

Luke 2.25-33 Long-Expected Immanuel

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Preacher: Dan Morley

[0:00] Now, surrounding the time of Christmas, there's much anticipation and there's much waiting that goes on at Christmas. Perhaps we're going to be seeing family that we haven't seen in a while and there's much anticipation and waiting for family to get there.

Or perhaps you're highly anticipating the big meal that you're going to have and there's much waiting to have that good meal and the good dessert that comes after it. Or even perhaps the presence and the giving of presence and the receiving of presence, the waiting for that time to come.

There's much anticipation and waiting for these things. Now, in the Old Testament, in the book of Isaiah, chapter 9, verse 6, it says that unto us a child is born, unto us a son is given.

So in the Old Testament, it tells us that something will be given and there is a lot of anticipation as there is waiting for this to come. There was a lot of waiting and in our text in Luke chapter 2, we hear of a man named Simeon and Simeon was waiting.

He was waiting for the fulfillment of divine promise that had been given to him. So we will read in Luke 2, verses 25 to 33.

[1:18] And behold, there was a man in Jerusalem whose name was Simeon. And this man was just 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. So he came by 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, which you have prepared before the face of all peoples. A light to bring revelation to the Gentiles and the glory of your people Israel.

And Joseph and his mother marveled at those things which were spoken of him. Our great God, we thank you for your word that you have given us divine testimony, that which is supernatural revelation.

[2:27] And as we seek to sit under the ministry of the word this morning, we pray that you would attend the preaching of your word by your spirit and make your word effectual according to all of our needs.

I pray that you would enlighten our minds and lead us into all truth. I pray that you would be glorified. I pray that you would help me both with the function of speech and the content, Lord, that we may faithfully divide your word.

We pray this in Jesus' name. Amen. So in our text, what we are going to be examining this morning, what's going on in this text is this, that the long-expected Messiah has come in human form, making manifest the brilliance and glory of God.

So we will divide this text into three parts. The first part being the anticipation, the waiting that's going on. The second part being salvation. And the third part being consolation or peace.

Now before we get into that, somebody is introduced to us in this text, and that name is Simeon. There's not a whole lot that we know about Simeon. He's likely an old man.

[3 : 42] But what we do know about him, what this text does tell us, is that he's a just and devout man, and that he has his heart set on the Messianic hope.

And we'll unpack a lot more what that means, to have his heart set on the Messianic hope. But it also tells us that the Holy Spirit was upon him, and that he had received something.

He had received divine promise that he would see the coming Messiah. And he was waiting in faith. He was waiting in faith, believing the promise that God had given him, that he would see the promise Christ and his kingdom.

So we know that he was a believer, because he believed God's promise. And he believed with faith in the promises of God, as he waited for salvation, for the coming salvation from the Lord.

Now there are a lot of details that the text doesn't tell us, that really make you wonder, how long had he waited? How many years had he been given this divine promise, and that he was waiting day after day?

[4 : 49] And did he come every day? Did he come multiple times a day? You can only imagine how many faces he must have seen come and gone. Or what if he slept in one day, and he woke up and he thought, I wonder if I've missed the coming of the promised Messiah.

And he came, maybe he came to the temple and asked, has the Messiah come? Have I missed him? You wonder what other people knew, and what they thought of him. Maybe they criticized him, thinking, who does this guy think he is?

Who does he think he is, that he's going to see the coming Messiah? We've been waiting for so long. We don't know these details, but what we do know, is that he had divine promise, that he would see the Lord's salvation, and that he was waiting.

Now this word waiting, that we're told, there's a lot more behind it than what the text tells us. The significance of what was being waited for, and the anticipation of that waiting.

So, first of all, we're going to look at the anticipation in the text, that is, the waiting. Waiting, here, is looking forward to God's consolation, looking forward to God's deliverance.

[6 : 01] So sometimes we take these things for granted, because we just know what it means, but really, why were they waiting for deliverance? Why was Simeon waiting for deliverance, for salvation, for God's consolation?

What was the state in which they were in, that required such consolation and deliverance? So, we're going to go back pretty far. We're actually going to go back, to the Garden of Eden, and I want you to, to mentally keep a bookmark there, because we're going to return, before we're finished with the sermon.

But starting with, the Garden of Eden, after the, after Adam and Eve had sinned, we have the fall, and the world became cursed. It was a sin, cursed, fallen world.

And in the declaration of the curse, wherein the, the serpent was cursed, and the punishment was declared, within that, we see a promise of the gospel, don't we?

But because of the fall, because of sin, Adam and Eve were unclean, and were barred from the Garden of Eden. We'll come back to that bookmark, to understand the significance of that, and the requirement of salvation.

[7:14] But they were barred, from the Garden of Eden, from the presence and glory of God. So because of this, they needed salvation. So this, this is going back very far, to Adam and Eve.

From Adam and Eve, they need salvation. And, we are waiting. Genesis 3.15, says that we have this promise, of coming salvation.

A promise, that the seed of the woman, would bruise the head of the serpent. So we're waiting for this promised, skull crushing seed of the woman. And there's much anticipation, much waiting.

When will he come? Perhaps with each male that is born, will he be the promised one? Will he be the Messiah? We're waiting. We're waiting for salvation, for deliverance.

And then, sin spreads across the world, and wickedness, and darkness, to, we come to the days of Noah. Noah. And God's judgment, comes upon the world.

[8:14] And Noah, is a type, of a savior. So Noah, as a type of a savior, Noah and company, who were in the ark, were delivered, safely, through judgment, into a type, of new creation land.

Right? So Noah, a type of savior, takes his people, safely, through judgment, into a type, of new creation land. But in that new creation land, there's still sin. So Noah, is not the savior.

Noah, is not the skull-crushing seed of the woman. So we're still waiting. Next, we will, we look at Abraham. God makes a promise.

He makes a covenant with Abraham. And God promises Abraham, that, that in his seed, all the nations of the earth, will be blessed. But that's Abraham's seed.

So Abraham himself, isn't the Messiah. We're still waiting. We're still waiting, for that coming salvation. And then Abraham's descendants, through Isaac, Jacob, and Jacob's sons, come into Egypt, and then eventually, they multiply significantly, and they become enslaved, to the people of Egypt.

[9:31] And then through Moses, God uses Moses, excuse me, and Moses led the people of Israel, out of bondage, and slavery in Egypt.

So Moses leads them, out of slavery, and then God leads them, through the wilderness. And in the wilderness, God made a covenant, with his people.

God also gave them, the Levitical law, and the tabernacle. So remember, put another bookmark here, put another bookmark here, at the tabernacle, in the wilderness. And the tabernacle, is the place of God's, tabernacling presence, with his people.

It's his presence, and glory, tabernacling, with his people. Dwelling with his people. But, as we know, Moses, was not the Messiah.

Moses, was not the Savior. So we're still, waiting. Still this anticipation, it's still waiting. And then, we have Joshua. Joshua, whose name means, Yahweh is salvation, or the Lord saves.

[10:36] Sounds hopeful, that he might be the Messiah. Joshua, led God's people, into the promised land, to be in a covenant relationship, with God, and be blessed by God, in the promised land.

But Joshua died, and when Joshua died, of course, the people forsook the Lord, as we know very well. Joshua, was not, the Messiah. We're still waiting. waiting. This anticipation, this heaviness, of waiting.

And in those days, God gave them judges, and the judges, were, deliverers, who, they were a type of Savior, who delivered, God's people, from oppression, from oppressive, evil enemies, but, these judges, did not deliver the people, from their sin.

The judges, were not the Saviors. We're still waiting. This waiting, and waiting. And then, there's a need, in those days, there was no king in Israel, and everyone did what was right, in their own eyes, so then we have the establishment, of the monarchy, and shortly after, we have David, David as king, and with David as king, God promised David, that he would set up his seed, and that he would establish, his kingdom and throne forever.

So it would be David's seed, not David himself. David, is not the Messiah. So we're still waiting. This ongoing waiting, this anticipation. And then, after David, David's son Solomon, built the temple, the glorious temple.

[12:07] But Solomon died, and shortly after Solomon's death, the kingdom divided. We're still waiting. We're still waiting for salvation. And then eventually, Jerusalem, was invaded, and the temple, was destroyed.

And the people of Judah, Israel, having already, been destroyed, the people of Judah, are then, deported and exiled. We're still waiting.

We're still waiting, for salvation. And then after being, in exile for a while, the deported exiles, return to Jerusalem, to rebuild the temple.

And as they're rebuilding the temple, the Lord spoke, through the prophet Haggai, and says this, Who is left among you, who saw this temple, and its former, and its former glory?

And how do you see it now? In comparison with it, it is, is it not, in your eyes, as nothing? It was as nothing, in comparison, to the glory of the temple, before, as Solomon had built it.

[13:18] And then it goes on, verse 9, and says this, The glory of this latter temple, shall be greater, than the former, says the Lord of hosts. And in this place, I will give peace, says the Lord of hosts.

This is curious, isn't it? Because this rebuilt temple, does not have, the tabernacling, the dwelling presence, and glory of God, with his people. It does not have, a greater glory, than the previous temple.

So it's quite curious, and peculiar, isn't it? To say, that the glory, of this latter temple, shall be greater, than the former, because it's not. Which means, we're still waiting.

More waiting. More anticipation. Now, recognize that, it says in this prophecy, in this place, in this place, that does not have, the presence, and glory of God.

Says, in this place, I will give peace. Put a bookmark there, and remember that, as we work forward. But, this rebuilt temple, which, was not as glorious, as the former, as the previous temple, nor was, the presence, and glory of God, filling it.

[14:32] This rebuilt temple, was not the fulfillment, that they were waiting for, in this prophecy, in Haggai. It was not, the brilliance, and glory, of God's presence.

Remember those two things. It was not, the brilliance, and glory, of God's presence. As we're waiting, for salvation, now, in this point, in redemptive history, we're waiting, for the brilliance, and glory, of God's presence.

We're still waiting. And then, we come to the end, of the Old Testament, before we turn, to the New Testament. And for us, it's just a flip of a page. But what's the time frame?

The time frame, from the last prophecy, the last word, from God, what is the time frame, before we turn, to the New Testament? There's actually, 400 years. So, in the, in this point, in time, before, the New Testament, events had occurred, there was, 400 years, of silence.

400 years, of darkness. 400 years, of waiting. Can you imagine, imagine that? Like, what is, what is our life, in comparison, to 400 years? Multiple lives, multiple generations, would have come, and gone, waiting, and waiting in silence, and waiting in darkness, just anticipation, knowing there's, a requirement, for deliverance, knowing there's, coming salvation, but it is not, yet fulfilled.

[15 : 59] We're waiting. And it's just, thick, with waiting. The Old Testament, is thick, with waiting, and it's almost like, it's this, come to such an intensity, of waiting, that there's silence.

Waiting, and silence. And then, we have, in verse 25, and behold, there was a man, in Jerusalem, whose name was Simeon, and this man, was just 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. So he came, by the Spirit, into the temple.

And when the parents, brought 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, which you have prepared, before the face, of all people. A light, to bring revelation, to the Gentiles, and the glory, of your people, Israel.

[17 : 10] The hour, of fulfillment, had come. All this waiting, and the hour, of fulfillment, had come, of God's promises. The long expected, Messiah had come.

The King has come. Emmanuel has come. God with us, has come. The word became flesh, and dwelt among us. And then what? If you know, John 1, 14, what's the rest?

The word became flesh, and dwelt among us, and we beheld his glory. And then in verse 27, it goes on to say, so he came by the Spirit, into the temple.

You can just see, the providence of God, in this. And the waiting, in Simeon's waiting, each day, we don't know how many, how long his waiting was. But, there must have been times, where he wasn't there.

And so God's providence, in leading him, by the Spirit, into the temple, at the exact time, that the parents, of the child Jesus, brought him, into the temple. God's providence, in ensuring, that his promise, would be fulfilled.

[18 : 17] He came by the Spirit, into the temple. And then, further in 27, it says, when the parents, brought in, the child Jesus, to do for him, excuse me, according to the custom, of the law.

What do you think, is so significant, about this? Very short statement. What's so significant, about this, is that we know, that in the incarnation, and the word, being made flesh, the word, the Son of God, coming in human form, it was to die, as a substitute, for our salvation.

He came for salvation. But, the incarnation, is not merely, for his death. It's also, for a part of, of what his life, accomplished. That his life, accomplished, a positive righteousness.

That which, no man had done. That which, remained to be fulfilled. No one, since creation, had perfectly, obeyed God. And that perfect, righteousness, still needed, to be accomplished.

And here, as but just a baby, he was, he was, perfecting obedience. He was obeying, the law. He was born, under the law.

[19 : 30] And even as a baby, he was fulfilling the law. Jesus, perfected obedience. We have in Jesus, a positive righteousness. That which, none of us, have done, and no one has done.

Which God, requires to be, in a right, in a right, relationship, with God. And then, it goes on to say, he took him up, in his arms, and blessed them.

Simeon, came into the temple. I remember, the temple, historically, historically, the temple, was the place, which was to have, the presence, and glory of God, dwelling in it.

But this temple, did not. Right? After the temple, was rebuilt, it was not filled, with the presence, and glory of God. Simeon came into a temple, that did not have, the presence, and glory of God, prior to this day.

And it is in this place, in this temple, which, was historically, supposed to be the place, with the presence, and glory of God, dwelling with his people. Here, Simeon, is beholding, the tabernacling, brilliance, and glory of God, in human form.

- [20 : 41] The son of God, come down, in human form, the long expected, savior. So that brings us, to our second point. The presence, and glory of God, did not come, into the rebuilt temple, but it was there, in that place, that Simeon saw, and held, the true temple, Emmanuel, God with us, which is the presence, and glory of God, in human form, dwelling with his people.

So that's a long transition statement, to sum that all up. Our second point is, salvation. So drawing out of our text, salvation, and the significance, of what it meant, at that time, for Simeon, to say it.

So I asked you, to book some, bookmark something, in your mind, and we're going to go back there, now. We're going to go back, to the Garden of Eden, and briefly describe, what Garden, the Garden of Eden is.

The Garden of Eden, is an elevated, temple, sanctuary. And, something that's interesting, is that elevation, is a theme that's carried on, throughout scripture.

The Garden of Eden, being an elevated, temple, sanctuary, rivers flowed out, from it, into the lands, and rivers flow, downhill. So the Garden, of Eden, was, was elevated, where Moses, met with God, was on Mount Sinai, as elevated.

- [22 : 20] The, temple, which Solomon, had built, in Jerusalem, was on Mount Sinai, it was elevated, and we see, metaphorical references, to the kingdom of Christ, as Mount Zion, or God's holy hill.

that's, not, that's a, sidetrack, but, the Garden of Eden, was an elevated, temple sanctuary. It was a, temple sanctuary, of, what's significant, about temple sanctuaries, remember this, it's a sanctuary, of God's presence, blessing, and glory, dwelling with his people.

So those, three things, is God's presence, blessing, and glory, dwelling, dwelling with his people. But, with the Garden of Eden, because of sin, Adam and Eve, were barred, from the garden.

Because of sin, they are excluded, from God's presence, blessing, and glory, dwelling with his people. So they need salvation. The next, temple sanctuary, we find, is the tabernacle, and the tabernacle, was a portable, temple sanctuary.

So the tabernacle, was a portable, temple sanctuary, of God's presence, blessing, and glory, dwelling with his people.

- [23 : 42] But sin, had to be cleansed, with blood. Okay? The next, temple sanctuary, we have is the temple, the one which, Solomon had built. And in the, the temple, it was a, a glorious, geographic, geographically elevated, temple sanctuary.

So again, also, it was a temple sanctuary, of God's presence, blessing, and glory, dwelling, with his people. I hope you're starting to see, the theme of, a temple, a temple sanctuary, what a temple means, is it is a place, of God's presence, blessing, and glory, dwelling, with his people.

So I have a question, to pose for you. As we are working, through redemptive history, in this, we are in the Old Testament, looking at, temples. My question, is this, what was the purpose?

What was the purpose, of the temple system, if the blood of bulls, and goats, could not take away sin? If the blood, and bulls, of goats, could not take away sin, what was, the purpose, of the whole temple system?

It all pointed, to the coming salvation, by the promised Messiah, providing atonement, with his blood, and being, a light, to the people, as spiritual food.

[25 : 09] What's actually, quite interesting, is this coming Messiah, who would be, spiritual food, to his people. If you remember, in Judges, the book of, or just not the book, the account, of Gideon, the sword of the Lord, and Gideon.

Remember the dream, the enemy's dream, is that, a loaf of bread, rolled down, and collapsed a tent, and turned the whole camp, upside down. Jesus, is the bread of life, who has come down, from heaven, and turns the world, upside down.

So the bread of life, that comes down, from heaven, Jesus, who is spiritual food, Jesus, who is the bread of life, who comes down, from heaven, when he was born, it's no coincidence, that he was placed, in a manger.

A manger, is a feeding trough, for beasts of burden. And the coming Messiah, is spiritual food, spiritual nourishment, for sinners, who are burdened, under the misery, and condemnation, of sin.

Anyways, Jesus, the prophesied, Emmanuel, the prophesied, God with us, is the bread of life, who has come down, from heaven. And now, here, in this temple, the temple, which is historically, supposed to be, the place, of God's presence, blessing, and, presence, blessing, excuse me, sorry, presence, blessing, and glory, dwelling with his people, in this temple, which did not, was not filled, with God's presence, blessing, and glory.

[26 : 36] It is here, in this place, here in this temple, that Simeon, now holds, God with us, and prophesies. Let me read it again.

Lord, now you are letting your servant, depart in peace, according to your word, for my eyes, have seen your salvation, which you have prepared, before the face of all people, a light, to bring revelation, to the Gentiles, and the glory, of your people, Israel.

God's tabernacling, glory, dwelt, in the garden of Edom. God's brilliance, and glory, filled the tabernacle. And after, Solomon had dedicated, the building of the temple, in Jerusalem, we read that the glory, of the Lord, filled the temple.

The rebuilt, temple, after, the deported exiles, returned from exile, was not filled, with the glory, of the Lord, which means, it was not, the fulfillment, spoken of, by the prophets.

But here, Jesus, who is, God with us, is the word, who became flesh, and dwelt among us. Jesus, is the true, temple, which means, Jesus, is the dwelling presence, and glory of God, and a great light, has shone, in the darkness.

[28 : 04] Jesus, is, the promised, salvation, that was long expected, and believed, by faith. Jesus did, what the blood, of bulls and goats, could not do.

He perfectly, obeyed the law. He suffered. He shed his blood. He poured out, his life unto death, as a substitute, for those, whom the Father, had given him, as his inheritance, from every nation.

And all who believe, on the Lord Jesus Christ, by faith, are united to Christ, and become, get this, living stones, of the true, spiritual temple, which is now, in part, what we call, the already, and the not yet.

Christ's kingdom, has been inaugurated, but we are waiting, the consummation. Now in part, but yet, to be fully consummated. Ephesians 3, 19 to 21, says this, speaking, it speaks of Christ, dwelling in our hearts, through faith, that, is what it says, that you may be filled, with all the fullness, of God.

So, having an understanding, of what it means, for a temple, to be filled, with the fullness, of God, that is, what? The presence, the blessing, and, and the glory, of God, dwelling with his people, that fullness, of God, points to the dwelling, presence, and glory, of God, that fills the temple.

[29 : 29] In Revelation 1, it shows us a picture, of Christ's spiritual presence, amidst the churches, with light going forth, which is from Christ's presence, by his word, and spirit.

That is, a light, to bring revelation, of salvation, to the nations. And, 2 Corinthians 4, 6 says, for it is the God, who commanded light, to shine out of darkness, who has shone, in our hearts, to give the light, of the knowledge, of the glory of God, in the face, of Jesus Christ.

Now, a couple quick things, about what our, text here, tells us, about the scope, of this salvation, that Simeon speaks of. When I say the scope, I mean, the extent, of salvation.

Three things, first of all, that it's personal. For Simeon, this salvation, that he speaks of, is personal. He says, your servant. He is God's servant.

He says, your servant, and your salvation. It is personal, to Simeon, in verse 29 and 30. It is also universal. Don't misunderstand me, when I say universal.

[30 : 34] I'm not saying universalism, which is an unbiblical belief, that every person, will be saved, regardless of whether, they embrace, Jesus Christ, by faith or not. But the extent, or the scope, of this salvation, is universal.

And that it's not, merely for, geographic, location, or an ethnic people, but it is universal, in its scope. In verse 32a, a light to bring revelation, to the Gentiles, to the nations, for God's glory, to spread over all the earth, which is a fulfillment, of Isaiah.

Isaiah 49, verse 6, which says, I will also give you, as a light, to the Gentiles, that you should be, my salvation, to the ends, of the earth. So from the very beginning, God's glory is, supposed to be, spread to the ends, of the earth.

And here, in Christ, that commission, is being fulfilled, through the apostles, and then through the church, based on the apostles' teaching, to spread God's glory, by his word, and spirit.

And then finally, the scope, of this salvation, is also national. In verse 32b, it says, and the glory, of your people Israel. So again, don't misunderstand me, when I say, it's national, I'm not suggesting, that just because, of their ethnicity, ethnicity, that they're saved.

[31 : 53] But, for this people, here is, their salvation. It is not salvation, just for the Gentiles, and that the Israels, are saved, in a separate way. But, for Jews, and Gentiles, with a universal scope, of the whole, earth, there are not, two ways of salvation, but one way of salvation, and this is, the way of salvation.

Which brings us, to our third point. Our third point, the source, of salvation, is the source, of peace. And I hope, this really sets in.

Because, in this world, of chaos, of sin, and darkness, and madness, and a sin-cursed world, it can be, our peace, cannot be found, in the things, of this world.

And the source, of our salvation, is also, the source, of our peace. So let's unfold, what that means. Starting in verse 29, there is a reason, in verse 30, the reason is given, but the reason, why Simeon, could die in peace.

Simeon said, in verse 29, what? That he could die, in peace. That's a big statement, which we want, to understand, why. But, what is the reason?

[33 : 14] He gives the reason, why, he can die in peace. That reason is, for, for this reason, or because, my eyes, have seen, your salvation.

So the reason, why Simeon, could die in peace, was because, because of seeing, the coming, of the Lord's salvation. For my eyes, have seen, your salvation.

Now, what is peace? What is this peace, he speaks of? I'll tell you, what this peace is not. We, in a, in an earthly, or in a creaturely, experience, we, may associate, peace of being, the absence of stress.

So maybe, removing ourselves, from stressful situations, like, going into, nature, somewhere, where there's a, a nice babbling brook, and mountains in the background, and fresh glacial, air.

And we remove ourselves, from the stress, and make ourselves, a good chamomile tea. And it is peaceful. There is tranquility there. But this isn't true peace. This isn't the peace, which Simeon is speaking of.

- [34 : 22] This isn't true lasting peace. Because this is only, a temporary situation. It's not lasting peace, nor does it provide, peace of conscience.

So peace is not, the tranquility found in nature, which these things are great, don't get me wrong. I love to find solitude, out in nature, and enjoy being away from stress. But that is not true peace.

It's not, it's not peace in tribulation. It's not peace despite stress. It's not lasting peace, nor does it provide, peace of conscience.

Now the Baptist catechism, Baptist catechism, provides an answer to the question, which the answer is, the question is contained in the answer, so I'll save you the redundancy.

But the benefits, which in this life do accompany or flow from justification, adoption, and sanctification are, here we go, the assurance of God's love, peace of conscience, joy in the Holy Spirit, increase of grace, and perseverance there and to the end.

- [35 : 28] So the benefits, which in this life do accompany or flow from justification, adoption, and sanctification includes peace of conscience. So what is the source?

What is the source of this peace? What is the source of peace of conscience? What is the source of true lasting peace? What is the source of having peace despite stress and tribulation?

Because we know that in this life, you will have tribulation. There will be trials. We are still in a sin-cursed world. We are not in a state of glory. We are not removed from stress and tribulation and chaos.

This is a peace despite stress and chaos. So what is the source of this peace? Notice the text says, your salvation, which you have prepared.

To whom is ascribed, in this text, salvation. Simeon, who says that he can now die in peace, who does he ascribe salvation to?

- [36 : 32] It says, your salvation. That is God's salvation. So why is true, why is this true lasting peace? Because God's salvation is an all-inclusive salvation.

That is, it is a gift. God's salvation is a gift. It is entirely a gift. It is a free gift. Apparently, when you rent a vehicle from a car rental place in the middle of wintertime, and you make the reservation, and you make the payment to put down the deposit, and you show up in blustery, snowy, windy, northern Ontario, winter conditions, apparently they say, oh, if you want winter tires, you have to pay extra for that.

That's not the way it is with God's salvation. It is an all-inclusive salvation. There are no, there is no fine print, no caveats, no last minute clauses, no post deposit merit, that needs to be paid.

It's not, with God's salvation, it's not that after it being completed, transaction, paid in full, there will not be further merit required of you to, to top it up, for any reason.

Rather, with God's salvation, there are no surprises. There is no post deposit requirement of you to supply additional merit. Because this salvation, this is a once for all completed transaction, based on the full payment of Christ, and the perfect, and sufficient righteousness of Christ, which is accredited to your account.

- [38 : 14] This is salvation, is by the merit of Christ's righteousness. And there will be no further requirement, no last minute surprises, no fine print, for you to produce, any merit, any righteousness, any payment, in any way, for your justification.

He supplies all that is required, for full salvation, and peace of conscience. The source of salvation, is the source of peace. What is the source of your salvation?

Do you think that it comes from your own righteousness? Do you think that it comes from your own merit? The source of your salvation, of your salvation, is the source of your peace.

He supplies all that is required, for full salvation, and peace of conscience. Salvation is monergistic, that is, it is entirely of God. Romans 8.30 says, Moreover, whom he predestined, these he also called, whom he called, these he also justified, and whom he justified, these he also glorified.

Salvation, to help understand this, so that we understand the source of salvation, is the source of your peace, so that we can understand the source of this peace, of salvation.

- [39 : 34] Understand that salvation is a regeneration. A regeneration is a conversion. You must be born again, to see the kingdom of God. That rebirth, that being born again, that conversion, this is a regeneration.

What regeneration is, it means being disturbed, being disturbed by sin and misery, being astonished by the grace of God, freely offered through the gospel.

It's being disturbed, astonished, and dislodged from the course of the world, in which sinners by nature are in, dislodged from that course, uprooted, uprooted from the kingdom of darkness, relocated, and transferred into the kingdom of light, and reoriented, like a 180 degree turn, reoriented toward God, instead of away from him, at enmity with God.

Acts 2, 26 to 18, Jesus, speaking to Paul, he says this, I now send you, to open their eyes, in order, to turn them, from darkness to light, and from the power of Satan, to God, that, they may receive forgiveness of sins, and an inheritance, among those, who are sanctified, by faith in me.

So, our, our, our hiccup here, our, where we stumble at this, is we as creatures, who undergo succession of change in time, we look back, and we think, but I decided, and that's true, all of us, who are believers, did willfully decide, to follow Christ.

- [41 : 13] So, how do we reconcile, all that scripture says about this, but yet, my knowledge, because salvation is personal, salvation is experiential, and my personal experience, of salvation, is that I decided, so how do we reconcile, these things?

By inherited sin, because of the fall, we are born with inherited sin, by inherited sin, by our sin nature, man, is enslaved, to sin.

So, to answer that question, how do we reconcile, these things, but didn't I decide? Ask yourself the question, what about before that? So, for some of us, perhaps we can narrow it down, specifically to a very day, like a Saul of Tarsus conversion.

You can narrow it down, to a very day, this is when my conversion happens, it was a 180 degree turn. Some of us, perhaps it's not, so clear as a day, but perhaps a year, it will occur within this year.

Whether it be a day, or a year, take that increment of time, what happened before that? What were you doing before that? We were in sin nature. Before that, deciding to follow Jesus, before that decision we made to embrace Jesus Christ, to receive Jesus Christ.

[42:28] Before that, we were, by our sin nature, we loved our sin, we were actively sinning, we were at enmity with God, and we were not choosing God. Before we chose God, we did not choose God.

So we have a before period, where we did not choose God, but we did what was evil, we did not do what was right, and then we have a point afterwards, where we did decide, to have faith in Christ, to receive Jesus Christ, as freely offered in the gospel.

In that before period, man is enslaved to sin. What that means is that we were metaphorically shackled. We had bonds on us.

We were fettered, in bondage, in slavery, to sin. Furthermore, we were surrounded with darkness. We were blinded, and surrounded with darkness. So in that state, with fetters, with bonds, with chains, and bondage, and slavery to sin, blind and in darkness, we did not free ourselves.

We did not liberate ourselves, from the oppression of sin. But scripture goes further, in its description, of our state of nature. It also says we're dead. So we're spiritually dead in sin. So picture yourself, in complete darkness, and blind, that you're enslaved, with shackles and chains holding you down, and you're dead.

[43:46] In that state, we do not willfully embrace the Lord Jesus Christ. This is the before period of our receiving Christ.

We were at enmity with God, willfully rejecting God. But something occurred, didn't it? Something occurred because according to our recollection as believers, there is a point where we believed.

We willfully believed. So what happened at that point? What happened at that point was regeneration. God monergistically breaks the bonds of the power and dominion of sin.

God shines light in darkness. Darkness flees, and he frees us from the power and dominion of sin. He liberates the captive. He opens the eyes of the blind.

He turns from darkness to light and from the power of Satan to God. Thus being regenerated from a state from a state of sin into a state of grace, we then, being regenerated, being born again, do actually, willfully receive Christ in all his benefits.

[44:53] Having been shocked by our sin, having been astonished by the grace of God, having been dislodged from that state we were in, having been uprooted, transferred, and relocated, and reoriented, we do actually, willfully receive Christ in all his benefits.

And that's why the gospel is so important. That's why Reformed Baptists have such a high view of the gospel. That's why we have such a high view of the preaching of the gospel. The primacy of preaching, the function of the church, is because faith comes by hearing, and hearing by what?

The word of God. Or why was Paul not ashamed of the gospel? Because it's the power of God to salvation. That is why we have such a high need, or a high view of the need of the gospel, the necessity of the gospel, because the gospel is the power of God into salvation, whereby light shines in darkness, liberates captives, the word and the spirit accomplishes its work.

So, in conclusion, Simeon saw God's salvation, and he could die in peace. Simeon's waiting was not in vain.

Hell is waiting in vain. Hell is waiting in vain for an eternity with an excruciatingly burdened conscience, having rejected the salvation of the Lord, and waiting without hope for a salvation that will never come.

[46:27] In hell, there is no second chance. There is no promise of coming salvation in hell, but the condemnation of eternal torment for having rejected the Lord and having rejected his Christ, the Lamb who was slain.

Simeon saw the Lord's salvation, and Simeon could die in peace. None of us can die in peace until we personally have seen the Lord's salvation, until we have seen the Lord's salvation by the sight of faith and apply to ourselves the promises of the gospel, applying to ourselves the promises of salvation in Christ.

So, if you are a believer, then praise God for his salvation, which he prepared and made manifest in the Son of God who has come in human form for our salvation.

If you are an unbeliever, then abandon any notion whatsoever of self-justification and receive Christ, receive all of Christ's benefits as the only way to salvation.

Now, I mentioned, and we consider this peace, this consolation, this salvation. We are not currently in a state of glory. We are still in a sin-cursed world.

[47 : 57] So, believers are in a state of grace, living in a sin-cursed world where there is sin, there is remaining corruption. Which means we are not currently freed from all trials.

We're not currently freed from all sorrows. We're in the already and we are waiting the not yet. So, while we are currently in this world, this wilderness wandering, we will face tribulation in this life.

So, this peace, this consolation, this salvation, remember, the source of your salvation is the source of your peace. We will have sorrows in this life because it is a sin-cursed world.

We will have sorrows. We will have despair. We will have trials. We will have tribulation. There will be sickness. There will be pain. There will be tears.

There will be dying. There will be death. There will be remaining corruption. We will be offended by those who sin against us. There will be many sorrows. But remember this, that your sorrows are fathomable.

[49 : 07] What I mean by that is, metaphorically speaking, if you are out in an ocean of sorrows and you look all around you and you cannot see land in any direction, if you were to take a measuring line, drop down the measuring line, you will find the bottom.

Because our sorrows in this life have a bottom. Our sorrows are fathomable or they are not unfathomable. So also with our trials, our trials are bound.

So as in our life, if you were to write down a map of all your trials, metaphorically speaking, there will be boundaries. There will be restrictions.

There's boundaries. Your trials are bound. Your sorrows in this life are fathomable and your trials are bound. With the love of God, the height and the breadth and the depth and the length of the love of God towards believers, towards those who believe in him, is unfathomable and boundless.

There are no bounds to the extent of the love of God to his people, to his believers. And as a believer, you can have peace. That is the consolation of salvation.

[50 : 19] You can have peace and the source of your salvation is the source of your peace. Our great God, we thank you for your word and all of which it reveals to us. We thank you for the revelation of salvation, the coming Messiah, the long-expected Emmanuel, the long-expected salvation, the coming of salvation, being the Son of God come in human form for our salvation.

We thank you for the righteousness of Christ, that which we have failed to do, the righteousness of Christ which is accredited to the account of all who look to him for salvation and for Christ's death as a substitute to pay the price for our sin, our sin which we deserve the consequences and punishment of which was paid in full a once-for-all transaction.

There will be no further requirement of us to either pay the penalty or to supplement a righteousness post-deposit. So we thank you for this salvation which is from you to us needy sinners who are in utter need of salvation for this gift of salvation unto us a Son is given, this gift of the Son of God in human form for our salvation.

And we thank you for the peace that we can have in this life, the consolation of the people of God because of salvation and the source of our salvation, the source of our peace. We praise you, the Almighty God, that you are a saving God.

I pray that you would help us to trust in you based on your essence, your promises, and your wondrous works which you have revealed to us. I pray these things in Jesus' name. Amen. Now if you'll take your hymn notes, we'll stand and sing hymn 149 which is Joy to the World.