

Possessing Our Possession - Part 1

by Stephen Kaung

God's purpose is to obtain a man in Christ, and we possess our possession by seeing and apprehending what God has given us.

Duration: 1:05:29

Scripture: Joshua 1:1-9

Topics: "Possessing"

Description

In this sermon, the preacher emphasizes the importance of recognizing our limitations and not thinking that we know everything. He compares our understanding of God's word to children trying to draw seawater with a small bucket, highlighting our need for humility and a recognition of our dependence on God. The preacher then moves on to discuss the book of Joshua and how God's word to Joshua reveals both the already given land and the command to possess it. He addresses Joshua's doubts and the rebellious nature of the Israelites, emphasizing that God gives everything or nothing. The sermon concludes with the reminder that God's ultimate gift to the world is His Son, Jesus Christ, through whom all things are given.

Transcript

This is Sunday afternoon, August 10th, 1975, in Richmond, Virginia. The ministry is given through Brother Stephen Kong. I would like to read from the book of Joshua, the book of Joshua chapter 1. We will just read the first nine verses.

Joshua chapter 1, verse 1. In the past we have been going through briefly the five books of Moses. In the first book of Moses, Genesis, we see the purpose of God. Now what is the purpose of God? What is it that God is really seeking after? The purpose of God is in man.

He is looking for a man that is after his own heart. Not just any man, but a particular man, a very special man, a man after his own heart. Then of course we see in the second book of Moses, Exodus, the works of God.

And it is the work of redemption. Through redemption, God is to obtain his purpose. And the third book, Leviticus, the call of God.

After we are redeemed, then he calls us to come and serve him as priests. A high privilege. And the fourth book of Moses, Numbers, tells us the ways of God.

God has to deal with us in certain ways that we may grow up into maturity, into sonship. And finally you find in the book of Deuteronomy, the law and the land, the inheritance. In a sense you can see that God's purpose is to obtain a man.

And then in the book of Deuteronomy, it is as if a man is in the land. Not just one man, of course they are going to enter into the land, but so far as God is concerned, there is a nation, a corporate man. And that nation, that corporate man, is to enter into the land which is Christ.

In other words, what God's purpose is, a man in Christ. God is after a man in Christ. And this man in Christ is not only just individual men and women in Christ.

Of course, we are men and women in Christ. But this man in Christ is that corporate man in Christ. And that's what we find in the first five books of Moses.

Now after that we have the book of Joshua. The book of Joshua is a very unique book. Why? Because in that book we are shown how this redeemed people enter into their inheritance.

Or in other words, how do they possess their possession. Moses, who is a representation of the law. Law cannot bring the people into the promised land.

Moses remained strong to the very end. His eyes were not dimmed and his strength was not abated. In other words, so far as law is concerned, the law of God never loses its strength.

Because the law defines our relationship with God and with man. And it never changes. But because of the weakness of our flesh, the law is not able to bring us into God's promise, into God's inheritance.

But after Moses, God raised up Joshua. Now Joshua represents the principle of grace. The very name Joshua in Hebrew means Jehovah is Saviour.

And if it is in Greek, it will be Jesus. So here you'll find Joshua, he represents the principle of grace. The law came through Moses, but grace and truth subsist in Christ Jesus.

What the law cannot do, our Lord Jesus came in grace. And because of his finished work on the cross, and after he has finished the work of redemption on the cross, he ascended up to high and he sent the Holy Spirit to us. And the Holy Spirit is the spiritual energy that will bring us into our possession.

So the whole book of Joshua tells us of the principle of grace. And it is only under the principle of grace that we possess our possession. You know, the book of Joshua has its counterpart in the New Testament.

The New Testament counterpart of the Old Testament book Joshua is the letter to the Ephesians. In the letter to the Ephesians you'll find it is roughly divided into two parts. The first three chapters of the book of Ephesians tells us of our possession.

God has blessed us with every spiritual blessing in the heavenlies in Christ Jesus. The first three chapters of Ephesians tells us what our possession is. It is Christ and how rich he is, the unsearchable riches of Christ.

God has blessed us with every spiritual blessing in the heavenlies in Christ Jesus. Then you'll find in the second part of the letter to the Ephesians it tells us how to possess our possession. The first prayer of the letter to the Ephesians is a prayer for revelation.

Paul prays to God that he will give the spirit of wisdom and revelation to the full knowledge of God. In other words, we need revelation. We need to see.

We need to see what our possession is. We need to see the promised land. We need to see how rich is our inheritance.

Our portion is Christ. He is the cup of our portion and our land falls into pleasant places. We need to see that and it takes revelation to see it.

And then you'll find in the second prayer of Paul in chapter three of the letter to the Ephesians it is a prayer that we may apprehend what has been revealed to us. And how are we going to apprehend? That we may be strengthened by the Holy Spirit within our inner man. In other words, our inner man, our spirit, needs to be so strengthened by the power of the Holy Spirit that Christ may dwell in our heart.

That we may be rooted and grounded in love so as we may apprehend with all the things the breadth and the length and the depth and the height and to know the love of Christ which is beyond understanding that we may be filled with the fullness of God. So here you'll find in the letter to the Ephesians there is that part of the revelation we need to see. And then there is the other part of apprehension.

We need to apprehend what has been revealed to us. So in the book of Joshua we come to the place of how to possess our possession. Moses had died.

So God began to speak to Joshua. And then here you'll find in the first chapter of the book of Joshua God said to Joshua, Moses, my servant, is dead. And now rise up, go over this Jordan, thou and all the people into the land which I give unto them to the children of Israel.

First of all we need to see this. That the land that they are going to enter in is not a land that God is going to give to them. But it is a land that God has already given to them.

In other words, you cannot possess what is not yours. If you try to possess what has not been given to you it is an illegal occupation. You become squatters.

But if it has been given to you, it is yours. Then it is your right to possess it. And you should go in and possess it.

Now dear brothers and sisters, the promised land, the land of Canaan is not a land that God is going to give to the children of Israel. No. Long, long ago there was a man who dwelt in Ur of Chaldea.

And the Lord of Glory appeared to him and called him to come out of the land of Chaldea and go to the place of God's appointment. He obeyed. Abraham obeyed God.

And he went out not knowing where to go. But he knew who was calling him. So you find Abraham, he left Ur of Chaldea.

He crossed the river Euphrates. And of course he had his problems. He stopped short in the midway in Haran.

After his father died, then God appeared to him once again and encouraged him to go on. So he obeyed. And in Genesis chapter 12 you'll find Abraham came into the land of Canaan.

When he entered into the land of Canaan, he came to Shechem by the Oak of Morah. And God appeared to him and said, I will give this land to your seed. Now remember brothers and sisters, at that time Abraham had no child.

But when God promised that land to him, God did not say, I give you this land. God said, I give to your seed this land. And Abraham believed in God.

He built an altar. So way back in chapter 12 of Genesis you'll find God had already given that land to the seed of Abraham. Abraham sojourned in the promised land as a stranger.

He pitched his tent there. He moved around in the land but always living in a tent. And we are told that not only Abraham did that, but even Isaac and Jacob.

They all lived in tents. They all were strangers and sojourners in the land of their inheritance. Then the children of Israel went to Egypt.

430 years. As if God's promise was not going to be fulfilled. So far as human mind is concerned.

After hundreds of years, would God fulfill his promise to Abraham? It seemed to be further and further away. Why? Because you'll find at the end of 430 years the children of Israel were literally slaves in Egypt. When they first went into Egypt, only 75 people.

But they were treated royally. Why? Because Joseph was the prime minister there. But then a new king came up, a new dynasty came up who did not know Joseph.

So here you'll find the children of Israel enter into slavery. Not to say a promised land, but they were slaves in Egypt. Where was God's promise? The promise probably was forgotten even by the children of Israel.

They gave up all hope of a promised land. And there after 430 years, God sent Moses to lead the children of Israel out of Egypt in order to lead them into the promised land. So dear brothers and sisters, first of all, we need to remember that they were going to enter into a land that had been given to them hundreds and hundreds of years.

Brothers and sisters, is this also true with us? We are not going to possess something which has not been given as if we don't have it. And then we are going to enter into it and to possess it now. We are called to possess our possession.

In other words, God has already given us the land. Our land, of course, is Christ. God has already given us Christ.

It is already ours. In Ephesians 1, verse 3, we are told, Blessed be the name of our Lord, of our God, who has blessed us. Not who is going to bless us, but has blessed us, has already blessed us with every spiritual blessing in the heavenlies in Christ Jesus.

In other words, God has already given us Christ. And in Christ, everything. Christ is our portion.

Christ is our possession. Christ is our property. Christ is our inheritance.

And Christ has already been given to us. And because He has already been given to us, therefore we are called to possess Him in all that He gives. Now, brothers and sisters, our problem is we are always thinking in terms of piece and bits.

Our mind is too small. Our mind is fragmentary. We cannot comprehend that when God gives us something, He gives all.

We always think, well, when God gives something, He gives a little bit, and then a little bit, and then a little bit more. If we ask, then He gives a little bit more. Now, that is our mind.

Our mind is built in that way. You know, because we are built in that way, therefore we act in that way too. But God is different.

When God gives, He gives all or nothing. God so loved the world that He gave what? He gave eternal life? He gave forgiveness of sin? No. He gave comfort? No.

He gave wisdom? No. He gave strength? No. He gave healing? No.

He gave gifts? No. God so loved the world that He gave His only begotten Son. That's what He did.

When God gave, He gave His Son. And in His Son, all things. All things.

So dear brothers and sisters, this is something we need to realize. Now, often times when we come to God, we think that we come to God and draw out from God forgiveness of sin. We wept before Him.

We cried to Him. We asked for mercy. We touched the compassion of God.

We moved His heart. And God cannot stand it anymore. So God said, Alright, I forgive you.

And we go back free. You know? And then another time we feel some need again. And we come to God and beg and beg and beg and beg until God said, Well, I cannot stand the begging anymore.

Alright, I'll give you healing. I'll give you a gift. And little by little we try to get something out of God.

Now, that is our concept. But dear brothers and sisters, it would change our complete outlook. If we see that when we come to God, God gives us His Son.

Christ is given to us. And when God gives Christ to us, everything is there. He has given His all.

If you come to God again and ask for something more, God said, You have made me poor already. I have nothing to give. We have exhausted God.

God is exhausted by giving His Son to us. And in His Son, everything. Now, what are we doing today? What we do today is to discover what God has given us in Christ.

Not just asking Him, drawing out one thing after another from heaven. No, it is all here. It is all here with us in Christ.

It is only a discovery. A new discovery. We enter into a fresh understanding of Christ.

That is what it is. So here you'll find when God told Joshua, He said, You go into the land which I give to the children of Israel. I have already given.

So far as God is unconcerned, it is given. And when God gives, He never takes back. You know, children.

Sometimes you'll find when children are playing together, you know, and suddenly a child may become very generous and give his toy to the other children, you know, but a minute later, you know, something happens and he wants his toy back. Now, God is not children. When God gives, He gives and that's it.

He never takes back. And He is careful to see that it is fulfilled. Now, think of the love of God.

When you give something to a person, you have given. In other words, so far as you are concerned, you have given. But suppose that person is not able to take that gift.

Now you will say, That's his problem, not my problem. If he cannot take that gift, very good, then I can take it back. But you'll find the difference is here.

When God gives, He not only gives, but He sees to it that you are able to receive it. And that's the grace of God. Brothers and sisters, we often say even the faith that receives the gift comes from God.

If He does not give you faith, even if there is gift, there is grace, you won't be able to receive it. And He sees to it that you have faith. Oh, nothing, really nothing comes from ourselves.

Everything comes from God. So God told Joshua, You just go in, into the land that is already given to you. It is your right to possess it.

Dear brothers and sisters, Christ is our portion. He is ours. All that is in Christ is given.

And God said, Go in and possess all. Now, how big is the promised land? God said from the wilderness and this Lebanon to the great river, the river Euphrates, the whole land of the Hittites to the great sea that is the Mediterranean towards the going down of the sun shall be your border. The land that God promised to Abraham is not just the land that we call today Palestine.

It is the land stretched out from the river Euphrates. Now the river Euphrates is still there today. It is still called Euphrates.

Stretch all the way to the Mediterranean and go down to the south to the little stream of Egypt. That whole piece of land is given to Abraham and to his children. Unfortunately, the children of Israel have never fully possessed their possession.

Only a little short period under David and Solomon they appear to possess the land that God promised to them. But just for a little while. Isn't it true with us? The Christ that God has given to us is infinitely immense.

We cannot even imagine. And that is the reason why in the book of Ephesians we are told it is the unsearchable riches of Christ. All the fullness of the Godhead dwells in Him bodily.

Now you just think of it. Fullness of the Godhead. That is to say all that God is.

All that God has. All that God is able to do. All the fullness of the Godhead.

Now who can fathom the fullness of the Godhead? But all the fullness of the Godhead dwells in Christ bodily. And ye are complete in Him. The land that God has given to us in Christ is so infinitely great that humanly speaking we can never measure the breadth, the length, the depth and the height.

So here you find Paul in Ephesians chapter 3 he said that we may be able to apprehend with all the things. Now if you try to apprehend by yourself impossible. You have to apprehend with all the things.

And all the things not only include the few of us here. All the things include all the things today on this earth. And more than that includes all the things that live before us and all the things that are coming into being after us.

We have to apprehend with all the things that is to say the whole church. It is for the whole church to apprehend. Apprehend what? The breadth and the length and the depth and the height.

You know grammatically that sentence is never finished. Paul is quite a dramatist I would say. Of course he knows his grammar.

But when he comes to this point as he says to apprehend with all the things the breadth and the length and the depth and the height as if he is out of breath. It never ends. We will say now what is? What is the breadth and the length and the depth and height? He cannot say.

Out of breath. Why? Because the riches of Christ is unsearchable. The land that God gave to us is so immense.

It is beyond our understanding. You know some people try to figure out. And if you have a good mathematical mind of course when you read the Bible you always try to figure out.

For instance you try to figure out exactly what is the length and the breadth and the height of the holy city the New Jerusalem. Well a measurement is given. So you can try to imagine.

But can you imagine a city that big? Can you imagine a city that tall? Well the figure given there is just to give you a sense of mathlessness. That's all. In other words it's beyond our imagination.

It is so immense. You can count and count a certain figure and then you're lost. It doesn't mean anything to you.

Trillions. Billions, trillions. It doesn't mean anything to you.

If it's hundreds it means something. You know what it is. A thousand, yes.

Ten thousand, yes. Even a million probably, yes. But when you go to the trillions and billions and so on and so forth you're lost.

You're lost. And dear brothers and sisters this is exactly what it is. Who can say that I have Him all? Who can say I know Him all? The more you know Him the more you begin to discover you don't.

You don't. You don't even touch the surface of it. You are like little children playing with pebbles by the seaside.

And you are like little children trying to draw the seawater with your little bucket and you think you have the sea. How foolish it is for us to think we know it all. We have it all.

Brothers and sisters, this is Christ. This is our possession. This is what God has given to the church.

The church is the body of Christ the fullness of Him who fills all and in all. This is what it is. And because of this you find there is the second part.

And the second part is God's word to Joshua. Every place whereon the sole of your foot shall tread have I given to you as I said unto Moses. Now there is no contradiction here.

On the one hand the land is already given. On the other hand God has now going and every place that you put your foot down is yours. Is there any contradiction? No, there is no contradiction.

The whole land was given. But only when you put your foot down that spot where your foot tread on is yours in actuality. In actuality.

In other words it is given now going and possess it. Entering and experiencing it. You remember when Abraham was a stringent sojourner in the promised land.

One day his nephew Lot you know, and Abraham they had some problem with their herds because they had so many cattle and their herdsmen began to quarrel you know, before the Gentiles and you know, before the Canaanites and Abraham said now that's not right. We brothers supposed to belong to God you know, and here we are you know, even we are not quarreling our herdsmen are quarreling and before these people it's not a good testimony. So Abraham being very generous Abraham said now Lot you choose.

If you go to the west, I go to the east. If you go to the south, I go to the north. You know, let us be peaceful.

And you remember Lot against all principle of courtesy. You know, he just took this opportunity jumped at it and he looked and he saw the plain by the river Jordan where Sarum and Gamara were located were very fertile like Egypt where they just came out from. So he chose that.

Now humanly speaking I wonder if it ever went through the mind of Abraham for a second My, you got the best. But Abraham, the Bible didn't say that thought ever came to him. After Lot left you know what happened? God appeared to Abraham.

In chapter 13 of Genesis God appeared to Abraham and what God said? God said lift up your eyes look to the south and north and east and west. Whatever your eyes see is yours. Now rise up and walk through it.

Two things seeing and walking. First you raise you lift up your eyes and see it. And of course Abraham see that land that Lot has just chosen too.

You know it's within his view. So God says first look you see, whatever you see is yours. And the second thing is walk over it.

Walk over it. So brothers and sisters these are the two spiritual principles that work together. First that is revelation.

We need to see in our spirit we need to see what God has given to us. We need to see Christ brothers and sisters. We need to see Him.

And if we only see Him you know not only He will enlarge our capacity but He will stir us to rise up and walk through it. To possess our possession. To apprehend it.

To experience it. Wherever your foot steps down that is to say it's yours you experience it. Now what is Christian experience? Christian experience is not experiencing something other than Christ.

Spiritual experience is not experiencing something that is not yours. Christian experience is experiencing Christ who is already yours. That's the reason why.

You are not just experiencing this and experiencing that. Now some people say I experience second grace. Second blessing.

The first blessing is God's face. Now second blessing for some people is sanctification. To some people is the manifestation of the Holy Spirit.

The baptism with the Holy Spirit. That's the second blessing. So sometimes we say now I have the first blessing.

Now I have the second blessing. And now I have the third blessing. Now I have the fourth blessing.

And one by one you try to get this and get that. Not at all. Not at all.

God has only. He has blessed us with every spiritual blessing in the heavenlies in Christ Jesus. You have already been blessed.

He has blessed us with Christ and what more can you be blessed? It is only that after a while you happen to walk over one portion. Ah, you discover. Actually it's already given.

You are experiencing Christ a little bit more. Is it something new? So far as the experience goes it is new. But so far as God's gift goes it is old.

It is not that you are drawing out of heaven something. No. It is already given.

You are just discovering it. That's the reason why you do not enter into Christian experience by begging. You enter into Christian experience by faith.

By faith. And dear brothers and sisters if you remember this you will find it governs our whole Christian experience. All so called Christian experiences are experiencing Christ.

And if it is experiencing Christ it cannot be something that is not already given. It is just appropriating something already given. It is an exploration.

It is a discovery. It is not what shall I say, an invention. No.

Not at all. Not at all. So here you will find God told Joshua, you lead the people in and the sole of your foot, wherever the sole of your foot tread, is yours.

First receive it by revelation. Then by faith appropriate it. And when you appropriate it, it becomes real, an experience.

Dear brothers and sisters the Holy Spirit will lead us into all truth. But if the truth is not there, the Holy Spirit has nowhere to lead you to. In other words, the Holy Spirit is leading you into all that is already done in Christ.

All that Christ has done for you is here. And the Holy Spirit is just leading you into all that Christ has done for you. Face up and to appropriate.

To walk over it. Do not be lazy. Do not be so self-contented.

But rise up in our spirit. If you see Christ by revelation, it will move you to go ahead. To appropriate all that has already begun.

Put your foot down. By faith. And the third thing.

And here you find God told Joshua. Three times God said, be strong and very courageous. You know, whenever you find something is repeated in the nine verses, in that short message God gave to Joshua.

Three times. Three times God encouraged him and said, be strong and very courageous. Now why is it? There must be some reason.

Joshua. He was with Moses for 40 years. He was the closest associate of Moses.

Moses' attendant. He saw everything over the 40 years. Moses filled with this people.

What kind of people were this people? Stiff-necked. Rebellious. Unbelieving.

Moses could not do with them. Could he? No doubt. Joshua must be thinking about that.

When he looked backward over the 40 years and Moses, his master, failed. Would he be able to lead this people into the promised land? He had his doubt. He was dealing with a people.

And that people were always rebellious. Human nature never changed. God had to tell encourage and say be strong and very courageous.

He need courage. And when he looked forward over the land. It was not a land that was unoccupied.

He was one of the spies 38 years ago. He saw it all. It was a land inhabited by the seven tribes.

And these seven tribes were not weak people. They were strong people. They built cities.

Very tall as if it reached heaven. And even in the land they saw giants there. They saw giants there.

And you know Joshua was a soldier. So as a soldier of course he had to figure out can I with this people go in and destroy the seven tribes that were stronger? Could I do that? Looking forward there wasn't too much hope. Looking backward into the people.

A helpless people. Looking forward into their enemies. Formidable foes.

There doesn't seem to be any chance of defeating the enemy. Dear brothers and sisters. Is it not true with us today? Do we still have confidence in our flesh? For 40 years the children of Israel were in the wilderness.

And the whole wilderness experience is to prove one thing. That there is no good in the flesh. Just to prove that thing.

And if that is the case do you have any confidence in the flesh? If you still have confidence in the flesh you will fall back again. No doubt. No doubt.

So when Joshua looked at the people he was so fearful. Thank God he had no confidence in the flesh. You know brothers and sisters the reason why we do not enter into the fullness that is in Christ.

One thing that stands in the way of our entering into the riches of Christ is our confidence in the flesh. The flesh can never inherit that which is given to the spirit. You can never experience Christ if you have confidence in the flesh.

And that's the reason why they cannot enter into the promised land. And we need to be fearful about that. Lest we have any confidence.

So you'll find Paul in Philippians he tells us we have no confidence in the flesh. We worship God in the spirit. No confidence in the flesh.

And that's the way to know Christ. But then on the other hand there are the people in the land. The enemies.

Now brothers and sisters the enemy that the children of Israel met in the wilderness was the flesh. Types of the flesh. But the enemies they were to meet in the promised land were the types of the evil power of darkness.

So in Ephesians chapter 6 we find that we are fighting against principalities and authorities. And the power of darkness and the evil spirit of the air. In other words in the wilderness it is a struggle against the flesh.

But in the heavenlies it is a conflict with the evil forces. Two different kinds of enemies. Joshua by the grace of God he was able to overcome the flesh.

Why? Because you find he was the one who was chosen to lead the people to fight against the Amalek. The Amalek there represented the flesh. And he was able to overcome the Amalek.

He was able to overcome his flesh so he could live. And he was given the promise to enter in the promised land. But to fight against the spiritual forces.

Now was he able to do that? Our wrestling is not against flesh and blood. But against principalities and authorities. It is not against man.

It is against the evil forces in the heavenlies. Now brothers and sisters no wonder Joshua needed to be encouraged. So God encouraged him.

God said do not be fearful. It is true. So far as the flesh is concerned there is no hope.

So far as the enemy is concerned the enemy is formidable. But be strong and very courageous. Be strong.

And you know in the Bible again and again we are encouraged to be strong. Ephesians chapter 6 Be strong. Timothy.

Be strong in the grace that is in Christ Jesus. First Corinthians says be valiant. Quit yourself like a man.

Be strong. We are always encouraged to be strong. Not to be strong in the flesh.

But to be strong in the spirit. To be strong in the grace of God. In the might of His Spirit.

You know our flesh is very strong. Our flesh is strong in everything but in spiritual things. When it comes to other things our flesh is so strong and able.

But when it comes to spiritual things our flesh is so weak. Our spirit is willing but our flesh is weak. When you come to prayer your spirit is willing but your flesh is weak so you go to sleep.

Our flesh is strong in everything except spiritual things. But we are exhorted to be strong in the spirit and in the might of His strength. We are exhorted to be strong in the grace that is in Christ Jesus.

Oh brothers and sisters we ought to know that we can do nothing by ourselves but we are also exhorted that we can do all things through Him who empowers us. You know brothers and sisters it takes a long time to learn the lesson that without Him we can do nothing. It takes a long time to do that.

But after we have learned somewhat of that lesson we go overboard. We become so passive. We become so paralyzed.

We become so drawback. So introspective. Oh we can do nothing.

We can do nothing. So do nothing. Literally nothing.

We have to move on to the other side and to see that we can do all things through Him who empowers us. Be strong. Be strong and very courageous.

Brothers and sisters in the matter of possessing our possessions in the matter of possessing Christ our spirit needs to be strong. We need to be strong in our spirit. We need to be strong in the grace of God.

Yes we cannot do it but strengthened by the Holy Spirit in our inner man. We are to allow Christ to dwell in our heart rooted and grounded in love and to apprehend with all the things. We have to be strong.

Strong speaks of a condition. Courageous speaks of an attitude. Be strong and very courageous.

Now maybe that word courageous we can change it. bears the same meaning. Maybe we can use another word probably that will give us some understanding.

How about use the word daring? Be strong and very daring. Believers we who are the Lord we need to dare. We need to be very daring.

You know look at the people of this world. Sometimes they are very daring you know. They are devils.

But we need to be their saints. They dare to do many things to destroy themselves. But we need to dare to do things to apprehend Christ.

We are too passive. We just sit back and open our mouth and let the manna fall into our mouth. We don't even go out and gather the manna.

God's people are too, too In the matter of possessing Christ you have to be strong in your spirit and very daring. Very daring. And that's the reason why in Matthew chapter 11 you find Christ said the kingdom of God is to be seized by violence and the violence seize it.

The word violence actually is the same word. Only the desperate got it. Brothers and sisters we are the desperate.

We are so desperate we dare to do anything. Anything to have Christ. We are willing to gamble everything.

We are willing to give up everything. We are willing to put everything on the table. We are willing to dare to do everything if only we can know Him.

And that's what Paul is. He dares to count all things as drops in order to know the knowledge of Christ. Brothers and sisters that kind of spirit is needed.

Humility, yes. Of course the humility is the spirit of Christ. We need to be humble, that's true.

But humility and daring go together. Not because you are humble therefore you dare not to do anything. Now you are finished.

You need to be humble knowing that you can do nothing yourself. And you need to be humble and see that whatever God has given it is His grace. You have nothing to boast of.

You need to be humble to see that without Him you can do nothing. That's true. But on the other hand Paul said, I boast.

I boast. We need to boast in Christ. We need to be courageous and daring in Christ.

We need to have that kind of spirit. Be strong and very courageous. Only the strong and the courageous possess their possessions.

But how can we be strong and very courageous? What is the secret of it? And here you find God told Joshua two things. Number one. None shall be able to stand before thee all the days of thy life.

As I was with Moses so will I be with thee. I will not leave thee, neither will I forsake thee. The abiding presence of the Lord.

How can we be strong and very courageous when we have the abiding the sense of His abiding presence. Oh brothers and sisters if we have the sense of His abiding presence we dare to do anything. If we do not have His presence, no matter how you try to encourage yourself you won't be able to stand up.

You won't be able to. His abiding presence is the secret of our strength. Oh how we need to cultivate our communion our fellowship with the Lord.

How we need to cultivate our friendship with the Lord. How we need to cultivate the abiding presence of the Lord. How we need to live in the presence of our Lord.

Now if we cultivate that presence then our spirit will be strong. And we will be. So first of all it is the abiding presence of the Lord.

We need to commune with Him often. And as we commune with Him, the sense of His abiding presence becomes our strength, our spiritual strength. Number two.

Only be strong and very courageous that thou mayst take heed to do according to all the law that Moses my servant commanded thee. Turn not from it to the right or to the left, that thou mayst prosper with us wherever thou goest. This book of the Lord shall not depart from your mouth, and thou shall meditate upon it day and night, and thou mayst take heed to do according to all that is written thereof.

For then shall thou have good success in thy way, and then shall thou prosper. The word of God. The word of God.

Brothers and sisters, how can we be strong and very courageous? Number one. Let not the word depart from your mouth. That is to say, read the word.

Not only read the word, but meditate upon it. Not only meditate upon it, but take heed to do it. And if we read the word of God, know it by heart, and we meditate upon the word of God, let it digest within us, assimilate it, and if we do the will of the word of God by obeying it, then brothers and sisters, your spirit will be strong.

And you will be. No one will be able to stand in all your ways. He will prosper.

So dear brothers and sisters, if we want to possess our possession, if we want to possess Christ, remember, we have to be strong in the spirit, and very courageous. And it is His abiding presence, and it is His word that give us that strength to go on and possess our possession. So may the Lord prepare us in this way.

Shall we pray? Our Heavenly Father, our hearts are humbled before Thee, knowing that Thou has given us such an immense gift, an infinite gift, even Thy Son, our Lord Jesus Christ. Oh, how we praise and thank Thee that everything is in Him and has been given. And Thou art calling us to rise up in our spirit.

Be courageous to possess our possession. Oh, how Thou does long that we may possess our possession. It pleases Thee, it glorifies Thee, if we know more of Christ.

Oh, our Father, how we praise and thank Thee. We do ask Thee, Lord, that by Thy Spirit Thou would strengthen our inner man, that we may truly rise up in our spirit and claim Christ as our own, to glorify Thee. We ask in Thy precious name.

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