

No Man Can Serve Two Masters, Ye Cannot Serve God and Mammon

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If you will this morning, turn with me in our text, our text will come from the Lord Jesus Christ's words in the Sermon on the Mount in Matthew 6:24. That's Matthew 6:24. Jesus said,

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Let us pray.

Dear heavenly Father, how faithful thou art, how true thou art. O Lord, as you bring us to thy table today, we pray, Lord, that thou would allow crumbs to fall from that table to feed our souls and that you would be an ever-present help in our lives, in our souls in this hour to come with power, to come and reveal to us our union in thee, what we have in that union, what you have provided for. O Lord, may thy word be true this day to us, that you would make it true, that we would take no fault in it, that we would not argue with it but, Lord, that you would speak powerfully in the meaning of thy word. May you be the discerner of all truth this day as only thou can be. In Jesus' name I pray. Amen.

It strikes me this morning when I read all of these red words that the Lord said in the Sermon on the Mount, the great love with which he said them, the great care that as he was here on this earth for a short time, a very short time, and when he came, he came to save his people from their sins, and as his ministry would begin, he would come to this hour, the time, and bring his disciples to him and he would sit them at his feet and then he would instruct them on everything that they have in him, in Christ. We, today in this "religious world" that we sometimes find ourselves intertwined with, we think that the words of Christ were moral lessons, we think they can be argued with. We like to come in and say, "Well, this must be what he meant." This passage that we have for us today, this text that we have today is a very definitive text that Jesus says something in this truth that no man can serve two masters, and I want you to understand as I've preached from the Sermon on the Mount many times and I know, if you remember any of them, you know one of the points I've tried to drive home at the beginning every time is Jesus, as I said, is not sitting there as a teacher and pupils and telling them, "This is now what you

need to go out and do. This is how you need to apply this to yourself." Jesus is standing in front of them telling the truth of what they have in him; telling the truth of what life in Christ is. As I said, it's not that he's sitting there explaining to them and leaving it to their interpretation to what did Jesus mean by it, because as you'll see today, these words are very clear.

I want to back up a minute before we get there and just start at 21 where Jesus, well, we might as well start at 19 where he says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Now in those two passages, there's a delineation. There's a treasure of earth and there's a treasure of heaven and Christ is telling them that these are the things that you will go out and you will do these things. You're going to lay up things that are going to burn up with this world and you're going to believe that you do them righteously, but all of those things are corruptible and full of corruption, but then he points to a treasure in heaven. Well, I have to ask you this morning: what does the Father treasure in heaven? There's one answer: this is my beloved Son in whom I am well pleased.

He is pleased in no other. We can talk doctrines. We can talk things. We can talk attributes. We can talk all of those things but if they're not swallowed up in Christ, that's what the treasure in heaven is. As he's speaking this union, he's explaining to them what they have as one who is in Christ and then in 21 he says, "where your treasure is, there will your heart be also." Now that's not up for debate. What you treasure is what you will love. In our text today, we have passion. The Lord speaks of high passion, love and hate. You will get no other passionate words than love and hate and he tells us in 21 that where your treasure is, your heart will be there also and I know, I know, I know, as we live today and as we live in this religious world and religion that's around us every day, I know what religion says and I'll use it and term it that way, religion, because it's not Christianity, it's not Christ's Spirit, but religion will tell you that you can mix those things. "Oh, Jesus, that's not what he meant. He didn't mean...."

You know, I was challenged by one I was reading this week who said all of his life, our text today, he had read that to say no man should serve two masters, and as he preached, he went on and told everybody how they should not be serving two masters. You shouldn't. You should only serve one master and that's Christ. And that's an easy trap to fall in. You get up there and you tell everybody, "Oh, this is what you should do. This is how you should obey. This is what...." But that isn't what Jesus said. He didn't say what you should do, he said no man can, it's impossible for a man to serve two masters.

That's what he's telling us here in 21, "where your treasure is, there will your heart be also," because now listen to what he says in 22, "The light of the body is the eye: if therefore thine eye be single," and that is the mind of Christ, if you have the mind given to you to love the Lord, if your mind is the mind of Christ, "thy whole body shall be full of light." Now we know this body is full of sin, so that literal thing, "Oh, does the light of Christ, does it change this sin in us, these warring members that we have?" No. "Does it

overrule it?" Absolutely. He came to save sinners. His life, his blood, his obedience, his perfect obedience, is stronger, is greater than anything in us and that includes our sin.

So if our eye is single, where does that single eye come from? That's the eye of faith. Without faith it's impossible to please him. Anything not of faith is sin. Faith is a gift of God. So when the Lord gives that faith, when we are empowered with his faith, our eye is single and our mind is the mind of Christ. We are, if you want to use another term, walking after the Spirit. We are spiritual. However, he doesn't stop there, "But if thine eye be evil, thy whole body shall be full of darkness." And we look at that and we say, "Okay, well then there's an alternate way of looking at things when I'm evil, and when I'm evil, that's easy to see because it's darkness and darkness is the absence of light." Then this hits us right right in the chops right here, "If therefore the light that is in thee be darkness, how great is that darkness!" What did Jesus just say? He said there's no mixture. Light cannot mix with darkness. You cannot stand before a holy and just God in your mind, in your department, in your life, in your work, whatever it is, and live a life pleasing man and pleasing God. You cannot. You cannot live a life and put anything above the Lord. That's why the Lord said, "I came to set a variance between father and mother, and father and son, and father and daughter, and mother and daughter, and mother and son," and all of these relations that we have, because he must and will have the preeminence in every child of God's life. He will. He's faithful to do so.

If he calleth you to discipleship, he will do it. He will order those passions, he will put down those false passions and that light that we call light that the Lord here calls darkness, he says, "how great is that darkness," almost to say, "When you try to pass your light, that is truly darkness." This is how God looks at it, not us. We will spend our time compromising our whole life, we'll spend our time explaining to God, "I didn't mean it that way." We'll explain it to those around us, "No, I look at it this way." And we'll let that mixture come in, but with the Lord in his holiness, there is no mixture and I don't know if you accept that today. I don't know if you accept that as you sit in that seat that with the Lord there's no compromise, with the Lord there's no mixture. If we do compromise, and we all do, when we do, that is not light no matter what you call it. God calls it darkness. That light that be in you is darkness, Jesus said.

Now remember how we started this. This is love. This isn't judgment. This isn't the Lord looking at his disciples and saying, "You're a sinner. You're a sinner. You're a sinner. You're a sinner." It's the Lord warning them and telling them, "This is what lies within you. This is what keeps you from communion with me. What you call light is really darkness. Anything man-centered."

Now think about that because that, then, bleeds into our text today, "No man can serve two masters." We have three parts in this text today. We have, "No man can serve two masters," we have, "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other," and we have, "Ye cannot serve God and mammon." So Lord willing, I want to look at all three of those.

I want to start this morning with, "No man can serve two masters." As I said a minute ago, read that again. It doesn't say "should," it doesn't say this is Jesus' opinion. I hear that a lot, you know, when I listen to sermons or I read things, "Well, this is what Jesus meant to say. This was his opinion toward things." Okay, well, if the Lord has an opinion, don't you think that's truth? It's not left for us to interpret and tell the Lord that he's wrong. When he says, "No man can serve two masters," that means it is impossible, impossible for you, for the flesh in you to serve the Lord's purpose or the Lord's will or the Lord's Spirit in you. It's impossible. It's impossible for emotions to serve God. It's impossible for anything that you can think right now as it comes to you that can be a master in your life. No man can serve two of them. That tells us something about man and his design from heaven, is that man will always serve something.

Turn with me over to John 12. Maybe this will help clear things up this morning. Now Jesus in John 12, well, we'll just back up to 23, "Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die," he is talking about his death, how the Lord must die that fruit must be born out of it, the church must come forward, the Lord must give his life for the life of his church. You want to have life, your life is in Christ. You must die to the things of this world just as Christ died. As Paul said, "I'm crucified with Christ." That's what he said.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Then what I wanted to get to, "He that loveth his life shall lose it." Now, if I polled everybody in the room and I asked everybody in here, we'd get different answers on how you believe your life has been. You know, you had a good life, do you complain of life, how is life with you. And we'd also, if I polled everybody in here, we'd get different degrees of love or like of that life. Do I love this life? Do I hold fast to this life? Is this life basically all that I see every day? Or as Paul said, "I'm caught between two. I see eternity. I long to be with my Lord, but at the same time I have this life here." That's Paul being weaned from the life and the world.

What Jesus said here, "He that loves his life shall lose it; and he that hateth his life in this world," notice the qualifying words, "he that hates his life in this world," not your life that's hid in Christ, not your life that's eternal in Christ, your life that's in this world, "shall keep it unto life eternal." That's where eternal life is, the serving of one Master and that Master is Christ, that Master is Christ the life of his people.

Jesus said, "If any man serve me," look at 26, "let him follow me; and where I am, there shall also my servant be." Now that doesn't leave it to the servant to follow. That doesn't leave it to the servant to say, "I am going to put myself where Christ is." This "shall" is what Christ has finished and accomplished for his people. As I said, this is good news. This is the true Gospel. This passage today is Christ's love to tell us what we battle in this world and where victory is. That's what this passage is, that's what the Sermon on the Mount is all about. You're going to suffer this way in this life. It should not come as a shock to you. You're going to struggle with more than one master because of that fallen nature that's in you, "but be of good cheer, I have overcome the world. I have overcome

that temptation. I have overcome." And we've seen that all throughout Christ's life. As he was tempted, he had an answer for the devil. He rebuked the devil. He said, "Get thee hence," and the devil had to flee. He was manifested to destroy the works of the devil. He was manifested to save his people from their sins. So, yes, we have victory in Christ.

"There shall also my servant be," where I am, "there shall also my servant be: if any man serve me, him will my Father honour." We are honored as we walk in the way of Christ, as we are kept in the way of Christ. As the Lord's light shines in our life, we are honored by the Father. Not any mixture of ourselves. You have not seen any creature coming into any of these passages that Jesus is dependent upon you and I today to show forth the light of the Gospel. That's his work that he's accomplished, that he has finished, that he has brought forth on behalf of his church. He is the light of his church.

So we see in that passage as we go back to our text, "No man can serve two masters." Jesus made it clear. No man can. That's impossibility in man to do so. Isaiah said this in Isaiah 48:17 and I read this this morning to emphasize the way of Christ is by Christ alone. Isaiah 48:17 says, "Thus saith the LORD, thy Redeemer," there's your first qualifying statement. Has the Lord redeemed you? Has he bought you with a price? Has he paid the price for you? Has he washed your sins away? Those are the ones that the Lord instructs the Gospel to, his children.

"Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." This passage that we have for us and this whole entire passage of the Sermon on the Mount, is the explanation of Christ's leading of his sheep. Even from the Beatitudes, from wherever else we go, from how we discern things. Even at the end of 7 when some will come to the Lord and say, "'Lord, I did this in your name.' Many will come to me and say, 'Lord, Lord.'" The Lord has always, this passage is always from the perspective of a sovereign God and what he's done for his children. That's the power in it. That's the power. It's not a form of godliness, it's godliness. Godliness is Christ. That's the power thereof.

So, "No man can serve two masters," then we have this next section, "for either he will hate the one, and love the other," now follow this, this is not confusing if you follow it. I mean, I know if you read it fast, it seems to be redundant and everything, "for either he will hate the one," that's the one over here, there are two masters, he's either going to hate the one, "and love the other; or else he will hold to the one," embrace the one, "and despise the other." So both definitions he gives is two high passions that we have in this life: hate and love. I can't think of any other ones. That's why he used them. Hate and love, this is what we're capable of in this life. Hate and love, that's what we do, we hate and we love. So as the Lord is explaining discipleship, as he's explaining what life is in him, he tells us something about us, our incapability of doing two things at the same time.

We hear this sometimes, "We have a love/hate relationship." Have you ever heard that before? Man uses that all the time. "Oh, we have a love/hate relationship." Well, Jesus just said something, you can't love this master and then hate that master. You see, there's no crossing over in the child of God. There are two men in the child of God and they

don't intermingle, they never will. The flesh, the telling a fleshly part of man what he has to do and what he must do, what he can do, is a waste of time because there's nothing in that that will ever respond. The other part of that is, how do you tell one that's holy and just, Christ in him, what Christ has done, what Christ has finished, how can you tell that one to add to the holiness of Christ? Here's how you do it: you obey. You do this. You do this for the Lord, you do this for the Lord. How can you tell Christ in you that there's something you can add to Christ in you that's going to help you? I leave that to you to answer, how the Holy Spirit deals with you at this hour. Is that possible? Is it possible for you to be holier? Wesley said it was. Absolutely, that's on us. That's what we do in this life, we grow and we grow and we grow and we grow until we get holy and then we're so holy the Lord has to take us home. Do you find kinship in that? I don't find that in these Scriptures. I find a holiness that's found in my Lord which he has imputed to his church and that's what his church walks in by the power of him. It's his holiness.

You can't add, you can't put a piece of garment on what the Lord has done. You can't put that old wineskin on a new wineskin. You can't do it. The Lord keeps saying over and over, you can't add it. "I didn't come to be ministered to," Jesus said. "I didn't do that. I came to minister. I came to minister the graces and all that's in me to minister to my people. I don't need you to minister to me."

With that being said, the passion that Jesus uses in this term, hate and love, and I think about that in the highest relationship that I have here on earth and that's with my wife, and I think, you know, I love her. I do, and I think are there times that I hate her? Are there really times that I hate her? I'd have to answer no. Are there times I hate things she does? Oh, absolutely. Are there times she hates things I do? Absolutely. But there is something there that the Lord has joined two together. You see, that's what he said in his word. "I've joined two together." If the Lord has done it, then there is a love there that's Christ's love, that cannot be contaminated. Cannot. No matter what I do, no matter what she does, no matter how we look at each other. If Christ has joined two together, if he has formulated that union, no man, no thought, not the devil, can put that asunder, and that's what every one of you have in here with your union made if the Lord has joined you together. That's what the Lord said, "You're going to leave the life you had, this one is going to leave the life they had, I'm going to join them together and no man can come into that." Well, that's the union that we have, even greater in Christ, and that union that we have in Christ cannot be contaminated, it cannot be added to, it cannot be improved upon. I mean, that's almost blasphemous for me to say, that we could even think that we could improve upon Christ in us, the hope of glory.

Back to our text. Love and hate. We have a love, we have a hate. The Lord said they can't mingle. The Lord said over in 7:20 right there, he said, "by their fruits you shall know them." Well, I think everybody knows when someone hates something and I think everybody knows when somebody loves something. The discernment there is, there is a difference between love and hate.

Now listen to these words in 1 Kings 18:21, "Elijah came unto all the people, and said, How long halt ye between two opinions?" That's what Jesus just said, you can't love one

and hate. You're going to love one and hate the other. "How long halt ye between two opinions?" Because we like to try to blur that line that Jesus said. You can't do it, well, yeah, we can. We can hate and love. Jesus said, "No, you can't. You cannot. The way that I designed you, you cannot love and you cannot hate at the same time. Not the same master. You're going to love one and hate the other no matter what."

Elijah said, "How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him." Do you know what comes next? Do you know what phrase comes next after he said that, after he stood as the prophet of God, standing over there with the people and says, "How long will you people think that you can be wishy-washy? You're not following God. You're not following God by service to Baal. You're not following God by mixing religion." Today there are two opinions here: there's God's way and then there's Baal's way. The Lord calls it mammon and God. There are two ways. How long will you try to mix those two opinions? Choose today, now which one of these are you going to serve? That's what Joshua said, "Choose today who you will serve. As for me and my house, we'll serve the Lord." I hope that's the case for you in here. I want to serve the Lord.

But do you know what that phrase is that comes after that? "And the people answered him not a word." They answered him not a word. They were brought to the end. They had no answer. "What do you mean? I have to choose one? I mean, I can't follow both of them?" No. No. We're in the year 2018 and we've got the same problem. We've got the world coming in, we've got Satan's devices, we've got self, we've got emotions in us, we've got all of these things that come up against Christ on an everyday basis.

What do you have to say for that this morning? The same thing I have to say for that, I'm speechless. I am. I really am. I'm ashamed. I really am, and the Lord opens the heavens and says....and that's the thing, we're going to read the rest of chapter 6 later of how benevolent God is. Everything that Christ had, out of love, that's what he said, "Everything I do is out of love for my people," and yet the indictment is that's just not good enough for us. It's just not.

But I want you to understand, if you don't understand anything else today, I want you to understand, I hope the Holy Spirit impresses upon you how God looks at it. You can spin it anyway you want but how God looks at it you cannot. You cannot serve two masters. You can't. You're either going to hold to the one and despise the other, or you're going to love one and hate the other. That's what you're going to do. There is no in-between.

Now we come to the last part of our text, "Ye cannot serve God and mammon." Now Jesus said that so I believe it's true. By faith I believe it's true. I want to read a definition of mammon that this was in Hawker's dictionary so it's not Webster's Dictionary. I mean, Hawker writes in his dictionary about how the Lord looks at the word, not how Webster's of 1828 looked at it or defined it. But he said it this way, he said, "It's not just gain or riches." I know that's what man says, "Oh, you can't serve God and riches." Well, there's more depth in what Jesus said in "mammon." He said, "It's not just gain or riches, generally speaking, whatever is in opposition to the Lord." Whatever is in opposition to

the Lord. I believe that. "Every corruption in our nature may be called the mammon of unrighteousness," which is what the Lord termed it in Luke 16. "Emotions such as fear or lust or inordinate love, that's mammon."

But the Bible defines all of these things. First, there's man. You know, we can look at man. Paul said in Galatians 1:10, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." You cannot serve God and mammon. If mammon is man, Paul said, "If I'm serving man, I cannot be a servant of God." That's the word of God. That's what Jesus just said. He just reiterated the Gospel.

A follower of the Lamb is a follower of the Lamb and it's a hard thing to try to get that point across in this day and age that we live in. Fifty years ago, maybe not so hard. One hundred years ago, maybe not so hard. But with the corruptions and everything that's even more in our face today because of the internet, because of news 24 hours, because everything is at our fingertips, we're faced with all of these corruptions that are right in our face and some of those corruptions become appealing to us, to that fallen nature in us, and then we start to justify those corruptions and start to look at them and say, "Whoa, you know, maybe God's in this." But we have to be brought back to the word right here and what the Lord said, "You can't, you can't serve that and serve me. You can't serve man and serve me."

But then what about riches? Paul said in 1 Timothy 6:17, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches." Now that's interesting because isn't that what wealth does? Doesn't wealth, when we're doing well, when we're blessed, when we have a lot, we feel like we have a power. When things are going really well, we start to trust in the way things are going and we feel better about things because our minds are always going to what could happen bad and say, "Well, even if this happened, I have this." That gives you a power. Well, Paul says, "Don't trust in uncertain riches." Why? Because riches as all of you I'm sure could attest to, are fleeting. You may be given something, a blessing of the Lord and then the Lord takes it away because in this life as we looked at earlier, in this world we're not to love this world more than the Lord or our life in this world.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." All things and there is no indictment in all of the word of God against rich people. There's not. If the Lord has given you abundantly and you know it's of the Lord and the Lord gives you a humble spirit in what the Lord has given you, that's the freedom that the Lord has given you in what he has given. But if those riches become idols and as he said here, it's something we start to rely on or trust in, then it's mammon because do you see how that verse ended? He gives us all things to enjoy. Where the Spirit of the Lord is, there is liberty. That's a big difference. Not the spirit of man. Not the spirit that we have in us, but where the Spirit of the Lord is.

Then I've touched on briefly the big concern with mammon and that is the world, what the world has to offer, what the world has always in front of us. James 4:4, which I've read before, I tell you, if you want a pointed Scripture, that one is the one. James 4:4, James says this, "Ye adulterers and adulteresses." You see, isn't that what adultery is, the desire of what you don't have? Not content with what you do have but a desire to want something more, someone more, something more?

He says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Do you know that today? Do you know that befriending the world is at enmity, which means hatred, is at enmity with God? Once again, this is how God looks at it, not how you and I look at it. I know how we try to spin everything to say, "No, no, no, God can't look at it that way because he's freely given me all these things, so that means I'm to go out and abuse it." I know you were going to say use it, but it turns into abuse when it's left in our hands.

"Whosoever therefore will be a friend of the world is the enemy of God." Now that's the words of Holy Scripture. "Whosoever therefore will be a friend of the world is the enemy of God." Well, what about the definitive text that we usually go to by the world, 1 John 2, "Love not the world," this is verse 15, "neither the things that are in the world. If any man love the world, the love of the Father is not in him." Did you see that? You cannot serve two masters. John just said the same thing. If you love the world, the love of the Father is not present. It doesn't mix. You can't do it in God's name as Paul saw, went out and persecuted the church, he did it what he thought was in Jehovah's name but there was no God in it. That was his flesh. That was his religious duty. You cannot serve God and mammon. There is no mixture.

"For all that is in the world," and then he defines it, "the lust of the flesh," that's the carnal nature that's in us, the lust that says, "I've got to have that. I want that. I desire that." Whatever it is. I'm not even talking about material things. It could be the fruits of the Spirit, "Oh, I've got to have peace. I've got to have contentment. I've got to have comfort and here's what I'm going to do to get that." All of those can be counterfeited.

"The lust of the eyes." Remember how Jesus said that, the eye if it's single? You see, that eye is the portal. It's what we see and then it sends the messages to our minds and then our minds that are subjected to Satan's attacks and what's the remedy? Paul tells us it's the mind of Christ. That's it, the mind of Christ. The mind of Christ is the only mind that can defeat our fallen mind and how much it keeps wandering and how it keeps worrying and thinking and being anxious. Well, what is the remedy? The mind of Christ.

"The lust of the eyes, and the pride of life." The pride of life. The high-mindedness. The, "I've lived so long in this world, no one can tell me anything different. I've lived so long, I've learned life to be this way and that's the way it's always going to be." It's amazing sometimes, I'm 48 years old and I experience this sometimes even in my children who have not even lived half as long as I have but they seem to have it figured all out every time. What is that? That's the pride of life. You cannot serve the pride of life and serve Christ.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Who did the will of God? Who did it perfectly? Christ. You say, "Oh, is Christ the only one?" No, those who are in Christ, his bride, his obedience by imputation. Does that mean we live a lawless life? No. We're constrained by his love. The child of God will show forth the light of Christ. That's his power. That's his will. That's what he does. He's faithful to do so.

But notice that the world passes away. All of these mammon things the Lord puts in perspective and says they're all terminal. They all have an end. Now think about that just on a logical plane. I serve my whole life for things that are corrupted and things that are going to die and pass away. Or I serve my life for eternal life. Which one logically sounds like a better choice? Which one logically sounds like the way of Christ? We can get there logically but when it comes to living our life, we need a power so much greater than ours. We need the Spirit of the Lord. We need the power of the Lord to come and rescue us from that life, that life of serving two masters.

Let's go back to our text now and read it on down. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Now after Jesus says those words and like I said, I know our flesh rises up, "Oh, he's judging us. Oh, the word of God is against me." Listen, the Lord says these things to his children out of love and correction and chastening. Whom he loves, he chastens. If the Holy Spirit is saying something to you today and convicting you, it's because whom the Lord loves, he chastens.

Now listen to the rest of this passage. The next starts "therefore." Therefore. Because Jesus just said this, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Do you see why it's wrong to come to the word of God and pull something out of it and say, "Okay, here's your morality lesson today," because you miss the whole rest of the passage. You miss why Christ does what he does, what the remedy of single servitude is. What is single servitude? What is it? What is it to have the mind of the Lord? What is it that the Lord does for his people?

Now I challenge you as we read the rest of this, listen as the Holy Spirit instructs of who is being exalted, okay? "Therefore I say unto you," because I just said that, just said our text, "I say unto you, Take no thought for your life." You cannot serve God and you cannot serve mammon so the Lord says to his people sitting at his feet, to his sheep as he holds them in his arms, "Take no thought for your life," the preservation of your life.

I'll say this because she's not in the room, my 22 year old, the biggest stumblingblock in her life is she tries to preserve herself every day of her life. I pray to God the Lord teaches her this, brings her to the end of herself, brings us to the end of ourselves.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Is there more to life than physical things? These are questions of Christ. I'll leave them at that. I'm not asking. The Holy Spirit is sufficient and always is.

"Behold the fowls of the air," now the Lord tells us how he takes care of his creation, "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you," which of any of you of my children, "by taking thought can add one cubit unto his stature?" Can you add any obedience? Can you add any faith? Can you add any love? Can you add any holiness? Can you add anything to what I have perfected, what I have done? Can you add something to Christ and it make you greater?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." All the gold that he had in all of the temple and everything that he had with peace and all the nations around him, he is not arrayed in how God has clothed his own lilies in the field. You say, "Wow," because Solomon had everything. Yes, and it was all given to him. The Lord had made provision for his kingdom, for Solomon's rule.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" That is the problem, isn't it? It's not no faith, it's just little faith. "Lord, I believe. Help my unbelief. I believe that all of this is true. I believe, Lord, you are the Provider. Put down that fleshly wisdom that I keep hearing in my mind. Put down self. Crucify me with you, that I might live in you, by you, for the glory of you."

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:)," it's common to man. Everybody has those thoughts. What are they going to eat. What are they going to drink. And that's true, isn't that true? Everybody is concerned. If you don't believe it, go to Publix after this and see how many people are worried about eating and drinking today. Everybody is worried about it.

"For your heavenly Father knoweth that ye have need of all these things." So he's putting the comparison upon the things we're cumbered with, "Oh, Martha, you're cumbered with serving. Mary has chosen the one thing needful."

"But seek ye first the kingdom of God." Now sometimes this is a very egregious error but sometimes we seek the kingdom of God in our own righteousness, coming from our perspective in what we can do for the Lord or what we could add or what the Lord preached against today in mixing. That's why the qualification here is seeking first the kingdom of God, "and his righteousness." It's his righteousness that fills his kingdom. It's

his righteousness that is clothed upon his children. It's his righteousness that is righteous and accepted before the Father, not yours or mine. Those are filthy rags.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow," and we're worried about the morrow, aren't we? Always worried about tomorrow, "for the morrow shall take thought for the things of itself." We have enough problems today in the warfare that goes on in every child of God to ever look to tomorrow. We have a battle going on right now. It's funny because when we do look to tomorrow, the battle becomes today. The battle of fear. The battle of worry. The battle of anxiety. That's today. It isn't whatever comes in the future, it's today. That's where the evil is. And what is the Lord telling us? We need him every day. We need him every hour but more importantly, it's all of him. This is how he takes care of his children.

"Sufficient unto the day is the evil thereof." Those aren't my words, those are the words of Christ. There is enough evil in this day, in this hour, in this minute that you need him far above anything you ever will find in yourself. May the Lord be pleased to teach us that today and to bring home our text today, that the singleness and the servitude of Christ is a singleness of eye.

Our text one more time, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Let us pray.

Dear heavenly Father, may you add thy power and clarity and, Lord, come to our souls, convict where conviction is needed. Lord, may you show forth thy love that you constrain us with this day to show us thy goodness and thy great love for thy people to warn us, Lord, of the enemy within, the enemy without, and thy great victory that is only in thy Son. To thee be all glory. In Jesus' name I pray. Amen.