

(Heavenly Vision) 1 - the Necessity of Heavenly Vision

by Stephen Kaung

The sermon emphasizes the importance of having a heavenly vision in our Christian life, and how it enables us to follow the Lord to the very end.

Duration: 1:18:31

Scripture: Genesis 1:3, Proverbs 29:18, Acts 9:3, 2 Corinthians 4:6

Topics: "Gods Purpose", "Spiritual Transformation"

Description

In this sermon, the preacher emphasizes that every person has a master, and that master is God. He explains that we are born into this world with a purpose, which is to serve God's will. However, many people fail to understand this and live their lives for their own satisfaction, forgetting about God. The preacher highlights the importance of having a heavenly vision and being united in purpose as children of God. He also mentions the transformative power of God's grace, comparing it to a heavenly light that illuminates our lives and guides us out of darkness.

Transcript

Dear brothers and sisters, we feel greatly honored to be able to come and visit you. We do thank the Lord that He has made it possible for us to come. And we want to greet you in the beloved name of our dear Lord Jesus.

Will you please turn to Proverbs. Proverbs, chapter 29, verse 18. Proverbs, chapter 29, verse 18.

Where there is no vision, the people cast off restraint. But happy is he who keepeth the law. But happy is he who keepeth the law.

And also turn to the book of Acts, chapter 26, verse 19. Acts, chapter 26, verse 19. Whereupon King Agrippa, I was not disobedient to the heavenly vision.

Whereupon King Agrippa, I was not disobedient to the heavenly vision. King Solomon, he spoke three thousand proverbs. He is the wisest of men.

God gave him a hearing heart. In other words, he can hear God with his heart. And out of his hearing heart, he gave us many proverbs.

And of all the proverbs, there is one which is very, very important. Because proverbs give us the principles of life. And here is a principle that is applicable not only to the earth, but applicable even to spiritual realm.

And this is what the proverb says. Where there is no vision, the people cast off restraint. And in some version it may say, where there is no vision, the people scatter.

Or even stronger, where there is no vision, the people perish. So we can see how important is this matter of vision. It is important even in this world.

You know, in this world, if people do not have vision, or you may put it in other words, if people do not have a dream, if people do not have a goal, if people do not have a strong ambition, if people do not want to attain to something, then that person can do nothing. If you want to be successful in this world, you have to have an ambition. You have to have an impelling force within you.

There is something you want to arrive, and you are willing to pay any cost for it. You will be able to endure hardship. You are able to sacrifice many things in order that you may get what you are after.

So we find that even in this world, vision, or dream, or ambition is very, very essential. Otherwise our life will be just mediocre. Or our life will be just drifting.

We are not able to succeed in anything. Now, of course, when Solomon spoke that proverb, he had especially in his mind the children of Israel there. And therefore he said, where there is no vision.

The people cast off restraint. Happy is he who keeps the law. Now, to the children of Israel, they were God's earthly chosen people.

And God gave them a vision. On Mount Sinai, God gave them the ten words, the commandments. He gave them the law.

And in the ten commandments, God revealed to them what a God He was. That He was holy in nature. He is altogether different from anything else.

He is all unique by Himself. That is the first four commandments. God is holy.

And then the other six commandments show us that God is righteous, so far as His nature is concerned. He is most holy. Altogether different.

So far as His action is concerned. He is all righteous. And God gave this understanding to the children of Israel.

It is God's vision to the people of Israel. If they keep the law, they will be a most happy people. You know, happy is the same as blessed.

They will be blessed if they keep the law. And this vision united the children of Israel into one. It gave them the goal of life.

But brothers and sisters, we know that the law is just and righteous. The law is spiritual. But unfortunately, the children of Israel, they were earthly and fleshly.

And because of this, you find as a nation they failed to keep the law of God. Even though by the mercy of God, there were some who were able to fear God. And who were able to receive the sacrifice.

And who were able to receive the sacrifice. And these are the few who were able to keep the vision. But so far as the nation is concerned, they failed to become the blessed people of God.

Now dear brothers and sisters, we are God's heavenly chosen people. Praise the Lord. He has come into this world.

The shadow has passed. The reality has come. So by His grace, we are called the heavenly people of God.

A spiritual people of God. And to us, God has also given us a heavenly vision. It is not the law.

It is grace. It is not something about God. Giving us an outward knowledge of what God is like.

But it is something of life. It is something inward. It is something of the spirit.

And thank God He has given us a heavenly vision. And that vision is something that should grasp us. And happy are we if we are obedient to that heavenly vision.

Now brothers and sisters, what is that heavenly vision? That heavenly vision is not a mental knowledge of God. That heavenly vision is God Himself. God reveals Himself to us in His beloved Son.

God shows us His eternal purpose. How His eternal purpose is concerning His beloved Son. And in His beloved Son He has called our people to be the bride of His beloved Son.

And that is the gist of that heavenly vision. So brothers and sisters it is of tremendous importance that we who are God's people that we know what that heavenly vision really is. That by the Spirit of God we may have that vision in our spirit.

Now by vision it doesn't mean that something you only see with your naked eyes. It is something deeper than that. It is God's revelation.

And by His Spirit He reveals His heart to us. In our spirit deep down in our human spirit we see something of God. We see His heart.

We see His mind. We see what He really is after. We see what is precious to Him.

That it may be precious to us. And brothers and sisters this is what we need God to give us the spirit of wisdom and revelation to the true knowledge of God. In my contact with God's people in many places I discovered that the greatest need among God's people is to catch that vision that heavenly vision.

That is the greatest need. Thank God that God's people are blessed. By the grace of God He has not only enabled us to receive salvation Thank God we know that our sins have been forgiven.

Thank God we know that He has given us His own eternal life. Thank God He has blessed us with many blessings. But brothers and sisters the greatest need among God's people today is to catch that heavenly vision.

Because without that heavenly vision we really do not have a purpose of our life. What is the purpose of our spiritual life? Why is it that God should save us out of multitudes of people? Why is it that the grace of God should come upon us? Is it that we may be free? Is it that we may live our own lives? Is it that we may just enjoy the blessings that God has blessed us with? Brothers and sisters that will make us very selfish.

That will make us very self-centered.

If we believe in the Lord Jesus and we become a self-centered people what will it glorify God? Brothers and sisters God has a higher purpose for us. He wants us to know Himself in a living way. He wants us to enter into His very heart.

He wants us to be what He wants us to be. That He may be glorified in us. His Son may be glorified in us.

Brothers and sisters otherwise even we as Christians have no real purpose of life. What is the goal that you are seeking for today? We are called with our own high calling. We are called with a glorious calling.

We are called with a holy calling. Now, what is that calling? What is it that God really desires to obtain in us? That will make our life really useful to God. And glorify God.

Brothers and sisters, is there something within us that enables us to press on towards the goal? Is there a power within us that we are willing to sacrifice everything for that one thing? Is there something that will give us discipline? Is there something within us that will give us endurance? Is there something that will unite us together as one people? If, brothers and sisters, you have your own vision, I have my own dream, you have your own purpose, I have my own idea, we will be a scattered people. What really unites us into one? What really disciplines us that we will not perish? Brothers and sisters, it is that heavenly vision. So, to me, I feel that it is of tremendous importance that every child of God must catch that heavenly vision that God has meant for every one of us.

Because without that heavenly vision, we will cast off restraint. We will be a people without discipline. We will be a people without goal.

Life will be meaningless. We will not be able to fulfill God's will. And God will not be glorified in us.

Heavenly vision is a must in our Christian life. It is the only thing that enables us to go to follow the Lord to the very end. All those who are the Lord, we find in the New Testament among the apostles.

We find in church history among God's people who really glorify God in their lives by the grace of God. They really achieved something for God's glory. They were able to endure.

They were willing to sacrifice for one thing, that the heavenly mission might be fulfilled in their lives. Every one of them, you will find they are being caught by that heavenly vision. Dear brothers and sisters, it is our prayer that every one of us here will be caught up by that heavenly vision.

It is not a mental understanding. It is an inward reality. Now, of all those who have that heavenly vision, I feel that the apostle Paul is one who seems to catch that heavenly vision in a most inclusive way.

Now, it is very true. The apostle John caught that heavenly vision. The apostle Peter caught that heavenly vision.

And you will find in every one of them, there were some special emphases. But not because of the special emphases. You lose the general outline of that heavenly vision.

But to me, I feel that apostle Paul he seemed to give us a very clear general outline of that heavenly vision. So, God willing, we would like to share together on that heavenly vision that Paul saw. You know his whole life and ministry.

Were controlled by that heavenly vision. Even towards the end of his life. He gave his testimony before King Agrippa.

He said, wherefore King Agrippa? I was not disobedient to the heavenly vision. It is that heavenly vision that changes my life. It is that heavenly vision that controls my whole being.

I live for that heavenly vision. That heavenly vision lives in me. It is a spiritual reality.

Brothers and sisters, this is Paul's testimony. And I believe that it is God's will. That it should be our testimony.

You know, the testimony of the Apostle Paul is given in the book of Acts three times. The first time in Acts chapter nine. It was Luke who records what happened.

He records what happened to Saul, the Pharisee, on the road to Damascus. And then in Acts chapter twenty-two, the Apostle himself gave his testimony before the Jews. And then again in chapter twenty-six, he gave his testimony before the Gentiles, even though before King Agrippa.

And you remember the Roman Empire was represented there. So three times his testimony is recorded in the book of Acts. Now dear brothers and sisters, when God speaks once, we may not hear it.

So God has to speak twice. But here you find God speaks three times. Now, what does it mean? It means that it should catch our attention.

It means that this testimony of the Apostle Paul is not just something personal. It is a testimony that should be ours. God gave the heavenly vision to the Apostle Paul that he may pass on to us today.

So every one of us need to see that heavenly vision. We may not experience it in the same way as the Apostle Paul. Because for every one is different.

You know, God loves variety. And yet in variety there is unity. So we may receive that heavenly vision in different ways as the Apostle Paul.

But the outline of the heavenly vision should be the same. Otherwise, how can we be united into one? So dear brothers and sisters, it is my burden. To share with you on the heavenly vision given to the Apostle Paul.

Now, in order to understand what really happened on the road to Damascus, it is important for us to understand a little background. We want to know what kind of person that man who was called Saul before. Now, in the New Testament, you find there are many references to his past.

He himself told of his past, and especially if you turn to Philippians chapter three. In Philippians chapter three verses five and six, he told us a little bit of his background. He said he was circumcised on the eighth day.

Now, to a Jew, this was very, very important. Because you remember in Genesis chapter seventeen, God made a covenant with Abraham, and the sign of the covenant was circumcision. Any male born to the children of Abraham must be circumcised on the eighth day.

That is the sign of God's covenant with Abraham. If a male child is not circumcised, he will not be considered as belonging to the commonwealth of Israel. He will be outside of God's covenant.

But we know that Abraham, when he was circumcised, you know how old he was? He was ninety years old. And you remember his son Ismael, when he was circumcised, he was thirteen years old. So strictly speaking, they are not kosher.

They are not very kosher, very orthodox. But this young man, who was called Potsaw, he was circumcised on the eighth day. So you find he was a covenant people of God.

And more than that, he said he was of the race of Israel. You know that is very important too. Why? Because he was not of Esau.

As you know, Esau lost his birthright. And he lost his blessing of the birthright. But Jacob got the birthright.

And he got the blessing. And even though he got it wrongly, God really chastised him. Until God turned him from Jacob to Israel.

And Paul said, I am of the race of Israel. And more than that, he said, I was of the tribe of Benjamin. You know, Jacob had twelve sons.

But all the eleven sons were not born in the promised land. Only Benjamin was born in the promised land. So you find he was the very orthodox of the orthodox Jew.

And furthermore, he said, I am a Hebrew of Hebrews. You know, Saul actually was born outside of the promised land. He was born in a gentile city.

Saul of Tarsus of Cilicia. Yet he was born to a Hebrew family. But what is a Hebrew of Hebrews? It means that even they live in a gentile city, in their home, they still speak Hebrew.

You know, many people migrated to other countries. And even their children in their home will not speak that native language anymore. For instance, many Chinese children in the States could not speak Chinese.

And so they are no longer typical Chinese. But in this family, even though they live in a gentile city, they spoke Hebrew at home. So he was a Hebrew of Hebrews.

Now, brothers and sisters, it may not mean anything to you, but to a Jew this is most important. That he is really God's chosen one. He is really a covenant people of God.

That makes him different from every nation. And not only that. If you look into his upbringing, even though when he was young, living in a gentile city, he received Greek culture.

You know, at that time it was the Roman Empire. But the culture was Greek culture. And the apostle, and Saul, he was born in Tarsus, and somehow his family was able to get Roman citizenship.

So, when he was born, he was a Roman citizen. Now, at that time, to be a Roman citizen was very special. Because there were more slaves than citizens in Roman Empire.

As a Roman citizen, he had right to all the Roman rights. And then he received Greek culture. The highest culture during that these days.

And further than that, he was trained as a Pharisee. Now, brothers and sisters, today, when you hear the word Pharisees, we say, well, that's very bad. Because our Lord Jesus cursed the Pharisees.

Hypocrites. But to the Jews, at that time, the Pharisees were very, very special. Never, in any time, there were more than several thousand Pharisees.

Pharisees was a very strict set of Judaism. They devoted their lives not only to study the Scripture, but to keep every item of the Law. They kept the Law more than what they could find in God's Word.

They kept the traditions of the Fathers. So they were looked upon by other people as a very model. And this young man was not a hypocrite.

He meant business. He said, according to the righteousness of the Law, I was blameless. He kept every letter of the Law.

And we know that he was a student of Gamaliel. Gamaliel, at the time, was one of the greatest rabbis. Gamaliel was the grandson of Helio.

Helio was a great rabbi. A school of the Pharisees. And this young man studied under Gamaliel.

And he was zealous for the traditions of the Fathers. He told us himself, he was more advanced than his contemporaries. What a young man he was.

Brothers and sisters, young men at any age will seek worldly things. It is very rare to see any young man seeking moral, religious, spiritual things. But this young man saw.

He despised earthly things. He knew these are only temporary passing by. He sought for something eternal.

He was moral. He was religious. He was very zealous.

And in his zeal for the traditions of the Fathers, he persecuted the followers of Jesus. Because according to the traditions of the Fathers, they considered Jesus as an imposter. Because Jesus did not fit in with their idea of Messiah.

They were looking for a political Messiah. A Messiah that would come overturn the Roman Empire. And make Israel the first of the nations.

But when our Lord Jesus came, He did not do this work. He sought for the spiritual good of the people. So they were disappointed at him.

They thought he was an imposter of Judaism. They crucified him. And anyone who followed Jesus was to be eliminated.

That is according to the tradition of the Fathers. And this young man Saul did his very best to carry out the task. And all the time he was thinking, he was serving God.

Dear brothers and sisters, you know the traditions of the Jewish Father are the best traditions in the world. And even with the best tradition of the world, you know that is total darkness. This young man, he meant well.

He was sincere. He was honest. And yet he was totally blind.

He was blinded by human tradition. There was no revelation. There was no heavenly light.

He was grouping in darkness. He didn't know that he was persecuting God. He thought he was serving God.

Dear brothers and sisters, how strong is tradition. Even the best of human tradition, if it's not of revelation from above, the best of man's tradition is total darkness. And tradition is so powerful.

It can dominate that person. He didn't know what he was doing. Oh, brothers and sisters, beware of human tradition.

Even though we may grow up in Christian tradition, I was born to a Christian family. My family used to be Buddhist or Confucianist. Thank God my father was the first one who turned to the Lord.

He was persecuted because of his faith. But I was born to a Christian family. My father loved the Lord.

We had family worship every evening. But dear brothers and sisters, I can testify even Christian tradition, which is handed down by the Father, without revelation from above, is total darkness. Not until one day, God in His mercy revealed His Son in me.

Oh, brothers and sisters, He opened my eyes. That is the reality. So never, never be contented with any tradition.

We need revelation. Revelation from above. Now this young man saw God knew His heart.

God knew He was sincere, but blind. So you find that God's grace came upon him. But God allowed Him to go as far as He could.

I often say that God's love, cord of love, is very long. Actually, actually the cord of love was already surrounded this young man. But God allowed that cord to extend and to extend.

It seemed that He demanded this young man just to go to the very end. But God said, thus far and no further. He persecuted the believers.

He entered into Christian homes, seized men and women, put them into prison, condemned them, and when they were condemned to death, He gave His vote. He hated those followers of Jesus, and He asked permission from the high priest to even go to Gentile cities to seize those who are followers of Jesus, to bring them back to Jerusalem, and to condemn them. Ah, brothers and sisters, the long suffering of God.

allowed Him to go as far as He could, not without previous warnings. God gave Him many warnings, but He neglected. He hardened His conscience, and He persecuted Christians with double effort, while He was on His way to Damascus.

God allowed Him to travel as far as near the gate of Damascus. It was noon day, and suddenly a light came from heaven, brighter than the noon sun. It shone upon this young man, and upon his followers, and they all were stricken to the ground.

Oh, brothers and sisters, the very first thing in the grace of God that comes to our life is this heavenly light. You know, we were all grouping in darkness. We do not know what we are doing.

We do not know where we are heading, but thank God. One day, the light of God from heaven came to us. Brothers and sisters, in Genesis chapter one, you will find when the earth was filled with water, and darkness was upon this earth, the first word, God said, let there be light.

And there was light. Oh, brothers and sisters, is it not the same as we look back to our Christian experience? In 2 Corinthians chapter four, verse six, Paul said, it is God who spoke that out of darkness light should shine. Who shines upon our heart with the heavenly light.

We see the glory of God in the face of Jesus Christ. Brothers and sisters, one day that heavenly light came upon us. And in that light all the darkneses were exposed.

Formerly we did not know where we were. We did not know how sinful we were. But when that light came, it exposes us.

We find that we are the chief of sinners. I believe, brothers and sisters, when that young man, when that light came upon him, his whole past life passed before. He began to see his past life in the light of heaven.

How he must repent in dust and ashes. He realized how sinful he was. He was a blasphemer.

He was a persecutor. He was one who was against God. Oh, brothers and sisters, thank God that light came.

And we saw our darkness. And we repent in dust and ashes. Thank God.

It is not just showing us our darkness. It revealed the glory of God in the face of Jesus. For the first time, we see our Lord Jesus.

We see the glory of God in the face of Jesus Christ. Ah, brothers and sisters, glory to God. In that light, when he was bitten by that light, he heard a voice.

A voice from heaven Saul, Saul, why do you persecute me? It is hard for you to kick against the goats. Brothers and sisters, was it an angry voice? It was a voice full of love. A voice full of sympathy.

Saul, Saul, you do not know me, but I always know you. I know your very name. You are Saul.

Saul, why do you persecute me? Why? Do you know it is hard for you to kick against the goats? You know, brothers and sisters, in the old days, when a farmer plowed the field, he would use an ox or a horse, and that ox or horse would be put under a yoke, and then you find a farmer, he will guide that yoke to plow the land, and of course he want to plow the land in straight. But you know the ox cannot be very stubborn. The ox has his own will, and sometimes he may see something good, and he will be rough, and he will not obey his master.

So what the master will do? In the master's hand there is a sharp instrument called goat. And the master will use the goat, and gently touch its leg. Now the master does not want to hurt that ox.

Just to remind the ox that he has a master, that he is not his own. But the ox is so stubborn when that goat touches his leg, he kicks back, and you know it hurts. Now after a number of times of being hurt, then he learns his lesson, and then he will be obedient to the master.

Dear brothers and sisters, do you know you have a master? Do you know when you come into this world, God has a purpose in your life. You are born into this world not by chance. By the will of God.

God's purpose in your life is that you may serve his purpose. That is why you come into this world. You have a master.

You are not born free. Free to do whatever you like. We are born with a master.

Our creator is our master. He has a definite purpose in each one of us. We are to serve his will.

But brothers and sisters, we do not know. We do not understand. We think we are our own master.

We can do whatever we want to do. We live here to serve our own purpose. To satisfy ourselves.

We forgot God altogether. Brothers and sisters, but you are not free. You are born to serve God.

You have a master, but you don't know it. And you rebel against him. But in his grace, he sometimes views the courts upon you.

Is it not true? Look at this young man's soul. God has used the gospel a number of times upon him. First of all, when Stephen was martyred, you remember Stephen? The first martyr, he was filled with wisdom and the Holy Spirit.

And how you find these Gentile synagogues arguing with him. I believe probably Saul was one of the persons who argued with Stephen. But they could not overcome him because he spoke with wisdom from above.

And they arrested him, took him to the council, they looked at his face. His face like the face of an angel. Stephen gave his testimony.

Saul, being trained a Pharisee, when he heard that testimony, when he began to hear reality instead of outward appearance, God is looking for reality. God cannot be satisfied with outward appearance. The truth must have touched Saul's. And then when they pushed him out of the city, Stephen saw heaven open.

He said, I saw the Son of Man standing by the right hand of God. What a wonderful vision. They had to close their eyes, ears, harden their conscience, push him out, and stone him to death.

And when Stephen was dying, he said, Lord, do not lay this sin upon him. And he rested. This immense Saul was watching the clothes of those who stoned Stephen.

Do you think his conscience was not touched? He was a good man. A moral man. A religious man.

He was a real person. No doubt his conscience must be deeply touched. But what the Bible said afterwards, he doubled his effort to persecute Christ.

In other words, he tried to silence his conscience. His tradition was so strong that he was able to silence his conscience. Think of that.

A moral person going to their homes to seize men and women. How can you do that? Force people to blaspheme in the synagogue. How can a pious person do that? He must be hard on his conscience.

Oh, brothers and sisters, how terrible that is to Again and again, God reminded him. Saul, it is hard to kick against the goal. You only hurt yourself.

You only hurt yourself to death if you do not repent. Why do you persecute me? Such a gentle, loving voice. It must have melted Saul's heart.

Me, the chief of sinners, a blasphemer, a persecutor, and yet you love me. You forgive me. You save me.

You want to be my master. Oh, brothers and sisters, there on the ground, he saw the just one. He saw the one he persecuted was the righteous one, the seamless, perfect one.

Not only that, it pleased God to reveal his son in him. It is more than just an outward seeing. He saw the glory of God in the face of Jesus Christ.

His eyes were blinded, but also his inner eyes were opened. It pleased God to reveal his son in him. This Jesus is not only the just one.

He is a son of God. All the fullness of the Godhead dwells in him bodily. He is the heir of all things.

He is the head of all things. He is the master of everyone. Brothers and sisters, that's the heavenly vision.

He saw the Lord, and to him he surrendered. Lord, what should I do? I used to be my own master, but now I give up my right. You are my master.

I surrender. Dear brothers and sisters, do we have this heavenly vision? Can you have the heavenly vision and still be your own master? Can you see our Lord Jesus, the glorious son of God, and still retain your own rights? Brothers and sisters, have you seen the heavenly vision? Once you see the heavenly vision, you are no longer yours. You are his forever.

But this heavenly vision is more than that. God not only revealed his son to us, with his son, he revealed something else which is dearest to his son. So, why do you persecute me? You know, the word of God is exact.

The Lord said, why do you persecute me? Me! Now, Saul was a Pharisee. He was trained in logic, in argument, with his natural mind. Immediately he can answer, I have never persecuted you.

I never have a chance to meet you. You are in heaven, I'm on earth. How can I touch you? It's ridiculous.

No. His inner eyes were open. Immediately he saw an eternal truth.

He saw when he persecuted the followers of Jesus, he was persecuting Jesus himself. Because Jesus is the head, and those who believe in him are his followers. Every believer in Jesus is a member of the body of Christ.

The head is in heaven, the body fills the whole universe. If you touch any member of the body, you touch the head. Brothers and sisters, the head and the body are one.

Immediately on the road to Damascus, Saul's eyes were open. He not only saw Jesus, the eternal Son of God, the master of all, he also saw the church, the body of Christ. What a revelation! Dear brothers and sisters, when we believe in the Lord Jesus, in one spirit, we were baptized into one body.

Whether Jews or Gentiles, whether bowmen or freemen, and we are all made to drink of one spirit. If anyone should touch you, the head will complain, why do you touch me? Brothers and sisters, here is a universal man. Not a small person, a universal man.

The head is in heaven, the body covers the whole world, covers all the ages, from the very first one who believes in the Lord, to the very last one who believes in the Lord. No matter what country you are, at what age you live, you are one body. One Lord, one body, and the body and the head are one.

It is one life. And this body that our Lord took up, after His ascension, will be His vessel of testimony on earth. Praise the Lord.

This is the heavenly vision. Brothers and sisters, when you see that vision, it delivers you from your little self. It hooks you into that universal man.

Your fellowship is with the saints all over the world. Our fellowship is with the Father and the Son. And through the fellowship with the Father and the Son, we fellowship with one another, that our joy may be full.

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