

(Luke) 08 - He Comes to Seekers

by Ed Miller

Ed Miller's sermon explores the greatness of Jesus' coming as accessible to all, illustrated through the humble shepherds' response to His birth.

Duration: 47:14

Topics: "Jesus Christ", "Incarnation"

Description

In this sermon, the speaker focuses on Luke chapter 2 and explores the greatness of Jesus in how he came into the world. The shepherds play a significant role in this chapter as they represent the people to whom Jesus came. The speaker emphasizes that Jesus came for all mankind, not just the Jews, highlighting his universal significance. The sermon also touches on the purposes and results of Jesus' coming, illustrating his greatness. Overall, the sermon emphasizes the condescension of Jesus and the importance of recognizing his greatness.

Transcript

This study of God's Word, I remind you of that indispensable principle of all Bible study, and that is total reliance upon God's Holy Spirit. We do thank the Lord for helps and aids and books and word studies and commentaries and all of the rest, but academics won't do it. We need the Lord to show us himself in the Bible.

And he's promised if we would come as little babies, that he would reveal himself to us. So I'm going to ask you, I'll invite you to bow with me please, we'll commit our time unto him. Father, we thank you so much for your Word, your precious Word, and for the Holy Spirit who lives in our hearts, whoever turns our eyes unto the Lord Jesus.

We pray this morning as we meditate together in fellowship around your Word, that our hearts again would be lifted up to who you are. That we might get beyond the leather, the paper, the ink, and touch your heart. Thank you that you're going to meet with us as you always do, and take us where you'd have us.

We commit our time unto thee, in the name, the precious name of our Lord Jesus. I'll ask you to turn please to Luke chapter 2, if you would. While you're doing that, let me make a correction.

I led you a little bit astray last week, and I need to make that straight. I share now and then with my family some of the findings that I get in my study, and I called my son-in-law, and I was sharing some of the

things I had discovered about the inn. Those that were here last week remember that we chatted a little bit about the inn.

And I told him about the Greek and how it was used and all. Within an hour he called me back and said, check your Greek. And so I was driven back by my son-in-law, and I misspoke last week.

I told you about the two Greek words, one for sort of a shelter, and one would be like a hotel. And I said that the word used in Luke 2 was the shelter. Scratch that, please.

You're back, you get your story back. I don't know how I misread that, but the inn was actually the inn, it was like the hotel. And so, with blood in my cheeks, I ask you to scratch that out of your notes, and those listening by tape, they can correct that as well.

So thank my son-in-law. He enjoyed that. For some reason, he enjoyed that.

Anyway. No, this is Kathy's husband. Anyway, welcome to our study again of the Lord Jesus in the Gospel of Luke.

We've come pretty far along, so I think a profitable review would be impractical. So if you want some review, my wife Lillian, just see her, she's over there. And she has the tapes, and there's no charge for the cassettes.

We keep this record for those that come in and out and can't make it or would like the tapes. Just see her, and she'll make sure that you get all of those. In our discussion, we've come to Luke chapter 2. And if you glance at it quickly, you'll recognize it as the famous Christmas chapter.

That's because it has these four wonderful stories in it. Of course, one's a little beyond Christmas, but it has the birth of our Lord Jesus in Bethlehem in the manger. It has the appearance of the angels to the shepherds announcing the birth of Christ.

It has our Lord Jesus as a little baby of eight days old being circumcised in the temple. And then the story of Simeon there and Anna in connection with his presentation. And then the chapter ends with the story of our Lord Jesus when he was 12 years old.

And we won't get to that, but that's what chapter 2 covered. Now we're reading this not as the Christmas story, though of course we'll touch on the story of Christmas. But we're reading it, good morning, we're reading it as part of the gospel of Luke.

We want to see it in terms of the message of Luke. Luke presents our Lord Jesus as the Son of all mankind. And in order to be the Son of all mankind, he had to become the Son of all mankind.

You see, Luke chapter 1 and 2 tells us how he became the Son of all mankind in order to be the Son of all mankind. Now so that we'll all sing from the same hymnal, so to speak, I gave a title to this chapter. And the title is, The Greatness of the Coming of the Son of All Mankind.

And this chapter shows his greatness all the way through. The simple outline we're following for chapter 2 is this. First, his greatness is seen in the way he came.

We looked at that last time, how he came. This morning, I'd like to begin to look at his greatness is seen by recognizing those for whom he came. Luke takes great pain in pointing out that he came for everybody.

He's the Son of all mankind, not just the Jews. And then finally, we're going to look at his greatness in terms of the purposes for which he came and the results for which he came. All of that is illustrated in chapter 2. The last time we saw or we meditated on his greatness in how he came, let me review that whole thing in a single paragraph.

Luke chapter 2 describes the wonderful condescension of our Lord Jesus. He came down, down, down, down, down. And Luke underscores each step.

He came to a virgin. He came to poverty. He came to insignificance when he went to Bethlehem.

He came to the manger. He came to the swaddling clothes. He came at night.

He bypassed the angels and he came as a little baby. Nobody is afraid of a little baby. And the God of heaven, the one angels worship.

In this chapter, everybody's trembling in the presence of angels. Angels worship Jesus. Nobody's trembling in the presence of Jesus, the ones angels worship.

Because he came down to make himself accessible so nobody would be turned away. There's a little poem that goes, There's no forbidding walls around his palace. He waves not from some distant balcony.

There is no sin to keep you from King Jesus. Approachable. He died on Calvary.

And this is what Luke 2 talks about. How approachable he is. And so that's what we saw last time.

His greatness illustrated by his stooping love. That he humbled himself and took on our flesh in order to be the son of all mankind. When I introduced the book some time ago, I called attention to the characteristics in the book.

And one of the things Luke emphasizes is the missionary aspect of the ministry of Christ. That he came for everybody. Luke is a missionary book.

Luke chapter 2 is a missionary chapter. You'll see that as we go through it. When we ask, for whom did Christ come? The simple answer is everybody.

But Luke spells it out for us in two ways. First he tells us the facts. And then he illustrates so that it will become a burning reality in our lives.

Now let me give you an illustration of this. If you'll turn, just glance at chapter 1. Because there we first get the taste of it. When Gabriel the angel was talking to Zacharias.

Verse 16. It speaks of his prophecy and it says he will turn. And of course the he there is talking about John the baptizer.

When John comes, he'll turn back many of the sons of Israel to the Lord their God. Who did he come for? And the answer is the sons of Israel. He came for the Jews.

And then in verse 32 and 33. When Gabriel was speaking to Mary. He will be great.

He'll be called the son of the most high. And the Lord God will give him the throne of his father David. See that's Jewish.

He'll reign over the house of Jacob. See that's Jewish. Forever.

And his kingdom will have no end. For whom did he come? Oh Luke calls attention to the fact he came for the Jews. Now look at verse 68 of chapter 1 please.

This is Zacharias' wonderful song. He said blessed be the Lord God of Israel. For he has visited us and accomplished redemption for his people.

Well his people? The Jews. And he has raised up a horn of salvation for us in the house of David his servant. Over and over again Luke calls attention to the fact that he came for the Jews.

Verse 34. Chapter 2 rather. Verse 34.

Chapter 2. And Simeon blessed them and said to Mary his mother. Behold this child is appointed for the fall and rise of many in Israel. And for a sign to be opposed.

Anna represented those in verse 38 who were looking for redemption in Jerusalem. But Luke is bigger than the Jews. He's the only Gentile writer in the entire New Testament.

And after we leave chapter 2 you're going to see what a turn he takes. He starts off Jewish but he certainly leaves that whole emphasis. He's presenting our Lord as the son of all mankind.

In chapter 1 Mary caught a little of that in her song when she said in verse 50. His mercy is upon generation after generation toward those who fear him. Doesn't say toward Jews who fear him.

It says toward those who fear him. And then in verse 53. He has filled the hungry with good things.

Not just hungry Jews. The hungry with good things. And then verse 78 and 79.

The sunrise from on high. That's a title for our Lord Jesus. The sunrise from on high shall visit us to shine upon those who sit in darkness and in the shadow of death.

You see other people besides Jews sit in darkness and in the shadow of death. And so our Lord was coming as the sunrise on high. From on high to shine on all the hungry.

On all who feared him. On those who sat in the shadow of death. Jews and Gentiles alike.

When the angels came and sang their glory in excelsia. In chapter 2.14. They didn't say glory to God in the highest. And on earth peace to Jews.

They didn't say that. On earth peace to men with whom God is well pleased. Peace among all men.

I think it's best said in the Numptimitus. In Simeon's great song. Chapter 2 verse 30 and 32.

And you already get the taste of Luke moving toward the Gentiles. Because he puts the Gentiles first. He's going to mention the Jews but he flips it over.

Verse 30. Mine eyes have seen thy salvation which thou hast prepared in the presence of all people. A light of revelation for the Gentiles and the glory of thy people Israel.

And so it's for all people. A light for the Gentiles and the glory of Israel. For whom did Christ come? We say well Luke says he came for everybody.

For the Jews and for the Gentiles. But that doesn't tell the whole story. Because you know and I know.

It's possible to read the Bible la la la. And we do it all the time. And so we just read the doctrine.

Oh he came for everybody. He came for Jews. He came for Gentiles.

So what? And so God in his wonderful way so that the Bible would not be boring to us. Not only states the truth in a doctrinal form. But then he illustrates the truth for us.

In order that it might become a vital reality in our lives. And so he gives us a couple of illustrations. For whom did he come? Well the shepherds illustrate for whom he came.

Simeon illustrates for whom he came. Anna illustrates for whom he came. And so let's look at the illustration.

And then we'll see that just saying everybody Jews, Gentiles. Takes on new meaning when we see the principle. God has fossilized everlasting principle in these marvelous illustrations.

And sometimes we can read something as familiar as the Christmas story. And be bored out of our skulls. Because we've already heard it.

We know it. And so on. Let's just pray that God will make us alive and quicken us to these wonderful principles.

Follow along with me please from verse 8. In chapter 2. This appearance of the angels to the shepherds. In the same region there were some shepherds. Staying out in the fields and keeping watch over their flock by night.

And an angel of the Lord suddenly stood before them. And the glory of the Lord shone around them. And they were terribly frightened.

And the angel said to them do not be afraid. For behold I bring you good news of a great joy. Which shall be for all people.

For today in the city of David there has been born for you. A Savior who is Messiah Christ the Lord. Now these shepherds shall ever go down in history.

As those who were honored to be the first witnesses. Of the birth of our Lord Jesus Christ. In a sense the shepherds of Bethlehem are very much like Mary Magdalene.

I say that because she was the one that was honored. To be the first witness after the resurrection. And now these shepherds are honored.

To be the first to see him in the manger at Bethlehem. One naturally wonders why did God choose this group. To be first.

Somebody had to be first. And God does everything with purpose. Why would God choose this group? Wouldn't you expect that the angels would first appear at the temple.

To the religious leaders. To the Pharisees. To the priests and the scribes.

And so on. But we find that God didn't go there first. Wouldn't you expect that the angels would appear first to the Sadducees.

Those were the intellects of the day. The rationalists. But he doesn't appear to the Sadducees.

Wouldn't you expect that the angels would first appear to that sect called the Essenes. Are you familiar with the Essenes? The Essenes were that strict ascetic separatist sect. And they just believed in living otherworldly and separated from almost everything.

But the angels do not come to them first. Wouldn't you expect that the angels would go to the Herodians. The Herodians represented the worldly and the political group.

The materialistic. But again we see that the angels don't appear to the carnal Herodians. The angels didn't come to the religious leaders or to the rationalists of the day.

The angels didn't come to the separatists or to the materialistic worldly people. Not to kings and princes. You know the record.

He came to these Bethlehem shepherds. Now according to what we read outside the Bible. These shepherds were not exactly the most popular people in the world.

In fact they were very near the bottom of the social scale. They were sort of outcasts. I read that if a shepherd witnessed a crime.

He was not allowed to testify. Because his testimony was no good. Because shepherds could never tell the truth.

And so they wouldn't believe him. That's one thing that makes chapter 2.18 so remarkable. When this was all over.

It says and all who heard it wondered at those things which were spoken by the shepherds. Oh exactly so. After you've been with Jesus.

You're going to see how credible you become. And these shepherds certainly became credible. Now as you know the Jews were required three times a year.

To make annual pilgrimages to Jerusalem. The women were allowed to come but they were not commanded to come. But three times a year.

Wouldn't that be wonderful if God commanded you to take vacation three times a year. And in order to obey the Lord you had to drop everything and go. And sometimes it was for a couple of weeks at a time.

But they had to come for Passover and for Pentecost. And for the Feast of Tabernacles. I call attention to that because many sacrifices.

Animal sacrifices were associated with those ceremonies. Now at first everybody brought their lamb with them. But after a while that became a hassle.

And you know how everybody looks for the shortcut. And so it came to pass that rather than bringing animals with you on these pilgrimages. It was easier if you bought your sheep when you got there.

That's one of the reasons he cleansed the temple. Because they were trying out cheap sheep. And they were making bargains.

Those sheep represented his death. And it hurt him to the heart for them to try to give a bargain on a sacrifice. When he knew it was going to picture him.

That's one of the main reasons he cleansed the temple. But anyway in order that they would not be inconvenienced. They started raising sheep around the temple.

And then you could just buy it when you got there. And that would be a lot easier. And it's believed because Bethlehem was only six miles from Jerusalem.

That these Bethlehem shepherds were the ones that were raising the sheep. That were used for the daily sacrifices. And also for the special annual sacrifices.

One reason I believe God chose the shepherds to be first to honor. Was because they were these simple men, humble people. Who simply responded to the truth positively when they heard it.

I love to contrast the response of these shepherds to Zacharias in chapter 1. Remember the priest? When the Lord first came by the angel to the priest. The Bible said he was unbelieving and asked for a sign. When the angels came to the shepherds they were not unbelieving.

They didn't ask for a sign, they got one anyway. But they didn't ask. In chapter 2.12 this will be a sign for you.

You'll find the babe wrapped in swaddling clothes lying in a manger. But they didn't need a sign because they believed. Notice in verse 15 of chapter 2. The shepherds said let us go straight to Bethlehem then.

And see this thing that has happened which the Lord has made known to all. They came in haste and found their way to Mary and Joseph and the baby as he was laying in a manger. Now they just believed and then ran after the Lord in order to appropriate that truth.

And notice they didn't say let's hasten to Bethlehem and see if this thing has come to pass. No they didn't say let's see if. They said let's go and see this thing that has happened.

And they didn't say which the angels made known to us. They said which the Lord has made known to us. These shepherds just believed God.

Certainly one of the reasons that God chose shepherds is capsuled in what was spoken by James. In James chapter 2 verse 5 we read these words. God did not choose.

I'm sorry. God did not choose. That can't be right.

God chose the poor of this world to be rich in faith. And heirs of the kingdom which he promised to those who love him. I got to scratch out that knot.

I'm going to really teach you false doctrine here. Shepherds, you know, they were just the humble folk. They didn't mind going into the barn.

I think if the Lord had come to the proud and to the arrogant and to the self-important they might not have wanted to go into the barn. They might have stepped in something. And they were just too proud for that.

But God chose these shepherds. Humble men. I can't think of the shepherds without tying it in to what is so dramatic in chapter 2. And that is that marvelous light.

The glory of the Lord shone round about them. I don't believe it's an accident that God sheds light on otherwise very, I don't want to call them boring, but dry facts. All of us, you know, have been given two sets of eyes.

We've got the eyes that we carry up here and we see facts. And we've got the eyes that are in our heart. And God must illumine those eyes in order for us to see.

With these eyes, the shepherds were given a set of facts. A mother, a father, a place, Bethlehem, a manger, a baby, swaddling clothes. Now if you take the average person who doesn't come with two sets of eyes, just one.

And all you show him is a mother, a father, Bethlehem, a manger, a baby, and swaddling clothes. Those are his facts. Interpret them.

How is he going to interpret them? The very best he can do is say parents have had a baby. Or if he's a little more perceptive, he might say poor parents have had a baby and therefore joy and happiness is possible for poor families. He might conclude something like that.

If he looked deep into the baby's eyes, he would see a baby. If he used his imagination, he might say oh, I see a lawyer. Or a doctor.

Or a statesman. Or an athlete. Or something like that.

But that's all you can do with these eyes and an imagination. The shepherds had those facts. A mother, a father, Bethlehem, a manger, a baby, swaddling clothes.

And when they looked at those facts, what did they say? They said good news, great joy, a savior for all people. Christ, Messiah, the Lord, glory to God, peace on earth. How in the world did they take those facts and come up with good news, a savior, which is Christ the Lord? And the answer is they had the light of God from heaven.

That's the central idea in this chapter. By that surprising luster and the brightness of the Shekinah glory, God opened their hearts. Why did God choose these shepherds? I think it's because they represent, remember our first question, to whom does he come? You see, we say to everybody, Jews, Gentiles.

Oh, that's not the point. To whom does he come? He comes to people like the shepherds. He comes to the humble who are willing to receive the light of God.

And receiving the light of God runs quickly to Jesus. That's to whom he comes. And see, he not only just says he comes to Jews, he comes to Gentiles, but then he illustrates it so that we won't miss it.

And the shepherds are the representatives of those who see by the light of God with the eyes of the heart. You've probably noticed that as you come to your Bible. Sometime you come to the Bible and it's just leather, paper, ink, words, dry, dusty, and you say, I'll never get anything out of this book.

And then God in his grace dawns on you. And by the light of God on the inside, you begin to understand and see things that someone else wouldn't see. That's how, he's laying down these everlasting principles.

That's how it has been, that's how it always is. God wants to show the eyes of our heart the truth of God. And so the shepherds just sort of represent that.

He comes to the lowly, to the humble, to those who are despised in the world, but who would receive the light of God, and believe, and then run quickly to Jesus. Or he could have come to tax collectors. Or he could have come to perverted sinners.

I think he came to shepherds because that's what the priests were supposed to be. That's what the religious leaders claimed to be. They went around boasting as they walked around in their phylacteries, we're the shepherds of Israel, you're the sheep.

And so the religious leaders, because they failed, I think God was teaching a lesson here. Over and over again, God goes outside the church when the church fails, in order to shame the church. And you'll see it not only in the Bible, but you'll see it over and over again.

God is going to feed his people. And most of the time he has to feed them in secret places because those he's called to do the job have failed on the job. But if they're hungry people, they're going to be fed.

There's a third reason he might have selected shepherds. You know how dear his heart was to the work his son was going to do. You can't think of shepherds without thinking of sheep.

And I hope you can't think of sheep without thinking about the one who is the Lamb of God. And these men daily prepared the types that would be used in the offering. And perhaps God chose shepherds because they were so closely associated with the work that our Lord Jesus was going to accomplish on the cross.

But at least we know this. To whom does he come? He comes to everybody. He comes to Jews, he comes to Gentiles.

Yeah, he comes to shepherds. He comes to the lowly who receive the light of God and then run quickly to Jesus. Hold that a moment and let's look at the second illustration.

Chapter 2, verse 25. This wonderful man Simeon. And behold there was a man in Jerusalem whose name was Simeon.

This man was righteous and devout, looking 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 until 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 carry out for him the custom of the law, then he took him into his arms and blessed God and said, Now, Lord, thou dost let thy bondservant depart in peace according to thy word. For mine eyes have seen thy salvation which thou hast prepared in the presence of all people.

A light of revelation to the Gentiles and the glory of thy people Israel. All we know about Simeon is what Luke tells us. I tell you that because there's a lot of speculation about who this man was.

We don't know for sure. We know he was righteous. We know he was devout.

We know he was looking for the consolation of Israel, which, by the way, is a title for Messiah. The consolation of Israel. And we know he was filled with the Holy Spirit.

There were other Simeons at this time. There's no question about it. One of the Simeons was a high priest.

Was that him? We don't know. There was a Simeon who was the son of Hillel, a very famous president of the Sanhedrin. Not only the son of Hillel, but the father of Gamaliel.

And some believe that this was the Simeon that was the father of Gamaliel. Remember who Gamaliel was? The apostle Paul was taught the law at the feet of Gamaliel, a very famous teacher. But the point is, we don't know who this Simeon was except that God is going to use him here as an illustration.

You probably think of Simeon as an old man, right? Almost everybody thinks about him as an elderly man. Probably because he mentions his death and says, now let your servant depart in peace. We get the idea that he's ready to die.

Maybe it's because Anna's in this chapter. The way I read it, there are two ways to read it. I think she's about at least 103.

You notice in verse 36 and 37, she was married for seven years. And then she was a widow for 84 years. So that makes her 91.

But some say, no, that 84 is the total. That she was married and then lived up to 84 years. So she's only 84.

She's at least 84. They had a law that a woman couldn't be married until the ripe old age of 12. And they had to be 12 in order to get married.

So if you add 12 to 91, she's at least 103 years old. And so some think that's why Simeon is pictured as an old man because here's the old priest and this old lady there in the temple and so on. In every picture you see, artists just paint Simeon as an elderly man.

There are many apocryphal gospels, those that didn't make the canon of Scripture. And they're interesting. In fact, when we get into Jesus at 12 years old, I'll tell you some of the stories about the supposed boyhood years of Christ and so on.

But anyway, in the apocryphal gospel called the Gospel of the Nativity, Simeon's mentioned in there. He's 113 years old. So we don't really know.

Only what Luke tells us. Now if the shepherd represents the humble, what's the principle represented by Simeon, this priest? I think it's recorded in verse 25. It says this man was righteous and devout and looking for the consolation of Israel.

Looking for Messiah. Waiting for Messiah. Simeon was a seeker.

Simeon was a seeker. So was Anna. In verse 38 it says she was looking for redemption of Jerusalem.

I like when King James talks about she was hoping. And talk to those who hope. I love it when an elderly person still has hope.

And what an illustration you have of that right here. Sometimes the elderly just lose hope. And it's so precious to read something like this.

In every generation there are seekers. To whom does God appear? To whom does He come? Everybody, Jews, Gentiles. Oh yeah, but He comes in a special way to shepherds.

To those who receive His light and run to Jesus. To whom does He come? You say everybody, Jews and Gentiles. Yes, but in a special way He comes to Simeon.

He comes to those who seek. Mary caught that in her song. In chapter 152.

He's exalted those who are humble. He's filled the hungry with good things. And sent the rich empty away.

Simeon was hungry. Simeon was thirsty. Simeon was desiring, longing, waiting.

For Christ, the consolation. Let me illustrate for you in order to be practical. A couple of principles about seeking.

That are illustrated from Simeon's life. In each case it's in connection with the Holy Spirit. You know chapter 225 says the Holy Spirit was upon him.

That's the key to any seeker. The Holy Spirit's on him. And no one's going to seek apart from that.

But in addition to that there are three things that are mentioned about Simeon. That are true of all seekers. In verse 26.

It said it had been revealed to him by the Holy Spirit. That he would not see death. Before he'd seen the Lord's Christ.

Oh what a verse that is. You say wow what a promise this man got from God. God promised Simeon that he wouldn't die.

Until he saw the Savior. Until he saw the Lord's Christ. He was immortal until he saw Jesus.

You say that applies to Simeon. Oh indeed it does. But it also applies to every seeker.

That's a great truth of God. Every seeker who longs for Christ. Is promised by God that he will not die.

Until he finds the Lord. That's a tremendous thing. A precious truth.

And that truth. Yields comfort no matter which way you turn it. First of all it answers the puzzling question.

About the heathen who've never heard. You ever raised that question. What about those in the jungles of Africa.

Or in some of the tribes. Or aborigines in Australia or something like that. What about them? The answer is if they see.

They will find. God has promised that unconditionally. And he will send.

Somehow. He will send the gospel to them. I'm not going to get into all the possible ways.

But I know God has given that promise. If they seek. They'll find.

And if anybody is seeking the Lord. They are immortal. Until they find the Lord.

A second way that truth is a real blessing. It takes the pressure off the Christian. Who loves to burden himself with guilt.

It's amazing how we court guilt. And we love to carry all of this guilt. What if I don't tell them.

What if I fail in my responsibility. To tell someone about the Lord. They'll die without the Lord.

And they'll be lost forever. And their blood will be upon my hand. Some people like to bang Christians over the head with that.

And others like to believe that that's true. No if they're seeking they will not die. Because you fail in your responsibility.

They will not die because I fail in my responsibility. God has not hinned the eternal destiny of someone else. On you.

Or on me. Or on any Christian. God has taken that responsibility on himself.

The government of that is on his shoulders. Will we be losers if we don't share the gospel? Oh indeed. We'll suffer loss.

And we'll lose our responsibility. I mean our privilege. By not sharing the gospel.

But it's a tremendous thing. I remember one time I received a call. Come on over.

So and so is dying. And they're calling for the pastor. Well I went as fast as the law would let me go.

And I got over there. But I wasn't on time. And this person had died.

Boy did I take it. They yelled at me. What's the matter with you? You should have been here on time.

And it's your fault. And they wanted to get to know the Lord. And now they're probably in hell.

It's all your fault. And I carried that guilt. And I went home.

And I wept before them. I said oh Lord I failed. Now this person's going to burn forever.

In some eternity because of me. And all. That's not true.

The reality is this. No one who seeks Christ. Dies without Christ.

And anyone who dies without Christ. Would never receive Christ. Under the most favorable gospel circumstances.

If they lived a trillion years. All who will receive the Lord. Will receive the Lord.

And that's all shadowed here. Of course that's the balance of scripture. That's the truth of the whole Bible.

But it's illustrated here in Simeon's life. There's a second principle. Illustrated by Simeon's life.

Applicable to all seekers. Verse 27. It says he came in the spirit.

Into the temple. And when the parents brought in the child. And so on.

The point is. Luke emphasizes the timing. That he came into the temple.

Just in time. When Mary and Joseph were bringing in the Lord Jesus. The timing.

The providential timing. You see it again in verse 38. It says at that very moment.

Anna came in. As if these things are just by chance. Luke gets a kick.

Out of calling attention. To the perfect timing of God. We'll pick it up all the way through the gospel.

And I'll call attention to it. How does God perform his purposes? You see it right at the beginning of this chapter. A decree went out from Caesar Augustus.

That all the world should be taxed. And then Mary and Joseph were brought to Bethlehem. Because of this law of taxation.

Well. I speak as a fool. What luck.

Because 700 years before. There was a prophecy given. That he had to be born in Bethlehem.

What relationship did this law. This taxation. And bringing Joseph and Mary have.

The answer is. God will engineer. All things.

Whether it's governments. Or if there is a seeker. That person will not die.

Until they come to know the Lord. And God will engineer. The time.

The place. The people. And he will control the situation.

So that. They will come. Face to face.

With the Lord Jesus. And that's illustrated also. In this wonderful.

Symmy. And then the best part of all. Is in verse 28.

And he took him up into his arms. And he blessed God. And he said Lord.

Now. Thou dost let thy bondservant depart in peace. According to thy word.

Mine eyes have seen thy salvation. Which thou hast prepared. Before the face of all people.

Simeon embraced. Christ in his arms. And in his faith.

In the face of Christ. He saw salvation. And so.

For Simeon. Salvation wasn't a plan. We hear about.

Give him a plan of salvation. Folks. People don't need a plan of salvation.

They need a savior. There's a qualitative difference. Between some plan.
And a living person. Introduce them to your best friend. Give them a savior.
And so he picked up. The Lord Jesus. And he said mine eyes have seen.
Thy salvation. And he called Christ salvation. And in that glorious moment.
He was prepared. To die in tranquility. Now let your servant.
Depart in peace. That multumittis. That's the latin word.
That's given to the song of Simeon. And it's just a word that means. Now dismiss.
That's what he said. He looked at Christ. He embraced Christ.
Called him salvation. And he said now dismiss. Isn't that a wonderful picture dad? It's a dismissal.
You know when the meetings over. You say alright you're dismissed. That's what God.
That's what death is. It's a dismissal. And so he embraced Christ.
And he said alright Lord I'm ready to be dismissed. I'm content now. And what a glorious picture we have.
In Simeon. Nothing more to fear. Nothing more to desire.
Perfect contentment. Lord I have found the Savior. I'm embracing him.
And I'm ready to be dismissed. Into eternity. What's true of all seekers? The answer is every seeker is
immortal.
Until they find the Lord. Every seeker is guaranteed. That God will engineer the circumstances.
To bring them to the right place. At the right time. To the right people to meet the Savior.
And what is guaranteed to all seekers? There will come a day. When they will embrace the Savior. Call
him salvation.
Find in that moment. Perfect contentment. Peace.
Tranquility. To be dismissed into eternity. All of that is picture.
So we come to chapter 2 and we say. Oh what a greatness of Christ. He came.
He condescended. To whom did he come? You say he came to everybody. To Jews.
To Gentiles. Oh yeah but he came to shepherds. He came to those humble enough.
To receive the light of God. And run to Jesus. To whom did he come? He came to sinners.
He came to seekers. Those who were promised. Because they saw.
That they would not die. Until they saw the Lord Christ. And then finding him.

Found everlasting peace. I guess we'll close it there. We're not finished yet.

We're not finished at all with chapter 2. And not even finished with. His greatness. To whom he reveals himself.

For your homework next time. Read about the circumcision. Of the Lord Jesus.

And this law of purification. And then. About Jesus being 12 years old.

His appearance there in the temple. And we'll discuss that next time.

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