**Offering: “When We Wait” Video** *“God just might be waiting for you to wait”*

*Romans 8:18-25 The Message*

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*22–25  All around us we observe a pregnant creation. The difficult times of pain throughout the world are simply birth pangs. But it’s not only around us; it’s within us. The Spirit of God is arousing us within. We’re also feeling the birth pangs. These sterile and barren bodies of ours are yearning for full deliverance. That is why waiting does not diminish us, any more than waiting diminishes a pregnant mother.*

*We are enlarged in the waiting. We, of course, don’t see what is enlarging us. But the longer we wait, the larger we become, and the more joyful our expectancy.*

**Prayer**

Expectation: a strong belief that something will happen or be the case in the future.

What is your expectation?

Olympics started Friday

All these athletes have been training their entire life for this event that only happens once every four years. For some the next time the Olympics come around their lives may be changed drastically and they will no longer be able to compete at that level. This is their one chance.

For Israel, they have been waiting not just 4 years, but 400 years for God to fulfill his promise. Generation after generation has died and transmitted the Scripture and told the story of the nation of Israel and what God did for them and what he promised to do.

They had great expectations because they had great promises.

Intro to Series “Expectations of Glory”

What did people expect when they came to this one named Jesus, called Messiah. They expected different things-some just wanted physical healing but received something more.

**Expectations of Glory**

**Luke 2:25-38**

What was the nation of Israel expecting

*Jer 33:14 NIV*

*14 “ ‘The days are coming,’ declares the Lord, ‘when I will fulfill the gracious promise I made to the house of Israel and to the house of Judah.*

*15 “ ‘In those days and at that time*

*I will make a righteous Branch sprout from David’s line;*

*he will do what is just and right in the land.*

*16 In those days Judah will be saved*

*and Jerusalem will live in safety.*

*This is the name by which it will be called:*

*The Lord Our Righteousness.’*

**The Expectation of the nation was the One who had been promised**

-they had been promised to be a great nation-Abraham (Gen 12:2)

Bring them into a land (Gen 12:1; 28:15; Ex. 6:8)

Never cease to be a man on the throne-David (2 Chron 7:18; Ps. 132:11; Jer. 33:17)

They would be a blessing to all the nations of the earth (Gen 18:18; 22:18; 26:4)

-awaits the Messiah

-Story of Maccabees from last week-empires change from Babylonian to Greek to Roman must have seemed like longer to the Jews; many were expecting a warrior to overthrow the Roman Empire

There was quite a lot riding on this One person. As it turns out you and I have placed a great deal of hope in that One who had been promised as well.

How do we expect the One who had been promised (this is a theme we will explore throughout this series)? What do we expect Christ to be?

***25 Now there was a man in Jerusalem called Simeon,***

***who was righteous and devout.***

***He was waiting for the consolation of Israel,***

***and the Holy Spirit was upon him.***

This verse tells us four things about Simeon straightaway.

**-His name-Simeon**

**-His character-righteous and devout**

Almost every version translates this that he was “righteous and devout”

NIV, ESV, NASB, NRSV, RSV

**-What he is doing-waiting for the consolation of Israel**

**The Expectation of the righteous and devout was for the consolation of Israel**

What does this mean?

Consolation is the consoling of someone or comforting in their distress. Simeon is waiting for God to comfort Israel.

*Isaiah 40:1-Comfort, comfort for my people says your God*

*Isaiah 61:1-2 The Spirit of the Sovereign Lord is on me,*

*because the Lord has anointed me to preach good news to the poor.*

*He has sent me to bind up the brokenhearted, to proclaim freedom for the captives*

*and release from darkness for the prisoners,*

*2 to proclaim the year of the Lord’s favor and the day of vengeance of our God,*

*to comfort all who mourn,*

(the passage Jesus quotes to John’s disciples when they ask if He is really the Messiah in Lk. 7 & Mt. 11 )

The passage doesn’t say that Simeon was a priest so why is he here? We will see in the next two verses.

Many had assuredly given up hope that a Messiah would come but Simeon who is “righteous and devout” is waiting.

“Waiting” appears in vs. 25 & 38

**Probably the most important thing we already know about Simeon is what it says at the end of verse 25-The Holy Spirit was upon him.**

Does Scripture say this about anyone else?

This seems to be quite a statement

How is this possible? The HS hasn’t been given yet. This is evidence of the eternal presence of the trinity.

In fact, Jesus promised He was yet to come. (Jn 14:26; 15:26; 16:7)

Look what it says in the next verse…

***26 It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Christ. 27 Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required,***

Because of his relationship with the Holy Spirit he happens to be in the right place on the right day. It says, “Moved by the Spirit, he went into the temple courts”.

The Holy Spirit leads him to be in the temple on this day.

Oh that God’s people today who are waiting would have the Holy Spirit resting on them and hear Him speak.

He had been promised something by God.

He’s waiting for the Lord’s Christ-Anointed One-Messiah

***28 Simeon took him in his arms and praised God, saying:***

***29 “Sovereign Lord, as you have promised, you now dismiss your servant in peace.***

He describes himself as a servant. He’s not a priest. He’s an old man but he is still God’s servant.

Once you have seen the salvation of God you may be “dismissed in peace”

KJV-“lettest thou thy servant depart in peace”

We often say rest in peace at the passing of a loved one.

*Now he is ready to die! The word depart in the Greek has several meanings, and each of them tells us something about the death of a Christian. It means to release a prisoner, to untie a ship and set sail, to take down a tent (see 2 Cor. 5:1–8), and to unyoke a beast of burden (see Matt. 11:28–30) BEC*

***30 For my eyes have seen your salvation,***

***31 which you have prepared in the sight of all people,***

What does Simeon prophesy about this child?

***32 a light for revelation to the Gentiles***

***and for glory to your people Israel.”***

Even in Simeon’s prophecy hope is proclaimed for the Gentiles (Is. 49:6; 52:10; Acts. 13:47; 26:23)

Note the parallelism in this verse:

“Light for revelation to the Gentiles” that their eyes may be opened and they may see.

Simeon is proclaiming this One as the one who will bring light to the Gentiles in fulfillment of prophecy; the One who would be a blessing to all the nations of the earth.

“For glory to your people Israel”-because you are the nation through whom God said He would bless the earth

And for the glory (Gr. *doxa*) of Israel-because through them comes salvation for the world

The theme running through the last several message series has been glory

***33 The child’s father and mother marveled at what was said about him.***

***34 Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, 35 so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”***

He speaks a prophecy..he is filled with the Holy Spirit

This child will be a stumbling block or a cornerstone.

He will be a sign spoken against-he will be opposed.

A sword will pierce your own soul too. (The Greek verb here shows a continuing action) The pain you feel will continue to happen.

***36 There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, 37 and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. 38 Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.***

Anna is kind of an add-on character. Luke could very easily have passed over her story.

Luke sees significance in the faithfulness of this widow

-We know her lineage-tribe of Asher

Not really any significance her other than she is not from the tribe of Judah. We usually speak and think of the 10 lost tribes of Judah but that is not the case with her

-We know her age-at least 84 possibly more than 100 depending on what Luke means by the 84 years

-We know that she is a widow who spent much time in the temple

-We know her practices-worship, fasting, prayer (NASB says “serving” instead of worship)

Anna speaks to those awaiting the redemption of Jerusalem

Those that wait on the Lord shall renew their strength

**The worship, fasting and prayer of an old prophetess became thanks to God.**

Who knows how many years Anna had been praying and waiting along with Simeon for the redemption and consolation of Israel.

**Conclusion:**

*Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.*

NIV says “looking forward to the redemption of Jerusalem”

**ESV says, “waiting for the redemption of Jerusalem”**

This first encounter with the Messiah was long expected, long awaited. These two individuals, devoted to God, in the temple, praying, fasting and worshiping finally were able to rejoice and prophesy the coming redemption and hope of Israel. The nation of Israel had been waiting 400 years; hopefully waiting.

I want to again read you the verses that we began with:

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**Prayer**

**Benediction: Isaiah 40:28-31**

Outline

**The Expectation of the nation was the One who had been promised**

**The Expectation of the righteous and devout was for the consolation of Israel**

**The worship, fasting and prayer of an old prophetess became thanks to God.**