

Born to Win

The Investment

by Ronald L. Dart

I know, once again, I speak for all of us when I say that our hearts and our prayers go out to the men and women of the USS *Cole* and their families in this hour when tragedy has struck. It's a really sad day for our country, and I know that all of us will want to remember them, and also to pray for the peace of Jerusalem.

There were scattered individuals last night who prayed one thing *far* more fervently than the rest of us did. They prayed from the bottom of their hearts, "*Thy kingdom come.*" These are the people who have basically lost all hope in this world. And they range from people who are suffering from pancreatic cancer (almost all of whom are dead within a year); to people in prison; to the very, very old and infirm for whom life holds really no more pleasures; and to people in perpetual and intractable pain. They don't have much to look forward to in this world anymore. And so when they go to their knees before God (if they're even able to *get* on their knees), when they say, "Thy kingdom come", *they really mean it.* I know in a small way how these people feel. I have grazed that territory a couple of times—the edge of that world a couple of times in my life. But the very *fact* that some people pray more fervently, "Thy kingdom come", than the rest of us do underlines, I think, how much the rest of us have invested *so much* of ourselves in this world.

We still have hopes. We still have desires and wants. *We* pray for a better job. *They* pray for the kingdom. And the prayers of all those who have lost hope also underline in an important way, I think for all of us, what this festival is really about. We have long taught that the Feast of Tabernacles pictures the Millennium (which is just another way of saying it looks forward to and pictures the kingdom of God), but it really means much more than that. God told his people many long years ago that the 15th day of the seventh month they were to dwell in tabernacles for seven days so they would remember something *very important* in their lives. The scripture is found in Leviticus 23, and verse 39 (and some of you who are long-standing members may already be there).

Leviticus 23

AKJV

³⁹ Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to the LORD seven days: on the first day shall be a sabbath [*That's today.*], and on the eighth day shall be a sabbath. [*And that's a week from today.*]
[...]

⁴² You shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

⁴³ That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

But what's the value in that for us? Is this just an exercise in national history—to remember that God made a bunch of Jews and Israelites live in tents when he brought them out of Egypt for 40 years, while he took them on to the Promised Land? Is that what this is all about for us? I've heard this cited, in fact; the way it's worded—everyone "Israelites born"... Well, that means only Jews have got to keep the

feast. Now, it's odd, considering that, so little attention is given to another *very* important reference to which many of you also could quickly turn. It's Zechariah 14, and verse 16. But let's take a look at it. It says...and this is looking to the last time, and after that last war that's been fought against Israel. He said,

Zechariah 14

AKJV

¹⁶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem [...]

Now, who would that be? Gentiles, right?

Zechariah 14

AKJV

¹⁶ [...] that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Who? *All* the nations that came up against Jerusalem—everybody that fought against her would do so.

Zechariah 14

AKJV

¹⁷ And it shall be, that whoever will not come up of all the families of the earth to Jerusalem to worship the King, the LORD of hosts, even on them shall be no rain.

Notice, this is not an *optional* festival. If you don't keep this feast, you don't get rain. And you claim, "Well, I'm a Gentile. I'm not an Israelite." Sorry. No feast, no rain.

Zechariah 14

AKJV

¹⁸ And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, with which the LORD will smite the heathen that come not up to keep the feast of tabernacles.

So the Egyptians, who don't depend on rain, can't get away with it either. They will get the plague.

Zechariah 14

AKJV

¹⁹ This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

This is *not merely a Jewish holiday*, folks. And everyone should really get that straight once and for all. It is a *worldwide* observance with *sanctions* against those people who don't do it. Now, I don't know how anything could possibly be plainer than that. I don't know why it is that people have such a hard time getting their mind around the obvious—that *these* are the festivals (Hebrew *moed* [מוֹעֵד, Strong's H4150] or "appointed times") of *Jehovah*, not of the Jews. For Israel, that time of dwelling in tents in the wilderness turned out to be a lot longer than anyone imagined. They lived in tabernacles for 40 *long* years. 40 years. And throughout that time, these people did not really invest themselves in the wilderness. Their hope was for the Promised Land (which, unfortunately, most of them would never see).

But I'll bet, for many of them, the wilderness became all there was to their lives. They could hope for a better tent. They could hope and pray for cooler weather. They could hope and pray for a shorter journey to water. Maybe a better position to camp, drier ground, a better and more level spot to put the tent. They could hope and pray for *all* these things, which I'm sure they did. You'll remember that all the adults of fighting age and upward, because they refused to go into the land initially, were told they would *never* enter the land—that they would all die out there in the wilderness (which they all did do). For them, there was no chance that they would ever enter the Promised Land, and so for them there was no prayer, “Thy kingdom come”, for the kingdom could not come until their lives were over.

For them, it would never come. As for the younger generation, as they were coming of age, to pray “Thy kingdom come” was to wish for the death of your father and your mother, because they could not come to the kingdom, they could not cross Jordan into the Promised Land, until their mothers and fathers were all dead and buried in the wilderness. Kind of a sad commentary and a sad thing to think about for these people. For them, the Promised Land seemed a long way off, and the needs and the wants of life in the wilderness were every day at hand. And I'm sure that's what most of them thought about most of the time.

And for us, the kingdom seems a long way off, and the needs and the wants of everyday life are always at hand. And I think we think about them most of the time. And we find it much more important to pray for a new job than to pray for the kingdom. No? Well, maybe we ought to take a look at the things we pray for. Maybe we ought to check our pulse about how fervent we are in the way that we pray for them. And we could become much more fervent about a lot of things that have to do with this world than with the kingdom of God. And every day of our lives we *invest* ourselves more deeply in this world.

There is a scripture that is not very often invoked in connection with the Feast of Tabernacles, and I want to take you there. It's the 11th chapter of the Book of Hebrews, often referred to as “the Faith Chapter”. And it very much is the faith chapter, and it's about faith; but it's *also* about something else that's very important that, I think sometimes, is perhaps not adequately developed. Hebrews, chapter 11, verse 8:

Hebrews 11

AKJV

⁸ By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing where he went.

⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

¹⁰ For he looked for a city which has foundations, whose builder and maker is God.

He was *looking* for something. Now, the writer of Hebrews tells us what he was looking for was a city whose foundations and whose building was God, and the maker was God. What is he talking about here? Well, every day of his life, Abraham drove his tent stakes into *sand*. And if he hadn't moved that day, at least he had to go out and check all of his tent stakes, because he *had* no foundation to his tents. All he had was sand and dirt. Every day the stakes had to be checked. Every day the ropes had to be tightened. Everything had to be secured again, for it would loosen overnight with the winds of the desert. And while Abraham held a deed, signed by God, to *every acre and hectare* of land between the Nile river and the river Euphrates, he *never invested himself* in that land. Think carefully about the significance of that fact. The writer of Hebrews goes on in verse 11, to say,

Hebrews 11

AKJV

¹¹ Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

¹² Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

And then comes this zinger.

Hebrews 11

AKJV

¹³ These all died in faith, not having received the promises, [...]

Now, what kind of a God gives you promises and you die before you get them? Maybe a more important question is, what kind of people hear those promises, invest in those promises, and die *in faith* of those promises when they still have not seen a bit of them? What kind of people were these? You know, it's one thing to trust God to answer prayer and to fulfill his promises, right? All of us at different times in our lives do that. And we've had answers to prayer. It's one thing to do that. But to die without getting the promises, and *still* to trust him? That makes a statement, and it's a very profound statement, and one that needs to be thought about. Surely, it speaks of an investment in something *far greater* than land; than jobs; than careers; than sheep and oxen, camels and asses. *Surely*, these people were making an investment in something *far greater* than any of that. The writer of Hebrews says in verse 14,

Hebrews 11

AKJV

¹⁴ For they that say such things declare plainly that they seek a country.

¹⁵ And truly, if they had been mindful of that country from where they came out, they might have had opportunity to have returned.

“At any point in time you want to go back”, he says, “go back.”

Hebrews 11

KJ2000

¹⁶ But now they desire a better country, that is, a heavenly: therefore God is not ashamed to be called their God: for he has prepared for them a city.

What kind of people were these that God Himself can say, “I am not ashamed to be their God”? It was at this point in preparing this sermon that I nearly came to tears. I really did. Because I thought to myself: Would God be ashamed to be called my God? Have I brought credit to his name? Have I always honored him? Have I been the faithful servant that God would look down and say to Satan, “Ah, see my faithful servant Ron—a man that hates evil, holds to his integrity? I'm not ashamed to be his God. He's my servant. I'll claim him. I'll own up to him.” And I think all of us ought to think very deeply about this. What kind of people were these of whom God could say, “I am not ashamed to be called their God”, for which of us has lived his life in such a way as to never bring shame upon the name of God? Now, think about this, verse 17:

Hebrews 11

AKJV

¹⁷ By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son[.]

He'd gotten *all kinds* of promises from God, but when it came down to it he was willing to offer up his only begotten son. Verse 20:

Hebrews 11

AKJV

²⁰ By faith Isaac blessed Jacob and Esau concerning things to come.

Not things that were here, but the things to come.

Hebrews 11

KJ2000

²¹ By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

When he was *dying* he passed on his blessing.

Hebrews 11

AKJV

²² By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

He was looking *way out* beyond his death.

Hebrews 11

AKJV

²³ By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

²⁵ Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season[.]

Moses invested himself in the people of God as a conscious, deliberate choice, when he could have chosen to have invested himself someplace else. Verse 32:

Hebrews 11

KJ2000

³² And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel [*What a great man.*], and of the prophets:

³³ Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

³⁴ Quenched the violence of fire [*Talking about Shadrach, Meshach, and Abednego.*], escaped the edge of the sword, out of weakness were made strong, became valiant in war, turned to flight the armies of foreigners.

³⁵ Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection[.]

You're on the rack, and they've got you stretched out. And they have the hot irons, and the whips, and whatever they need there to create problems for you. And all you've got to do is say the right words and you can walk. And *these* people refused. They wouldn't do it. They endured the torture, not accepting deliverance, so that they might obtain a better resurrection.

Now, this is stunning. What kind of people are these? And where were these people investing themselves? Because they *surely* were not investing themselves in this land, in this world, in this time, in the things of this world, were they? They were investing themselves *entirely somewhere else*.

Now, you've probably heard people express the opinion that there wasn't any salvation in the Old Testament—that people in the Old Testament didn't know anything about the resurrection. Well, you can bend that nail over and jerk it out, because *obviously* that's not true. The writer of Hebrews *testifies* to us these people not only knew about the resurrection, they were looking for a *better* resurrection from the dead. And they knew that they were investing themselves in the kingdom of God, whatever they may have called it at their time and their place. They were making their investment in God *himself*. What, pray tell, were these people doing if there was no salvation, no resurrection available to people in the Old Testament? It's a *crazy* idea. Hebrews makes it plain they knew about the resurrection and that they *invested* themselves in it. Verse 36:

Hebrews 11

AKJV

³⁶ And others had trial of cruel mockings and scourgings, yes, moreover of bonds and imprisonment:

³⁷ They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

³⁸ (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And now comes the most *startling* revelation that takes place out of this entire passage. He says in verse 39,

Hebrews 11

AKJV

³⁹ And these all, having obtained a good report through faith, received not the promise:

That we have established. But why? Why not? Here's the answer:

Hebrews 11

AKJV

⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

I want you to think [about] what this means. People of this caliber—people who have a faith that you and I can only really *dream* about—died without the promises, because they had to wait for the likes of us. Of us... waiting for us. I think you and I owe something to these people. They invested themselves wholly and completely in the kingdom of God. They invested themselves to the death, but long before their death they invested everything of their life, their person, their being, their time, their circumstances...you know, all their effort and all their work were invested in the kingdom of God. And we *owe it to them* to live *worthy* of that investment. They confessed that they sought a country. And the way they made that confession was with the investment of their lives.

For us, the Feast of Tabernacles is our confession that we're strangers and pilgrims, and we like them seek a country; but for us it would be very easy for this confession to be false. We seek a country? We're looking forward to the kingdom? We want to invest in the kingdom? We confess, "I'm a stranger, I'm a pilgrim, this world's not mine"? It would be very easy for that confession to be false if this is merely a family vacation with a few spiritual overtones. If we invest this week in the kingdom and then

return to making our investment in the world, like we always do, then our confession is false—that we are *not* really confessing that we are strangers and pilgrims. We are still ready to make the investment in this world. Those people listed in Hebrews could not be made perfect without us, and so God calls upon us to be in *solidarity* with these people. But how can we be in solidarity with people like those listed in Hebrews 11 when we have *so much* of ourselves invested in this world?

Now, there was another incident in Jesus' ministry that I think underlines this question in an important way. It's found in Matthew 19, verse 16. These scriptures, I know, make us uncomfortable, but that's part of what we have to do. Matthew 19, and verse 16:

Matthew 19

AKJV

¹⁶ And, behold, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life?

That's what everybody wants to know.

Matthew 19

AKJV

¹⁷ And he said to him, Why call you me good? there is none good but one, that is, God: but if you will enter into life, keep the commandments.

¹⁸ He said to him, Which? Jesus said, You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

¹⁹ Honor your father and your mother: and, You shall love your neighbor as yourself.

²⁰ The young man said to him, All these things have I kept from my youth up: what lack I yet?

²¹ Jesus said to him, [...]

Another passage, by the way, tells us Jesus looked at him and loved him [**Mark 10:12**]. And he said to him,

Matthew 19

AKJV

²¹ [...] If you will be perfect, go and sell that you have, and give to the poor, and you shall have treasure in heaven: and come and follow me.

²² But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Now, I think it's important for us to understand that this young man was not a "bad person". One of the accounts says, as I said, that when Jesus looked at him and considered him he actually loved him. And I don't think Jesus would have so readily loved a person whose basic moral character was bad. I think he was a good man. But he had invested *so much of himself* in this world's goods that he found it *impossible* to disengage himself from them. And you know, this is an interesting thing to understand: that as you become increasingly involved in, and engaged in, and invested in this world, more and more people depend on you to maintain that investment. And to walk away from it for him might have been to have left people without jobs, it might have been... *who knows* what it would have left people without. He felt *an obligation* to what he possessed—not merely a grasping, greedy desire to hold on to it. And I think this is an important distinction to make: that as we invest ourselves in the world, the world gets its tentacles into us at the same time. And we may find it ourselves, in some cases, a little bit hard to let go. The young man was sure he owned a lot of stuff; but in a way, his stuff owned him. And you and I think we own our things, but there is a sense in which *our things* own us. Everything you own demands *time* and *space* from you. You have to daily invest so much of yourselves in these things.

And one of the best illustrations I can recall was one year I attended a class reunion, and I met there a man I'd known some time ago. He was a well-to-do man; he had made a lot of money in his time. He was a very active, energetic, intelligent person. And he had made a lot of money and had retired. And so, knowing him to be an active person, I wondered, "Well, what are you doing these days?" So I said, "Bill, what are you doing with all your *time* these days?" He says, "I manage my money. It takes a lot of time, you know, to manage your money." Well, I didn't really know, but I could imagine. *[Laughter]* I could imagine what he was talking about. What troubled me so deeply, though, was the image of a *talented, intelligent, gifted, healthy, energetic, mature, experienced, wise* man... spending all of his days in front of a computer screen managing his money.

Now, you aren't in that category. Most of you can manage your money in about five minutes a week. *[Laughter]* And so consequently, you don't have that to worry about. But I *really* believe there is an message in it for all of us to think about: where it is that we invest ourselves. He invested himself in money. Some people invest themselves in Oprah. Some people invest in Maury Povich. Some of them invest themselves in politics. Some of them invest themselves in, in, you know... well, you name it. What's *your* poison? What is it that's taking your life? What is it that consumes you? What is it that you're making your investment in *every day of your life*? Well, Jesus, after this young man went away, said, "I'll tell you the truth, boys,"

Matthew 19

AKJV

²³ [...] That a rich man shall hardly enter into the kingdom of heaven.

It's gonna be tough, because it's so *hard* for him to let go.

Matthew 19

AKJV

²⁴ And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Why? Because he can't let go. That's why. It's the only reason.

Matthew 19

AKJV

²⁵ When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Now to me, that sounds like a silly question, but the general wisdom at that time was that rich men were blessed by God and poor men weren't. So if you had a lot of wealth you were blessed by God. So if *those* guys aren't going to be saved, what's gonna happen to the poor guy? He's in a lot of trouble. Well, they didn't understand.

Matthew 19

AKJV

²⁶ But Jesus beheld them, and said to them, With men this is impossible; but with God all things are possible.

²⁷ Then answered Peter and said to him, Behold, we have forsaken all, and followed you; [...]

"We've just left it all." The disciples made a complete investment of their lives in Jesus Christ, didn't they? They walked away from family, walked away from businesses, walked away from jobs, careers, everything—just gone—and followed Jesus. And he said, "Well, you know, what are we going to have

as a result of that?” And again, I don’t know that Peter was that *worried* about it; I think this whole thing raised a big question in his mind, and he wanted to know.

Matthew 19

AKJV

²⁸ And Jesus said to them, Truly I say to you, That you which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

²⁹ And every one that has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred times, and shall inherit everlasting life.

³⁰ But many that are first shall be last; and the last shall be first.

It’s a *sobering* message, isn’t it? Now, you encounter some of these people who have made... even though their lives were not trashed by the world, you find people from time to time in the Bible who, in spite of everything, made an incredible investment of themselves in God and his kingdom. They made these investments not because they lost their hope; they made a *conscious* investment. I mentioned one of them in the sermon last night [*For My Eyes Have Seen Your Salvation*]: a man named Simeon from the second chapter of Luke. In the second chapter of Luke, verse 25, it says,

Luke 2

KJ2000

²⁵ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, [...]

He was a man who made *his* investment day-in and day-out in the kingdom of God, and in God and his service.

Luke 2

KJ2000

²⁵ [...] waiting for the consolation of Israel: and the Holy Spirit was upon him.

This old man, because of his faithfulness to God, got to hold the baby Jesus in his arms, to look into his little face, and to rejoice in the fact that God had kept him alive long enough to see the consolation of Israel. And his prayer was, “Well now, Father, let your servant depart in peace, because I have seen what you’ve done.” But there was another there on that occasion. Her name was Anna. And she to me is very fascinating. Verse 36:

Luke 2

AKJV

³⁶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

We don’t know what age she got married as a virgin. She lived with her husband for seven years and he died.

Luke 2

AKJV

³⁷ And she was a widow of about fourscore and four years [84], which departed not from the temple, but served God with fastings and prayers night and day.

³⁸ And she coming in that instant gave thanks likewise to the Lord, and spoke of him to all them that looked for redemption in Jerusalem.

As I say, you just stumble over these people every so often, and you wonder what vision they got. How did God reach into their hearts and minds? How did he let them see something that was *so great* that they wanted to invest *everything*—not the things that they had; they wanted to invest *themselves* in that kingdom. They're here from time to time, and they're worth thinking about. Now, I'm not suggesting that all of us should (or even *could*) do what these people did. What I *am* suggesting is that we all need to pay greater attention to what we own, and to what owns us. We need to pay a lot more attention to where we are making our investments of ourselves. How do you go about making an investment in the kingdom of heaven? Well, Jesus said to his disciples in the Sermon on the Mount,

Matthew 6

AKJV

¹⁹ Lay not up for yourselves treasures on earth, where moth and rust does corrupt, and where thieves break through and steal:

You all have heard this one.

Matthew 6

AKJV

²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal:

²¹ For where your treasure is, there will your heart be also.

And I want to tell you something: He's not talking about *money*. It has *nothing to do* with money. It has to do with the investment of *yourself*, not your possessions, and not the things you have (except incidentally). Paul wrote to the Corinthians about the Philippians [**2 Corinthians 8**] and he said, "You know, I asked those people to prepare an offering for the saints in Jerusalem, and they didn't do what I hoped they would do. They went *way* beyond that. They first gave *their own selves* to the Lord, then gave themselves to us. They invested *themselves* in all of this."

You make an investment in the kingdom of God by investing yourself in God's people. There are so many things in the Scriptures (the teachings of Jesus are just replete with examples) of the things that we are supposed to be doing *for one another*—the investment that we're supposed to be making *in one another*. You make an investment in the kingdom by investing yourself in your church. And I'm afraid we're in a situation where people are like a bunch of desert nomads wandering around from church to church to church, making no commitments anywhere, and making no investments anywhere. And forget the money. Throw the silver and the gold out in the street, I'm talking about *investment of your life*, in a church, of *yourself* in a church, to *the people* of that church, and to the programs and the things that that church needs to be doing. People who... I don't know, we just seem to be lost like sheep wandering around the hills without a shepherd somewhere. (I have heard that metaphor before.)

You can invest yourself in the *children* of the church, not just in activities, but in keeping these children under the wings of God. And that involves *attention*. It involves *time*. It involves *teaching*. It involves *care*. It involves *method*. It involves work, planning, foresight. It involves more than I could tell you in one short discussion. And it's an investment that many people are *already* beginning to make in *your* children. And *you also* need to be making that kind of an investment.

You can invest yourself also, in prayer. I'm beginning to realize, increasingly, that there *are* those among us who are doing this, that we have prayer lines and prayer lists and stuff circulating on the internet all over the place about people. Unfortunately, so many times we don't know enough. So many

times we only know a name. We know, “Please pray for Bob Jones. He needs a job.” Well, that doesn’t *help* very much when the time comes to pray for old Bob. But increasingly people are realizing, I think, that they need to collect...for their own responsibility, as it were...a group of people with stories that they know about, that they care about, and that they carry up before God on a regular basis. And they are beginning to make a *difference* in the lives of so many people. And as they are doing that, they are making an *incredible* investment of *themselves* in the kingdom—in the kingdom of God.

I have sometimes found myself sitting in front of my computer with my IRA statement in hand and looking for a place to invest. And one wonders: Is it so very hard, kneeling before God, to find a place to invest yourself? Is it that hard? Is it that difficult? Well, there is one thing you can do. When you kneel in prayer tonight, invest a little bit of yourself in all of your brothers and sisters who pray every night, more fervently than you possibly can, “Thy kingdom come.”

Transcript of a
sermon by
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The Investment
DATE: 10/14/00
ID: 00F2