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Visions and Revelations

Message 13: The Apostle Peter (4)

Note: This is a lightly edited transcript meant to aid saints in personal and small group fellowship and pursuing.

Praise the Lord brothers, we are coming to this new message: The Revelation by Christ. We have covered that Peter received a revelation from God the Father, and 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 surprised everyone. On the one hand the content of the revelation was so high. “Who are You? You are the Christ.” On the other hand, the declaration Peter spoke out was 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 was stirred up, and if you allow me to even use the word, He was somewhat excited. The Lord begin to say, “Oh, Simon Barjona, you are blessed! This was not given to you by flesh and blood, but by my Father who is in the heavens.” You know, this should have been a marvelous conclusion. I would say that, 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 this in such a clear way, how blessed is he? He knows God, and that 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 comes up and says something even more.

It seems even the Lord was somewhat stirred up, and He began to say, “You are blessed.” But more than that, the Lord also said something else. He declared, “I also say to you.” That means God says something, and 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’s focus is on Me and I focus on something else. God only cares 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 one, it’s related to a man, a common man, Peter. He said, “You are now no longer just Simon. You are the son of Jonah. No longer the son of John, of grace, now, you are the son of Jonah, you are the son of the Spirit. Now, not only are you the son of the Spirit, let me tell you, you are Peter. You are a piece of rock. This is a special rock. Not a common stone. It bears the same nature as the unique rock, who is Christ. It bears 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 said that “You are Christ?” What does this mean? It 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 the same substance, the same constitution, and the 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 indicates that the Lord Jesus Christ is not only the One who created...*” 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 created the whole universe. He upholds the whole universe. My Christ is the appointed heir. The whole

universe will be inherited by Him. Also, “*the one who operates everything in God’s work.*” When you talk about Christ, don’t just say, “Lord bless me.” Praise the Lord for that, He does bless you. Don’t just say, “I am so blessed, I have the Lord Jesus, and He makes me happy, he makes me joyful.” The Lord says, “No, no, no! Let Me tell you, you should have a vision of Me! You should have the revelation concerning Me! Let me tell you, who am I? I am the Creator - without Me, there is no universe! I am the Upholder - without Me, the universe falls 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, and 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 I am also 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, and 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. After I do something, that something become somewhat like Me.” This is marvelous. We have artists who can paint. We have scientists who can produce all kind of modern speedy whatever, facilities or equipment. But Christ says, “Whatever you do, what you do and what you are two things.” Maybe something I paint typifies me, but my painting is still my painting, and 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 am saying 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 outwardly. I can create the whole universe outwardly. I can uphold the whole universe outwardly. These are all outward, but I would like to do something inward, with substance, with my being as the reality.” What is that? That is the church. This is why Christ insists, “I will build My church.”

Do you realize, it’s hard for you to understand the Lord when He uses the word, “I will.” The Lord made a lot of declarations, the Lord does 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 other things.” He has two “I will’s.” 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 keys,” 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 stones like the rock to build this church. Number one, Christ says, “You are Peter.” Peter, *petros*. In other words, 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, and same element, so that the church can be built up.

Then we come to what the church really is. It’s a hard word. The Greek word *ekklesia* is composed of three words. Firstly, is the word *ek*. Then secondly, is the word *kleo*. Then thirdly, at the end, *ia*. *Ia* means there’s a person involved. There’s a nature involved. There is a basic substance involved. There’s an essence involved.

We normally say *ekklesia* means “Called out congregations.” Brothers and sisters, yes and no. There is a word for “out”: *ek*. There is also the word for “come out,” or “called out”: “*kaleo*”. But there is no “congregation”. This word, *ekklesia*, you can say is the congregation— that’s your explanation. But the word itself says, “I will do something. I will get my body.” This body, of course, eventually you can say is a congregation, but the word He says, “I am here. I am the very nature, essence, substance, of this *ekklesia*. I’m the *ia*. I do something, the first is that I call you out.”

So here He says, *ek*. What does *ek* mean? Out of a realm. *Ekklesia*: 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, we use the word congregation. But this congregation can be materialized. Here is an organic word. You and I, we are all called out. Called out from what? From our original realm. You can be in the sinful realm. You can be in the mature realm. You can be in the religious realm. You can be in a man-centered realm. You can be in a sin-center realm. You can be in an enterprise-centered realm. You can be in a realm of Christendom. All of 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 of this! Come to Me; Come to Christ alone. I’m the unique One.”

According to man, this realm can be valuable: I do welfare. This realm can be ethical: I live a life that upholds society and the community. My family can be ethical. This realm can also be worthless: I’m a drunkard; 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 is filled with terrible things. This is one kind of realm. God says, “Come out of it!” “But,” you say, “my realm can be very outstanding. I’m just a good man. I love my parents. I love my wife and my children. I love my colleagues. I love my neighbors. I do good things for them.” Even to this, the Lord says, “There’s another realm. Come out of it.” Why? Because all these do not match and do not have Christ Himself. So he said, “Come out of it.”

Then, you have *kaleo*. *Kaleo* means, “to enter in”. I call you out to enter. You can become a unique entity after you come out. Brothers and sisters, you are “come out”, and I am “come out”; you were called out, and I was called out. We were all called out and we’re very happy. We’re not called out just to wander, you know. If I don’t belong to any society, then I become a wanderer. So what are you in? If you don’t belong to any realm, then where are you? No, I’m called out to enter into something, and what we enter into is extremely precious. What we enter into is the word *ia*. *Ia* points to a nature, a substance, and an essence. You even enter, if I’m bold to say it, into a person. There’s a person with the divine essence, the divine element, the 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!

The *ia* in *ekklesia* is indicating the nature of the caller, indicating that the church is being called out for the change of her position. 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 to be 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 were called out from whatever they were in to

join to Christ himself. That is the church. The church is not a building. It is not a meeting hall. It is not a place where you go. It is not a place for worship. The church is just Christ himself.

So we were called out to join this Christ, the caller, as our essence, the new element, the new substance, and the person. Now we ask, What is the church? In a simple word, *ekklesia*. Then what is *ekklesia*? Coming out! Then, coming out to go where? To go to Christ. *Ek-* come out. *Kaleo-* come in; come to this. 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, brothers, isn't this marvelous? What is the church? The church is *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 used to describe the church. The saints in that locality who come together are called the local church. Brother, isn't that marvelous? Now we come out of everything and we join Christ. We take him as everything to be the church.

For this unique entity, *ekklesia*, the Brethren try to find a word for it. So the Brethren use a word, assembly. Other scholars have used the phrase “called out congregation” because it's called out, but remember the word does not conclude with the congregation, but concludes in an *ia*. It's not just that you come out, but what you come into. The value is not, “I come out;” the value is, “I come in. I come into Christ. I am one with Christ, having Christ's essence, element, nature. I have Christ as everything. I'm the church.” So, some say we are an “assembly,” some say we are a “called out congregation,” but the majority of people use the word “the church.” In other words, what does church mean? Church means “*ekklesia*.” What does *ekklesia* mean? *Ekklesia* means church. 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 for this. But your understanding of the word means a lot. What can you say the church is? You can say it is the assembly—No, assembly means the people. You can say it is the called out 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 constituents of this entity are those who are called out of darkness, out of sin, out of wine, out of drugs, out of world wealth, out of success in human nature, out of PhDs, out of a lot of study, out of a lot of success—we are out of it. Now we are just having Christ. So what is this? This is the church.

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. I sit on Zoom, but 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. Mine too. Your testimony is Christ. Mine too. We are in this organic entity. This entity is the church, *ekklesia*. Marvelous.

More than that here, if I continue, *the Lord desires 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 of Christ.* What is the church? Paul says it very clearly. 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 word member is sometimes not a very good word, you join a club membership or you go to a company and buy something, and if you pay \$50, they give you a membership, so usually when we hear the word member, it can be something hard, something pretty dead. No, here's an organic member. Look at me, I have fingers. These fingers are members of the body. These are members. Organic members. My finger doesn't have to pay a fee to tell me, "I'd like to belong to you. How much money do I have to pay?" Then everyone would say, "if you pay me \$50, I'll give you a discount." No. The finger and the body are one. When I say I love the body, I love the fingers. When I say I love my fingers, I love my body. The finger and body are one, because the members are in the body, members of the body.

More than that, if you just look at my finger or my palm, you have to say, what a marvelous hand. This is a palm with the fingers. So this very palm is an organic life receiver. Now blood goes through here. It gets to the palm, goes through the palm, and goes through the fingers, and circulates 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, it's better than sleeping. But if you sleep, make sure you come sleep in the meetings, that's better than if 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! When I look at a brother I find out I am your blessing, and you, brother, are MY blessing. Why? Because I am an organic life receiver, and more than that, I am also an organic life dispenser. Life comes to me. Life dispenses out of me.

You know brother, what is a stroke? A 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. Do 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 that's 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 functions, 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 turning the whole body into one 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 breath 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'd like to be an operating member in the body. I'd like to receive life from the church life. I'd like to dispense life in the church life. I'd like some brother to help me. I'd like to be able to help many others. I'd like to be blessed by the brothers. I'd also like to be a blessing to some other brothers!" What a marvelous body life is this kind of body life here, this 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, a wrist. What is this? This is a joint. When this joint functions right, my hands function right. I become a joint of supply. With this joint, my whole hand operates. With a proper shoulder joint, then my whole arm operates. You know brothers, 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 do I have my part, but I receive life, I dispense life, I operate with circulation to bless the body. Eventually Lord, how I'd like to grow. How I'd like to grow. Grow to become a joint. Through me, many members can operate freely. Through me, many members can feel liberty and 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, supporting the functioning members. Brothers, do you like to be, do you desire, can you pray to the Lord, "Lord, be merciful to me. I'd 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 willing. We are willing to live, to walk, according to 'You will,' to Your satisfaction." I stop here, Lord be merciful.