

Doctrine of the Lamb - Part 1

by J. Sidlow Baxter

The Bible Doctrine of the Lamb is a development of the concept of the lamb in the Bible, from its necessity to its eternal kingship.

Duration: 48:19

Scripture: Genesis 4:4, John 1:29-36

Topics: "Lamb Of God"

Description

In this sermon, the speaker expresses hope for a positive change in the young people of America, as they are showing a desire for the Bible and the gospel. The speaker also emphasizes the importance of the precious blood shed on Calvary for salvation and eternal cleansing from sin. They mention a line from William Cowper's hymn, highlighting the theme of redeeming love. The sermon focuses on the Bible doctrine of the Lamb and the speaker plans to delve deeper into this topic in the following sessions.

Transcript

My dear friends, we are a wonderfully varied conglomeration here at Tiley. There are some of us quite young, a good sprinkling of us seem to be middle-aged, and there are others who are undisguisably elderly. There are some of us here who are new converts, others of us have been on the way to the celestial Zion for a good number of years, and some of us are aged believers.

Some of us are well taught in the Bible and in the deeper truths of the Christian life. Some of us are in a moderate degree of development spiritually, and others of us are eager novices. What a problem you are.

Now just sympathetically put yourself in my position. Which class am I to address? You see, if I can, I want to stir up in some of you young people a fascination for Bible study which I came into when I was about 17 or 18. And I mustn't be too abstruse or profound or complicated or deep for you, or else you'll say, what a dry old stick he is.

But there are others of you, and if I just bring something light or oversimple, you'll say, well, I haven't got much out of that. So I'll tell you what I have proposed, after much prayer, to say to you. For the first three mornings, I really must indulge myself, and I hope at the same time bring blessing to you, by bringing a thoroughgoing Bible study.

If by Wednesday I think perhaps it's a little too concentrated, then with humanitarian compassion I'll make a change. But first of all, dear friends, I want to draw your attention to a great Bible theme. I think if I were giving a title to these three mornings, or to the whole week if we continue on this subject right through, I would call it, The Bible Doctrine of the Lamb.

The Bible Doctrine of the Lamb. To my own mind, the most satisfying proofs that the Bible is divinely inspired are not those which we read up in copious volumes of religious evidences or Christian apologetics. No, the most satisfying proof that our dear old Bible is inspired of God are those which you and I discover for our own selves in our own private reading or study of the Bible.

To those who explore its pages prayerfully and carefully, the Bible has its own way of revealing its internal credentials. Now, one fascinating study trail which always repays further exploration and always confirms our faith in the divine origin of the Bible is what we call Progress of Doctrine in the Bible. Now, preliminarily get hold of that expression, Progress of Doctrine in the Bible.

Let me explain what we mean by that as lucidly as possible. When we evangelicals talk about Progress of Doctrine in the Bible, we do not mean, as certain others do, a kind of groping development from primitive error to later discovery. No, we don't mean that.

To us evangelicals, the whole Bible is the supernaturally produced work of the divine spirit. But we do recognize that the biblical revelation is a developing revelation. There's progress in it.

It is the same divine light which shines through all the pages, but the degree of the light increases as the revelation unfolds. More particularly, I may add, more particularly by this Progress of Doctrine, we mean that truths or teachings which first occur in Genesis or other early parts of the Old Testament are found to have a recurring mention, a developing build-up right through the Bible, book after book, stage after stage, century after century, until usually some New Testament passage is reached in which there is either a classic summary or a complete culmination. Now, in this Progress of Doctrine, seldom does the first mention of a subject seem like being the first link in a catena or chain of teaching.

And the human agents who figure in the developing revelation never suspect that in what they say or do, they are contributing to this development of truth along a certain line. That, however, only makes it all the more obviously supernatural and endlessly fascinating. Now, one great instance of this Progress of Doctrine in the Bible is what I have presumed to call the Bible Doctrine of the Lamb.

And as a vestigial to our studies, I want you now to turn with me to the first epistle of Peter, chapter 1. The first epistle of Peter, chapter 1, and I'll read the paragraph beginning at verse 18 and ending at verse 21. First epistle of Peter, chapter 1, at the 18th verse. Are you ready? I'll read it.

For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain manner of life received by tradition from your fathers, but with the precious blood of Christ as of a lamb, a lamb without blemish and without spot, who indeed was foreprovided or foreordained before the foundation of the world, but has been manifested in these last times for you who by him do believe in God, God who raised him up from the dead and gave him glory, that your faith and hope might be in God. You will see a little later why I have read that paragraph at the outset. And now right into our subject, dear fellow students of the word.

In the Bible, from Genesis to Revelation, there are ten notable passages where the lamb is conspicuously presented. These are the ten. One, in Genesis chapter 4, we have the account of Abel and the lamb which he offered.

Two, in Genesis 22, we have the incident of Abraham and the lamb which he offered in the place of Isaac. Three, in Exodus 12, we have the Passover lamb which was sacrificed on the night before Israel vacated Egypt. Four, the book of Leviticus, in which we have the sin offering, the sin offering which the Israelites offered on the tabernacle altar.

Five, in Isaiah 53, we have the vicarious suffering lamb who was wounded for our transgressions and bruised for our iniquities, led as a lamb to the slaughter, and as a sheep before its shearers is done, so he openeth not his mouth. Six, in the first chapter of John's Gospel, the paragraph running from verse 29 to verse 36, we have the lamb as announced by John the baptizer. Behold the lamb of God that beareth away the sin of the world.

Seven, in the eighth chapter of the Act, we have the lamb as preached by Evangelist Philip to the Ethiopian dignitary, the Chancellor of the Exchequer to Candace, Queen of the Ethiopians, as he was on the Gaza road going down from Jerusalem. We read that beginning at the same scripture, the scripture about the lamb being led to the slaughter, beginning at the same scripture we are told Philip preached unto him Jesus. And now eight, in the Petrine passage, which we read at the outset, there we have the lamb set forth as the Redeemer of all believers.

And then nine, Revelation chapter five, in which we see the lamb enthroned in heaven. Dear fellow students of the word, turn quickly to Revelation five. Hurry up, remember you're in the twentieth century.

Are you there? Just two or three or four verses. And I saw in the right hand of him that sat on the throne a scroll written inside and on the outside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven or in earth, neither under the earth, was able to open the book, neither to loop thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to loop thereon. But one of the elders said to me, Weep not. Behold, the lion of the tribe of Judah, the root of David, hath overcome to open the book and to loose the seals thereof.

And I beheld, and lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four living ones and the four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints, etc.

The lamb is now in the throne. And package number ten is the book of Revelation chapter twenty-one and twenty-two, where we see the lamb, the glorious king of the new Jerusalem, in the new heaven and new earth which are yet to be. Well now, dear fellow pilgrims to Zion, those are the ten great lamb passages of the Bible.

One, Abel. Two, Abraham. Three, the Exodus.

Four, Leviticus. Five, Isaiah fifty-three. Six, first chapter of John.

Seven, eighth chapter of Acts. Eight, first Peter chapter one. Nine, Revelation five.

And ten, Revelation twenty-one and twenty-two. And now will you travel quickly with me through these ten lamb passages and notice the progress of emphasis successively in them. First take the case of Abel and the lamb which he offered.

Beyond any poor adventure, all the emphasis there is upon the necessity of the lamb. Abel's little lamb was an accepted offering by Jehovah. Cain's outwardly beautiful but bloodless offering was divinely rejected.

Now God said to Cain, why is thy countenance fallen? There's a thin offering crouching at the tent door which you can offer. But Cain persisted in his disobedience to the instructions which had evidently been given as we gather from Hebrews eleven verse five. And again Cain was rejected.

By double emphasis therefore, here we see the indispensable necessity of the lamb. We see it in the acceptance of Abel and the rejection of Cain. And friends let us never forget that's the first biblical emphasis on the lamb.

The lamb is an indispensable necessity for we are deep-dyed, deeply guilty, hell-deserving sinners. Now I suppose most of us here this morning are born-again Christian believers rejoicing in sins forgiven, in guilt removed, in peace with God and hope of heaven. But if you were the lecturer this morning you'd feel as I do.

I don't take a crowd like this for granted. There may be scattered among us unconverted people and I want you to get hold of this. If you want to be a saved soul and to be right with God and to be ready for the eternity that lies on the other side of the grave, your first need is the lamb.

Yes it is. And that's the first emphasis in our bible. But now travel to the account of Abraham and the lamb which he offered for his young handsome 22 year old Isaac.

Now here the emphasis is not upon the necessity of the lamb but upon the provision of the lamb. When the aged patriarch and Isaac were going up the mountainside, young Isaac could see that his father was in a troubled reverie. But at last he felt obliged to interrupt and he said very respectfully, Dad, Dad, are you forgetting something? We've got the wood and the faggot.

But Dad, where's the lamb? And the troubled patriarch speaking with a profundity which he himself little suspected said, my son, God himself will provide the lamb. And you know how the lamb was provided? Just as that blade flashed in the eastern sun, there came the voice from heaven, Abraham, Abraham, stay thine hand, lay not thine hand on the lad, for now I know that thou lovest me. And in that identical moment, Abraham heard a movement in a thicket just behind him and there was the lamb for the offering.

And so impressed was Abraham himself that he called the name of that place by a name which clung to it ever afterwards, Jehovah-Jireh, the Lord will provide. And dear fellow believers and visiting friends, let's rejoice in this, that if the lamb is a prior necessity, thank heaven God himself has provided the lamb for all of us. And now we're passing to Exodus chapter 12, we find now in the case of the Passover lamb, the emphasis is neither on the necessity of the lamb nor on the provision of the lamb, but upon the slaying of the lamb.

There must be one lamb selected for each Hebrew family, it must be set apart on the tenth day of the month until the evening of the fourteenth, on which evening it must be slain and the blood must be applied to the lintels of the Hebrew dwelling. Now however blemishless or however qualified in other ways that little lamb might be, it had no protective efficacy so long as it still remained alive. It must be slain and its blood must be applied to the door posts of the houses.

The word of Jehovah was, when I see the blood, I will pass over you. So there's no doubt about it, now the emphasis is upon the slaying of the lamb. And in this developing doctrine of the lamb in the Bible, having seen the necessity of it and the divine provision of it, we are meant to understand that you and I cannot be saved only by the blemishless life, the immaculate character, or the original and wonderful and profound teaching of the Lord Jesus.

It must be Christ and him crucified. I don't know how you feel, older friends, but the older Sidlow Baxter grows, the more he feels the need for the precious blood. Then you come to the book of Leviticus, this is the fourth of these great lamb passages, and now in Leviticus the emphasis is upon the character of the lamb.

Twenty times we are told the lamb must be, quote, without blemish. And we find the whole thing expressed concentratedly in chapter 22, verse 21, speaking of the Lord's offering, it says, it shall be perfect to be accepted. And the fourth great truth in this developing doctrine of the lamb, therefore, is the virtue of the lamb by reason of its utter blemishlessness, its perfection.

And that which makes Calvary our great sacrifice of atonement and redemption is that conjoined with the boundless Godhead of Christ there is his sinless manhood. In his sinless manhood and boundless Godhead, one for all and one for all, with absolute fullness and eternal finality, he exhausted the total sin penalty of the human race. And because he did it with absolute fullness and eternal completeness, he made a foundation on which our holy God can remain righteous and yet pardon the penitent and believing sinner.

And now passage number five, Isaiah 53. And here we take a big step forward in the biblical doctrine of the lamb. First the necessity of the lamb, then the provision of the lamb, then the slaying of the lamb, then the character of the lamb.

But here in Isaiah 53 we learn for the first time that the lamb of God providing is a person. Hitherto it has been an animal, but now it is a person. He was wounded for our transgression.

He is led as a lamb to the slaughter. And then in the sixth passage, that's the gospel according to John chapter one, we find that the lamb is not only a person, but through the pointing finger and thrilling tones of John. And then in the sixth passage, that's the gospel according to John chapter one, we find that the lamb is not only a person, but through the pointing finger and thrilling tones of John, the sign of your prophet, we learn that the lamb is that person, Jesus of Nazareth.

And then in the eighth of these lamb passages, in the seventh of them, the eighth chapter of the Acts, we find that the lamb is not only a person and that person, Jesus, but that the lamb and that person, Jesus, are the promised Christ of Israel. And Philip says, if thou believest, thou mayest be baptized. And the Ethiopian chancellor replies, I believe that Jesus is the Christ.

Israel was expecting and waiting for a king, but before the lion, they needed the lamb, and before the king, they needed the redeemer. But the great emphasis there is that Jesus is the promised Christ, and the Christ is the promised lamb. And then you come in the eighth place to that passage in the first epistle of Peter.

And now I'll tell you why I read it at the commencement. It's part of the genius which we find again and again in the developing doctrines of the Bible. Don't you see that passage in Peter loops both backwards and forwards? It sums up all that has preceded it in this developing doctrine, and then brings out a wonderful new truth.

Let me explain. What was the first emphasis in the Bible concerning the lamb? It was the necessity of the lamb. All right, Peter says, ye were redeemed, but not with silver, that's money, and not with gold, that's the most precious of all metals.

It must be Jesus, the necessity of the lamb. What was the next emphasis? It was the provision of the lamb. All right, Peter says, a lamb slain before the foundation of the world.

The lamb was in the heart of God before man ever fell into sin. What was the next emphasis in the Old Testament? It was on the slaying of the lamb, the Exodus lamb. And so Peter says, with the precious blood of Christ.

And what was the next emphasis? It was the Levitical emphasis on the blemishlessness of the lamb. So Peter says, as of a lamb without blemish and without spot. And what were the next emphases in the Old Testament? The lamb is a person, the lamb is that person, that person is the Christ.

And so Peter brings all that in, and he says, it's with the precious blood of that person who is the Christ. Do you see, Peter is summing it all up, and with a very good reason, because now he's going to bring out a new truth about the lamb. That is, the resurrection of the slain lamb.

Who by him do you believe in God that raised him from the dead? Now in the Old Testament we find many prophecies, clear and explicit predictions on the calvary sufferings of our Lord, and equally clear predictions concerning his coming global kingdom. But nowhere in the Old Testament do you find any predictions concerning the bodily resurrection of our Lord from the dead. Now think carefully here, we know of course as Christian believers, in the light of the New Testament, that there are indeed many latent anticipations of our Lord's bodily resurrection.

There are many latent anticipations of it in the Old Testament, but nowhere is there any direct prediction of our Lord's bodily resurrection. But now Peter says, God who raised him from the dead and gave him glory. Now listen to the careful phraseology here, that your faith, now faith looks back to all that the lamb has done for us.

That your faith and hope. As soon as Peter mentions the resurrection of the slain lamb, now there's a new aspect, hope. And as soon as you know the lamb is risen, and you have hope in the resurrected lamb, you say, well where is he now, and what's he doing, and what does it hold for the future? And so that hurries you on to the ninth of those lamb passages, Revelation chapter 5. And now you find that the lamb who was slain, and the lamb who rose, is the lamb who is enthroned in the seat of universal authority.

And so you begin to say now, well what's all that leading to? And you come to the tenth of these lamb passages, Revelation 21 and 22, and you find that he is the predestined emperor of all people, and that

he's going to be the everlasting king amid the glory of the new heaven and the new earth. Now don't you think that's pretty wonderful development? Say yes, run through it quickly, 1. The necessity of the lamb, 2. The provision of the lamb, 3. The slaying of the lamb, 4. The character of the lamb, 5. The personality of the lamb, 6. The identity of the lamb, 7. The Christhood of the lamb, 8. The resurrection of the lamb, 9. The heavenly enthronement of the lamb, and 10. The eternal kingship of the lamb.

But now look back again over these ten, and see the progress of theological doctrine here. Oh does that sound a little bit heavy for some of you young folks here? Let me say it again just to tantalize you. I say look back now, and see the progress of theological doctrine here.

1. In the case of Abel, the emphasis is on what we call propitiation. That lamb was a propitiatory offering by a rebellious sinful man to a holy god against whom human sin is a monstrous outrage. That lamb was a propitiation, and thank God Christ is the propitiation for us hell-deserving human sinners.

2. In the case of Abraham and the lamb he offered for Isaac, the emphasis is not upon propitiation, it's upon substitution. The lamb was there in the place of another, and thank God when our Lord Jesus languished on that never to be repeated cross of Calvary, he was not even the most glorious of all martyrs. He was there for me.

He was there for you. He was my substitutionary sin bearer. Blessed be his name.

3. The Exodus lamb is on protection by the lamb. When the angel of judgment and death saw the mark of the blood on the dwelling, he could not enter the door. That blood was an absolutely safe covering from judgment, and blessed be his name, so is my dear savior.

God sees the marks of the blood upon his people, and not all the powers of hell can bring about our destruction if we are under that precious blood. 4. The emphasis in the book of Leviticus is on absolution by the lamb. That lamb satisfies all the obligations, covers all the iniquities of the nation Israel for the whole of the preceding year, both Godwards and manwards.

It does away with guilt and it brings absolution, a complete freedom from all guilt. 5. Then when you come to Isaiah 53, the emphasis is especially upon expiation. Now expiation is the suffering out in your own mind and body of some penalty that is due for something that is wrong.

And in Isaiah 53, he is wounded. He is thrashed. He is bruised.

He is broken. The chastising of our peace falls upon him. It's all expiation in his own self.

Our blessed, glorious Jesus expiated our sin. Then 1, 2, 3, 4, 5, passage number 6, the first chapter of John, here we see the complete removal of guilt, all of our sin with its ugly blackness and penalty. The whole immense barrier between God and men is once for all put out of the way so that the glorious blood of God's forgiveness may come to us through the Lamb.

7. Now the emphasis is upon individual salvation through the Lamb. The Ethiopian eunuch believes and goes on his way rejoicing what he has failed to find in Jerusalem, what he has failed to find in the temple, and what he has failed to find in the Jewish ordinances and sacrifices he has found in the Lamb. He believes and he's saved and he knows it and he goes on his way rejoicing salvation through the Lamb.

And when you come to passage number 8, that first chapter of Peter, now the emphasis is upon redemption. Ye were redeemed. And to redeem is to buy back again, to purchase.

And through the blood of the Lamb God has paid the infinite price of Calvary and has bought us back to be his peculiar possession. And passage number 9, Revelation chapter 5, now you come to government by the Lamb. The Lamb who hung on the cross now reigns on the throne of universal administration.

And then when you come to Revelation chapter 20, 1 and chapter 22, you find the eternal glory of the Lamb. The millennium has passed away. The story of Adamic humanity is wrapped up and completed.

There's a new heaven and a new earth. No more curse, no more sin, no more suffering or sighing or dying. But in that wonderful queen city of God's new order, the center of everything forevermore is the throne of God and of the Lamb.

And his servants serve him and they see his face and his very name is written on their forehead. Oh, it is a sublime consummation. It's the consummation to the whole of biblical revelation.

And at the center of it all is the King, the glorious Lamb forever. Now let me ask you, don't you think that's a pretty wonderful development? One, propitiation. Two, substitution.

Three, protection. Four, absolution. Five, expiation.

Six, complete removal. Seven, individual salvation. Eight, redemption.

Nine, government. And ten, eternal glory all through the Lamb. Isn't that pretty wonderful? Are you getting tired? Say no.

And listen quickly, I've still got just a few minutes. Go back through these ten again. Are you listening? In the case of Abel, it's the Lamb for sin.

We are not even told it was for a person, it was for sin. In the case of Abraham and Isaac, it was the Lamb for one person. In the case of the Passover Lamb, it was the Lamb for one family.

In Leviticus, it's the Lamb for one nation, the nation Israel. In Isaiah 53, it's the Lamb for all the elect, for it says he shall sprinkle many nations. In John chapter 1, it's the Lamb for the whole world, the Lamb of God that beareth away the sin of the world.

And in Acts chapter 8, it's the Lamb for the individual, for whosoever. Not only for the Jew, not only for the white man, but for that brown Ethiopian. The Lamb for whosoever.

In the first chapter of Peter, it's the Lamb for all history, provided before the foundation of the world. In Revelation chapter 5, it's the Lamb for the whole universe. He's on the throne of universal sway.

And in Revelation 21 and 22, it's the Lamb unto the ages of the ages. Think of it, the Lamb for sin, the Lamb for one person, the Lamb for one family, the Lamb for one nation, the Lamb for all the elect, the Lamb for whosoever, the Lamb for the whole world, the Lamb for all history, the Lamb for the universe, and the Lamb forever. Did somebody say hallelujah? That's wonderful in shivering Britain.

Well now let me ask you as I close. Is all this progressive presentation of the Lamb a product of blind chance or fortuitous coincidence? According to some moderns, I may be old-fashioned and naive, but to

me this Bible doctrine of the Lamb is another internal evidence of supernatural inspiration. It confirms to me that the whole Bible is a developing unfolding of divine revelation, and that the whole of the Bible is the written word of God.

If that is being old-fashioned, then let me stay old-fashioned, for I believe that this good old-fashioned will still be new and true when many of the new fashions of the present hour have become dead and buried with very few mourners at the funeral. I recommend to one and all let such biblical phenomena as this progressive doctrine of the Lamb be a reassurance that these 66 documents which comprise our Bibles are indeed the living oracles of the Almighty. And to that I would add this, let this Bible doctrine of the Lamb show to us what God thinks about the Lamb.

In one way or another right through the Bible it is Jesus of the Lamb who has the preeminence. All other disclosures, whether through Pentateuchal law or Israelitist history, whether psalmodic or philosophic, whether prophetic or doctrinal, whether visual or didactic, all are subservient to this onward moving unveiling of truth concerning the Lamb. Supremely friends, our Bible is God's testimony to the Lamb.

Should not our own testimony be in line with God? Should not the Lamb be the outshining center and dominating accent of all our Christian preaching and evangelism and witness-bearing? Think back again over the tenfold progress, the necessity of the Lamb, the divine provision of the Lamb, the slaying of the Lamb, right on to the heavenly enthronement and the eternal sovereignty of the Lamb. Are not all these needing new enunciation in the pulpit ministry and public evangelism of our time? Glance back over some of those ten doctrinal emphases here, by the Lamb propitiation, substitution, absolution, expiation, redemption. All these, and indeed, alas, all ten are being denied or blot away or disdained today by ecclesiastical scholars at the one extreme and in the hazy sophisms of crude hippies at the other extreme.

One of our easiest dangers today is to give way either to the pressure of humanistic theologians or to the loud rebellions of misguided teenagers. Already we are seeing everywhere around us today the sorry repercussions of the new and popular false gospels. You only have to turn on your television or scan your newspaper to see that the part of British society which gets most publicity at present is wallowing in the mire.

Instead of accommodating our message to changing theological predilections or to carnalize social standards, we should preach with more concentrated resolve and prayer than ever our central glorious gospel of the Lamb, the Lamb of Calvary, the Lamb of resurrection glory, the Lamb of all transcendent enthronement, the one and only true saviour and the predestined administrator of a soon coming new age. Oh friends, we should be proud of the Lamb, shouldn't we? See that stately oak tree proudly reigning on yonder hillside. How did it become the noble mighty giant that it now is? Was it by bowing and cringing to hostile winds or sudden tempest? No, it was by holding on and standing firm.

The more the storm tore in among the branches and ripped off the leaves, the deeper went the root and the stronger grew the trunk and the sturdier became the branches. Even so, this is no time for you and me to be apologizing for our evangelical message. Other messages are failing wretchedly and utterly.

This is the message for the hour. We may say of it as it was said of Goliath's sword, there is none like it. I believe that if we hold our ground and refuse any pandering to the whims of a sick society and preach more prayerfully than ever through redemption through the Lamb, we shall yet win through to new triumph.

Indeed, my precious wife and I during the last two years have seen a wonderful change in America. There's a wonderful change in the young people of America. They are wanting the Bible.

They are wanting the gospel and I believe that we might be on the eve of a wonderful world movement of the Holy Spirit. As we remember again how we ourselves have become saved through the Lamb, let us exult yet more gratefully that the precious blood shed on Calvary still cleanses from all sin and brings eternal salvation. And oh, Mr. Chairman and friends, I'd like to think that in file in 1973, I'd like to think we would all start saying with new meaning, William Cowper's lines, I know this is where I am.

E'er since thy faith I saw the stream, thy flowing wounds supply. Redeeming love has been my theme and shall be till I die. Then in a nobler, sweeter song, I'll sing thy power to save with sinless heart and raptured tongue in triumph for the day.

Amen.

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