

LOOKING UNTO CHRIST ALONE

LUKE 2:25-30 • TV065B

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Luke 2:25-30

“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man as 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.”

My subject: **“LOOKING ONLY TO CHRIST.”**

My text: **Luke chapter 2:25-30.** I’d like for you to read the Scripture with me, if you will take your Bible and open it to **Luke chapter 2:25-30.**

“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 Spirit was upon him and it was revealed to him by the Holy Spirit that he would 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 Simeon took Him up in his arms and he blessed (or praised) God and he said: Lord; now lettest thy servant depart in peace according to thy Word: For mine eyes have seen thy salvation. Lord; now let me die in peace according to thy Word for my eyes have thy salvation.”

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Now, the flesh, the natural man, clings tenaciously to two things. The two things that Simeon, by the grace of God surrendered, gave up, are the two things that we by nature cling to with all our might. Do you know what they are?

First of all: The flesh clings to this earth; the flesh clings to this natural life! The flesh is dust. That's what our Lord said to Adam: "*Dust thou art and to dust thou shalt return.*" The flesh is dust and the flesh has an attraction for the earth. Even old age with all its infirmities does not make men and women willing to give up this earth, this natural life, and to depart out of this world.

How few, how very, very, few can really say; oh we can all say it with our lips, but how few, how very few can really say with their hearts. "Lord; let me die. Let me die in peace."

Simeon could say it. That's what he said, "Lord I'm ready to die. I've seen your salvation. I've seen all I want to see. I've seen all I need to see. I'm ready to die."

Paul could say it; Paul said, "*I'm in a straight betwixt the two. I have a desire to depart and be with Christ which is far better.*" Only a revelation of Christ will destroy the chords and fetters and chains that bind us to this world.

We, in the flesh, and by human nature, are bound to this earth. We cling to this earth. We hate to be separated from this earth. And only a revelation of Christ can break these chains and break these fetters.

This is what Christ was talking about when He said; "*If a man loves father, mother, brother, sister, husband, wife, yea, his own life more than me, he cannot be my disciple,*" because that person has not gotten a saving view of Christ. He has not had a full revelation of Christ if he still clings to these things more than to Christ.

That's what our Lord meant when He said: "*No man can serve two masters. Either you will cling to one and turn from the other or you'll cling to this one and turn from that one. You can't serve two masters.*" Impossible!

And Simeon had seen the Lord. He said; "Now; let me die. There's nothing here for me anymore. There's nothing to cling to. There's nothing to attract me; it's all vanity. I have seen the Lord; I am ready to go."

But this is one of the things that the natural man holds to. He calls heaven the unknown. But when you know Christ it can't be unknown. It may be unseen by human eye but it's not unknown. It's seen by faith and it's known by faith. Paul said, "*I know whom I have believed.*"

Eternal life is to know God. And Abraham wondered about on this earth looking for a city whose builder and maker was God; a real city which hath a foundation.

Secondly: The flesh clings to its own self-righteousness, its own good works, its own morality!

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Not only does the flesh cling to this earth and all that this earth affords or promises but it clings to self-righteousness. Now listen to me and listen good; human goodness is mere fiction; it doesn't exist, it doesn't even exist.

Human righteousness according to the Word of God is, "*filthy rags;*" it's an abomination to God. It doesn't even exist in God's sight. Paul said, "*In the flesh, dwelleth no good thing. In the flesh no man can please God.*"

And yet human beings cling to their own righteousness and goodness and morality till death do they part. And even death doesn't part them for in the Judgment they are heard to cry to the Lord Himself.

"Why Lord; we preached in your name. And in your name we did many wonderful works. And in your name we cast out devils." Even at the Judgment they are still clinging to this fiction. They are still clinging to this human tradition of good works and morality which doesn't exist.

The Scripture says, "*There's none good, no not one.*" But we don't believe that; we think we're good. "*There's none righteous, no not one.*" But we think we're righteous. "*There's none that understandeth.*" We think we know everything.

"*They're altogether become unprofitable.*" The Scripture says, "*God looked down from heaven, upon the children of men, to see if there were any that did do good. And He found they're all together gone out of the way. Every imagination of man's heart is evil continually.*"

And Isaiah said, "*From the sole of his feet to the top of his head there's no soundness in him,*" (nothing of any value at all, nothing of any concrete soundness). "*It's all wounds and bruises and putrefying sores that have not been bound up or treated.*"

Human righteousness is not a help to salvation; it's a hindrance to salvation. Men do not come to Christ until they have given up their self-righteousness, until they've given up their goodness and their morality.

He came to save sinners. "*He died for the ungodly.*" That's what the Scripture says; "*The well don't need a doctor; it's sick people that need doctors. And I've come to call, not the righteous, but sinners to repentance. I came to seek and to save the lost.*"

Human righteousness is not a help to salvation; it's a hindrance. And human righteousness will keep a man from Christ. It kept the Pharisees from Christ. It kept Saul of Tarsus from Christ till God met him on the road to Damascus and slew him and revealed to him his sins.

He said, "I didn't even know sin until I came to a knowledge of the law, a true knowledge of the spirituality of God's law." When you come to see Christ you see God's salvation. You don't see anything in yourself.

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This is what Simeon was waiting on. This is what he saw. He said; “I’m ready to die now, I’ve seen God’s salvation, not my salvation, not my righteousness, not my good works. I’ve seen God’s salvation, God’s deliverance, God’s redemption. I’ve seen the provision that God’s made for sinful men.”

But those are the two things that natural men hold to and cling to tenaciously, and won’t give them up. Naturel men won’t give up this earth or their own righteousness. And there’s just one thing that will deliver you from both and that is to see Christ in His redemptive glory and in His saving power.

If you ever see Him, fall in love with Him, then this world will lose all its attractiveness. And if you ever see Christ you’ll see yourself. Oh how vain and empty and ignorant and how sinful and how depraved and how wretched we truly are, that’s right.

I want us to look at two things. Simeon got a look at Christ and Simeon had two miracles performed for him that I wish God would perform for us:

First of all: The world lost its attraction for Simeon!

Secondly: He forgot his righteousness and his works and looked to God’s salvation!

All right the first thing, where it all began. This is where it all started. Now, most people start a message on Simeon from the time when he said, “*Lord; now let me die, I’ve seen your salvation.*”

But it started before that. Look at **verse 25; in Luke 2:** “*Behold there was a man in Jerusalem whose name was Simeon. And the same was a just man and a devout man and he waited. He waited (he looked and he longed for) the consolation of Israel, (for the Redeemer, for the Christ).*”

He was waiting for someone. He was looking for someone. He was expecting someone. He was looking for the Christ. Simeon was longing and looking for the Redeemer.

Now let me tell you something and listen good; men do not usually find Christ and salvation if they have no interest in salvation. That’s right, men do not usually find salvation who have no interest in redemption and no interest in salvation. Those who feel their guilt and who feel their sin usually find mercy.

Take the Publican; he went to the temple and he smote upon his breast and he would not even lift his eyes to heaven because he was ashamed, he was guilty, and he was sorry for his sins. And he cried, “*O God be merciful to me a sinner.*” Here was a man seeking mercy because he was guilty. He knew he was guilty. He acknowledged his guilt and he got mercy. He found mercy.

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Men don't usually find mercy unless they are seeking it, unless they're looking for it, unless they're longing for it, unless like Simeon, they are waiting for it. Simeon found the Christ but he was looking for Him. He was interested in Him.

I'll tell you another thing; those who know their inability seek help. There was the woman who was diseased for 12 years. The Scripture says, "*She spent everything she had.*" She didn't have anything. She spent everything; she was broke.

She tried many physicians and none of them had helped her. But she was a lot worse. And she said, "If I can get to Jesus Christ I'll be made whole." And brother; let me tell you something, when she got to Him and reached out and touched His garment, immediately; the Scripture says, "*Immediately she was made whole.*"

What was she doing there? What was she interested in? What did she desire and long for? Wasn't see looking to be healed? Do you see what I am saying? Are you interested in your soul's salvation? Are you interested in deliverance from sin? Are you interested in knowing who the Saviour is?

"Hum, well, not really preacher." You won't find Him either; you won't find Him. Simeon was waiting on Him. The thief on the cross; He asked for mercy. Christ said, those who ask shall receive. "*Seek ye shall find. Knock; it shall be opened to you.*"

Those who seek the Lord find Him. That's what the Scripture says. Let me read it: "*You shall seek me and find me when you search for me with all your heart.*" That's what the Scripture says.

"*Blessed are they that hunger and thirst for righteousness; they shall be filled. Seek ye the Lord while He may be found.*" Simeon was longing and waiting for the Redeemer.

Secondly: Now watch this; something took place where it all began; he wanted help, he wanted mercy, and he wanted to know the Lord, do you?

Simeon was led by the Holy Spirit to Christ and no man ever came to Christ by his own wisdom. Simeon would never have found Christ if the Holy Spirit had not led him to the temple when Christ was there. He didn't know when Christ was coming. He didn't know when Christ would be there.

He didn't know who Christ was. He didn't know who would bring him there. The Holy Spirit led him there at the same time the Holy Spirit brought Mary and Joseph with that baby to that temple to do unto him after the custom of the law.

The Holy Spirit brought his path to cross the path of the Lord Jesus Christ. Christ said, "*No man can come to me, except my Father which sent me draw him. As many as received Him, to them gave He the privilege to become the sons of God, even to them that believe on His name, which were born, not of the will of the flesh, not of the will of man, but of God.*"

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This thing of salvation is a work of God. It's an operation of the Holy Spirit. And if you find Christ, if you come to know Christ, I guarantee you it'll be an operation of the Holy Spirit bringing your path to cross the path of Christ.

He'll bring the Gospel to you and He'll bring you to the Gospel. The Holy Spirit brought him to Christ. *"Eye hath not seen, ear hath not heard, neither hath it entered the heart of man the things that God's prepared for them that love Him. But; He hath revealed them unto us by His Spirit. These things are hid from the wise and prudent but revealed unto babes."*

Paul said; *"If our Gospel be hid, it's hid to them that are lost whose minds and eyes have been blinded by the god of this world. But they've been revealed to you."* The Holy Spirit revealed them.

And watch this, Simeon walked in the light God gave him. And God gave him more light. It was God's purpose to save him. It was God's determination to reveal Christ to him. That's what it says; it was said to him by the Holy Spirit; "You're not going to die until you find Christ, until you see Christ, until Christ is revealed to you." That was God's purpose.

And I'm telling you this; now you listen to me: where you have the purpose of God and the power of the Spirit and a seeking sinner; you'll have an operation of grace. That's right; the purpose of God, the power of the Holy Spirit and a seeking sinner, a hungry sinner, a fallen sinner, a needy sinner, a helpless sinner, a waiting sinner, a longing sinner, a looking sinner; he will be saved.

That's where it all began. There was grace before grace. There was a preparation work, a preparatory work by the Holy Spirit. And this man was brought by the Spirit. And when he saw Christ he said, "That's the Saviour. That's God's salvation right there; I recognize it."

And I'm telling you this, you'll recognize the Gospel when you hear it. If God's working in your heart you'll recognize it. The anti-Christ can deceive everybody but God's elect; they can't be deceived, he can't deceive God's elect.

Thirdly: *"Mine eyes have seen thy salvation."*

A person was revealed. Our Lord said, *"I came down from heaven not to do my will but the will of Him that sent me. This is the will of Him that sent me that everyone that seeth the Son and believeth on Him may have everlasting life."*

Now Simeon saw Him not only with eyes of faith but with his natural eyes. He held Him in his arms. Now you and I won't be able to hold Christ in our arms and we won't be able to see Him with the natural eyes but we can see Him like Abraham saw Him, by faith.

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He said, "*Abraham, saw my day. He saw it and was glad.*" We can see Him like Moses saw Him. Moses got a pre-incarnation glimpse of Jesus Christ and you and I can get a post-incarnation glimpse of Christ by faith, by faith.

We see Him with our hearts; we see Him. We see Him first of all as the promised Saviour. In every one of the Old Testament types I see Christ, the Brazen Serpent lifted up, the seed of woman, the great High Priest, the atonement, the smitten rock, the manna from heaven, the Passover Lamb.

I see Christ the tabernacle. I see Him the promised Saviour; don't you see Him there in every one of these Old Testament types, can't you see Christ? I see Christ in the Ark as that Ark was lifted up on the water and lifted above the flood and everybody outside of the Ark perished under the wrath of God. And these eight souls saved, so as by water in that Ark, were preserved.

I see Christ. I see Him protecting, preserving you and I from the flood of God's judgment and wrath in Christ. I see the promised Saviour all through the Old Testament. I see Him; I see Him in the ceremonies of the tabernacle.

I see that incense burning there just this side of the veil, always burning 24 hours a day, seven days a week, 365 days a year, always the smoke of that incense ascending to heaven. That's the prayers of Christ.

I see those seven candle sticks burning there in the Holy Place. That's Christ, the light of the world. I see Christ over here, the bread, the showbread, Christ the bread of life. I see Christ in all, there in the broken law, and that sheet of gold, the mercy seat on top of that broken law, and the blood running down on each side.

I see Christ in all of these ceremonies and all of these ordinances; I see Christ. I see Him in the work of the priest. I see Him in the work of the priest and the Feast Days and the Holy Days. I see Him in all the Scriptures the provided Saviour!

I see Him when Mary brings forth that little lad into the world. This is the Son of God. She said, "Well I don't even know a man; how can I have a child?" And the angel said: "*That Holy Thing which shall be born of you shall be called the Son of God!*"

I see this perfect one, the perfect Saviour walking this earth. Even His enemies couldn't find any fault in Him. Even the heavenly Father could find no fault in Him. He said: "*This is my Son in whom I'm well pleased.*"

Even Pilate could find no fault. He said: "*I find no fault in this man.*" Even Pilate's wife wrote a note and said, "Don't have anything to do with that man, I've dreamed about Him; He's a just man."

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Even the Centurion who helped to crucify Him watched Him die and then he said, “Surely this man was the Son of God.” And He pointed to His enemies and He said, “*Which of you can convince me of sin?*”

The perfect Saviour, the promised Saviour, the provided Saviour; I see Him. I see Him as the punished Saviour, bearing my sins and transgressions. “*I see Him wounded for all my transgressions, the chastisement of my peace upon Him. By His stripes I’m healed.*”

Punished, punished, not for His sins; He had none, for my sins. You say, “Well how could one man bear the sin of so many?” It’s because of who He was. It’s not how much blood He shed; it’s whose blood was shed.

It’s not how long He hung on that cross; it’s who was hanging on that cross. It’s not how greatly He suffered but who suffered. That’s what makes it effectual.

And then I see Him, the pleading Saviour, at the right hand of the Father, pleading for me, praying for me. I see Him as the preeminent Saviour. Oh I can say what Simeon said. “Lord I’ve seen your salvation. I’ve seen the promised Saviour and the provided Saviour.”

I’ve seen the perfect Saviour. I’ve seen the punished Saviour. I’ve seen there the pleading Saviour, the praying Saviour. I’ve seen the preeminent Saviour, “*Who has been given a name above every name that at the name of Jesus Christ every knee should bow and every tongue should confess that He’s Lord to the glory of God the Father.*”

Let me tell you something: “Simeon rang the bell loud and clear when he said, “*Mine eyes have seen thy salvation.*” Christ is God’s salvation.

Now your Church might have a way of salvation but that’s not God’s salvation. You may meet preachers that have got different ways of salvation. And for every religion or cult or sect or denomination; we’ve got a different way of salvation.

And they all tell you how to be saved. But God just has one salvation. “*And none other name under heaven given among men whereby we must be saved. For other foundation can no man lay than that which is laid, Christ Jesus the Lord.*”

He said, “*I am the way, the truth, and the life. No man cometh to the Father but by me.*” Don’t miss this; Christ is salvation. Christ is not only a Saviour; He is salvation. For He himself, a person, “*Is made unto us wisdom, righteousness, sanctification, and redemption.*”

He is our wisdom. Without Christ we’re in utter darkness and ignorance. He is our salvation. To know Him is to know the Father. He said: “*He that hath seen me hath seen the Father.*” He is our wisdom. He is our righteousness. He is our sanctification. He is our holiness.”

God doesn’t look down here and see you do a few good deeds and then accept you because you were better than your neighbor. “*In the flesh dwelleth no good thing.*” It’s rotten to the core!

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God looks upon you in Christ and accepts you in the beloved on the basis, not what you've done, but what He did and is doing. He is our sanctification. He is our holiness. He is our redemption.

It's not that Jesus made a way; He is the way. It's not that Jesus Christ provided a way; He is the way. He said: *"I am the door. By me, if any man enter in, he shall be saved."* We don't receive what Christ did; we receive Christ.

Now don't miss this! Somebody said, "Well I'm saved because I'm trusting the finished work of Christ." Now wait a minute! Are you trusting the work or the one who did it? Are you trusting the throne or the one who sits on it?

Are you trusting the doctrine or are you trusting the Christ who spoke the doctrine? There's a lot of difference. Paul didn't say: "I know what I believe; he said I know whom I have believed." Paul didn't say, "I know when I believed."

I hear people say: "Well I know I'm saved; I was there when it happened." That doesn't mean a thing. He didn't say, "I know when I was saved; he said "I know whom I have believed." Christ is salvation.

Simeon looked at that child. Christ hadn't even died on that cross then. How could Simeon trust the finished work? It wasn't finished. Christ hadn't shed His blood. Christ hadn't suffered for His sins yet.

He had in the purpose of God and the mind of God in eternity past and in the will of God. But here is an infant. And this man Simeon trusted a person. He believed a person. He saw in a person's salvation.

That's what you'd better see and what I better see. And we better quit embracing doctrines and creeds and Holy Days and Feasts and men and professions and decisions and flee to a person.

**"Jesus lover of my soul
Let me to thy bosom fly
While the nearer waters roll
While the tempest still is high
Hide me oh my Saviour hide
Till the storm of life is past."**

Salvation is a person. And this is what is not being preached in this day. Men are exhorted to make a decision, to come to the front, to believe a doctrine, to change their way of living, to serve God, to join the church, to be baptized, to do all these things.

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Nobody's preaching a person, faith in a person, confidence in a person, submission to a person, and receiving a person. The Bible does not say, "to as many as received His doctrine," *"but to as many as received Him, to them gave He the power to become the sons of God."*

Not to as many as received His preacher or His commandments but Him. Christ is King. Is He your King, Lord, Saviour, Redeemer? Is He your all in all? He's the Saviour. That's the important part; it's Christ. It's Christ or eternal condemnation.

And what's the last thing? A request; Lord, two miracles. He said, "This world doesn't have anything left for me. Every fetter is broken. I'm no longer tied to this life, to family, to home, to fame, to flesh, to idle comforts.

I'm joined to a person. I'm in a living union with a person and I'm ready to die. These things are just not important anymore. This can't be yours till you come to know a person. You can't give up a family and you can't give up the things of this world for a cause, for a doctrine, or for a denomination.

But brother you can for a person. That's when a man joins, is joined in marriage to a woman. Our Lord tells him that he forsakes all other; home, mother, and he cleaves to her, and to her alone, as long as they live. That's a marriage to Christ, a vital, living, union, with Christ.

I'm ready to die. Christ is my treasure. Gold is not. Christ is my life, the flesh is not. Christ is my family; others are not. Christ is my King. Idols are not. It's Christ.

Two miracles; weaned from the world and from my own righteousness to embrace God's salvation!