



CALLED UNTO

BROKENNESS

“For I have received of the Lord that which also I have delivered unto you, *that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said take, eat: this is my body, which is broken for you: this do in remembrance of me*”. After the same manner also he took the cup, when he had supped, saying, this cup of the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death until he come” (**I Corinthians 11: 22-26**).

An Eternal Principle – Brokenness

That same night in which Jesus was betrayed, he laid down an eternal principle for his disciples to follow. The lesson our Lord Jesus Christ was trying to teach goes beyond the mere ordinance of the Lord’s supper. It was not just about the ordinance; it was a fundamental principle that was going to guide our lives as disciples of our Lord and in the service of our Lord.

Jesus was already feeling the throes of death all around him, he knew that his betrayal was imminent, and that his death on cross was only just a matter of days. It was a most difficult moment for him, knowing that he will be nailed to the cross for the sins of the world. It was a moment of caution for him, a moment of soberness and heaviness of heart. He was careful to make the best use of the moment when he got up and took bread, gave thanks, and break the bread. This bread he said is my body, which is broken for you. His body was broken for us.

Prophecy mentioned this ahead of time “God delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark” (**Job 16: 11-**

12); “I am forgotten as a dead man out of mind: I am like a broken vessel” (Psalm 31:12). The sacrifices of God are a broken spirit: a broken and a contrite heart. O God, thou wilt not despise (Psalm 51:17). God’s way is the way of brokenness. The sacrifices that will be acceptable to God are sacrifices that are broken. God seeks to work with hearts that are truly broken. God can never ignore or look away from a heart that is broken. A broken and a contrite heart God will not despise. This is God’s way.

Jesus said this bread is my body which is broken for you. The bread must first be broken before it can be served. Except a corn of wheat fall into the ground and die, it abideth alone: but if it dies (if it is broken), it bringeth forth much fruit (John 12:24). The same way His body was broken, the Church must be broken. “The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? **For we being many are one bread, and one body: for we are partakers of that one bread**” (I Corinthians 10: 16-17). We are that bread, and that bread must be broken before it can be served. We have many members in one body in Christ, and every one member of one another (Romans 12:5)

The Woman with the Alabaster Box of Precious ointment

“And being in Bethany in the house of Simon the leper, as he sat at meal, there came a woman having an alabaster box of ointment of spikenard very precious; **and she brake the box, and poured it on his head.** And there were some indignation within themselves, and said, why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. And Jesus said, let her alone; why trouble ye her? She wrought a good work in me..... verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her” (Mark 14: 3-6, 9).

True Worship can only proceed from a heart that is truly broken. The alabaster box was full of precious ointment, the oil was intact, it was precious, but has no value until it was broken.

The vessel had to be broken so that the ointment can be a blessing. This humble woman sought to bless our Lord, and to worship him with the best that she had. But she couldn’t connect with the Lord; she couldn’t reach out to the Lord until the vessel containing the ointment was broken. It was in the broken state of the vessel that she could actually reach out to the Lord to anoint him by pouring the ointment on his head. This was a very significant moment for our Lord. It was on the eve of his crucifixion and death on the cross.



Jesus said this woman came aforehand to anoint my body for burial. This is a very sobering moment indeed for our Lord. In a few days he was going to be carrying the sin of the whole world on his shoulders and no one seem to care, no one could truly empathize with Jesus in what he was going through, but this woman from nowhere did. She struck a chord with Jesus. This woman succeeded in touching the Lord in the deepest place of his heart. The message here is deep. This ministry to the Lord came out of a broken heart, a broken woman.

This woman was despised, derided and was almost stopped and sent away by the disciples, who thought they had a better idea of selling the ointment and giving the money to the poor. Jesus said, let her alone; why trouble her? **She hath wrought a good work on me (Mark 14:6)**. The impact of what she did to Jesus was so profound that Jesus said “wheresoever this gospel shall be preached throughout the whole world, this that she has done shall be spoken of for a memorial of her” (Vs 9), what a monumental recognition of the good work that this woman did by the Lord.

“And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meal in the house pharisee’s house, brought an alabaster box of ointment, and she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment” (Luke 7: 37-38).

From all the accounts in the gospels of Mathew, Mark, and Luke not much was said about this woman except that the account in Luke highlighted that she was a humble, weak, and a broken sinner. She came to Jesus completely broken, she came weeping and in much tears. Her tears were so much that she could wash the feet of Jesus with her tears. She kissed the feet of Jesus and anointed them with the ointment. She didn’t come beating her chest and flaunting the expensive ointment she brought, she didn’t come claiming that she knows anything, she didn’t come quoting scriptures, or pretending to be holier than thou. She probably sold everything she had to buy that ointment. She abased herself, she brought herself down and humbled herself. This could only have been possible from a truly broken heart. We rarely see such brokenness in the house of God today. And this is the reason we aren’t seeing the manifestation of the hand of God as we should in our midst.

This woman could not even look Jesus in the eyes, she couldn’t look at him in the face. She was so broken that she stood at his feet **behind him weeping** (verse 38). This is in sharp contrast to much of the irreverent attitude we find in much of the church today. Worshippers in the church today are flippant, lackadaisical, and careless in their attitude to God and the things of God. We tend to worship God on our own terms not on His terms. Our comfort is what is paramount to us. No one is ready to weep and mourn in the house of God any longer. “..... Jesus said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but

whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8: 34-36).

A woman's glory is her hair, but this woman was willing to give that glory away if only to worship her Lord. She indeed abased herself, she stooped down to her lowest, and used the very hair on her head to wipe the feet the Lord Jesus. What a depth of brokenness this is. She broke the alabaster box to connect to Jesus in a very rare way that no one else did until that time. What a blessing this is, and what a lesson in brokenness this ought to be for us all. Unless we are this broken the RAIN that we seek shall not come. It is as we come to him in true brokenness that the Lord will visit us. "If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land" (II Chronicles 7: 14).

Sacrifices Of A Broken Spirit

"The Lord is nigh unto them that are of a **broken heart**; and saveth such as be of a **contrite spirit**. Many are the afflictions of the righteous: but the Lord delivers him out of them all." (Psalm 34: 18)

"The sacrifices of God are a **broken spirit**: a **broken and a contrite heart**, o God thou wilt not despise" (Psalm 51: 17)

The sacrifices of God, and the ability to worship God is only manifest in a life whose pride has been totally shattered, a heart broken, shattered and open to God will never escape God for a moment. The Lord will not despise a broken and a contrite spirit (Isaiah 42:3). A reed that is broken he will not allow to break completely. The Lord will visit a heart that is truly broken and remorseful. The Rain will not come to us until we are truly broken before God.

"For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins of you heart" (Jeremiah 4:3). The foreskins covering our hearts and preventing us from seeing ourselves the way we are must be removed. The foreskin of pride and ego must be removed from our hearts. Our self-opinionated spirit must give way, our biases and our prejudices must be torn asunder and broken from our hearts.

The façade must be taken off the eyes of our minds and hearts so we can see our true self and truly repent before the Lord. We must see the LORD afresh. All the clogs and cob webs in our eyes distorting our vision must be removed. The foreskins must be removed, and we must be circumcised. Our hearts must be circumcised. In the year that King Uzziah died,



Isaiah saw the LORD sitting upon a throne, high and lifted up, and his train filled the temple - then Isaiah realized that he was undone, and that he was a man of unclean lips, and dwelt in the midst of a people of unclean lips ([Isaiah 6:1,5](#)). The Uzziah's in our lives must be removed, the scales in our eyes must be detached so that we can see clearly.

Brokenness As A Lifestyle

Brokenness is not a once off experience. We need to go beyond the occasional soberness and brokenness that we experience when we are touched by the spirit either during a meeting or a conference. Brokenness is not something that is seasonal. It ought to be a life style. Paul attested to this fact when he said I die daily ([I Corinthians 15: 31](#)). It is a daily thing. We have to carry our cross daily. "Jesus said to them all, if any man will come after me, **let him deny himself, and take up his cross daily**, and follow me" ([Luke 9: 23](#)). It takes a broken person to deny oneself. To deny yourself means you give up your right, you seek no agenda of your own, and you require no recognition from man whatever service you render in the house. Denying oneself is an avowed determination on a daily and consistent basis that **He must increase, but I must decrease** in all areas of our lives ([John 3: 30](#)).

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; **Always bearing about in the body (on a daily and consistently basis) the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.** For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So, death worketh in us, but life in you" ([II Corinthians 4: 7 – 12](#)).

We cannot see a true manifestation of God's glory and power in our lives until we are truly broken in the hands of our Master. We must bear the mark of the dying of our Lord on our bodies on a daily basis, so that the life and power of our God can be manifested in our ministries and in our lives. Condition precedent to the VISITATION that we are expecting is BROKENNESS. Nothing short of this will produce the expected result in these last days. And it is not just talking about brokenness, but living it. It is time to walk the talk as far as brokenness is concerned, if we want be part of the great visitation that is coming.

"That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also, I am apprehended of Christ Jesus" ([Philippians 3: 10-12](#)). Knowing him and the power of his resurrection comes along with knowing the fellowship of his suffering as well. Knowing the fellowship of his suffering is knowing what it means to be a broken vessel in the hands of the Lord. Brokenness is not something you learn in a bible school; it is not something that can be imparted to you by the laying on of hands. Brokenness has to be worked into you through a process, it is not automatic.

“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” ([Mathew 20: 25-28](#)).

Feeding Of The Multitude A Lesson In Brokenness

“Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, how many loaves have ye? And they said Seven and a few little fishes. **And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.** And they did all eat, and were filled: and they took up of the broken meat that was lefty seven baskets full. And they that did eat wee four thousand men, beside women and children” [Mathew 15: 32-38](#).

This same principle of brokenness was clearly enunciated in the feeding of the multitude. Jesus had compassion on the multitude that had been with him for three days fasting without food on a healing and deliverance crusade beside the sea of Galilee. Jesus said I will not send them away, lest they faint in the way. The disciples were confused and perplexed not knowing what to do to save the situation. But Jesus asked them a simple question, how many loaves have ye, and they answered seven loaves and a few fishes. Jesus did something unusual he commanded the multitude to sit down on the ground. And he took the seven loaves and fishes, and he gave thanks, and then he breaks them, and then gave to the multitude.

There is a profound lesson here. The seven loaves became enough to feed the multitude (over four thousand people) after the Lord gave thanks and broke the loaves. This is symbolic of the body of Christ. We cannot truly feed the multitude with the word of life until we are ourselves are broken. We cannot impact the world around us as we should until we are truly broken ourselves. For we being many are one bread: for we are all partakers of that one bread. ([Corinthians: 17](#)). We are the loaves of bread. Except we become a broken vessel in the hand of the Lord like David in [Psalm 31:12](#) I am like a broken vessel.

Yes, we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. This is the main reason why the vessel must be broken so that the life of God which is the treasure can flow out of us to others. The precious ointment in the alabaster box was of no use until the box is broken. The vessel must be broken so that God's life can flow through us. The seven loaves could not feed the multitude until the loaves were

broken. Our will must be broken, our pride must be taken out of the way, we must debase so that he alone can increase, we must give up our personal agenda for His agenda. This vessel must be broken so that his glory alone will be seen.

We must bear about in our bodies the dying of the Lord Jesus, so that his life might be made manifest in our body. Death (brokenness) must work in us, so that his life can flow through us to others (I [Corinthians 4:7,10,12](#)). Our light affliction is but for a moment, whatever we suffer as the Lord breaks us is but for a moment, and they work in us a far more exceeding weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are not seen are temporal; but the things which are not seen are eternal (verses [17-18](#)).

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