

# Luke 2:21-32. the Song of Simeon.

by Favell Lee Mortimer

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*The sermon explores Simeon's recognition of Jesus as the Savior and the joy of salvation offered to all people.*

**Scripture:** Exodus 13:2, Job 19:25, Luke 2:22, Luke 2:25, Romans 8:23, 1 Corinthians 15:52, Philippians 3:20, 1 Thessalonians 4:16, Titus 2:13, Revelation 1:7

**Topics:** "Jesus Christ", "Salvation History"

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## Description

Favell Lee Mortimer reflects on the significance of Jesus' presentation at the temple, emphasizing how Jesus, as the firstborn Son, was brought to the Lord as a holy and unblemished sacrifice for the sins of the world. The encounter with the aged prophet Simeon highlights the deep faith and love for the Savior, as Simeon rejoices in seeing the promised salvation and foresees Jesus as a light for all people, Jews and Gentiles alike. This event serves as a reminder of the hope and joy believers have in anticipating the return of Christ and the ultimate redemption and reunion with God.

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## Transcript

We read that when the Savior was eight days old, he was circumcised, and named Jesus. It was not necessary that he should be brought to Jerusalem for that purpose; but at the end of forty days, when he was nearly six weeks old, he was brought to Jerusalem, for two purposes.

His mother was then first permitted, after the birth of her son, to enter the temple. She went there with an offering of thanksgiving. If she could have afforded it, she would have brought a lamb of a year old; but being very poor, she presented two doves, or pigeons. (See Lev. 12.) In the second place, Jesus as a firstborn son was presented to the Lord; for, ever since the slaying of the firstborn of the people of Egypt, and the passing over the firstborn of Israel, God had claimed all the firstborn as his own. (Ex. 13.) The firstborn of cows, sheep, and goats were offered in sacrifice--the firstborn of other animals were not offered, but money was presented in their place, and this money was used in buying sacrifices. Neither did God allow firstborn children to be offered in sacrifice; but he permitted them to be redeemed with money.

Mary accordingly came to the temple to present her firstborn son to the Lord. When was so acceptable an offering made to the Father! His only beloved Son was brought to his Father's house, and given into his Father's bosom. The priest supposed that he was redeemed by money; but this holy child could not be redeemed by money; he was a Lamb without blemish, and upon the altar of the cross he was soon to be laid, a willing, a sufficient sacrifice for the sins of the whole world.

When Mary brought her child into the temple, a most interesting event took place. An aged prophet appeared, and acknowledged the infant Savior as his Lord.

Prophets had almost ceased to prophesy for many years before Jesus came into the world. Malachi, who had prophesied four hundred years before his coming, was the last whose name is recorded. But at the time of Jesus' coming, the spirit of prophecy was again shed upon some holy people. We have read the prophecies of Elizabeth, and Mary, and Zacharias, in the first chapter of Luke, and we now read the prophecy of Simeon. God had informed him that he would not die until Christ came; and He had also let him know the precise moment when the parents had brought the divine infant into the temple. Simeon entered and found Joseph and Mary doing for their child after the custom of the law, that is, presenting him to the Lord before God's priest. At this interesting juncture, the aged believer first beheld his Savior, took him in his arms and blessed him; for his faith was so strong that he was able to believe that the infant of the poor woman he saw, was the Lord of glory.

The words that he uttered as he held the child are very beautiful. We perceive that it had been his earnest desire to see his Lord with his bodily eyes before he died. This was a very natural desire; and some people who do not really love Christ might desire the same; they might desire it from curiosity, but Simeon desired it from affection. And why did Simeon love the Savior? Because he valued his great salvation; he was waiting for the "consolation of Israel," (the name given to Christ in verse 25.) He was a penitent sinner, and it was a consolation to him to know that God had provided a Savior. He calls Jesus "his salvation," in verse 30. "My eyes have seen your salvation." He rejoiced also to think that other men would be saved through Jesus, both Jews and Gentiles; for he said, (verses 31, 32,) that God had given him to all people, a light to enlighten the Gentiles, as well as the glory of Israel.

This shows the love to others which dwelt in Simeon's heart. He longed that all should know his Savior. It is recorded of a celebrated minister, named John Howe, that in his latter days he greatly desired to attain such a knowledge of Christ, and feel such a sense of his love, as might be a foretaste of the joys of heaven. After his death, a paper was found in his Bible recording how God had answered his prayer. One morning, (and he noted the day,) he awoke, his eyes swimming with tears, overwhelmed with a sense of God's goodness in shedding down his grace into the hearts of men. He never could forget the joy of these moments--they made him long still more ardently for that heaven, which, from his youth, he had panted to behold. How happy thus to see Jesus by faith before we die! then we too shall behold him some day with our bodily eyes; for though we die without that sight, we shall be raised again to gaze upon our glorious Redeemer, coming in the clouds of heaven!

All true believers may now say, with Job--"But as for me, I know that my Redeemer lives, and that he will stand upon the earth at last. And after my body has decayed, yet in my body I will see God! I will see him for myself. Yes, I will see him with my own eyes. I am overwhelmed at the thought!" Job 19:25-27

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