

He Breathed on Them

by J. Sidlow Baxter

The sermon explores the significance of the tabernacle and its furniture, highlighting their symbolic and typical meanings, and how they relate to the gospel of John and Jesus Christ.

Duration: 1:07:26

Scripture: John 1:1-19, John 3:1-21, John 20:19-23

Topics: "Holy Spirit"

Description

In this sermon, the preacher begins by describing the anticipation and excitement among the people of Israel for the Messiah's arrival. He emphasizes the need for repentance as the kingdom of God is near. The preacher then shifts to discussing the Gospel according to John, highlighting its prologue and the narrative starting in verse nineteen. He references various articles from the tabernacle, connecting them symbolically to Jesus and his teachings. The sermon emphasizes Jesus as the living bread, the light of the world, and the one who introduced a new kind of prayer.

Transcript

Now, may I invite you to turn with me to the gospel according to John, to the 20th chapter, in which I want to read the paragraph running from verse 19 down to verse 23. The gospel according to John, the 20th chapter, and the paragraph beginning at verse 19. Well, here it is.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst and said unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Then Jesus said to them again, Peace be unto you. As the Father hath sent me, even so am I sending you. And when he had said this, he breathed on them.

He breathed on them. He breathed on them and saith unto them, Receive ye the holy breath, the pneuma, the spirit. Whosoever sins ye remit, they are remitted to them.

Whosoever sins ye retain, they are retained. Now, beloved fellow believers, I want to draw your concentrated attention to that 22nd verse. And when he had said this, he breathed on them and saith to them, Receive ye the holy spirit.

One of the first lessons that we learned in the sermon class, those of us who went to seminary to prepare for the Christian ministry, was that a preacher must always stick to his text and always interpret his text in the light of its context. That was delivered to us as one of the first laws of hermeneutics, exegesis, and homiletics. Stick to your text and interpret it by the context.

Having stated the law, I now proceed to break it. Because, as a matter of fact, having read this paragraph and having called particular attention to this 22nd verse, I want now to make an excursion away back into the Old Testament. Indeed, I may seem to stay away from our text so long that before we return to it, some of you may begin to suspect that I have quite forgotten it.

So, preliminarily, let me tell you that however far I may seem to wander from my subject, not for an hair's breadth shall I wander from my object. Which is that you and I, that all of us now gathered here, may know in deep experience what this wonderful breathing of the Holy Spirit upon us is. And now for my excursion.

Can I transplant your minds for a little while to the old Israelite tabernacle in the wilderness? Those of you who were in our meeting on Saturday evening will remember that I was pointing out the threefold nature of that old Israelite tabernacle, consisting, as it did, of 1. the outer court, and 2. the holy place, and 3. the holy of holies. Well now, tonight I want to call attention to the furniture of that remarkable tabernacle. I wonder, could you tell me right off how many articles of furniture there were distributed through the three parts of that tabernacle? Well, there were seven.

Two of them in the outer court, another three of them in the holy place, and the remaining two beyond the sacred veil in the holiest of all. And these were they. First of all, entering the outer court, we find ourselves confronted by a solid square altar of brass.

It was commonly known as the brazen altar of sacrifice. That was article number one. A little further in, but still in the outer court, was article number two, another article of solid brass.

This time, however, not an altar, but a wash basin. It was placed there for the use of the priests as they ministered at the brazen altar of sacrifice. And that wash basin of brass was called the brazen labor of cleansing.

That was article number two. And now, passing through the door into the holy place, we find article number three. On the northerly side, that is on our right hand, and it is a table on which there were food offerings, or oblations, and drink offerings, or libations.

And that table, with its food and drink offerings continually upon it, was known as the table of the showbread. That was article number three. And now, article number four.

Opposite to the table of the showbread, but on the southerly side, that is on our left hand as we go into the holy place, article number four is a beautifully wrought solid gold sevenfold candle stand. The seven flames from which continually illuminated the interior of that sanctuary. The seven forked golden candelabrum.

That was article number four. And now, still in the holy place, and right in front of us, comes article number five. It's another altar.

But this time, not an altar of brass. No. An altar of gold.

And this time, not an altar of sacrifice. No. An altar of incense.

For upon that golden altar of incense, there were the golden bowls containing the choicest confections of the apothecary's art, from which there continually ascended the most delicious perfumes, giving the interior of the holy place a delicious fragrance. Well, that was article number five. The golden altar of incense.

And now reverently parting the sacred veil and passing into the third and final compartment of that tabernacle, the holy of holies, we find immediately in front of us article number six. It is a box, or chest, or as it was called, an ark. It was made of acacia wood, and then it was covered over both exteriorly and interiorly with purest gold.

Inside that gold cupboard, acacia ark, the ark of the covenant, there were deposited the basic articles of the theocratic covenant between Jehovah and his redeemed people, Israel. That was article number six, the ark of the covenant. Finally, article number seven.

On the top of that gold cupboard ark was a beautifully wrought solid gold throne, guarded on each side by two exquisitely wrought golden cherubim. And the outstretched wings of the two heavenly cherubs met in the dead center above that golden throne. Now, that golden throne would have become a seat of judgment if God had come down into that camp among those sinners, for although they were redeemed, they were still sinful human beings.

And God is a consuming fire, the blaze of which burns up the unholy. But once every year, on the tenth day of the sacred seventh month, the high priest of Israel used to take blood from that brazen altar of sacrifice out yonder in the outer court, and passing through the door into the holy place, and then through the veil into the holiest of all, seven times he reverently sprinkled the blood of atonement upon that cherub-guarded throne of gold. And the sprinkling of that blood upon that throne transformed a judgment seat into the mercy seat.

So wonderfully so that God said to Moses, there I will meet with thee above the mercy seat. Well now, those were the three parts of the old Israelite tabernacle, outer court, holy place, and holy of holies, and they were the seven articles of furniture distributed at intervals through those three parts of that tabernacle. One, the brazen altar of sacrifice, two, the brazen labor of cleansing, three, the table of the showbread, four, the seven-forked candle stand, and five, the golden altar of incense, and six, the ark of the covenant, and seven, the blood-sprinkled cherub-guarded mercy seat.

Now, as with every other component part of that wonderful tabernacle, so with these seven articles of its furniture, there is in all of them both a symbolic and a typical content. May I take it that all of us know the difference precisely between a symbol and a type? Well, of course, a symbol is something outward representing something inward, something physical representing something spiritual, something visible representing something invisible. Now, a type is also symbolic, but besides being a present symbol, it also has a futuristic meaning.

And these seven articles of furniture in the old Israelite tabernacle were both symbolic then and there, and prophetic for here and now. Very quickly, these were their symbolic meanings. One, that brazen altar of sacrifice symbolized reconciliation between a holy God and sinful man through propitiatory sacrifice.

Two, the brazen labor of cleansing symbolized inward moral and spiritual cleansing of the believer. Article number three, the table of the showbread, it symbolized heavenly sustenance for earthly pilgrimage. Article number four, the sevenfold candlestick, symbolized heavenly light for earthly walk.

And article number five, the golden altar of incense symbolized prayer, which has now become acceptable to God in virtue of the shed blood on that brazen altar. Article number six, the ark of the covenant, perhaps the most comprehensive Old Testament type of our Lord Jesus, the ark of the covenant symbolized the theocratic relationship between Jehovah and his redeemed people, Israel. While finally, article number seven, the cherub-guarded blood-sprinkled mercy seat symbolized access to God by reason of the shed blood on the altar and in virtue of the covenant between God and his people.

Well, that was the symbolic meaning of those seven articles of furniture. Now as to their typical meaning, article number one, the brazen altar of sacrifice pointed through the intervening centuries to one of whom it was said, behold, the Lamb of God that beareth away the sin of the world. As for article number two, the brazen labor of cleansing, it pointed on to the days of the New Testament and to the new birth of the Holy Spirit to which our incarnate Lord Jesus Christ, the Son of God, referred when he said, except a man be born of water and of that which the water represents and of the spirit, he cannot enter the kingdom of God.

Article number three, the table of the showbread with its oblations and libations, why of course, that typically anticipated our Lord Jesus as the living bread and the giver of the water who said, he that cometh to me shall never hunger and he that believeth on me shall never thirst. Article number four, the seven thonged golden candle stand shone its radiant beams through the intervening centuries until they alighted upon one who said, I am the light of this world. Article number five, the golden altar of incense shed its fragrant perfumes down the avenue of the centuries to a little room in quiet Bethany where Jesus began to teach his disciples a new kind of prayer, a kind of prayer that had never been prayed before from the foundation of the earth.

Hitherto ye have asked nothing in my name, but now ask and receive that your joy may be full for even the prayers of us poor sinners become like fragrance in the nostrils of heaven when we perfume them with the name. Article number six, the ark of the covenant typified the Lord Jesus Christ as the ark of the new covenant. The new covenant sealed with the crimson of his own outpoured blood on Calvary.

And article number seven, the cherub-guarded blood-stained mercy seat. It typified long centuries in advance the Christian doctrine of access to God by a new and a living way, a new way because it's the way of Calvary and a living way because it is continuous access to God through a living savior who conquered death and rose and lives and never dies again. Well, those were the three parts of that tabernacle and those were the seven articles of its furniture.

Those were the symbolic meanings and the typical contents of those seven pieces of furniture. Oh, but I mustn't forget this for this is most important of all. Are you listening? There was something else in that tabernacle besides those seven articles of furniture and their appurtenances.

I cannot describe it as a further article of furniture but it was so closely associated with the furniture of the tabernacle that if it had not been there those seven articles of furniture would have been meaningless. They would have been like a river losing itself in the sand. They would have lost their wonderful destination.

You see all those seven articles of furniture right from the brazen altar of sacrifice to that blood-sprinkled mercy seat they all led to something else. Beyond the sacred veil between the two exquisite cherubs and above that blood-sealed mercy seat there was an opalescent glow, a supernatural flame, a continually revolving flashing supernal fire. I don't know how else to describe it.

It was an unearthly light. The Hebrew name for it was the Shekinah which means God is in it. And there it glowed and shone and flashed and flamed in the holy of holies and all those seven articles of furniture led to that Shekinah.

Now let me glance at my watch. How long have I been away from my text? Oh not too long. However perhaps some of you are becoming so interested in that tabernacle you may be thinking I have forgotten my originating text.

No, no. I propose that now with all that we have just been seeing, with all that in mind, we'll come back now to our text. May I remind you that it comes in the 20th chapter of the gospel according to John and along with that, please pardon my naughtiness, may I remind you that the gospel according to John doesn't begin there.

It begins at chapter 1. Now when you open that immortal fourth gospel, what do you find? Why of course in what we call chapter 1, the first 18 verses are a wonderful ritornello or anticipative prologue or preface. The narrative proper begins at verse 19 and at verse 19 where do we find ourselves? Oh we're in the wilderness of Judea. Now here is a quite remarkable fact.

Beginning from that first chapter and going on right to the end of his narrative, the apostle John unmistakably follows the contour of those seven articles of furniture in the tabernacle. I don't think I dare to say that John purposely intended that it should be so. Indeed I rather suspect that John had little or no idea of it when he wrote these immortal passages of his.

But as a matter of fact so it is. These chapters of John's narrative, they just follow the course of those seven articles of furniture right to the shekinah. I wonder if any of you has ever happened to notice that.

Well if not, let me point it out now and once you've seen it you'll not only marvel at it with very pleasant marveling, you'll never forget it again. Now as I was saying the narrative proper begins at verse 19 and there we are in the wilderness of Judea and a wonderful thing has happened. After an historical gap of approximately 400 years in which there has been no living voice of prophecy and when the scholars of the Israel nation have had to concentrate upon the written oracles of their scriptures, suddenly after that long break a new prophet appears.

A shaggy haired, gleaming eyed, sinewy armed, austere, dervish looking prophet, John the baptizer. And he begins to move up and down the winding course of the ancient river Jordan and to cry with a voice that sounded like thunder from the caves of the mountains. I tell you the hour the Messiah is about to appear.

Repent for the kingdom of God is at hand. Make straight in the desert a highway for our God. I tell you the Messiah is coming.

There stands one among you whom ye know not. Who coming after me is preferred before me for he was before me and he shall immerse you in the holy ghost and fire. You can imagine what a thrill ran through the nation like an electric shock at that announcement.

And in their thousands the people of Judah went out to this sinosure prophet. And one day while John is haranguing the gathered multitude, suddenly into those piercing eyes of his there comes a new look of intensity. And in those resounding syllables there comes a new intensity.

And lifting up his index finger and pointing to one in that vast company he cries, behold the Lamb of God that bareth away the sin of the world. And in their thousands all those heads are turned and they find themselves looking at the noble lovely face of Jesus. Jesus of Nazareth.

That's in verse 29. But again in verse 35 for emphasis we find again the next day John seeth Jesus as he walked and cried and said concerning him, behold the Lamb of God. Don't you see John has started at the first of those seven tabernacle articles.

He has started at the brazen altar of sacrifice. The Lamb. And no sooner has the Lamb been designated than you find yourself in the third chapter of John, the most famous chapter in all the Bible.

The God so loved chapter. The ye must be born again chapter. And there on the rooftop at quiet little Bethany during that nocturnal interview between the prophet of Nazareth and one of the top leaders of the Jewish religious parliament the Sanhedrin, Nicodemus by name.

You find yourself at the brazen labor of cleansing. And Jesus is saying to Nicodemus that very educated teacher of old time Israel. Sir, that which is born of the flesh is flesh.

It never can become spirit. Only that which is born of the spirit is spirit. You mustn't marvel that I say to you ye must be born born from above.

Except a man be born of water. Nicodemus, I know that you and many of your fellow Pharisees, you've been to John's baptism. You've been down into the river.

But Nicodemus, you need to know the spiritual reality behind the outward symbol. Except a man be born of water and of the spirit, he cannot see the kingdom of God. John has moved now to the second of those articles.

The brazen labor of cleansing, inward regeneration, spiritual renewal by the Holy Spirit. And then you move on quickly to chapters four and five and six. And John now brings you to the table of the showbread with its drink offerings and its food offerings.

In chapter four, you're traveling with Jesus up from Judea to Galilee, and you have to go with him through Samaria. And you find yourself trekking with the master amid the heat of the day with a blistering sun. And Jesus being wearied with his journey, bless his dear name, how human he was as well as incarnately divine.

Jesus being wearied with his journey, sat down by the well. And there comes that unchaste woman of Samaria to draw water. To whom Jesus speaks, and with gentlemanly courtesy, says, Madam, would you mind giving me a drink of that water? And she being inexpressibly astonished, says to him in reply, Think of it! You, a Jew, asking a drink of me, who am a Samaritan? Because, of course, do I need even to mention it? The Jews and the Samaritans were head over heels in love, I don't think.

To the Jews, the Samaritans were dogs. And to the Samaritans, the Jews were pests. And so she utters her amazement that he should ask a drink of her, whereupon she receives this sublime rejoinder.

disciples he begins to tell them that soon now he must leave them at least corporeally and visibly he tells them that he must leave them in order to return to the father but to comfort their desponding hearts he says but I'm going to pray the father and he shall give you another parable another comforter that he may abide with you forever unlike myself who now visibly at any rate must leave you he shall not only be with you as I have been he shall be both with you and within

you and when he comes to you I shall be coming to you invisibly in him I can only be with you locally while I'm in this body but I'm going to come back and be with you omnipresently simultaneously everywhere in each of you and in all of you and coupled with that he began to expound to them that new wonderful way of prayer he began to say you're going to pray a new kind of prayer a kind of prayer that men have never prayed before men have always wondered what God is like but now you will see the glory of God in the face of Jesus Christ and you're going to pray to the father in my name and whatsoever you shall ask in my name that will he give you that the father may be glorified in the Son have you ever studied the component parts of our Lord's teaching as to this new kind of prayer I

haven't time to branch aside and point out the different parts of it but in this new doctrine of prayer there are seven remarkable features all of which you find in those later chapters of John prayer in the name John has now brought us to article number five the golden altar of incense for as I said earlier even the prayers of us poor sinners now that we are washed in the blood of Jesus and born by the heavenly spirit into new spiritual life even our prayers they become like fragrant incense to the Heavenly Father when we perfume our prayers with the precious name and then John brings us to article number six the new ark the new covenant and Jesus tells us his blood is the blood of the new covenant which he shed for many for the remission of sins and finally John brings us to the new

mercy seat he has a standing on Golgotha before that cross and we see the expiring Savior pinioned there as our sinless stainless glorious sin-bearing substitute and at last we hear him say it is finished father into thy hands I commit my spirit and across the road yonder beyond the Damascus Gate in the holy place in the great Herodian temple there's a tearing sound and the great costly veil that divided off the holiest of all from public gaze that veil was rent from top to bottom not from bottom to top by a human hand but from top to bottom by a hand from heaven and not from the top halfway down but from the top to the bottom and there was free access to the holy of holies friends there are certain sacerdotalists today who are trying to sew that veil together again and trying to tell us

we can only approach God by sacraments and priests no when Jesus said it is finished and completed his Calvary work that veil was once for all torn from top to bottom and now we have access to God at all times by a new and a living way the way of the cross and the way of the living Savior excuse me dear friends hallelujah oh wait there's something else has John forgotten that to which all these articles of furniture led the Shekinah oh no no he hasn't and now can you believe it we really are back at our text again John chapter 20 verse 19 again please let your eyes look carefully on these verses once again verse 19 then the same day at evening being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews my dear wife and I were in little

Palestine not long ago we stayed in a very nice house not far from the temple site and you know when you've been out there and traveled a bit up and down the Holy Land many of the scenes which are recorded in the four Gospels take on a new and living vividness you can picture them more easily and more accurately and I can see these men in that carefully barred room probably an upper room when we were there we stayed in an upper room that is one story up how long that building had been up I wouldn't

care to estimate it was a very old building there were no carpets on the floor there was no linoleum to be seen anywhere even in the room upstairs where we lived there was a flagged floor and my word weren't those flags clean and highly polished and shiny I can't help remembering that feature

about them because on two occasions I sat down very quickly without meaning to do so and you know I'm sure it was in a room just like ours that this incident took place now we know that not all the twelve apostles were there but the betrayer Judas had now fallen from the apostolate and the ensuing paragraph tells us that Thomas the twin for some reason was not there but it seems almost certain that the remaining ten were all there together and I can see that little group of men with pallid cheeks and with furtive looks in their eyes with furrowed brows and nervous agitated movements and I think I can hear them speaking one to another in husky staccato whispers well now what are we going to do what are we going to do whether the women did see angels at the sepulcher we can't be sure but

one thing is certain the corpse has gone the corpse has gone where is it who's got it what are we to do the chief priests will accuse us of having removed it where can we go what about our wives what are we to do what has really happened and while they're discussing it excitedly suddenly in the center of the room there's movement there's something there's something there's someone there there's someone there and they slink back to the walls in terror yes there's someone there and while they slink back to the wall they hear the wonderful tones and accents of that lovely voice Jesus stood in the midst and said to them peace be unto you and they still hug the wall in utter astonishment and they look and they listen and as they look Jesus shows them the marks of the iron spikes through his

hands and they look as though their eyes would come out and Jesus draws aside his robe and shows them the fearful gash in his side and they listen to that lovely voice and they see those wounds and it's certain then were the disciples glad when they saw the Lord and the men who had slunk in terror to the walls now they say peace be unto you peace be to you in order to quell their rapture so that he can talk to them then Jesus said to them again peace be to you listen brethren I've some things to say to you I know that isn't in black and white but this is what happened you can see it between the lines just as well as I can can't you listen my brethren said Jesus I've things to say to you don't hold me like that I'm not going to slip away and delude you listen to what I have to tell you

then Jesus said to them again peace be to you as the Father has sent me even so now I am sending you he paused there because he who can see our very thoughts he knew just what they were thinking mixed up with their inexpressible bliss of seeing him again and knowing that he was risen and alive was this oh but Lord how can you send us what good can we do if we don't have you with us Jesus knew they were saying that as the Father hath sent me even so am I sending you and when he had said this he breathed on them and saith unto them receive ye the Holy Spirit friends John has brought us to the Shekinah that's it now try and get the picture see these 10 men and Jesus in the midst breathing on them don't think it was just one breath in general oh no no no no Jesus went to the first man in that

little group and he did this and to the next and to the next right round to the last and immediately thereupon he unlocked the meaning of the symbol receive ye the pneuma the breath the Holy Ghost that I repeat is the Shekinah now you don't need me to tell you that that symbolic act of our Lord received its historical implementation 50 days later on the day of Pentecost when the Holy Breath the heavenly pneuma the divine spirit with the sound of a rushing mighty wind and appearing in the form of clove and tongues like as a fire suddenly descended upon the apostolic band and those who were with them in in that other room but on the day of Pentecost so we were told and they were all filled with the Holy Spirit that

was the fulfillment of the symbol of our Lord's breathing upon these 10 men

wait a bit there though wait a bit receive ye the Holy Spirit but we're not these men already believers in the one true God yes they were were they not committed disciples of Jesus and did they not accept him already as the promised Messiah and Redeemer yes they were not only believers they were his disciples were these men not already born again had not Jesus made them his solemnly appointed Apostles and had he not distributed among them the Holy Spirit so that they were workers of miracles along with himself were not these the men who had come back saying Lord even the demons are subject to us through thy name yes these were the men and had not Jesus only a few hours before said to them now you have become cleansed through the word the doctrine that I have spoken to you yes those were

the men true believers the Lord's disciples his very Apostles sharers of his spirit pronounced his very own already born again and it is to those men that our Lord now says receive ye the Holy Breath what can it mean it means this it's one thing to be born again it's a very different thing to be filled with the Holy Spirit I can't help but notice the connection of our Lord's symbolic act it says and when he had said this he breathed on them said this said what why this as the father hath sent me so am I sending you it has to do especially with service and especially with witness to him now there are millions of Christian believers that they've been to the cross they've heard God speak his word of pardon through the precious blood they know what it is to have their sins forgiven to have

peace with God to have guilt blotted out and the promise of heaven but they've never been to Pentecost they don't know this deeper richer fuller bladder more wonderful experience of the Holy Spirit there's something more than conversion there's something beyond regeneration mr. chairman and fellow believers I wonder how many of us here this evening really really know in experience this deeper breathing of the spirit does somebody dare to say mr. preacher you're preaching the second blessing yes I am I'm not at all concerned whether you call it that or not I'm the last man on earth I hope to quibble about a mere term nor am I pressing any particular theory of sanctification let's leave all that out I'm asking you dear brother dear sister and I want to be affectionately provocative do you

do I really know this sanctifying and empowering experience of the Holy Spirit do you know I believe that in the evangelical churches today as distinct from the churches that are no longer evangelical I believe that the deepest need of the evangelical churches is a new invasion by the Holy Spirit a new experience of inwrought holiness by the Holy Spirit a new experience of endowment with power from on high don't you feel the same I'm sure you do aren't some of you just hungering and thirsting to know the fullness of the blessing of Christ Luke dear brother dear sister I'm terrified lest I have come to Brisbane just to bring sermons I don't mind too much what you think about my messages sermonically I want them to be systematic and careful and sound in their exegesis of the word but

all my heart's longing is that my dear master may somehow talk to you through these unworthy lips of mine and bring you into this deeper fuller experience of God's Holy Spirit now there are those dear brethren and they are so utterly opposed to any kind of teaching that speaks about a post-conversion crisis well you know the old saying none are so deaf as those who won't hear and if there are some of that kind in this meeting well dear friends I love you very much but I could shake you you must have an open mind because the fact of the matter is this nearly all those saints of God who have come into this deeper fuller experience of salvation nearly all of them have left on record that they entered this through a post-conversion crisis you don't drift into it you don't get into it

piecemeal you must believe that God is offering in the word this experience of being filled with the spirit and you must get down and pray about it before him and you must hang on in prayer and you must pray and pray until you reach the point where you know that you have given yourself unqualifiedly to his monopoly and as soon as you and I really reach the point where we have done it and we know that we have done it that we've given everything to him as soon as we really get there we suddenly find that all kinds of promises that have seemed very wonderful but completely elusive we can get hold of them but so long as there's defective consecration so long as we are holding on to things that we won't yield to him you can keep looking at those promises but you'll never be able to get hold of

them do I need to remind you in closing but even that spectacular crisis that historic day of Pentecost which inaugurated the Christian dispensation even that exciting crisis was preceded by 10 days of prayer 10 days waiting on God 10 days getting without grudges and animosities and wrong thoughts about this and that and the other 10 days to worship 10 days to give God his chance 10 days to think about the promises 10 days to claim the blessing and when God had them where he needed them then the blessing came I believe that Australia's greatest need in this momentous present is a widespread deep going nation enveloping revival of true pure New Testament Christianity I believe that that could do more for Australia than anything else except the return of our Lord himself in his second

advent splendor but if that revival is to begin it must begin in believers I'm a great believer in mass evangelism but my reading of church history seems to suggest to me that revival doesn't come by way of great evangelistic enterprises so much as the heavenly fire descending upon the local Ecclesia local bodies of believers banding together for prayer making a covenant of consecration and pleading with God for the filling of the spirit and I believe if we can get a sufficient nucleus of you dear people who live in Brisbane down on your knees and seeking and finding this deeper richer blessing I believe I believe that revival may come to this city shall we bow in prayer if momentarily you don't quite know what to pray for don't blame yourself it isn't always easy suddenly to detach one's

mind from an exposition like this and turn it all into prayer so I'm going to say to you just relax get quiet don't struggle remember we are dealing with a sympathetic Jesus rest in his presence and just gently quietly begin to tell him in the silence of your heart Lord Jesus I know how unworthy I am but I do love thee I do love thee and Lord Jesus I do want a maximum experience of sanctification and the filling of the spirit dear Savior please help me so to love thee that I yield everything to thee help me to realize that this filling of the spirit is not just for preachers but for the kitchen and the office and the warehouse talk to him like that breathe on me breath of God fill me with life and you that I may love what thou dost love and do what thou wouldst do breathe on me breath of

God now make me wholly thine let all this earthly part of me glow with thy fire divine will you promise me that after this meeting you won't let anything come between you and this message if God has been speaking to you through it will you make a humble godly resolve that from this meeting you're going to set time apart every day to get alone with Jesus and stay with him till you know the inward witness of this blessing

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