

# Enlargement

by Stephen Kaung

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*The sermon emphasizes the importance of faithfulness and asking God to enlarge one's border, which represents a portion or inheritance given by God.*

**Duration:** 1:08:23

**Scripture:** 1 Chronicles 4:9

**Topics:** "Purpose Of God"

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## Description

In this sermon, the speaker begins by reading three passages from the Bible that talk about the work of Jesus on the cross and the call to rejoice. He emphasizes the importance of responding to the work of Christ by enlarging our faith and not being content with what we have. The speaker uses the example of the parable of the talents to illustrate the need to diligently work with what God has given us and to enlarge our borders. The sermon encourages believers to have faith and trust in God's provision and to be willing to give and be spent for others.

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## Transcript

We will read from the Old Testament this morning. 1st Chronicles, 1st Chronicles chapter 4, 1st Chronicles chapter 4. Just two verses, verses 9 and 10. 1st Chronicles, chapter 4, verses 9 and 10.

And Jabez was more honored than his brethren. And his mother called his name Jabez, saying, Because I bore him with pain. And Jabez called on the God of Israel, saying, O that thou wilt richly bless me, and enlarge my border, and that thy hand might be with me, and that thou wilt keep me from evil, that it may not grieve me.

And God brought about what he had requested. 2nd Kings, 2nd Kings, chapter 6, verses 1 to 7. 2nd Kings, chapter 6, verse 1. And the sons of the prophet said to Elisha, Behold now, the place where we dwell before thee is too great for us. Let us go, we pray thee, to the Jordan, and take thanks every man a being, and let us make us a place there, where we may dwell.

And he said, Go. And one said, Consent, I pray thee, to go with thy servants. And he said, I will go.

And he went with them. And they came to the Jordan, and cut down the trees. And it came to pass, as one was felling a being, that the iron fell into the water.

And he cried and said, Alas, master, and it was borrowed. And the man of God said, Where did it fall? And he showed him the place, and he cut down a stick, and cast it in thither, and made the iron to swim. And he said, Take it up to thee.

And he put out his hand, and took it. And finally, Isaiah chapter 54. Isaiah chapter 54, verses 1, 2, and 3. Isaiah 54, verse 1. Exalt thy barren, that did not bear.

Break forth into singing, and shout for joy. Thou that did not prevail with child. For more are the children of the desolate, than the children of the married wife, said Jehovah.

And let them stretch forth the curtains of thy habitations. Spare not, lengthen thy courts, and strengthen thy states. For thou shalt spread abroad on the right hand, and on the left.

And thy seas shall possess nations, and they shall make desolate cities to be inhabited. Let's look to the Lord in prayer. Our Heavenly Father, how we praise and thank Thee for Thy presence with us in Christ Jesus.

How we praise and thank Thee for Thy word, that Thou hast given to us. For our exaltation, encouragement, and comfort. We ask Thee, O Lord, as we have read Thy word.

That Thou will breathe upon Thy word, and make it living and operative today. That it may speak to every one of us. It may open our eyes.

It may stir up our spirit. It may strengthen our hands and our feet. That we may follow Thee.

In the name of our Lord Jesus. Amen. Probably you wonder why I read these three passages.

They do not seem to be together. But if you read very carefully, you will find in all these three passages, there is a common factor. I wonder if you have found it.

And that common factor is enlargement. In 1 Chronicles, we read of Jabez. And there is a prayer of his.

And his prayer is that God will richly bless him and enlarge his border. That's personal. And then when you come to 2 Kings 6. You find the request of the sons of the prophet to Elisha.

And their request was, the place where they dwell is too narrow, too straight for them. They need to have a bigger house. Well, if the sons of the prophet can represent the work of God.

Then it is a prayer for the enlargement of God's work. And then finally Isaiah chapter 54. You will find actually it concerns the whole nation of Israel.

How God will enlarge their tent. How God will re-establish them. And strengthen them.

And if the children of Israel can represent the church. Then it is the enlargement of the church. So here you will find in these three passages, they all speak on enlargement.

One is personal. The next is for the work of God. And finally the church of God.

In 1 Chronicles chapter 4. We find the name Jabez. As a matter of fact, this man is only mentioned in the whole Bible in this one place. And just two verses.

Jebus was of the sons of Judah. And yet the Holy Spirit mentions this man out of nowhere. Suddenly you find these two verses spring up.

And Jebus was more honored than his brethren. And his mother called his name Jebus. Because, saying because I bore him with pain.

And Jebus called on the God of Israel. Only two verses for that man. And yet these two verses speak a great deal.

Jebus was honored more than his brethren. Now why? One reason given was, when his mother bore him, she suffered great pain. Therefore his name was Jebus.

Jebus means causing pain. Now isn't that strange? Because of pain, he was more honored. Well I wonder, if you have a few children.

And probably one children give you more pain than any other children. I wonder if you love that child more than any other children. Because he gives you more pain.

Now you can enlarge it. Whatever gives us more pain. Whatever we have to pay more cost to get it.

Whatever we suffer for it. That becomes very precious to us. Sometimes when things come too easily, you do not treasure them very much.

But if something that comes to you very hard. You have to work for it. You have to pay a price for it.

You may have to suffer much for it. Then that very thing becomes very precious, very dear to you. This is the mystery of suffering.

You know we all like to avoid suffering. If we can get anything without paying any cost. If we will just get it so easily.

If our life is so easy. Then we feel that will be wonderful. But dear brothers and sisters, there is a mystery of suffering.

You do not receive honor as much if you do not suffer that much. Jebus was a child of pain, of suffering. And probably that carried into his own life.

Because his mother suffered. And probably we do not know he was born with some infirmities. He suffered too.

And out of such suffering. He arrived at a more honorable place. The reason why he was honored more than his brothering.

Can be seen in his prayer. Now why do we pray? We pray because we realize we are inadequate. We realize we are weak.

We realize we are not able. And because of this we pray. If you feel that you are strong enough.

If you feel that you are up to your situation. Do you pray? Probably we think that we don't need to pray. Because we can do it.

But here you will find a man. Who was born of suffering. Who knew suffering.

Who knew weakness. Who knew pain. And through all these experiences.

He knew that he was not sufficient in himself. He realized his inadequacy. And because of this his life could be summed up with prayer.

When the Holy Spirit mentioned that man. He just mentioned the prayer of that man. In other words it was not just saying a prayer.

But their prayer represents his whole life. His whole life can be seen in that prayer. He is a person who relied upon God completely.

He was not a person who was independent, self-sufficient, self-centered. He was a person who realized his own limitation. And therefore he leaned upon the Lord for his living.

And what did he pray? He said, Oh that God will richly bless me. My this bless me mentality. Isn't it not very prevalent today? Here you will find all over the Christian world.

There is that mentality bless me God, bless me Lord. Everything is bless me. And we know how wrong it is.

And yet here you will find this man pray. Lord thou will richly bless me. And God answered his prayer.

In other words there is a difference here. It is a difference of motive. If we say bless me Lord and the motive is selfish.

Then it is something to be despised. But if we pray that the Lord will bless us. Because we know without his blessing we just cannot live.

Then brothers and sisters this is the right thing to do. Do you realize that you cannot live without the blessing of the Lord? Look at Jacob. How self sufficient he was.

How clever he was. He was able to meet any situation. He could plan and plot and paint.

He could bless himself. He really did not need God's blessing. Not until when he came to Peniel.

He planned. He plotted. But still he could not feel secure.

It was only at that moment that you find the angel of the Lord came and wrestled with him. But even so he will not give in. He will not give in.

Until the dawn came and the angel touched his thigh. And he was crippled. And then what happened? He wrapped himself around the angel and said bless me.

Now you have to bless me because if you don't bless me I am finished. Dear brothers and sisters have we come to that point yet? Are we still living our life as if we can bless ourselves? We do not need God? We do not need His blessing? Or have we come to the point to see that without the blessing of the Lord we are absolutely finished? Oh that we may depend upon Him in such a way that we realize how we need His blessing. Now thank God for He has blessed us with every spiritual blessing in the heavenlies in Christ Jesus.

He has blessed us. But because we do not see, we do not really want His blessing therefore we miss His blessing. We need God to bless us.

Because we cannot bless ourselves. We need God to bless us that we may bless Him. The only legitimate reason for asking blessing is that we may bless God.

We want God to be glorified. We want God to be exalted. We want God to be uplifted.

But we know without the blessing of the Lord we cannot do it. We will only bring shame to God. Disgrace to God.

And it is for the sake of God that we ask Him to richly bless us. And if this is our motive He will answer our prayer. What is it that he asked God to bless him? He asked God to bless him.

He said, Oh that thou would richly bless me and enlarge my border. Enlarge my border. Now brothers and sisters every one of us has a border.

You know a border is a portion. When the God divided the land to the children of Israel you will find that the whole land is bordered on four sides. And every tribe has their own borders.

Every family has its inheritance and that inheritance has its borders. In other words border speaks of a portion. Something that is given to you.

But because it has borders therefore it has a limitation. In other words God has measured to every one of us a measurement. God has given to each one of us a portion.

But that portion has its border. That is to say it has its limitation. On the one hand it is not right.

If we are not contented with that which God has given to us. We should be satisfied with whatever God has apportioned to us. Whether it is a small portion or whether it is a larger portion.

I think piety with contentment is great gain. In other words we should be satisfied with whatever God has given to us. Our problem is we always feel that the grass on the other side that is in other people's territory is greener.

We should take care of what God has given to us as our portion. We should cultivate it. We should make good use of it.

We should honor God with what God has given to us. We should not always be greedy about other people's territory and forget what God has given to us. Now that is correct.

But on the other hand. Even though God has given us a border. And he does mean that we should be faithful in whatever is within our realm.

And yet if we have faith. If we are faithful he can enlarge our border. Not in the sense that you try to steal other people's territory.

Or intrude upon other people's border. But in the sense that if we are faithful to what God has given to us. God can enlarge our border.

And this is what Jabez was praying. Oh that God will richly bless me and enlarge my border. Not in the sense that he was not satisfied with what God has given to him.

But with the sense that he wanted to see the border enlarged so God can be glorified. Now in 2nd Corinthians chapter 10. 2nd Corinthians chapter 10.

Paul in verse 13. Now we will not boast out of measure. But according to the measure of the rule which the God of measure has apportioned to us to reach to you also.

For we do not as not reaching to you overstretch ourselves. For we have come to you also in the glad tidings of the Christ. Not boasting out of measure in other people's labor.

Here you find the same thought. Paul said we will not boast out of measure. Our God is the God of measure.

Now brothers and sisters I hope you will see this. Our God is the God of measure. In other words he measure to us.

Each one of us a measurement. And he wants us to be faithful in whatever he has measured us to. May I ask a question? Are you faithful to the measure that God has measured to you? If you are faithful then read on.

But having hope. Your faith increasing to be enlarged among you according to our rule. Yet more abundantly to announce the glad tidings to that which is beyond you.

Not to be boasting in another's rule of things. Make ready to hand. And here you will find because of the faithfulness of Paul.

Within the measure that God has given him. Therefore God will enlarge his measure. So he can reach beyond the Corinthians.

And even to the Romans. And maybe to the Spaniards. So you find that in the scripture.

Every one of us is given a measure a border. But that measure and that border can be enlarged with the blessing of the Lord. On the one hand we need to be satisfied with what God has given to us.

But on the other hand we should never be so contented. That we do not want to have our border enlarged. You read the parable of the talents.

You find that our Lord gives to each servant. Talent according to their ability. Now that's the measure.

One servant is given five talents. One servant is given two talents. And one servant is given one talent.

In Matthew chapter 25. They are each given according to their measure. To their ability.

That's their border. But the five talents as he diligently worked with the five talents. He earned five more.

His border is enlarged, is doubled. And the two talents worked faithfully with the two talents. And he also enlarged his border twice the size.

But the one talent is not faithful in that which God has given to him. He buried the talent and the result is he lost it all. The same thing you find in the parable of the Minas.

In Luke 19. And there you'll find the master gave ten of his servants each one Mina. But one working with that one Mina earned ten times.

Become ten Minas. Brothers and sisters. If talent speaks of gifts that God gives to each one of us.

And if Mina speak of grace. Which God gives equally to us. You'll find when God gives gifts.

It's unequal. In a sense. Why? Because he gives gifts according to ability.

And we don't all have the same ability. I often remember D.L. Moody. You know he was an uneducated person.

But God used him mightily. And he brought many of those great servants of God. Great scholars.

To preach in his conference convention. And often times when he introduced these great men of God. These great scholars.

Knowing that he was not illiterate. But he often pronounced words wrongly. Because he was not really educated.

So when he introduced these great men. He often said. I'm but a man of two talents.

But these are men with five talents. Now if Moody only has two talents. I don't know what I have.

But anyway you'll find talents. Which speak of gifts. Spiritual gifts.

They are varied. God gives gifts to each according to your ability. And according to where he puts you in the body of Christ.

So don't envy anybody. If God gives you greater gifts. Thank God be faithful in it.

If God gives you smaller gifts. Be faithful in the smaller gifts. They varied.

But grace is equally distributed. There is no reason why you should receive more grace than I do. Grace is equally distributed.

But there is a difference. Whether it is gift or grace. You can be so faithful in what God has given to you.

That your gift can be doubled. And your grace can be tenfold. Think of that.

But if you are not faithful. If you bury the gift. And the grace of God that is given to you.

Then you will lose them all. Not your salvation. But your reward.

Why is it? That with the blessing of God. Our border can be enlarged. Because our God is infinite.

Our God has no border. If you read Ephesians chapter three. You will find in the prayer of Paul.

Verse eighteen. In order that you may fully able to apprehend with all the saints. What the breadth and depth and length and height.

And to know the love of the Christ which surpasses knowledge. Here you will find whenever you come to God. You have to use those superlative expressions.

Why? Because He is limitless. What the breadth and length and depth and height. God's breadth cannot be measured.

God's length cannot be measured. God's height cannot be measured. God's depth cannot be measured.

And the love of Christ surpasses knowledge. It is unspeakable. It is unsearchable.

When you come to God. You find that He is infinite. He is limitless.

He is without borders. And because our God is such a God. Therefore when we come to Him.

He can enlarge our border. There is always something more. He can give to you.

Why is it you don't have it? It is because He has to measure it according to your measurement. You are not able to contain it. And that's the reason why at the end Paul said.

But to Him that is able to do far exceedingly above all which we ask or think. According to the power which works in us. To Him be glory in the church.

In Christ Jesus and to all generations of the ages of the ages. Amen. He said far above.

Exceedingly above all which we ask or think. You may ask. You may even think.

Sometimes we think. But we dare not ask. But He can give to you able to do exceedingly above all you may ask or think.

Why? It is because of the power that works in you. So that He may be glorified. Dear brothers and sisters.

There is nothing that pleases God more than we ask God to enlarge our border. I am afraid lots of believers are so contented. They just sit back and wait.

Not wait for rapture. Wait for death. Now thank God for what He has already given to us.

It is glorious. Marvelous. We need to be always thankful.

But dear brothers and sisters. Think of our God. Even though He has given you a border because He knows your capacity.

But how He longs that He may give you more of Himself if your capacity is enlarged. Think of Paul. Even towards the end of his life, if you read Philippians, you find he said, I am still pressing on.

Oh, that I may know Him. Well, you say, Paul, you have a great boundaries already. You know a lot.

You are given a lot. Are you still not satisfied? Paul said, oh no, I am satisfied but I am not contented. I am happy with what God has given to me.

But when I see Him, I find that I have nothing. I am pressing on. I pursue that I may possess that which He has possessed me.

He has something bigger for me in view. And I want Him. Brothers and sisters, this is the kind of attitude we must have.

But remember, you do not enlarge your border by trying to rob your neighbors. Your border will be enlarged with a blessing. If the Lord will bless you, then your border will be enlarged.

So first of all, I do encourage dear brothers and sisters, be faithful in that which God has already given to you. And if you are faithful, and if you have faith, then with the blessing of the Lord, your border can be enlarged. Of course, there are other things that he prayed for, but I don't have time to go into it.

You have to look to the Lord yourself. And then in 2 Kings, in 2 Kings you will find the sons of the prophets came to Elijah. Now you know, Elijah, the days of Elijah were not easy days.

Why? Because if you read 2 Kings, you remember that when Elijah was ministering, he was ministering under a wicked king. And you find famine in the land, trouble, wars, all these things. It was a difficult time.

And during that difficult time, God raised up the prophet Elijah to be a testimony to God. And there were the sons of the prophets. Now who were the sons of the prophets? The sons of the prophets were not really natural sons of the prophets.

The sons of the prophets are those young men. Who had a desire to serve God. And because they had a desire to serve God, they received training under the prophet Elijah and Elisha.

Probably Elijah started that. Oh, you can even go back to Samuel. And Samuel probably started the school of the prophets.

You remember how he prophesied among the prophets? He was directing the prophets. And then of course here you find Elijah. During Elijah time there were schools of the prophets in different places.

So Elijah inherited from Elijah. So they are the sons, these were the sons of the prophets. These were young men desiring to serve the Lord.

And they were receiving training under the prophet Elijah. Now remember these were difficult days. Found that their house was too strict, too small for them.

Evidently there were more young people who had a desire to serve God and who wanted to be trained. And because more young people came forth therefore the house was too small for them to live. Now that's a good sign.

Usually during difficult times probably you will have less young people wanting to serve the Lord. People want to serve the Lord when everything is very easy and prosperous. But thank God for these young men.

Even though it was difficult. Sometimes they were in hunger. And yet they stick on.

They wouldn't give up. Instead of asking Elijah, well this place is too small, let's scatter. No.

They say we want to be together. We want to learn more. But this place is simply too small.

Now will you allow us to go to the Jordan and everyone cut a beam and build a bigger house there that we may dwell there. Now that's a good attitude. You know when 5,000 people were there with our Lord Jesus and they had nothing to eat.

The disciples come and say well it's getting dark. Why don't you disperse them and let them go to the village to buy food. Now their mentality is scattering them.

But the Lord say no. Give them to eat. And here you find these sons of the prophets.

Instead of thinking retreating they were thinking of advancing. Instead of thinking of scattering they were thinking of gathering. Let's build a bigger house.

So that we may not only house ourselves but there might be some more young people who want to serve thee can come and learn with us. Now that's a good mentality. And where did they suggest to go to get the material for the building.

They said let us go we pray thee to the Jordan. Now of course naturally there is a reason for it because near the river you always can find the trees. You cannot find building materials in the desert.

You have thorns but you cannot build a house with thorns. So the natural place to go is to Jordan because there you can find the trees. But you know spiritually there is a meaning, significance to it.

Jordan in the scripture always speaks of death and resurrection. Identification with Christ in his death and resurrection. That is Jordan.

And that is the place where you can get material for the building of the house. Now remember this principle. Where can you find material for enlargement.

For the enlargement of God's work. You can find the material for the enlargement of God's work only in Jordan. In other words we have to go down to Jordan to experience that death and resurrection with Christ.

And as you experience and identify yourself with the death and resurrection in Christ Jesus then you cut down trees and take beams for the building of the house. Everyone a beam. In other words all the sons of the prophets will go down to Jordan together and everyone a beam.

Now that's beautiful. For enlargement. Of the work of God.

Everyone must be involved. Not just a few will go down and cut the trees. That won't be sufficient.

Everyone must go down and cut a tree and take a beam. And then the house will be built. But fortunately they asked Elijah to go with them.

Because an accident happened. And while they were cutting the tree suddenly one axe head flew off the handle and fell into the Jordan and sank to the bottom of the river. And it so happened that that axe was borrowed.

Now if it's your own you just lose it but if it's borrowed. So that son of the prophet cried out and said oh master this is borrowed. Not only he did not get the timber but he lost his axe.

Axe. What a loss. And then Elijah said well where did it fall? And the son of the prophet pointed out the place and Elijah cut a stick threw it into the water and it made the axe to swim.

Against nature. But that's supernatural. And Elijah said stretch out the hand take it.

So that axe head was returned to the handle and the tree was cut and the beam was obtained. Now it's a miracle. But what is the spiritual meaning behind it? Brothers and sisters what I can see is this.

How can enlargement be effected? Enlargement can only be brought to pass through the principle of death and resurrection. Or to put it in another word through the principle of the cross. Jordan speaks of the cross.

Identification. The axe also speaks of the cross. The stick also speaks of the cross.

Everything there speaks of the cross. But how do you explain the whole accident? Here you find the axe the iron axe head attached to a handle and you use it to cut the wood. But when the axe head flew off the handle and fell into the water it sank.

Why did it happen? Because it was borrowed. No other son of the prophet lost his axe because it's their own. They know their axe.

They know how to handle it. They know how firm it is. But this one just borrowed one.

And he had never handled it before. It was not his. He didn't know it.

So when he did it, it flew off. Borrowed. Brothers and sisters, do you know that you can never borrow a cross? Cross is something you have to experience yourself.

If it is borrowed, it will not work. Lots of people have heard of the message of the cross. Oh, we have heard of these messages.

How we need to identify with Christ in His death and resurrection. But all we know is that mental knowledge of the cross. We ourselves have never really experienced the working of the cross in our lives.

As a matter of fact, we evade and escape whenever a cross comes to our way. And yet we are talking about the cross all the time. Brothers and sisters, that's a borrowed axe.

It will not only, will not cut down the tree, but you will find the axe head will fall into the water and sink. In other words, if we only know the cross mentally, without personally experiencing the cross, the result is you die. You sink.

It only brings in more death, but no resurrection. No resurrection. Oh, how often we listen to the message of the cross and we find the one who is preaching on the message of the cross has a long face because the more he preaches, the sadder he becomes.

Maybe it's a borrowed axe. It brings in more death than life. The more he preaches on the cross, the more dead everybody becomes.

That's borrowed. Don't speak on the cross unless you know it yourself. Unless it is yours.

Don't borrow it. You remember our Lord Jesus said, Deny yourself, take up your cross and follow me. The Lord does not just say, Deny self, take up cross and follow me.

You may deny other self, but not yourself. You may take up other cross, but not your cross. No, it won't work.

Deny yourself. What you need to deny is yourself, not your brothers and sisters. Not asking everybody to deny themselves, and you never do.

God does not want you to take up another person's cross. You have your cross to bear. Because it is only your cross that will crucify yourself.

Other people's cross will not crucify yourself. That's a borrowed axe. Borrowed axe never works.

It doesn't have that sharpness that cuts. But here you'll find Elijah cut a stick, throw it into the river, and made the axe. Why? Because he knew in life.

When the axe is returned to the handle, then the tree. So dear brothers and sisters, what is the secret of enlargement? The secret of enlargement is the cross. And then finally, you'll find Isaiah 54.

Well, you will find Isaiah 54 follows very closely Isaiah 53. As a matter of fact, in the original manuscript, there is no chapter division. So when you read it, you have to read it together.

And you'll find Isaiah 54 3, as our brother mentioned at the time of worship, Isaiah 53 is a wonderful chapter. It is the most comprehensive prophecy concerning the work of our Lord Jesus on the cross. How our Lord Jesus was crucified on the cross.

How He bore our sins and our iniquities. How for our sake He was smitten. Wonderful chapter.

And immediately following that chapter, the finished work of Christ on the cross, you'll find chapter 54 says, Exhort thou, barren, that didst not bear, break forth into singing, and shout for joy, thou that didst not travail with child. Now brothers and sisters, isn't that wonderful? Immediately following that great chapter on the finished work of Christ, you'll find the call, the exultation. Come, say, Exhort thou, barren.

Now, are we not barren? Break forth into singing, shout for joy, thou that didst not travail with child. Now, of course, historically, this referred to the children of Israel, the nation of Israel. One day the nation of Israel will be regathered, will enlarge their borders, will be established before the Lord.

It's all because of God's promise, of God's covenant. But we would like to use it to typify the church. Brothers and sisters, what is the basis for enlargement? The basis for enlargement is the finished work of Christ.

It is because of Christ, what Christ has done on Calvary's cross. Therefore, there is no reason why we should be barren. There should be no reason why we should not bear child.

In the natural, in ourselves, we have no strength. In the natural, in ourselves, we cannot bear children. We cannot bear fruit, spiritual fruit.

But because of the finished work of Christ on Calvary's cross, let us rejoice. Why? Because He is going to give us children. And there will be more of the children of the desolate than the children of the married wives, said Jehovah.

Naturally, we can do nothing. But thank God, through the finished work of Christ, we are promised to have more children than those that can be born naturally. And children that are born supernaturally are much better than children born naturally.

Here is a promise. And that promise is based upon the finished work of Christ. Or, we may put it in another way.

The purpose of the work of Christ is for enlargement. Why did our Lord Jesus die on the cross? What should be the result of His finished work? The result should be enlargement. There shall be more children born.

The result should be enlargement. And therefore in verse 2 says, Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not, lengthen thy courts, and strengthen thy stakes.

Whom are these words spoken to? These words are spoken to the church. To those who know the finished work of Christ. To those who know the purpose of God.

And if we know God's purpose, then we shall respond with faith. And say, O Lord, if it is Your will that there shall be more children given, that there shall be increased in the house of God, then we must enlarge the place of our tents. On God's side, there is the redemptive work of Christ.

There is the promise and the purpose in connection with the finished work of Christ. On the other hand, there are God's people. How do we respond to what God has done and what He is going to do? Do we respond with saying, O Lord, this is enough.

This place is good enough. We do not see any reason why we should enlarge the place of our tents. We are quite happy and contented.

We will just stay here, Lord. That's all we want to do. You have blessed enough.

No more, no more. We cannot contain it. We are quite happy.

Now, if we do not enlarge the place of our tents, then God will not give us more children. If He is beginning to increase and we do not enlarge, then the increase will stop. This is a spiritual principle.

You remember the widow that was in debt? He came to Elijah and Elijah said, borrow many vessels. Now remember, you can borrow vessels, but not borrow eggs. Borrow many vessels, empty vessels.

The more the better. And then close the door and pour from that pot, that little pot of oil. And when every vessel was filled, the oil stopped.

That's a principle. If we see the work of Christ, if we begin to see He is answering to His own heart's desire and His giving increase, this is the time that we have to enlarge the place of our tents. This will be the response of faith.

If we do not respond, that will be the end. And how do we respond? Enlarge the place of thy tent and let them stretch all the curtains of thy habitations. Spare not.

Oh, the Holy Spirit says, spare not. Dear brothers and sisters, God spare not His only begotten Son. Will He not give all things to us with Him? Abraham spare not his beloved son Isaac.

And because of this, God bless him with an oath. The Apostle Paul says, I am willing to stand and be standing for you. To the Corinthians.

He said to the Philippians, I am willing to be poured out as a drink offering on your sacrifice. Spare not. God knows us.

Oh, how we want to keep back, keep back, keep back. On the one hand, we want God's blessing. On the other hand, we keep back ourselves.

What a contradiction. God has much to bless, but we have to spare not. Mary, spare not that lard, that pound of lard.

Nard. Mary, spare not that alabaster box, flask. She broke the flask.

Pour the oil completely out of it. Empty the flask. Spare not.

The Lord says, spare not. Don't reserve anything. Don't keep back.

Because if you do, you are keeping back the blessing of the Lord. And lard lengthen thy cords. Strengthen thy stakes.

Now, what are the cords? The cords are the cords of fellowship. Lengthen the cords of fellowship. Oh, do not just have fellowship within just a few.

Yes, we have good fellowship. But what about your brothers and sisters? Lengthen the cords. Strengthen the stakes.

Strengthen the stakes of the teaching of the apostles. The teaching of Christ. Let us be rooted and grounded in the Word.

In the truth of God. And when we are rooted and grounded in the truth of God, and we enlarge, lengthen our cords of fellowship, you will find the house is extended. And the blessing of the Lord.

So, in these three instances, you will find a prayer for enlargement. We need to pray for enlargement. For His sake, not for our own sake.

Number two, the preparation to enlargement. We need to go down to Jordan and cut a beam. We need to know more of our identification with Christ in His death and resurrection.

No more of the cross. And finally, the provision of enlargement. We need to, not to spare, but to lengthen the cords and strengthen.

And when enlargement comes, the Lord. Shall we pray? Thou art the God without limit. The infinite God.

Thy riches are unsearchable. Thy love unspeakable. Thy answer to prayer is far exceeding above all that we may ask or think of.

The length, the width, the breadth and the height of Thee is unknown. Oh, how we praise and thank Thee that we have Thee as our God. And bless us with every spiritual blessing in the heavenlies in Christ Jesus.

Oh, enlarge hope that we may contain more of Thee. Not because we are ambitious for ourselves, but we are ambitious. We want Thee to be more glorified.

We want more praises to rise to Thee. We want Thy heart to be satisfied. We want Thy testimony to be uplifted.

We want Thy son to return. Thy bride get ready. Oh, Lord, do give us that attitude in us that is positive, active.

We want to be enlarged in the name of our Lord Jesus.

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