

Visions and Revelations

Message 13: The Apostle Peter (4)

Praise the Lord, brothers, we are coming to this new message: The Revelation by Christ. We have covered that Peter receive a revelation from God the Father, then He boldly declared, “Who are You, Lord? You are the Christ. You are the Son, of the living God.” This is a marvelous revelation. I believe the revelation surprise everyone. On one hand is the content of the revelation is so high. “Who are You? You are the Christ.” another is the declaration Peter spoke out is so shocking. “You are the Christ, the Son of the living God.” This is marvelous. Unique Christ. Unique Son, of the unique God. So after this statement ,the Lord Jesus seemingly is stirred up, even if you allow me to use the word, somewhat excited. The Lord begin to say, “Oh, Simon Barjona, you are blessed! Because this is not given to you by flesh and blood. By my Father who is in the heavens.” You know, after this, this should be a marvelous concluding. Now, people already know, I would say, maybe out of millions of Christians, few can have such an absolute, concise, definite, declaration. Who is my Lord? My Lord is the Christ. My Lord is THE Christ. That’s already very marvelous. Then, my Lord is THE Son of THE living God. you consider that. If any Christian can declare in such a clear way, how blessed he is. He know God, and there is only one living God. And the living God only has one Son. And this Son is our Savior, Jesus Christ. You are THE Christ, THE Son, of THE living God. But the Lord come up, says something even more.

Seems the Lord was even somewhat stirred up, and the Lord began to say, “You are blessed.” But more than that, the Lord also say something. He declared, “I also say to you.” That means God says something, I also say something. God speaks about Me. I am the Son of the living God. I am the Christ. Then let Me tell you, I also say something to you.” About what? “About my heart. God focus on Me. I focus on something else. God only care for Me. I only care for something else.” So He said, “I say also upon you. You are Peter. Upon this rock, I will build My church.” This is a grand, glorious, universal, statement. Number 1, relate to a man. A common man, Peter. But He said, “You are now no longer just Simon. You are son of Jonah. No longer son of John, of grace. Now, you are son of Jonah, you are son of the Spirit. Now, not only you are son of the Spirit. Let me tell you, you are Peter. You are piece of rock. This is a special rock. Not a common stone. Bear the same nature as the unique rock, who is Christ. Bear the same substance as the unique rock, that is Christ. Now, “You are Peter. Upon this rock. You are a rock. Upon *this* rock. Which rock? Christ as the rock, in revelation. “Did you see something, Peter? You say that “You are Christ?” Means what? Means you have seen a revelation of this rock. Upon your revelation, upon the revelation you received, the vision you have seen, let me tell you, with the revelation, with the vision you have seen, I will make you same substance, same constitution, same content, as this rock, in the mini-type. Upon this rock, the revelation of Christ, I will build my church.” This is marvelous.

So here, if I quickly come to the outline, he said, “This indicate the Lord Jesus Christ is not only the One who create.” This rock, right? You have revelation of this rock? What did you see? You can say, “Wow, my Christ. Wow, my Christ is marvelous. My Christ is the creator. My Christ is

the upholder. He create the whole universe. He uphold the whole universe. And my Christ is appointed heir. The whole universe will be inherited by Him. Also, who operate everything in God's work. When you talk about Christ, don't just say, "Lord bless me." Praise the Lord for that, He bless you. Don't just say, "I am so blessed, I have the Lord Jesus, and He make me happy, he make me joyful." Lord says, "No no no! Let Me tell you, you should have a vision upon Me! You should have the revelation concerning Me! Let me tell you, who am I? I am the Creator, without Me, no universe! I am the Upholder. Without Me, the universe fallen apart. More than that, eventually, I am the appointed Heir to inherit the whole universe. In between, what do I do? I am the unique operator. I operate, in my operation, everything consists, everything exists, everything can become valuable." More than that, he said, "You have to realize, not only am I the means to do all this, I am also the substance." So he said, "I am not only the content of the economy, but also, of the divine economy, but also I am the executor of the divine economy. The whole universe with God's operation to accomplish His eternal purpose is through Me. I create, I uphold, I inherit, I do everything in-between, more than that, when I do everything, I do it with Myself as the unique substance. I don't just do deeds. I do things in the principle of reproduction. I'm just doing something. When I do something, after I did it, that something become somewhat like Me." This is marvelous. We have an artist, they can paint. We have scientists, they can produce all kind of modern speedy whatever, facilities or equipment. But Christ says, "Whatever you do, what you do and what you are are two things." Maybe something I paint typifies me, but still my painting is my painting, I am myself. Christ says, "no. Let Me tell you, when I do something, in the process of My doing, I dispense Myself. As a result of My doing, I produce, or reproduce, Myself to all." What is that? That is the church.

Do you understand what I say here? Christ is the Creator, Christ is the Upholder, Christ is the Inheritor, Christ is the Operator, you say, "Wow, marvelous! Christ is doing all this!" Christ says, "No no no, I don't just do this outward. I can create the whole universe outward. I can uphold the whole universe outward. This is outward. But I like to do something inward, with substance, with my being as the reality." What is that? That is the church. This is why Christ insist, "I will build My church."

Do you realize, it's hard for you to understand the Lord use the word, "I will." The Lord made a lot of declarations, the Lord do a lot of things, but here is a clear declaration, in other words, He is telling you, "I will. Beside this I don't care about the others. Beside this, I don't care about other things." He has two "I will." I will build My church, upon this revelation of Christ. Then, "I will give you the keys of the kingdom of heaven. I will." Now, "I will give you the key," and more than that, "I will build My church. I will never change this. This will become a substance, a reality, for My divine operation."

Brother, so we have to now come to the crucialness of the church. To desire, to obtain, what, stones like the rock to build this church. Number one, Christ says, "You are Peter." Peter, *petros*. In other word, you are a piece of rock. You are a piece of rock just like I am. Upon this rock, I will build My church. Then, you are also a piece of rock. I will make you a piece of rock to be built as Me." Then, what is to be built? You will have the same nature, same substance, same element, so that the church can be built up. Then we come, what really is the church. It's a hard

word. The word is *ekklesia*, Greek word *ekklesia*, composed of three words. Firstly, is the word *ek*. Then secondly, is the word *kleo*. Then thirdly, is the, at the ending, ending with *ia*. *Ia* means there's a person involved. There's a nature involved. There is a basic substance involved. There's an essence involved. In the whole operation. Commonly we say, "what is *ekklesia*?" Called out congregations. Brother, yes and no. There is a word "out, *ek*." There is the "come out" "called out." That's "*kaleo*". Called out. But there's no congregation. *Ekklesia*, this word, you can say eventually is the congregation. That's your explanation. The word itself says, "I will do something. I may get, I will get my body." This body, of course eventually you can say its a congregation, but the word he says, "I am here, I'm that very nature, essence, substance, of this *ekklesia*. I'm the *ia*. I do something, number one I call you out. So here, first he says, *ek*. *Ek* means what? Out of a realm. *Ekklesia*. *Ek*. Out of a realm indicating that the church is produced by a group of people coming out of their original realm. Maybe because there is a group of people, so we use the word congregation. But congregation can be materialized. Here is organic word. You and I, we are all called out. Called out into what? From our original realm which, what you can be in the sinful realm. You can be in mature realm. You can be in religious realm. You can be in a man centered realm. You can be in sin center realm. You can be in an enterprise centered realm. You can be in a realm of Christendom. Christendom. All these can be realms. Sin can become a realm. The mature world can become a realm. Mature riches can become a realm. Something outstanding can become a realm. Something evil can also become a realm. The Lord's word is, "Come out of all this! Come to Me, Christ alone." That I'm the unique One. According to man, this realm can be valuable. I do welfare. This realm can be valuable. This realm can be ethical. I live a life uphold the society. The community. My family can be ethical. Can be all, also can be worthless. I'm a drunker. My realm is wine. I'm a dooper, my realm is drugs. I'm a greedy man, my realm is money. I'm a terrible person, my realm are filled with terrible things. This is one kind God says, "Come out of it!" But also, my realm can be very outstanding. I'm just a good man. I love my parents. I love my wife, children. I love my colleagues. I love my neighbors. I do good things for them. Even this, the Lord says, "There's another realm. Come out of it. Why? Because all these do not, do not match or do not have Christ Himself. So he said come out of it. Then what, it's *kaleo*. *Kaleo* means, to enter in. I call you out to enter. You can become a unique entity after you come out. Your come out brother. I'm come out. You were called out brother. I was called out. We all called out and we're very happy. We're just not called out to wander, you know. I become a wanderer because I don't belong to any society so what are you in? I don't belong to any realm. So where are you? No. I'm called out to enter into something, but what to enter in is extremely precious. What to enter in is the word *ia*. *Ia* pointing to a nature. To a substance. To an essence. Even if I'm bold to say, to a person. There's a person with divine essence. Divine element. Divine substance with eternity as his basic nature. Now he says, "I call you out! Out of everything! Come into Me. Join Me." This *ia* is marvelous, right? So here it says, *ia*, the *ekklesia* right, *ia*, indicating nature, that the church is being called out for the change of her position, right? I'm coming out. I change my position, I change my existence. I change my essence. I change my belongings to be an organic entity with Christ the caller. Christ is the caller. Come out. Come out. Come out. Come out for what? Come out to be part of me. One with me. Receive my life. Take me, take my essence. Take my element. Take my person. Take my being as yours. So you are not just called out apart, I have

nothing to do with the world. No. you were called out to be someone. *Ekklesia* means being Christ. A group of people called out from whatever they were in to join Christ himself, that is the church. The church is not a building. Not a meeting hall. Not a place where you go. Not a place for worship. The church is just Christ himself. So, were called out to join this Christ, as what? Christ the caller. As our essence. As the new element. As the new substance. As the person. Now we say, “ what is the church?” a simple word. *Ekklesia*. Then what is *ekklesia*? Coming out! Then, to go where? To go to Christ. *Ek-* come out. *Kaleo-* come in. Come to this. Come to what? Come to what? To this “*ia*”. “*ia*” means Christ Himself. I am the caller. I want to call you out of everything so you can be part of me. You know brother, isn't this marvelous? What is the church? The church, *ekklesia*. Don't just say, “Well because the church is *ekklesia* therefore the church is a building, a hall, a congregation, a name. I go to Baptist church. No, there's no Baptist church. I go to Presbyterian. No, there's no Presbyterian church. Then, I go to Local Church. Brother local is not locality, local is an adjective. To describe the church. The saints in that locality come together called local church. Brother isn't that marvelous? Now we come out of everything we join Christ. With take him as everything to be the church. So for this unique entity, *ekklesia* the brethren try to find a word for it. So the brethren use a word, assembly. Then, okay, then all other scholars use a phrase called out congregation because it's called out, but remember call the congregation do not conclude. It should conclude in an *ia*. It's not, it doesn't mean you come out. It's what you come in. What, the value is not, “I come out.” The value is, “I come in.” I come in Christ. I come into Christ. One with Christ. Having Christ's essence, element, nature. I have Christ as everything, I'm the church. I'm, so you use a word congregation, it's kind of overly, I can't say. I will be very careful about it. So, some says we're assembly. Some says we are called out congregation. And some will just say, especially called a congregation, especially God called our congregation. That is Pentecostal. It's a large congregation right? But many people use many things to describe. The majority of people use the word “the church.” In other word, how do you say, what does church mean? Church means “*ekklesia*.” What does *ekklesia* mean? *Ekklesia* means church. So because this word is not used in any other place. It's just the church. I would say that I'm not so bothered because there's got to be a word. But your understanding of the word means a lot. Can you say what is the church? You can say other assembly. No. Assembly means the people. They're called a congregation. No. Congregation still means the people. What is the church? Oh, the church is the entity. A marvelous entity. A heavenly entity. In this entity, the essence, the element, the substance, the person, the nature, is just Christ Himself. And the constituent, constituent of this entity are those who are out of darkness, out of sin, out of wine, out of drugs, out of world wealth, or success in human nature, out of PhD, out of a lot of study, out of a lot of success, were out of it. Now we are just having Christ. So we can say, what is this? This is the church. Then, the, of this, all of these translations refer to the entity *ekklesia*. The Lord desires to gain all the people who belong to Him to become an organic entity. I'm very happy here. You know brother, I don't see you because you are in the video, right? Sit through the Zoom, I don't see you. But even that, do you know how close you are to me? You have Christ. Me too. You have Christ as life. Me too. You love Christ the most. Me too. You live for Christ. Me too. Your existence is for Christ. Me too. Your testimony's Christ. Me too. We are in this organic entity. This entity, we use a word, people use a church, *ekklesia*. Marvelous.

More than that here, if I continue, Lord desired to gain all the people who belong to Him, to become an organic entity called out to Himself. So what is the church? What is *ekklesia*? An organic entity, called out from all things unto Himself. An entity with himself as the essence, as the element, as the substance, and as the person. Eventually the church is just Christ, because the person of the church should be Christ. Then here more, so the church is a group of people being called out of everything to only Christ alone. That's clear. Not a practice. We baptize, therefore called out of baptism, no. Not a theological doctrine, elders take care of the church, so we have a presbytery, elders lead. Not a spiritual man's ministry. So-and-so is so spiritual, so we belong to him. We are in his riches. To be in a spiritual man's riches is very precious. But to belong to him is offensive to Christ. Even the Lord would say "No, no, don't. This is not the church. The church is only Christ alone." Now you have another question. So we are saved! What are we now? Okay, so let me just read the last paragraph. So the church is Christ, so the church is Christ. The believers are those who are called out to partake of Christ with His divine nature, His divine person, His divine being, and because of that, you know who are you now? Number one, you are the member of the body Christ. What is the church? Paul says very clear. The church is His body. The *ekklesia* is His body. The fullness of the one who fills all and in all. Praise the Lord. So who are we? We become a member of the body. The member, because the word member is not a very good word, you join a club membership, you go to a company buy something, you pay \$50, they give you a membership, so usually the word member come, it can be something hard, pretty dead. No, here's organic member. Look at me, I have fingers. These fingers are members of the body. These are members. Organic members. Finger doesn't have to pay a fee to tell me I like to belong to you. How much money I have to pay? Then everyone would say you pay me \$50 I'll give you discount. No. finger and the body is one. When I say I love the body, I love the fingers. When I say I love my fingers, I love my body. Finger and body is one, because the members are in the body, members of the body. More than that, in this member, just look at my finger, you have to say, or just look at my palm, you have to say, what a marvelous hand. This is a palm with the fingers. So this very palm is organic life receiver. Now blood go through here. I get to the palm, go through palm, and go through the fingers, and circulate back. It's very interesting. You know, every one of us in the church life should not say "I come to the meeting, I listen to the message, it's a good message, I enjoyed it." Brother, praise the Lord you enjoyed the message, better than sleep. But if you sleep, make sure you come sleep in the meetings, better than you sleep at home. Brother, but the precious thing is, you know brother what happened? When I come to the meeting, I join the meeting, after 30 minutes, after 40 minutes, I was so made alive I looked at the brother I found out I am your blessing, and you brother are MY blessing. Why? Because I am an organic life receiver, more than that also I am organic life dispenser. Life come to me. Life dispense out of me. You know brother, what is stroke? Stroke means the dispensing of life is blocked. You know, please take my word in a good way, don't be a brother-stroke, or stroke brother, in the church life, but a brother-circulator. I'm a circulator, I receive life, I dispense life. I receive life from Christ, I dispense to others. I receive life from brothers, I dispense to more people. Even to the gospel friends. I am a life receiver, I'm a life dispenser, and more than that, here it says a life operating and circulating part of the body for what? For the building up according to his measure. I'm a palm (this is a part of the body), I'm a member. So this is my measure. If my palm's okay, or my finger works okay, all the

fingers can receive life through the palm. All the fingers can dispense life also through the palm. All the fingers can become operative, alive, helpful, to my whole person, because of the palm. You know brothers, how much we need the Lord's mercy. Tell the Lord "Lord, make us alive. Make us alive." If *ekklesia* is You, You are the 'ia,' You are the person, You are the essence, You are the substance, it's You, then I like to be a part of You. I like to be in the church life full of Christ! I receive life, I dispense life. And more than that, I am a member alive, an operating and circulating part in the body. When I am operating and circulating, then what? I build up, for the building up according to my measure. A palm has its measure. An arm has its measure, right? Some function, some parts you don't quite see. You don't quite see, but it's part of your body. They can be so crucial, more crucial than what you see, but they were there receiving and dispensing, receiving and dispensing, eventually turn the whole body full of energy, full of life element, full of strength, just like what? Just like your heart. Just like your lung. Every heart beat is receiving and circulating and dispensing. Every breathing is receiving and dispensing. Eventually the body becomes so healthy, brother can you tell the Lord, "Lord, I don't want to be a church goer. I like to be a operating member in the body. I like to receive life from the church life. I like to dispense life in the church life. I like some brother can help me. I like to be able to help many others. I like to be blessed by the brothers. I also like to be a blessing to some other brothers!" What a marvelous body life is this kind of body life here, church life. So eventually you say "Lord, could I grow? Grow to be a joint of supply?" You see, I have an arm, and here is, how do you call this, wrist. What is this? This is a joint. With this joint function right, my hands function right. I become a joint of supply. with this joint, my whole hand operates. With whole proper shoulder joint, then my whole arm operates. You know brother, how much we need Lord's mercy. Say "Lord, I'm so thankful I'm called out to be with You, to be in You, to have You, to be part of You, so I can become a member of the body in the church life. When I'm a member in the church life, not only I have my part, but I receive life, I dispense life, I operate with circulation to bless the body. Eventually Lord, how I like to grow. How I like to grow. Grow to become a joint. Through me, many members can operate free. Through me, many members can feel the liberty, freedom, in the life element, in the realm of life." What a marvelous *ekklesia*. This is *ekklesia*. Where were you? In the world. Where were you? In the world, sinful. Or ethical. Where were you? In my PhD studies, this seems good right? But still, that's another realm. Now I come back to the realm of Christ Himself. I come out of it, I join Christ. After I join Christ, Christ is my essence, my element, my everything! More than that, I become a member. Eventually how I desire to become a functioning member, and even be a joint, support the functioning member. Brother, do you like to be, do you desire, can you pray to the Lord "Lord, be merciful to me. I like to grow, to become a joint, become a joint of supply for the whole body to be built up together, to the satisfaction of Christ." What a marvelous *ekklesia*. And what a marvelous thing we are part of this *ekklesia*. In this, we find nothing but Christ. Also in this, everyone becomes so useful because of Christ, because out of Christ, in Christ, with Christ, receive Christ, release Christ, dispense Christ, eventually Christ can have a preeminence and become a blessing to all. Can we tell the Lord "Lord have mercy upon us. We like to be a healthy member in this *ekklesia*, the body of Christ. We like to be growing in this *ekklesia*, the body of Christ, so that Your testimony can satisfy you." What a good thing. Lord says "I am satisfied." Lord says "I will." Then with this, we say "Lord if You will, our answer is we are

This is an unedited transcript

willing. We are willing to live, to walk, according to 'You will,' to Your satisfaction." I stop here, Lord be merciful.