

Visions and Revelations

Message 10: The Apostle Peter (1)—

The Pattern of the Constitution of Visions and Revelations in the Age of Grace

Introduction

- A. Every saved person is a person with a basic vision. However, vision can be very hazy, requiring us to hold fast to our vision by loving the Lord faithfully.
- a) Both visions and revelations are for revealing Christ.
 - i. Christ is God, who is fully responsible for us.
 - ii. Christ is man, who can fully sympathize with us.
 - iii. The all-inclusive death of Christ terminated all the fallen elements in the old creation.
 - iv. The resurrection of Christ in power causes us to be empowered and to pursue diligently.
 - v. The transcending ascension of Christ made Him the Lord of the heavens and the earth and brought forth a divine heavenly realm. This realm is the realm of Spirit, causing us to be born in this realm, to grow in this realm, to live in this realm, to walk in this realm, to be mature in this realm, to operate in this realm, and eventually to be one with God and incorporated with God in this realm.
 - b) Revelations give us the unveiling of the truth and further bring forth the elevation of truth. The former helps us to know salvation, loving the Lord, meetings, and the church life, but the latter enables us to have a living with the Lord, to fight the good fight, to gain the

righteous crown (2 Tim. 4:7–8), and to become a fighter for God’s economy, thus to exist and live according to the vision.

- c) No vision is for itself. Both visions and revelations are for bringing us to Christ.
- d) Visions and miracles are different. Miracles only end with miracles. But visions reveal Christ and will conclude in Christ.

The Apostle Peter (I)

B. The question of all questions from the Lord:

¹⁵ *He said to them, “But who do you say that I am?” (Matthew 16:15)*

- a) This question was for the twelve apostles.
 - i. Except for Judas, they were consecrated and following Jesus. They enjoyed the provision of the Lord Jesus. They saw His living out of human virtues. They saw His wisdom and power in all His living and walking.
 - ii. Yet when the Lord asked them such a question, they could not answer, just like some elders, full-timers, and leadings ones in the churches today. They have the joy of the Lord’s presence, the enjoyment of the work, and are fed by the elaboration of the truth they hear every day. Unconsciously, they live a noble religious life, yet lose Christ as the focus.
- b) The most astonishing silent ones are the apostles John and Andrew. They had heard the voice from heaven, saying, “This is My beloved Son, in whom I am well pleased” (Matthew 3:17). Andrew had even testified to his brother, Peter, “We have found the Messiah” (John 1:41). Yet the visions they had seen unconsciously became a certain manner of life. In turn, John and Andrew lost their original fervency,

buoyancy, and vitality for the Lord, losing their firmness for the visions. They lived a life of being consecrated and loving the Lord yet being common and dull.

Note: “Messiah” in Hebrew is “Christ” in Greek, meaning “the anointed one.” For example, “the anointed priest” (Leviticus 4:3) is “the priest the messiah” in Hebrew. “Messiah” refers to the Savior by focusing on the peace between God and man. “Messiah” and “Christ” are synonyms. “Christ,” as a New Testament term, is focused on the accomplishment of the economy of God.

c) The revelation of Peter from God the Father:

“You are the Christ, the Son of the living God.” (Matthew 16:16)

- i. Peter’s experiences were all the same as the other eleven apostles’, if not less.
 - ii. Because of God the Father’s revelation, all the divinity he saw the Lord (who is God) live out, all the sweet teachings he heard from the Lord (who is full of human virtues), all the miracles he experienced the Lord (who is God-man) do in His wisdom, were made alive at this moment in Peter. It was not merely a teaching, but “the Christ” in God’s plan. It was not merely a miracle, but “the Christ” in operation. It was not merely a kind of living, but the manifestation of “the Christ” as God Himself. Therefore, Peter rose and testified: “You are the Christ, the Son of the living God!”
 - iii. Not “the Messiah,” focusing on man’s need in the Old Testament, but “the Christ,” focusing on God’s desire in the New Testament.
- d) Peter’s declaration testified all he saw, all he heard, all he followed, were now a picture made alive in him.