Waiting For Jesus

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[0:00] At the end of eight days when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord.

As it's written in the law of the Lord, every male who first opens the womb shall be called holy to the Lord. And to offer a sacrifice according to what is said in the law of the Lord, a pair of turtle doves or two young pigeons.
Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel. And the Holy Spirit was upon him.
And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus to do for him according to the custom of the law, he took him up in his arms and blessed God and said, Lord, now you are letting your servant depart in peace according to your word.
For my eyes have seen your salvation. You have prepared in the presence of all peoples a light for revelation to the Gentiles and for glory to your people Israel.
[1:19] And his father and his mother marveled at what was said about him. And Simeon blessed them and said to Mary his mother, Behold, the child is appointed for the fall and rising of many in Israel for a sign that is opposed.

And a sword will pierce through your own soul also, so that thoughts from many hearts may be revealed. And there was a prophetess, Anna, the daughter of Phineul, of the tribe of Asher.
She was advanced in years, having lived with her husband seven years from when she was a virgin, and then as a widow until she was 84. She did not depart from the temple, worshiping with fasting and prayer night and day.
And coming up at that very hour, she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem. Amen.
Well, it's that time of year when many of us, maybe all of us, set aside our regularly scheduled programming in order that we might indulge in our favorite Christmas movies.
[2:32] Perhaps you've been doing that for a little while already. From Bob Wallace to Kevin McAllister to Buddy the Elf, we will re-watch our favorite Christmas classics that we have seen countless times before.

And one of our family's favorites, and one of the ones that we typically bring out every Christmas at some point, we've already done it once this Christmas season, is a Christmas story, which recounts the tale of little Ralphie and his pursuit of a Red Rider carbine action 200 shot range model air rifle that he continuously is told will shoot his eye out.
Right? You know the story. It's the opening narrative of the movie that really just so helpfully summarizes the theme. The whole reason of the story really boils down to one thing.
Here's what it says, the narrator, at the very beginning. Christmas was on its way. Lovely, glorious, beautiful Christmas around which the entire kid year revolved.
That's basically the theme of the story, if you've seen it. Little Ralphie has waited all year. He's had his eye on that air rifle all year. And now it has come time.
[3:52] Christmas is almost there. And he hopes to receive what he's been looking for and asking for for so long. When you're a kid, the entire year does somewhat feel like a waiting period, doesn't it?

The closer that December gets, the greater the anticipation builds. And it all culminates in the excitement of opening presents on Christmas morning. But long before Ralphie got his gun and Kevin was left home alone and being dreamt of a white Christmas, Christians were observing a

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season of waiting and anticipation known as Advent.
Of course, Advent has fallen on hard times recently, but it's making a bit of a comeback in evangelical circles. And that's a good thing. Advent, of course, it means coming or arrival.
In the Advent season, it puts us in the shoes of faithful Old Testament saints who patiently anticipated and awaited the coming of God's promised Messiah.
The one who would bring eternal salvation, who would bring an eternal kingdom. To his people.
This Savior King, Jesus, was born nearly 2,000 years ago now in the little town of Bethlehem in Judah.
[5:20] And Christians, New Testament saints, look back in celebration on that Advent, that coming, that arrival of Messiah, as we patiently anticipate a second Advent, the second coming of that same Savior King.

So then we look back in faith, as we look forward in faith, and we wait. We wait. That's what Advent's about.
Waiting. Anticipating. And perhaps no other biblical characters in the narratives of the Christmas story exemplify this spirit of Advent more than the two really obscure people that Luke refers to here in Luke chapter 2.
Luke notes that both Simeon and Anna were waiting. They were longing for, hopefully, for the arrival of Messiah.
You see it for Simeon in verse 25, if you just set your eye there. Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, and he was waiting for the consolation of Israel.
[6:32] Consolation there, Luke is drawing on several passages in the prophet Isaiah, Messianic passages that speak of the comforting, the consolation, the salvation of God's people through this coming Savior King.

He's drawing on that there. When we get to verse 38, we find that this is alluded to as well for Anna. After having waited and praying and fasting for many years, in verse 38, we're told that she came up at the very hour that she met Jesus and began to give thanks to God and to speak of him to all who were also waiting for the redemption of Jerusalem.
So we get to these two characters. We get to these two historic people, and Luke notes them especially for their waiting, their longing. Simeon and Anna represent the last of the Old Testament saints who really did trust in God's promises, faithfully anticipating the coming of the Christ.
They represent Israel, who long awaited the coming of the Son of David, who would sit on David's throne, not temporarily, but for eternity.
They represent all of mankind in a sense, cursed by sin, that has longed for the restoration of God's people since the seed of the woman was promised to Adam and Eve in the Garden of Eden.
[8:01] Simeon and Anna then have a significant role in Luke's record of the gospel. They give witness to Jesus as the Messiah, and they provide a wonderful example to us of how as New Testament saints, we should follow their pattern as we wait, as we wait for Messiah to return.

And this morning, maybe somewhat devotionally, I want us to take some time and meditate on their part in the Christmas story.
Of course, the scene is set for us in verses 22 to 24. It's the 40th day since Mary gave birth to Jesus in Bethlehem, and Joseph has taken her the six-mile journey from Bethlehem to Jerusalem, and they're there for a specific purpose.
God stipulated in the law that certain practices had to be observed following the birth of a child. Now, if you want to read about those, the references for that is Luke chapter, or excuse me, Leviticus chapter 12, the entire chapter, or you can look at Exodus chapter 13, and you'll find it there as well.
The first stipulation was circumcision for a male child on the eighth day, which was an important covenant sign for the people of Israel. The second requirement involved a period of purification during which the mother was considered ceremonially unclean.
[9:35] And that period of uncleanness lasted for 33 days following the circumcision of the male child. And at the end of those 40 combined days, there was the culmination of going to the temple and offering both a burnt offering in worship to God and a sin offering as an atonement, sign of atonement to God.

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The third law necessitated that the firstborn male be presented or dedicated to the Lord in reflection of Israel's exodus from Egypt.
Now, in your own study, I'll trust you to do this, you will be wonderfully helped to go back and trace why God gave these three stipulations to his people.
It wasn't just to hang a burden on their necks. There was important, significant, salvific symbolism in these three acts.
And you will find it most encouraging to go back and research them. But the encounters that take place with Simeon and Anna here in this chapter, they occur as Joseph and Mary go to the temple complex in Jerusalem to perform these acts of worship.
[10:55] So before we actually get to Simeon and Anna, it would be worth our time to just take a moment and examine and reflect on Joseph and Mary's piety here.

For Jesus to truly be the Savior, it was necessary that he perfectly fulfill God's commands as one, quote, born under the law.
That's Galatians 4. In the fullness of time, God sent forth his Son, born of woman, born under the law, in order that he might redeem those who are under the law.
This is an important facet of the gospel. It was necessary for Jesus to be the Savior that he truly fulfill all of God's commands. However, as a baby, an infant, how could he?
His fulfillment of the law as an infant was out of his control. He couldn't circumcise himself. He couldn't present himself. Therefore, it was necessary that Joseph and Mary carefully fulfilled the requirements of the law related to the birth of their firstborn son.
[12:13] Had they not done so, we would not have grounds to say that Jesus truly is the Christ. We would not have grounds to affirm that his atonement on the cross was a sufficient atonement for us.

This is important. It would be easy to pass over in a cursory reading of the text, but we ought not do that. Here's the thing. There is no indication that this specific purpose was in Joseph and Mary's minds as they obeyed God in this.
Yes, the angel told them who the child was and what the child was to do. He didn't give a manual for how to raise the Son of God.
He didn't give instructions beyond his birth. He didn't lay out everything that they were to do as parents of the Messiah. So you can imagine Mary even looking at Joseph, perhaps, in Bethlehem after Jesus is born and saying, what do we do now?
What are we supposed to do? And perhaps in that moment, Joseph, who we know was a just man, according to Matthew, a righteous man, a faithful man, actually knew exactly what to do.
[13:29] They had all the instructions that they needed in the Word of God. And it was to God's Word that Joseph turned. And he said, we'll wait eight days and we'll make sure he's circumcised.

That's what God has said to do. And then we'll go to Jerusalem a little while after and we'll do what God has told us to do there. Isn't that interesting? Amazing. Simple obedience.
Their faithfulness to God was pivotal to the testimony of Jesus as Messiah. We tend to overcomplicate things, don't we? We tend to overcomplicate what it actually means to be faithful. When we can look at someone like Joseph and Mary and find that it's actually quite simple, at least theoretically it's simple. God has told us everything we need to know for salvation and for obedience to Him in the Bible.
He's given us the instruction. He has revealed to us His desires. And the faithfulness that results in God's blessing and usefulness in God's purposes as we see in the life of Joseph and Mary.
[14:38] It really is as basic as studying the Bible and living according to what God has said therein. Sometimes we're looking for a custom-tailored plan for what we are to do with our lives and the decisions that we are to make and you really ought not look for that.

You just need to trust the Lord that He's in control of your life. You need to obey what He's told you because you know what that is and you have access to it. And then exercise wisdom as you walk in the Spirit.
Now this was so important for Joseph and Mary. It's so important for you and I. In addition to ensuring that the baby Jesus fulfilled the law's demands, something that perhaps they didn't even weren't consciously aware of and necessitating, maybe they were, maybe they were, we don't know.

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But in addition to all of that, their obedience resulted in these encounters with so many different people, in these encounters with Simeon and Anna, which probably likely became such an affirming moment for them in the plan of God.
In fact, we're told in the middle of the text that they marveled at what was said. We love when people compliment our kids, don't we? Ashlyn played an orchestra concert, Christmas concert yesterday in Statesville and some of our family was there and some of you were there and showed up and we love that.
[15:58] We love when people come up to our kids and they say, oh, you did such a good job in the violin yesterday. That makes us feel good, doesn't it? Makes them feel good, makes us as parents feel good. Here's Joseph and Mary.

They've got their baby boy in the temple and here comes two righteous, devout people and they say such wonderful things about the child. And what is it that Mary and Joseph do? They marvel at it. Wow. Wow. What an affirming moment for them. And what is it the fruit of? It's the fruit of their obedience. Just simple, faithful obedience to the Lord. And we should expect that upon sending his son to us that God would supply witnesses to testify to Jesus' identity and purpose.
Throughout the Christmas narratives, whether you're looking in Matthew's gospel or in Luke's gospel, you'll find it the same. Throughout, we find various witnesses who have established the true nature of the Christ, the true nature of this child.
And we can think of them, we think of Joseph and Mary, of course, but then what about Zechariah and Elizabeth and the baby John leaping in the womb? What are they doing?
[17:06] What is that all about? Why does Matthew bother to tell us that or Luke bother to tell us about that? Because they are witnesses to the Christ. Then we find the shepherds near Bethlehem.

An amazing miracle happens with them as well. They see the angels. They hear the proclamation. What do they do? They make haste. They run to Bethlehem and they find it just as the angels had told them. And then they go throughout the land spreading the news.
Why? Why does Luke bother to tell us about that in Luke chapter 2? Because they're witnesses of the Messiah. Then there's the Magi from the east, stargazers. They see the star.
They make their way toward Israel. They find the child ultimately and they bring him gifts. Why do we need to know that? That's Matthew chapter 2. They were witnesses to the Messiah of the Christ.
Now here's the thing that all of these people have in common. From a human perspective, they are among the unlikeliest of candidates to be such witnesses. The Magi from the east, they're Gentiles.
[18:08] We don't even know that they're really believers. But God uses them in that moment as a testimony to the person of Jesus Christ. what Jew is going to hear their testimony and believe it.

But it wasn't very different for the shepherds either. They had such a reputation at the time that all of this was unfolding in the first century. They had such a reputation that you couldn't even accept a shepherd's testimony in a legal proceeding as admissible.
They wouldn't even receive it simply because the reputation of the shepherds was so poor. And yet that's who God uses as a witness of his Messiah.
Zechariah and Elizabeth are a bit different, aren't they? They're faithful. They're holy people. And yet there's a miracle that God does with them as one of their unlikely candidates. Well, Simeon and Anna, they fit the bill for unexpected witnesses to the advent of the Christ.
There's nothing especially noteworthy about them. There's no miracle associated with their introduction to Jesus as there was the other witnesses. Simeon and Anna were ordinary people.
[19:18] But in terms of their faith, there was nothing ordinary about them. They were extraordinary. Like Zechariah and Elizabeth, they were part of that final generation of old covenant saints justified by faith in the promise of God's Messiah.

And their lives reflected that saving faith. Simeon was known for his righteousness and devotion to God. Because he believed God, he lived in holiness, faithfully worshipped the Lord.
That's an example for us. We just looked at it in 1 Peter 2 a few moments ago. What does it mean to live in righteousness? Well, it's a reflection on who you are in Christ.
It is a result of a faith in God and God's promised Messiah that leads to that kind of conduct and behavior. And that's the example that Simeon gives us. Anna was the same.
Righteous and devout may not be words used to describe her in the text, but what is said about her shows that righteous devotion was indeed her reality. Because she believed God, she spent the majority of her life, her very long life, in worship, fasting, and prayer.

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[20:38] Over what? The Messiah that she trusted would come and bring salvation. And why did she trust that?

How could she trust that? God's been silent for at least 400 years. Oh, she trusted what God said before. And because she believed God, she worshipped, she fasted, she prayed, she waited.
But all of Simeon and Anna's faithful devotion is revealed in their waiting. They longed for God to send the Christ in their lifetime and because of that, God gave them the blessing of being key witnesses of the birth of his Messiah.
Not because there was something significant about them, but just like Joseph and Mary, they were just ordinary people with an extraordinary faith and God blessed it. And they became witnesses of the Christ.
And the witness of Simeon and Anna, it isn't simply the acknowledgement that a child was born. The text refers to both of them as prophets of God, those chosen by God to declare his word and reveal his truth.
[21:48] We don't know if they were regarded as prophets before this moment. The fact is that's probably very unlikely. Their status as prophets probably applies specifically to this this encounter.

Think about that. In other words, God chose them as his witnesses for this moment in redemptive history and their righteous devotion gave credibility to their prophecy.
How wonderful to be mightily used by God if even just once in your lifetime, if even just once in your life to be a prophet in the sense of proclaiming the gospel of God so that it affects others and God uses your witness in that way.
That's what's happening with Simeon and Anna. How wonderful of a thing. Nothing is quoted from Anna in the text. We only know that God revealed to her the child's identity because she subsequently rejoiced and shared the news with others.
The fact that her declaration was prophetic is seen simply in the fact that Luke calls her a prophetess. Makes it pretty easy to figure out. Now much more is recorded for us about Simeon.
[23:06] That's where we'll spend the rest of our time. He was empowered by the Holy Spirit for this moment we're told. The Spirit prepared him ahead of time telling him what would take place.

Revealing that he would see the Christ before his death. We don't know how long he was aware of that. Perhaps he was only aware of it that day. We don't know. But at some point he had operated with this understanding eagerly anticipating meeting the Lord's Christ.
And when that moment finally arrived God used Simeon to prophesy about Jesus' purpose the purpose of the child to bring salvation. Let's just look what he said.
Look with me again at verses 28 to 33 first. Simeon took him up in his arms took Jesus up in his arms and blessed God and said Lord now you're letting your servant depart in peace according to your word.
For my eyes have seen your salvation that you have prepared in the presence of all peoples a light for revelation to the Gentiles and for glory to your people Israel.
[24:19] And his father and his mother marveled at what was said about you. Isn't it interesting here that upon seeing the child Simeon says that he's now ready to die. Is that what he says?

Lord now you're letting your servant depart in peace. He doesn't say anything about death there. We make that connection because what has just been told to us that the spirit came and said hey you're not going to die until you see the Christ and now he sees the Christ and he says okay I'm ready to die.
That's interesting isn't it? Why would he say that? Wouldn't it make more sense for Simeon to want to live longer so that he might see what would become of the child? Simeon's response however it reflects the depth of his faith doesn't it?
These are not words of a man who simply wished that the child would be the one to bring salvation. This is someone who was entirely convinced of it. In fact he's so convinced so assured that his eternal salvation would come through this baby that it gave him complete peace to go on to death. Is that not the picture of saving faith? That we're so trusting in the person and the work of Jesus Christ that we know how to face death with peace.
[25:33] Being assured of the fact that our eternal soul rests in the grace and mercy of the Lord Jesus. Isn't that what Simeon is indicating here? He doesn't have to see the cross.

He doesn't have to see anything else. He's so convinced in his faith this is Messiah. Lord now bring me home. You have fulfilled your word to me. Oh what an example for us to trust Jesus so much

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that upon coming to Christ we can say I can die in peace now.
And we can say that because it's the truth. It's the reality of our position of our position in Christ. It is one of peace with God.
Now according to Simeon's prophetic blessing the salvation Jesus would bring was expansive. It included more than just those who belong to Israel.
He says that this salvation has been prepared before the eyes of all peoples. Jesus is the light of revelation to the Gentiles who had not received God's revelation as had the Jews.
[26:49] Think about that. They didn't have the word. They didn't have the promises. They didn't have the covenant. They didn't have the worship that all pointed toward this Messiah. They didn't have that. But they could look to Christ and they saw the revelation of God in Christ.

Oh it's wonderful. Looking to Jesus even non-Jews would see the nature and salvation of Almighty God. Through Jesus all who repent and believe whether Jew or Gentile would be saved.
Jesus is also the glory of Israel. At least for those who believe. There was so much for the Jews to glory in wasn't there.
They could glory in the law. They could glory in the Exodus. They could glory in the prophets. They could glory in the temple. They had so much. And yet Simeon reminds us here that for those who believe the true glory of Israel is the Christ.
Supersedes all of those things. Isn't that what the writer of Hebrews is intent to tell us? That Jesus is better than all of it. All of it is a shadow that's pointing forward to him. Simeon realizes that.
[27:59] He says, oh, this child, this child is the glory of Israel more than anything else we would pride ourselves in. Simeon's blessing, it declares the identity of the child and that he is the Christ.

But it's his prophetic words to Mary that actually reveal the child's purpose. Look at verse 34 and 35. after Simeon's song as it's known, Simeon blessed them and he said especially to Mary, behold, this child is appointed for the fall and rising of many in Israel and for a sign that is opposed. A sword will pierce through your own soul also so that faults from many hearts may be revealed.
Appointed is the key word here. It tells us that what follows is Jesus' purpose, what God has chosen him to be and to do.
First, we find in Simeon's prophecy Jesus is the Lord who will judge us all. With his judgment, Jesus will cause those who persist in prideful unbelief to fall and those who persist in humble faith to be exalted.
But then he says Jesus is also a sign, a sign that will be opposed by many. And what is the sign? Jesus himself tells us.
[29:32] In Matthew chapter 12 verses 39 and 40, the Jews demanded of Jesus a sign and here's how he answered. He answered them, an evil and an adulterous generation seeks for a sign.

In other words, an evil and adulterous generation looks at the Messiah and says, prove it again. But no sign will be given to it except the sign of the prophet Jonah.
For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. What's the sign?
Death is the sign. Not just death. The sign of Jonah is not just death. It is a temporary death, isn't it? Only three days and three nights will he remain in the heart of the earth.
Oh, it also is a sign of resurrection, neither of which was acceptable to the Jews who demanded these signs. Jesus says it again in John chapter three, uses a different illustration here.
[30:35] John chapter three in verse 14, as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

That's a reference to an event in Israel's history as they wandered in the desert, they disobeyed God, God sent fiery serpents, and then God told Moses to make a bronze serpent, to put it up on a post, and those who were bitten by the fiery serpents, if they just looked up to the provision of God, that's the symbol, look up to the provision of God, what God has given them for healing, that they would then be healed.
Jesus reflects on that in his conversation with Nicodemus, and he says, just like Moses hung that snake up on the pole, and people looked to that for their healing from God, so must the Son of Man be lifted up, so that those who look to him will find true healing.
What's the sign? The sign that is opposed is the cross of Christ. What Paul said was a stumbling block to the Jews, what he said was foolishness to the Gentiles, and both Jews and Gentiles refused to believe in a Lord and Savior who would be revealed in such weakness, dying a criminal's

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death.
But to those who have eyes to see, it is the good news of how God has brought salvation to sinners through Jesus Christ. This child in Simeon's arms is the sinless one.
[32:08] He's the sinless one who died as a criminal so that trespassers of the law like you and me might be forgiven and counted righteous before God.

And how we respond to the sign of the cross, either in faith or in unbelief, will be exposed at the final judgment of the Lord Jesus.
That's the end of the prophecy, isn't it? This sign will be opposed. the process of that sign being carried out would be a sword through the soul of Mary as she watched her own son be murdered.
But then in the very end, what does all of this accomplish? That many hearts will be exposed, many hearts will be revealed. What does that mean? That it is on the basis of what we do with the sign that Christ, the judge, will judge us.
Simeon and Anna, by God's grace, had eyes to see. And they rejoiced in the advent of God's salvation, the baby Jesus. They're witnesses of the Messiah.
[33:20] And each of us will be held accountable to their testimony. For Simeon and Anna, the wait was over. As it regards our salvation, the wait can be over for you as well.

If you look to the sign and believe, if you look to the cross and trust in him and what he's done, the wait will be over for you too.
Now I want to finish with one other thing. Just as Simeon and Anna faithfully longed for the advent of Christ, so are we as Christians to faithfully long for his second advent?
Jesus is coming back. The word testifies to that again and again. He will return. And we await that moment like Ralphie awaited Christmas morning to get his Red Rider BB gun.
with great anticipation. We long that he would come back. Using a parable, Jesus said that all who faithfully await his return will be blessed.
[34:44] This is in Luke chapter 12. Jesus said, blessed are those servants whom the master finds awake when he comes. Truly I say to you, he will dress himself for service and he will have them recline at table and he will come and serve them.

That's all indication of blessing and eternity in the kingdom. And if he comes in the second watch or in the third watch or whatever watch and he finds them awake, blessed are those servants, Jesus says.
What's he saying? He's saying that we must await him as Simeon and Anna awaited him. they show us what it looks like to faithfully wait so that we too might be blessed by God in the way that they were blessed by God.
And so let me close by just highlighting some features of their example that we can apply to our own Christian waiting for the return of Christ. Our waiting should be marked by five things.
First, it should be marked by faith. Indeed, faith is the root of their longing. Without faith and trust in God and his word, there would be no longing.
[35:55] There would be no waiting for Simeon and Anna. They fully trusted God's word. So should we trust based on the first advent that the second advent is coming.

Trust it wholeheartedly. And it is in that faith that the Lord will create the longing. So our waiting should be marked by faith. Number two, our waiting should be marked by righteousness.
It should be marked by righteousness. How are we to live as we wait for the Lord? Righteously. That was Peter's testimony in 1 Peter 2. That we abstain from the deeds of the flesh.
That we pursue Christ and his glory and the glory of God in the world. That we live honorably according to what God has told us to do. Our faith must be reflected in our obedience.
Isn't that what was true of Joseph and Mary? They trusted the word of God so they obeyed the word of God in the way that they handled their baby. It's true of Simeon and Anna. They trusted God and they were both acknowledged for their righteousness and that righteousness was the overflow of their faith not the cause of it.
[37:08] It was the fruit of it. Thirdly, our waiting should be marked by devotion. Devotion. Simeon and Anna gave their lives to worship and we must not forsake that worship.

Whether it be the worship in our private devotion to the Lord day by day or it be in obedience to the gathered church in worship Sunday by Sunday.
We must live as we wait devoted to worship not being distracted by the things of this world but devoting ourselves wholeheartedly giving ourselves wholeheartedly to the worship of God.

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Fourth, our waiting should be marked by focus. By focus. Isn't that an implication of Simeon and Anna's example?
people, they weren't distracted by the world. They weren't distracted by this life to the extent that they always had an eye on what was to come.
[38:21] For them, as old covenant believers, what was to come for them was that first advent. It's different for us. We have so much more opportunity than they do. We have so much more revelation than they do, don't we?

In the new covenant. it's so easy for us to be distracted by the cares of this life. Let me just ask you, when's the last time that you thought, today, I'm going to live in light of the coming of Christ? Today, I'm going to look for Christ. Today, I'm going to make sure that my life is focused on that heavenly citizenship that is to come. Most of us probably don't think that way very often, but that was true of Simeon and Anna's life.
Anna lived at the temple. She worshipped. She fasted. She prayed. She always had an eye on what was to come. Simeon always had an eye on what was to come.
And it's time for us to get our eyes off of this life and really intentionally as Christ people, to have an eye on what is to come, to live in light of the glory that is to come when Christ returns.
[39:35] Fifthly, our waiting should be marked by evangelism. Evangelism. They shared the good news of Christ coming with others.

It's plain in the text. Simeon excitedly, it doesn't tell us how old he is. We gather because of the whole scenario with his death and the language of his death.
We gather that maybe he was advanced in age like Anna was. We don't really know, but perhaps he was at that age where you can just kind of get by with taking people's babies up in your hand. I don't know what age it is that you cross into that, but there is an age where you get to where it's just like you just talk to all the babies in the restaurant and parents just kind of let you do it, right? Maybe Simeon's kind of like that. We don't know if it was the intention of Joseph and Mary to receive a blessing from Simeon. We don't know if he was a priest. We don't know anything about him from that perspective. We just know that he saw this baby that the Lord revealed to him who this baby was and he takes him up in his arms and what does he do?
He publicly declares the truth of who this child is. And what is it that Santa does? Santa. Christmas on the brain. Anna.
[40:48] What is it that Anna does? She sees the Christ. We don't know exactly the interaction that she had but clearly she understood what Simeon understood. Maybe she was with him when he made this prophecy.

And what is it that she does? She immediately goes to everybody else around her. Others who were longing for the coming of the Messiah and she said he has come. He's come. What are we to do as we wait?
We're to go to other people around us and say listen he's come and he's coming back. Repent and believe the good news. It's what Jesus commanded us to do. Now Jesus says in Luke 12 blessed are those whom the master finds awake when he returns.
That's what it looks like to be awake. Are you waiting well? Are you waiting well?

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