

# Revelation 5

by F.J. Huegel

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*The sermon explores the dual nature of Christ as both the Lion and the Lamb, encouraging Christians to embody these characteristics in their lives.*

**Duration:** 1:24:02

**Scripture:** Revelation 1:18, Revelation 2:7, Revelation 2:11, Revelation 2:17, Revelation 2:26, Revelation 5:2-6

**Topics:** "Book Of Revelation", "Victorious Faith"

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## Description

In this sermon, the preacher focuses on the book of Revelation and its mysteries. He starts by describing the book as written within and sealed with seven seals. He emphasizes that no one in heaven, earth, or under the earth is found worthy to open the book except for the Lion of the tribe of Judah, who is also referred to as the Lamb that was slain. The preacher then discusses the importance of overcoming and being victorious in order to receive the blessings and promises mentioned in the book, such as eating from the tree of life and having power over the nations. The sermon concludes with a prayer for the congregation to be built up in their faith and bring glory to God through Christ.

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## Transcript

We bless and adore Thee this morning, Gracious Father, so grateful because Thou art our sufficiency, because we have in Christ Jesus, our Lord, an omnipotent Savior, and that Thou dost tell us that we are complete in Him, one with Him, in death and in resurrection. O how we pray that Thou wouldst minister to our needy souls this morning, that we shall be built up in our most holy faith, so that we might, in obedience to Thy voice, bring glory and honor to Thy name. This day, and the days to come, through Christ our Lord.

Amen. You will recall how that we have been looking just a bit, only three studies, very brief, into some of the mysteries that we find in the book of Revelation, the glories. In our first study, it was the risen Christ revealing Himself, according to His promise, to the beloved disciple there on the Isle of Patmos, saying, I am Alpha and Omega, the beginning and the end.

I am He that liveth and was dead, and behold, I am alive forevermore. Amen. And have the keys of hell and of death.

John, the Apostle falling at the Savior's feet is one dead. And he's saying, fear not, write. And then yesterday, you will recall how we were scanning in a very light manner, perhaps because it was not

possible to enter into details, these seven epistles to the churches of Asia Minor, dictated by the Savior Himself.

To John, and through John, to the churches. Seven the churches, the perfect number of all the ages. Closing each letter, you will recall, with a challenge that we might walk in victory for all these riches, these glories are for the victorious Christian.

To Him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. He that overcometh shall not be heard of the second death. To Him that overcometh will I give to eat of the hidden manna, and will give Him a white stone, and in the stone a new name written which no man knoweth, saying, He that receiveth it.

And He that overcometh and keepeth my words unto the end, to Him will I give power over the nation. I will give Him the morning star. He that overcometh the same shall be clothed in white raiment, and I will not blot out His name out of the book of life, but will confess His name before my Father and the angels, His angels.

Him that overcometh will I make a pillar in the temple of my God, and He shall go no more out. To Him that overcometh will I grant to sit with me in my throne, even as I also overcame and have sat down with my Father in His throne. And then finally you will recall, summing it all up, the Savior says, He that overcometh shall inherit all things, and He shall be my Son, and I will be His God.

Now, this morning, leaving these letters to the churches of Asia Minor, we turn to the fifth chapter, where John speaks of that symbolic book in which it seems the judgments of God were to be found. A book written within, as the Apostle tells us, and on the backside sealed with seven seals. A strong angel proclaiming with a loud voice and saying, Who is worthy to open the book and to loose the seals thereof? And no man, naturally.

No man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And John tells us that he wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders, John tells us here, speaks to him saying, Weep not.

Behold, the Lion of the tribe of Judah, the root of David, hath prevailed 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 beasts, the living creatures, as in other versions, and in the midst of the elders stood a lamb as it had been slain. Weep not.

Behold, the Lion of the tribe of Judah. And John lifts his gaze heavenward to the throne, and in the throne a lamb, a lamb as it had been slain. Now how are we to interpret this? Perhaps I've spoken to you of this on some other occasion, but it's so very meaningful.

And so let us meditate afresh upon this word, the Lion Lamb. Of course it is a symbolic language, for our Savior is neither a lamb, much less of course a lion. But in his humility, his tenderness, his compassion, he is like unto a lamb, and in his courage, his valor, his strength, like unto a lion.

This that we have here we know is a metaphor. In the metaphor, the likeness is something implied. I beheld in the midst of the throne a lamb as it had been slain.

Now had the apostle said, I beheld one like unto, it would be a simile. In the simile, the likeness is declared. No, our Savior is not a lamb, nor is he a lion.

He is the Son of God, sustaining all things by the word of his power. The second person of the blessed Trinity, by whom all things were made. But how lamb-like, and how lion-like.

But how could our Savior have been like unto a lamb, and at the same time like unto a lion? If a lion, not a lamb, if a lamb, not a lion. These are opposite poles, are they not? Well, this would be true were the Savior a man and nothing more. Men are small in stature.

They are not able to incorporate in their manner their life characteristics, seemingly contradictory, so removed. The one from the other. It is often the case that for a man, if he has one virtue, others being, others lacking, this virtue becomes a disagreeable thing.

I recall a lawyer I knew years ago, a Christian lawyer, there in the old hometown, quite well-known because of his sense of justice, teacher of the men's class of the Sunday school. But oh, how very dry and how cold. It was well-known in the community that his favorite pastime was to sit at the front door with a pail of stones so as to pelt every dog that went by.

Peculiar thing. God is very just, but oh, how wanting in bows of compassion as the Apostle speaks. I say a man is so small in stature that if he has one virtue and the others be wanting, it's not an agreeable picture.

Ah, but when we turn to the Savior, the Son of Man, here is one so great, God manifest in the flesh, one who is able to incorporate in his manner, his being, his life, his walk, all the virtues, all those characteristics which should be found in a perfect man. We speak of him in the Spanish as the prototipo de una humanidad perfecta, the great archetype of perfect manhood. And the wonder of it all is that here in this one, these characteristics are in such relation, one with another, that for all the ages we have in Jesus a revelation not only of God, but of perfect manhood.

Ah, he could be so just. He could be so holy. And how difficult for men, for if they are just and holy, they are so prone to look in a condescending fashion upon those who are less fortunate.

Ah, so holy, so just a Savior, and yet never wanting in the spirit of compassion and humility. How very meek, but never weak. I say, here we have all the virtues, and it's a perfect combination, a perfect balance, and we know that there will never appear one more lovely than Jesus.

It's that for all the ages should our Lord Terry, questions of conduct and of ethics will have to be brought to this one, to be tested, to be judged. Yes, he could be a lion, and at the same time, a lad. Now let's look upon him very briefly in his lion-hood nature, as he was before the Pharisees.

Ah, these men that made long prayers, and devoured widows' houses, ye generation of vipers, how shall you escape the condemnation of a lion? And as he entered the temple with a scourge, to cast out those who had made his father's house a den of thieves, how terrible he was. Yes, and how wonderful. There are those who feel that this really ought to be toned down a bit.

Ah, how mistaken they are. It's always perfection in Jesus. You will recall there was a moment when these two poles seemed to come together and blend at one particular point.

It was when the Pharisees brought the one that they had taken in sin, the presenter to the Savior. Ah, it was a trap, for they were thinking, now, if he forgives, what about the law of Moses, which demands a stoning? What will the people say if he does not forgive? He pretends to be Savior. I say it was a trap.

And of course the Lord understood. We read that he stooped right in the sand, in the dust, as the Pharisees accused. And then we see him rising to face his hypocrites, saying, he that is without sin, let him first cast the stone.

Why, it was like a bomb exploding in their faces as the lion of the tribe of Judah spoke to him. And then we have him as a lamb. Where are thine accusers? No man has condemned thee, no Lord, neither do I. Go in peace.

This that we are considering, the lie and hood nature of Christ, you will recall, comes to its sublimest expression. Though you not want to think so, there on Calvary, we think of him only in the terms of his lambhood nature. No, there the lion of the tribe of Judah faced the prince of darkness, through death destroyed him, stripped him of his authority, destroyed him who had the power of death.

That is to say, the devil. But we delight rather, do we not, although perhaps there should be no preferences in the matter, delight to think of the Savior in the terms of his lambhood nature, so very mild, so tender, so meek, so compassionate. And of course this explains the reason why society is off scouring the lepers, the blind, the lame, the poor.

We're so at home in his presence, drawn by the Redeemer's love. And how meek in his manner of teaching he might well have clothed his word with eloquent phrases, difficult to understand as often perhaps we preachers are wont to do. But no, oh, he was eager that all, even the most illiterate, might understand the mysteries of the kingdom.

And so he spoke of the kingdom in the terms all could understand. The lily of the valley, the sheep that had gone astray, the coin that was lost, the son who had strayed from home. How very, very simple, how very wonderful it all was and is.

And oh, on that occasion, when there before the Son his disciples, and Judas was still present, the Savior stood so low, taking a basin and water and girding himself with a towel to wash the disciples' feet. And here again, friends, it comes, as we said a moment ago, to its sublimest expression in the cross. Taken as a lamb to the slaughter, and we know why, bearing in his body on the tree our sins, he opened not his mouth, as the prophet said so many years prior to his coming.

But what is to be the practical application of all this? You know how teachers of homiletics are wont to say that the sermon begins where the application begins. Well, if that be true, our sermon hasn't yet begun. How are we going to apply this, our friends? Very simple and clear, is it not? For we have been called, we have been predestinated, Paul says, to be conformed to the image of the Son of God, Christ within the hope of glory.

Ah, you will recall how Paul groaned, trevailing until Christ should be formed, as he wrote to the Galatian Christians, formed in them. Yes, so that they might show forth his praises, so that they might walk as he walked. Yes, we are called upon, in communion with the Lord Jesus Christ, to manifest the same spirit, the same manner, the same characteristics.

We are to be lions, if the occasion demands it. And oh, how many occasions demand of us an expression of the Lambhood nature of Christ. I wonder if we're not entering upon a period in the history of the world when Christians are going to be tested.

And oh, if there's wanting this lionhood nature, something of the spirit of the lion of the tribe of Judah, will they be able to face the music, how Christians are being tested today? I was speaking with a Cuban brother who just came out of Cuba, and he told me how there were those in Cuba, Christians, who couldn't take it, and who were constantly trimming their sails, setting their sails of their frail bar, according to the whims of communism. And there were others. I resolved to take it, let the cost be what it might be.

Our dear brother, Watchman Nee, over in China, how many years now? Some 15 years in prison? There were those who gave way. Ah, but there were those, too, who, like our dear brother, sharing with their Lord something of his lionhood nature, were resolved to pay the price, and stand up against this monster in defiant fashion, that Christ might be glorified. How we err, my dear brethren, in thinking that it's only the passive virtues, meekness, patience, compassion, which are to adorn the Christian walk, no, no, also these aggressive virtues.

I had the privilege of speaking in Mexico City some time ago with Pastor Nee Miller of Germany. You will recall the story of it in the days of Hitler. He was called before the Fuhrer, who demanded of him, saying, Nee Miller, you were a soldier, were you not? He had been in World War I a commander of a submarine, yes? Yes, my dear.

Soldiers obey orders. Yes, my dear. You know what my orders are as to the Church.

He became a pastor after World War I. No, my dear, there alone Jesus Christ has the right to command. Ah, the Fuhrer would have had him slain on the spot, but he feared him. He feared the people who looked upon him as one of the heroes of World War I. But he was thrown into prison.

I said to the pastor, I referred to you the other day in a sermon, and I said that you had been five years in prison. No, it was eight. I asked for him the lionhood nature of Christ, else we might, under certain circumstances, deny our Lord.

But we know, of course, that it is rather the lambhood nature, ah yes, the spirit of the meek and lonely one, which must characterize us. For offenses come, and they come daily, which demand of us this same spirit, spirit of forgiveness, spirit of humility, spirit of compassion. Our boy, not long ago, brought a book into the home written by the chaplain of Princeton University, one Davis, with the title, The Bridge of the River Kwai.

It's the story of the sufferings of British officers after their defeat. You will recall that in the early days of the war, World War II, Japan seemed to be taking over in all parts of the Far East. I say in this book, Davis tells the story.

There were prisoners in a concentration camp alongside a river. The story of their suffering. They were slaves building a bridge.

The abuses of this Japanese overlord, their hunger, how the disease and suffering and misery had taken them down so very low. The writer says that they lost all resemblance to men. They had become beasts.

He said they would snarl one at the other, showing their teeth like beasts over a crumb of bread. What misery will do to man. Until one day, they came into the camp.

It was for officers, but this one happened to be a British soldier. They called him Dusty. I don't know why, but they observed at once something very different than Dusty.

He took it upon himself to be the servant of these officers. Day by day, bringing water to wash their wounds. They were all suffering from ulcers.

It seemed that Dusty was not aware of the circumstances, the misery. Always delighting in service, the service of these officers. And one day, Captain Davis, as Dusty approached him again with a basin of water to wash his wounds, said to him, but Dusty, what does this mean? Ah, I learned to love Jesus at my mother's knees.

The Lambhood nature of Christ, there in the midst of circumstances. So contrary to happiness. And the captain goes on to say that little by little things began to change in the camp.

They went to church for their Bibles. They had them. How they formed a class for the study of the word.

And how it spread to other camps. And all changed because of Dusty. The Lambhood nature of Christ revealed in him.

And even to the very end, because the day came when Dusty having disappeared, the captain turned to a companion and said, what's happened to Dusty? Captain, they nailed him to a tree. Something Dusty couldn't take. Revealing the Lionhood nature of Christ.

Some order from Japanese overlords that clash with his Christian conviction. And he's saying, no. They nailed him to a tree.

Yes, dear ones. We are called upon to share the sufferings of Christ. And to participate in his glory.

The Holy Spirit draws us deep into the wounded side of our crucified, risen, ascended Lord. We might be one with him in death and in resurrection. Revealing, should the circumstances require it, something of the Lionhood nature of Christ.

And you know, friends, we've always got to be lions in relation with the prince of this world. Always. Always.

No compassion there. Absolutely resolute. Resist the devil and he will flee.

Why, the Lion of the tribe of Judah there on Calvary's cross, victim of his authority, he's a defeated foe. And we're not to take anything from that source, brethren. I wonder if I may tell you of an experience I had some years ago in Costa Rica.

You know, there's a language school in Costa Rica for missionary trainees. And after, it was their religious emphasis week. After a message, one of the young men called me.

He said, won't you come to the house for dinner with us? Yes. After dinner, his wife there and his little ones. They weren't all little.

I say, after dinner, this dear one now in Argentina, David. David McHugh. He said, what am I to do? Do you know that rocks rain down on the roof here and come down into the yard where my children play and they're as big as your fist? He showed me one of the rocks.

Now, I don't know. I'm simply going to state it to you just as it took place. We know that if we look into the book of Job, what the enemy is capable of.

Well, I said, Dave, I don't know, but it looks to me like the enemy's trying to frighten you before you ever get to Argentina. I think the enemy's behind this. I don't know, but let's take a stand against the enemy, Dave.

Well, he admitted to me that he didn't understand that sort of thing. Too bad, isn't it? Missionaries go to the field. They know nothing about that sort of thing.

And yet it was for this very purpose that the Son of God was manifested that he might destroy the works of the devil. Well, I said, David, I opened up to him the word a bit. Passages such as that which we have in Colossians 2 where the apostle says that the Savior spoiled principalities and powers and made a show of them openly, triumphing over them beneath the cross.

I said, Dave, will you say amen to my prayer? He said, I can do that. He and his wife. Very simple little prayer, but not the kind that we ordinarily offer, the kind that springs from a lionhood, nature of the Christian.

Very simple little prayer of authority. There is such thing as a command of faith, you know. In the name of the Lord Jesus Christ, of course, and on the ground of Calvary it was a simple command to the enemy to take hands off this home and flee.

Well, David said amen. His wife said amen. Then they said, well, you know, we feel better.

Yes, fear is gone. Two or three days later I was preaching at a downtown church there in San Jose and in marched the whole family, all smiling. The little ones came forward and they seemed to want to sit alongside me.

And after the service, David said, there hasn't been a rock since. Praise the Lord. Then on Sunday evening, there they were again.

The whole family, all smiling. There hadn't been a rock since. And the good wife said to me, do you think I could write this and tell the folk back home? Well, I said to me, but it sounded rather strange to them.

A year later, I met David down in Buenos Aires. We worked together a bit. He reached his goal.

But the enemy tried to stop him. No, we're never to be lambs before the enemy. It would be ridiculous, wouldn't it? No.

Well, I am with nature in relation with fellow Christians. Our fellow men. Offenses.

Well, you know, sometimes just think down in Mexico City here, not so long ago, a general, because a man drove in ahead of him. On the side street, there was no accident, but he just drove right in ahead of the general. And he stepped on the gas and came alongside and pulled his revolver and settled the matter right then and there.

How dare you pull in ahead of a Mexican general in that fashion? Well, sometimes on the road we kind of feel, shall I say, just a little bit funny, don't we? Yes, yes, we do. How often? Right straight through the day. Occasions.

That call for a manifestation of the lambhood nature of Christ. And if this is warning, do you know what I read sometime back that over in India, a veteran missionary speaking to one who was just coming to the

field, he said, above all things, don't ever show temper, anger. Of course, there is a place, we know, be angry, sin not.

But that's another story. Because among the Indian people, even among the unconverted, this is looked upon as an unpardonable thing. Yes.

We are predestinated to become conformed to the image of the Son of God. To walk even as He walked. And to show forth His praises.

That is to say, something of His lionhood nature depends on circumstances, and I think we get things mixed up sometimes, and we're lions when we should be lambs, and lambs when we should be lions. According to circumstances. Showing forth, and it's got to be worked into us.

It's a long process, this. Worked in by the Holy Spirit over the years. The lionhood nature, the lambhood nature of Christ.

Holy Father, we're so thankful that we have in Thy blessed Son that perfect pattern. And in the whole pattern we know there isn't a single stitch out of place. Oh, how wonderful, Father, that we do have in Jesus not only a revelation of Thy glory, but of the glory of perfect manhood.

And we're so thankful, Father, for the Holy Spirit dwells within. To work into us something of the lionhood nature of Christ, and also His lambhood spirit. We are in Thy good hands, Father, bring it to pass.

For the praise of Thy name, and for the furtherance of Thy wondrous cause of redemption through Christ our Lord. I feel that I owe my good brother Haynes an apology. I sort of let him down in your presence.

I did tell him I'd say a word, but I misunderstood. I thought it would be later, and I really wasn't ready. I want to take this opportunity to express my gratitude to you all.

You've all been very gracious. I know you've been praying for Miss Hegel and for me. I had a wonderful night of rest last night.

I've been so happy today with my brethren. So many thanks for all your kindnesses, my good host. And hostess, we had such fun together.

Now may we have just a moment of praise and silence. Let the words of my mouth and the meditation of my heart be acceptable in thy sight. O Lord, my strength and my redeemer.

Amen. I felt, friends, that the conference should not come to a close without a word along the line of Christian missions. So this afternoon, our theme will be the marching orders of the Church, or if you prefer, as it is often stated, the Great Commission.

We have our Savior and our Lord saying, as it is in the 28th chapter of the Gospel according to Matthew, in the closing verses, all power is given unto me. All authority, as in other versions, I've been told it's a little more faithful rendering of the Greek, authority, all authority. He had power from the beginning, for all things were made by him.

But this particular kind of authority to which he refers here had to be wrested on legal ground in the fulfillment of the demands of the law, the law which demands the death of the sinner, the law which was fulfilled there on Calvary. I say this authority had to be wrested from the hands of the evil one, for, we are

told, the true death he had destroyed, or put to naught, is the thought in the Greek. Him who had the power of death, that is to say, the devil.

Now, it's on this ground, rather, it's in the light of this great fact. We missionaries here want to forget this. All authority is given unto me in heaven and in earth.

Go ye therefore. We really go to enforce the throne rights of our king. In so many areas where the prince of this world still holds sway, though he has been stripped of his authority, to enforce the throne rights of our king, we say to the prince of this world, No, I'm here in the name of Jesus.

You must give way. All authority has been given unto him in his holy name. I stand here to take the ground.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you. You see, the command is sort of sandwiched in, is it not, in beautiful fashion. There it is, between these two astounding declarations.

All authority has been given unto me. And lo, I am with you. And in between.

There it is. Isn't that blessed? Amen. We go home.

And lo, I am with you always, even unto the end of the world. Amen. I've spoken of this promise as the greatest and all-holy writ, for the reason that we do not have here the promise of some great blessing or some gift.

No. No. Rather, the presence of the blesser, the presence of the gift, thanks be to God, the apostle wrote, for his unspeakable gift, the presence of him who is the fountainhead of all our spiritual gifts.

Having him, we have all things. Is it not written, My God shall supply all your needs according to his riches in glory by Christ Jesus? Are we not told that all things are ours because we are Christ's? Do we not read that we are complete in him? Is it not written that we are more than conquerors through him who loved us? Yes. All things.

I rather like the way Watchman Nee proceeds this great Chinese pastor. He tells about a visit he made with a Christian family up in the state of Iowa. In former years, he's been in prison many years.

He traveled in the USA. And as he came into the home, the brethren said, Oh, Pastor, we're so glad you've come. We need your prayers.

Pray that the Lord might give patience. Give me patience. And my wife, we've had little difficulties.

No, I can't do that. But, Pastor, we need your prayers. No, I can't pray that.

Well, why not, Pastor? Well, the Lord isn't passing out these things as you pass out candy. You have it all in Christ, but you haven't known how to appropriate what is yours. You have it in Christ.

We are complete in him. And apart from Christ, Watchman Nee is right. The Lord isn't passing out these things as you pass out candy.

You might glory in them. You're to glory in your Savior in whom you are. But this promise is a conditional as are all the promises of Holy Red.

All the promises of God are yea and amen in Christ Jesus. But they're all conditional. Even in the Old Testament, you will recall the condition being the fulfillment of the law, obedience.

And in the New, well, it's faith. Believe there is the condition on the Lord Jesus Christ and thou shalt be saved. This is a conditional promise.

It seems to hinge on the Great Commission, does it not? All authority is given unto me in heaven and upon earth. Go ye therefore and lo, I am with you. That's where I am in these things that you go forth to do.

Now I'm not going to say, of course, that this promise is so precious that not for all Christians we're going to see this afternoon that all are potentially missionaries. They're involved. What the missionary does, who goes, depends on you.

Paul said, now we live if ye stand fast in the Lord. I say, I'm not going to say that this promise is only for missionaries, but in a sense, bearing in mind that we're all involved, it, in a very special way, yes, for our Lord is marching down the great highway. We saw the other evening, you will recall how that he's on that white steed, his garments white, dipped in blood, marching to the heavy reeds of the armies of heaven.

And we might add the armies of the redeemed on earth. The Son of God goes forth to war. You can't sing that in some places today, but I believe we could sing it here, brethren.

For it really is war. We wrestle not with flesh and blood, but with principalities and powers. The governors of the darkness of this world, wicked spirits in high places, and oh, what a battle sometimes before they give way.

Yes, and he's marching in the highways of Christian missions. Ah, that's the passion. That's the all-consuming passion which, in the first place, brought him from heaven.

Heaven's throne to Bethlehem's manger and to Calvary's cross, and really it was only one step from Bethlehem's manger to Calvary's cross. I think there's a verse somewhere in Paul's epistles where he seems to imply this. There, where he says that he took upon himself the form of a man, he humbled himself, took upon himself the form of a man, and he humbled himself even not to death, the death of the cross, the manger, and then, of course, the resurrection.

But it's the same passion. For he is the good shepherd in search of the lost sheep, and we're just under shepherd. Now, to unfold a bit this that we've been implying, that we're all involved, indeed, you recall what Cary said when he went to India, and that was a very historic moment in the history of missions, was it not? Father Cary, that cobbler, patched up shoes with maps of the world before him, and prayed as he labored, and then went forth to that companion, Edward Newell, what was his name? You hold the ropes, and I'll go.

Yes? You hold the ropes. Or as it is when one goes down into the depths of the sea, there are those who are holding the ropes up on deck, who make it possible. Ah, this teamwork, how beautifully illustrated, and what has been taking place at Cape Kennedy, all that's involved in getting to the moon, hundreds upon hundreds, only one or two or three who go, but every detail is part of the great picture.

And so you are involved, we're all involved. And now I think, Leonard, I can bring in my little speech. Yes? Maybe your offerings that make it possible for someone to go.

I think there are those, I don't know just how it works here, who are making it possible for some of our Latin friends to go. You remember that word back in the Old Testament, they who stay by the stuff receive the same, how is it, recompense, honor as they who go to battle. You're staying by the stuff.

And oh, brethren, sometimes I wonder if folk back home in America realize you're here so much today and there's so much mud thrown upon the stars and strikes the world over. I wonder if we realize the significance of the great Mother Church of America that has her lines out into the islands of the sea and all parts of the world, sustaining Christian mission. God bless America.

That doesn't make news, I know! You gotta go home and get a club and beat your wife to get into the newspaper. But oh, praise God, praise God. Surely the Lord will keep America until she fulfills her God-given mission.

And how wonderful it was in the days of World War I, World War II, I should say, when Germany was cut off and Britain in a position no longer able to give how the Mother Church of America took over the whole burden of Christian mission the world around. And then, you know, another very, very effective way by which we go, ah, yes, that dear one must be prayed for. There are intercessors back home that in the truest sense are missionary, for they carry the burden upon their hearts.

They go over the list day by day. They're all wrapped up in this thing. On a certain occasion, Hudson Taylor, the father of the China Inland Mission, was journeying over Canada, and as he stopped and visited the church, he found a man there that seemed to know all about a certain mission off in China.

He was surprised, and he said, what does this mean? Oh, he said, the missionary writes to me and gives me all the details of the problems and I pray. Isn't that beautiful? You just wonder which of the two is more the missionary than the other. There's a little book out entitled Prayer and Missions by Helen Montgomery.

As she points out after making a study of the history of the church and Christian missions, that all great forward movements really sprang, that is to say, in the ongoing of the cross from intercession, somebody's agony of prayer. Some years ago, I'll leave that, I was going to illustrate, something else is coming to my mind, visiting the Central American mission. You know, it's quite an empire there in Central America.

A little booklet was placed in my hands, and it's the story of how way back there, many years ago, Christian businessmen went to these countries in their wives, seeing the need, began to pray for the Lord to send missionaries. It all grew out of this. I say, there's a little book out called Prayer and Missions, Helen Montgomery shows there, oh, the place of intercession, among many other examples.

She tells the story of two in India, Phoebe Emery and a companion, Deaconess, who went to a village to evangelize the folk, and they were amazed, never seen such attention, the sense of the presence of the Holy Spirit, a multitude about hanging on every word. Phoebe finally turned to her companion and said, I think someone is praying for us. And the reply was, that's what I was thinking.

And then, some weeks later, Phoebe received a letter from a mother in Israel back home, and she said, you know, Phoebe, on such a day, I was in my room for four hours calling upon the Lord and your behalf and the work in India, and it was that day. It was the same day when these two experienced such an exceptional blessing from heaven. And you know, in a way, it takes more love for that end of it, because

that's all secret.

Oh, I was reading a little booklet the other day on crowns, on, what is the word I want there? The recompenses, the over and above salvation. There are so many promises, over and above salvation, the crown. And the writer went out to, went on to point out how that even secret prayer for others shall have its recompense.

My Father will see it in secret. There you have it. Shall recompense openly.

So I lay this burden upon your heart, in this most historic moment, in the history of this mission, Christian mission, yes, prayer, the ministry of intercession. There's a great book out on this sort of thing titled Beyond the Ranges by, yes, John Frazer. The story of missions up and down the borders between Burma and China.

And he goes on to say there that the hour came and it seemed he could take it no longer. Frazer. He wrote home to Mother.

He said, Mother, day by day I breathe the fumes of hell. Do gather together the women of the church, their former prayer circles, and stand with me. And so it was done.

And then he kept the mail hot. Letters to Mother on how matters stood. And the women back home did the praying.

So Frazer got through according to the book to a glorious revival up and down the borders before it was over. You know, I thought it seems the Lord is not going to give some great signal blessing without the involvement of the church as a whole, that is to say the body. The blessings don't come that way.

This great hero out there, no, they don't come that way. If a great blessing comes to this hero out there, believe me, someone is doing the praying. That's the way the Lord works.

Someone is paying the price in this secret intercession. The body must be involved, function. And that shows up in that promise if two of you agree.

Why two? If two of you agree, you're touching anything that they shall ask, it shall be done. Well, now you have the body, even if it's only two. Even if it's only two.

And then we are involved in other ways, friends. This promise is for all. You can't be all that a Christian should be and step outside of this.

You can't do it any more than you can step outside of Uncle Sam's program. In a time of war, folks are trying to do that today. Perhaps it's because war hadn't been declared.

You can't do that. And be a citizen under the stars and stripes, you can't. Neither in this, brethren, whose head is the Lord Jesus Christ.

You can't be all that a Christian should be and step outside of this. That's for the missionary. That's for the preacher.

Well, you're going to be that much poorer, and you're going to be that much sicker, you see, deprived of great privileges. And spiritual wealth by divorcing yourself from this. I say there are other means.

You know, this is so great that it begins right here. It begins right here. By which I mean that your very Christian life is part of it.

Your Christian example is part of it. What good is there in having the preacher up there talking about it if it doesn't show up in the lives of the good folk, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, in the office on the farm on the street. He might as well fold up.

No. And that's why in the Sermon on the Mount you'll observe how the Savior places first he that doeth and teacheth shall be called great. First, the doing.

First, the life. And then, the teaching. I've read of a Christian lawyer whose partner was not a Christian.

The partner coming to his fellow worker at last after 20 years and saying, I want to become a Christian. I've been studying you for 20 years. The light in your eyes.

I'm at last convinced. Now, you know, the world is very, very, the word doesn't come to me, as to our words. Very cherry, is that the word? Yes.

Our words. I mean, I mean to say, they are in the main discounted. Of course, there's so much fraud.

There are so many lies. Oh, the advertisement that goes on. Well, I heard it just yesterday over the air.

And I said to myself, you're telling a whole lot of lies and you know it. Yes. And the world knows it.

And so it's all discounted. A tiny one percent left, perhaps. The world just has to see it.

Ah, and when the world sees it. Brethren, when it shows up in someone's life, in marked fashion, off goes that gentleman's hat. He says, I'm wrong.

I can't answer this. There's no argument to throw this down. This is real.

And this is part of mission. It's all one. Oh, so many of our dear friends who travel in mission lands, our dear American brethren, tourists, take it only real.

The harm they do mission, we see it every day. Our dear Mexican brethren looking on are never amazed. They seem to hurl to the winds all discretion and decency because they're far from home.

And how it hurts. But wherever there is indeed a Christian testimony that's real, they have to go on for years like in the office of that lawyer. Well, it will eventually, it will eventually bear fruit.

Well, even back in that day they had to see it when the enemy looked upon these early disciples and saw what was being wrought in their manner, their walk, their love. They've been with, they've been with Jesus. Yes, they're unlettered, they're ignorant fishermen, but they've been with Jesus.

And so, brethren, we are all involved. We're all involved. You can break the backbone of that missionary out there that's looking to you far over in Borneo, or you can build him up in his most holy faith and fire into the great sea.

Least of all, oh, at least as compared with the meaning and power of your intercession, your money, yes, you'll need it, all right. More and more and more as prices go up. But, oh, your love.

May I close with this? It was some thirty-five years ago when Miss Higgins and I, some of you know, some of the circumstances went through the greatest trial of our days. Perhaps it would have been the end if it hadn't been for a dear Christian woman. She lives over here in near Forney.

I'm sure she's gone home. I've lost track of her. That was thirty-five more, thirty-eight years ago.

How she came to know, I don't know. But her letters began to come. And what letters? What an artist.

Do you know on the fringe, on the margins, that she wrote birds singing. It was all from heaven. And she stayed with it until she got us through.

I'm telling you the story just as it was. Think of it. We're all involved.

All authority is given unto me. Go ye there. So the promise is for all.

And lo, I'm with you. And the fulfillment of the promise will be just to the degree in which we are involved. And we are all involved.

And lo, I'm with you. Here's where I'm to be found. Can two walk together in harmony except they be agreed? Can Jesus walk at our side if we're not agreed with him as to his master passion? I'm so glad this promise is for all.

For the simple reason that the responsibility is for all. You know, we pray that it may be more and more and more that the Christian people of America may become involved in this, the master passion of our blessed Lord and Redeemer. That the glorious glad tidings of the Savior's love may go forth with ever increasing momentum and beauty and glory and power to the ends of the earth.

That the Lord Jesus himself may see the travel of his soul and be satisfied. We ask it in his blessed name.

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