

Sovereignty of the Lamb

by J. Sidlow Baxter

The sovereignty of the Lamb refers to the central message of divine revelation, which is the Lamb's power and authority over all things.

Duration: 1:22:00

Scripture: Isaiah 53:5, Isaiah 53:10-12, Revelation 5:6, Revelation 21:22, Revelation 22:3

Topics: "Lamb Of God"

Description

In this sermon, the speaker discusses the concept of numbers and their significance in the Bible. They mention the number one hundred million, which represents a large number of angels. The angels praise the Lamb, who is worthy to receive power, riches, wisdom, strength, honor, glory, and blessing. The speaker also highlights the number four, which symbolizes the physical creation, such as the four points of the compass, the four seasons, the four parts of the day, and the four members of a family. The sermon concludes with a reflection on the joy of seeing the face of the beloved Lamb in heaven.

Transcript

Dr. J. Sidlow Baxter. Dr. J. Sidlow Baxter. Our dear Savior, on this good Friday night, do thou make thyself a living bright reality, more present to our faith's vision keen than any outward object seen, more dear, more intimately nigh than in the closest outward time.

And dear Holy Spirit, our heavenly parateet, do thou direct, control, suggest, we pray, all we design or do or say, guard the first springs of our thought and will, and with thyself our spirits fill, for Jesus' sake. Amen. Beloved fellow believers and visiting friends, this is the first time in 46 years that I have ever preached with a raincoat on.

And a few minutes ago, I began to have a nervous suspicion I might need an umbrella too. This is all the more ironic because the last time I had the pleasurable privilege of being here with you, it was so hot I wanted to take off my flesh and preach in my bones. The first time I ever came to Australia, I had nothing on at all.

Well now, I have come to a very happy little arrangement with your and my friend, that if the naughty elements become noisy again, I shall just, it's no use battling against them when they behave like that, I have this very happy contrivance that I shall simply give a kindly nod and annoying wink to him and he will have a chorus ready. Meanwhile, oh ye heavens, behave yourselves. You too, business on hand.

Those of you who were here this afternoon will remember that I preached to you on the Bible doctrine of the Lamb. Do you feel minded to return to that wonderful theme? Well now, the particular aspect that I want to explicate to you a little this evening is the Bible doctrine of the sovereignty of the Lamb. Yes, that is it, the sovereignty of the Lamb.

Christ is both the center and the circumference of divine revelation in the Bible. As the sun is the center of our solar system and the magnetic power which holds it together, so Christ is the central subject of holy writ and the unifying theme which makes all the three score and six books of the Bible one homogeneous progress of truth. Now as Christ is the central figure, so the cross is the central factor in divine revelation.

Whatever else our dear old Bible may or may not be, it is distinctively and preeminently the book of salvation from sin. If it were not that, it might be full of antiquarian interest, but it would not be vital. The Bible is vital to you and me and to all the millions of the human race because, as I have just remarked, it is emphatically and uniquely and solitarily the book of God's provided salvation for human sinners.

The precious blood of Calvary, so to speak, sprinkles every precious page. The theme of redemption runs through the scripture like a crimson thread and holds all the various components of the sacred canon together in one. Let me say it with affectionate emphasis, Christ the Lamb is the central message of divine revelation and let us never, never, never forget it.

Now dear fellow students of the word, there are three classic passages where the centrality of the Lamb is outstandingly exhibited in most moving and majestic terms. Those three passages, passages to which I alluded and referred this afternoon, those three passages are Isaiah 53, Revelation chapter 5, and Revelation chapters 21 and 22. In Isaiah 53, we see the Lamb transfixed to the cross.

In Revelation 5, we see the Lamb triumphant in the throne. In Revelation 21 and 22, we see the Lamb transcendent forever in the celestial city. Look then at these three passages with me this evening and the centrality of the Lamb is set forth in those three famous passages in this memorable way.

In Isaiah 53, we see the Lamb amid the throes of his agony. In Revelation 5, we see the Lamb amid the throne of his glory. In Revelation 21 and 22, we see the Lamb amid the throng of his redeemed.

Now I want you to turn with me to the first of those three great passages, namely the prophet Isaiah chapter 53. Are you ready? Hurry up. Remember you're in Australia.

Isaiah 53. Now, if I resume these studies in the Bible doctrine of the Lamb tomorrow, I shall be referring to the pivotal significance of this Isaiah chapter. It comes right in the middle of one long messianic prophetic poem.

And a remarkable thing about this 53rd chapter of Isaiah is that in the first half of it, we have seven notable expressions of vicarious suffering on the part of Christ in behalf of us. Now please don't be annoyed with me. I notice a lot of younger people here this evening, and I just want to be as simple as may be demanded by the simplest listener.

When we talk about vicarious, we mean one instead of another. Something in the behalf of, vicarious. Now in the first half of this 53rd of Isaiah, we have just seven expressions of vicarious atonement.

Let me point them out. Look at verse four. Surely he hath borne our griefs.

Two, he hath carried our sorrows. Yet we did esteem him stricken, smitten of God, and afflicted. Now number three.

But he was wounded for our transgressions. And four, he was threshed or bruised for our iniquities. And five, the chastisement of our peace fell upon him.

And six, and with his stripes. The Hebrew, by the way, is in the singular, probably meaning that his back was so ploughed by the scourges that all the lash marks merged into one. And with his stripe, we are healed.

And seven, all we, like sheep, have gone astray. That's general straying. But now in particular, there's rebellion by each of us.

We have turned everyone to his own way. And Jehovah, here it is, hath laid on him the iniquity of us all. One, two, three, four, five, six, seven deliberate successive exhibitions of vicarious atonement.

I'll say them again quickly now. One, he hath borne our griefs. Two, carried our sorrows.

Three, wounded for our transgressions. Four, bruised for our iniquities. Five, chastised for our peace.

Six, with his stripes comes our healing. And seven, Jehovah hath made to meet on him the iniquity of all of us. Now, equally remarkably, in the second half of this Isaiah prophecy, we have another seven expressions of vicarious atonement, but this time from another viewpoint.

Did you happen to notice that the former seven were seven expressions of vicarious atonement from the human standpoint? He hath borne our griefs. He hath carried our sorrows, etc. But now, in the second half of Isaiah 53, we have just seven more expressions of vicarious atonement, but this time from God's point of view.

Let me point them out. First of all, at the end of verse eight. For the transgression of my people, God speaking, for the transgression of my people, he was stricken.

Verse 10, halfway down the verse. Thou, Jehovah, thou shalt make his soul an offering for sin. Three in verse 11.

By his knowledge, my righteous servant shall justify many. And four, he shall bear their iniquities. Not our now, it's God speaking.

He shall bear their iniquities. Five, towards the end of verse 12. He was numbered with the transgressors.

Six, he bear the sin of the many. And seven, he made intercession for the transgressors. Did you happen to have noticed all that hitherto? If not, do you not incline to think with me that there is not only literary wonder, but divine design running through it? And let me tell you, that coming between the first seven expressions of vicarious atonement from the human point of view, and the seven expressions of vicarious atonement from the divine point of view, right between the two sevens, and right in the middle of this part of Isaiah's prophecy, both the grammatical and the logical center, comes this.

He is led by as a lamb to the slaughter. God has put the lamb at the very central place in his promised plan of redemption. That's the first part of my sermon, and now we're getting a liquid amen.

Thank you Mr. Skye, now we'll go on. And now will you turn with me to the second of these three great chapters, where we have the centrality of the lamb? The book of Revelation, chapter five. And here we find the centrality of the lamb is displayed in a very different way from Isaiah 53.

Instead of hanging on a cross, the lamb is sitting on a throne. Now the setting of this fifth chapter of the apocalypse is one of surpassing magnificence. I think in all holy writ there is nothing to eclipse the grandeur of the scene which is here unveiled to us.

The vision is of the rainbow circle, glory-flashing throne of the deity in the heaven of heavens, with the heavenly worshippers prostrating themselves around the throne in profound adoration and exulting and exulting praise. The vision rapidly moves to the climactic act in which the lamb is constituted joint occupant with the everlasting father in that throne of thrones on high. And thereupon the chapter reaches its spectacular and moving finale in the 100 million and millions more of the angels and all beings throughout the universe uttering themselves in a united thunder of adoring praise to the lamb lion king who now sits on the throne.

Well now look at the chapter itself. And first of all John sees the seven sealed book. I saw in the right hand of him that sat on the throne a book written inside and on the outside but sealed with seven seals.

Now this cannot be the book of the past because that's already unsealed, nor can it be the book of the present because that is being unsealed. This must be the book of the final consummations. I saw a strong angel proclaiming with a loud voice who is worthy to open the book and to loose the seals thereof but no man even in heaven nor on earth neither under the earth not even lucifer can open this book.

None was able to open the book neither to loot thereon and I wept much because no man was found worthy to open and to read the book. We all want to know what's going to happen. So did John.

I wept much because no man was found worthy to open and to read the book neither to loot thereon but one of the elders said unto me weep not behold the lion of the tribe of judah. That's his first title. The root of David that's the second title hath overcome to open the book and to loose the seven 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 there stood a lamb as it had been slain having seven horns.

Now the horn is the symbol of strength and seven is the number of completeness. Seven horns is figurative of omnipotence one of the divine attributes having seven horns and seven eyes. The eye is the organ of observation and seven eyes is indicative of omniscience another divine attribute which are the seven spirits of God sent forth into all the earth omnipresence.

Now these are the attributes of the deity omnipotence God can do all that's doable omniscience God knows all that's knowable omnipresence God is simultaneously and intensively everywhere all the time omnipresence and he came and took the book out of the right hand of him that sat on the throne and when he had taken the book the four living ones and the four and twenty elders fell down before the lamb.

They recognized his divine attributes of omnipotence omniscience and omnipresence they recognize that he is the conqueror of sin and satan and death and the grave they fall down before the lamb having every one of them hearts and golden vials full of orders which are the prayers of the saints and they sung a new song saying thou art worthy to take the book and to open the seals thereof for thou was slain and has redeemed us to God by thy blood out of every kindred and tongue and people and nation and has made

us unto our God kings and priests well now there you have it look at his titles here one the lion of Judah the promised deliverer two the root of David the promised emperor three the lamb slain the promised redeemer and four the worthy one the promised glory of Israel now look at his

attributes seven horns omnipotence seven eyes omniscience seven spirits into all the earth his omnipresence and can you wonder at it all those living beings who are around the throne and all those bodiless intelligences which occupy the heavenly realms they now come and they bow before the lamb and the lamb sits in the very throne of the deity friends there are no unitarians in heaven there are no Jehovah's Witnesses in heaven there are no Christian scientists in heaven now don't take me up wrongly any Jehovah's Witness can get there and any Christian scientist can get there but they only get there by faith and worship to the lamb who is truly man and absolute God now friends if they worship Christ as God up there nobody's going to stop me from worshiping him as God down here don't you

feel the same and now as soon as that wonderful thing happens in heaven all the countless myriads of the angels they fall down before the lamb Luke Mauer the sevenfold perfection of the angelic praise and I beheld and I heard the voice of many angels round about the throne and the living ones and the elders and the number of them was 10,000 times 10,000 how many is that quickly I'll tell you I've just worked it out it is 100 million but that isn't all the number of them was 10,000 times 10,000 and thousands of groups of thousands and this is what the angels sing saying with a loud voice worthy is the lamb that was slain to receive one power two riches three wisdom four strength five honor six glory seven blessing the perfection of the angelic praise to the enthroned lamb in heaven and

then we find the fourfold praise of the whole physical creation I suppose those of you who know anything about the numeral system of the bible know that four is the number of the physical creation we are bound by that number four everywhere there are just four points of the compass north and south and east and west there are just four parts of the year spring and summer and autumn and winter there are just four parts of the day the morning the afternoon and the evening and the dark that we call night and there are just four members of the family father and mother and son and daughter you can ring the changes on the latter two but it always has to be one or the other and every creature which is in heaven and on earth and under the earth and such as are in the sea and all that are in

them I heard saying one blessing two honor three glory and four power be unto him that sit upon the throne and unto the lamb forever and ever in the greek it's to the ages of the ages oh brothers and sisters in christ what a dear jesus we have and what a magnificent savior he is and while we are here on this good friday he's there amid the indescribable unimaginable splendor of the heaven of heavens the enthroned lamb that's what god thinks about him and that is where god has put him and now seeing the sky is still silent let us turn to the third of these passages that is the 22nd chapter of revelation that no chapters 21 and 22 now uh we have read a great deal about this city whose builder and maker is god abraham looked for it the prophets looked for it the apostles looked for it and we

christian believers are looking for it and the hebrews official says here we christians have no continuing city but we seek one which is to come and here in these two climactic chapters of the apocalypse we have the new jerusalem in full pen photography now the most wonderful thing about it is the centrality of the lamb in it have you ever noticed are you listening have you ever noticed that in this wonderful portrayal of the holy city the new jerusalem that comes down from god out of heaven have you noticed that the lamb is mentioned just seven times i'm not a seven monger don't misunderstand one of my prayers is that in my study of the bible i may never become fanciful on the one hand and that on the other i may never become

merely mechanical i don't want imaginatively to see what isn't

really there but i'm just as keen not to miss what actually is there now just seven times the lamb is referred to let me point out the passages first of all in chapter 21 verse 9 and there came to me one of the seven angels which had the seven vials full of the seven last flames and talked with me saying come hither i will show thee the bride the wife of the lamb so in that celestial city of futurity the lamb is the bridegroom now still in chapter 21 verse 14 and the wall of the city had 12 foundations and in them the names of the 12 apostles of the lamb the lamb is not only the bridegroom he is the foundation now we're number three in verse 22 i saw no temple therein for the god almighty and the lamb are the temple of it so the lamb is the object of worship in that city and now we're in

verse 23 the city had no need of the sun neither of the moon to shine in it for the glory of god did lighten it and the lamb is the illumination thereof we translate it the lamb is the light i think a better translation is perhaps the lamb is the luminary he's the concentration of the glory there the lamb is the the illuminating glory of that city and now five verse 27 and there shall in no wise enter into it anything that defileth neither whatsoever work of abomination or maketh a lie but they which are written in the lamb's book of life the lamb is the portal to that city now uh sixly in chapter 22 verse one he showed me a pure river of water of life clearest crystal proceeding out of the throne of god and of the lamb so the lamb is the life of that city and finally in verse three and

there shall be no more the curse but the throne of god and of the lamb shall be in it the lamb is the king in that city well there you have it one two three four five six seven fold accumulation and consummation one the lap of the auditorium 61 in the blue book the historian hymn book i think unfold accumulation and consummation one the lamb is the bridegroom two the lamb is the foundation and three the lamb is the temple and four the lamb is the light and five the lamb is the portal and six the lamb is the life and seven the lamb is the king what was it you and i were just singing yes living dying let me bring my strength my solace from this spring that he who lives to be my king once died to be my savior doesn't it thrill your dear hearts to know that he who hung on that cross on that

first good friday while we are here at belgrave height he sits on that throne and he's soon coming to bring the glory of that city how sublimely wonderful this sevenfold relationship is between the heavenly bridegroom and the queen city of the new earth how glorious is the indissoluble bond that binds the people of christ to their lord and savior think of it the lamb is the bridegroom and his people are so it is a loving union the lamb is the foundation and on him we build so it is a lasting union the lamb is the temple and himself the object of the worship so it is an adoring union the lamb is the luminary and he transfigures us by the brightness of his glory so it is a transfiguring union the lamb is the portal and nothing that defileth can never gain access so it is a holy union the

lamb is the light and we share his life forever so it is a living union the lamb is the king and his people reign with him forever so it is a royal union thus the lamb is the living loving lasting center and supreme glory of that celestial city friends the light of that city is the face of Jesus the music of that city is the name of Jesus the harmony of that city is the praise of Jesus the theme of that city is the love of Jesus the joy of that city is the presence of Jesus The service of that city is the will of Jesus, and the employment of the city is the service of Jesus, and the strength of the city is the omnipotence of Jesus, and the fullness of the glory of that city is Jesus himself, and the duration of that city is the eternity of Jesus.

Do you ever get a kind of holy lovesickness to see him and to be there? Say yes.

Listen, friends, when you and I are there, shan't we feel like this? The bride ties not her garments, but her beloved's face. I will not gaze on glories, but on my King of grace. Not on the crown he giveth, but on his pierced hand.

The Lamb is all the glory in Emmanuel's land. Oh, what will it be to see that dear face and to feel those eyes looking upon us and looking within us? Well there it is, friends. I can seldom preach on a theme like this without being deeply moved.

I hope you feel something the same. I think you must. Well, at any rate, we have seen the centrality of the Lamb as set forth in Isaiah 53 and in Revelation chapter 5 and Revelation 21 and 22.

The Lamb amid the throes of his agony, the Lamb amid the throne of his glory, and the Lamb amid the throng of the glorified. See then the triune centrality of the Lamb, the cross, the crown, the city, crucifixion, coronation, consummation. He is central in prophecy.

He is central in history. He is central throughout all prophesied futurity. He is the center of the universe.

He is the one true Savior of men, the one true King of nations, the consummator of all the ages and the everlasting glory of his redeemed people. Don't you feel, as I do once again, that this must be your song forever? E'er since, by faith, I saw the stream, those flowing wounds supply, redeeming love has been my theme and shall be till I die. Oh, Mr. Chairman, I'm your guest, and I must be careful what I say.

I must never trespass beyond the proper limits of etiquette. But you know, Mr. Chairman and friends, when I see this crowd of young people here, I can't just tell you how I feel. Young people, you're living in days when men who should know better are attacking the Bible and trying to destroy your faith in the Bible.

You're living in days when the supposed solution for all the problems of Christendom is some superunion of all the denominations. Mr. Chairman, I would like to say this to you. The history of all such ecclesiastical amalgamations so far has been catastrophic.

Both political and ecclesiastical history are alike in showing us that the more you put executive power in one central body, the bigger and more irremediable is the damage when that central executive becomes heretical or goes wrong. Now, I'm not an old fogey. I'm willing to move with anything that looks like real progress.

But what we're needing far more than some big outwardly imposing denominational and ecclesiastical combine, what we are needing more than anything is to get back to the cross and back to the blood and to have a new experience of the Holy Spirit. There has never been an impressive organization but the supernatural fire of Pentecost. And I want you young people to believe that the Bible from beginning to end is the authenticated Word of God.

I want you to believe that Christ the Lamb is the incarnate God the Son. He's not only just the Son of God, He's God the Son. And because He is God the Son incarnate, He can be our Savior.

In His stainless manhood, He becomes our accepted representative, and in His infinite capacity to suffer as the incarnate God the Son, He is able to exhaust the total sin penalty of our human species. We are needing to get back to the brook and back to the cross, and we are needing a new immersion in the love and the compassions of Christ. And all these other things are very much secondary to that.

They are. They are. There's such a lot I'd like to say, but I've said enough.

Somebody says loose him and let him go, I'm afraid. Well, it's lovely to meet you, my fellow peregrinating all over the North American continent under the stars and stripes of Uncle Sam, Chief of Canada. I think my dear Ethel would be one with me in this.

I've never seen a finer, more impressive-looking, exuberant crowd of young men and women than I see at this convention. And do you know, I believe that if you young men and young women, if you learn what it is to become young men and young women of prayer, if you'll give time in this fevered, busy age to get alone and keep getting alone with Jesus till you know the real power of his impact on your inmost consciousness, I believe that you can be the salvation of Australia, and I believe that Australia could be the dominant moral power of this hemisphere. And young men and women, I'm trying to make you fall in love with the Lamb of God.

I'm trying to tell you that to live for anything else is to live for the inferior. I'm 63 now, as I told you, and you can't help it when you get to be 63. You look at the younger people, and you have to say to yourself, Ah, well, they'll say about you, Sid Lowe, they'll say about you what you used to say about men who were 63 when you were 23, Oh, he's got nothing for me.

Now, some of you may think, Oh, he's 63, what can he say to me? Ooh! And try with prostrate reverence of mind, I want you to fall head over heels in love with Jesus, and let him have the undisputed monopoly of your personality and your career. And he will amplify and purify and glorify and magnify your life. He will.

He will. He will. I've finished, Mr. Chairman.

Don't you think, don't you think, don't you think we ought to have a minute or two in prayer, and then, don't you think, we should really let go with that hymn, Crown him with many crowns, the Lamb upon his throne. And if some of you younger men and women, and some of you middle-aged and older friends, if you've been a Christian for months or years, but you've never come to that, that life-determining crisis of giving Christ everything, don't try to work up some self-precipitated, exciting crisis. Just do it.

Give him everything. Don't look for emotion. Our emotions are the most volatile, least predictable, least predictable part of us.

Never mind your emotions. Let it be an act of worship and of will. Give him everything, and believe that what you give, he takes.

Shall we bow in prayer? Give him all he asks, then take all he offers. What does he ask? He asks all. What does he offer? He offers himself in totality to you.

It is spiritually axiomatic that we get by being got. If that sounds clumsy, we possess by being possessed. When he has all of me, then I have all of him that my capacity can receive.

Now do it. Really do it. Crown him king.

Amen. Amen. Friends, will you guide me a little? This is Good Friday, and of course tomorrow will be, shall we call it, Sepulchre Saturday? And then on Sunday, of course, we shall be on the Resurrection.

I'm looking forward very much to Sunday and Monday. Do you think we might have another study in the Bible doctrine of the Lamb, or would you like me to bring something else? Anyway, just pray that we may

be guided. There's so much more, you know, in this subject, but we'll see how you behave, Mr. Chairman.

What a wonderful day we've had together. Worthy is the Lamb. Let us sing his praise in the hymn number four.

Crown him with many crowns, the Lamb upon his throne. First is one, and three, and five. Eternal life before it is too late.

In closing, may I add this personal word. During this year, we have experienced in some of our churches, most of our churches, a real wave of blessing from the presence of the Lord, as we shared with our Baptist friends from Missouri, in a concentrated effort in evangelism. That work is still going on and must continue, for that is the heart of all that we do.

During the past twelve years, I have earned my daily bread by persuading men. During the next twelve months, God helping me, I want to make a concentrated effort to persuade men to take another kind of action. Not by highlighting the terror of the Lord, but by emphasizing the love of Christ which constrains me.

Are you willing to stand with me in this effort? There is so much you can do. During this assembly, details of the complete program will be outlined for your guidance. But there is one thing I would like to ask you to do.

If during the next twelve months, my wife and I have the privilege of coming to your church, and there are those in your district whom you know, and yet you haven't been able to persuade them to come to Christ, will you make every endeavor to bring them to the meeting? And when they come, will you pray for them the whole time that they are there? It is my intention as God directs, whenever suitable opportunity presents itself, to invite people to yield their lives to Jesus Christ, and to indicate their acceptance by publicly acknowledging Him as Saviour and Lord, in a public commitment of their lives to Him. For while I believe that the Lord will from time to time give me a message of encouragement and perhaps challenge to ministers and members alike, my main concern will be to present this word of life to those who are there without Christ. This precious word, so wonderful in its origin, wonderful in the message it brings, wonderful in the way God has preserved it, wonderful in its life-changing power.

During this ensuing year then, as together we keep this sword which the Holy Spirit of God uses, continually unsheathed, may we see evidences on every hand of its life-giving power towards men and women, and girls and boys in this dying world. And to Him shall we give all the glory. We shall sing as our closing hymn, number 466.

466. Faith of our Father's living still, in spite of dungeon, fire and sword. O how our hearts beat high with joy, whene'er we hear that glorious word.

Faith of our Father's holy faith, we will be true to Thee till death. 466.

Audio: <https://sermonindex1.b-cdn.net/25/SID25975.mp3>

Source: <https://sermonindex.net/speakers/j-sidlow-baxter/sovereignty-of-the-lamb/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net