

The Lord going before

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[0 : 0 0] blessing and reading let us look again at the portion of scripture read prophecy of Micah chapter 2 and the last verse verse 13 the breaker is come up before them they have broken up and have passed through the gate and are gone out by it and that King shall pass before them and the Lord on the head of them this prophecy of Micah was uttered in dark and dismal days in the history of the kingdom of Judah and we notice this throughout scripture the Lord is fulfilling his purpose and very often when the times were darkest in his church the great prophecies came ringing out amidst that darkness he the Lord of Lords was on his way to fulfill the greatest of all prophecies the coming of himself and we notice that when the the voice of prophecy had been silent for over 400 years he himself came to dispel the gloom the prophet foretells in the verse preceding this one in verse 12 he foretells he foretells that Christ the great shepherd of the sheep is to gather the lost sheep of the house of Israel but more than that he does not stop there he foretells here that the Lord will gather a New Testament church for himself and that the multitude of converts will be such that the sound and tidings of their numbers will reverberate to the uttermost corners of the earth we have that in verse 12 and we are particularly interested this morning in the word breaker which is at the beginning of verse 13 whom does it refer to literally in terms of this prophecy

the word refers to the return of the children of Israel from the captivity in Babylon that's the literal reference Cyrus the king of the Persians was the instrument used of God to effect this deliverance and he is the literal breaker then and thus he becomes a type of the great redeemer of God's people the word is the literal reference but ultimately and gloriously the term can refer to none other than the Lord himself there are three salient points in verse 13 the first one regards the great head of the church as he opens up the way for his people the breaker is gone up before them what could they effect if he did not go before them the second point the second point refers to the escape of the Lord's people by this way that is it refers to the life of faith the life of faith the life of faith the life of faith is an escape from all that is ungodly from all that is against God an escape to God from all ungodliness that's what the life of faith is they have broken up they have passed through the gate they have gone out by it they have gone out by it and the third salient point is the glorious progress of God's redeemed people under their king and guide their king shall pass before them and Jehovah on the head of them this morning we shall just have time to look at the first one the breaker why is he called this name?

the breaker the breaker is a very adequate name for the devil he broke the law of his creation he rebelled against the almighty he fell along with his legions and his fall denuded heaven the fall of Satan and his battalions emptied heaven of a great number a great host of spirits who had previously worshipped God in the midst of holiness we do not know how many angels there are some of the great saints like Rabbi Duncan were of the view that there are more angels than men they go about in battalions in legions they are around every one of us they are working on us the legions of darkness to destroy us the legions of light light. They are the messengers. They are the servants of the King of Kings. Are they not all ministering spirits? Do you think of them often? Are they not all ministering spirits sent forth to minister to them who are the heirs of salvation? We should be so thankful to God that though many angels strayed, many angels remained in their first loyalty.

And we believe that God has established them now and that there is a connection, a vital connection with the work of Christ in this.

[9 : 5 3] But God has established them so that they cannot fall. The elect angels. The breaker is also a very adequate name for sinful man.

We broke God's covenant with us. We betrayed a divine trust. We chose the ways of sin. We chose the ways of hideous moral deformity.

And this name breaker truly belongs to us. And we know that the Son of God, by his atonement, that he healed the breach between God and sinful man.

How can he be called the breaker? Well, we shall seek to notice that he deserves this name in a most eminent way.

Firstly, as the champion of all champions. Young people especially are interested in champions.

[11:23] Champions of this kind and of that kind. And the Lord is the champion of all champions.

He had to break through the greatest possible opposition in order to save the lost.

He had to break in upon the powers of darkness. He had to deal with the usurper, the arch-usurper, the devil, in order to overthrow the devil's rule of sin and death.

And very, very interestingly, at the very beginning of scripture, the first work he undertakes is to bruise or break.

The very first work he undertakes is to bruise or break.

[12:53] The very first he undertakes is to bruise or break the serpent's head.

In accomplishing the work of redemption, he broke Satan's head.

And then again, he and he alone broke open the dungeons of Satan to set the prisoners free.

And this was the very first passage he read and preached on in the synagogue in his hometown.

The spirit of the Lord God is upon me. He broke upon me. Because the Lord has anointed me to preach good tidings unto the meek.

[14:07] He hath sent me to bind up the brokenhearted. And then notice, to proclaim liberty to the captives. A breaking out of prison.

To proclaim liberty to the captives. And the opening of the prison to them that are bound. What answer do you think?

Either angel or man could have given to this question out of Isaiah chapter 49. Verse 24 says, Shall the prey be taken from the mighty?

Shall the prey be taken from the mighty? Or shall the lawful captive be delivered? What answer could angel or man have supplied to that great question?

Except an answer of silence and consternation? But the champion answers, Thus saith the Lord, Even the captives of the mighty shall be taken away, And the prey of the terrible shall be delivered.

[15:41] For I will contend with him who contendeth with thee, And I will save thy children.

And we have the same echoed by Zechariah and his prophecy, As for thee also, By the blood of thy covenant, And I have sent forth thy prisoners from the pit, Wherein there is no water.

The breaker breaking the bonds of evil and the devil.

And today we have heard in the music of God's church, We have read of the powers of darkness, Imprisoning the choices of God's saints.

And we sang of God's deliverance of these saints.

[17:07] These bands wherewith they had been bound, Asunder quite he break, Because the mighty gates of brass in pieces, He did tear by him, In sunder also cut, The bars of ironware.

The prison in Jerusalem, Witnessed, The marvelous release of Peter, A release by resurrection power.

The prison in Philippi, Witnessed, The marvelous release of Paul and Simon. The working out of God's salvation, Included the sundering of the Red Sea.

The breaking of dragons heads in these waters, The breaking of the head of Leviathan in pieces, And the feeding of the desert multitudes with that meat.

Not only was Leviathan's head broken in pieces, But the people of the Lord were fed with that very meat.

[18:39] The outworking of God's salvation included the sundering of Jordan. And there's a question for our younger people.

How many times can you find in scripture that Jordan, That river Jordan was sundered, That it was split in two.

The sea, why fledst thou? Jordan back, why wast thou driven so?

It was in the purposes of God's salvation. And then again, Our Lord is most fitly called the breaker, Because he breaks open, A new and a living way toward God and his glory.

A new and living way which he made new for us, Through the veil, Through the veil, That is through his own flesh, His suffering, His atonement.

[20 : 13] He veiled the Godhead in flesh, In order to open this way. The old way of the covenant of works, What about it?

The old way of the covenant of works, And there are some still here this day, Trying to fulfill that covenant. It was and it is blocked up.

It is made impossible. There are terrible bars, Which cannot be sundered, Making it impossible. And scripture is full of this. Scripture talks about the law's weakness. For what the law could not do, Because it was weak through the flesh.

And scripture also talks of this.

[21 : 34] That the law is the strength of sin. The law makes the bars, Which gives sin its strength.

And the law is holy. And sin is absolutely unholy. And the law is absolutely holy. And yet, The law provides the bars of sin's strength.

There's a riddle for you. Try and solve it in your own experience. The strength of sin is the law.

The old way was joked up, With thorns and briars of curses. The old way was joked up, With woes and terrors of bondage.

No fallen man could, Excuse me. No fallen man could or can, Make the least progress on that road.

[22 : 41] And are you still on it? That road spells exclusion from God.

You will never, never reach him on that road. But this blessed breaker, Is himself the way.

And the way is the truth, And the truth is the life. There is no coming to the Father, But by him. That great 35th chapter in the prophecy of Isaiah, Alludes to him, The living way.

A highway shall be there. And a way, And it shall be called, The way of holiness.

No unclean person, No fool, Will be found there, But the redeemed, Shall walk there.

[23 : 52] And further, He is called the breaker, Because he had to encounter, And break through, The storms of God's wrath.

We can say that this was the ultimate in his experience. He had to break through the storms of God's wrath. He had to break through all the rage of devils, And all the rage of men, In his accomplishment of salvation.

The justice of God, Barred the way of this substitute for sinners. The justice of God, Barred the way of the Son of God, With a flaming sword.

And the only way of breaking open the way, Was to receive that sword, Into his own soul.

The curse of the broken law, It rolled mountains in his way. And the only way to remove these mountains, Was for him to become a curse.

[25 : 18] Heaven's sword devoured him. He was for him. He was for him. He was for him.

Heaven's God forsook him.

Earth's rulers, And earth's rubble, Set upon him. But he endured them. Oh friends, Let us consider him, Who endured such contradiction of sinners, Against himself.

Lest ye be weary and faint in your minds. Are you in such a situation, That you feel like giving up? Consider him, Who endured such contradiction of sinners.

And you will derive strength, From him. If you consider him, Who endured.

All the malice and malignity, And machinations of hell's battalions, Poured their fury upon him.

[26 : 34] But he emerged the victor. The Lord. This is the essence of these great songs of Zion.

Sing unto the Lord. For he hath triumphed gloriously. The horse and the rider. The horse and the rider. That is, The representatives of the powers of darkness.

Hath he thrown into the sea. And then surely this name befits him.

As he, The all powerful one. In a day of his power. Breaks our hearts. Makes our hearts to bleed. For our sin against himself. He bursts through the enmity of our hearts against himself.

[27 : 40] In order to bring every thought. Into captivity. Unto the obedience of Christ. Breaking us.

From disobedience. Towards obedience. And he will keep on breaking us. And breaking us.

In his great mercy. Till finally. He will fill us. Everlastingly. Full of himself. Make sure that he's breaking you.

See that you don't lull your sense. Yourself into. Any false sense of security. See that you don't come to the conclusion.

That you have progressed enough. That if you go on an even path now. Or you have a lot of progression to make yet. Even if you were the best of the best.

[28 : 47] This would have to be your spiritual conclusion. Brethren. I count not myself to have apprehended. See that your spirituality is such.

That it demands more spirituality from you. He will keep on breaking us.

In his great mercy. Till finally he will fill us. Everlastingly. Full of himself. That's the great goal.

That's when he will be satisfied. That's when you will be satisfied. When he will have.

Filled you. Everlastingly. Full of himself. And there. There will be no. Further need of breaking.

[29 : 54] There will be. There will be. An eternal fullness. Of eternal balm and blessedness there.

But we have to remember. That if he does not break us in mercy. He will break us in wrath. And in judgment.

All who rise up. In continuing rebellion against him. Shall be broken. And dashed in pieces.

This is the meaning of hell. And let us remember especially.

That he is the breaker. Because. He was broken. Just as his bruising of Satan's head.

[31 : 05] Is his breaking of Satan's head. So. The bruising of his own heel. Is his being broken.

His manhood was broken. His manhood was broken. His manhood is the heel of his person. He was broken in glorious mystery.

In order to be a fit breaker. In the esteem of God especially. And in the esteem. Of.

Ransomed mankind. He was broken and bruised. To provide eternal sustenance. That is to provide food and drink. If he had not been broken. There would be no.

Preach. Doing. To being broken. Evenkrait. If he had not been broken.

[32 : 12] Whenup accelerates. If he had not been broken. eternal provision for poor sinners who come to him just as they are. He was set up in the Council of Peace from all eternity and he appeared as our champion in the first promise and in all the promises and types and sacrifices and prophecies of the Old Testament and in the fullness of time he came himself.

This is how the great evangelical prophet Isaiah saw him and he saw that there was no man and wondered that there was no intercessor.

Therefore his arm brought salvation unto him and his righteousness it sustained him.

For he put on righteousness as a breastplate and a helmet of salvation upon his head. And he put on the garments of vengeance for clothing and was clad with zeal as a cloth.

There were three deaths on Calvary on that day of days in the history of mankind.

[34 : 02] On the Lord's right and on the Lord's left were two men dying for their misdeeds. The justice of men was visiting on them their merited deserts.

They were thieves but more than thieves they were robbers. They were breakers in men who would resort to the utmost of violence.

They were plunderers and they were getting their deserts. But it was the injustice of men allied to all the injustice of hell.

But mark it all under the control of the justice of God that was dealing with the central figure.

And was he inactive amidst all this activity? Certainly not. He was not inactive.

[35 : 21] He was most active on that cross. Never was such breaking going on as he was effecting.

Never was such plundering going on as he was effecting by that very same cross. What was he doing?

He was spoiling. He was plundering principalities and powers. He was making an open show of them.

He was making a show of them openly. Triumphant over them by that cross. He plundered.

He plundered hell when he tasted eternal death. He plundered death in dying.

[36 : 25] He plundered the grave when he went into the grave. He left it empty. Friend, do you realize the spiritual significance of the empty tomb of the Lord?

It swallowed all the sins of all the people who have come and are coming and will come to him for salvation.

Every sin of theirs. And on that same cross, he broke the heart of one of these hardened malefactors.

He broke it by his love. He tore the malefactors from the devil's grip.

Even as the midnight hour of eternal doom was approaching for that malefactors. Let me conclude with a question to yourself.

[37 : 47] Has he broken your heart by his love? And if not, may the Lord grant that he break it at this very moment of this very day.

Amen. Let us pray. Amen. Amen. O Lord, we bless thee for the way of salvation and that thou thyself art the way.

help us to be filled with the deepest thoughts of thee in this day to our eternal prophet.
For Christ's sake, amen.