

Jesus: Revealer of Hearts

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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.

Luke 2:34-35

Theme: Simeon was all in for Jesus; he foretold Jesus as a divider; we must prove our hearts for Christ.

Suggested Related Links:

1. [Offence of Jesus Christ.](#)
2. [Jesus: The Great Divider.](#)
3. [Two Parables Explained.](#)
4. [The Christ Wars \(PPT\).](#)
5. [Belly Worshipers.](#)
6. [What Is a Christian?](#)
7. [Are You a Bible Christian?](#)

Introduction:

1. This section of scripture of things surely believed, from Luke to Theophilus, has jewels about Jesus.
 - a. Luke's opening is different than the other gospels with many more details recorded for great joy.
 - b. Before getting to Jesus directly, we are introduced to Zacharias, Elisabeth, and John the Baptist.
 - c. Gabriel's exchange with Zacharias about John the Baptist is insider information (Luke 1:11-20).
 - d. Gabriel's word to Mary about her conception and Son is moving and powerful (Luke 1:26-38).
 - e. Elisabeth's words of how Mary's salutation affected her unborn son are precious (Luke 1:39-45).
 - f. Mary's praise of God for personal blessing and salvation of His people is great (Luke 1:46-56).
 - g. Zacharias's prophecy of Jesus the Savior and John going before Him is glorious (Luke 1:67-80).
 - h. The angels' praise and prophecy about Jesus to shepherds should thrill your soul (Luke 2:8-20).
2. Luke 2:1-7 describes God's ordained means to have Mary give birth to Jesus in David's Bethlehem.
 - a. Caesar Augustus (Octavian) defeated Marc Antony and Cleopatra at Battle of Actium in 30 B.C.
 - b. For those who think "all" and "world" are universal, this Caesar taxed only the Roman Empire.
 - c. Man proposes; God disposes. Caesar's decree was for prophecy of Bethlehem (Pr 21:1; Mic 5:2).
 - d. Godly men, and Joseph was a just man (Matt 1:19), pay civil taxes, even to pagan conquerors.
3. Luke 2:21-24 describes our Lord being circumcised, named Jesus, and dedicated to the Lord God.

- a. Joseph and Mary were poor, so they brought the cheap option for the rite (Luke 2:24; Lev 12:8).
- b. Jesus would have been 40 days old, as Moses had commanded for births of sons (Lev 12:1-8).
- c. The NIV and modern Bibles corrupt the text by purifying *them* – Joseph and Mary (Luke 2:22).
- 4. Luke 2:36-38 describes a holy widow named Anna who had given her life to the worship of God.
 - a. She was a prophetess that stayed in the temple, continuously dedicated to fasting and praying.
 - b. Like Simeon, she thanked God for the Messiah and told as many as she could of Him as Savior.
- 5. Luke 2:39-52 describes a few details in general and an event in particular of our Lord up to age 30.
 - a. Jesus was occupied with His Father's business, even at the tender age of twelve. Hallelujah!
 - b. Water to wine is called His first miracle (John 2:11), though He handled the doctors (Is 50:4-5).
 - c. Jesus was subject to His parents, though as the Son of God He had none of their faults or sins.
- 6. We have several goals in this study of God's word, and we do not want to miss or overlook any.
 - a. Consider Simeon's blessing and joy to measure our own hearts by reading his words, which Luke wrote by inspiration for Theophilus and us to know certain things we believe (Luke 1:1-4).
 - b. We will observe his character regarding the Lord and his declarations and warnings about Him.
 - c. We want to see Jesus as revealer of hearts, like a touchstone once used to prove metals genuine.
 - d. Our religion is all about Jesus the Son of God, but it is much more than mere factual knowledge.
 - e. Preaching of the real Jesus of the Bible, not "another Jesus," will prick or cut (Acts 2:37; 7:54).
 - f. Preaching the true Christ, not "another Jesus," will be sweet by death or by life (II Cor 2:14-17).
 - g. We want to fall before the Son of God in humble repentance to rise again in gospel faith in Him.
- 7. Communion requires worthy hearts in love, self-examination, and discerning Him (I Cor 11:27-29).
- 8. I give you a Savior, Jesus the Lord. Have you been saved? Are you being saved? Will you be saved?

25 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.

- A. *Behold* gets our attention; the Spirit does not waste words. See this important matter.
- B. There is no coincidence in what you will now read. God planned this for them and us.
- C. God usually dealt with men, but women were also blessed (Luke 2:36-38; Mark 16:9).
- D. Jerusalem had been the place to worship, but it was about to end (John 4:20-24; Acts 8:27; Heb 9:10; 12:22; 13:14; Gal 4:21-31; Matt 3:7-12; 23:38; Luke 19:41-44; etc.).
- E. Simeon's character should be identified, for it indicates a reason for his great blessing.
 - 1. Simeon was *just* – fair, right, righteous – a godly trait for all (Mic 6:8; Gen 18:19).
 - 2. Simeon was *devout* – religiously zealous – a godly trait for all (Acts 10:2; 17:4).
 - 3. Simeon was *waiting* – for God's promises to occur (Daniel 9:24-27; Heb 6:11-12).
 - 4. What did he wait for? The *consolation of Israel* – desire of all nations (Hag 2:6-9), six things Messiah would do (Dan 9:24-27), redemption (Luke 1:68-75; 2:36-38), Son of David (1:26-35), promised

Messiah or Christ (Luke 1:41-55; 2:10-14), etc.

5. The *Holy Ghost* was upon him – which Spirit we have perpetually (John 14:15-17).
- F. What Israel is named here? Elect and spiritual Israel of promise, for the same Messiah would grind Jewish enemies to powder and burn up their city (Matt 21:40-46; 22:1-7).
- G. Spiritual men, spiritual women, get spiritual blessings (Eph 1:17; 3:14-19; 5:18-20;); if we grieve or quench the Spirit, it will be our spiritual loss (Eph 4:30; I Thess 5:19).
- H. Simeon is not described as a Pharisee, doctor of the law, scribe, Sadducee, or lawyer; neither is he associated with any group of believers; his personal character describes him. Are you living a righteous, spiritual life by God's Spirit? It is what God seeks.
- I. The great consolation in life is not love, wealth, power, wisdom, peace ... but Jesus Christ and the cure for sin and death – this is true consolation and comfort (Is 40:1-2).

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

- A. The *Holy Ghost* is the source of revelation, whether inspired words of scripture (II Pet 1:21) or the illumination of heart and thoughts (Eph 1:17-18; 3:14-19; I Cor 2:9-16).
 1. Without God's Spirit, you cannot and will not see truth (Job 32:7-9; Isaiah 8:20).
 2. With God's Spirit, you can and will find truth by some means (Ps 119:18,98-100).
 3. Any conviction you have for righteousness or zeal for truth is by the Holy Spirit.
 4. We reject all rationalization for truth, for we seek and trust God's revelation only.
- B. The Spirit communicated directly to Simeon that would see the Messiah before death.
 1. He had been waiting, getting old, worrying that he might miss Immanuel (Is 7:14).
 2. The *Lord's Christ* is God's Messiah, David's Lord, the Seed of the Woman, Abraham's Seed, Shiloh, Messenger of the Covenant, the Desire of all Nations, etc.
- C. Our English *Christ* is from Greek (Christos), where it comes from Hebrew (Messiah).
 1. The personal name of the infant Messiah was Jesus (Matt 1:21; Luke 1:31; 2:21).
 2. Jesus is Greek to English for Jehoshuah or Joshua – Jehovah (Jeho) is salvation (Shuah), which you may confirm by O.T. Joshua called Jesus (Acts 7:45; Heb 4:8).
 3. You may confirm Christ is translation of Messiah (Dan 9:24-27; John 1:41; 4:25).
 4. Jesus is and was called *the Christ* – anointed one of God (Ps 2:2; Matt 16:16,20).
 5. Jesus is and was *the Lord* – Supreme Ruler or God Himself (Ps 110:1; Matt 22:45).
 6. His personal name and titles form a glorious name (82 times) ... Lord Jesus Christ.
- D. Simeon was blessed to see, but we are blessed to believe without seeing (John 20:29).

27 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,

- A. Knowing he would see the Christ (Luke 2:26), the Holy Spirit led him into the temple.
 - 1. There are no chance or coincidental events with God (Proverbs 16:9,33; Eccl 9:11; I Kings 22:34; Jeremiah 10:23; Ruth 2:3; Esther 6:1-3; James 4:13-15; etc.).
 - 2. When we walk with God, we should expect and seek such providential blessings.
 - 3. The purpose of the Spirit is to exalt Jesus Christ, not Himself (John 15:26; 16:14).
- B. Note that Simeon was blessed in the house of God (Psalm 63:2; 73:17; Luke 2:36-38).
- C. When the Bible calls Joseph a *parent*, it is legally and suppositionally (Luke 3:23).
- D. The custom of Moses' Law considered here is the dedication of male firstborns (Luke 2:22-24,39), which makes Jesus 40 days old to meet Simeon and Anna (Lev 12:1-8).
- E. Here is Joseph and Mary's character by their obedience to God's law (Genesis 18:19).
- F. Childbearing defeated Satan (Gen 3:15; Gal 4:4-5; I Tim 2:15; Heb 2:14-17; I Jn 3:8).
- G. For much more about cursed childbearing by a woman defeating the devil ... [The Seed of the Woman, Saved in Childbearing](#).

28 Then took he him up in his arms, and blessed God, and said,

- A. Simeon took up the 40-day-old Jesus and blessed God for the glorious Son He held.
- B. He blessed God! He ignored, "Away in a Manger," or, "The Little Drummer Boy."
- C. It was the Creator God, our Father, Who deserved the praise (Isaiah 7:14; Luke 1:35).
- D. We should and must give thanks for our Savior often, praising God for sending Him.

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

- A. Simeon was now content to die, for he had seen the Lord Christ, His only Saviour.
- B. God fulfilled His word of a promised blessing (Luke 2:26), so Simeon was content.
- C. Peace to Simeon, even in the face of death, was seeing Jesus Christ (II Sam 23:1-5).
 - 1. The purpose of life is to know Jesus Christ (Phil 3:8-14; Jn 17:3; Gal 2:20; 6:14).
 - 2. Why live any longer, if you can go to be with Christ (Phil 1:20-24; II Cor 5:8)?
- D. He is the Desire of all Nations, but our flesh, the world, and the devil steal affection.
- E. You will grow in peace about your death in direct proportion to your love of Christ.

30 For mine eyes have seen thy salvation,

- A. Simeon saw only a 40-day-old baby, the holy child Jesus (Acts 4:27,30), his Saviour!
- B. The fulfillment of many prophecies, Simeon saw God's incarnate Son in His infancy.
- C. The Word of God was made flesh, which is the great mystery of God with us, in our own flesh (John 1:1,14; Matthew 1:23; Gal 4:4-5; Col 2:9; I Tim 3:16; Heb 2:14-18).

- D. Simeon called Jesus God's salvation, and the angels called Him a Savior (Luke 2:11).
- E. Zacharias declared salvation from enemies and sins very thoroughly (Luke 1:68-79).
- F. Simeon was blessed to see Jesus; we are blessed to believe without seeing (Jn 20:29).
- G. If ever there was a time to include Mary some way, Simeon had it. But he ignored her.

31 Which thou hast prepared before the face of all people;

- A. The prophecies, facts, and news of Jesus' birth were not done in a corner (Acts 26:26).
- B. All the ends of the earth – Jews and Gentiles – could know it (Acts 1:8; I Tim 3:16).
- C. Consider the shepherds, their friends, wise men, Herod, Simeon, Anna, hearers, etc.
- D. The apostles took the good news, including the book of Luke, to the whole world.

32 A light to lighten the Gentiles, and the glory of thy people Israel.

- A. The Gentiles were in perpetual darkness, but Christ's light came (Is 42:1-7; 60:1-3).
- B. Where would Gentiles be without Jesus? Only Israel had light (Amos 3:2; Rom 3:2).
- C. The Lord Jesus came first to His own people – the Jews of Israel (Romans 9:5; 15:8).
- D. But then He ordained and enabled His apostles to take the gospel to all earth's nations.

33 And Joseph and his mother marvelled at those things which were spoken of him.

- A. Note the distinction between Joseph and his mother (Joseph was not his real father), but modern versions like the NIV conveniently alter the text to "father and mother."
- B. Angels had told great things of Jesus to Joseph and Mary months earlier, but these wonderful things spoken by Simeon included His blessing of the heathen Gentiles.

34 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;

- A. Simeon blessed the three of them for God's mercy upon them and the holy child.
- B. Ignoring Joseph (who likely died much sooner), Simeon spoke a prophecy to Mary.
 1. *Behold* should get attention, for Simeon made a powerful prediction of Jesus' life.
 2. *This child* was the one of Mary's children of ordained importance (Matt 13:55-56).
 3. God *set* Jesus, or ordained Him, to be the Savior and rock of offence we now read.
- C. God ordained Jesus for many to fall by repentance and to rise up again by conversion.
 1. We interpret "fall" by *again, and, many, spoken against, conversion*. See appendix.
 2. Jesus ministry exposed the sins and errors of men but raised them back up by truth.
 3. He did not come for righteous, healthy, or whole, but for sinners, sick, poor, guilty.

4. How did men fall? By Him exposing sins, traditions (rabbis), rituals (ceremonies), self-righteousness, technicalities (lawyers and scribes), liberals (Sadducees), etc.
 5. How did men rise again? Preaching like on the mount (Luke 4:18; Matt 5:3-12).
 6. Baptism of repentance was a fall before remission of sins (Luke 3:7-14; 3:3; 1:77).
 7. Some, like His own siblings, fell in unbelief but rose again after His resurrection.
 8. Pentecost caused hearers to fall and rise in repentance and baptism (Acts 2:36-38).
 9. Many rose at Pentecost; thousands more later; but few at first (Acts 1:15; 21:20).
- D. Jesus was a glorious sign from God, largely spoken against by both Jews and Gentiles.
1. He was a miraculous sign Himself and all He did (Is 7:14; 28:16; Matt 12:38-41).
 2. He had no beauty to desire (Is 53:2), and men mocked His resurrection (Ac 17:32).
 3. Good men belittled His origin (Jn 1:46); popular opinion rejected Him (Ac 28:22).
 4. The Jews wanted signs; the Greeks wanted wisdom; our Lord gave neither either.
 5. They accused Him of miracles by the power of the devil (Luke 11:15; John 8:48).
 6. John and He were opposites, yet the Jews rejected Him (Matt 11:16-19; 13:55-57).
 7. Jesus endured sinners contradicting Him, note His trial (Heb 12:3; Mark 14:55-62).
 8. The true religion of Jesus is blasphemed, cursed, or rejected in all times and places.
 9. Many Christians alter Jesus and the gospel to make Him palatable (II Cor 11:1-4).
- E. But to us He is the blessed sign of God's incredible grace for the gift of eternal life.

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

- A. The parentheses enclose separate information that does not alter the sentence at all.
1. The final clause, "that the thoughts of many hearts may be revealed," modifies the clauses of the previous verse to explain the divisive nature of the true Jesus Christ.
 2. God ordained His Son in such a way to expose the thoughts of every man's heart.
- B. Simeon prophesied to Mary that she would be cut deeply by how men treated her Son.
1. While Jesus would be the One spoken against, Mary would suffer by it, thus *also*.
 2. And Jesus Himself, as He described prophetically in Psalm 22 was cut, thus *also*.
 3. All lovers of Christ, like Simeon and Anna, were cut by Jewish hatred, thus *also*.
 4. His own siblings did not believe on Him, which would have been a grief (Jn 7:5).
 5. The doctors of the law, though amazed at his age of 12, hated him without a cause.
 6. She saw Him deserted by His friends to die alone, as we sing it, for you and me.
 7. She saw Him reviled and crucified by rabid Jews and cruel Romans (John 19:25).
- C. How you react to Jesus Christ and treat Him, His gospel, and His kingdom says much.
1. The true preaching of Christ reveals eternal life or death (II Cor 2:14-17; 4:3-6).
 2. The classic comparison of the two sets is found in Acts (Acts 2:37-41; 7:54-60).

3. Jesus revealed hearts (John 2:23-25; 6:26,36,64-65; 8:30-37; 10:24-31; 12:42-43).
 4. If you believe and obey Jesus, then God drew you to it (John 6:44,65; I Cor 12:3).
 5. If you cannot give up things for Him, you are not worthy of Him (Luke 14:25-33).
 6. You will lose friends in the world and church about Him (Luke 6:22; John 16:1-3).
 7. Men who love Jesus are dead in both directions to the world (Gal 6:14; James 4:4).
 8. Jesus is precious to you or not, revealing your heart (I Cor 1:18-14; I Peter 2:4-10).
 9. There is a blessing, if we are not offended by the Christ (Matt 11:6; I Peter 4:14).
- D. We cannot compromise truth of Jesus lest we comfort unbelievers or offend believers.
1. Paul, educated and intelligent, would not use wisdom to preach Jesus (I Cor 2:1-5).
 2. Preachers have one foundation to reject all else (I Cor 3:10-17; Jn 14:6; Acts 4:12).
 3. Earthly ambitions are the enemies of the cross of Christ (Phil 3:18-19; Phil 3:7-14).
 4. Paul knew what would offend the Greeks, but he preached Christ (Acts 17:32-34).
 5. If Jesus is strict about first love and lukewarm, we should be (Rev 2:4-5; 3:14-20).
 6. God will appoint heresies to tempt and test you about Him (I Cor 11:19; I Jn 2:19).
 7. Jesus is the test – His identity, doctrine, character, etc. (I John 4:1-3; II John 1:9).
 8. Sin must be preached against like He did, for it revealed hearts (John 3:19; 15:22).

Conclusion:

1. The question Jesus asked the Pharisees is good for today, “What think ye of Christ?” (Matt 22:42).
2. We want to see Jesus like the Greeks (John 12:21) and know Him like our brother Paul (Phil 3:8-14).
3. Some argue doctrine, but what of Jesus Christ? Others love the friendships, but what of Jesus Christ?
4. If you have not believed on Jesus Christ with obedience, then damnation is coming (Mark 16:15-16).
5. Paul taught self-examination and self-proving to know faith or a reprobate (II Cor 13:5; I Cor 16:22).
6. It is His commandment and work that we believe on His Son Jesus Christ (I John 3:23; Jn 6:28-29).
7. It should be our prayer to know Jesus more and more (Ps 119:136; 141:4; II Pet 3:18; Eph 3:14-19).
8. We want to fall before Him in humble repentance and rise again by His uplifting gospel of grace.
9. Communion must be done carefully ... worthily ... examination ... and discerning ... (I Cor 11:27-29).
10. Rather than mind earthly things, let us seek and love heavenly things of Christ (Colossians 3:1-4).

APPENDIX

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.
Luke 2:34-35

Reasons to Interpret One Group in Luke 2:34 (the same ones both falling and rising again)

1. Most commentators and expositors apply “fall” to unbelievers and “rising again” to believers for two groups.
2. But the phrase, “fall and rising again,” may be the overall conversion event, different from the enemies next.
3. This text with its obscure, “fall and rising again,” was preached as two opposite groups back in 2007 ... [here](#).
4. No matter how we apply “fall,” the main lesson of friends and foes revealed by Jesus keeps the main lesson.
5. The phrase is not “fall and rising,” but rather, “fall and rising again,” indicating sequential events for a group.
6. Use of “again” needs a reason; if separated from “fall,” then “rising again” is confusing without an earlier fall.
7. The two phrases are connected by “and,” not by “or,” indicating that there is one group with one overall trait.
8. We see the “many” used only once, thus applied to both “fall” and “rising again,” indicating only one group.
9. If there were two groups, it would be clearer to say, “fall of many and rising again of many,” but it is not so.
10. The sign spoken against is connected by “and,” so it can likely be a second group from “fall and rising again.”
11. So two responses reveal the hearts ... fall and rising again (believers) ... sign spoken against (unbelievers).
12. Jesus’ ministry was to heal the brokenhearted, and the best fall is repentance for sin (Luke 4:18; Is 61:1-3).
13. He did not come for the righteous, healthy, or whole, but rather for sinners, sick, poor, guilty, and broken.
14. The publican “fell” in humble repentance but “rose again” and went to his house justified (Luke 18:13-14).
15. The baptism of repentance was a fall before the symbolic remission of sins that indicated forgiveness by God.
16. Some, like His own siblings, fell in unbelief during His earthly ministry but rose again after His resurrection.
17. Peter on Pentecost caused hearers to fall by the truth and to rise in repentance and baptism (Acts 2:36-38).
18. Many converted at Pentecost; thousands more Jews believed later; but only a few at first (Acts 1:15; 21:20).
19. If reference is made to Isaiah’s stone or rock, it is not quoted here, and it is a sanctuary to some (Is

8:13-15).

20. David described Jehovah upholding those that fall and raising up those that are bowed down (Psalm 145:14).
21. David described Jehovah taking care of a good man that falls by upholding him with His hand (Psalm 37:24).
22. Micah described rising after a fall and obtaining light while sitting in darkness, for chastening (Micah 7:7-10).
23. Ezekiel described the wicked repenting of sins and doing righteousness instead, he shall live (Ezek 33:12-16).
24. Jeremiah described falling and backsliding by sin and the option to arise and return in repentance (Jer 8:4).
25. Isaiah described other nations like Egypt and Ethiopia falling down to Jews to confess Israel's God (Is 45:14).
26. Charles Spurgeon saw the fall and rise of the same persons, in, *Christ the Fall and Rise of Many ...* [here](#), [here](#).
27. R.C. Sproul in his Reformation Study Bible (ESV) for Luke 2:34 admitted they might be one group ... [here](#).
28. JFB suggests Luke 2:34 has unbelieving Jews converted at Pentecost and enemies in the last clause ... [here](#).
29. Thomas Coke at Luke 2:34-35, "... those who are fallen may raise themselves up by leaning upon it" ... [here](#).
30. ~~Origen, "... by chance the Savior should not come to some equally for the fall and rising again...." ...~~ [here](#).

And whosoever shall fall on this stone **shall be broken:**
but on whomsoever it shall fall, **it will grind him to powder.**

Matthew 21:44

Reasons to See Opposites in Matthew 21:44 (some broken in repentance; others ground to powder)

1. Most commentators or expositors apply "broken" to unbelievers and "grind to powder" as terminal judgment.
2. However, the clause, "fall on this stone," is a contrast to, "grind him to powder," for the elect and reprobates.
3. The distinction of "falling" in repentance from "grind him to powder" in judgment was preached 2010 ... [here](#).
4. No matter how we apply "broken," the main lesson of Jesus Christ's severe judgment then and later is kept.
5. Jesus' ministry was to heal the brokenhearted; the best "break" is repentance for sin (Luke 4:18; Is 61:1-3).
6. Jesus' ministry was to heal the brokenhearted, and it was foretold with vengeance in context (Isaiah 61:1-3).

7. The two clauses are contrasted and opposite by the disjunctive, “but,” not both unbelievers viewed differently.
8. Jesus taught two sons in context that are contrasted and opposite, one obedient, one a rebel (Matt 21:28-32).
9. John the Baptist testified of both wheat and chaff, the one repenting, the other rebellious (Matthew 3:7-12).
10. Broken is a good thing when viewed as contrition and repentance (Psalm 51:17; 34:18; 147:3; Is 57:15; 66:2).
11. Baptism of repentance broke men by their sins before their remission symbolically in baptism (Luke 3:7-18).
12. Publican prayed a broken prayer of humble repentance and went down to his house justified (Luke 18:13-14).
13. The stone comparison has two, opposite effects; rejected by builders but made the cornerstone (Matt 21:42).
14. For any consideration of Isaiah’s stone, though not required, it is a sanctuary before offence (Isaiah 8:13-15).
15. Ezekiel described men sighing and crying for all the abominations in Jerusalem, being broken (Ezekiel 9:4).
16. A.W. Tozer, in agreement, preached from Matt 21:44, “So, the thing to do then is to come and fall” ... [here](#).
17. Calvin, for Matthew 21:44, “instructs us to give ourselves up gently, with a mild and tractable heart” ... [here](#).
18. Philip Doddridge for Matthew 21:44 (page 333) suggests broken ones were recovered after Pentecost ... [here](#).