

# The Conquering Lamb

by G.W. North

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*The sermon explores the profound implications of Jesus' sacrifice on the cross, emphasizing His dual nature and the victory over death and sin.*

**Scripture:** Isaiah 53:7, John 10:17-18, Romans 8:37, 1 Corinthians 15:55-57, Philippians 2:8-9, Colossians 2:15, Hebrews 2:9, Hebrews 12:2, 1 John 3:8, Revelation 5:5

**Topics:** "Victory in Christ", "Understanding the Cross"

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## Description

G.W. North emphasizes the dual nature of Jesus as both the sacrificial lamb and the conquering king, illustrating how His death on the cross was not merely an act of sacrifice but a profound victory over death and the devil. He explains that Jesus, caught in the thicket of human sin and suffering, willingly faced death to deliver humanity from bondage and fear. North highlights that while the cross is often viewed through the lens of shame and suffering, it is also a demonstration of God's love and glory, as Jesus was crowned with honor through His sacrifice. The sermon calls for a deeper understanding of the cross, urging believers to recognize the eternal significance of Jesus' death and the victory it represents. Ultimately, North encourages the congregation to engage with the life-giving aspect of Christ's sacrifice rather than merely focusing on the pain of the cross.

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## Transcript

At the same time the Son is shown to be the one who makes the sacrifice, for unnoticed at first, though at last revealed, He is seen as the ram caught by the horns (symbol of kingship and power) of His own manhood and Godhead in the impenetrable thicket. He stood awaiting death as a result of man's intrigues and hatred entwined with God's simple, determined love. The Man -- Jesus of Nazareth -- the 'animal' side of the lamb-like life of Jesus, was especially assumed for the purpose of death. However, even in its worst power and at its greatest degree, death did not mean extinction to His spirit. He never saw death although He died; at that moment the Principal of Life applied the principle of Life to death and destroyed it. Hallelujah!

Although Jesus' death on the cross embraced into itself the principle of sacrifice as its principal factor and deepest foundation, He accomplished far more than that there. Sacrifice and offering are not the only glories of the Man of the cross. Those horns, curled and inoffensive as they may be, represent His twin powers of kingly authority to destroy satan with his kingdom and host. However, in this contest the horns are not as prominent as the ram that grew and bore them.

The Lord came to deal with the vast maze-like thicket of man's complicated needs, and He engaged Himself with them for man's deliverance. So being held by them, He was taken and led as a lamb to the slaughter, and being slaughtered He slaughtered His and man's enemies. Dying, 'He destroyed him who had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage'. He also conquered adverse death itself, leaving His people with nothing else to do but engage themselves with the eternal beneficial aspect of death. This is a side and meaning of the cross which for the most part has not been understood, therefore to our loss it has been left unexplored. This has caused incalculable harm, for it is related to the demonstration of pure sacrifice known in God.

This aspect is unfortunately often overlooked when men view the cross only, and fail to see the Jesus of the cross. We mostly hear of the shame of the cross and in our thinking this is usually associated with cross-bearing and following Him. It is often illustrated by the incident of Simon of Cyrene, the coloured man coming up from the country, who was conscripted and compelled to carry the cross of Jesus en route to Golgotha. There is a verse about it in the Hebrews letter, 'looking unto Jesus, who for the joy that was set before Him endured the cross despising the shame'.

The endurance and shame are very real to our hearts as they were also to the sensitive Hebrew hearts to whom the sacred writing was first entrusted. But long before the author spoke to them of these things, he spoke of the Jesus of the cross like this, 'we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour that He by the grace of God should taste death for every man'. To suffer that death He had to be lowered beneath the angels' state to men's that He should taste death for them. But for personal sacrifice in heaven He needed neither to be lowered in form nor to assume any other relationship than that of God with God. In the Godhead He was only crowned with glory and honour because of it. He suffered no pain while making love's eternal sacrifice, nor endured any mockery; He only gained more glory and honour. This is why we are informed by God that by dying on the cross Jesus was crowned with glory and honour. He despised the shame; there is no shame attached to heavenly things.

The Man Jesus was not degraded to earth when He came to die on the tree as the dishonoured man cursed by God. By appointing His Son to the cross and not taking it upon Himself to do so, the Father honoured and glorified Him. In more senses than one it was a real sacrifice for Father to do so, but He loves the Son deeply, so He found no pain or jealousy growing at His heart about it. That man should hate and curse and wilfully reject His Son hurt and grieved Him, but He knew there was no other way; sacrifice is absolutely indispensable to God's life. By all this, light is cast upon the fact that the altar is more valuable to us as a symbol of what goes on in God than for the actual function it has as an instrument of death and sacrifice and offering among men.

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