

Simeon (Quality: Very Good)

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[0 : 00] In the Gospel according to Luke, on the second chapter, I would seek to speak a little on this godly man, Simeon, and his experience.

And what was shown to him, and how he was led to utter words of assurance and praise concerning the only Saviour of God's elect.

But I think that it would be profitable to read several of the verses that connect with this man, Simeon. So in Luke chapter 2, let us begin to read at the 21st verse, and read then to the 35th.

Luke chapter 2, the 21st verse, and through to the 32nd. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel, before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord.

[1 : 22] As it is written, in the law of the Lord, every male that openeth the womb shall be called holy to the Lord. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves or two young pigeons.

And behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel.

And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.

And he came by the Spirit into the temple. And when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms and blessed God and said, Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles of the glory of thy people Israel.

[2 : 44] And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against.

Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.

Here is the record of the virgin birth, Christ come, Jesus born in Bethlehem, the shepherds glorifying God and praising him.

And after eight days the child circumcised according to the law, and his name called Jesus, which was so named of the angel before he was conceived in the womb.

And after these eight days, certain other days, 33 more days had to elapse before this purification took place.

[4 : 09] We're told in the 12th chapter of Leviticus concerning the law of purification, when a woman should have born a child, there was to be that period of separation, and then there was to be that coming into the house of God, and coming with the child, and coming that there might be the offering of sacrifice.

There was a greater length of separation when a man-child had been born than for a girl-child. But there were to be sacrifices for both.

She was to bring a lamb of the first year for a burnt offering, and a young pigeon or turtle dove also. But if, through lack of means, it was not possible to bring a lamb, then she shall bring two turtle doves, or two young pigeons, the one for the burnt offering, and the other for a sin offering, and the priest shall make an atonement for her, and she shall be clean.

Now this is what we are reading about. When the days of Mary's purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, as it is written in the law.

And you see that the offering brought was the pair of turtle doves, the two young pigeons. It wasn't the lamb, which is indicative of the somewhat slender means of Joseph.

[5 : 58] And it reminds us also that the home into which our Lord came in the provisions and providence of God was not a rich home.

It was not to the palaces of the great that the Saviour came. It was to this home, and these two, who were God-fearing both of them, Joseph and Mary, they came to do what was right to do according to the law as then it existed.

And they brought the two turtle doves, or two young pigeons, with them. Now the person that we are concerned with, as I indicated at the commencement, is one whose name was Simeon.

We assume that he was an elderly person, though I don't think it tells us that in so many words. We assume it, I suppose, from his words, Now let us, though thy servant, depart in peace according to thy word.

We believe that here was one that for many a long day had been waiting, longing, that he might see the day of the manifestation of Messiah, and that he might look upon the Lord's Christ.

[7 : 20] Certainly there is another mentioned in the thirty-sixth verse of this chapter, who was very aged, and it would seem that these two were very similar, that their great age nonetheless made them longing, and there was this earnest desire in their hearts, that they might see see such a day, as they were given to see.

They were those that were of the number that looked for redemption in Jerusalem. We are told in verse 25 that this man, Simeon, was just and devout, waiting for the consolation of Israel.

There was much unbelief, so much so that though Messiah came unto his own, his own received him not, but there were those that were waiting for him. There were those that received him.

As there will ever be in every generation, there is a people of God's preparation, and they are those that are waiting, sometimes unconsciously waiting until it is revealed to them of their lostness, and then that they are loved of God, and that there is salvation in that one who came to seek and to seek and to seek.

There is ever a people, and a people that shall be blessed, and they are the remnant, the remnant according to the election of grace.

[8 : 56] Now, how came this man to be there in the temple? He was in Jerusalem, but he was also in the temple, that is where Joseph and Mary brought the child Jesus, the baby Jesus, they brought him to the temple, to the priest, for the priest to make the necessary sacrifices, and there was a man in Jerusalem, and he came into the temple, and we are told how this was brought about, it was by the Spirit.

Do you notice in these verses 25, 26, and 27, the place of the Holy Spirit? This man was a man upon whom the Holy Ghost rested, the Holy Ghost was upon him.

Verse 26, it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Christ. And if this was a man upon whom the Holy Ghost was resting, and if this man had it revealed to him that he should not see death before he should see the Lord's Christ, it's no wonder then that when the time came, the Spirit of God was there in order to bring this thing to pass, and he came by the Spirit, he came by the Spirit into the temple.

None comes to Christ apart from the Spirit. If any man have not the Spirit of Christ, he is none of his. But those that are Christ's, they will ever be led of the Spirit.

They will ever be brought to that place of encounter with Christ, though it be not necessarily in the temple, though it even be otherwise than to be found of him in the chapel.

[10 : 54] Yet they will be brought by the Spirit to that place of divine appointment in the time that God has chosen. They will be brought to see the Lord's Christ.

And this is very fundamental to our proclamation of the Gospel. We believe in the operations of the Holy Spirit. We believe that the Spirit of God was given in that day up to Pentecost where it pleased God that he should be given.

It was not given in the same way to all. He came upon some for special purposes and special tasks. But from the day of Pentecost on until the end of the age he is given and he is given to the blessing of all God's people.

And in these days then we can be sure of this that the Spirit of God will bring a man or a woman to behold the Lord's Christ.

Surely as in a very special way it was revealed to Simeon that he should see the Lord's Christ and he came by the Spirit into the temple when the parents brought in the child Jesus to do for him after the custom of the law.

[12 : 17] If you've been drawn to this place and you have not yet seen the Lord's Christ or that it might please the Spirit that has drawn you to give you to see him and that Christ might be formed in you who is the hope of glory.

glory. And then we see that this man that was there by the Spirit of God that he took up the baby in his arms he took him up in his arms and blessed God and he uttered these gracious words.

How did he know when he lifted up this infant that this was the Messiah? The only answer is of course that it was by the same Spirit that brought him into the temple.

The same Spirit that was upon him. The Spirit that had given him this hope that he should see the Lord's Christ before he died. It was the Spirit of God and that's what I've been saying the Spirit of God that brings and is able to bring and able to draw a man.

He was in Jerusalem it doesn't say that he was every day found in the temple but on this day he was brought there specially brought we believe in these operations of the Spirit of God where he brings a man.

[13 : 43] The testimony is a legion in the records that survive to us of God's dealings with men and women how they have been sovereignly brought and sometimes by ways that they knew not and for reasons that they could never have understood but they were brought in the time appointed and they were there and the Spirit of God that had wrought to bring them wrought graciously in their hearts and they were given to recognize the Savior Jesus Christ.

Wonderful thing. We must never proceed to the work of communication of the gospel without a reliance upon this. If we don't have this strong persuasion of the Spirit of God behind what we are doing and enabling us to do it and in using us instrumentally for the accomplishing of God's purposes then we will do things in our own strength.

We will make carnal approaches. We will trust in the ways of men to gather a people and to put our case to them.

We need this dependence upon the Spirit. It's not said Zechariah by might nor by power. It is by my Spirit saith the Lord. That was the word to him in that day.

That's the word to us in this day. It is by the Spirit of God and he took up the child and there was that spiritual recognition just as there was that recognition later given to Simon Bar Jonas and the Lord said flesh and blood hath not revealed it unto thee but my Father which is in heaven the Father in heaven willing the Spirit of God effecting is that which brings us to a recognition of Jesus Christ.

[15 : 36] No man can say that Jesus Christ is Lord except by the Holy Spirit. But the Holy Spirit is pleased to work and do this thing and will do it until the end of time until the whole number of the elect is gathered and the church is ready for its heaven.

Well let us look mainly at this phrase in the 30th verse this is what I want to concentrate on though other things will be mentioned the word there of Simeon mine eyes have seen thy salvation Spirit of God gave him to see the Lord Christ and to see the Lord Christ as he held that baby Jesus in his arms mine eyes have seen thy salvation Christ is our salvation thank God there is salvation so when does salvation we'd be lost if there weren't a salvation we would be in hell now I'm sure of it if there weren't a salvation if we weren't in hell already we would come to it ultimately and most assuredly thank

God there is salvation thank God that while our God is a God of judgment in mercy he delights he is the God of salvation salvation is of the Lord and the salvation of God whereby we are delivered from wrath and from condemnation that is a personal salvation mine eyes have seen thy salvation the salvation of God is that salvation which God has granted to us in that he gave his son and sent his son into the world and delivered eventually his son up unto the death of the cross for us all it is a personal salvation salvation is not a concept salvation is not a proposition salvation isn't a system of doctrine in itself salvation isn't a religious performance salvation is none of these things by itself although

I could not stress more the place of right doctrine and certainly we believe that there are the appointments of God's house which are meaningful to those who know salvation but it isn't salvation as a concept it's not something taught merely in a book it's a personal saviour that is who is experienced met with encountered looked upon that which our ears have heard which our eyes have seen which we have looked upon and we have handled of the word of life said John and there must be that experience of Christ salvation is a saviour a saviour looked upon a saviour whom we have encountered what do we know of that I'm sure that there is even in orthodox church circles there can be the substitution of a system of doctrine for the experience of

Christ and him crucified there might be those who are no friends to our testimony at Salem that would say that we are only concerned in right doctrine that would be only partly true we are concerned for the doctrine of truth and the doctrines of grace the whole word of God but we are not desirous of leaving men with doctrine we want that there might be that experience of the one who is cradled in all true doctrine there might be that view of Christ that there might be the taking up as it were into the arms of faith and that looking upon the Lord's Christ this then is so important to see that salvation is the savior Moses could say as he was brought through the divided waters to safety upon the other side he also hath become my salvation

[20 : 23] David in the 27th psalm the Lord is my light and my salvation Isaiah behold God is my salvation it is God who is our salvation our salvation is in a savior God is just and the justifier of him that believeth in Jesus we need personal dealings with Jesus who is the Christ now let us look at this a little further Christ is the only redeemer he is the only savior salvation is only in him neither is the salvation in any other name none other name under heaven given amongst men whereby we must be saved here is a man Simeon and we are told that this man was just and devout waiting for the consolation of Israel it wasn't that he was a devout man that saved him that he was a just man was because of salvation he was a righteous man because like

Noah and Simeon is at the end of an age and Noah was certainly at the beginning of that the end of the world before the flood and then brought into the beginnings of the world after the flood the new world but they were those that were saved they were saved through a person they were saved through faith in a redeemer and you notice that Simeon was a righteous man before his eyes looked upon Christ that is the special position you see of those that are in the Old Testament dispensation they are those that are looking to that which is to come Simeon is a transition he's a bridge between the two because not only was he justified by faith seeing him who is invisible as all the Old Testament saints they endured as seeing him who is invisible but yet he was given to see with actual seeing the advent of the

Lord's Christ but it is not the works that he's done it's not that he's a devout man he doesn't say it was because for such a long time I've been waiting and expecting that I've been seeking to regulate my living and I am regarded by others as a righteous man it wasn't that that he looked to he is looking to God the God of his salvation the Lord's Christ whom he hath seen he realizes that this is the one in whom his salvation is deposited his faith has been in him now he views him now he meets with him now he sees him it's not our works that save us it's not our religion that saves us this man is a religious man clearly a devout man it's not our mere religion it's not the temple that saves him nor is it the sacrifices that are being daily offered up and the special sacrifices of the birds in this case it's not that that saves him it's not that the shadow of

Mary falling upon this man saves him it's not that he is in a special place where there is going to be some special blessing to all that are inhabitants of this place it's Christ who saves us we cannot say it enough and we cannot say it vehemently enough salvation is in the Lord salvation is in Christ to whom are we looking I trust it's not a vain looking to our own religion our own works where Christ is not at the very heart if our works are looked to may they be the works of faith in Christ if our religion is a true religion let it be that which is motivated by Christ let Christ be that which brings us to worship let Christ be the object of our worshipping the theme of our praises the name by whom we come to God in our prayers but it's not in mere attendance mere doing the place we meet anything of that sort salvation is only in Christ mine eyes have seen thy salvation thy salvation and Jesus who is the

Christ is God's salvation that's what this means this is thy salvation this is the Christ of God this is the Lord's Christ this is the one that was purposed and set up from everlasting this is that one for whom all that preparation was made of sacrifice this is the one who was prefigured in the prophetic utterances Christ in all the scriptures Genesis through to the last book of the Old Testament Christ in all the scriptures this is the one that now Simeon acknowledges this is the Christ of God mine eyes have seen thy salvation we must never forget that the one who saves us whose name is Jesus is the one that God has sent we ascribe glory to God and it's not for us to say as some I've heard saying because they've got no theology and their distaste for doctrine will ever keep them from coming to a right theology they say that it's

[26 : 07] Jesus that saves us and Jesus that placates an angry father they see and understand it seems nothing of the love of the father that gave him was because God loved us first that he sent his son into the world we must see that this saviour whom I trust our eyes have come to light upon the encounter with him has been made in the sovereignty of God's plan and purpose that it is the Christ of God the Lord's Christ and our eyes have looked upon the salvation of God this is God's way this is God's salvation God who is the same through all ages and was the same before time began and will be the same when time is no more the ancient of days the everlasting God this is the salvation this is the everlasting salvation the eternal salvation of

God how shall we escape if we neglect so great salvation as that mine eyes have seen thy salvation which thou hast prepared before the face of all people to lighten the Gentiles and the glory of thy people Israel now notice then also that while our salvation is in a savior and while this savior is the one whom God has sent so that our salvation is God's salvation notice that it is received by faith mine eyes have seen thy salvation he had that great privilege of the physical seeing it had been promised to him it is not given to us to see him physically in that way but we see as those that see by the eye of faith just as we hear his voice by the hearing of faith but we see and we hear and there is that spiritual union so that is it where we are in contact with him we are handling him who is the

God man by faith it is not by sight just lives by faith we are not to expect in this life of physical communion with the Lord but we have that spiritual encounter as this man had that real encounter with the infant Christ so we who are brought by the spirit of God in time in God's way to a discovery of his son we are those that have that encounter with we find him because we are found of him who has come to seek and to save that which was lost we see him not and yet believing we rejoice with joy unspeakable and full of glory Thomas saw and Thomas had the literal privilege of seeing and hearing and handling and thrusting his very hand into the

Saviour's side as did all the other disciples that had witnessed the Lord on that previous occasion and yet the Saviour very graciously for our benefit in every subsequent generation to the Lord the Lord having gone back to glory this man taken up into heaven there is that abiding word to your heart and mine blessed are they that have not seen but have believed do you see by believing do you see by faith that the eyes of faith God given to you that you see the Lord's Christ and you see your salvation in Christ and you know that that one who is the Saviour whose name is Jesus for he shall save his people from their sins who is the anointed one the Christ of God you know that he is given of God for your salvation see that even though you may say well this man he actually saw if I could only see I would believe this man yet saw by faith he saw the infant by the seeing that was physical but he saw the

Lord's Christ by the eye of faith still this little baby and despite all the representations of religious art which we discount utterly and repudiate and condemn for however well it may be executed and whatever a name esteemed of man may have been the artist of the sculptor we abominate religious art no true Christian should have any dealings with it whatsoever when they put on the postage stamps these religious pictures at Christmas time I don't want to buy them even over the counter we don't want to send these cards to people if we send cards at all at any season of year don't want to send these people say these are religious cards and they're sold and men make profit out of religious pictures God deliver us from all of these things when Simeon looked upon that little baby he didn't see a glow all around him as these artists represent so often the nimbus the aureole around the head which is supposed to manifest deity he didn't see that and yet he saw the

[31 : 51] Lord's Christ and he confessed him mine eyes have seen thy salvation which thou hast prepared before the face of all people he saw by physical sight but he still was granted that spiritual seeing by the spirit of God he saw the God man and only to those to whom it was revealed was he ever seen as the God man even in the days of his flesh flesh and blood have not revealed it unto thee Peter it's given to you from the father to those that were the contemporaries of Jesus growing up he was but the the carpenter's son he was the root out of dry ground having no form of comeliness that men should desire him he saw no beauty in him at all he was not regarded as the as the God man by those that were about him save where there was spiritual seeing given and then the confession was made

I trust that we are those that have been brought to see the one who is Jesus as the eternal son of God God man of us in the flesh and that we have come into that encounter with him there was faith even in the literal seeing of Simeon he saw this poor child because the parents did not bring the lamb and the turtle dove and yet he saw beyond these circumstantial things to the one who is the king and lord the one who made all things the one to whom all things pertain whose is the silver and the gold and the cattle up on a thousand hills he saw him there and he recognized the lord's christ I trust that we then know something of this salvation of god that it's in a person that it's in the redeemer that our salvation is to be found it's not in a thing or a system or a performance or a pilgrimage or something that's magical it's not going to contemplate a temple in the orient it's not sitting under some idol it's believing on the lord Jesus Christ and the Christ upon whom we believe is the Christ of God it is thy salvation it is that that God has originated God has brought to pass it's that which has been prepared for from everlasting and prepared through all the history of this planet from the very beginning of life upon it as is recorded in the beginning of our bible all of history is leading to Christ all that we might have the eyes to see him and I believe that Simeon not only saw the infant and not only saw the poor circumstances of Mary and Joseph and yet for all of that he saw the Lord's Christ but I believe that he saw the one that would fulfill all righteousness that even in the his presence there it was according to the purification it was according to the law he had come to fulfill all the law and there was even at the very earliest it could not be that the one whose name is Jesus should be wanting in any particular of that which was appointed and necessary in the law of God he was even there he was brought that the sacrifices might be rendered according to the law you see his involvement with sinners that sacrifices should be offered for his birth you see how he comes and he takes our place and he stands with us although he is altogether without sin yet our sin is ever associated with him until that day when our sin upon him he should die in our room instead and God should be satisfied and the sacrifices of bulls and goats and the types done away and abolished forevermore but he sees one that is fulfilling the law and he sees shed blood he sees the righteousness that Christ has come to perform which righteousness he has been granted for he is justified he is a just and devout man he is looking and he sees more than the baby and the poverty or the comparative poverty of the persons that have brought the little one into the temple he sees he sees beyond that he sees to the righteousness that God will establish through the life of his son and by the death that he

should die and then I believe that this word shows us that this salvation which is in the person of the son this salvation which is god god's salvation thy salvation that which is received by faith as we look to christ and see the god man in him and recognize him for who he is prophet priest and king and see that he by his righteousness of law keeping and by the death that he died has accomplished our righteousness we see that it is a full salvation I think that I have seen that in just contemplating that word mine eyes have seen thy salvation it's not mine eyes have seen the beginning of thy salvation mine eyes have seen the start of thy salvation mine eyes have seen part of what must be done if a man is to be saved mine eyes have seen thy salvation christ is not half a savior not even nine tenths of a savior but there's one tenth left to your works and your righteousness he is a whole savior he does it all we don't even say that now christ has done all this it's up to you to receive him that this might be yours because he gives faith it's the gift of god he is all salvation and he is all the savior that we need and we don't have a savior that says now I have done this it's up to you to do the rest salvation isn't a mixture an amalgam of grace and works it's all of grace and that's why the system that we embrace because we we feel that it is taught on every page of the word of god it's a system of grace free grace from first to last christ is all christ is made unto us righteousness sanctification and redemption you got this savior is this the savior that's in your heart have you looked upon him have you had that by faith which

Simeon had so that you can say what he said mine eyes have seen thy salvation he is the salvation of god notice also this i thought i would perhaps say a little more i say this he is to be appropriated and again Simeon is very illustrative of how we appropriate christ who have been brought to look upon him in saving faith look in the 28th verse and you see he took him up in his arms blessed god and said lord now let us thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation he took him up in his arms that action of this man this old man if we believe that to be true of

Simeon it didn't just happen then when he lifted him up it began in his heart before ever the action took place that he lifted him up was because of the emotion he felt in his heart he blessed god that expresses the happiness of his heart and the flow of it is in these words that he might bless god and express to god his gratitude that that word is now fulfilled that he should not see death until he had seen the lord christ and that which was in his heart his love and devotion and adoration and desire towards that baby jesus is now embodied in this that he lifts him up in his arms and he blesses god and I see here an embrace literal in Simeon's case but is it not similar to us and certainly spiritually to us that we would embrace christ we would lift him up in our arms we would have that assurance of him that we have him within our grasp we have him within our grasp because we are within his grasp

[41 : 39] I hold because I am held underneath of the covenant arms of everlasting love but because they are in place I hold to him I cleave to him we cleave to the Lord we confess him have you confessed the Lord dear Simeon confessed him mine eyes have seen thy salvation he has no doubt about it he is unashamed he declares it to whoever is within the earshot this is the salvation of God he embraces him he confesses him he is assured that this is the saviour and through him is established his salvation have you confessed I make a great place for confession it's not enough to have some stillings in the heart some hopes and some desires there is to be more than that there was more than that with this man having been brought to this he took him up in his arms and he blessed

God and he owned the salvation that God had brought into the face of all people to lighten the Gentiles the glory of thy people Israel I see the embrace of love takes him up because there's love in his heart for this one who has come out of love to be in that tiny infant the beating of a heart of love and yet there undoubtedly was that same heart that beating love upon the cross until he gave up the ghost until there came that awful separation of soul and body for the space of three days until God raised him up by the spirit of holiness the same spirit of holiness raising up the son from the dead and declaring him to be the son of God with power and he by many proofs giving testimony that he was raised from the dead the first fruits of all them that slept the embrace of love the love that we feel to the one who first loved us

Simeon felt it he took him up in his arms is there not as well as confession and testimony is there not love in the act will we not express our love to Christ and take him up confess our love to him Lord it is my chief complaint that my love is weak and faint but we do love him and then is there not the embrace of joy he blessed God gladdened by this that he had seen the Lord's Christ he had waited he had watched and now he had seen he blesses God he expresses thankfulness do not our hearts melt within us when salvation grips us in the midst of other things that we're doing and legitimate things we're suddenly overwhelmed by the love of God in Christ Jesus unto us and there is that sense of joy even in the midst of trials and sorrows can you not say that there have been those times when there is that shaft of love that comes to us that melts our hearts and we feel all the joy of the

Lord as our portion and as our strength there is joy in this and he is this opportunity to that he might tell to sinners all around what a dear saviour he has found mine eyes have seen thy salvation however aged we be however young we be if God is pleased to give us a sight of his dear son Jesus Christ and we are enabled to lift him up spiritually in the arms of faith confessing him loving and desiring that we might give him all the honour and all the service of which we are capable we desire to make him known to tell others to declare unto them that this is the saviour who is as a light to lighten the gentiles the glory of thy people Israel the waiting the waiting had ended for Simeon to draw to a close he had these remarkable blessings bestowed upon him the fulfilment of promise the sight of the

Lord's Christ he utters these words as he looks to Christ savingly as he is drawn by the spirit of God to a realisation of what the salvation of the Lord means for him he is brought to this place that he fears not death thou lettest thy servant depart in peace according to thy word the only way that we can depart in peace the only way that we can come to the place where the king of terrors is ranged against us the only way that we dare pass through the valley of the shadow is to be at peace with God because we are justified by faith in the dear Lord Jesus Christ the Saviour and this man has been reassured and confirmed of the reality and the glory of salvation he says now let us thou thy servant depart in peace and when we depart in peace from this life it's not the end of our salvation that is a never ending salvation it is the ending of the first stage of it we might say as we have experienced it although properly the first stage is in the mind of

[47 : 51] God when he chose us first but in our experience there was that period from our call by grace to the day when we were summons from this time state and brought from earth to heaven we need not fear the change it's an exodus it's a day of deliverance and the transfiguration on the mount Moses and Elijah talked with Christ concerning the departure the exodus literally that he should effect and it is a wonderful phrase the death he died the way he accomplished our salvation it was an exodus it was the way that he greater than Moses should bring us forth from the bondage of sin and our death is part of that exodus we go to be in a better place we go to be where are the spirits of just man made perfect we go to be with

Jesus who is in the paradise of God the third heaven we await that day when he shall come the second time again to earth there will be the raising of the dead bodies of the saints and there will be the reunion of soul and body and so shall we be together with living saints caught up and transformed in the twinkling of an eye there will be that one church that church of the people of God throughout all ages that's a glorious prospect and there will be no sorrow and no pain and no sighing God wipes away all tears in that future state no wonder then this man is prepared to die precious says the psalmist in the sight of the Lord is the death of his saints now lettest thou thy servant depart in peace according to thy word but if he is going to be kept till the day he dies it means necessarily that he will be supplied with every needful thing until that day comes this savior whom we love this savior who has wrought joy within our hearts the joy of sin forgiven hell subdued peace with heaven he supplies out every need my deepest need he richly will supply he will never leave us nor forsake us he will provide for us so that we will say our cup runneth over and then he will take us to heaven what a salvation is thy salvation oh that our eyes might have seen thy salvation that we might know the certainty of these things that we might live in glorious hope and that we might know that until the day of our change our exodus comes we will be kept through all the changing scenes of life through all the afflictions through the valley of the shadow itself we shall never be alone we will we nd salvation not only removal of condemnation that would otherwise be visited upon us in the day of judgment but eternal life communicated life everlasting life that shall never end life and that you should have it more abundant or that we might then be in the persuasion of these things the possession of these things that we might make confession of such a savior and Joseph and his mother marveled at those things which were spoken of him and Simeon blessed them and said behold this child is set for the fall and the rising again of many in Israel how true that is there are those that are brought down that he will exalt and they shall stand and bold shall they stand at that great day and none shall lay anything to their charge but there are those that presently are standing in their own works and in their own pride and in their own self-importance and they shall be brought down and this is a sign which shall be spoken against that the thoughts of many hearts may be revealed by the very reaction of men to Jesus Christ you see much about them by the way they receive this man or reject him by the way they will see him as the Lord's Christ or see no beauty in him that they should desire him by the way in some lips his name is a curse and yet on others it is that name that they love to tell forth you will see the manifestation of all hearts

now God grant then that we may be blessed through the consideration of these things and that we might see the Lord's Christ and that we might know that blessing that Simeon knew and that we might have that faith to say that all is well and whether our life be long or short we are at peace God bless his word and help us for his name's sake Amen Amen