jesus the Savior has done for us what we cannot do for ourselves by taking our place and taking our sin and giving us his life and giving us his righteousness.

This is the great exchange. This is the good news. This is the gospel.

And we are invited to place our trust in that.

These disciples undoubtedly heard about or even witnessed the events that had gone on just 3 days before.

And they likely would have known about the last words that Jesus announced. And cried off from the cross, "It is finished." But what they had yet to understand is that this completion that Jesus announced was not of his suffering. I've done with this. I've completed it. But the fullness and completion of unveiling God's heart toward us that in the chosen one, God provides to us the Savior.

This wonderful encounter that the disciples— ends with their eyes being opened and their hearts burning within them and their lives changed forever, all because they had seen God's salvation unveiled before them in the person of Jesus, and they believed what he had opened to them, that it was necessary for the Christ to suffer these things and then enter his glory and to finish, to be our Savior.

Consider that for yourself. You know, there was another previous encounter Jesus had with some disciples when he asked them a similar type probing question.

He asked them, "Who do you say that I am?" Now that's a question to ponder. Who do you say Jesus is?

Do you recognize the Savior?

Does your heart burn within you at your answer?

How might God be opening your eyes to the hope of his salvation?

Let's pray.

Lord, we need you.

We need you to open our eyes.

Our ears, our lives to the truth of your saving grace.

May we, by the power of your Spirit, respond to you in love, in trust, in belief.

May our hearts burn within us.

Hold us fast, we ask in Jesus' name. Amen.